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THE ORIGIN OF THE KURDS: HISTORICAL PERSPECTIVES AND THEORIES

Fotima Nazarova

First-year Master's student, Specialization "International relations and world politics",
Tashkent State University of Oriental Studies, Uzbekistan

Abstract

This article discusses the historical views and theories related to the origin of the Kurds, one of the most numerous nations in the world. Also, scientific discussions about the origin of the Kurds are widespread, and in this place, mainly three different theoretical approaches are discussed.

Keywords Kurds, Xenophon's theory, Marr's theory, Minorsky's theory, "Sharifnama".

INTRODUCTION

Today's world order is undergoing transformation processes with new and unusual realities. Hybrid approaches are being followed by major power centers in influencing strategically important regions. The political changes taking place in the world today have an impact on the lives of nations and ethnic groups in certain regions, and it is natural that there are certain forces and groups that seek to use this for their selfish interests. In such a complex period, threatening the territorial integrity and sovereignty of states, causing internal political instability, intensifying the relations between the national-ethnic groups living in these states, creating "controlled chaos" among them is one of the directions of the dominant political forces on the world stage in strengthening their sphere of influence. In fact, after the end of the bipolar system, a number of independent states appeared on the world political scene, which are called titular nations. Unfortunately, some of the hotbeds of conflicts that have arisen in recent years also correspond to inter-ethnic conflicts. This, in turn, requires proper establishment of the system of national relations in multinational countries, as well as strengthening the atmosphere of trust between peoples and nations.

One of the most numerous ethnic groups in the world, the Kurds require a careful study of the research, as well as a deep analysis of the theoretical views on their origin.

The Kurds are one of the many ancient nations in the world that could not have their own independent state. According to the latest data, the total number of Kurds is approximately 30-40 million. 47-54 percent of them (about 15 million) are in Turkey, 20-32 percent (6.6 million) in Iran, 16-20 percent (6 million) in Iraq, and the rest are in other countries (2.8 million in Syria, 800,000 live in Germany, 150,000 in Azerbaijan, 100,000 in Israel, 10,000 in Lebanon, 40,000 in Turkmenistan, 20,000 in the USA).

Scientific discussions on the origin of the Kurds are numerous, and it can be noted that three different theoretical approaches have been developed.

Xenophon's theory. According to the records of the historian Xenophon, the Kardukhians (Cardusians) are the first ancestors of the modern Kurds. They were nomadic tribes who lived on the shores of the Black Sea in the fourth century BC. According to some historical sources, the Cardusi were one of the tribes of the Medes, who were ruled by the

Persian king Cyrus and the Achaemenid dynasty. However, prominent orientalists such as Nyoldek, Hartmann and Weissbach do not consider the terms Kurdish and Kardukh to be linguistically equivalent.

Marr's theory. Academician Nikolay Marr, one of the major representatives of Kurdish studies in the world, believes in his research that the origin of the Kurds goes back to the Aryans. In other words, according to Marr's theory, the Kurds belong to the ancient peoples of the Caucasus. It is noteworthy that N.Marr studies the roots of the formation of Kurds based on a sociolinguistic approach. In this regard, Marr's theory presents the conclusion that the Kurds originated from the fusion of Georgians and Armenians socially, and some dialects of the Persian language linguistically. However, the Kurdish scientist tried to prove that the Kurds are closer to the Yafedit language than the Persian language from the point of view of language. In our conversation with the local Kurdish scholar, doctor of political sciences, associate professor Farhod Karimov, we recorded the following thoughts about the historical origin of the Kurdish people: "There are several views on the origin of the Kurds. For example, some scientists consider their origin to be from Arabs and Persians. However, several ethnologists who conducted research in the Middle East confirmed that one clan, that is, the main clan, came down from the mountain as a result of their direct communication with the Kurdish people and when we looked at the hundreds of works that have survived to us. That is, the Caucasus mountains are meant. Several facts have confirmed that the current Georgians and Armenians originated from peoples that formed as a fragment.

For example, let's take their script, the Kurdish script of the real Kurmanji language is very similar to the Georgian and Armenian scripts that we know, even some of the letters are similar. So, if the first language and the first writing were formed in the mountains, it confirms that their origin goes back to the Caucasian peoples.

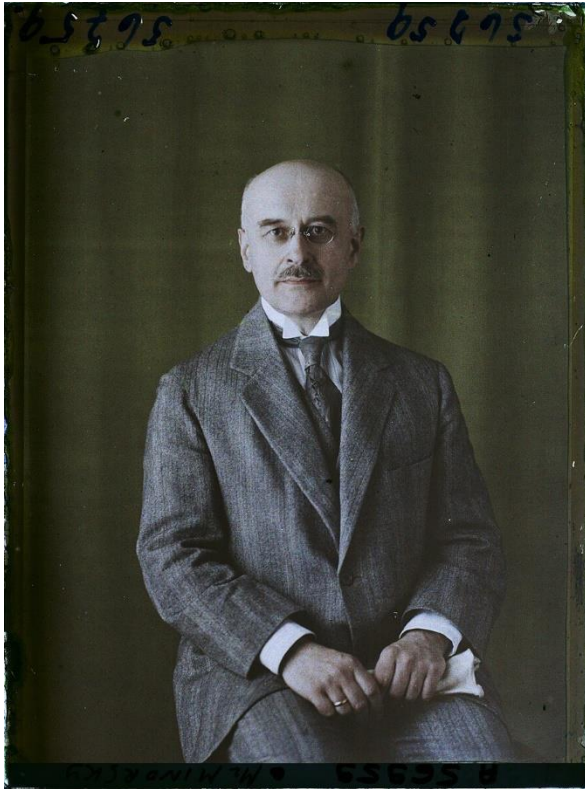
Later, Persian culture and language were influenced by the interaction with the Persians, and as a result, Zazak and Persianized languages were

