

**The Turkmen City of  
Tuz Khormatu**

**تأريخ مدينة  
طوز خورماتو التركمانية**

**Mofak Salman Kerkuklu**

**Ireland, Dublin**

**2008**

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## The author



Mofak Salman Kerkuklu graduated in England with a BSc in Electrical and Electronic Engineering from Oxford Brookes University and completed an MSc in Medical Electronics and Physics at London University and an MSc in Computing Science and Information Technology at South Bank University. He is also a Chartered Engineer from the Institution of Engineers of Ireland. Mr Mofak Salman is the author of *Brief History of Iraqi Turkmen* and *Turkmen of Iraq*. He is the Turkmeneli Party representative for both the Republic of Ireland and the United Kingdom. He has

had a large number of articles published in various newspapers and websites.

### **Purpose and scope**

This book was written with four clear purposes in mind: firstly, to make an assessment of the current position of Turkmen in the Tuz Khormatu district; secondly, to highlight the oppression of Turkmen after the toppling of Saddam Hussein's regime; thirdly, to introduce a brief history of the Turkmen in Tuz Khormatu to the world; and finally, to draw the world's attention to the situation and oppression of Turkmen in Iraq.

I wish to reveal to the world the political situation and suffering of Iraqi Turkmen under the Iraqi regime and to expose Iraqi Kurdish bandits and reveal their premeditated plan to change the demography of the Turkmen-populated area. I would like to dedicate this book to every Turkmen who has been detained in Iraqi prisons; to Turkmen who died under torture in Iraqi prisons; to all Turkmen whose sons and daughters were executed by the Iraqi regime; to all Turkmen who fought and died without seeing a free Turkmen homeland; and to the Turkmen city of Kirkuk, which is a bastion of cultural and political life for those Turkmen resisting the Kurdish occupation.

This book would not have been written without the support of Turkmen all over the world. Therefore, first and foremost, my sincere thanks are to Turkmen writer Mr Mohammed Koja (Holland), Mr Habib Hurmuzlu, of the Global Strategic Institute, Dr Mustafa Demirci (Austria), Mr Muslih Garib Riza (Sweden), David Hamill and Enda Costello (Ireland) and I would also like to extend and express my sincere thanks to Ayshan Salman.

I would also like to thank my family and last, but not least, my thanks go to my martyred brother, surgeon Dr Burhan Mohammed Salman Kerkuklu, who motivated and encouraged me from childhood to fight for the Turkmen cause in the Turkmeneli.



⚡ Dr Burhan Mohammed Salman Kerkuklu. Iraq–Iran Gulf war, 1982 ⚡

## Chapter One: Introduction

### 1.1 The Turkmen in Iraq

The Turkmen<sup>[1]</sup> are concentrated mainly in the northern and central regions of Iraq . Originally from Central Asia, they began settling in Iraq thousands of years ago, in a migration that stretched over several hundred years. They have ruled the country six times since establishing their first state in northern Iraq in around 600 BC The Iraqi Turkmen, often confused with the Turkmen of Central Asia, predominantly live in an area that they call 'Turkmenia' in Latin or 'Turkmeneli' which means, 'Land of the Turkmen. The British geographer William Guthrie referred to it as 'Turcomania' in 1785. The Turkmen are the third largest ethnic group after the Arabs and Kurds in Iraq.

Turkmeneli is a diagonal strip of land stretching from the Syrian and Turkish borders and around Telafer in the north of Iraq, down to the town of Mendeli on the Iranian border in Central Iraq . The Turkmen of Iraq settled in Turkmeneli in three successive and constant migrations from Central Asia, thus increasing their numbers and enabling them to establish six states in Iraq.

The main cities where Turkmen live are *Tel-Afar, Mosul, Erbil, Altun Kopri, Kirkuk, Taze Khurmatj, Tawuq, Tuz Khormatu, Kifri, Qara Teppe, Qizlarbat, Qaraghan, Khaniqin, Shahrabn, Mansuriyya, Baquba, Mandeli* and *Bedre*. A substantial number of Turkmen also live in the north-east district of Baghdad of *Athamiyya*, as well as the *Aziziyya* neighbourhood, Kut and the *Najaf* and *Karbala* provinces. However, among those Turkish communities settled in countries outside Turkey , the Iraqi Turks, 'Turkmen' are known as a community greatly attached to their national consciousness, tradition and religion. For centuries, the Turkmen territories were considered a buffer zone separating the Arabs from the Kurds. Cultural, social, religious, economic and political factors have considerably influenced the relations and distribution of the population of Turkmen in the area. The Turkmen of Iraq are mainly merchants and manual labourers and are related to today's Turks, living in present-day Turkey; in fact, they are the Turks' ancestors.

Linguistically and culturally, the two peoples still strongly resemble one another.<sup>[2]</sup> The Turkmen of Iraq were a part of the wave of migrations from the area north of the Great Wall of China, which started more than two millennia ago. Over many centuries and the rise and fall of nomadic empires, the ancestors of the Turkmen were pushed farther west, eventually

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<sup>1</sup> *Turkmen: The Turkmen are a Turkic group with a unique heritage and culture as well as linguistic, historical and cultural links with surrounding Turkic groups, such as those in Turkey and Azerbaijan. Their spoken language is closer to Azeri but their official written language is like the Turkish spoken in present-day Turkey. Their real population has always been suppressed by the authorities in Iraq for political reasons and is officially estimated at 2%, whereas in reality their numbers can be more realistically estimated as between 2.5 and 3 million, 12% of the Iraqi population.*

<sup>2</sup> *Turkmen Look for Place in any Post-Hussein Government, by Bruce Pannier: Arne Goli, Naz Nazar and Guanch Guerayev of RFE/RL's Turkmen Service and David Newton and Kamran Al-Karadaghi of RFE/RL's Iraqi Service contributed to this report.*

settling in the area around the southern part of the Caspian Sea and the mountainous areas where Iraq, Iran and Turkey come together.

## 1.2 Geographical location of Tuz Khormatu

The Tuz Khormatu district is one of the Turkmeneli districts; it is located on the highway between Baghdad and the strategic oil city of Kirkuk. It is approximately 210 kilometres (130 miles) north-east of Baghdad and 68 kilometres south of Kirkuk and has a wide network of surrounding villages. The city is located on the right side of the *Ak Su* River, which is the only river that goes through the district.<sup>[2]</sup>

Tuz Khormatu has a long history, extending from the middle of the third millennium BC, to the era when they were called *Almetaniin (Christo)*, as mentioned in the annals, to become the cradle of ancient civilisations; Babylonian, Assyrian and Sumerian. The city has merged its history with the geography of production and the idea of acceptance of others; they embrace strangers, taking them in.

The district of Tuz Khormatu is bordered to the north by *Shah Siwan and Albu Sabah*, to the east by *Murtada Ali Dagi 'Murtada Ali Mountain', Karawel Dagi and Nefet Dagi*, to the west by the Turkmen villages of *Yenkaca and Cerdagli* and to the south by the villages of *Khasa Derali and Gokes* as well as the *Ak Su* River.

The total area of the Tuz Khormatu district is approximately 5226 square kilometres. In the Ottoman era, until 1926, Tuz Khormatu was a part of the *Salahiya (Kifri)* district. However, the Tuz Khormatu district was then re-linked to another district named *Geel* and its centre was *Koshak*. Then, once more, Tuz Khormatu became linked to the district of *Daqooq* in 1950 to 1951.

Tuz Khormatu was changed from sub-district to district in 1952 and *Mr Hamid Al\_Alusi* was the first councillor for Tuz Khormatu. *Mr Hamid Al\_Alusi* was appointed the first municipality by the Iraqi government for the district; he was an Arab nationalist and anti Turkmen.<sup>[3]</sup> *Mr Zaynal Abidin Qanber Cayir* was appointed as the first director for the council. In 1953, the district of Tuz Khormatu was supplied with an electricity network, a wall around the *Martha Ali* Great Graveyard was built by the council and the *Khani Gulu* hospital was built in 1954–1955.<sup>[4]</sup>

However, owing to Arabisation policies by Saddam Hussein's regime the district was annexed from Kirkuk City in 1974 and it is still attached to the city of Tikrit, which is the birthplace of Saddam Hussein. The city of Tikrit is 96 kilometres away from the Tuz Khormatu district.

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<sup>2</sup> *Salahaddin Najjoglu, Tuz Khormatu Kadiman and Hadithin, published in Tuz Khormatu, Iraq, 16/3/1972, page 7.*

<sup>3</sup> *Salahaddin Najjoglu, Tuz Khormatu Kadiman and Hadithin, published in Tuz Khormatu, Iraq, 16/3/1972, page 71.*

<sup>4</sup> *Salahaddin Najjoglu, Tuz Khormatu Kadiman and Hadithin, published in Tuz Khormatu, Iraq, 16/3/1972, page 67.*





Figure 1 Scenery from Tuz Khormatu, photo by Mahmud Zahid

The history of the district goes back to the time of *Kara Koyunlu (Black sheep)*, which is one of the six established Turkmen states in Iraq. The district is a meeting place for various Turkmen tribes, such as *Kara Sakali, Muratli, Kar Yagdi, Owsat Eli, Basmanli, Dara Kazan* and the overwhelming population in the district is mainly Turkmen.[<sup>4</sup>]

The historian *Mohammed Hadi Al\_Deftar*, in his book *Al\_Iraq Al\_Shмали*, stated that the name of Tuz Khormatu was derived from the Assyrian name *Khiri Matti*. However, some historians have suggested that Tuz Khormatu was named by the Moguls when they had conquered Iraq. It is claimed that when the Moguls entered the sub-district of Taza Khormatu – the ‘sub-district out of Kirkuk’ – they saw a large number of date trees and so they named the sub-district of Taza Khormatu. But when the Mogul went through Tuz Khormatu they saw a lot of salt accumulated in front of them and thus they called it Tuz Khormatu.

These historians have agreed that the name of Tuz Khormatu consists of three words. Tuz means *salt* in the Turkmen language; *Khorma* means *dates* in the Turkmen language and *Tu* has been shortened from the word of *Tut*, which means mulberry in the Turkmen language, so in other words *Tuz Khorma Tu (Tuz Khormatu)* means the city of salt, dates and mulberries.[<sup>5</sup>] As a matter of fact Tuz Khormatu is well known for its mulberries.

In addition, the Kurds have no historical link to the district at all, but the Kurdish presence in the district began during the seventies when the Kurds were forced to leave their homes in the mountains in the north of Iraq, to avoid the conflict between the Kurdish rebels and the Iraqi army forces.

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<sup>4</sup> *The Turkmen in Iraq and Human Rights*, H. Ozman, Ankara, Turkey, page 85.

<sup>5</sup> *Ak Su newspaper article written by Abdullasalam Mulla Yassin, page 2, issue 34, year three, August 2006, under the title ‘Tuz Kormatui Yakootat Turkmeneli Ve Mullah Taam Shabuha’.*

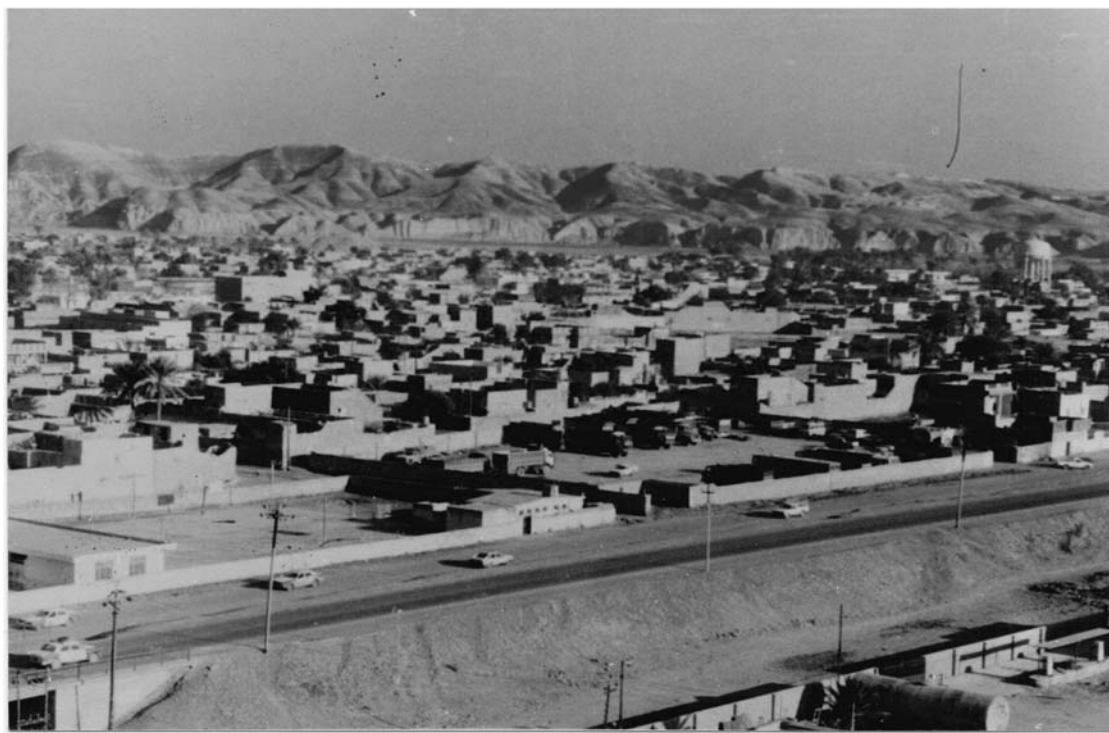


Figure 2 The road that passes through Tuz Khormatu towards Baghdad, 2001

The Tuz Khormatu district has been used for centuries as a resting point for cars are travelling to the north and to the south. Trains also run between Kirkuk and Baghdad, therefore, the city's geographical location has always encouraged the Kurds to settle in the area.

Tuz Khormatu also has been used as a stopping point for travellers who are transferring goods from Iran to Iraq and vice versa. The stopping station shops are still present along the *Buyuk Bazaar* and *Kucuk Bazaar*. This was the merchandise centre between the different cities for the sale and distribution of wheat and barley.

The city is also well known for its Turkish baths, which are known locally as the *Hammam*. One of the most well known *Hammams* in the area is the *Hammam Alkadim*, which is known as *Suleyman Hamami*. The *Hamam Alkadim* is located at the opposite of the Ottoman Mosque. These baths were built in 1898. There are also other famous public baths in the area, such as *Hamam Wahid Zenaw*, *Hamm Alsagir* and *Hamam Al\_Yahood*.

