



The Emergence of the Kurdish Nationalist Movement

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Political Parties

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The Emergence of the Kurdish Nationalist Movement

(Smith, 1987: 35)

"In the ancient world, religious communities generally coincided with ethnies, as in Egypt, Sumer, Assyrian and, later, Persia. But the rise of monotheistic salvation religions, or their atheistic equivalents in the East, tended to override ethnic and political boundaries"

Ancient Religions

(Egypt, Sumer, Assyria, Persia)

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(Nawxosh, 2012: 26) "if Islam had not arrived to Kurdistan, in between the Sassanid and Byzantine, a nation in the name of Kurds would not exist anymore. As a result, they would disappear like the Assyrians and Babylonians".

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Consequently, the Kurds since the collapse of Mede Empire, once again had a chance to work on three important elements of in-dependency. (Nawxosh, 2012: 8) elaborates that:

"Nation, language and faith were strong causes for secession of Kurds from Persian! And the Kurdish language grew in the mosques. Then they restored their independent nationhood identity from the Persian. The language, gained its own morphology, syntax and semantics, and separated from Persia".

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Mar'i (2006a: 27) added that:

“The embracing of the Kurds to Islam, made them feel their existing as a distinct entity with their language and heritage within the Islamic entity. On the other hand, the loss of the Medes state and shrinking their civilisation role under the series of foreign states, such as the Achaemenids, the Greeks, the Parthians and Sassanids made the Kurds unsurprisingly welcoming Islam, and considering it as a transition into a better situation. Rather, it would get the Kurds out of the injustice of the Persia and complication of the Zoroastrian clerics (Magians) who had been imposing unbearable rituals and traditions on them”.

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"Between **1258 and 1501**, the fall of the Abbasids in Baghdad and the emergence of the Safavid Empire, Kurds have rarely been mentioned in the historical record. **Thereafter, Kurds gained strong ground in the wars between the two powers of Ottoman and Persia, maintaining self-rule until 1851, when the Ottoman Turks brought down the Baban Emirate, the last Kurdish emirate**".

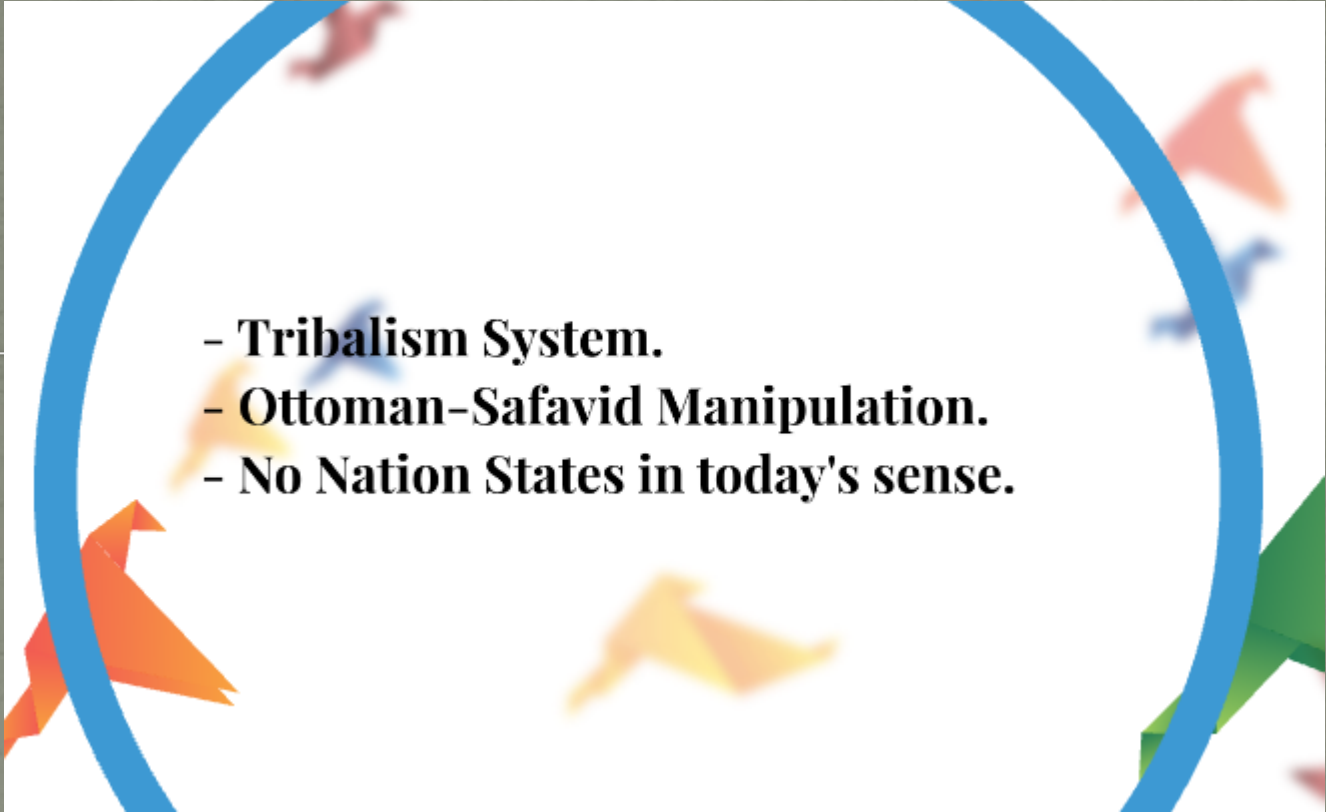
(Ghalib, 2011 :28)

