Kurdland: Kurdish Identity

KURDLAND: KURDISH IDENTITY

By Hawre Qendil
Kurdland: Kurdish Identity is a summary of the truth for awakening mankind’s consciousness.

It is a drop of truth into the lake of ignorance

By Hawre Qendil

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Chapter One

1. Introduction

The Kurdish question has been in existence for a long time and is still without a proper solution, even though there have been opportunities to resolve these problems especially in the partisan’s conflict.

It has forever been the desire of the Kurdish people for a peaceful resolution to their problems. However because of constant threats to their way of life by means of warfare, they as a nation have been forced to take up arms against their enemies.

The peaceful policy of the Kurds has been tolerated neither by their enemies nor Kurdistan’s colonialists, who have thought it fit to solve the problems by warfare and genocide of the Kurds. But these plans have not solved the Kurds’ question; rather day-by-day it has increased the conflict, especially in the last century it has grown to become one of major global political issues. Even though this case is still unresolved, some positive results have emerged. This includes the fact that Kurdish people are more aware that their land has been divided among four dangerous
colonialists, and that their cultural and national identity have been repressed.

The colonialists of Kurdistan haven’t sought the development of the Kurds’ policy and they have instead produced strife and war, thus again highlighting the necessity of the Kurds to take up arms for defence and to obtain their national identity and human rights in their own country.

For achieving their own basic human rights, Kurds have fought hard both politically and militarily and thus have ensured their survival. By this policy Kurds have protected themselves and have somewhat discomfited the colonialists of Kurdistan.

Historically Kurds have always practiced pacifism and have been ready to placate with Kurdistan’s colonialists. But the colonialists have always denied the Kurds their nation and identity, and have even labeled the Kurds as terrorists and saboteurs. It is in this way that Kurdistan’s colonialists portray Kurds to the rest of world. Nowadays Kurds are more politically and militarily advanced, and are in a position to govern their own land.

The Political revolution of the Kurds is symbiotic with the revolution of Kurdistan’s commandant’s parties. Here two key
issues are highlighted: One being the propagation of increased awareness of the Kurdish Question among Kurdistan’s society, the other being continued exposure of the Kurdish question to the world, where solidarity is forged for the increase of Kurdistan’s social revolution. For the Kurds to obtain their basic human rights, a political revolution is the key to solving their problems. However this can only be achieved by having a united front of all Kurdistan’s political parties, proletariats, intelligentsias, students, agronomists and global human rights organizations. In this way solidarity can exert influence on independent world governments and the UN to recognize the national identity of the Kurdistanian people and the need for peaceful strategies towards Kurdistan’s geographical unification.

Despite the best efforts of the Kurds for peace to prevail in the resolution of all aspects of securing their nation, the colonizing governments of Turkey, Syria, Iran and Iraq are ignorant of peaceful methods and to this date refuse to accept the proposals made by the Kurdish people. And so the bloodshed continues and innocent lives lost. However there will come a day when the governments of these four countries will see the futility in the continued division of Kurdistan and coupled with international support for the Kurds, they will have no other option than to
accept Kurdistan as one independent country with its flag hoisted in the UN.

It is to gain global solidarity and increased awareness of the Kurdish question that I have written this book. The time has come for opening the eyes of many to the plight of the Kurds and it is my wish that the world’s nations wake up and realize that for 40 million people (the largest number of people in the world without independence and basic human rights) the need for identity and to see their land on the world map is paramount. All issues to be discussed in this book have been done in a chronological manner so as to prove the identity and existence of the Kurds’ nation: Kurdistan (Kurdland)

I hope that this book approximates a step to achieve peace in Kurdistan and her neighbours and serves to develop the means for Kurds obtaining their suitable humanitarian rights.

The following terms used in the book are explained here to give readers the geographical locations of each part of Kurdistan:

1. North Kurdistan is that part of Kurdistan, which has been colonized by Turkey
2. East Kurdistan is that part of Kurdistan, which has been colonized by Iran
3. South Kurdistan is that part of Kurdistan, which has been colonized by Iraq
4. West Kurdistan is that part of Kurdistan, which has been colonized by Syria
5. Red Kurdistan is that part of Kurdistan, which has been colonized by Armenian and Azerbaijan

The green line shows the boundaries of Kurdistan. Note how much land of Kurdistan is under control by the occupiers. The land of Kurdistan is ten times bigger than Cyprus, Israel, Palestine and Lebanon in the Middle East.

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Chapter Two

2. Evolution

2.2. Evolution of the Earth and Birth of life

According to scientists the planet earth was formed from the coalescence of particulate matter originating from the ‘big bang’ four billion years ago. This process itself took place over millions of years to create the size of the earth as it is today.

Life’s origins began as microorganisms on the new planet earth at least 3 billion years ago. From these simple life forms more complex creatures began to evolve and grow, first from the massive oceans that occupied the earth’s surface progressing onto to the land some 1.5 billion years ago.

Dinosaurs roamed the earth 65 million years ago and were made extinct probably by a meteor crashing into the earth and changing the landscape and climate of the planet into a more inhospitable one.

Humans have evolved from primates and the earliest ancestral lines of man are thought to have arisen between 5 and 8 million years ago.
The initial land mass of the earth was initially all together called the Pangea. Over the course of millions of years and constant movement of the tectonic plates, the land mass began to fragment this occurred between 136 to 65 million years ago marking the end of the Jurassic period and the beginning of the Cretaceous. So too the flora and fauna of these evolving continents were to adapt and change. Along with the nature man himself was geographically divided and thus different races were and are found in different continents. Each physical characteristic is as a result of adaptation and evolution to the climate and terrains of each land.

As the Africans are known to be from the African sub-continent, so too the Kurds are indigenous to the area of the Middle East known as Kurdistan. Each race and culture has its identity based on their geographical origins and heritage, but where is the Kurds’ identity?
Chapter Three

3. What is identity?

Ethnic identity, or ethnicity, relates to that which the individual shares in common with others that permits membership of a particular social group defined according to certain cultural norms, differentiating the group from others. Like the earlier and less acceptable terms "race" and "nation", ethnicity is used to describe socio-political groups. Ethnic identity, or ethnicity, may be defined as a "social way of organizing cultural difference."

Ethnic identity enables individuals to see themselves and to be seen by others as part of a group on the basis of real or presumed common features such as ancestry, territory, language, religion and culture. Two elements are essential for ethnic identity: a social group, and a cultural unit. There is a dynamic and changing relationship between the two, as those belonging to the social group respond to internal and external factors in their environment with an appropriate change in their culture.

In the light of these historical processes and the demographic make-up of the Kurdish people, what are the significant factors shaping Kurdish identity today, and how are we to interact with them in our task of Kurdish evangelism? Traditional Kurdish
identities were shaped by two factors, geographical and ethnic affiliation. These define who a Kurd is in the light of the relationship with the non-Kurd world, and the relationship with other Kurds in other parts of Kurdistan. The North, South, East and West Kurdistan areas are distinguished geographically by dialects which are: Kurmanj (Kirmanc, Shikak, Badin), Soran, Zazak and Kalhor.

Religions of the Kurds are Zoroastrian (Yazidi), Christianity, Judaism and Islam (mostly through forced conversion).
Chapter Four

4. The important historical points of Kurd’s nation and the insurrections of Kurdistan

The history of the Kurds is ancient and to chronicle the events of their society’s evolution is a somewhat difficult task. This is reflected in the continuous invasion and occupation of Kurdistan by colonialists. These occupants have ravaged Kurdistan and stolen the rightful wealth and possessions of the Kurds. With each colonialist came the destruction of historical buildings, death of learned Kurds and literary works burnt. As a result Kurdish culture and traditions have been passed from generation to generation mostly by word-of-mouth.

One poignant example is seen in the advent of Islam. It was at this time that in order to propagate Islam, Mohammed son of Abdullah, invaded Kurdistan, killed many Kurds and sought the destruction of ancient Kurdish buildings and texts thus destroying the Kurds wealth and evidence of their great contribution to mankind’s civilization.
Given that the national history of the Kurds is ancient; their nation stands out as an important nation in the world having its own worthwhile language, culture and science.

Whatever colonialists of Kurdistan had stolen from Kurd’s nation, culture and science, these were renamed as belonging to the colonialists.

Kurds’ nation had organized many governments and autocracies, long before the coming of Islam. But by Kurdistan having rich subterranean and land resources, historically it has always been a battlefield and targeted by Kurds national enemies and colonialists against the Kurdish nation and each other. Kurdistan continuously has been colonized by the some colonialists. All of the world imperialists have passed through Kurdistan, plundering and spoiling the country and stealing its resources.

While writing about historical matters is better left in the hands of historians, I have thought it fit to write about the history of the Kurdish nation as an introduction for readers of this book. The scope of their history is beyond the pages of this book and as such I have summarized some of the basic and important points.
Thus in my attempt to carefully document these said points I hope to introduce Kurdistan as an oppressed nation whose plight has been ignored by the world.

4.1. Descent of the Kurds since 6000 years before the birth of Christ (B.C.)

Kurds descend from that nation, which historically is known by the names of Lolo, Goty, Hory and Media. All of these names have been recognized as societies of the Zagrous Mountains.

While some historians note that the Lolo nation descended from the Indo-Europeans who had migrated from the Caucasian area to the Zagrous’s area in 6000 years B.C, Kurdish history can prove that they (Lolo nation) have been always in the Zagrous Mountains. It is the belief of many including some scientists and theologians that mankind’s civilization began after Noah. It is known that his grave is located in Jazir (Cezir) and the remains of his ark are atop Judy (Cudy- part of the Ararat Mountains) mountain within Kurdistan. Thus proving that civilization may have began in Kurdistan.

The Lolo nation settled in the Zagrous’s Mountains and then organized a group to govern their people and lands. This group was called the Aryans and thus the nation formerly known as the
Lolo became the Aryan race. In succession another group called Media governed the people of the Zagrouss and again the nation’s name was changed to that of Media. Thus Kurds descended from the nations formerly known as Media, Aryan, Lolo, Goty and Hory.

A statue of native animal of Lolo which has been made circa 6000 B.C.

Lolo’s nation in 2800 B.C had its own organized government that ruled over the Hilwan and Zahaw areas which included the cities and states of Sulemany, Shekhan, Zahaw, Sharazur and Kerkuk.
A statue of a human made by Lolo nation in 5000 B.C., this illustrates the depth of knowledge in existence at that time by the Lolo nation.

Around 2000 B.C. in the Urumia area lived a famous family of Lolo’s nation carrying the Spitama name. Into this family was born a son named Zoroaster. As a youth Zoroaster started to proselytize among his people and thus was born the Zoroastrian religion.

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The name given as Media to the Lolo nation existed from 836 years B.C. which lived and governed in the Zagrous’ mountainous area. One of Media’s leaders in 715 years B.C. was Diako who led a revolution against the ruthless Assyrians. Diako obtained freedom for the Urumia and Mukryan areas which were occupied by the Assyrian army. Diako governed that area from 715 to 712 B.C where in the latter year he again fought the Assyrians. It was during this war that Diako was killed. Diako’s legacy was continued by the first Keikhusraw (Key Xusrew) in 712 B.C. who unfortunately was killed in a subsequent war with the Assyrians later that same year.

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

The Pars’ (Fars) name though once a tribal name came to be a national name within Media around 844 B.C.

The nations of the Kurds and Persians had to cognate with each other, because both had been of the Aryan race and shared the same Zoroastrian religion and Avesta language before the advent
of Islam. The Avesta language was a combination of today’s Kurdish and Farsi languages.

A golden goblet from Ecbatana, the capital of Media (modern Hamadan). Today it is housed in the National Museum of Tehran.
The statues made by Media nation that have survived from 500 B.C. and today are now housed in some world museums.
4.2. The insurrection of Smithy Kawe (Kawey Asinger) against the ruthless Zuhhak (Dahhak) Assyrian king in 700 B.C.

Smithy Kawe was a bold and heroic personality of Media’s nation and worked as a smithy. At that time a smithy was a noble professional, as smithies were savant and used Gold and Copper in their different works.

Zuhhak was a grim tyrant and colonialist king of Media and had killed many of Media’s civilians. It is thought perhaps Zuhhak was from the Torany (Turk) nation, but in fact was from the kingdom of Assyrian people. Zuhhak’s kingdom and autocracy included the Mesopotamia and Media areas with Musil as his capital city.

Zuhhak kept his people in constant fear by convincing them that he had two snakes that grew out from his shoulders to daily eat the brains of two Median youth.

In fact there were no snakes on Zuhhak’s shoulders, but rather two wounds which were treated with the brains of the people killed. By these lies he was able to suppress and control his people. And as a result of the propagation of this lie Zuhhak...
killed tens of thousands of Media’s youth, in order to destroy Media.

The person responsible for the deaths of the Median youth every day was in fact a butcher. He however had some conscience and instead killed just one youth and brought that person’s brain together with that of a sheep to the tyrant Zuhhak for the treatment of his wounds. The other youth whose life had been spared by the butcher was sent away to the Zagrous Mountains to hide. The first of these youths was a boy whose name was Kurd. Then in succession each youth that followed was told by the butcher to flee to the mountains and find the boy named Kurd. All together these young people adopted Kurd as their leader and began to train themselves in the ways of combat.

Zuhhak’s tyranny continued until it was the turn of Smithy Kawe’s sons to die. Smithy Kawe refused to accept his sons’ fate and summoned the youths under the leadership of Kurd to lend assistance. Kawe brought his sons to Zuhhak but requested to meet with the tyrant before his sons were killed. Once face to face Kawe killed Zuhhak with one of his smithy tools, and then burnt Zuhhak’s body in the palace. With the help of Kurd and the other youth, the tyranny of Media’s nation ended on 21st
March 700 B.C. Thereafter the 21st of March was celebrated as Media nation’s New Year.