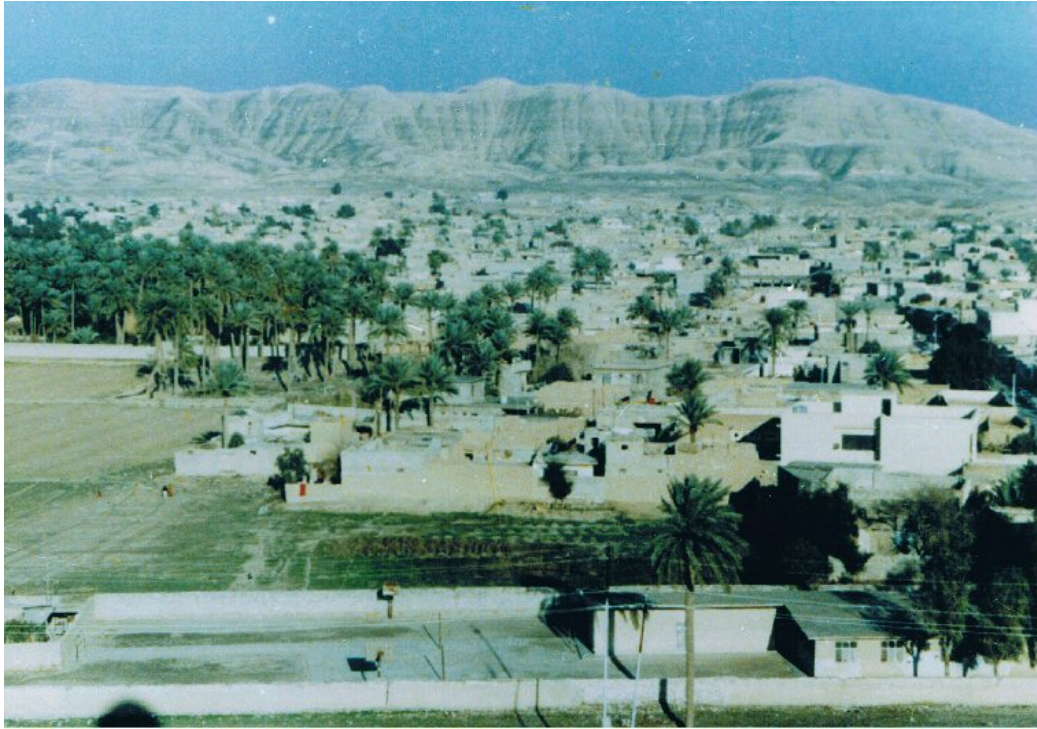


Figure 3 Scenery from Tuz Khormatu



Figure 4 Scenery from Tuz Khormatu

The district has a large number of coffee shops, which are known in the Turkmen language as *Cay Khana* (Tea houses). Some of the historical and well known *Cay Khanna* in Tuz Khormatu are *Asma Cay*, *Muhiddin 'Meha'*, *Sayid Qlender* and *Sulu and Abu Gaib Cay Khannasi*.



Figure 5 Tea house (Cay Khane) in Tuz Khormatu



Figure 6 Ak Su Caykhanesi 'tea house'



Figure 7 Tea house (Cay Khane) in Tuz Khormatu



Figure 8 Tea house (Cay Khane) in Tuz Khormatu



Photo: Mohammed Kelenchy

Tuz kurmatoo 1980

Figure 9 Scenery from Tuz Khormatu, photo by Mohammed Kelenchy



Photo: Mohammed Kelenchy

Tuz kurmatoo 1980

Figure 10 Ak Su River, photo by Mohammed Kelenchy



Figure 11 Kopri Bashi, Tuz Khormatu, 1962

The people of Tuz Khormatu in general are kind, generous, respectful and hospitable to foreigners, although there is not a single hotel in the district. There was a hotel – the *Ak Su Hotel* – which was located above *Ak Su Casino (Ali Cayci)*, but this hotel was demolished in the mid sixties. Travellers, commercial and business people who are involved in bringing and taking goods in and out of Tuz Khormatu usually stay in a place named *Diwan Khana*. The *Diwan Khana* is free of charge and can be used by any individual.

In addition, foreigners and travellers can use the religious shrine, known as *Takya*, for sleep and as a resting place. Knowing that the district was empty of hotels until the middle eighties, with the coming of students to study in schools, the families in Tuz Khormatu were happy to take students into their homes. The military, both Ottoman and English, used the Tuz Khormatu district for their forces to camp. Saddam Hussein built several army watch towers on the Tuz Khormatu mountains: these towers were to monitor the movement of the rebel and the opposition forces and preventing them from entering and leaving the district.

### 1.3 Agricultural products

Tuz Khormatu and the surrounding region is a trading centre for hides, Persian silks and cottons, colouring materials, fruit and timber, but it owes its principal importance to its commercial and strategic location. Its surrounding region is also a trade and export centre for agriculture products, sheep's wool, cheese and textiles. The *Tuzlug* region of Tuz Khormatu, which begins at *Karawel Dagi (Karawel mountain)*, is very rich in salt production and the piles of salt can be seen from near and far in the district. Unfortunately, the Iraqi government has totally failed to establish a single salt factory in the district, thus the salt produced is used for national use.



Figure 12 Water pots (*Sherba*) for drinking water, photo M. Kelenchy

Moreover, the district could be considered a strong agricultural sector. The soil in the district is of high quality and the land of Tuz Khormatu is flat and very fertile and is utilised in all seasons to produce and growing various agricultural products, such as wheat, barley, lemons, oranges, pomegranates, melons, watermelons, dates and grapes. The Hamrin mountain encloses the district from one side. The *Ak Su* river, which flows through a narrow cleft in the hills, also passes through the district of Tuz Khormatu.<sup>[6]</sup>

Tuz Khormatu has a huge market for the region's produce, including cereals, sheep, olives and dairy products. The names of the gardens and orchards in Tuz Khormatu are derived from the owners' names, for instance: *Antar Naaqy Bagi*, *Takki Dada Merchi Baghi*, *Rashwa Baghi* and, in the west, *Haji Mullah Bagi*, *Maarufar Baghi*, *Kayataz Bahchasi* and *Arab Effendi Baghi*.

The district of Tuz Khormatu is also very famous for pottery manufacture, carpet, rope, bags and handcrafts, such as carpentry and blacksmithing. The city of Tuz Khormatu has produced many skilled potters, such as *Zaynal Abdin Kuzeci*, *Hussein Kuzeci* and *Kamel Kuzeci*.

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<sup>6</sup> *War in the Garden of Eden*, by Kermit Roosevelt, Release Date: October 11, 2004, eBook 13665, Language: English, page 55, E-text prepared by Michael Ciesielski and the Project Gutenberg Online, Captain Motor Machine-Gun Corps, British Expeditionary Forces, Captain Field, New York, 1919.



In addition, the city produces oil that was found in the area of *Hamrin Mountain* and *Balkana*. The *Ak Su* River is the only river that passes south of the Tuz Khormatu district and the source of the *Ak Su* River is the hill of *Karadag*, which means 'Black Mountain' in the Turkmen language. The *Ak Su* River goes through the east of the district by passing both the *Murtada Ali* and *Karawel Dagi* mountains.



Figure 13 Date palm trees, photo by M. Kelenchy

The *Ak Su* River has been widely utilised by the Tuz Khormatu population and the surrounding villages for irrigating the farmlands. In addition, the *Ak Su* River is the main contributory for the establishment of the *Alzap Alsagir* River, which means 'small *Alpzap*'. The area of *Tozlag* is famous in the production of edible pure white salt.<sup>[7]</sup>

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<sup>7</sup> Adnan Asafoglu, *Jowla Fi Diyar Alturkmen*, pages 35 and 36. *Kardaslik, Kultur Edebiyat Dergesi*, Yil 41 Sayi 208–209 Aralik 2004, published by Turkmen Kardeslik Ocagi Genel Merkkez-Mustansiriya Semti, Baghdad, Iraq.

#### 1.4 Religion of the Turkmen

The old religions of the Turkmen were *Al-Shamaniya*, *Judaism*, *Buddhism* and *Zaradishet* but the Turkmen converted to Islam after Islamic forces conquered central Asia. The majority of Turkmen are Muslims, but there are also about 30,000 Christian (Catholic) Turks living in Iraq. They are called the *Kala Gaweri*.<sup>[10]</sup>



Figure 14 Ashoura in Tuz Khormatu, 1960: Sheikh Ibrahim is in the middle

The Muslim Turkmen can be divided into two Muslim faiths: *Shi'aa* and *Sunni*. The *Sunni* Turkmen can be divided into *Hanafi* and *Shafei*. The different Muslim and Christian sects helped Turkmen to be more dynamic in Iraqi society.<sup>[8]</sup>

The Turkmen accepted mixed marriage more easily with Arabs and Kurds; therefore, there are a large number of Arab tribes who have originated from Turkmen, such as the *Albayat*.<sup>[9]</sup> There is no difference at all between *Sunni* and *Shi'aa* Turkmen in dialogue, language or culture. Inter-marriage between the *Shi'aa* and *Sunni* Turkmen is very common. However, the overwhelming majority of Turkmen living in Tuz Khormatu are of the *Shi'aa* sect.

During the Ba'ath regime a large number of Turkmen in Tuz Khormatu, Basher Taza Khormatu and Yaychi, and other areas of Turkmeneli, were forced by the regime to leave the region because of their religious beliefs or political views and the overwhelming majority of these

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<sup>10</sup> Aziz Kadir Samanci, *Political History for the Iraqi Turkmen*, page 34, first edition, 1999. Published by Dar Al-Asaqi, London, United Kingdom.

<sup>8</sup> Hassan Kurt Ozman, *The Turkmen in Iraq and Human Rights*, page 17, first edition, 2002. Published in Ankara, Turkey.

<sup>9</sup> Salim Matter, *Al-QUDS Al-Arabi*, volume 15, issue 4464 Friday 26th September 2003. North of Iraq and ethnic cleansing and Kirkuk history and Turkmen right.

deported people were Turkmen. The Iraqi regime has continued in the oppression and the random arrest of Turkmen, and this has led these people to flee to avoid trial and imprisonment by the Iraqi regime.



Figure 15 Turkmen of Tuz Khormatu participating in the Ashoura, Kirkuk, 1968



Figure 16 Ashoura in Tuz Khormatu in 1960: Sheikh Ibrahim is in the centre

The majority of *Shi'aa* Turkmen have escaped to Iran and settled in the holy cities of Qom and Asfehan in Iran. In addition, a large number of Turkmen joined the Iraqi opposition group in Iran, which was supported, financed, controlled and trained by the Iranian security forces *Passdar* and *Pesij*. In addition, a huge number of Turkmen have joined the Iraqi opposition militia, named *Quwat Bader (Bader Militia Force)*, and fought in the front-line against the Iraqi regime during the first Gulf War. They also carried out military activities in Iraq against Saddam Hussein's security forces.

During the Iraqi and Iranian war (the first Gulf War), a large number of Turkmen, and especially the *Shi'aa*, were accused of being members of the *Hizbul Aldawa (Dawwa Party)*. They were arrested and executed by the regime. Moreover, a large number of *Shi'aa* Turkmen were also imprisoned and executed in the *Abu Ghuraib* prison in Baghdad

The overwhelming population in Tuz Khormatu is religious; often families visit the *Takya* in the evening. The *Takya* is a religious place that has been used by the locals to study reading, writing and the *Koran*. The *Tekya* is also used as a place for religious gatherings. There are several *Tekyas* in Tuz Khormatu, such as *Tekya Deda Gheb*, *Tekya Baba Ghulam*, *Tekya Sayid Ali*, *Tekya Sayid Qilinder*, *Tekya Seyid Hayder* and *Tekya Sayid Ibrahim*. Moreover, there are several shrines and temples in Tuz Khormatu, such as the sepulchres of *Imam Ahmed*, *Sheik Muhsin (sultan Shah Mowsumma)*, *Murtada Ali*, *Sheik Ahmed Abdul Gafer Al\_tayar*, the *Shrine Imam Hassan*, the *Haci Bag Graveyard* and the *Baba Ghulam Graveyard*. There are also several historical mosques in the district, such as *Othman Camesi*, *Husseinieh Tuz Al\_kabir*, *Yeni Damler Jamesi*, *Baghdadi Camesi* and *Cumhuriya Camesi*.

During the *Ashoura*, which is a religious festival among the *Shi'aa*, the fronts of the houses in Tuz Khormatu are covered with billboards and coloured flags. The overwhelming colour that is used is black. Also the shrine of Imam on the top of the Tuz Khormatu is covered with coloured flags and flowers. In addition, during the *Ashoura*, the families in Tuz Khormatu prepare food, which is delivered to the local people and to the neighbourhood. *Ashoura* is a religious custom but the Iraqi government (in the Ba'ath regime) prohibited this religious festival.

## Chapter Two

### 2.1 The Jews of Tuz Khormatu

The Turkmen in Tuz Khormatu are especially tolerable towards other religions. The Iraqis experienced coexistence of religion, when the Turkmen enjoyed a unique and successful Iraqi civilisation. This was particularly true for the Jews, who lived and worked in the district of Tuz Khormatu for many decades without being discriminated against or facing any type of racial or religious persecution. Historical records in the city of Tuz Khormatu with a Turkmen majority have shown fairness and transparency on the basis of citizenship in Iraq.

Before the Jewish immigration to Palestine, there were approximately 600 Jews resident in Tuz Khormatu between 1945 and 1952. At present, there are only a handful of Jewish women living in Tuz Khormatu. They have married and converted to Islam. These women have lived happily and have assimilated and been adopted into Turkmen society.<sup>[10]</sup> These Jewish women had children and grandchildren and have become fully integrated; they have preferred to live and settle with their husbands in Tuz Khormatu without being subjected to pressure or inducements. These families have also refused to immigrate to Israel when a large number of Jews in Iraq were forced out by the various Iraqi governments.

The Turkmen of Tuz Khormatu have never shown any hatred or any kind of racial or religious discrimination, hostility or perception of inferiority towards the Jews when they were living in Tuz Khormatu, contrary to what is happening in the most advanced countries and in Western countries, where incidences of racial discrimination are very common.

The Jews settled and worked in almost every part of Iraq. They were heavily involved in commerce and business. Nevertheless, there are also a sizeable number of Jews living in Turkmeneli in general and in Tuz Khormatu in particular. In the east of the city of Tuz Khormatu, in the Chakla neighbourhood, opposite the *Dew Muhammad* primary school, there is an abandoned building, characterised by faced high arches, with huge columns built in stone and plaster, and the internal corridors and hallways are covered with beauty and secrets. This building was named the Torah (synagogue) and was used by the Jewish community for practicing their worship. This temple is believed to have been constructed in 1890.

Only a few metres have separated the school from the synagogue. There is a small river adjacent to the temple called Buyuk Arkh, which means 'the Large' in the Turkmen language. A small bridge was used to cross the river. The synagogue building consists of a number of rooms with a very huge room forming the hall. The temple is built with a large high-rise roof standing on two large wide pillars, while lines painted on the ceiling and an altar in the form of a cylinder indicate the inner sanctuary. This room overlooks the river. There is no doubt that the temple was chosen to be constructed next to the river; it is clear that the river was to be utilised for religious purposes.