formed. We can see the Persian influence in the writing of the Kurds that has come down to us, but this does not support the opinion that the Persian influence was formed from the Persians.

The ancient peoples, the Armenian and Georgian peoples, are the ancient peoples formed from the mountains, and the Kurds later separated from them and assimilated with the Muslim world, namely the culture of the Persians and Arabs, and the culture and language of today's Kurds was formed. If you go and communicate with a real Kurdish family, the way they behave, the construction of houses, and the culture of clothing will remind you of the Caucasus. Not Persians or Arabs".

Minorsky theory. Vladimir Minorsky, a Russian orientalist and diplomat, puts forward an approach that is the opposite of Marr's theory regarding the origin of the Kurds. According to the conclusion of his research, the Kurds are the descendants of the Medes, more precisely, the Persians. Minorsky's theory focuses on the linguistic factor in determining the origin of the Kurds. According to V. Minorsky, "language is the main factor in the formation of the national identity and unity of the Kurds". According to V. Minorsky, dialects and words of the Kurdish language are similar to the Persian language in every way. Also, V.Minorsky denies Marr's theory that the words and dialects of the Kurdish language are related to the Armenian language, and in fact, the rules of the Armenian language are derived from the ancient Midian name of Mada. Some historians believe that the origin of the word "Kurd" goes back to the word "Karduk". According to the book "Commander-in-Chief of Greece" (Anabasis or the Journey of Ten Thousand Soldiers), this name was given to the strongest people who lived in the Zagros mountain range. The term was first used in the Sassanid state (215-617 AD), which included all Bedouin Persian tribes, and the name was translated into Arabic from the early days of Islam.

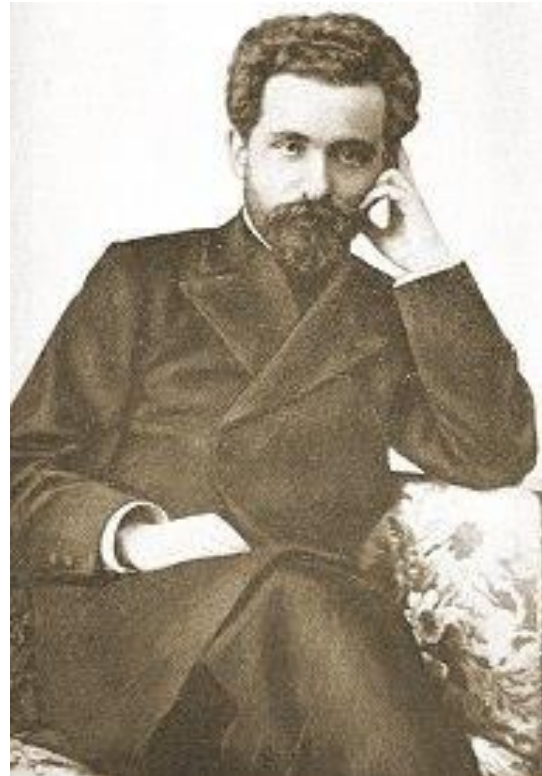
According to the information in the book, the Kurds are Indo-Europeans belonging to the Median tribes who settled in the country of Mad in the territory of Iran and established their empire (765-550 BC).



Vladimir Minorsky

Kurdish historian Muhammad Amin Zaki in his book "Summary of the history of Kurds and Kurdistan" explains the origin of the Kurds in this way: "In the 10th century BC, Indo-European peoples moved to Kurdistan and participated in the formation of the Kurdish nation, were assimilated with the indigenous peoples. Joined ". According to Stefano Torelli, the Kurds were historically an Indo-European ethnic group, like the Persians, which were interconnected by various cultural and linguistic factors and have their own language and come from the same family as the Persian language .