The 21st of March continues to be celebrated as the Kurdish New Year which is called Newroz. Newroz means New Year and is derived form New Roj meaning ‘new day’. The 21st of March also heralds the beginning of the Kurdish calendar.

The anniversary of Smith Kawe’s insurrection is used as the date on which revolutions against colonialists of Kurdistan have taken place. This is reminiscent of Smithy Kawe’s actions and in tribute to him is celebrated as the Kurds’ National Day also marking the beginning of spring.

After the revolution of Kawe, Media nation’s name was eventually changed to the Kurd nation in honour of the group of youth that helped secure victory against Zuhhak.

With the passage of time the land of the Kurds eventually became known as Kurdistan. Here Kurdistan means ‘Kurds national country (Kurds’ land)’. These events are known to be true and are not mere figments of someone’s imagination.

There still exists today some enemies and colonialists of the Kurdish people who propagate these events as a fairytale,
because they cannot accept the victory of Smithy Kawe against the ruthless Zuhhak.

Since then the Kurds’ nation has had and continues to have some enemies much worse than the tyrant Zuhhak. But hope is still there, as there have been and will always have brave and defiant Kurds like Kawe who revive the Newroz victory for the freedom of Kurdistan.

4.3. The insurrection of Media’s leader Fruartis: 674 years B.C.

In 674 B.C. Media was under Fruartis’ leadership, who revolted against the Assyrian government and liberated the Hemadan area, thus making Hemedan the capital city of Media’s government. Thereafter the Assyrians led an attack against Fruartis, killing him and overthrew Media’s government in Hemedan.
4.4. The organization of Media’s government led by a second KayKhusraw (Kei Xusrew): 625 to 550 B.C.

During this time Media formed its own governing body under leadership of second KayKhusraw in 625 years B.C. KayKhusraw being a person renowned for his intelligence had the potential to unite Media’s tribal people and lead to the insurrection against the ruthless colonialism of the Assyrian government. After victory in this revolution KayKhusraw governed Media for 32 years until his death at the age of 70 in 593 B.C.

The historical ruins from Nemrud Mt. in Northern Kurdistan
In succession KayKhusraw’s son Astiags governed for 37 years (593-550 B.C) only to be ousted by the second Cyrus (Kursh).

Second Cyrus was the son of Persian Gambus. Persian Gambus was the king of Anshan area. Anshan area was once of Media’s country and government area. Second Cyrus’ mother was named...
Mandan who was the daughter of Astiags. It meant that the last king of Media, Astiags, had been the grandfather of second Cyrus.

Cyrus had abused family relationships with Media’s nation and in the name of family, he had dissimulated and invited Astiags to Anshan and incarcerated him. Then he incarcerated six members of Media’s king’s family. Cyrus in this way had gotten his hands under Media’s government and in 550 years B.C. organized the Persian government. Thus the scepter from Media’s nation had gone to the Persian nation.
The map of Media’s Empire in 625 B.C.

The map of Media’s Empire in 580 B.C. where its borders extend from the Median gulf (Persian gulf) to Mediterranean Sea, Caspian Sea, all of today’s Iran, Tajikistan, Armenia and Kurdistan.
The historical ruins from Nemrud Mts, in Northern Kurdistan. This relic is now housed in the British Museum, London. This dates back from about 600 BC made out of marble. This magnificent lion is mentioned to

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be from Turkey. No mention is given to the fact that this relic comes from Kurdistan along with the numerous other pieces that can be found in this museum in the Assyrian exhibition.
The lion is a significant symbol to the Kurds as they believe that they descended from lions and in fact call themselves and their children ‘sons of lions’ (Sherko).

4.5. The insurrection of Atrupat against the Persian government in 323 B.C.

Atrupat was a soldier of the Persian Third Daray which insurrected against the Persian government in 323 B.C. Upshot he had organized his government known as the ‘Small Media’. The government of Small Media after 8 years defined its territory, which included most areas of present day East Kurdistan such as Shikakan, Mukryan, Piran, Erdelan and Menguran (the part of the Kurdistan that today is colonized by the Iranian government). This government was in power for 549 years, upshot it had been attacked by some Persian and Pahlawi tribes in 226 A.D. After 22 years of fierce war and killing thousands of Media’s civilians and destroying their country, Media’s government was finally defeated in 248 A.D. by the same enemies. The Small Media’s leader had immigrated to Armenia. After the defeat of the Small Media’s government,
Kurds’ land was to be colonized for hundreds of years by the Persian, Ottoman and other world empires.
4.6. The Muslim’s Arabic Colonialist attack on Kurdistan: 593 - 637 A.D.

Mohammad son of Abdullah was a famous Arab trader and leader of the Saudis tribes that attacked many times to Media's nation and their country with 50,000 soldiers in 593 A.D. After a long war, in the name of the Islamic religion and Ethnic people’s war in the Koran, Arabic corps occupied all of Media’s country and had killed tens of thousands of Media’s civilians in the name of Allah and Islam.

After Mohammad, Omar who was the second Arab leader at that time, attacked to Kurds’ nation with 60,000 soldiers in 637 A.D. He too killed tens of thousands of Kurds, and taken thousands of young girls as booty or spoils for their own use. Arabic corps had destroyed Kurdistan.

Omar stifled the Kurds’ identity and religion the in name of Islam and rallied some Kurds against persons carrying the names of Sheik and Said (descendant of the prophet) and established some bases in Kurdistan.

People carrying the names Sheik and Said were exploited by Omar, to amass most of the Kurds stocks and send them to Omar.
and Arab corps. In this way Arabs gained Kurdistan’s resources and the persons of Sheik and Said names governed in Kurdistan as Arab representatives. Unfortunately this brainwashing phenomenon which occurred then still continues to this day.

4.7. The government of Sagedyman (Sajidyyan) and Kurdistan State: 889 - 932 A.D.

At the time of Tahiryan Government in Iran, because of the bad financial climate there, Iranian nations had insurrected and had made seven small governments. So Iran was divided into seven countries. In Kurdistan Kurds had made the Sagedyan government so that their country was called Kurdistan state. This state of Kurdistan included East Kurdistan and Hemedan area. This government was organized by the Sagedyan family, and thus was called by the same name. The Sagedyan government remained in power for 43 years from 889 - 932 years A.D. Merdawich who was Ziyar’s son and one of the clan leaders that had been attacked in Kurdistan state in the name of Islam, overthrew Kurdistan state in 932 A.D. and murdered all Kurdish leaders. Thus Kurdistan was occupied.
4.8. The Merwany Government: 930 A.D.

The Merwany government was a Kurdish government that was formed by Baz, son of Dost who was from the Merwanyan family. The Merwany Governmental borders included Erdish, Chalderan, Melazigrt, Amed (Diyarbekir) and Farqin. Baz had founded the Merwany government in Amed around 930 years A.D.

The Merwany government was powerful, but unfortunately in war with the Hemdanyan government, Baz was killed in 960 A.D. thus destroying the Merwanyan government after 30 years of reign.

4.9. The Kurds’ Sheddady Government: 951 A.D.

The Kurds’ Sheddady Government was formed by Mohammad son of Sheddad in 951 A.D. in Aran areas of North Kurdistan. This government remained in power for a long time and expanded its borders. The borders included the Nekhgewan, Genge, Tiflis, Demirqapi, Ani, Dwini and Melatya areas. This government was organized by the Sheddady family, but then Melik’s king of Selguqian government attacked to Sheddadyan government and destroyed it in 1075 A.D. Thus after a 124 year reign The Sheddady government was destroyed.
The Sheddady and Merwany governments were in control for 9 years at the same time, but unfortunately did not have solidarity, otherwise they would not have been destroyed by their enemies. After these governments until the 19th and 20th century Kurds’ insurrections, Kurdistan was colonized by different Empires and enemies.

4.10. The Selguqian’s Empire: 1049 - 1279 A.D.

The Selguqians had won a war against Buweyahian and formed the Selguqian government in 1049.

The Selguqians had governed from the eleventh until thirteenth century A.D. in Kurdistan, Iran, Iraq, Turkey and Syria. They cheated immensely in the name of the Islamic religion and had killed Kurdish people based on the ethnic names and the portrayal of Kurds as vile people. They had stolen Kurdistan’s resources and again destroyed Kurd’s culture and identity.

Selguqian’s first king was Tokhrul, son of Selguq. The Ottoman Empire destroyed the Selguqian government in 1279.
4.11. The Mogul Empire attacks Kurdistan in 13th and 14th centuries A.D.

The Mogul Empire waged war on Kurdistan and Iran in 13th and 14th centuries. Numerous people were killed and their countries ravaged during that time. The last Mogul king was Abusahid son of Soltan Mohammad who had been called Bihador and was crowned king at age 13. Then Emir Timor Gurgani unseated Bihador, so the Mogul Empire’s infrastructure was razed. Then in Iran some governments were made and Kurds also had formed a Kurdish government in 1315. This government was formed by Sheik Hessen also known as, Heseen Ilkani. The Kurds government term was short and was ended by the Iranian government after some months.


Sherefkhan was an intelligent and important leader who had compiled books about the history of Kurdistan under the name Sherefname in 1597.

Sherefkhan had collected many important Kurdish books in Bitlis city at that time. Bitlis was renowned as a center of varied knowledge such as philosophy, history, science and natural medicine.
Bitlis was the Emir of Sherefkhan’s family capital city. This family had been in power for three centuries in 16th, 17th, 18th A.D. and had been free of colonialists. Emir Ebdali who was Sherefkhan’s grandson had been attacked by King Ahmed, the Ottoman king. King Ahmed attacked Bitlis city and killed the Kurds’ leader, destroyed Bitlis, had set fire to the Kurds important library in which four thousand important Kurdish books along with seventy handwritten books of Sherefkhan’s family were destroyed. The Ottoman king had brought devastation upon Kurdistan area and colonized it.

At the time of Safvid’s dynasty Kurds had faced many wars, genocide and incomparable human indignities. King Ismael of Safavid during 1524 to 1547 never acknowledged Kurds’ identity and their nationality. He had used the Kurds against his enemies and against each other. Subsequently King Teha Masibi came to power after King Ismael and attacked Kurdistan and had killed all people who stood in his way and ravaged their land. King Teha Masibi had done genocide against the Kurds in East Kurdistan at that time.

Then King Abbas Safavid attacked several times to Khoy (Xoya) city of East Kurdistan and ruled from 1587 to 1629. The Kurdish leader of Khoy and Mako cities was Mustafa Beg who was also leader of The Mehmudyan Family at that time. Mustafa Beg with his soldiers fought against Safavid’s soldiers to defend Mako city’s stronghold, but in the upshot they lost the war against the colonialism of Iran.

Thousands of Kurds were killed during the Iranian Emperor of Safavid’s dynasty and the survivors were displaced to Khorasan and Ghochan areas in the north of eastern Iran. In 1608 A.D. King Abbas invaded Demdem’s stronghold near the city of
Ormiye, where Kurds were predominant. This war lasted some months and lastly all Kurds who were inside the stronghold, died during this combat. After this victory King Abbas waged war on other Kurds in Mukoryan area and after their genocide, had displaced fifteen thousand of this area’s Kurds to the Khorasan area.

Following all these crimes of the Iranian Safavid dynasty against Kurds, the Kurds spirits were still unfazed and the dream of a land of their own had not died. Thus Halo Khan (Helo xan) leader of Erdalan’s family had revolted against the colonialism of Iran and addressed the freedom of Kurdistan as the Kurds wish. Then Khan Ahmed Khan followed his father Halo Khan and continued to lead the Kurds and issued a currency in Gala’s name to be used in East Kurdistan. The Kurdish government was formed by Khan Ahmed Khan in 1638 and was attacked by Seyfeddin, King of Iran, in 1639. After a fierce war in Merywan area, the Kurds unfortunately lost and Khan Ahmad Khan emigrated to Ottoman’s Empire and died in Musel city, South Kurdistan.

The Chalderan war started between Emperors of Ottoman (Turks Government) and Safavid (Iranian government) from 1509 to 1639. The aim of this war was the colonization of Kurd’s land and lasted 130 years. Kurdistan had persistently been a colony under one of these colonialists during this time. Then King Abbas of Safavid’s Empire was at war against Emperors of Ottoman until 1590. Lastly, ineluctably he signed a peace treaty with the Emperors of Ottoman. In this peace treaty the Safavid Emperor had to retreat from most areas of Kurdistan, Azerbaijan, Georgia and Armenia which were under their occupation.

Then King Abbas of Safavid Empire again waged war against Emperors of Ottoman in 1603 A.D. In this war the Iranian government occupied East Kurdistan and south of Azerbaijan, both of which are still colonized by Iran to this day.

Finally the Emperors of Ottoman and Safavid signed a peace treaty with each other in 1639 in the Ghasry Shirin (Qesri Şirin) city in East Kurdistan. In this peace treaty, East Kurdistan was given to Iran and the rest of Kurdistan given to the Ottoman Empire.
4.15. The insurrection of Sheik Hubaidula Nahri: 1880

In 1880 about sixty thousand Kurds and Assyrians under the leadership of Sheik Hubaidula Nahri and his son Abdulghadir fought an insurrection against the colonialism of Iran. This insurrection was won in a short time and finally freedom for all of East Kurdistan was obtained. The Iranian government upon losing against this insurrection then asked for help from the governments of the Russian, British and Ottoman Empires. These governments worked together and in the name of ‘brotherhood’, they connived and invited Sheik Hubaidula Nahri to Istanbul. Upon learning of their deceit Sheik Hubaidula Nahri bypassed Istanbul and furtively went back to Shemzinan city of North Kurdistan. Unfortunately he was captured by Ottoman soldiers and sent to Saudi Arabia. Lastly Ottoman’s Emperor killed him there in 1883 and said that he had died of natural causes. In this way colonialists of Kurdistan stamped out the Kurds insurrection and re-colonized Kurdistan. Abdulghadir went to Istanbul in 1908, and then he supported Sheik Sahid Piran’s insurrection in 1925. After an unsuccessful insurrection, he was executed with other Kurdish leaders in Diyarbakir by the Turkish government that same year (1925).
4.16. The insurrection of King Badirkhan (Bedirxan Paşa): 1880

Badirkhan king worked tirelessly for the unification of Kurds and the different tribes of Kurdistan under a contracted Piroz act. The goals of the Piroz act were the making of Kurds’ union, mutual support, and commencement of an insurrection against Turkey’s colonialist government for a free and United Kurdistan.