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<sup>10</sup> *Zahid Albayati, Alyahub fi Tuz Khormati Namuthejan, Monday, 20/11/2006, Turkmen Times website.*



Figure 17 Jewish Synagogue in Tuz Khormatu, photo by Mahmud Zahid Albayati

According to Jewish belief, it is necessary that there is water close to the temple and to the homes of Jews and places where they gather. The *Yahudiler Mahallesi* (which means Jewish neighbourhood) is located near the *Temple Torah* (synagogue), and is still referred to as the *Yahudiler Mahallesi* today. However, the presence of Muslim neighbours near the temples was not an obstacle or problem for the Jews. In contrast, the Muslims were not constrained to be settled near the Jewish synagogue. However, many prominent figures and well known Turkmen in Tuz Khormatu have settled next to the synagogue, such as *Sadiq Almukhtar*, the mayor of the locality, *Mohamed Dew*, whose home is adjacent to the temple and *Osta Jihad*, who is one of the well known builders of the city of Tuz Khormatu.

## 2.2 Jewish social life

Although Jews tended to compartmentalise themselves in social terms to a certain extent, their shops and homes have overlapped with Muslim homes and shops, and they have completely integrated in society. The presence of the Jewish religion among the community has elevated society in terms of peace, harmony and mutual understanding. The Jews have lived happily among the Turkmen without persecution or oppression by the Turkmen and the Turkmen have felt the Jewish community is a valuable asset for society in terms of administration and promoting local business.

The Jewish community in Tuz Khormatu have never been subjected to any type of blackmail or confiscation of freedom of action in commerce and identity privacy or any other work affecting funds. Despite the Jewish domination of the district of Tuz Khormatu, in both financial and administrative positions in that period, unlike other towns where the Jews were subjected to persecution, oppression and blackmail and even their shops were looted by Arabs: this looting is known as *ferhoud*.

The prominent Iraqi writer and researcher, *Mr Rashid Alkhyoon*, in his book *Religions and Sects in Iraq*, did not even mention the arrival of Jews in Tuz Khormatu, but he described the Iraqi

Jews as producers in the fields of industry and finance and said that their presence in Iraq had created some type of social balance, equality and diversity within Iraqi society.<sup>[11]</sup>

### 2.3 Migration of the Jews

In addition to *Mr Rashid Alkhyoon's* statement that the Iraqi Jews are linked to Iraq more than they are to the Promised Land (Israel), what happened to the Iraqi Jews was a *Zionist* plan: this also culminated in what is known as *ferhoud*. The Iraqi Jews had their citizenship revoked, and this helped tremendously with the migration of the Jews from Iraq. The migration of the Jews has caused the knowledge and the experience of Jewish craftsmen and technicians to be moved from Iraq to Israel and other countries: in other words, the Jewish migration was a great technical loss for the Iraqi people.

The migration of the Jews from Iraq has affected the spirit and morale of the society. Moreover, the Turkmen writer, *Salahaddin Naji Oglu*, stated in his book, *Tuz Khormatu Qadiman and Hadithin* (Tuz Khormatu in the Past and Present). The writer clearly emphasised in his book that the Jewish families who settled in Tuz Khormatu came from the mountain regions of *Kara Dag* east of the Tuz Khormatu, as well as the cities of Kirkuk and Mosul in the period immediately following the trip of the famous traveller, *Gladiolus James Rich*, in 1820. The Jews in Tuz Khormatu chose the east side of the river *Buyuk Arch* starting from *Khan Gulu* (*Khan Lake*) and ending at the lake of *Baglar Toker* on the river itself and the Jews have settled in the area between those two points, which is named the *Chakla* neighbourhood. The Jewish community in Tuz Khormatu settled in more than 50 houses built of stone and white plaster in the Cakala and Mustafa Agha neighbourhoods.

The Tuz Khormatu welcomed many Jewish families, including the families of *Abdel Miran, Ilyas, Abd Kuehl, Eliahu Qassab* and *Kor Ahion*. Most Jews were employed: *Abd Saleh, Zion Sakali, Saleh Dawood, Murad Shaul, Daniel, Kechel Faraj, Nisan, Khalaf Altonji, Aba Minh, Uzun Iszhak, Dalal Baruch, Moshe, Meiza Bayagji, Cohen Abed, Abdel Sayon, Yousif Murad, Eliahu, Zion Khormatli, Yousif Bazaz* and others.<sup>[12]</sup>

The Jews in Tuz Khormatu spoke in their mother tongue, *Hebrew*, and the Turkmen language. The Jewish men wore flake in general whereas the Jewish professionals and freelancers were dressed with *Al\_Sayeh* and flake (costume and jacket) similar to that worn by the Turkmen while the Jewish women wore a uniform similar to the dress of Turkmen women uniforms of Tuz Khormatu.

The Jews in Tuz Khormatu worked in trade, marketing, agriculture and business. In addition, numbers of free professionals emerged including *Elias* traders who built a commercial complex, named after *Elias*.

The Jews in Tuz Khormatu played a very active role in trade and agriculture in the region through barter trade and the purchase and marketing of agricultural products. In general, trade in Tuz Khormatu was confined to the Jewish community. One of the most famous Jewish traders in Tuz Khormatu was *Abdel Miran* who owned real estate, farming lands and orchards.

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<sup>11</sup> *Salahaddin Najjoglu, Tuz Khormatu Kadiman and Hadithin, published in Tuz Khormatu, Iraq, 16/3/1972. Najjoglu is author of the book Tuz Khormatu Old and New.*

<sup>12</sup> *Zahid Albayati, Alyahub fi Tuz Khormati Namuthejan, Monday, 20/11/2006, Turkmen Times website*

Even now, one of the most famous orchards in Tuz Khormatu is named for his father, *Miran Bangi*.

#### **2.4 Jewish religious festivals**

The Jewish community lived and worked in Tuz Khormatu in peace and harmony and they have practised their religion freely without interference from the Turkmen community. They have celebrated their religious feasts and holidays throughout the year including:

1. The Feast of Tabernacles (Cherdag Bayrami): This feast commences between the end of the month of November and the end of the winter, and lasts for four days.
2. Saturday Eid: This religious festival is carried out on the Saturday of each week.
3. Eid Hamann (Minister of Pharaoh).[<sup>13</sup>]

The Jews lived happily in Tuz Khormatu with unrestricted social courtesy and excellent public relations with the Turkmen. Their interests with others were based on mutual respect, and they worship and performed religious rites at the temple. They have celebrated their festivals, wedding ceremonies and other Jewish events by gathering in their houses. The Jews in Tuz Khormatu were well dressed, educated and housed; in addition, they were employed in high government positions.

The Jews in Tuz Khormatu would celebrate marriages this way: the father of the bride would be completely responsible for covering the entire wedding expenses and arranging the ceremony. During the wedding ceremony, the bride would leave her father's house and go towards her groom's house accompanied by a religious figure (Torah teacher), who would carry a five-branch candelabra. The Torah teacher would chant: *Asmar Jema, Ghazal bench shemma*. On the seventh day of marriage both the groom and the bride would attend temple (the Synagogue) for ablution in its basin in a method called *Altmos*.

In Tuz Khormatu, a number of prominent women's names are used by the Jews, including Minh, Dehle, Makhmur, Krjeh, Shusha, Hannah and Dalloulh, as well as other names.[<sup>14</sup>]

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<sup>13</sup> Zahid Albayati, *Alyahub fi Tuz Khormati Namuthejan*, Monday, 20/11/2006, *Turkmen Times website*.

<sup>14</sup> *Ibid.*



## Chapter Three

### 3.1 The language of the Turkmen

The main spoken language in Turkmeneli is a Turkmen dialect. This is a part of the Western Turkish language group that also includes the Turkish spoken in Turkey, Cyprus, the Balkans, Iranian Azerbaijan (South) and the Republic of Azerbaijan (North), northern Syria, Iran, Turkmenistan and southern Turkistan (northern Afghanistan).<sup>[15]</sup> The Turkmen language, with its various accents, is closer to the Turkish spoken language in both Azerbaijan (Republic of Azerbaijan, Azerbaijan of Iran) and Urfa in South-eastern Turkey than to the Turkmen language spoken in the Republic of Turkmenistan.<sup>[16][17]</sup>

The Iraqi Turkmen language derived from two major sources. The primary source is the spoken language and local dialect spoken in Erbil, Kirkuk, Tuz Khormatu and other main Turkish settlements. In general, these belong to the Azeri Turkish. Although local Turkish dialects show degrees of similarity, differences were found in local dialects spoken in different cities, towns, villages and, even, neighbourhoods. These are attributed to the fact that different Turkish clans settling in Iraq from the 11<sup>th</sup> century onwards have slightly different dialects.<sup>[18][19]</sup>

The Turkmen language is commonly spoken in Tuz Khormatu and has naturally been passed on to new generations, creating a strong bond uniting the Turkmen-speaking people of Iraq. Unfortunately, compulsory education in Arabic has led to the weakening and deterioration of the spoken Turkmen language from generation to generation. In fact, older generations with no formal education speak relatively pure and more correct Turkmen language than the new generation. Formal written Turkmen language is the second major source of the Turkmen language in Iraq. Local dialects have not found their place in written literature yet and the Turkmen have adopted formal Anatolian Turkish for written language. Up until the 16<sup>th</sup> century, the literary works of Turkmen were in an Azerbaijan dialect: this could, perhaps, be named old Anatolian Turkish; but from the second half of that century onwards, the written literature of Turkmen came under the influence of the rising Ottoman language, a western Turkish dialect.

Historical evidence, governmental data, corresponding letters and manuscripts distributed by officials in Tuz Khormatu have clearly demonstrated that the Turkmen language was utilised in the district not long ago and until the end of the seventies, for example, invitation cards for the *Prophet Mohammed's* birthday ceremony (pbuh) and other social occasions, such as

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<sup>15</sup> Dr Hamide Demirel, *The Poet Fuzuli*, Ministry of culture, Ankara 1991, Printed by Feryal Press, Ankara, Turkey, 1991.

<sup>16</sup> Abbas Al-Azawi, *Al\_Iraq under Ihtilalin*, part I, page 49.

<sup>17</sup> Aziz Kadir Samanci, *Political History for the Iraqi Turkmen*, page 33, first edition, 1999 Published by Dar Al-Asaqi, London, United Kingdom.

<sup>18</sup> *Iraq Turkmen Lahcasi*, Baku, Azerbaijan, 2004.

<sup>19</sup> Professor Qazanfer Pasayev, *Kirkuk Dialektinin Fouetikkasi*, Baku, Azerbaijan, 2003.

marriages, were written in the Turkmen language, using the salutation '*Muhtaram Effendi*', a phrase which here means 'respectful friend'.<sup>[20]</sup>

### 3.2 Education

The first established school in Tuz Khormatu opened four years before the declaration of World War One. The school consisted of only one class and was located adjacent to the *Bayuk Khan*. The teacher, *Hamdi Kerkuklu*, the poet, *Mohammed Sadiq*, and another Jewish teacher, who lived in Tuz Khormatu, worked as staff members. On 19th August 1919, *Mr Khurshid Mohammed Ali* was the first government-appointed teacher, and he opened one other school in Tuz Khormatu. The new school was located next to the *Ottoman Mosque* and was named *Tuz Khormatu*.

At the newly established school, the students were able to carry out their studies to a high level but for further education they would have to travel to *Kifri* district, and within a few years after of World War One, another school was built in Tuz Khormatu. This school was located inside the house of *Haj Ahmed Mustafa Agha* and *Mr Mohammed Mehdi Ak Su* was appointed its headmaster. Within a very short period of time other schools were opened in the area, such as the *First Tuz School*, *The Second Tuz School* and *The Third Tuz School*. However, there was only one school designated for girls in the city, with 45 female students. The first secondary school was built in 1949 in the Tuz Khormatu district and *Mr Gamin Mosul* was appointed headmaster.<sup>[21]</sup>



Figure 18 Early Turkmen teachers in Tuz Khormatu

Since the toppling of the monarchy in Iraq by the revolution 1958, led by the general of *Abdul-Kareem Qasim*, the education system in Iraq has changed completely, more schools were opened and a variety of subjects were introduced into the curriculum. With the toppling of the general of *Abdul-Kareem Qasim* by a military coup, the socialist government came to power, and then the socialist government was toppled by military coup by the Ba'ath Party. During the

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<sup>20</sup> *Mohammed Koja*, the editor of *Turkmen times on line*, *Bizturkmeniz website* and *Turkmen Times website*, 2006

<sup>21</sup> *Salahaddin Najjoglu*, *Tuz Khormatu Kadiman and Hadithin*, published in *Tuz Khormatu, Iraq*, 16/3/1972, page 59.

Ba'ath regime the education changed completely. Education was compulsory and free for all the Iraqi people. The Turkmen were also given certain rights, such as teaching a Turkmen language in Turkmen schools. Also, the government has permitted the Turkmen the use of a Turkmen language in Turkmen populated areas and education in Turkmen. Moreover, during the Ba'ath socialist government several primary, secondary schools, institutes of teaching and industrial school were established.

However, government policy suddenly changed towards the Turkmen and all given cultural and educational rights were brought to a halt in 1975 when the Iraqi government banned all publications, even newspapers and magazines, from Turkey. This forced Turkmen writers to work self-sufficiently, relying solely on Turkish radio broadcasts.

During the Saddam Hussein regime, all Turkmen schools and Turkmen publications were forced to close and they were replaced with Arabic schools, but after toppling the Iraqi regime by the United States forces, a Turkmen language has been re-introduced and new Turkmen schools have been established in Turkmen-populated areas. The Turkmen have managed to publish more books, magazines and newspapers. The Turkmen have managed to publish their own Turkmen newspapers in the district, such as *Ak Su* newspaper.

The Tuz Khormatu district is well known for its public schools: these are each run by a religious figure called a *Mullah* and since the Ottoman Empire, these public schools were updated to the national standard level, to match the standard in schools run by the government. In addition, in Tuz Khormatu, several public schools were run by *Mullahs*, such as *Mullah Ilyas*, *Mullah Mohammed Ak Su*, *Mullah Qanber Quli* and *Mullah Ali Akber*.