On the other hand, there are approaches that interpret the origin of the Kurds as the ancestors of the Arabs. In these approaches, it is mentioned that the origin of the Kurds is Arab and that they migrated from the south of the Arabian Peninsula together with other Arab tribes, and also lived in the mountainous regions, mixed with the local population, and eventually forgot the Arabic



Nicholas Marr

language and formed the Kurdish people. Historians who connect the origin of the Kurds with the Arabs cite the collapse of the Marib dam as an example. Due to lack of agriculture, as well as population migration, the Kurds began to move from Yemen to the Arabian Peninsula, and later went to the territories of the Persians. Researcher Marva Hassun writes that the Kurds, on the one hand, are Arabs and their descendants, and on the other hand, they adopted the Islamic faith during the caliphate's history . Another group of historians believe that most of the Kurds trace their lineage and origin to the fact that they were contemporaneous with the Sumerians and were able to live and rule the city (Babylon) in Iraq. However, Ibn Khaldun ruled out attributing the Kurds to the Arabs and mentions in Tafsir al-Tabari that they are Persian Bedouins.

The Islamic factor is also taken into account when connecting the origin of the Kurds with the Arabs. According to Arab scholars, the Arabic language and Islamic culture spread widely among the

Kurds, encouraging them to study religious sciences, therefore, the identity and culture of the Kurds were connected with the Islamic religion, and their whole life was formed on the basis of Islamic values. According to Professor Asad Shamsi, the conversion of Kurds to Islam made it possible for them to feel themselves as a separate group with their language and heritage within the Islamic community. They became soldiers of the Islamic caliphate at different times and even served as faithful defenders of the borders of the Islamic world. During the Abbasid period, they had an important role in protecting the caliphate, and the principles of justice and brotherhood, reflected in the Islamic community, significantly penetrated the life of the Kurds. The history of the Ayyubid dynasty, founded by Salahuddin Ayyubi, requires extremely interesting research among the scientific debates to confirm that the Kurds belong to the descendants of the Arabs.

Although the sources of the origin of the Kurds from the Indo-European family by the Orientalist-Kurdists of the world are known to many people, but how the Kurds themselves think about this issue is rarely found in research. For this, it is necessary to mention the work "Sharifnama" (written in Persian) written by emir Sharifkhan Bitlisi in 1596. He interprets the origin of the Kurds according to legends and stories. In the introduction of the book, the author talks about the legend of the tyrant Zokhak, who sat on the throne of the Peshdadi dynasty, and about the fifth kings of this dynasty. In it, it is told that in order to recover from his unclaimed illness, Zokhak replaced a human brain with a sheep's brain, and from this, the ancestors of the Kurds, whose permanent occupation was engaged in animal husbandry, appeared. Over time, the Arabs called them a tribe possessed by the spirit of the devil. In the Kurdish edition of Sharifnama, published in Cairo, Farijulla Zaki touched on the views of the Arabs about the devil's spirit and concluded that the Kurds have nothing to do with them. According to another legend, the Kurds are the exiled descendants of Solomon. This legend is based on the etymology of the Arabs called karrada (exile). According to other views, in folk etymology, the Kurdish name comes from the Persian word gurd

(hero).

It should be noted separately that the long past is reflected in works that testify that the formation of the Kurds is as ancient as the Arabs and Persians, but they could not acquire their own statehood throughout history. For example, the famous Kurdish writer Ahmed Hani in his poem "Mam and Zin" notes that the Kurds have become victims of bloody battles between Arabs, Persians and Turks, and for this reason they have always been reluctant to unite. Also, the Iraqi statesman Muhammad Amin Zaki wrote valuable information about the origin of this ethnic group in the Kurdish language, but his works were not published for various reasons. Nevertheless, the Arab historian Muhammad Ali Avni translated his works into Arabic in 1945. The modern Kurdish scholar Husayn Khuzni also mainly relied on Zaki's information. In his works on the history of the Kurds, Husayn Huzni compared the Arabic, Turkish and Persian manuscripts. S. Khusravi, one of the Persian researchers, studied the history of the few Kurdish dynasties in Iran and North Caucasus. In the works of these scientists, the evidence that the history of the Kurds is the oldest is cited.

It can be understood from historical sources and information that the Kurds are one of the oldest ethnic groups. According to information, they have long lived in the Middle East together with Arabs, Persians and Turks. Even in some sources, there are notes that the origin of the Kurds goes back to the ancient roots of the above nations. In various sources, it is noted that the name of the Kurds was first encountered under the rule of the Medes, and since then their names have been mentioned as a separate ethnic group. Median rule lasted only a century, but their religion and civilization survived in Iran until the arrival of Alexander the Great. From the same period until the emergence of Islam, the fate of the Kurds depended on the major empires that ruled Iran in turn: the Seljuks, the Parthians, and the Sassanids. After the uprising of Abu Muslim in the Arab caliphate, the Kurds began to refuse to accept Islam. Their displeasure would last a century. The Arabs will use any method to convert the Kurds to Islam. Even the methods of kinship ties were used in this way. For example, the mother of Caliph Umayya, Marwan Hokim, was a

Kurd .

Based on this information, according to the interpretation of the Kurds, their ancestors are more ancient than the Arab, Persian or Caucasian peoples, and on the contrary, they contributed to the development of the Arab, Persian and Turkic peoples.

In general, there are different theories about the origins of the Kurds and their formation, and there is still no unanimous approach. However, historical sources, literature and the scientific conclusions of Kurdish scholars show that they are more likely to have originated from the assimilation of Aryan and Persian peoples.

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