Support for the Piroz act came from the Erdelan tribe’s leader who was from East Kurdistan. The Assyrian and Armenian people supported the Badirkhan king and they had promised to begin fighting against Turkey’s colonialism. But before the start of this insurrection, the British government convinced the Assyrian’s and the Armenian’s not to participate and go against Turkey.

King Badirkhan had freed Jazir (Cezir) and Botan states in a revolution in 1982 and created a Kurdish government there. He also wanted to free all states of Kurdistan and make a United Kurdish country. For this case he asked support from all other Kurds’ leaders, and thus got support from most of the Kurds leaders in different Kurdish areas. During his fight for unification King Badirkhan freed some Kurdish areas including Wan,
Uremia, Mukryan, Piran, Rewanduz, Musil, Sinjar and Weranshar.

The British government supporting the Ottoman Empire fought against the insurrection of King Badirkhan. In this first war which took place in the city of Urumia, Kurds were victorious, but after this Yezdan Sher, King Badirkhan’s cousin lent his support to the Ottoman Empire and thus betrayed the Kurds and led to their defeat. But the Kurds defiant as ever held on to Arukh (Erux) as their stronghold for eight months. But as food and other resources dwindled and their man power weakened, King Badirkhan was captured by the Ottoman Empire. In this way the Ottoman Empire had colonized the state of Jazir once again. King Badirkhan was sent to Istanbul, then onto Damascus and Tikrit Island. He was eventually executed in Damascus in 1868. His tomb lies in a Kurdish cemetery in Damascus.

But King Badirkhan will always be remembered, for he had made Kurd’s Money in Gala’s name and used this currency in Kurdistan during his term of governance.
4.17. The enlightening and popular insurrection of Abdul Rezagh Badirkhan in 1912

Abdul Rezagh Badirkhan was son of Najib King (Necib Paşa) who was born in 1846 in Istanbul. Then to learn the Kurdish language he went to the famous poet Haji Ghadiri Koye (Haci Qadri Koye) who was the most intelligent and famous Kurd at that time. Abdul Rezagh Badirkhan had tirelessly worked for Kurdistan’s freedom and had begun enlightening the people and inoculated the idea of insurrection in all of Kurdistan. He published a Kurdish magazine in 1912 in the city of Ormiye. After his exile by the Russian government, the magazine’s publication was continued by Simko (Kurdish leader) until its closure in 1914.

Abdul Rezagh Badirkhan established a Kurdish committee in Koye City and a school in 24/11/1913, in which 29 students studied in Kurdish. The Iranian government then set about the closure of this school.

Abdul Rezagh Badirkhan with Taha Shamzini also established an enlightened Kurdish organization in Erzirom city in spring 1913 and propagated freedom for Kurdistan. However despite many advances for a unified Kurdistan, the power struggle between top Kurdish leaders then began. Abdul Rezagh Badirkhan had leaned
towards the Russian government, Hassan Bag, cousin of Abdul Rezagh Badirkhan and Sheik Abdul Ghadir Shemzini favoring the support of the British and Ottoman Empire respectively. Thus a divide amongst Kurdish leaders set the ball rolling for a fragmentation of the Kurds’ nation and destroyed the timeless aims for a free and united Kurdistan.

But at that time Selim Bitlisi organized an insurrection in Bitlis city, which was supported by Abdul Rezagh Badirkhan, Yusef Kamil, Teha Shemzini and Simko. In turn the Ottoman Empire fought barbarically against this insurrection. Kurds asked for support from the Russian and British governments, but this was not to be and Kurds once again were left in solitude to fight their battles.

Abdul Rezagh Badirkhan, Teha Shemzini and Simko established contact with the Russian government and signed a treaty somewhere between 1914-1917. In that treaty it was decided that Kurdish leaders in support of their people’s human rights would take opposition against the Ottoman Empire with the aid of the Russian government. In October 1917 a revolution began in Russia and Abdul Rezagh Badirkhan came to South Kurdistan, and was immediately abducted by the Ottoman Empire and exiled to Musil city. Without any trial he was executed by an
Ottoman soldier. After that Simko and Teha Shemzini went to East Kurdistan.

Abdul Rezag Badirkhan was well informed about the politics of eastern and western countries. He was very intelligent and multilingual, fluent in English, Russian, Kurdish, Arabic, Persian, and Turkish. For example, he said to Russian government:

“I am not going to accept that my nation be colonized by Turks and Pars. Our aim and hope is that Kurdistan be freed and Kurds live in peace. For achieving this aim, Kurds need to learn and study. The key is obtaining possibilities and opportunities for studying and education of our nation. Please help us with these aims. If now we can’t get freedom for Kurdistan, then at anytime Kurds get the opportunity to learn and study, it is then they can unite and get their freedom.”
4.18. The genocide of the Armenian nation: 1915

The Sultan, Abdul Hamid of the Ottoman Empire Sultans, had committed many crimes against the Kurd and Armenian nations. He made the Hemidyan flag that united Turks and some Kurds. In this way used them against the Armenians in the name of Islam against the Christian religion. As a result genocide was widespread for the Armenians with the death of over two million civilians. Notwithstanding the genocide, hundreds of thousands of Armenians were exiled to Russia and Iran. Their homes ravaged and their native stocks stolen by Turkish soldiers. After this Sultan Abdul Hamid told the Kurds that the Russian government would attack and kill all of the Kurds. So Kurds in fear moved to the high mountains during the difficult winter period. But in an ironic twist of fate Sultan Abdul Hamid himself attacked these Kurdish people and again genocide was rampant. He had exhibited his hate and dislike in this way to Kurds and Armenians. After this double genocide Sultan Abdul Hamid divided the Kurdish and Armenian lands to the Turks. Thus Turks colonized a lot of Kurdistan and Armenian in 1915.

Sultan Abdul Hamid had said in his memoirs:
“Armenians are cowards and conning all the worlds’ countries to help them. But Kurds are powerless, unwise, kind, simple hearted people and they have very good traditions and a rich culture, so we should dissolve the Kurds nation and rename their culture as Turkish”

Unfortunately this inhumane idea is still being used by Turkey’s government against Kurds and this inhumanity has spread to the Turkish people and become part of their culture.
A trophy of Turkish civilization
4.19. The insurrection of Simko (Smailaghai Shikak): 1918 to 1930.

Simko Shikkak was son of Mohammad King Shikkak (Mohammad Paşai Shikkak). The Simko family had been leaders of the Shikkak tribe for a long time. This was one of the biggest Kurdish tribes in Ormiye area of East Kurdistan. Mohammad King Shikkak with his soldiers for the independence of Kurdistan had fought against the King of Qajar (The Qajar dynasty was a Turkish tribe of northeastern of Iran and King of Iran in century 1700-1900). Then the Qajar King had invited Mohammad King Shikkak to Tabriz in Iran to forge a peace agreement together. Kurds accepted the invitation and Mohammad King with his son Jahfar and six solders went to Tabriz city in 1905. There they were murdered by Nizamul Sultan who was the leader of Ghajar soldiers. After this event Simko became leader of Kurds and had continued in his father’s traditions and governed for 25 years from 1905 to 1930 in East Kurdistan.
Simko who is sitting between some of his solders
Simko had supported other Kurdish insurrections in South Kurdistan and had fought heroically against the Iranian kings, Ghajar and Pahlewi. King Reza Pahlewi of Iran had attacked to the Kurds in 1922. Simko had fought for eight years against these attacks. Finally King Reza Pahlewi of Iran had invited Simko to a peace treaty in the town of Shino, East Kurdistan, and Simko accepted. The Iranian government had arranged to kill Simko, and on his arrival, Iranian soldiers ambushed and murdered him in 1930. After killing Simko, the Iranian government invaded East Kurdistan and killed thousands of civilian Kurds and again colonized all of East Kurdistan with the Iranian military.
Simko Shikak
4.20. The Sèvres treaty: 1919

After the end of the First World War in 1919 the UN Council for Peace arranged a conference in Paris and had underwritten a Sèvres treaty. For this conference, delegations from the Turks, Kurds and Armenians were invited to defend their human rights and identity. The Armenian delegate was King Baqus Nobar and the Kurdish delegate was King Sheriff (Şerif Paşa). The first conference was arranged in 22/3/1919 and the second conference on 1/3/1920 where King Sheriff asked for Kurdish identity. At this time Kurdish and Armenian delegates had forged friendship together and they asked for their volitions in Sever treaty on 10/8/1920. This UN treaty accepted the Kurds and Armenian nation’s volitions. For the Kurds, articles 62, 63, and 64 had decided that inside the Ottoman Empire organizations should be structured to create the autonomy of Kurdistan and after one year a referendum for the autonomy of Kurdistan to obtain independence should be held. After that upon the Kurds volitons, South Kurdistan would be incorporated into the union of an independent Kurdistan. However after agreeing to this peace plan, the Ottoman government fell, and Mustafa Kemal refused to agree with the treaty and anything the Ottoman government endorsed. Thus unfortunately to this day the Sèvres
treaty remains on paper and has been discarded and not implemented.
4.21. The Erzerom Congress: 1919

After losing the First World War, Mustafa Kemal Turk began his deception and abuses towards the Kurds in the name of Islam and brotherhood of the Turks. Mustafa Kemal Turk had traveled to Erzerom city of north Kurdistan in 1919.

Mustafa Kemal Turk promised to the Kurd’s nation and told them:

“Kurds and Turks are brothers and have same Islamic religion, but ethnic people want to divide us and convert us to the Armenian religion. In that case we will lose our religion, independence, country and resources. I promise you if we fight together against ethnic Armenians and win against them in war, after that we can as brothers live together and accept Kurds’ independence or anything else you want”.

In this way Mustafa Kemal Turk obtained the Kurds support and used them against Armenian people. So the Sèvers treaty and Kurdistan’s autonomy was forgotten from the UN countries and again Turkish leaders had fooled Kurds.
4.22. The insurrection of Dr. Nuri Dersimi: 1920

Dr. Nuri Dersimi, son of Mela Ibrahim was born in 1894 in Dare village near to Dersim City. Nuri Dersimi had organized a Kurdish committee in 1920 and worked as the leader. Since the Ottoman Empire did not fulfill the articles from the Severs treaty, Nuri Dersimi with Ali Sher went to Kochgiry city and organized political actions and asked the Ottoman Empire to fulfill the treaty.

The Ottoman Empire did not accept the Kurds volition, and so Nuri organized an insurrection against the Ottoman Empire. Nuri was arrested during the battle and via intermediation of Seid Reza Dersimi, the Ottoman Empire freed him.

Then Nuri continued his fight with Seid Rezan and after losing in that insurrection he went to Syria and continued the political fight there. He died on 22/9/1972 in in Halab City of West Kurdistan and his burial site is in Hafrin City, West Kurdistan.
4.23. Sheik Mahmud Barzanji (Şêx Mehmud Berzenci). The insurrection of 1919

Iraq had been colonized by the British government in 1918. At that time Sheik Mahmud Berzanji was the mayor of Sulemani City in South Kurdistan and began an insurrection for Kurdistan’s freedom. The British government sent a delegation to Sulemani to negotiate a peaceful resolution, but Sheik Mahmud Berzanji didn’t accept this, as he did not trust them. British and Iraqi soldiers fought against each other in Sulemani and after this and the killing thousands of Kurds, Sheik Mahmud Berzanji was captured and sent to India in exile for waging this Kurdish insurrection.

Sheik Mahmud Berzanji returned to Kurdistan on 14/8/1922 and with his people’s support again led an insurrection and was accepted as a king of Kurdistan by the Kurdish people. Sheik Mahmud Berzanji formed a government of Kurdistan, parliament, and flag. He made the world aware that an independent Kurdistan was to be formed and needed to be in existence.
All Kurds from different parts of Kurdistan under insurrections by Simko, Sheik Ahmad and Abdul Salaam Barzani also supported an independent Kurdistan.

Kurdistan was subsequently attacked by British and Iraqi soldiers who bombarded Sulemani city on 4/3/1923. After another fierce battle ensued with many Kurdish soldiers lives lost, Sheik Mahmud Berzanji unfortunately was captured and incarcerated in Baghdad city prison. Again the Kurds were defeated and South Kurdistan was colonized by British and Iraqi soldiers. Sheik Mahmud Berzanji didn’t despair, and never giving up hope, he continued as a warrior for Kurdistan’s freedom even while in prison. After some years in prison Sheik Mahmud was indisposed by his enemies and sent to Baghdad City hospital and eventually murdered in 1956 at the same hospital. He was said to have died of ‘an illness’.
The Kurdish Leader Mahmoud Berzinji
4.24. The Turkish Treaty 1920

Mustafa Kemal once again fooled the Kurds in Erzerom congress, so the Ottoman Empire in Istanbul on 28/1.1920 in the name of the national Turkish treaty attacked the Kurds. The Turks’ National treaty articles were as follows:

“Kurdistan should be forever under the hand of the Turkish government and the states of Musil and Kerkuk (South Kurdistan) should be under the Turks. Turkey’s government should work all the time until this aim is fulfilled”.