As already mentioned, on 19 August 1919, *Mr Khurshid Mohammed Ali* was the first teacher appointed by the government in Tuz Khormatu. *Mr Khurshid Mohammed* was the father of *Dr Zehdi*, who is lecturer at one of the Canadian Universities, *Dr Behram*, who is a lecturer at the Kirkuk University, the teacher, *Mehdi Ak Su*, and the teacher, *Salim Amin Beg*, who graduated in 1927. Because of the arrest, imprisonment and oppression of the Turkmen in Tuz Khormatu by the Ba'ath regime and also because of the political uncertainty or other reasons a large number of Turkmen intellectuals from Tuz Khormatu have left the district to work abroad, such as *Dr Behram Khurshid*, *Dr Muhsin Kawser*, who is lecturing at the Baghdad University, *Dr Fazil Mehdi Bayat*, *Hassan Abdulkarim*, *Dr Zehdi Khurshid*, *Dr Mustafa Demirci*, who is lecturing at the Austrian University in Vienna, *Dr Hassan Hussein*, in Turkey, *Dr Qasim Hassan Asker* and *Dr Mohammed Asker*, in Germany. In fact, there are hundreds of highly qualified and intellectuals from Tuz Khormatu are working and lecturing in various Universities around the world.[<sup>22</sup>]

### **3.3 Population of the Turkmen in Tuz Khormatu**

The estimated area for Tuz Khormatu is approximately 20 km square but the total area for the district and all villages is approximately 35 km square. The real Turkmen population has always been suppressed by the authorities in Iraq for political reasons: it is officially estimated at 2%, whereas in reality their numbers should be put between 2.5 and 3 million, i.e., 12% of the Iraqi

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<sup>22</sup> *Salahaddin Najjoglu, Tuz Khormatu Kadiman and Hadithin, published in Tuz Khormatu, Iraq, 16/3/1972, page 70.*

population. The population of the Turkmen in Tuz Khormatu according to censuses from 1934 to 1978 is given in Table 1.<sup>[23]</sup>

Year	District	Sub-district	Average increase
1934	56732	3840	–
1947	61237	7590 or 6500	3.3
1957		10670	3.6
1965		15490	3.7
1977		21532	–
1978		41406	6.3

Table 1: Population of Turkmen in Tuz Khormatu

Moreover, when the traveller *Gloudious James Rich* visited Tuz Khormatu in 1820 he estimated the population of the Tuz Khormatu district at approximately 5000 and he stated that the overwhelming population were Turks, with the total population of the region being 13860 people.<sup>[24]</sup>

The total population of the city according to the census for 1993 was 60280 but this number has been increased dramatically. The war between the Iraqi government and Kurdish rebels caused a lot of Kurdish people to leave their homes in the mountains and to settle in the Tuz Khormatu: Saddam Hussein had caused the destruction of the Kurdish villages and homes in the mountains. In addition, the population of the city of Tuz Khormatu increased dramatically when the Iraqi government confiscated the Turkmen agricultural land, which is known as sector five, and these lands were distributed to the members of the Ba'ath party, army personnel and Arabs who, were brought from the south of Iraq. The confiscations of the Turkmen's land led the Turkmen villagers to leave their villages and settle in Tuz Khormatu, thus also contributing to the increase in the city's population.

In 1997, the population of Tuz Khormatu was estimated at approximately over 100,000 but the total population of the district including the villages was estimated at approximately 500,000. The manipulation, the government's total control on the census and the lack of accurate data on the census has led to difficulties in providing accurate data about the Turkmen population in Tuz Khormatu. Part of the reason for the vast difference in estimates is the Iraqi government's policy of the 1970s and 1980s, which expelled Turkmen from their traditional lands. They were resettled in other areas and encouraged to register officially as Arabs and they were forced to change their national identity from Turkmen to Arab, causing difficulties in establishing real Turkmen numbers in Iraq.[Doc.8]

### 3.4 The Turkmen tribes in Tuz Khormatu

The majority of the Turkmen tribes and clans in Tuz Khormatu have originated and descended from Azerbaijan and the *Khazer Sea* region. The overwhelming population in Tuz Khormatu is Turkmen, and there are also other small numbers of minorities living in Tuz Khormatu: moreover, the city is also a home for a large number of Turkmen tribes.

#### 3.4.1 Khatlan tribe

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<sup>23</sup> *Ibid*, page 8.

<sup>24</sup> *Salahaddin Najjoglu, Tuz Khormatu Kadiman and Hadithin, published in Tuz Khormatu, Iraq, 16/3/1972, page 32*

The *Khatlan* tribe is one of the Turkmen tribes; they are concentrated in Tuz Khormatu. The tribe has a huge number of branches and the tribe numbers several thousand families.<sup>[25]</sup>

The *Abbas Khalifa al\_Muetasam Billah* encouraged them to migrate to Iraq and he used them in his army. During the construction of the *Samara* city, *Al\_Muetasam Billah* established a huge stable for approximately 160,000 horses and the *Khatlan* tribe was used for maintenance of the stable and care of the horses, since they have knowledge and experience in this field and, over time, have integrated with the Arab tribe in the area.<sup>[26]</sup>

#### **3.4.2 Bender tribe**

The *Bender* tribe is one of the Turkmen tribes that have settled in Tuz Khormatu. The name of the tribe derives from the name of the chief of the tribe, *Bender Ali*. The tribe is originally descended from Azerbaijan, but has migrated to Iraq and settled in Tuz Khormatu in different stages and their numbers have increased gradually and peaked at the period of the *Shah Ismail al\_Safewi*.<sup>[27]</sup>

#### **3.4.3 Chayir tribe**

The *Chayir* tribes originated from Azerbaijan and the *Khazer Sea*: they settled in Tuz Khormatu before the rule of the oldest Turkmen tribes that have settled in Iraq and *Shah Ismail Al\_Safewi* to Iraq. The word *Chayir* in the Turkmen language means 'green grass and fertilized land'. The name of the tribe is derived from *Sheik Chayir Qanber*, who was the main chief of the tribe.<sup>[28]</sup>

#### **3.4.4 Kara Ulus tribe**

The Kara Ulus tribe is one of the most famous Turkmen tribes: it has settled in Mandeli, Khaniqin, Kirkuk, Telafer, Mosul, Tuz Khormatu and western regions of the Hamrin Mountain. The name of the Kara Ulus tribe consists of two words: *Kara*, meaning black in the Turkmen language, and *Ulus*, meaning nation, thus the name of Kara Ulus means 'black nation'.

According to the historian, the Kara Ulus migrated to Iraq from Central Asia during the Mogul conquest of Iraq. The tribe is famous in the utilisation of archery and horse riding, and over time they have integrated into Arab society. Some of the Chayir tribe leaders obtained the title of Pasha during the Ottoman Empire rule and one of the Chayir tribe leaders is *Hayder Pasha* and thus all the descendants of *Hayder Pasha* were given this title as well.<sup>[29]</sup>

In addition, the clans have several tribes, such as *Kaytul*, *Kajani* and *Neftachi*, and the tribes have several branches, such as *Jermu*, *Selal*, *Hawa Siya* and *Wet Koker*.<sup>[30]</sup>

#### **3.4.5 Wali Ali 'DALalwa' clan**

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<sup>25</sup> *Al\_ashaeir Al-Turkmenia in Kirkuk*, by Solicitor Habib Hurmuzlu and Dr Akram Pamukchi, page 49, Kirkuk, August 2004

<sup>26</sup> *Ibid*, page 50, Kirkuk, August 2004

<sup>27</sup> *Al\_ashaeir Al-Turkmenia in Kirkuk*, by Solicitor Habib Hurmuzlu and Dr Akram Pamukchi, page 50, Kirkuk, August 2004

<sup>28</sup> *Ibid*, page 50, Kirkuk, August 2004

<sup>29</sup> *Ibid*, page 51, Kirkuk, August 2004

<sup>30</sup> *Abbas Al-Azawi, Alashaeir Al-Iraqiyya, part 2, page 371*

The *Wali Ali* clan is one of the derivatives of the *Bayat* tribe; this tribe has settled in *Tuz Khormatu*, *Suleiman Bag* and *Hufriya*. The name of the tribe originated from the grandfather of the tribe, *Wali Ali*.<sup>[31]</sup>

#### **3.4.6 Asaffi clan**

The *Wali Ali* clan is one of the derivatives of the *Bayat* tribe and the tribe have settled in *Tuz Khormatu* and *Suleiman Bag*. They originated from the region of Azerbaijan and the Khazer Sea.

#### **3.4.7 Musawi clan**

The *Musawi clan* settled in *Tuz Khormatu* and branched into the following tribes: *Sayid Riza*, *Sayid Nazim*, *Sayid Mohammed* and *Sayid Hussein*.

#### **3.4.8 Deffa clan**

The *Deffa* clan is settled in *Tuz Khormatu* and one of the tribe is the branch of *Kuzle*, which has settled in *Halle* and *Kuffa City* in Iraq. In addition, one of the *Oghuz* Turkish tribes, known as the *Gulami* tribe, has also settled in *Tuz Khormatu*; they are originated from Azerbaijan and the name *Gulami* is derived from the name of their chief, *Dervish Ali*.

#### **3.4.9 Sarayli tribe**

The *Sarayli* tribe is one of the Turkmen tribes that settled in *Tuz Khormatu*. The tribe had originally migrated from *Azerbaijan*. The *Sarayli* tribe has integrated with the *Ilkhanids Tattran* tribe and the name '*Sarayli*' was derived from the name of the chief of the tribe, *Sarayli*, who was employed as a *Janderma* (Turkish army) in the Ottoman Serray. The *Sarayli* tribe still speaks the Turkmen language and, in addition, there are large numbers of the tribe living in *Tal Afar* and surrounding villages. Also, the tribe have settled in *Kara Tepa*, which is the birthplace of the well known writer and researcher, *Mustafa Jawad*. In his correspondence with the Turkmen writer and researcher, *Wahdadin Bahaddin*, *Mustafa Jewad* stated, '*I am from Kara Tepa: my ancestors are Turkmen and from the Sarayli tribe*'.<sup>[32]</sup>

#### **3.4.10 Al\_Wandiwi clan**

The *Al\_Wandiwi* tribe is one of the Turkmen tribes that have settled in *Diyala* city, *Kifri* and the surrounding region and *Mansuriyya*. There is some speculation that the current name of *Mansuriyya* is derived from *Mansur Bag*, the chief of the tribe. The root of the tribe is descended from two brothers, *Mansur Bag* and *Helaw Bag*; the tribe originated in Turkey.<sup>[33]</sup>

However, there are other Turkmen tribes that are settled in *Amerli*, such as the *Albayat* tribe. The *Albayat* tribe in *Amerli* is divided into *Begler*, *Zerbilli*, *Abushli*, *Kahyale* and *Kermeli* and they number a few thousand. Moreover, the *Muradli* tribe is one of the *Bayat* tribes that settled in *Tuz Khormatu* and according to the well known Arab historian and researcher, *Alamerri*, in the past, the *Muradli* tribe was named *Kahyaler* but the name was changed to *Muradli* by the chief of the tribe *Murad*.

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<sup>31</sup> *Al\_ashaeir Al-Turkmenia in Kirkuk*, by Solicitor Habib Hurmuzlu and Dr Akram Pamukchi, page 27, Kirkuk, August 2004

<sup>32</sup> *Al\_ashaeir Al-Turkmenia in Kirkuk*, by Solicitor Habib Hurmuzlu and Dr Akram Pamukchi, page 30, Kirkuk, August 2004.

<sup>33</sup> *Ibid*, page 28, Kirkuk, August 2004

In addition, the *Muradli* were a well known tribe among the other tribes in the Tuz Khormatu district and they exerted a heavy influence during the Ottoman Empire rule in Iraq.

Besides the *Muradli*, there are other Turkmen tribes who settled in the Tuz Khormatu, such as *Koja*, *Kulawen*, *Kush Kawan*, *Albu Hayder*, *Albu Khan*, *Chayir*, *Royzat*, *Qanber Agha*, *Asifli*, *Sarayli* and *Ghulamli*.

In the meantime, one of the Bayat tribes, known as the *Kushchler* tribe has settled in *Tuz Khormatu*, *Kara Tepa* and *Kifri*. However, the overwhelming majority of the *Kushchler* tribe is Turkmen and they have preserved their mother tongue to the present time. Incidentally, a significant number of this tribe are settled in the village *Yenkija*.<sup>[34]</sup>

The *Kushchler* tribe also lives in the *Sandij* village, *Jamanjal* village and buyuk *Kushchi* and *Kucik Kushchi* that is attached to the district of *Kifri*. In the meantime, large numbers of tribes have settled in villages around the city of Mosul. In the meantime, some of the Bayat clan such as *Kretliya*, *Kahler* and *Zurbekya* have settled in a village surrounding the *Salahuddin* city.

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<sup>34</sup> *Ibid*, page 28, Kirkuk, August 2004

## Chapter Four: The political and religious movement in Tuz Khormatu

### 4.1 The Bektes Underground Movement

The *Bektes Underground Movement* is a secretive and religious movement: it was founded at the time of the Ottoman Empire. The *Bektes* movement is divided into two religious movements: the *Alsophi* and *Dervish* movements'. The supporters of the *Alsophi* movement follow the prophet Mohammed's religious principles (pbuh), whereas the *Dervish* movement follows the same principles as the *Sophia* movement but with only a minor difference, in that the supporters and the followers of this movement have their leader chosen from followers of *Imam Al-Hussein*, in other words he has to be a *Shi'aa*.

### 4.2 The political movement during the monarchy

Since the establishment of the republic of Iraq in 1921, several political movements and parties have been formed: one of the outstanding political parties established in Iraq in the period of *King Faysil the First* was the *Hizb Alwatan 'Homeland Party'*. The head of this party was *Jafer Abu Al\_Teman*; the party had tremendous support in the district of Tuz Khormatu and *Mr Mohammed Kora Moussa, Mullah Hassan Ali Nacar* and *Haj Mohammed Ali Beyrakdar* were active members of the party. However, owing to the occupation of Iraq by the British, the suppression and oppression of Iraqis by the British resulted in the establishment of more political parties, such as the '*Hizb Al\_dustur 'Constitution Party'*', which was established by *Nuri Al\_Saeyid*.

The *Hizb Al\_dustur* party had a lot of supporters among Turkmen in Tuz Khormatu, such as *Ali Afendil Ben Mullah Wali, Khurshid Agha Qanber Efendi, Zaynal Al-Abdin Mohammed Bakir Agha, Nuri asker Mullah Elias* and many others. Moreover, the *Hizb al\_Umma Al\_isteraki 'Social Motherland Party'* which was led by *Salih Jabber* had popular support in the region. Some Turkmen supporters for *Salih Jabber* party were *Zaynal Abdin Qanber Agha, Refik Kazi, Sayid Jewad* and *Kelender Shebaz*. Although the Communist Party was popular among the Iraqi people, the party was forbidden from entering the political arena openly and the Communist Party idea was spread among the Tuz Khormatu people by the leader *Ali Mohammed Kora Mussa* but later on, *Mr Zaynal Abdin Rashid, Emin Ahmed Ismail* and *Khurshid Aziz* joined the Communist Party.

However, after the *Ba'ath Party* took over in 1998, the majority of the Communist Party members were arrested by *Saddam Hussein's* regime, whereas the other members either joined the *Ba'ath Party* involuntarily or escaped from Iraq to avoid persecution by the *Ba'ath* regime.