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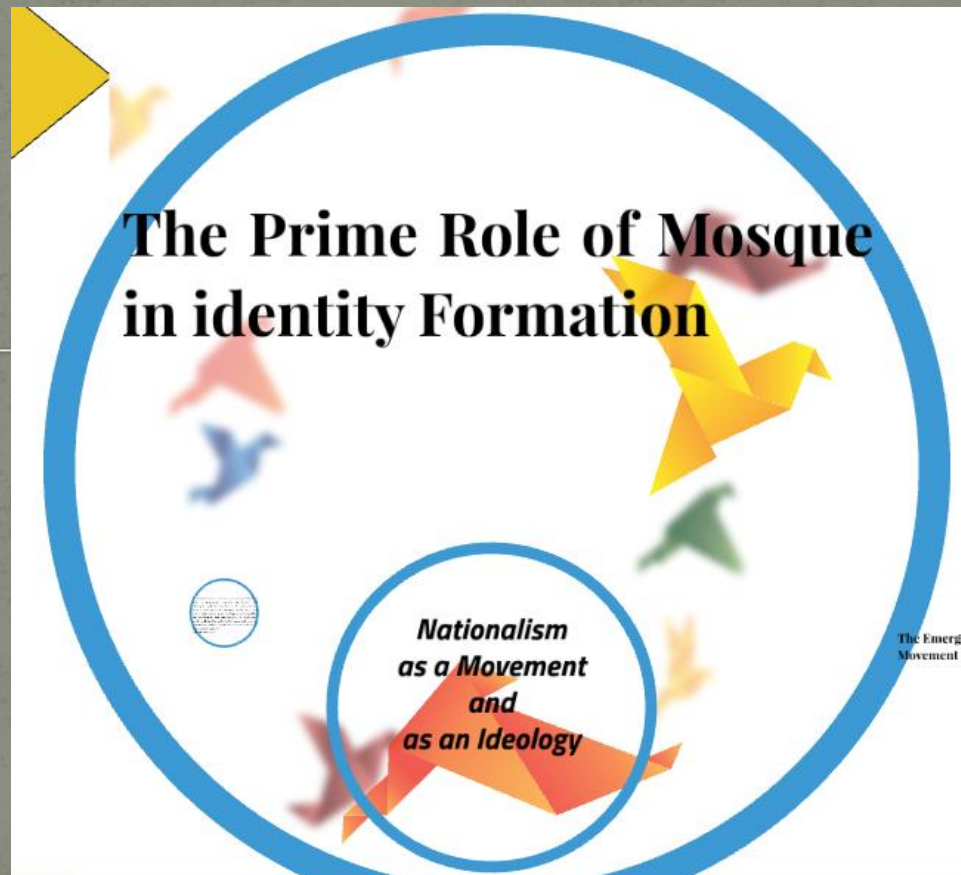
**Soran, Botan and Baban:
Examples of Kurdish Emirates**

Why no United Kurdistan?

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- **Tribalism System.**
 - **Ottoman-Safavid Manipulation.**
 - **No Nation States in today's sense.**

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Kurdish Religious Nationalism

"**Shaikh Ubaidullah Nahri** was a distinct religious nationalist figure, that for the first time theorised for the **Kurdish religious nationalism**, looking forward to a single united nation state on the whole land of Kurdistan. This was on the basis of being **Kurdish and Suni Shafii**, that distinct the Kurds from the surrounding people".

(Mustafa, 2015)

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Kurdish Religious Nationalism

"In the 1880 revolution, we notice that a fundamental modification had occurred to the thought of Shaikh Ubaidullah and to his plan. **Before that revolution, the Kurds used to revolt for [some tactical demands], or to obtain further self ruling and strengthening themselves in their lands, not to establish an independent entity to contain [all] the Kurds of the Sultanate [Ottomans] and Persia together**".
(Snnw, 1998: 123)

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Kurdish Religious Nationalism

With the second revolution of Shaikh Ubaidullah in 1880, the situation changed. For the first time in the history of the Kurdish movements in the nineteenth century, a Kurdish leader lonely comes to arise within the Kurdish tribal and feudal society, **the Kurdish issue in a unique nationalistic rhetoric to call for uniting all the Kurds in a single independent entity, using terms such as ((Nation)) and ((homeland)), and concentrating on the racial and cultural antagonism of his people".**

(Snnw, 1998: 123)

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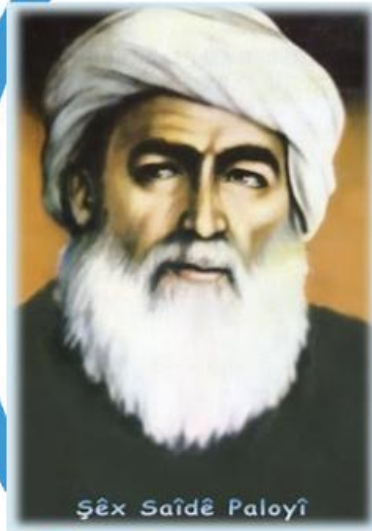
Abdulaziz (2016b: 75-76) concludes the demands of the Kurds from Ubaidulla's conference in 1880 as follows:

- “1- Liberating Kurdistan from the tyranny and oppression of Qajar and Ottomans.
- 2- Forming a united, free Kurdistani state from both controlled Kurdish territories by the Qajar and Ottomans.
- 3- Trying to execute the Islamic Shari'ah, especially in terms of justice, which had been long forgotten under both Persian and Ottoman rulings”.

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Kurdish Religious Nationalism

Shaikh Saeed Peeran



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Kurdish Religious Nationalism



Shaikh Mahmood

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**From Kurdish RN to Dichotomy into
Religious and Nationalists**



Seminar Questions

- Does abandon of Islam lead to a nation state for the Kurds?
- To what extent has Islam influenced the Kurdish nationalist movement, and how has this relationship evolved over time?



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