4.25. The treaty of Lausanne: 1923

The Ottoman Empire had won against the countries of the UN after a war, and on 10/11/1922 had contributed at a UN conference which was organized in the city Lausanne, Switzerland. The delegate from the Ottoman Empire, Hismet Ker and the British delegate Lord Kirzonboth contributed towards this treaty. This conference lasted nine months in which the Ottoman Empire used inhumane policies against Kurds. It was at this conference that the Lausanne treaty on 24/7/1923 was signed. This included colonization of Kurdistan and destroying Kurds’ nationality and identity. At the signing of this treaty there
was no delegation representing the Kurds and all of this treaty’s articles are contrary to human rights, and has not been accepted or approved by Kurds. Kurds say this treaty should be disregarded and the organizers and signatories should be tried by world organizations working for equal human rights amongst all peoples.

In the Lausanne treaty Kurdistan was divided between four colonialist countries, which meant the part under control of the Ottoman Empire was divided amongst Turkey, Iraq and Syria. Iran had colonized East Kurdistan from 1639. Thus Kurdistan was and still is colonized by four dangerous governments, which still to this day have not accepted Kurds' with their own nation and as equals. At that time, the British and French were Europe’s most powerful and influential leaders who pressed for Kurdistan’s division and at the same time ignoring the serious social and political climate facing the Kurds.

Turkey was now the sole occupier of Cyprus. British and French soldiers also were present in South, West and some parts of North Kurdistan. In the Lausanne treaty Britain, France, Italy, Greece and Turkey accepted and signed these articles:

“Turkey’s government should leave Cyprus to the British government and the British and French governments are to
divide Kurdistan between Turkey, Iraq, and Syria and accept them as independent governments in UN. In return Turkey, Iraq and Syria should give half of their petroleum, minerals and agricultural products from Kurdish areas to Britain and France and with the profits made, weapons should be procured from Europe for use in Turkey, Iraq and Syria.

In fact this means more than anything those European countries, from then until this day has not regarded Kurdistan as a separate, independent region nor supported the issue of Kurdish human rights. On the other hand there are 22 Arab countries, which have all supported Iraq, and Syria against Kurdistan. All Islamic countries have supported the Iranian government against Kurdistan and all NATO countries have supported Turkey against Kurdistan. Because of these reasons Kurds have been without friends in the world. Some countries, which portray themselves as friends of the Kurds, have used Kurds as a trump card for a while to achieve self gain in the short term. In fact all of the world countries and governments have had the same policy against Kurds’ human rights and an independent Kurdistan country.
4.26. The insurrection of Sheik Sahid Piran (Şêx Sehid Piran) in 1925

Khalid Begi Jibri had formed Kurds freedom committee in 1924 in North Kurdistan. He contacted and forged friendship with Sheik Sahid Piran, who was the Kurds’ religious leader. Turkey’s government used this as a reason for further attacks to the committee in Erzerom city, captured and incarcerated Khalid Begi Jibri, the committee’s leader. Then Khalid Begi Jibri asked Sheik Sahid Piran to organize an insurrection against the Turkish government, as Turkey still hadn’t addressed nor accepted Kurdish identity. Subsequently Sheik Sahid Piran arranged some meetings and policy campaigning in Amed (Diarbekir). He organized some political activities against the Turkish government. He got support from his people and finally untied them in the village of Piran with one hundred thousand Kurdish soldiers. Mustafa Kemal Turk knowing of these activities decided to destroy them. Then he sent militaries under the leadership of Hussein Husni to attack Piran village, so thus began war. Sheik Sahid freed Hene, Dara Hene and Ganja (Gence) areas. Sheik Sahid had organized Kurdistan’s government and proclaimed Ganja city as Kurdistan’s capital city. In this government Feghe Hussein was president of Kurdistan and Sheik
Sahid was head of Kurdistan military. This government was in power for one year in the Amed area.

Continuously the Turkish government attacked many times to this Kurdish government. Unfortunately other world countries supported the Turkish government in this war and thus the Kurds eventually lost. Kurdistan’s president and military leader along with 25 other prominent Kurdish figures were captured. Finally the Turkish government executed them all in Amed city on 29/6/1925. The insurrection was also lost, but Sheik Sahid prior to his execution told Turkish leaders:

“You are executing me, but believe me Kurds will never weaken and they will never forget what is happening here. They will persevere for their human rights and obtain Kurdistan’s freedom.”
Kurdland: Kurdish Identity

By Hawre Qendil

Sheik Sahid Piran
4.27. The insurrection of Ihsan Nuri king In Ararat (Agri) Mountains: 1926

After Sheik Sahid Piran’s martyrdom, some politically active Kurds went from North to West Kurdistan and organized the Freedom Committee of Kurdistan in 1926. This committee under leadership of Ihsan Nuri had organized three revolutions against the Turkish government in 1926, 1927 and 1930. The Freedom committee had established a civilian office under leadership of King Ibrahim, which (the civil office) had announced an independent Kurdistan and hoisted Kurdistan’s flag in Ararat mountains on 27/10/1927.

Kurds led a revolution in 5/10/1926 from Ararat Mountains, in which Ihsan Nuri participated and was supported by Sheik Abdul Ghadir Jalal. War had disseminated and revolutions began in Ikhdir, Tenderuk, Erdish, Chalderan, Wan, Botan and Bitlis cities.

Turkey’s Kemalists (inhumane and racist movement in Turkey) in a bloodcurdling manner had attacked to that revolution and had killed thousands of civilian Kurds and burnt the village areas of Hakary, Beitu Shabab and Shamzinan.
The Turkey corps under leadership of King Sami started genocide from Wan city to Chalderan city and killed more than ten thousand Kurds including children, elderly and young civilians. In Paradag area Iranian soldiers supported the Turkish army and had attacked to Kurds there and murdered thousands.

The Turkish corps also attacked to Agri and Bazid cities. They destroyed villages of these areas and had murdered more than fifteen thousand civilian Kurds. The nationalist Turks had even assaulted pregnant women causing them to miscarry and even clobbered babies to death in front of their parents’ eyes. This barbarism from the Turkish government is difficult to describe in written words. These hellish scenes should never be allowed to happen again in any nation.

Turkey’s army continued its bloody rampage on Kurds resulting in 660 villages looted and 15206 houses destroyed. They exiled revolutionary families from Kurdistan to Izmir city of Turkey. During this exile hundreds of children and the elderly died of thirst and hunger.

The Turkey corps committed genocide in Ararat Mountains against revolutionary Kurds and had buried hundreds of Kurds alive inside a big pit and wrote there:
“Kurds and Kurdistan have been buried here”.

The revolutionaries of the PKK in 1984 (Labour Party of Kurdistan) destroyed that sign and wrote:

“The Kurdish revolution and freedom fighters of Kurdistan have started from here”.

Then Ihsan Nuri was exiled to Tehran and was murdered by the Iranian government in 1973 in the name of having procured an illness.

İhsan Nûrî Pasha (Bedlîs 1893 - Tehran 25 March 1976) with his wife Khedîje Yashar
4.28. The insurrection of Seid Reza Dersimi in Dersim area in 1937.

The Kurds of North Kurdistan waged an insurrection against Turkey in 1937 under the leadership of Seid Reza for obtaining Kurdistan’s freedom. Kurds got Dersim, Kochgiri and Erzinjan cities under their control in 1937. The Turkish government couldn’t fight against the Kurds and arranged a plan that would be used to cheat Kurds and make them become traitors for each other. So Rahbar who was Seid Reza’s cousin became a traitor and had killed the Kurds’ military leader Mr. Ali Sher. Then Rahbar and took Ali Sher’s head to Mustafa Kemal Turk (Leader of the Turks at that time). Mustafa Kemal gave a lot of money to Rahber for his deeds.

A delegation was sent by the Turkish government to meet Seid Reza in the name of accepting autonomy for Kurdistan and invited Seid Reza to Erzinjan city. With this plan Turkey government captured Seid Reza and had him exiled to Mezra (Elhaziz) city. In Mezra, Seid Reza’s son was first killed followed by the rest of his family all in front of Seid Reza’s eyes, and lastly he himself was hanged by the Turks.

During this time Turkey attacked to the Dersim and Erzinjan areas and had done genocide against Kurds which killed more
than one hundred thousand, had exiled the children to Turkish
cities and assimilated their identity, enrolled them in military
activities against Kurds and pushed them further as to forget their
Kurdish language.

With these children the Turkish government made the most racist
military leaders of their country and used them against Kurds. In
fact these Military leaders didn’t know that they were Kurds,
because they were children when Turkey captured and forced
them to military school. During their childhood speaking in the
Kurdish language and talking about Kurds or Kurdistan were
forbidden. Many members of the Turkish army today are of
Kurdish heritage.

Seid Reza                                      Ali Sheir
4.29. The insurrection of Qazi Mohammad in East Kurdistan: 1945

In the beginning of World War Two in 1942, the armies of America and Britain had occupied south of Iran, and the Russian army occupied north of Iran and East Kurdistan. At that time the first Kurdish political party was named Kurdish Rebirth Committee (Komelei Jiyanewy Kurd or J.K.) by some Kurds in Mehabad city on 4/9/1943 under the leadership of Qazi Mohammad who was a judge in Mehabad.

The Kurdish Rebirth Committee’s manifesto was freedom for all Kurds. Then from this committee the Democrat Party of Kurdistan (Hizbi Demukrati Kurdistan or HDK) was formed on 16/7/1945 in Mehabad under the leadership of Qazi Mohammad.

The manifesto of HDK was for an independent Kurdistan. At that time the Russian army had occupied East Kurdistan. Qazi Mohammad with support from Kurds organized The Republic of Kurdistan in Mehabad, which had been proclaimed on 22/1/1946. On 11/2/1946 the Kurdish parliamentarians were sworn in and on 23/4/1946 the Republic of Kurdistan and Republic of Azerbaijan signed a friendship treaty.
Kurdish women played a significant role in that parliament. After eleven months of the Republic of Kurdistan’s existence, the Russian army cohered with the Iranian government to work against the people of East Kurdistan and so vacated that area. At that time the Republic of Kurdistan was young and just had Mehabad city’s area under control. So Kurds couldn’t fight against the Iranian army when the latter attacked Kurdistan on 17/12/1946, and re-colonized that area. Then the Iranian army in Mehabad city on 22/1/1947 executed Qazi Mohammad, Qazi Sadri (brother of Qazi Mohammad and Kurdish parliamentarian in Iran), Qazi Seifi (cousin of Qazi Mohammad and Defense Minister of Republic of Kurdistan). Concurrently the Iranian government executed 20 Kurdish leaders in Mehabad and Saghiz (Seqiz) cities.

Peshewa Qazi
4.30. The insurrections of General Mustafa Barzani: 1961

Mustafa Barzani was born in Amed prison on 14/3/1903. Then at a young age was exiled to Sulemani in South Kurdistan by the Ottoman Empire.

The South Kurdistan Kurds had started political activities against the Iraqi government during 1943-1945 under the leadership of Mustafa Barzani. Barzani had supported HDK and the Republic of Kurdistan, which had been organized in Mehabad, East Kurdistan in 1945. He had the responsibility as Kurds’ military leader of the Republic of Kurdistan in East Kurdistan. After the Republic of Kurdistan was destroyed, Barzani with his solders moved to South Kurdistan and continued fighting the Iraqi government. Barzani continued his revolution in the name of Kurdistan’s Democratic Party (KDP) and had partisan war until 11/9/1961, in which all of South Kurdistan’s Kurds insurrected against Iraq’s government and had freed all of South Kurdistan except Kerkuk area. Then the Iraq government under leadership of Abdul Karim Ghasim made a law, which included arranging a democratic government for Arabs and Kurds, instead of accepting autonomy of Kurdistan. But after pacifying the situation, Abdul Karim Ghasim started war against Kurds. So the
insurrection of Mustafa Barzani was strongly fought from 1961 to 1970 against Iraq government.

On many occasions Kurds and Iraqi delegates had met each other and organized ceasefires, finally they had made a peace agreement on 11/3/1970 which accepted autonomy for Kurdistan. From that agreement until 1974 South Kurdistan had autonomy and some Kurdish parliamentarians were in the Iraq parliament as delegates of Kurdistan. Subsequently in 1975 Iraq and Iran forged a treaty in Algeria where they decided to dismantle the autonomy of Kurdistan and start war against Kurds.

In 1966, Jalal Talabani, a member of the Barzani revolution had dissented from Kurds’ revolution and supported Iraqi government against Kurds’ revolution. Talabani had organized the ‘Jalali’ group under the Iraqi government’s support and had war against the Barzani revolution until 1975, the latter of which was quelled. Thereafter the Iraqi government had begun political conflicts against the ‘Jalali’ group, because the Iraqi government was no longer in need for their support against the Kurds’ revolution. So Jalal Talabani in fright for his life and his group escaped to Iran and organized the Party Union of Kurdistan (PUK) in 1976.
Iran had supported the Barzani revolution from 1968 to 1975. Then after signing of the Algerian treaty, Iran withdrew its support and forced Mustafa Barzani to cease any war, political action or revolution against Iraq. So Mustafa Barzani, even though he had more than one hundred thousand Kurdish soldiers (Peshmerge), unfortunately by being drugged by the Iranian government, then announced in Tehran that Kurds’ revolution was lost and all Peshmerge should surrender themselves to the Iraqi government.

The colonialists of Kurdistan knew that if a leader of Kurds said that Kurds’ revolution was lost and all should surrender, this would greatly affect Kurds and that revolution would indeed be over.