In addition, a Turkmen movement occurred in Tuz Khormatu: the Turkmen movement commenced in Tuz Khormatu in the forties and in general after War World Two. The Turkmen movement in the forties began in group organisations. The coffee shops, local gathering places and the *Mr Aziz Agha, Cay Khannasi* (tea house) in Tuz Khormatu were used as meeting points for Turkmen activists, *Midhat Kisrow, Haki Agha, Nuri Asker Mullah Ilyas, Aziz Abbas, Mullah Naci Hammush, Mullah Hassan Rashid, Ali Maruf Oglu, Hassan Koram, Khayrullah Bellaw, Haydir Samin Nacar* and others. The Turkmen activists managed to open a Youth library named '*Genclik Kitab Evi*'; the library was used as a gathering place in spreading national ideas



among the population in Tuz Khormatu and the *Genclik Kitab Evi* was closed by the Communist leader *Abdulkarim Kasim* when he took on power in 1959.

The other Turkmen organisation in Tuz Khormatu is the *Hareket Al\_Turkmen al\_takdumi* 'Turkmen Progressive Movement', which was established in 1970. Some members of this organisation are *Abdullatif Bender Oglu*, *Khayrullah Kasim Daquqlu* and *Tarik Abdulbaki*. Later on, *Mohammed Ismail*, *Ramzi Chaoish* and *Sahib Hasan* joined this organisation.

#### **4.3 The Turkmen Shi'aa movement**

The Turkmen Shi'aa movement was established in Tuz Khormatu and the main objectives of this organisation are spreading religious ideas amongst the public. The Turkmen Shi'aa movement is a static organisation and has no political activities. The key members of these organisations are *Mullah Hassan Nacar*, *Mullah Ibrahim Abbas Efendi*, *Sayid Reza Tesenli*, *Haj Mohammed Ahmed Beyrakdar*, *Sheikh Mohammed Ali Kenci* and *Mullah Khurshid Kora Mussa*.

#### **4.4 The Turkmen National Movement**

The *Turkmen National Movement* commenced after the establishment of the Monarchy by the British mandate on Iraq and party numbers have increased dramatically since the 1958 revolution and especially after the massacre of the Turkmen by the Kurds in Kirkuk in 1959. After the massacre of the Turkmen, a large number of intellectual peoples have joined this movement.

The *Turkmen National Movement* is one of the strongest organisations in Tuz Khormatu and this organisation was accused by the communist government of *Abdul Karim* of being an ultranationalist (Turani movement) organisation and was branded unjustly as loyal to Turkey. The most outstanding members of this movement are *Nuri Sahbaz Berber*, *Mohammed Mehi Ak Su*, *Moussa Ismail*, *Helmi Ak Su*, *Abbass Kalendar Shebaz*, *Ekrem Tuzlu*, *Nuri Mustafa*, *Ezaddin Zaynal Abdin*, *Mohammed Ali Bolat*, *Abdulhussein Kalendar Shebaz*, *Bakir Qanber*, *Esmat Pasha*, *Mohammed Ismail*, *Ezaddin Ismail Terzi*, *Yasar Mehdi Ali*, *Zaynal Abdin Kherbenda*, *Shawki Rashid Chayir* and *Nuri Zaynal Abdin Kerwanchi*. The *Turkmen National Movement* party was named *Melletci Turkmen* 'Turkmen Nationalist' and when the Ba'ath party took over the social government in military coup in 1968, the members of *Turkmen National Movement* party were arrested and the party was forbidden from fulfilling its political activities. Thus, the activities of this party became limited. The gatherings of members were secretive and local social events were used as a cover for their meetings.

#### **4.5 Hizb Aldawa Al-Islami (Al\_Dawa Party)**

The *Dawa Party* is a religious movement and appeared on the Tuz Khormatu political arena in the mid seventies. *Mohammed Abdullah Bolat*, *Kamel Qanber Chayir*, *Ali Rashid Ornakay*, *Sheik Ismail Ali Bazerkan*, *Sheik Mehdi Ibrahim Basherli*, *Akram Karim Kassab*, *Ali Samin Ismail* and others were the first members of this party in the Tuz Khormatu district, but later on the party was split into two groups.

One of the groups stayed with the original *Dawa Party*, whereas the other group had decided to establish the *Turkmen Islamic Movement* and the latter was led by *Sheik Mehdi Ibrahim Basherli*, *Sami Eryan Mohammed Wali*, *Ali Wahab Berber*, *Ali Mehdi Nacar* and others. However, some *Turkmen Islamic Movement* members were arrested and executed by Saddam Hussein's regime and the others escaped from Iraq.

#### **4.6 The Kurdish movement in Tuz Khormatu**

In the mid seventies, a single Kurdish political party was established in the Tuz Khormatu region by the Kurds and was known as *Jalali* or *Parti*. The name of the party was derived from Mr Jalal Talabani who is the head of the Patriotic Union of Kurdistan and the overwhelming majority of its members were members of the communist regime in 1958. However, in the mid seventies and eighties, large numbers of members of the Patriotic Union of Kurdistan were arrested by Saddam Hussein's regime and the remaining members have managed to escape to the mountains and join the Kurdish rebels in their fight against the Iraqi troops.

#### **4.7 Social Ba'ath Party**

The *Social Ba'ath Party* was first formed in Tuz Khormatu after the 1958 revolution, which was led by the brigand *Abdul Karim Kasim*, who eliminated the *Social Ba'ath Party* leaders by imprisoning them. However, after the revolution in 1968, Saddam Hussein's government managed to establish a strong root for the party in Tuz Khormatu and encouraged the Arabs and Ba'ath party members to move to the area by providing them with free land and other rewards. The Social Ba'ath Party is also partially supported by the Albayat tribe, who live in the region. One of the prominent members of the Ba'ath party in Tuz Khormatu is *Moussa Ahmed Alubaydi*.

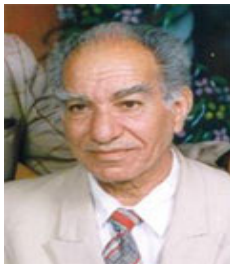
## Chapter Five: Culture and literature

The city of Tuz Khormatu has produced a number of famous singers, artists and writers. These intellectuals have participated tremendously in the promotion of Turkmen literature at the national and international level and they have played a great part in keeping the Turkmen culture alive. As a matter of fact, without the Turkmen intellectuals, the Turkmen culture would have vanished, and the Turkmen nation would have been diluted into an Arab society long ago. Herewith, I would like to mention some of the Turkmen intellectuals in Tuz Khormatu.



Figure 19 Turkmen poets and writers in Tuz Khormatu

### 5.1 Akram Tuzlu



He was born in 1933 in Orta Mahallesi (Orta neighbourhood) in Tuz Khormatu; he completed his primary schooling in 1949 and his intermediate schooling in 1954.<sup>[35]</sup> He then joined the institute of teaching and graduated as a primary school teacher. The death of his father and the necessity to live have led him to leave the teaching profession and he worked for two years as a carpenter in Tuz Khormatu, to support a family of eight.

However in 1960, he re-joined the teaching profession and worked as a primary school teacher in Suleyman Bag village, which is linked to the Tuz Khormatu district. He taught in the village for three years and was then transferred to Tuz Khormatu. After that, he was transferred by the government to the sub-district of Al-Zab, which is linked to the district of Debis outside Kirkuk and he worked as a teacher for a further three years. His love of literacy, poems and singing began when he was a child, but his involvement in political activities commenced when

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<sup>35</sup> Mofak Salman Kerkuklu, *interview with Ekram Tuzlu, 2006*

he was at secondary school, especially when he acted in a play and read the work of the poet Keel Pasha, and the following poem:

کمال باشا  
تاج قويموش کمال باشا  
تورکله رين قره باختين  
آغ ايتميش کمال باشا

He read this poem on the school stage in the presence of the Councillor of Tuz Khormatu, who was one of the guests at the event. His reading of the poem angered the Councillor, who left the event, in consequence. After that, Akram Tuzlu was called by the headmaster and was dismissed from the school and then was summoned to the court, which sentenced him by sacking him from his job for a period of three days and severely reprimanding him.

Because of his political beliefs and his nationalist activities in Tuz Khormatu in 1959, the communist activists attacked him while he was sitting with friends in one of the Tuz Khormatu coffee shops. He fought the attackers, defending himself but he was stabbed in the head with a dagger by one of the attackers and was transferred to Tuz Khormatu hospital. Then he was again arrested by the authorities and was sentenced to one month's imprisonment. In 1961, he participated in the Turkmen Brotherhood festival held in Baghdad. Nine of the Iraqi ministers had attended the event and during the event he read very patriotic poems as shown below: -

کمال ده ردي  
منده وار کمال ده ردي  
استقلال بير کول ايدي  
أونودا کمال ده ردي

After reading these poems in the festival, he was taken away from the stage by security forces, who were present at the event. He was imprisoned, subjected to beating and torture during interrogation and then released from the prison. The security forces arrested him again in 1982 when he read the following poems and he was sentenced to two years' imprisonment.

دلیم دلیم  
کیس قاوون دلیم دلیم  
مه ن بو دیلده ن واز کیجمه م  
اولورسام دلیم دلیم

He was released from prison after completion of his sentence but he was arrested again by the security forces while he was teaching at the Tarik Ben Zeyad school under the pretext that he was a member of the Turkish Ultra Nationalist Movement (Turani) and he was kept for a period of two years in the security jail without being charged. During his imprisonment his family was arrested (his wife, daughter and three sons, Shahin, aged six, Erkan, five, Zynab, four, and Yasin, three).

His wife was pregnant when she was arrested by the Iraqi security forces, then his family were completely deported to *Al\_Khinak Prison*, which is located in the *Meysan (Al\_Eimara)* province in south of Iraq. While she was in a prison, Akram Tuzlu's wife gave birth to a boy named *Abbas*.

While the family was in the prison in the south of Iraq, Akram Tuzlu was sentenced by Saddam Hussein's regime to twenty years imprisonment: during his imprisonment at *Abu Garib Prison*, he was beaten continuously and he was also tortured by the Iraqi secret service officials in

order to confess and also to provide names of the Turkmen leaders working in the *Turani* organisation. His refusal in exposing and providing names of the other Turkmen activists made the Iraqi secret service torture him on a regular basis and use the following methods on him; electric shocks, electric irons and other torturing apparatus. *Akram Tuzlu's* involvement in the politics have been reduced dramatically since the removal of the tyrant and almost every individual could defend his nation, as he says in one of his poems:

يارا ديرام  
ده رديم وار يارا ديرهم  
بير داملا قانيم قالسا  
بير ميلت يارا ديرام

طاوادا اولان ياغدير بارماغين ورما داغدير  
توتدوغوم يولدان دونمه م نه قده ر جانيم صاغدير

Akram Tuzlu is the most popular Turkmen singer in Turkmeneli and he brought happiness, joy and smiles to the face of every individual Turkmen. His songs are played in every occupation. Nevertheless, he has played a very effective role in the promotion and defence of Turkmen culture by fighting for Turkmen rights with his traditional and patriotic songs, which landed him in prison under the previous regime of Saddam Hussein for over ten years in the *Abu Ghraib* prison.

## 5.2 Salahadin Naci Hamid Wali (Salahadin Nacioglu)



Salahuddin Naci Hamid Wali was born in 1945 in Tuz Khormatu, in the *Mulla Safer* neighbourhood and belongs to the *Alhamush* family, which is of the *Dogerli* tribe. Salahaddin Nacioglu was born into a family who love poems, writing and literature. He learned literature and poetry from his father *Mulla Naji*, who was one of the prominent poets and a master of local poems (*khoriyat*), traditional and classical Iraqi songs, known as *Makemamat*.

*Salahaddin Nacioglu* completed his primary school in Tuz Khormatu: while he was in primary school he spent a lot of his time reading literature, and *Kardeslik* magazine. In addition, *Salahaddin Nacioglu* read large numbers of books by Turkmen writers and poets, such as *Atta Terzibashi* and the poets *Othman Muzlum*, *Mohammed Sadik* and *Buyuk Mulla Hafizoglu Mohammed Kerkuklu*. After completing his secondary school he joined the institute of teaching for men.

He graduated in the 1966 and worked as a primary school teacher in one of the villages adjacent to Tuz Khormatu and retired from teaching in 1993.

During this period, he became more active in literature and he began writing Turkmen poems, which are known as *Khoriyat*, and he wrote his first article, entitled *Akber Buyuk Muaamer in Tuz, Buyuk Lal*. In addition he wrote several biographies of the Turkmen poets, and artists in Tuz Khormatu, which were published in *Kardeslik* magazine.

In 1972, he wrote a book named *Tuzden Sesler* which means 'Voices from Tuz'. This book contained data about the Turkmen poets and their poems. *Salahaddin Nacioglu* also did a

tremendous amount of work and research on Turkmen literature and folklore. These works were published in several chapters in *Kardeslik*, *Yurd* and *Birlik Sesi* magazines.

Moreover, he wrote poems about the Azerbaijani poet *Mohammed Hussein Sharebaz* under the title of *Gulam Babaya Selam*. These poems were written in the style of a legend and were published by the Ministry of Culture and Information in 1993 in Baghdad.