After that pronouncement, thousands of Peshmerge couldn’t accept this and killed themselves by their own guns.

Iraq’s government in turn belittled and humiliated the Peshmerge who had surrendered.

After the end of Kurds’ revolution, Mustafa Barzani was exiled from Tehran to America and killed in Georgetown City Hospital under the pretext of him having ‘cancer’ on 1/3/1979.

The Algerian treaty was signed officially between Iraq and Iran in 1975, with the support and contribution of government delegates from Turkey, Syria, America, Britain and Algeria. This treaty cancelled the former agreement made on 11th March 1970 where autonomy of South Kurdistan was recognized. The participants of the Algerian treaty had signed an agreement where support of each other against any Kurds’ revolution, in
any part of Kurdistan, could be done in any way possible, at any
given time and in any given place. They should repress and exile
Kurds and use Kurdish activists against each other and try to
make Kurds repress their own people. The colonialists of
Kurdistan also had agreed to use their countries borders within
ten kilometres for attacking their Kurdish opposition. They could
help each other with suppression of politically active Kurds and
their capture.

4.32. The insurrection of Ahmed Toufiq (Abdullah Ishaqi):
1950

After destruction of the Republic of Kurdistan in East Kurdistan,
some young politically active Kurds continued in the Qazi
Muhammad way, organizing again the Democratic Party of
Kurdistan (HDK, Hizbi Demukrati Kurdistan) and started
revolution against Iran’s government. The leaders of this
revolution were Ahmed Toufiq, Gani Beluryan, Suleman Muhini
and Amir Qazi in Mehabad city, Isamil Sharif Zadeh in
Sanandag city, Rashid Huseini in Seqiz city, Abdullah Zaki in
Piranshar city and Mela Aware (Ahmed Shilmashi) in Sardasht
city.

These leaders organized HDK and accepted Ahmed Toufiq as
secretary of HDK and the East Kurdistan revolution. These
revolutionaries continued political and military actions against Iran’s government until 1954 when Dr. Habduraham Qasimlu, a member of HDK during political formation had been arrested in Tehran by police and was easily freed. Dr. Qasimlu then moved to South Kurdistan where HDK’s headquarters were. In the same time Iran’s police had arrested about 250 Kurdish activists during a short time. So HDK’s leader, Mr. Ahmed Toufiq didn’t trust Qasimlu anymore as Qasimlu’s release coincided with the mass arrest of the activists. It was thought that Qasimlu won his freedom by divulging information about other Kurdish activists. As a result, Qasimlu was sacked from HDK and he went to work in the External Ministry of Iraq in Baghdad. After autonomy of South Kurdistan was obtained he flew to Austria, as he was afraid that HDK would have their revenge.

HDK had arranged its second congress in Sune village of Qaladize city and Ahmed Toufiq was again chosen as secretary of HDK.
The members of HDK were even from East Kurdistan but they supported KDP for more than ten years and had fought against Iraq’s government. Finally and unfortunately Mustafa Barzani oversaw the deportation and subsequent kidnapping in 1969 of some HDK leaders such as Suleman Muhini, Sadiq Anjiri, Rahim Marjalani and Salih Lajani to the Iranian government. The Iranian police then executed them immediately in Piranshar city.

After this, Ahmad Toufiq afraid of the KDP (under the leadership of Mustafa Brazani) was exiled from South Kurdistan to Baghdad in 1969. He asked for political refuge there. Then he
continued his politics and 27 Peshmerge of HDK from Kurdistan went to join him.

At this time Dr. Qasimlu had known of Kurdistan’s situation and with support from the Iraqi government went from Austria to Baghdad and conspired with the Iraqi police against Ahmad Toufiq. Then he arranged a treacherous plan with the Iraqi Ba’ath regime and arrested Ahmad Toufiq under the pretext of the latter supporting a Kurdish revolution against Saddam Hussien’s regime. This led to Ahamad Toufiq being placed inside a barrel of acid after this show of betrayal by Dr. Qasimlu and orders from Saddam Hussien.

Then Qasimlu by supporting the Iraqi police deported and kidnapped 55 loyal cadres of HDK and Ahmed Toufiq’s friends to Iran in 1975.

Dr. Qasimlu and Saddam Hussein had organized a new HDK and had changed the manifesto and the party’s name to Kurdistan Democrat Party of Iran (KDPI). After revolution of Iran and East Kurdistan on 11/2/1979 Dr.Qasimlu went from Iraq to East Kurdistan and with support from the Ba’ath regime had proclaimed himself as a leader of Kurdish people and secretary of KDPI.
The 55 loyal cadres of HDK and Ahmed Toufiq’s friends were in Iran’s prison until 11/2/1979 when the Iranian Shah collapsed after Iran’s uprising. Then they (the arrested 55) couldn’t challenge Dr. Qasimlu and had organized The Equality Party of Kurdistan (Komelei Yeksani Kurdistan/ KYK) in 1979. All of the leaders of KYK had fought against the Iranian government until their deaths in combat.

Some leaders of KYK were:

- Rashid Huseini (Sheidai Kurdistan): killed by Iranian army on 5/6/1979 in Saqiz city (his tomb is in Saqiz city),

- Abdulah Zaki (Qendil): killed by Iranian army on 27/8/1982 in Piranshar city (his tomb is in Tirkesh village in Piranshar city), and

- Salar Hawrami (Ali Qutbi): killed by Iranian army on 29/7/1980 in Besaran village of Saqiz (his tomb is in Besaran).
From right to left: Ahmed Toufiq, Rashid Huseini, and Abdullah Zaki
4.33. The insurrection of Abdullah Ocalan (Apo): 1970

The new Kurdish revolution under leadership of Mr. Ocalan was organized in 1970 in North Kurdistan. This revolution has been politically and militarily much more powerful than other revolutions.

After independence of Turkey in 1923, Turkey’s military government banned the Kurdish language and suppressed Kurds’ identity.

When one spoke Kurdish or uttered the word ‘Kurdistan’ he/she was at risk of execution by Turkey’s government, so Mr. Ocalan as a Kurd and a university student began to investigate the Kurds’ nation. So he arranged a political Kurdish committee in the University of Ankara with some of his student friends such as Kamal Pir, Camil Baiq, Mezlim Dogan, Muhammad Khairi Dormish and Haqi Qerai in 21/3/1974. Then they decided to go to North Kurdistan for political activities.

Then their political activities continued in Kurdistan in Apochi’s (Apoisim) name until arrangement of the first congress on 27/11/1976 in Fise village of Lige city, Amed area, North Kurdistan. This was the inauguration of the Worker’s Party Of Kurdistan (Parta Karkeren Kurdistan, PKK).
Turkish police with Peshang Party in Antab (Dilok) city on 18/4/1977 had murdered Mr. Haqi Qerai, one of the PKK’s leaders. Then Mezlim Dogan, Kamal Pir and Muhammad Khairi Dormish other leaders of PKK were arrested in North Kurdistan and during fighting in Turkey’s police prison were murdered in 1982.

Mr. Ocalan secretly went into exile to West Kurdistan, Syria and Lebanon for continuing the fight for the Kurds in 1979.

The PKK manifesto was independent of Kurdistan’s country and had started guerrilla fighting on 15/08/1984 under leadership of the militant Mr. Haval Hagid (Mahsum Qurqumaz) in North Kurdistan against Turkish government. Mr. Haval Hagid was killed in Gavar Mountains on 28/3/1985 by the Turkish army.
During the thirtieth congress of the PKK, the Kurdistan Nation Independent Army (ARGK, Artasha Rizgarya Gele Kurdistanane) was organized and fought militarily until 1993. Then Mr. Ocalan had started a peace process with Turkey when the president of Turkey Mr. Turgut Özal sent a parliamentary delegation to visit Mr. Ocalan for a solution to the Kurds’ question. But unfortunately before this delegation returned to Turkey from Syria, the Turkish government killed Mr. Turgut Özal and later said he died from a heart attack. In this way the peace process was forgotten on the Turkish government’s side. The PKK had made proclamations and attempts for many ceasefires, but the Turkish government has never responded to those calls nor agreed to any ceasefire.

Mr. Turgut Özal was a Kurd and from the same city of Ruha (Urfa) as Mr. Ocalan.

Turkey with NATO’s support pressured Syria to exile Mr. Ocalan in 1998, and so he went into exile on 9/10/1998 from Syria to Greece. Prior to this Greece agreed to give political refuge to Mr. Ocalan, but upon his arrival the Greeks overthrew their decision and turned Mr. Ocalan away. Then Mr. Ocalan fled to Moscow where the Russian government refused his residence, and so he fled to Rome in Italy. Mr. Ocalan had asked the UN
and EU to arrange a conference for solving the Kurds’ question politically, but unfortunately no one accepted this. Besides that NATO decided to capture Mr. Ocalan and deport him to Turkey. So NATO, EU, UN, CIA and MUSAD devised a plan to kidnap Mr. Ocalan in Kenya on 15/2/1999 and they him deported to Turkey.

It seems from the sequence of events that the Turkish government had agreed secretly with the Greek government and EU that if Mr. Öcalan was deported to Turkey, Turkey would give all of Cyprus to Greece, and thus the EU would accept Turkey as an EU member. Despite this Turkish forces still occupy half of Cyprus. As a result more political problems exist between the Turkish and Greek governments.

Following these events the entire world’s Kurds supported Mr. Ocalan and held demonstrations against NATO, Turkey and America. During demonstrations 152 Kurds burnt themselves. Also 29 Kurds in Sanandaj and Ormye cities of East Kurdistan were murdered by the Iranian police and 4 Kurds in Berlin had been murdered by the Israeli embassy.

Mr. Ocalan has been accepted as a symbol of freedom, national leader of the Kurds and president of Kurdistan within most of the Kurdish society.
Mr. Ocalan has continued his peace process even in prison, but still has not received any positive answer from the Turkish government. Turkey has him under arrest to this day and though the death penalty has been pronounced upon Mr. Ocalan. Turkey continues his incarceration, without regular access to lawyers and frequent breaches of human rights. The Turkish objective is to punish Mr. Ocalan so that slowly and bit by bit his death will come both physically and mentally. This punishment affects the Kurds and is a reflection of the the injustices that they too suffer on a daily basis. Mr. Ocalan despite his incarceration continues to give hope to the Kurds and this is shown in his last statement given in 2005 that, Kurdistan should a con-federal state, within the countries that Kurdistan is now divided into.

The liberal Kurds of north Kurdistan arranged a few political parties e.g. HEP, HEDEP but all of their activities were forbidden by Turkey, and one of the leaders, Mohammad Sincar was killed on 4/9/1993 in Mardin city by Turkish police. Some others such as Leila Zana, Khatib Dicle, Selim Sadiq and Erham Dogan who have been Kurdish MP’s in Turkey’s parliament were arrested on 2/3/1994, put on trial and sentenced for 15 years in prison. However by international pressure they have been released early after 10 years in prison. The trial is still open and
whenever the occasion arises the Turkish government can incarcerate then again.

Some of the Kurds’ parliamentarians like Zuber Aidar, Remzi Kartal, Yashar Kaya and Nizamedin Tuguch are in exile in Europe and first organized an External Kurdistan Parliament then Kurdistan’s National Congress (KNK) on 24-27/5/1999 in Holland.

Haval Hagid                        Mr. Abdullah Öcalan
Some of the numerous crimes of the Turkish government in North Kurdistan, after capturing Kurdistan’s Freedom fighters
4.34. The insurrection of Kurds in South Kurdistan: 1991

The Iraqi government had occupied Kuwait at the end of summer 1990.

Then most world countries under the name of UN had attacked to Iraq on 17/1/1991. So after 41 days of fierce war and killing of more than one hundred thousand people, the Iraqi government lost and left Kuwait on 28/2/1991. Actually the war wasn’t to fight for the human rights of Kuwait’s people; rather it was for oil and gas reserves and gaining power in that area.

After that war Iraq’s government lost its stronghold, Kurds in South Kurdistan led an insurrection against the Iraqi army on 5/3/1991. So Kurds had liberated after a short time all of South Kurdistan. For the first time Kerkuk city was freed on 21/3/1991, which is an important day for Kurds as it is the day that their New Year (Newroz) is celebrated. Kerkuk is also a large producer of oil and petrol in Kurdistan.

Kurds had expected that the UN would support them against the Iraqi government like they had done with the Kuwaiti people, but Kurds were expecting the impossible, because the UN was afraid that Kurds would get independence as South Kurdistan was free.
So indirectly the UN gave the green light to Iraq’s government, who in turn had bombarded and attacked to Kurds with military aircraft on 15/4/1991. Thus two million Kurds were exiled to East and North Kurdistan and more than ten thousand Kurdish civilians had been killed during this attack. So once again Iraq’s government occupied Kerkuk and Musil cities. After that the UN had decided to create 36 ‘no fly zones’ over part of South Kurdistan for supporting the Kurds against Iraq’s warplanes bombardment.

Some parts of South Kurdistan have been under control of Kurds from 1991 until the present (2006) and Kurds have organized their own government there, but it still hasn’t had any official acceptance from any country. Turkey, Iran and Iraq have attacked many times to this area to this day, and have murdered thousands of Kurds.

Despite three states of South Kurdistan (Hewler, Sulemaniye and Dahok) forming a federal state inside Iraq, there is still a struggle to get other states of South Kurdistan to be a part of this federation. Unfortunately even this federal state today is subdivided between two governments which are led by KDP and PUK. These two governments have not taken up the plight of all Kurds and the people of Kurdistan. Rather they seek self
propagation and self preservation for their own families and supporters.

4.35. The insurrection of Kurds in Red Kurdistan (Kurdistana Sor): 1992

After the First World War, a small part of Kurdistan (Lachin area) was colonized by the Soviet army. That area today has been divided to Armenian and Azerbaijan. During Stalin’s reign all countries of the USSR had obtained their identity and cultural rights, but Kurds had only been accepted as a Romany people by Stalin and had been divided between Armenia, Azerbaijan, Kazakhstan, Georgia and Russian. After collapse of USSR in 1990 and independence of many member countries, Kurdish people also had organized their own army and had notified an independent Red Kurdistan government in 1992 under leadership of Wekil Mustafa. Then Armenian and Azerbaijan governments attacked to Red Kurdistan and during a short time destroyed and colonized that area. So, thousands of Kurds died in that war and ten thousands of them were exiled to other Caucasian and Russian countries. For colonization of Red Kurdistan, the Armenian and Azerbaijan governments were in conflict with each other for four years. So in 1996 they had divided officially Red Kurdistan between each other and forged a peace agreement.
4.36. The names of some other insurrections of Kurdistan in 19th and 20th centuries

Kurds have had numerous revolutions in Kurdistan, but unfortunately under pressure from colonialists they had been defeated in a short time and couldn’t continue their fight. So here are some of those insurrections:

* Rahman Pashai Baban: 1806

* Mir Muhammad Rawanduzi (Phasha Kore): 1826

* Mir Bedirxan Begi Botan: 1843-1847

* Yezdan Sher: 1852-1855

* Hakkari revolution: 1895

* Bitlis revolution: 1912-1917 under leadership of Selim Badirxan

* General Sharif Pasha revolution: 1919-1920 in Betlis

* The revolutions of East Kurdistan by Qedem Xer, Lur, Serdar Rashid Giwanrow, Gafir Sultani Hewraman, Mela Xelili Mirawe of Sardashit, Galbaxyakani Diwandere, Umer Heme Sur in Sardashit, Umer Pasha in 1934-1935
* The revolution in South Kurdistan by Abdul Salam Barzani: 1911-1912

* Sheik Sahid Berzenci: 1913-1914

* Revolution Goban in Zaxo: 4.4.1919

* Ibrahim Xani Dalo: 22.8.1920

* Sheik Ahmad Barzani: 1921-1932

* The Yezidi revolution in North Kurdistan on 21/9/1920, under the leadership of David Ledawid and Rasha Gulo
Chapter Five

5. The important geographical points of Kurdistan

5.1. Kurdistan’s location

Kurdistan geographically is located in the Middle East. Kurdistan’s borders are in the north with Azerbaijan, Armenia and Turkey, in south Iran and the Persian Gulf, in east Iran, in west Iraq and Syria. (See map below)

Kurdistan is situated between zones 34-40 latitude and zones 38-48 longitude. Kurdistan measures 550 000 (five hundred
Kurdland: Kurdish Identity

By Hawre Qendil

thousand) square kilometres. It is much bigger than France. But unfortunately in only 230 000 square kilometres Kurds reside, because Turks, Pars and Arabs have colonized more than half of Kurdistan’s land and exiled Kurds from Kurdistan to Turkey, Iran, Iraq and Syria. So these countries have encroached into Kurdistan’s land.

Kurdistan consists of 34 states and 216 cities.

Kurdistan states are:

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

5.2. The important mountains of Kurdistan

Kurdistan has many mountains which range from 500 metres above sea level to 5000 metres. Some of the highest of Kurdistan Mountains are:

Agri Gewre (Ararat) 5137 m., Dinar 4409 m., Kewe Zerd (Zerd Koh) 4221 m., Lutkei Reshko (Oludoruk) 4135 m., Bozui 4116 m., Sipan 4058 m., Oshtiran Kew 4050 m., Agri Gichke 3896 m., Mor 3807 m., Samri 3794 m., Qeredag 3752 m., Bashteq 3684 m., Spirin 3668 m., Andruk 3660 m., Gerin 3645 m., BerdeResh 3608 m., Derde Resh 3608 m., Sumbul 3607 m., Helgurd 3607
m., Siah Kew 3578 m., Murat Bash Aladag 3510 m., Qendil 3452 m., Shaho 3390 m., Perro 3357 m. etc.

5.3. The Climate

The temperature varies from 45 degrees Celsius on warm days, dropping to less than -30 degrees Celsius during the winter.

Kurdistan has four seasons, similar to temperate countries, each of which lasts only three months.

The mountainous highlands of Kurdistan
5.4. The water resources in Kurdistan

Kurdistan has one of the largest freshwater resources in the entire world and the Middle East. The volume of this water supply is more than several million cubic meters. But unfortunately most of this drains into the Persian Gulf, Mediterranean Sea, Ormiye pond and Caspian Sea. Some water of Kurdistan is siphoned and sold to other countries. Today the moving water project continues from Turkey to Western countries and to Israel.

5.5. The important rivers in Kurdistan

The important rivers in Kurdistan are the Frat and Tigris. The Frat River is the largest and from its source until merging with the Tigris, is 2800 kilometers long. The Frat River inside Kurdistan is 2170 kilometers long. Frat emanates from North Kurdistan Mountains, which is formed from the tributaries of the Qeresu River (46 km) and Morat River (615 km). This merging point is known as Qeban.

The Tigris has its source in Golchuk pond in North Kurdistan. The Tigris River from its source until merging with Frat in Baghdad is 1900 km long, and runs for 847 km inside Kurdistan.
From these two rivers Turkey, Syria and Iraq obtain water and electricity. Without these water sources, these countries could not survive.

5.6. The forests of Kurdistan

Forests and trees had covered about fifteen thousand million hectares of Kurdistan’s land. Good weather and arable soil have created the diversity in tree species. Trees such as Pomegranate, Grapevine, Almond, Quince, Sallow, Pistachio, Plantain, Olive, Hazel, and Walnut etc. all exist in Kurdistan. Unfortunate events such as deliberate government destruction and deforestation for fuel have left much of the landscape barren.

5.7. The population of Kurdistan

A census of Kurds isn’t easy, because Kurdistan is a country, which has been colonized for a long time by four colonialist governments (Turkey, Iran, Iraq and Syria). All of these governments have never accepted a Kurdish nation and never recognized their identity, cultural and human rights. Because of their colonialist manifesto they have not undertaken a census to correctly quantify the Kurds’ population, and have made a disclaimer that Kurds do not exist in their countries. In addition
the Kurds have not had the freedom to carry out their own census.

The last population figure for Kurds in 21/3/2005 is estimated to be above 41 million, which was done by Kurdistan National Congress in Belgium. The last Kurd population, which estimated by the European Union at the beginning of 2000, is as follows:

North Kurdistan and Turkey: 14 million

East Kurdistan and Iran: 8 million

South Kurdistan and Iraq: 4.5 million

West Kurdistan and Syria: 1 million

Red Kurdistan, Caucasian country and Russia: 400 000

<table>
<thead>
<tr>
<th>Germany: 300 000</th>
<th>France: 60 000</th>
<th>Lebanon: 50 000</th>
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<tbody>
<tr>
<td>Holland: 40 000</td>
<td>Austria: 30 000</td>
<td>Britain: 100 000</td>
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<td>Switzerland: 20 000</td>
<td>Sweden: 20 000</td>
<td>Italy: 15 000</td>
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<tr>
<td>Denmark: 13 000</td>
<td>Greece: 12 000</td>
<td>Belgium: 12 000</td>
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<tr>
<td>Norway: 10 000</td>
<td>Cyprus: 4000</td>
<td>Finland: 2000</td>
</tr>
<tr>
<td>USA: 50 000</td>
<td>Australia: 20 000</td>
<td>Israel: 40 000</td>
</tr>
</tbody>
</table>
5.8. Who Are the Kurds?

Kurds are known by their specific dialects which include: Kirmanj (Badin, Shikak) Soran, Lur (Kelhur, Gorn), Zaza and Hawrami. These dialects correspond to the geographical area where each dialect is spoken and thus given the same name as the dialects. But unfortunately with constant colonialism this gave no opportunity to the Kurds to use a common language in Kurdistan, thus these dialects were formed over many years of Kurdistan’s division. On the other hand Kurds couldn’t study in their mother tongue. With Kurds divided among four borders and colonialists how could language improve when it was outlawed for hundreds years?

5.9. Agriculture in Kurdistan

Kurdistan’s agricultural reserves are among the richest in the Middle East. There are crops of varying kinds which grow and flourish. This is one of the many reasons that Kurdistan’s colonialists will not vacate the land as most of the agricultural resources claimed by these nations come from Kurdistan. Profits by these governments are made with little of the same being re-invested back into the land and the Kurdish farmers who make their living there.
5.10. Animals

A great variety and diversity of animal life exists in Kurdistan. This includes domestic animals and wildlife. The national bird is the kaw (Kew/Partridge). And the mountain goat is known as a national icon. The abundant natural resources in the mountainous areas of Kurdistan, favors the successful rearing of animals for food and textiles. This includes sheep, goats, cows and poultry.

5.11. The petrol and oil pits of Kurdistan

Kurdistan is one of the world’s richest sources of oil and natural gas reserves in the entire world. Hundreds of petrol and oil pits have been dug. The following are some of these pits and their names:

1. Ramansh pit, which is near Batman city in north Kurdistan. Turkey has taken oil since 1954 and sold to other countries.
2. Sert pit: Amed city in North Kurdistan
3. Qereshuk pit: North Kurdistan
4. Sori pit: Qereshuk pit
5. Romilan pit: near to Sori pit
6. Heinzale pit: near Musil city in South Kurdistan
7. Betme pit: Musil city

8. Baba Gurgur pit:, which is near to Kerkuk City and includes 150 oil pits in South Kurdistan

9. Bai Hassan pit: is north-east of Kerkuk city

10. Zanbur pit: south-east of Kerkuk city

11. Newt Xane pit: south of Xaneqin city in South Kurdistan

12. Shewe Shok pit: Taq taq town near Hewler, Kurdistan

13. Agajari pit: East Kurdistan

14. Pazan pit: between Bahbahan and Agajari cities, East Kurdistan

15. Gechsaran pit: Gechsaran city, East Kurdistan

16. Mescjid Suleiman pit: East Kurdistan

17. Newti Spi pit: north-east Heftkol town, East Kurdistan

18. Newti Sha pit: south of Zagrous Mountains in East Kurdistan

19. Heftkol pit: in south-east of Mesjid Suleiman city

20. Hewler and Suleimani cities pits, which have been founded in the last few years in South Kurdistan

Other than these, there are many oil pits, which have been found in Kurdistan, but unfortunately colonialists of Kurdistan with that oil and petrol money, have procured weapons for killing Kurds.

By Hawre Qendil
If colonialists of Kurdistan leave, just by having that oil revenue Kurds can improve their country over a very short time, but Kurds really need support from democratic and humanist countries and organizations for obtaining Kurdistan’s independence.

5.12. Minerals in Kurdistan

Kurdistan has hundreds of different minerals, which colonialists of Kurdistan have extracted and have sold for themselves. In Kurdistan’s mountains one can find minerals such as: alabaster, iron, chromium, manganese, phosphate, copper, uranium, gold, silver, diamond etc.

In November 2005 a British company found a large gold mine in East Kurdistan, which is estimated to contain more than one hundred tonnes of raw gold. Of course it will be divided between the British and the Iranians and nothing will be given to the Kurds of that area except destruction of their land and lives.
Chapter Six

6. The religions of Kurdistan

6.1. Zoroastrianism

Zoroastrianism is a religion started by Zoroaster, which teaches there is but one God and of the continuous struggle in the world between forces of light and darkness.

The Zoroastrian religion is oldest Kurdish religion that had its beginning around 2000 years B.C., it means 4005 years before today.

Zoroaster was born in a city near Ormiye, which was named Raqha at that time.

His family’s name was Spi Tama, which is means very intelligent and very true in Kurdish language. That family had named their son Asho Zoroaster Spi Tama, with Asho came from Ashti meaning peace in Kurdish language.

Zoroaster had been very intelligent from his childhood. He went away for ten years from the age of 30 to learn and obtain wisdom and knowledge about himself and his society at that time. By
challenging himself mentally and physically, he taught himself how to best change a society to peaceful ways. So Zoroaster at 40 years of age invited people to religious meeting near Daypa River and had enunciated Ahura Mezda (God) to Media’s (Kurd) nation. So it was first Media’s nation and then Pars nation who accepted and had believed in the Zoroastrian religion. Zoroaster had effectively forged a good relationship throughout Media’s nation at that time. Zoroaster had continued to impart knowledge of his religion to other people, so he went to Gashtasip country, and Gashtasip’s king accepted the Zoroastrian religion. Zoroaster supported Gashtasip’s king in war against Arjasip’s king of Toran country, in which Zoroaster was murdered by Arjasip. So Zoroaster after 37 years of propagating his religion at the age of 77 years had been killed in war.

In Zoroastrian religion, the world is divided between light and darkness. These two powers are fighting against each other and split the world. The leader of light is Ahura Mazda, who has seven angels and the leader of darkness is Demiurge, who has three angels.

Ghosts according to Zoroastrian religion do not destroy, just after death human spirits for three days feel either good or bad. Then
they will have a trial by three judges. In that trial human acts of good and bad will be weighed.

If humans’ good acts are more than bad, the spirit goes to paradise and has peace forever, but if humans’ bad actions are more than good, the spirit goes to hell and feels suffering forever. If good and bad are equaled, the spirit will experience both.

Zoroaster told people that for having the best and high levels in paradise, humans should have good thoughts, good speech and good actions. (Good Thoughts, Good Words and Good Deeds)

The Zoroastrian’s holy book is named Avesta, which is written in the Avesta language that was Media’s language at that time.