#### من كتاب ملحمة بابا غلام

غلام بابا طوز خورماتو ايليمدي  
توركمنجه ده منيم آنا ديليمدي  
انسانيت منيم ده ده يولومدي  
غلام بابا كه ل كوركونه ن شهريميز  
آقسو آقار بيزيم كوزه ل نهريميز

In the meantime, *Salahaddin Najjoglu* was forced into retirement in 1993; since then he has been spending more time on literature and the Turkmen cause. *Salahaddin Najjoglu* has been a member of the Iraqi Union for Writers and of the Arab Union for writers and he has several publications in the field of poems, literature, history and culture. I would like to mention some of his publications:

- *Yurdim Iraq* 'Iraq is my homeland', 2002, Kirkuk

#### نماذج من قصائد صلاح ناجي اوغلو قصيدة من كتاب (يوردوم عراق)

ايليك ايديم آقتيم قانا      نده ن اولدو آنا آنا  
قربان اولام ايلك وطن نا      وطن آنا آنا وطن  
دوغاركان هر انسان آغلار      هر آيريليق يورك داغلار  
وطن ده ردي نه لر صاغلار      وطن آنا آنا وطن  
قصيدة من كتاب (يوردوم عراق)

ايليك ايديم آقتيم قانا      نده ن اولدو آنا آنا  
قربان اولام ايلك وطن نا      وطن آنا آنا وطن  
دوغاركان هر انسان آغلار      هر آيريليق يورك داغلار  
وطن ده ردي نه لر صاغلار      وطن آنا آنا وطن

- *Ashk Baghden* 'Love in my orchard', 2002, Kirkuk

#### الخوريات

بيزيمي ايراغ  
حج يولو بيزيمي ايراغ  
بيز حميز كربلاي  
يولوميز آل عبادي  
هيچ سونمه ز بيزيم جيراغ

- *Kim Olersin* 'Who you want to be', 2002, Kirkuk

#### ومن كتاب (كيم اولارسين) وهي من الشعر الحر الحديث

کیم اولارسین  
حنین بیر کوز  
زمانین قورقوسو  
أمن أمان صیجاقلیغی  
کیم اولارسین؟

یشیل بیر کوزسون سن ..... بیر بستانسین  
سن سیودا ایرماغیسین ..... هر یورغون صوسوزلاری صواریسین  
کیم اولارسین؟

- *Tuz Shierlari* 'Poets from Tuz Khormatu' was published in the Turkmen language, in 2002 in Iraq.
- *Ghminler Kerwani* 'Caravan of sadness', Tuz Khormatu, 2003, Kirkuk

#### ومن قصائده الدينية

#### عن كتاب غملى كاروانى

من كربلا خسته سیم حسین نین کول غنجه سیم  
منم آسیرو کوفه شام  
منم قولو باغلی امام  
أی أمتی خیر الانام  
من كربلا خسته سیم حسین نین کول غنجه سیم

منم جادیرلاری یانان  
منم جیکرلری قاتان  
نه جان قالدی نه ده جانان  
من كربلا خسته سیم حسین نین کول غنجه سیم

- *Ak Suden Sesler* 'Voices from Ak Su', 2003, Tuz Khormatu
- *Tuz Khormatu Hadithen and Kadimen* 'Tuz Khormatu in the present and the past', 2005, Tuz Khormatu
- *Muhabit Kaynaghi*, 'The source of love', religious poems
- *Mowsuaa Tarihiya li Al\_Shair Turkmeni in Iraq* 'Historical encyclopaedia of the Turkmen tribe in Iraq', 2006, Tuz Khormatu
- Book entitled *Tuzden Sesler* 'Voices from Tuz Khormatu', written in the Turkmen language and published in 1972 in Iraq.
- Book entitled *Ghulam Babaya Salem* 'Regards to father Ghulam', written in the Turkmen language and published in 1973 in Baghdad by the ministry of culture and information.
- Book entitled *Yurdum Iraq* 'My homeland Iraq', written in the Turkmen language and published in 2001 in Iraq.
- *Kim Olarsin* 'Who you are', published in the Turkmen language, in 2001 in Iraq.
- *Ashik Baginda* 'Love in the Orchards', published in the Turkmen language, in 2001 in Iraq.
- Book entitled *Tuz Khormatu Haditheen and Kadimen* 'The past and the present of Tuz Khormatu' written in Arabic and published in 2005 by the *EL\_Noor bookshop* in Tuz Khormatu.
- *Ghamler Garwani* 'Sad travellers', published in the Turkmen language in 2003 in Tuz Khormatu, Iraq.

### 5.3 Hassan Wali Ali Demerci (1924–1995)



He is known as *Hassan Koram*, he was born in Tuz Khormatu in 1924 and he died on the 1995. *Hassan Koram* lost his eyesight in childhood and is the brother of the Turkmen poet *Eryan Wali Ali Demerci*. He is one of the most popular and well known Turkmen writers and poets in Iraq in general and particularly in Tuz Khormatu district. He was a very religious person, as was his father. His father was known as a *Mullah Wali*, a religious figure in the area, and he loved poetry since his childhood. He was very bright, eager, enthusiastic and keen and interested in literature in general but especially poetry. He was also encouraged by his poetry master, *Mohammed Mehdi Ak Su*, and his father.<sup>[36]</sup>

Hassan Koram played a tremendous role in promoting Turkmen literature. He was nicknamed *Abu Alyaie* of the Turkmen in Iraq and his poems were published in various newspapers and magazines produced in Iraq–Kirkuk, such as the *Afak Newspaper*, *Besir* and *Yurd*.

### 5.4 Mr Mohammed Mehdi Bayat (1950)



*Mohammed Mehdi Bayat* is known as Mohammed Mehdi Mohammed Ali Bayat. He is a well known Turkmen in Tuz Khormatu and he originated from the Turkmen tribe of Bayat, who live in Tuz Khormatu and the surrounding region of Tuz. He was born in 1950 in the Chakla neighbourhood '*Chakla Mahallesi*', in the district of Tuz Khormatu and he graduated in Literature from university in 1975. He is married. He has loved poetry and literature since childhood; he spent a large part of his time reading in the Tuz Khormatu library.<sup>[37]</sup>

### 5.5 Mr Mohammed Mehdi Khalil (Ak Su) (1906–1974)

Mr Mohammed Mehdi Khalil Ak Su participated in the Art contest for all Iraq, which was organised by the ministry of culture and education in Baghdad, and was awarded first prize in late 1962 for the best oil painting, for a portrait of the well known philosopher Al\_Kendi. Mr Mohammed Mahdi Khalil Ak Su was born in Tuz Khormatu in 1906 and his father and his uncle were well known in the fields of Arabic calligraphy, art and poetry, and have sold all their artwork.<sup>[38]</sup>

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<sup>36</sup> *Salahaddin Najjoglu, Tuz Shierlerri, published by Abdulwahab Ochi Bilkisayar Basim evi, Kirkuk 2002, page 56.*

<sup>37</sup> *bid, page 123.*

<sup>38</sup> *Salahaddin Najjoglu, Tuz Shierlerri, published by Abdulwahab Ochi Bilkisayar Basim, evi, Kirkuk 2002.*



## 5.6 Eryan Wali Ali Demerci

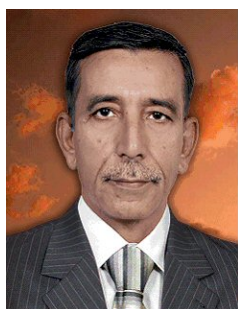


*Eryan Wali Ali Demirci* is one of many Turkmen poets from Tuz Khormatu. He was born in 1946 in the Orta Neighbourhood '*Orta Mahallesi*', in the district of Tuz Khormatu. He is married and belongs to the *Demirci* tribe, which inhabited the Tuz Khormatu region. He obtained his primary, intermediate and secondary education in Tuz Khormatu and, after completing his secondary education, he was offered a place at *Al\_Mustanseriya University* in Baghdad at the Department of Arabic Languages. After graduating from *at Al\_Mustanseriya University*, he worked in the civil service and held several Government positions in Iraq.

After his retirement he became self-employed. His literary works included short stories, poetry and literary criticism. His poems are related to facts, reality, homelands, love, romance, nations, passion and admiration. He used to read his poems at ceremonies, celebrations and many social occasions.

*Eryan Wali Ali Demirci* produced a large collection of known literary works. He continued to produce a large quantity of mostly literary traditional and Arabic literature and his poems were published in various newspapers.[<sup>39</sup>]

## 5.7 Ramzi Naji Chaoish



Ramzi Naji Chaoish is one of the most popular Turkmen poets and writers, and has played a tremendous role in the promotion and preservation of Turkmen culture in Iraqi history. He was born in the city of Tuz Khormatu, Elyas Neighbourhood, on the 23rd September 1945.

Ramsey Chaoush participated in many literary festivals in Iraq, including an annual festival for poetry, the *Maharajan Al\_merbad*. He has been a member of the General Federation of Literature for Iraq since 1983 and is a member of the Turkmen Federation for Literacy.[<sup>40</sup>] He began writing poems and other works in 1970 and has published four poems:

1. *Ay Yuzu Dunmeiz Sehrim 'My town fixed face, Yaweceh Madenati Althabit'*: published in 1976 in Iraq.
2. *Asik Mosemi 'Love seasons, Mowsim Alashik'*: published in 1979 in Iraq.
3. *Ay Bu Sozlerin Yanari 'Yanabaa Hathei Alkalimat'*: published in 1988 in Iraq.
4. *Yarali Dus 'Injured dream, Al\_hilm Al\_jarih'*: published in 2000 in Iraq.

He has also had several literary articles published in various newspapers and literary magazines since 1980.

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<sup>39</sup> *Salahaddin Najjoglu, Tuz Shierleri, published by Abdulwahab Ochi Bilkisayar Basim evi, Kirkuk 2002, page 108*

<sup>40</sup> *Ibid.*

## 5.8 Mohammed Koja



Mohammed Wahid Abbass was born on the 5th of April 1964 in the Mullah Safer Mahallesi 'Mullah Safer neighbourhood' in Tuz Khormatu district and he is known as a Mohammed Koja. His title 'Koja' is derived from a branch of his main tribe, Al\_Bayat, which is one of the famous Turkmen tribes living in the Tuz Khormatu region.<sup>[41]</sup>

He completed his primary, intermediate and secondary education in Tuz Khormatu. After secondary school, he studied physical education at the Mosul University. He graduated with a B.Sc. in 1986 and he obtained an M.Sc. from the same university in 1994. The Ministry of Education employed him in Iraq as a teacher from 1989 to 1992, but because of his political beliefs and harassment from the Saddam Hussein regime, he was forced to leave the country in 1994. While he was living in Iraq, he held several managerial positions inside Iraq; also, he worked as a lecturer at the University of El\_Fatih from 1995 to 1997.

Moreover, he is a member of the Royal Dutch Physiotherapists, KNFG, and also a member of the Press Syndicate and the literary expatriates in the Netherlands, ON FILE, and a member of the Iraqi Forum in the Dutch town of Barneveld. His publications are mainly related to the Middle East in general and the Turkmen cause in particular.

He has written a large number of articles related to the general situation of the Turkmen, his homeland Tuz Khormatu, Kurdification and the existence of foreign forces in his homeland, and he has also written a story *Al\_biyet* 'home', although this has not yet been published. His articles always emphasize the unity, integration and teamwork of the Turkmen organisation and he always tries to indicate in his writing that the rights of Turkmen have to be taken into account and that Turkmen should work together to obtain those rights.

He has produced a downpour of known literary works: he has continued to produce a large quantity of mostly traditional and Arabic literature. His work has included literary short stories, articles and literary criticism. He has been serving as a deputy for the *Turkmen Times*, which is a web newspaper. The *Turkmen Times* mainly covers a wide range of subjects, short stories, interviews, artists and current news, as well as articles in various subjects related to the Iraqi issues. It is produced in Norway by the editor *Mr Abdul-Salam Mullah Yasin*.

Mohammed Koja has participated in various meetings related to the Turkmen and he has also attended several official government meetings in regards to the Turkmen cause. He has written a huge number of articles related to the Kurdification of the Turkmen, criticising the Turkmen organisation and defending Turkmen rights. His articles have been published in various newspapers and websites. In fact, Mohammed Koja has played a significant role in promoting the Turkmen literature.

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<sup>41</sup> Mofak Salman Kerkuklu, postal interview, 2006

## 5.9 Ak Su Doygun Nuri Ahmed (Ak Su)



*Ak Su Doygun Nuri Ahmed*, known as *Ak Su*, is one of the Turkmen poets. The title *Ak Su* was given to him as a nickname, and means 'white water'. The *Ak Su* River, which happens to be the only river that goes through the Tuz Khormatu district, plays a very vital factor in the economy of the town and this clearly indicates the importance played by the poet in the district of Tuz Khormatu.

*Doygun Nuri Ahmed* was born in 1962 in Tuz Khormatu in the *Mustafa Agha* Neighbourhood '*Mustafa Agha Mahalles'*'. He obtained his primary education in Tuz Khormatu and after completion of his secondary school in 1979, he moved to Kirkuk where he continued his education at the Kirkuk Industrial School '*Sinaat Kirkuk*', graduating in the 1983. He loved poetry and Turkmen traditional songs, which are known as *Khoriyat*. He had been passionate about poetry and literature since childhood.<sup>[42]</sup>

## 5.10 Cevdat Zaynal Abdin Amin (Qazioglu) (1968)



*Cevdat Zaynal Abdin Amin* is known as *Qazioglu* by the locals in Tuz Khormatu. *Qazioglu* means 'the son of the barrister' in the Turkmen language. He was born in 1968 in the *Agha* neighbourhood '*Agha Muhelesi'* in Tuz Khormatu; he obtained his primary, intermediate and secondary education in Tuz Khormatu. After completing his studies in Tuz Khormatu, he studied at *Salahuddin University* in the city of Tikrit, which is the birthplace of Saddam Hussein.

He produced a downpour of known literary works and, in this period, he has continued to produce a large collection of writings. He has written a large quantity of poems on various subjects and he is extremely passionate about and in love with the writing of literature and poems.<sup>[43]</sup>

## 5.11 Kawser Saqi Bagwan (1946)



*Mr Kawser Saqi Bagwan* is one of the Turkmen poets from Tuz Khormatu. He is known as '*Kawser*'. He completed his primary, intermediate and secondary education in Tuz Khormatu and graduated from the Institute of Teachers in Kirkuk in 1969. He held various government positions and is currently retired.

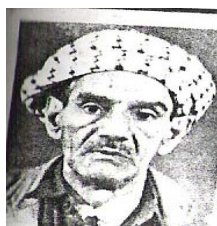
He has written huge numbers of literature and poems, called '*Khoriyat*' in the Turkmen language. His poems and literature have all been published in various newspapers, such as *Kardeslik 'Brotherhood'* magazine, which was published in three languages.<sup>[44]</sup>

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<sup>42</sup> *Salahaddin Najioğlu, Tuz Shierleri, published by Abdulwahab Ochi Bilkisayar Basim evi, Kirkuk 2002, page 177.*

<sup>43</sup> *Ibid, page 151*

### 5.12 Mullah Abdul Kareem Sadik Dada Ghaib



*Mullah Abdul Kareem Sadik Dada Ghaib* is one of the Turkmen poets from Tuz Khormatu. He was born in 1929 in the *Chakla* neighbourhood, *Cakla Mahallesi*, in the district of Tuz Khormatu. He was a well known poet; his poetry has been dramatically influenced by the famous Turkmen poet *Mullah Ali Akber Bakichi*.

He left the Tuz Khormatu district during the *Rashid Ali Gaylani* uprising and in 1955–1958 worked in the *Dakin* Petrol Station as a clerk. At the same time, he owned a shop in Tuz Khormatu.<sup>[45]</sup>

### 5.13 Fazil Mehdi Bayat



*Dr Fazil Bayat* is a well known Turkmen writer, poet and historian. He was born in Tuz Khormatu. His full name is *Dr Fazil Mohammed Mehdi Ali Bayat*: the title of *Bayat* was derived from his tribe, the *Bayat*, which is settled in Tuz Khormatu and its surrounding region. He is also the author of a book entitled '*Tarih Al\_Turkmen Fi al-Iraq*'. He attended primary, intermediate and secondary school in Tuz Khormatu. He graduated from university in 1969 and completed his Ph.D. in Turkey in 1974.<sup>[46]</sup>

### 5.14 Shakir Khorshed Ali (Shakir Terzi) (1943)



*Shakir Khurshid Ali* is known as *Terzi*, which means 'tailor' in the Turkmen language. He was born in 1943 in the *Agha* neighbourhood '*Agha Mahallesi*' in Tuz Khormatu and he was married in 1972. He is self-taught and has loved poems, literature and traditional Turkmen songs since childhood.

During his youth, he used to invite the local poets in the town to his shop and he would arrange group songs and challenging poem competitions.

He is very keen, eager and passionate about the traditional Turkmen poems, which the locals call *Khoriyat*. His poems were influenced by the well known Turkmen poet writer *Yawuz Jafer Kara Gunul* and *Shakir Khurshid Ali* who is well known in the region for his readings of traditional poems and *Khoriyat*.