The oldest Zoroastrian structure is Noshi Gian mound 60 km south of Hemedan city in East Kurdistan. It is 80 m long, 30 m wide and 37 m high. Other one is Baba Gian mound, which is 100 km south-east of Noshi Gian mound. These structural mounds have been made by Media’s nation.
Faravahar (or Ferohar), the depiction of the human soul before birth and after death.
6.2. Judaism

The prophet Moses was born in 14th century B.C. and brought Judaism to the people of Jerusalem.

Then Abu Khudnasar who was an Arab had attacked to Jerusalem and captured some Jews and brought them to Babul. So from Babul some Jews came to Kurdistan. Most of Jews after independence of Israel returned to their homeland. Now in Israel lives over 40 thousand Jewish Kurds and some of them are still named Kurds.

6.3. Christianity

The prophet Jesus was born 2038 years before today in Bethlehem and had founded the Christian religion, because of which, was crucified at age 33.

Christianity had come to Kurdistan via the Hawaryan tribe, and then other people joined religion. For example Ruha and Dianan city names also had come from this religion and some people of these cities are still Christian. The Christian holy book is the Bible.
According to the Old Testament Wan Lake is The lake in the Garden of Eden, Northern Kurdistan where Turkey is ruling (destroying) these unique historical places.

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

The Islamic religion came to Kurdistan in 593-637 years A.D. In that time Muhammad prophet in the name of Islam and Anfal had attacked to Kurdistan, and killed thousands of Kurds, destroyed Kurdistan, had kidnapped thousands of young Kurd girls and women for use of sexual exploits and slavery in the name of non-believers.

Saddam Hussein President of Iraq had attacked to Kurds in 1988 and had killed or displaced 182 000 Kurds in the same Anfal manner and name. Anfal is one chapter of the Koran, in which the Arab God gave to the Prophet Muhammad for murdering ethnic Kurds.

Kurdistan’s history includes hundreds of revolutionary Kurds who hadn’t accepted the Islamic religion, and had been martyrred by tribal Arab Muslims.

Arab Muslims during their attacks, had stolen all Kurdistan’s stocks and gold, and had burned all Kurdistan’s historical books, important materials, antiquarian places and materials.
Arab Muslims by killing Kurds, forced their religion and language to Kurds by the sword and destroyed the Kurds religion, Zoroastrianism.

This shows that Islam does not allow its’ followers to pray in whatever native tongue they may have and Arabs believe that God can only be Allah (As has been stated in the Koran: “There is no God except Allah and Mohammed is His messenger”). This gives the impression that Islam is an offset of Arab’s culture and tradition rather than a religion for all.

6.5. Yazidi religion

The Yazidi is one of Kurd’s religions. Yazidis believe that Kurdish language is their religion’s language and that their God speaks Kurdish language. The Yazidi God’s name is Yazdan, who had made this world, seven angels and Adam. The leader of angels is named Meleke Taws.

Ghosts in Yazidi religion are not destroyed, just after death it will have a trial by seven judges. In that trial human acts, good and bad would be weighed.

If good acts are more than bad, the spirit goes to paradise and feels peace forever, but if bad acts outnumber good, the spirit
feels suffering forever. If humans’ good and bad are balanced, the spirit feels pleasure and pain in a place named Zinekh.

The Yazidi kiblah is Lalish valley near Musil city of South Kurdistan. The Yazidis go to visit tomb Pir Hude on the first day of October each year.

The Yazidi religion is same Zoroastrian religion, but Kurds had changed the name to be in peace from murderous Muslims.
6.6. The Ark of Noah

A remarkable account is told in the Bible, and similar stories can be found in legends from around the world. It describes the intentional flooding of the world by God to destroy all of mankind except one because of their wickedness, and in particular due to the influence of a race known as the Nephilim. Through specific instructions from God, Noah saved every type of terrestrial animal on earth by placing them on a large vessel called an ark.

Noah’s Ark can be found in the Judi Mountains of North Kurdistan. Noah’s grave is located in Jizir city which the closest city to the Judi Mountains. Even now there is much evidence to prove the Noah story, but because it is in Kurdistan, it has not been talked about much and respected. If it was somewhere else, definitely it could be much more respectable than the graves of Mohammad or Jesus.

Mt. Cudi (Judi) is located approximately 200 miles south of Mt. Ararat in North Kurdistan. The Tigris River flows at its base. The exact co-ordinates are 37 degrees, 21 minutes N., and 42 degrees, 17 minutes E. In literature it has also been called "Mt. Cardu", "Mt. Quardu", "and the Gordyene mountains“;” Gordian
mountains “,” The Karduchian mountains, the mountains of the Kurds". It is also important to note that at times this mountain has even been called "Mt. Ararat". It is 7000 feet in altitude and is snow-capped for most of the year.

Most modern maps do not show the location of Cudi. It is, however, located about 25 miles from the Tigris River (see map), just east of the present North Kurdistan city of Gizre and still within the bounds of the Biblical region of Ararat.

Cudi overlooks the all-important Mesopotamian plain and is noted for its many archaeological ruins in and around the mountain. There are also many references to it in ancient history. Sennacherib (700 B.C.), the Assyrian king, carved rock relics of himself on the side of the mountain. The Nestorians (a sect of Christianity) built several monasteries around the mountain including one on the summit called "The Cloister of the Ark". It was destroyed by lightning in 766 A.D. The Muslims later built a mosque on the site. In 1910, Gertrude Bell explored the area and found a stone structure still at the summit with the shape of a ship called by the Kurdish "Keshti peghembar Nuh" "The Ship of Noah". Bell also reports that annually on September 14th, Christians, Jews, Muslims, Sabians and Yezidis gather on the mountain to commemorate Noah's sacrifice. Also as late as 1949
some local Kurds claimed to have seen the Ark on this mountain, a ship 500 feet in length.

Noah's Ark has been found on the North Kurdistan, 32 kilometres from Mount Ararat, according to the leader of a team of scientists that has been investigating the site for six years.

The remote site contains a buried, ship-like object, resting at an altitude of 2,300 metres.

At 170 metres long and 45 metres wide, it conforms almost exactly to the 300 cubit by 50 cubit boat that God told Noah to build, according to Genesis 6 in the Bible.

On surrounding terrain, the American and Middle Eastern scientists have identified huge stones with holes carved at one end, which they believe are "drogue-stones," dragged behind ships in the ancient world to stabilize them. Radar soundings indicate unusual levels of iron-oxide distribution.

Geologic investigations estimate the age of the 'vessel' at more than 100,000 years.

"It is a man-made structure and for sure it is Noah's Ark. The site is directly below the mountain of Judi.”
David Fasold, an American shipwreck specialist with no religious affiliation, has led the investigation. He says subsurface radar surveys of the site have produced "very good pictures."

"The radar imagery at about 25 metres down from the stern is so clear that you can count the floorboards between the walls."

He believes the team has found the fossilized remains of the upper deck and that the original reed substructure has disappeared.

But the findings have infuriated scores of Christian Ark-hunters who travel to Kurdistan, convinced the Ark will only be found on Mount Ararat.

Fasold, who calls himself an "Arkologist," also argues that it was not a great flood that pushed the Ark into the mountains. He says it was "an astronomical event causing a tectonic upheaval, a tidal bore causing gravitational pull in the ocean waters that forced the boat into the mountains."
Mt. Judi where the remains of Noah’s Ark lie

The Ark of Noah
Chapter Seven

7. The Lag in Kurdistan society

7.1. How Kurdistan was colonized

Media’s country had been colonized for the first time by Second Cyrus leader of Pars Empire in 550 years B.C. Then Arab people colonized Kurdistan in 593-637 A.D under leadership of Muhammad and Omar prophets. Then Ottoman (Turk) Empire and Safavid (Pars) Empire, which had known about Kurdistan’s resources, attacked and colonized this land.

Lastly in 1639 the Ottoman (Turk) Empire and Safavid (Pars) Empire had divided Kurdistan between themselves in the Qasrishirin Agreement, which had been signed in East Kurdistan. In this agreement East Kurdistan was colonized by Iran and other part by Ottoman Empire.

After the loss of the Ottoman Empire in the First World War, the part of Kurdistan which was colonized by Ottoman Empire was split to three countries such as Turkey, Iraq and Syria in Lausanne agreement in 24/7/1923 in Switzerland.
Also after the First World War a small part of Kurdistan was colonized by USSR, which today has been divided and colonized by Armenian and Azerbaijan governments.

Kurds have fought at many times to get freedom for Kurdistan, but unfortunately their identity hasn’t been accepted in the world, not even as a nation.

7.2. The reasons of lag in Kurdistan’s society

During the last two thousands years Kurds have never had an opportunity to improve their knowledge and society. Also they couldn’t obtain knowledge while under colonial rule and couldn’t give information to other countries or other world nations. Because colonialists have known that if Kurds empower themselves, Kurds will get freedom and the colonialists can’t deplete Kurdistan’s resources such as petrol, oil, minerals and agriculture. For these things they have been ready to wage war against Kurds and even teach the war culture to their nations. They know if they lose Kurdistan, it means that they lose their lives, as Turkey, Iran, Iraq and Syria obtain most of their natural resources from Kurdistan. So these countries don’t think about anything else except than war and terrorizing Kurds and they don’t have any objectives except to improve their war and weapon knowledge for destroying Kurdistan and its people.
There are some reasons why Kurds have not been victorious in their long battle against the colonialists of Kurdistan:

1. Kurds haven’t had an opportunity to create an organization, which includes all of Kurdistan’s people, like a Kurdistan National Organization. Kurds have lived until now behind four colonialist’s borders and couldn’t make contact with each other, not even having the right of passage through those borders. But today Kurds live in all of the world’s countries and have arranged the Kurdistan National Congress, which includes the majority of Kurds, and its policies are for all of Kurdistan and members are from all of Kurdistan. KNK was been organized in 1999 in Holland; its office being in Brussels. KNK has worked and is still working for all of Kurdistan’s people and day-by-day their activities grow and relationships are forged between Kurds and the international society.

2. The borders between the four parts of Kurdistan have created difficult situations for Kurds fighting against their enemies, because it was physically impossible to have unity as contact was little. These borders have made Kurds lives difficult, and so have created different Kurds organizations in all parts of Kurdistan’s land.
On the other hand, the colonialists of Kurdistan have never had diplomatic policies and have had constant warring against Kurds and didn’t want peace in Kurdistan. Peace has never been paramount in their leadership policies, even though they have fought against each other from time immemorial. The main war was for colonizing Kurdistan’s land. For example the Empires of Ottoman and Safavid war, which was lost more than 300 years ago and the Iraq and Iran war which finished about 8 years ago. Also these colonialists have supported Kurdish parties against each other even they have used some Kurd parties against others. This has created and been the catalyst for many difficult situations.

The colonialists of Kurdistan have denied the people and have wanted to destroy this nation by indoctrinating their colonial identity, religion and languages to Kurds. They have forced the colonialist’s identity and violence into Kurds childhood by teaching them in school, TV programs and other media. Thus they tried to psychologically change Kurds’ nation to Turk, Pars or Arab. During these colonialist political strategies Kurds have suffered tremendously and many Kurds have forgotten their mother tongue, identity, and culture.
If a nation is suppressed for hundreds years between four colonialist borders and three dangerous nations and everything which belongs to that nation outlawed, how then can this nation improve? Is this case of a forgotten mother tongue and identity normal? Having different political parties, different tribes and different dialects of language which have never been taught, can be the cause of all the difficulties the Kurds face today.

If other world governments have had improved in humanity projects by many ways possible, on the other hand unfortunately Turkey, Iran, Iraq and Syria governments have just had colonialist projects. The latter four governments have imparted violence and a racist culture to their children.

The colonialists of Kurdistan need peace for their nations, as peace can improve their knowledge and lands. War and violence affects them also, so their society and mentality cannot live in peace and comfort, but still they are afraid that if they accept peace with Kurds and accept Kurds’ identity, they would stand to lose everything they hold onto so dearly, such as power, money and position.

War has destroyed all the Middle East and has caused the region to be poor and non-progressive, but peace will bring about improvement, comfortable and good lives for everyone. So why
it is that Turkey, Iran, Iraq and Syria are still accenting and preferring war and violence? Why do other world countries and humanitarian organizations still support these governments, which are terrorists to other nations that they have colonized. Is that in humanity’s best interest? Why does the UN, Amnesty International and other humanity organizations close their eyes to the truth about Kurds’ nation? For how much longer can they continue to be silent about this situation?

7.3. The improvement and civilization in Kurdistan

The improvement and civilization in Kurdistan’s society haven’t accentuated, because as we know Kurdistan has been colonized for a long time and that has been the colonialist’s policy to prohibit any opportunity for their colonies. So Kurds couldn’t study in their mother tongue not even now as speaking in Kurdish is still outlawed in North Kurdistan, which is occupied by Turkey’s army. In addition not all Kurds have got that opportunity to study in the colonialist’s language, because for studying the students’ parents should be the Islamic colonialist’s supporters not opposers. So how can a culture improve if that culture has been prohibited?

Kurds have tried hard to obtain their human rights, cultural rights and freedom, but each time colonialists have attacked them in the
name of the ‘unbeliever’, ‘bad’ or ‘terrorist’ people. So the colonialists of Kurdistan with support of other world organizations have murdered and plundered Kurds’ nation. The world organizations have been silent and have never truly addressed the plight of the Kurds.

Today’s war in Kurdistan has been forgotten in the world and no one wants to talk about that, because if any one does, that government or organization will lose all relationships with the Turkish government, Arab and all Islamic countries. They will also be labeled as a ‘terrorist supporter’, and this is what many countries today are in fear of, and the fear of losing strong economic and social ties.

Kurds have no humanitarian support from any such governments or organizations in the world.

Fortunately Kurds one day will get all their due rights and even independence of Kurdistan, so on that day history will adjudge the colonialists of Kurdistan and the today’s governments and humanity organizations such as UN, Red Cross, UNICEF, and Amnesty International etc.
Time has shown that the colonialists of Kurdistan (Turkey, Iran, Iraq, Syria, Armenia and Azerbaijan) in future should apologize and pay for all prejudices, committed upon Kurdistan.
Chapter Eight

8. The Kurds’ language and culture

8.1. Kurdish language

Kurds’ language is named Kurdish, which includes five dialects:

**North Kurdish** (Kirmanji, Badini, Shikaki): about 45% of Kurds speak this dialect. This dialect is spoken in North Kurdistan, West Kurdistan, Red Kurdistan, Ormiye area of East Kurdistan, and Dehok area of South Kurdistan.

**Middle Kurdish** (Sorani): 30% of Kurds speak this dialect. This dialect has been used in Hawler, Sulemany, Kerkuk areas in South Kurdistan, and Mukryan, Piran, Ardalan areas in East Kurdistan.

**South Kurdish** (Luri, Kelhuri): 15% of Kurds speak this. It is spoken in Kermashan and Luristan areas.

**Zazaki** (Dimilki, Kirmanjki): 5% of Kurds speak this dialect which is used in Dersim and some parts of Ruha areas of North Kurdistan.
Gorani (Hewrami): 5% of Kurds speak in this dialect. This dialect has been used in Hewraman area of East and South Kurdistan.

The Kurdish alphabet type has been written in two types: Latin and Sanskrit:

Latin alphabet: has been used in all of North Kurdistan, West Kurdistan and Red Kurdistan. There are 31 letters and were written for the first time by Jaladet Badirxan like this:


The Sanskrit alphabet (Even this alphabet known as a form of Arabic, but should truly mentions that the Arabic alphabet also has been derived from Sanskrit): has been used in all of South Kurdistan and East Kurdistan. The alphabet has 31 characters and is written like this:

ا، پ، ت، ج، ح، خ، ط، د، ر، ز، ژ،
س، ش، ع، غ، ف، ق، ك، ك، س، ل، ل، م، ن،
و، و، ه، ي، ى
8.2. Kurd’s culture

Kurds have been identified as a hospitable people between other nations and also throughout the world. To describe Kurds can be easy. Kurds have always been interested in agricultural and business transactions.

Kurds drink tea often on a daily basis. Their staple diet consists mainly of rice and tomatoes. Milk, cheese and yoghurt derived from cows, goats and sheep also comprise a large portion of the diet.

Kurds usually marry before 20 years of age and have many children. Kurds’ families are large and with extended families living within the same household. Parents and grand parents are greatly respected by their children. In Kurdistan’s society one should respect old people and listen to them even if you don’t know them.

Most important of all in Kurdistan’s society is the celebration of Kurd’s traditional, National or New Year Day, which is named Newroz and is held on 21st March each year. Kurds’ calendar is 700 years older than the Christian calendar. For example if the date today is 2/9/2005, this will translate to 12/7/2705 with the
Kurds’ calendar. This calendar started from Smithy Kawe’s insurrection who defeated the tyrant Zuhhak.

Newroz is the first day of spring and Kurds remember and respect Smithy Kawe’s revolution against Kurds’ enemy by celebrating, making fires, dancing and revolting against enemies wherever they are.

Usually Kurds culture has been debarred, stolen, modified and even and destroyed by colonialists. For example Turkish Sauna (Hemam), food such as Kebab and music, dance etc. all belong to Kurds but have been labeled as Turkish culture.

Iranian traditional music, carpets, food: such as rice and kebab, cheese, yogurt etc. belong to Kurds. Also there are numerous national treasures which have been stolen by colonialists, and renamed as their own national heritage.

In other cases colonialists had forbidden all humanitarian and improvement opportunities for Kurds, so they couldn’t protect their cultural treasures from the colonialists’ rampage.

Kurds work hard on a daily basis for obtaining food and life’s basic needs for their families. Unfortunately if a man’s stomach is empty all his energy will be focused on sourcing food for
survival rather than take on the task of seeking one’s true identity. This is another way in which Kurdistan’s colonialists have suppressed the people to prevent the Kurds progression to obtain their identity.
Chapter Nine

9. The Kurds historical days of tragedy

After the insurrection of Iranian nation and East Kurdistan Kurds against Iranian Mohammad Reza Shah in winter of 1979, Iraq’s government under leadership of Saddam Hussein attacked East Kurdistan and Iran. And daily Iraq had bombarded East Kurdistan’s cities such as Piranshar, Serdasht, Bikan, Mehabad, Saqiz etc.

Against that the Iranian government retaliated against South Kurdistan cities such as Qelhahide, Ranya, Dukan, Suleimani, Khanaquin etc.

Thus began a fierce war between Iraqi and Iranian governments on Kurdistan’s land for eight years. Both governments had bombarded Kurds until they grew tired of war. During this war one hundred thousand Kurds were murdered and tens of thousands of Kurds were exiled to other areas and their villages and cities burnt or destroyed by colonialists Iraq and Iran.
Iraq bombarded using war airplanes against Kurds in Piranshar city on 8/3/1985, which killed more than 500 civilian Kurds and injured about 5000 people.

Iraq even started to attack South Kurdistan Kurds between 22-26/9/1988, which had exiled 182 000 civilian Kurds in the name of the Anfal movement. Now after the fall of Saddam Hussein mass graves with the victims of Anfal have been found, but still many are unaccounted for. (Anfal is part of the Koran, in which Prophet Mohammad attacked to Kurds and murdered ten thousands in that time and forced Islam upon Kurds)

Iraq used chemical warfare in 24 villages of South Kurdistan such as Sheik Wesan, Kani Berd, Pasian and Kotiman, so 130 Kurds died and 500 were injured. At same time they also used chemical bombs upon Sardasht city and had killed 150 Kurds and injured thousands of people.

Lastly Iraq bombarded Halabja city on 17-18/3/1988 with chemical weapons which killed more than 5 000 Kurds and injured tens of thousands of civilian Kurds. The chemical that had been used had lasting adverse effects on the survivors and will also affect future generations. The chemical bombs, which Iraq used against Kurds, had been granted by companies in Germany and Holland government for testing on human beings.
To this day humanitarian organizations and global governments have been still silent about that genocide. To date only one person, a Dutch businessman, has been on trial in Holland. He has been convicted and sentenced to fifteen years in prison. There are still others not held accountable.
Chapter Ten

10. The introduction of some important Kurds

10.1 Ahmad Khani (Ehmedi Xani)

Ahmad Khani was an important writer, who had written the historic Kurdish love romance, which Mem and Zin (Mem u Zin). This is a true story.

Mem and Zin’s story began on Newroz day 1695 in Jizir (Cizir) city of North Kurdistan. Mem was the son of a poor Kurdish family and Zin was the daughter of Jizir’s king. Mem had loved Zin. Zin had an older sister and Mem had older brother, who also loved each other. So Mem’s father knowing this had tried to get both of the king’s daughters for his sons. The older brother and older sister were married. It was planned that in the future Mem and Zin would also marry. But there was a bad valet in the King’s palace, who lied to the king and tried to brainwash him. Then the king imprisoned Mem. After one year Mem died in king’s prison but he did not give up on his love for Zin. Finally Zin after witnessing Mem’s death, jumped into the river from a high mountain and died. Then the king put both of them into same tomb in Jizir city. Mem’s older brother killed that bad valet
in front of the king. The older brother and sister named their son Mem and their daughter Zin.

Every year during spring, on the tomb of Mem and Zin two red flowers grow from the graves and are the same size and survive for the same length of time.
10.2. Yunis Reûf Dildar

"Ey Reqib" is sung by Kurdish nationalists as the Kurdish national anthem. It was written by the Kurdish poet Dildar, when he was in a jail in the South Kurdistan. Ey Reqib means literally "Hey Guardian", but nowadays the title is usually given in English as "Hey Enemy". The song was originally written in Sorani but is also sung in the Kurdish dialect of Kurmanji.

Yunis Reûf Dildar, Hewlêr (20/02 /1918 - 12/11/ 1948)
10.3. Miqdad Medhad Bedirxan

Miqdad was from Bedirxan’s family, which had been exiled from North Kurdistan to capital city of Egypt by the Ottoman Empire. Then Miqdad published Kurdistan Magazine on 22/4/1898, which is the first magazine in Kurdish and Kurdistan’s name.
10.4. Cigerxwen

Cigar Xun was born in 1903 in Hasare village of Mardin city of South Kurdistan. He studied hard throughout his life and had written many poems in Kurdish and about Kurdistan. He wrote Kurdistan’s historical poem and also some books. But via pressure from Turkey he was exiled to Sweden. He died in 1984 in Stockholm, and his tomb is in Qamishlu of West Kurdistan.

The Kurdish Poet Cigerxwen (1903 Mêrdîn, Stockholm 22/10/1984)
10.5. Hemin Mukryani

Hemin, the pen name of Sayyed Mohammad Amini, was a Kurdish poet and journalist (born in Mahabad, 1921, died in Urmia, 16 April 1986). After completing his studies, he joined the Kurdish Resurrection Party (Komala-ye Jianawa-ye Kordestan), founded in 1942. Together with his friend Hejar, he was nominated the "national poet of the Republic of Kurdistan" (January to December 1946), and became the secretary of the prime minister and head of the self-proclaimed Republic of Kurdistan.

He contributed regularly to the newspapers Kurdistan, Hawari Kurd (The shout of the Kurds), Hawari nishtiman (The call of the motherland), Girugali mindalan (The children's babble), Agir (Fire), Halala (Tulip), the Kurdish Women's Association, etc.

He fled the oppression that followed the downfall of the Republic of Kurdistan (December 1946), and he took refuge in Sulemani in South Kurdistan, where he was arrested. After the agreements of 11 March 1970, which allowed the Kurdish insurgents and Baghdad's central government a four year respite, Hemin settled down in Baghdad and became an active member of the Kurdish Academy of Science.
After the fall of the Pahlavi monarchy (1979) in Iran, he set up a Kurdish publishing house in Urmia, which publishes Sirwa (from spring 1985), a quarterly cultural magazine that Hemin ran until his death.

10.6. Musa Enter

Musa Enter was a writer and journalist of South Kurdistan, who had a very important role in promoting Kurdish literature. He had written all his life just the truth about Kurds. He was the first writer, who wrote a Kurdish/Turkish dictionary. But Turkey’s dictatorship couldn’t accept him and via a plan Turkish police murdered him on 20/9/1992 at his home in Amed (Diarbakir) city.

Musa Enter
10.7. Dr. Ishmael Beshikchi

Dr. Beshikchi is a sociologist and was the lecturer in many Turkish universities. By supporting the Kurdish movement, he became a hero in Kurdistan society but was jailed for 111 year to prison by a Turkish court. He spent 18 years in prison and was released in 1999. He has written many books about the Kurds and most importantly is one entitled Kurdistan International Colony.

Dr. Ishmael Beshikchi
Chapter Eleven

11. Summary

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

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

For how much longer will the world pretend that the Kurds and their land do not exist?

They do exist and they will be free!

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

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

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

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

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

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

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

What has happened to the Sèvres treaty drawn up in 1919? This document and the future action plans drawn from this treaty have
been forgotten. This was indeed forgotten as seen by the results of the Lausanne treaty on 24/7/1923. The running of this meeting and the subsequent actions are very questionable. Were there Kurdish representatives present? Where were the human rights activists then? Where are they now? Few are present and working for the Kurdish voice to be heard. Unfortunately those voices are continually being drowned out by the propaganda of the mass media and the lack of commitment of the world’s people to truly help the Kurds.

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

Kurds are a loveable, peaceful people, who regard their guests with honour. No wonder they extended their hospitality to all
who came their way and in turn got stabbed in the back. Their numerous insurrections against their colonialists have proved successful in the short term but the constant lure of Kurdistan’s wealth has put more wedges into the society than any other.

A divided society longs for an identity. But as mentioned before, identity can only be gained through unity. One finger can be broken easily but five fingers together make a fist which is power in itself. Kurds need their leaders to come together with a common aim and a united front. It is only then that unity and ultimately identity will be gained.

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

Nowadays it is the responsibility of organisations such as the UN, UNCF, Human Rights Watch and all the peaceful and democratic countries, even individuals to support a referendum
in Kurdistan for recognition of the identity of the Kurds as a nation to favour respect of human rights in the 21st century.

All the evidence confirms that Kurds exist and there is a country named Kurdistan (Kurdland). The Kurdish language, culture, tradition and even religion all highlight the distinct difference between this nation and its neighbours. So it is time that this land is internationally accepted as an independent nation having Kurdistan’s nationality and identity. For as long as the Kurdish identity is not accepted internationally, the Middle East will always be unstable economically and socially. With the advancement of technology and the world becoming smaller in terms of communication and travel, this dilemma will not be confined to one area of the world, but rather spread like waves across the ocean to the entire world. Therein is the opportunity for the world to take strength and boldness to recognise the Kurds’ identity as people of Kurdistan.
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National Anthem

Ey Reqib (HEY ENEMY ! )

Hey enemy, the Kurdish nation is alive with its language

Can not be defeated by the weapons of any time

Let no one say Kurds are dead

Kurds are living

Kurds are living, their flag will never fall

We, the youth are the red colour of the revolution

Watch our blood that we shed on this way

Let no one say Kurds are dead

Kurds are living

Kurds are living, their flag will never fall

We are the children of Medya and Keyxusrew

Both our faith and religion are our homeland
Both our faith and religion are Kurd and Kurdistan

Let no one say Kurds are dead

Kurds are living

Kurds are living, their flag will never fall

The Kurdish freedom fighters in the highlands of Ghandil (Qendil)
Having an identity is the right of every human being

By Hawre Qendil