In 1972, *Shaker Khurshid Ali's* poem was broadcast for the first time by the Kirkuk radio and TV station. *Shaker Khurshid Ali* is also a regular columnist of the *Yurt Newspaper* and other newspapers.<sup>[47]</sup>

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<sup>44</sup> *Ibid*, page 111.

<sup>45</sup> *Ibid*, page 64.

<sup>46</sup> *Ibid*, page 104, page 104.

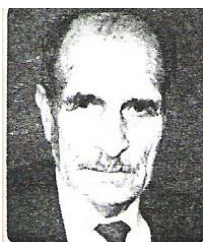
### 5.15 Sakinna Mehdi Kazanci (Kazanci Kizi) (1959)



Sakinna Mehdi Kazanci is known as 'Kazanci Kizi', which means 'daughter of pot maker' in Turkmen; she was born in 1959 in the Orta neighbourhood 'Orta Muhelesinda' in the Turkmen city of Tuz Khormatu. She is married and has two children.<sup>[48]</sup>

She loved school and was always the top student in her class; she is very keen, interested and has a tremendous passion for reading. She reads a broad spectrum of material. She started publishing her poetry in 1974. She has a passion for poetry and she reads poems from various poets, but her own work is not influenced by any specific poet. Her first poems, under the title of 'Burnt From World Atrocities', were broadcast by the radio station in 1975. She has written and had published various poems, such as 'From past today' and 'I am growing up'.

### 5.16 Ali Hassan Mauruf



Ali Hassan Mauruf, known as Ali Mauruf Oglu, is one of the Turkmen poets. He was born in 1927 in Tuz Khormatu. In his lifetime, he was very close to his uncle. This close relationship has affected his lifestyle a great deal and influenced his work dramatically. His father and his teacher had a discernable effect on his life.<sup>[49]</sup>

Ali Mauruf Oglu began his primary education at six years of age in Tuz Khormatu. His teachers, in particular, Mohamed Mahdi Khalil, in addition to the Turkmen artist Rashid Kazim Beyatli, have played a great part in encouraging and supporting his writing of poems and other literature.

Owing to a lack of secondary schools in his hometown Tuz Khormatu, he went to Kirkuk to complete his secondary schooling in 1939, but was forced to drop out of school in 1941 because of a lack of funding. However, because of Iraq's participation and involvement in the Second World War, this war left a tremendous impact on the future and on the lives of Ali Mauruf Oglu's family. The war doubled the prices of food and commodities, thus forcing Ali Mauruf Oglu to help his father in the fields and on the family farm, to ensure the livelihood of the family, consisting of eight persons. Mr Ali Hassan Mauruf married in 1945. He left his family home in 1955 and has been working in commerce to this day.

Ali Hassan Mauruf was arrested in 1954 by the Nuri Al\_Saeed authority for his opposition to the government and for his support of the opposition candidate. For supporting the opposition candidate, he was sentenced for 19 days. He was arrested again in 1958 during the reign of Abdul Karim Qasim and was charged with organising demonstrations and a hostile attack of the communist's library in Tuz Khormatu and spent nineteen days in solitary confinement. The Communist Party arrested him again in 1959 and he was accused of participation in the

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<sup>47</sup> Salahaddin Najjoglu, *Tuz Shierlerri*, published by Abdulwahab Ochi Bilkisayar Basim evi, Kirkuk 2002, page 16.

<sup>48</sup> *Ibid*, page 173.

<sup>49</sup> Mr Habib Hurmuzlu, *Global Strategic Institute*, Ankara, Turkey 2006

*Revolution Colonel Shawaf*. Nevertheless, in 1967 he was granted permission to open a pharmacy in Tuz Khormatu, which he ran with his eldest son, a father of five children.

However, his love for literature and poetry began since childhood, since he was a student in the primary stage, as he read books belonging to his father that were written in the Turkish Ottoman Empire script. He was fascinated by the epic Hero Ghazi '*Batal Gazi*' and the *Legend Original Karam 'Aasli Kram'*. His love and passion for reading encouraged him to show more interest in the Turkish literature and he began to learn Arabic letters and written Turkish. In 1950, he began a serious study of Turkish literature and became a regular and entrenched visitor to the city library. The first-known work of *Ali Mauruf Oglu* is a poem written in 1952, which was published in 1956 in the *Alafak* newspaper (Prospects), the second work, *Choruses*, was published in the newspaper *Al-Bashir (The Messenger)*.

This poem was included in the lament submitted by *Lieutenant Hidayat Arslan*. Perhaps one of his first successful attempts at publication was when one of his patriotic poems was transmitted by the national broadcast of the Turkmen section of Radio Baghdad in 1959 while he was serving imprisonment because of his hatred for communism. After that, a large number of his work was broadcast on the radio.

The 1960s saw a downpour of well known literary works and especially after the publication of the magazine *Kardeslik (Brotherhood)* he extended his attention to Persian and Azerbaijani literature. In this period, he continued to produce a large quantity of mostly traditional, but also modern, Turkish and Arabic literature. Since the 1960s, his work included short stories, poetry and literary criticism. The most popular stories that have been published for him are:

1. The eyes will not close '*Eyoon Len Tugmath*',
2. Man to dust '*Almuataf Alagber*',
3. The hunter Ali '*Alsayad Ali*',
4. Dove '*Al\_yamama*',
5. Cheek wound '*Jurih ala alkhad*',
6. Horse's story '*Kisat alkhil*'.

*Ali Mauruf Oglu* is most notably known his writings on national history, traditions and customs of the Turkmen rights and legends. He has written four other stories:

1. Limping wasp '*Alzanbur Alararaj*'
2. Letter thrown from plane '*Resala Mulkat Min Taera*'
3. A death – which restores life '*Almut Althea Yayed Alhayat*'
4. Cannabis of the city '*Whoosh Almadina*'

The following articles have been published for Ali Hassan Mauruf:

1. *Stories 'Al-Hikayat' of Tuz Khormatu*,<sup>[50]</sup>
2. Love emerging, '*Hub althhoor*',<sup>[51]</sup>
3. Historian's lament, '*Rathaie Almuarikh*',<sup>[52]</sup>
4. My sadness (poetry), '*Hasrati*',<sup>[53]</sup>

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<sup>50</sup> *Bashir, No 4, the first year, 1958, page 5*

<sup>51</sup> *Ibid, No 11, the first year, 1958, pages 4–7*

<sup>52</sup> *Ibid, No 12, the first year, 1958, page 4*

5. Literature and poetry for the magazine fraternity, 'Edab ve Shier',<sup>[54]</sup>
6. Types and brands of poem, 'Anwaa weasnaf shier',<sup>[55]</sup>
7. Free and traditional poetry, 'Alshier alhur wea altaklidi',<sup>[56]</sup>
8. Respect, (poetry) 'Ihtiram alshier',<sup>[57]</sup>
9. Ethics of richness, 'Althraie alaklaki',<sup>[58]</sup>
10. Appeal belief (poetry) 'Nidai Alakida',<sup>[59]</sup>
11. Shepherds' poem (poetry) *Kasedat alruat*,<sup>[60]</sup>
12. Audio excerpts of poetry in Turkish, 'Almakatie alsowtiya in Alshier alturki',<sup>[61]</sup>
13. Ramadan; a political article on Maobarak 'Ramathan Mubarak',<sup>[62]</sup>
14. A Kirkuk epic (poetry) 'Malhamet Kirkuk',<sup>[63]</sup>
15. Poets spinning 'Shuara alkgazel',<sup>[64]</sup>
16. Letter thrown from the plane (short story) 'Resala Mulkat Mine Taera',<sup>[65]</sup>
17. Will power 'Kowat al alerada',<sup>[66]</sup>
18. Man to dust (short story) 'Almuataf Alagber',<sup>[67]</sup>
19. Slice, the slice voice 'Almaktaa WA almaktaa alsuwti',<sup>[68]</sup>
20. From father to the great wonderful daughter (poetry) 'Mine al-ab al-atheem el-a ebnat alraeaa',<sup>[69]</sup>
21. The art of poetry 'Fen alsheaar',<sup>[70]</sup>
22. Criticism, 'Nakid',<sup>[71]</sup>
23. Water roses (criticism) 'Maae alward',<sup>[72]</sup>
24. 'Well known poet, Muhammad Ali Yokid',<sup>[73]</sup>
25. Force is not disrupted, 'Kowa latatamazak',<sup>[74]</sup>
26. Then, it is true (poetry in Latin script) 'Ethen cana sahihen',<sup>[75]</sup>
27. Accounted (criticism) 'Almuhtasab',<sup>[76]</sup>

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<sup>53</sup> *Ibid*, No 17, the first year in 1959, page 4

<sup>54</sup> *Ibid*, No 1, the first year in 1961, pages 34–35

<sup>55</sup> *Ibid*, No 2, the first year, pages 36–37

<sup>56</sup> *Ibid*, No 3, the first year, pages 42–43

<sup>57</sup> *Ibid*, No 3, the first year, pages 38

<sup>58</sup> *Ibid*, No 8, the first year, pages 35–36

<sup>59</sup> *Ibid*, No 12, the first year, page 35

<sup>60</sup> *Ibid*, No 1, the second year, pages 46–47

<sup>61</sup> *Ibid*, No 8, the second year, pages 26, 27 and 39

<sup>62</sup> *Ibid*, Nos 12–11, the second year, 1963, pages 34–36

<sup>63</sup> *Ibid*, No 1, the third year, page 43

<sup>64</sup> *Ibid*, No 6, the third year, pages 36–38

<sup>65</sup> *Ibid*, Nos 9–8 and 10, the third year, pages 46–50 and 42–45

<sup>66</sup> *Ibid*, No 11, the third year, pages 34–35

<sup>67</sup> *Ibid*, Nos 2–1 and 3, the fourth year, pages 38–40 and 37–39

<sup>68</sup> *Ibid*, No 4, the fourth year, pages 29–31

<sup>69</sup> *Ibid*, No 9, the fourth year 196, page 44

<sup>70</sup> *Ibid*, No 5, the fifth year, page 25–26

<sup>71</sup> *Ibid*, No 6, the fifth year, page 19–20

<sup>72</sup> *Ibid*, Nos 2–1 and 4, the sixth year, 1966, pages 30–31 and 30–31

<sup>73</sup> *Ibid*, No 3, the sixth year, pages 27–28

<sup>74</sup> *Ibid*, No 8, the sixth year, page 21–23

<sup>75</sup> *Ibid*, No 9, the sixth year, 1967, page 47

28. The hunter Ali, '*Alsayad Ali*' a short stories,[<sup>77</sup>]
29. Nightingale Kirkuk, '*Andaleeb Kirkuk*' poetry Dove, '*Alyamama*' Story,[<sup>78</sup>]
30. Diary in wars, '*Mukdak Fe Al\_hurub*' poetry,[<sup>79</sup>]
31. Models of poetry, '*Namathij shariya*',[<sup>80</sup>]
32. Said and said, '*Qulat Weqa*',[<sup>81</sup>]
33. Wounded sword, '*Jureh Alsayif*', a story,[<sup>82</sup>]
34. In the grip of monsters, '*Fi Kaptheat Al\_wohush*',[<sup>83</sup>]
35. Horses story, '*Kusat alkhyil*' a story,[<sup>84</sup>]
36. Praise, poetry, '*It\_rae*',[<sup>85</sup>]
37. Poem surplus, Ramadan, '*Kaseda min faeth alramathaniya*',[<sup>86</sup>]
38. Mr Doctor, '*Alsyid altabib*' poetry,[<sup>87</sup>]
39. Poem from the stand filled Panahy, '*Kaseeda min wakif mullah benahi*',[<sup>88</sup>]

Ali Hassan Mauruf wrote several books, which are not published:

- An interview: facts, part II '*Hadith awakae*',
- Diwan poem '*Diwan shier*',
- Diwan poem across the sea '*Diwan shier fi bahar Urith*',
- *Alkhoriyat* (Turkmen poems known as *Alkhoriyat*),
- Stories from national folklore (written in three parts), '*Alkusas alwataniya fi flokranna*',
- Explanations of poems of Fuzuli, '*Shareh kasaed Fuzuli*',
- Nosy messages of the heart '*Rasael kalbeya*',
- Literary criticism '*Nakid aludaba*',
- Explanations of popular sayings '*Shreih alamthal alshabiya*',
- Criticism of society '*Nakid al\_Muchtamaa*'.

Ali Hassan Mauruf has also translated several books, such as:

- Betrayed by my country; an interpretation of the Persian poet Abu Kasim '*Khunta watani*',
- Quartets from the 'Rubaiyat' of Omar Khayyam '*Rubeeyat alkhyam*',
- Doctrine of disabilities, '*Methhab almuawakin*', an interpretation of the Egyptian writer Abbas Mahmoud Alakad.

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<sup>76</sup> *Ibid*, Nos 2–1, the seventh year 1966

<sup>77</sup> *Ibid*, No 4, seventh year, pages 20–21

<sup>78</sup> *Ibid*, No 6, seventh year, pages 25–26

<sup>79</sup> *Ibid*, No 10, seventh year 1968, page 40

<sup>80</sup> *Ibid*, Nos 12–11, seventh year, pages 23–24

<sup>81</sup> *Ibid*, No 11, seventh year, page 45

<sup>82</sup> *Ibid*, No 2, eighth year, pages 33–34

<sup>83</sup> *Ibid*, No 3, eighth year, pages 19–20

<sup>84</sup> *Ibid*, Nos 5–4, eighth year, pages 23–24

<sup>85</sup> *Ibid*, No 6, eighth Year, page 23

<sup>86</sup> *Ibid*, Nos 9–8, eighth year in 1969, pages 26–28

<sup>87</sup> *Ibid*, No 2–1, ninth year, page 37

<sup>88</sup> *Ibid*, No 2–1, ninth year, page 39–40



اشعار على معروف اوغلو باللغة الادبية التركية  
ابيات قليلة من معاكسات الدهر

كوزوم اجديم اجالي بونجوغا جوهر دنيلير  
باقره باص، ميسه ماس، نيکه له در دنيلير  
طبيعت محکمه سين جوق کره دويدوم ده نديم  
قوزويا قورت، قازا قارتال ، کيربي يه خنزير دنيلير  
اووقاتلار قاييرير قوينو دولو صوجلولارى  
جيبي بوش مدعي نين شاهدينه زور دنيلير  
ديلي بلتک بيرينه باشا استاد دوام ايت  
(علي) تک نوز ادزانا صاجمالاما دور دنيلير

ترجمة الابيات للعربية

منذ فتحت عيني للدنيا سمعت يقال للخزف مجوها  
جريت محاكم الطبيعة مرارا وتكرارا وسمعت عنها كثيرا  
يقال للذئب خروفا ولوز شقرا وللقنفذ خنزيرا  
كذلك شاهدت المحامين يدافعون عن المجرمين المملوء جيوبهم  
ويقال لشاهد المفلس زورا  
وكذلك يقال للالكن (طال عمرک) احسنت يااستاذ اعد، ثم اعد، ثم اعد  
ويقال للشاعر المبدع ك (علي) وامثاله (قف ... لاتنطق ولاکلمة يامهراء)

شعره باللغة العامية التركمانية (خوريات)  
نظمت لتحدي الزمان

اوزدلمه تيغ جوخاييغ  
دوقسان ايلدن بريدي  
هر قماشتان بهاييغ  
فلكدن ال ياخاييغ

ايش اولماز اكيش\* ته كي  
فلكدن\* صاواشتاييغ  
هيچ بير ايش بك ايش ته كي  
زنداننان جكيچ ته كي

دويماديم فلک دوغروي  
من نيشي نوکه ي اولوم  
نولسون نوکه جي ي\* طوغلوي\*  
نامرد اولسون نوز اوغلوي

من هايلاريم فلکي  
يا بوينوم نوز اينده  
قول ايتمغدي ديله كي  
يا قيريلي بيله كي

\*اكيش: زراعة البذور والاشجار المثمرة  
\*نوکه ج: الذكر من الطليان، بلغ عمره سنة كاملة

**5.17 Abdullatif Benderoglu**

One of the best known Turkmen writers in Tuz Khormatu is *Dr Abdullatif Benderoglu*, who was born in *Tuz Khormatu*; he wrote several books of poetry about the Turkmen in Iraq. He also wrote a Turkmen and Arabic dictionary and a large number of books on Turkmen poems and several books that are related to the Turkmen.<sup>[89]</sup>

He held several government positions during the Ba'ath regime and held the directorate of the *Turkmen Brotherhood Club* in Baghdad for several years. However, several committee

<sup>89</sup> Professor Qazanfer Pasayev, *Bu Sevda Olunceev, Baku, Azerbaijan*  
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members of the Turkmen Brotherhood Club were arrested and executed by the *Saddam Hussein* regime in the mid 1980s.

*Dr Abdullatif Benderoglu* was a dedicated person and a member of a Ba'ath party but during this period, activities of the Turkmen Brotherhood Club were very limited and totally controlled by Saddam Hussein's regime. After the toppling of Saddam Hussein's regime by US forces, he was appointed as a minister by the *Kurdish Autonomous Region Government*, which was led by *Massuad Barzani* in North Iraq.

Moreover, *Abdullatif Benderoglu* has continuously kept in touch with other organisations, such as the *Turkmen Museum* in Baku, the capital city of Azerbaijan. This museum has been established by *Professor Qazanfer Pasayev*, who kindly collected a wide range of traditional objects, materials and books related to Turkmen culture, literacy and history. *Professor Qazanfer Pasayev* has also played a great and indispensable role in the promotion of Turkmen literature and history by writing several books in various languages about the history, tradition, culture, religion, art and poetry of the Turkmen. *Dr. Abdullatif Benderoglu* died on Saturday February 2, 2008 in hospital in Amman, Jordan after undergoing surgery

### 5.18 Hussein Ali Moussa Demirci 'Temble Abbas'



The artist and playwright Hussein Ali Moussa Demirci, known as Temble Abbas (lazy Abbas), was born in Kirkuk, in the Besiktas neighbourhood in 1950. Friends and colleagues note that he was a beloved artist who responded courageously to chauvinism and the injustice of totalitarianism and of Saddam Hussein's regime.

In the afternoon of the 7<sup>th</sup> November, 1971, *Hussein Ali Moussa Demirci* left home to go to the Theatre of the Red Crescent Society in Almas Street for a performance of the play *Temple Abbas*, while his brother Kaimaz accompanied his father to attend the ceremonial of the wounded *Imam Ali Abi Talib* in a Shi'aa shrine in Kirkuk; this ceremonial falls on the 19<sup>th</sup> day of the month of Ramadan. The script of *Temple Abbas* was edited by the Turkmen poet *Mr Salah Norse* and the play was directed by *Anwar Mohammed Ramadan*.

However, while *Mr Hussein Ali Moussa Demirci* was going to the theatre to perform in the play *Temple Abbass*, he was arrested by the Iraqi security forces and taken to the directory of security of Kirkuk. However, his body was later found near the Kirkuk TV station, on the main road between Baghdad and Kirkuk and bore the marks of beating, torture and burning irons. It was later revealed that his torture was supervised by *Taha Aljazarawi*, who is one of the security officials of the Ba'ath regime in Kirkuk.

He was a very patriotic and courageous freedom fighter: he fought and stood against the tyrannical regime of Saddam Hussein using his knowledge and experience of the theatre and his sarcastic stand against the dictatorship was an important step in Turkmen history. *Hussein Demirci's* brilliance in the lead role *Temple Abbass* dominated even in the play and the personal name of this role became his nickname, more commonly used than his real name. He has become known all over Kirkuk for his involvement in this role of boldness and courage in dealing with the authoritarian system.

Mr Hussein Ali Moussa Demirci became famous in the play *Temple Abbass*. This farce ran for two consecutive months, and was also performed in the cities of Baghdad, Mosul and Tal Afar. He was very impressed by the public's response to this play. In reserving seats, people showed a clear disregard for the fascist regime, and a respect of national and humanitarian values. The populace took to the street, and this certainly hastened the end of his life. After more than a quarter century, the method of the martyrdom of Hussein Demirci forms an anomaly with the task that the Iraqi Ministry of Culture and the Department of Cinema and Theatre have of reviving his memory and his play. A day for the martyr of Iraqi theatre and of the struggles, in turn, defines the forces of oppression and tyranny.<sup>[90]</sup>



Figure 20 Hussein Ali Moussa Demirci 'Temple Abbass' in one of his plays



Figure 21 Hussein Ali Moussa Demirci 'Temple Abbass' in one of his plays

*Temple Abbass, Bazaar Agahsi, 'Chief of the market', Yarasa, 'Bat', Estath Tran, 'The master Taran', Charsi, 'The market', Hakimler sag olsun, 'Long live the doctors' Yulciler, 'The*

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<sup>90</sup> *Al Sabah, last page, number, 8th November, 2006: Tuesday 14/11/2006 Sameer Almushaal*  
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passengers'. These are all plays written by the theatrical writer Salah Nursi, who is one of the most prominent Turkmen poets. In addition, Salah Nursi participated in the performance of his theatrical band. Nevertheless, the impact of the tragic incident damaged the National Turkmen organisation and then he suffered along with other theatrical Turkmen. Turkmen theatre then sank into a deadly silence that lasted for more than twenty years, as playwright and researcher Nusrat Mardan says in his writing about the Turkmen theatre.<sup>[91]</sup><sup>[92]</sup>

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<sup>91</sup> *Ak Su newspaper, article written by Mr Hussein Shakur Juma Kassab, under the title, Yowman Khidan Laferak Baynuhuma, page 2, issue 34, year three, August 2006.*

<sup>92</sup> *Zahid Bayati; writer and media, published in The Turkmentimes 22/11/2006, the Chief Editor of the site Abdul-Salam Mullah Yassin, see [www.turkmentimes.net/](http://www.turkmentimes.net/).*



Figure 22 Turkmen poets from Tuz Khormatu



Figure 23 Turkmen poets from Tuz Khormatu

## Chapter Six Historical places in Tuz Khormatu

The history of Tuz Khormatu goes back to ancient times. There are several temples, shrines and historical places in Tuz Khormatu, which I would like to mention.

### 6.1 Gawer Kalasi (Christian Castle)

One of the most important historical places in Tuz Khormatu to visit is the Gawer Kalasi, which means 'Christian castle' in the Turkmen language. The history of the castle goes back to the Assyrian era. The Gawer Kalasi is located at the top of the Murtada Riza Mountain, which overlooks the Ak Su River, opposite the Tuzlug.

### 6.2 The shrine of the sepulchre of Imam Murtada

The shrine of the sepulchre of Imam Murtada is located on the top of the Mursa Ali Dagi ('Mursa Ali Mountain'), overlooking the Ak Su River. The shrine was deliberately destroyed by the previous Ba'ath regime. After the toppling of Saddam Hussein's regime, the shrine was rebuilt with donations from the people of Tuz Khormatu. The local Turkmen people restored the shrine with the consent of the Tuz Khormatu councillor, and the permission and knowledge of the Deputy Governor of Kirkuk; however, the Kurdish militia, who are attached to the Patriotic Union of Kurdistan, destroyed the sepulchre of Imam Murtada on the 23<sup>rd</sup> August, 2003. The destruction of the shrine led to a big protest by the Turkmen in the district, which resulted in the death of seven Turkmen, who were shot by the Kurdish militia when they opened fire on the civilian Turkmen protestors.

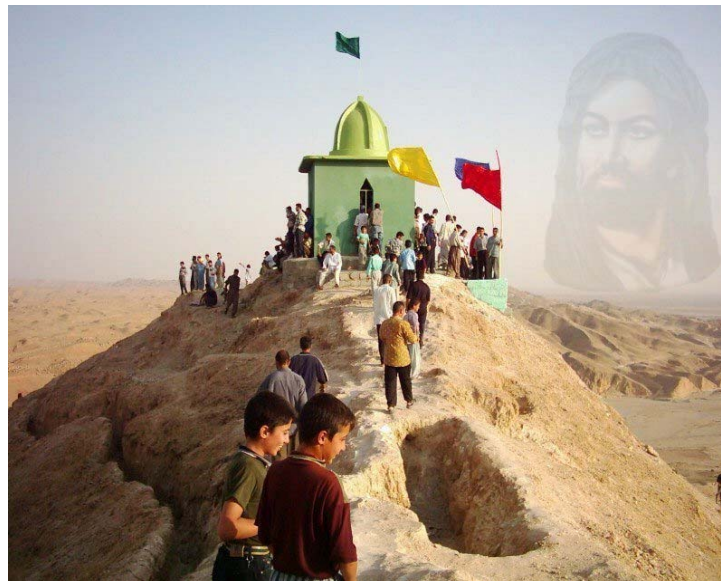


Figure 24 Shrine of Sepulchre Imam Murtada Ali Zaynal Abdin in Tuz Khormatu

### 6.3 Ottoman Mosque (Eski Osmanli Camesi)

There are several historical mosques in the city of Tuz Khormatu and one of these is the Eski Osmanli Camesi 'Ottoman Mosque'. The mosque was built in the era of Sultan Abdulhamid the Second, in 1887. The Eski Osmanli Camesi is located next to the Baglar Toker River and opposite the Umuma Ve Tufula Clinic (the 'general baby clinic'). The Eski Osmanli Mosque consists of several rooms, libraries and a visitors' room and has a huge garden. Mullah

Mohammed, a religious figure, was the first Imam to preach in the mosque; he was followed by Mullah Taha. After the death of Mulla Taha, his son, Mullah Cemal, was appointed as imam of the mosque on the 25<sup>th</sup> of April 1925.<sup>[93]</sup>

Mullah Cemal Taha was born in 1906. He was very active, hospitable, kind and extremely generous. He believed in reformation in society. He was also very explicit and knowledgeable in explaining the Holy Koran and he was a well known poet in the area.

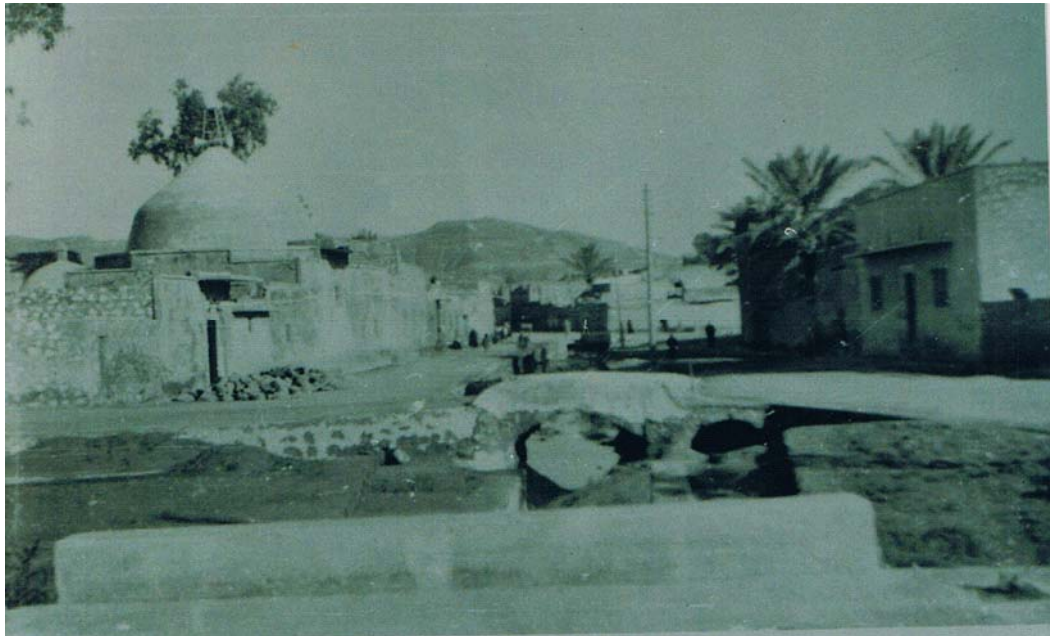


Figure 25 Eski Osmanli Camesi 'Old Ottoman Mosque' in Tuz Khormatu

#### **6.4 Shrine of the Sepulchre of Imam Ahmet**

The shrine of the sepulchre of Imam Ahmet and his graveyard are located in east Tuz Khormatu. The shrine of the sepulchre of Imam Ahmet dates back to the family of Imam Moussa Al\_Kazim. The shrine is visited by the people and has a tremendous religious value in Turkmen Shi'aa society.

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<sup>93</sup> Salahaddin Najjoglu, *Tuz Khormatu Kadiman and Hadithin*, published in *Tuz Khormatu, Iraq*, 16/3/1972, page 86





Figure 26 The shrine of Imam Ahmet in Tuz Khormatu



Figure 27 The shrine of Imam Ahmet in Tuz Khormatu



Figure 28 The shrine of Imam Ahmet in Tuz Khormatu

### **6.5 The Great Prophet Mosque and Husseiniah Tuz Al\_Kabir**

The Great Prophet Mosque and Husseiniah Tuz Al\_kabir were both built with local donations and the mosque is located in the Husseinieh Bazaar. The Husseinieh was originally a house belonging to a religious figure, Kazim Khalow El\_Assaf, but he had no next of kin. After his death, in his will, he donated his house to the mosque. The house was then converted to a mosque in 1926. The conversion was carried out with the help of local donations and the religious figure Sheikh Mohammed Ali Al\_Kenchi was appointed as the first Imam of the mosque in 1960. He later moved and settled in Baghdad and his position was filled by Sheikh Ibrahim Al\_Mushkini.<sup>[94]</sup>

The Husseinieh Tuz Al\_kabir was continuously refurbished by local donations and has been used continuously by the locals for religious festivals and especially during the fasting month of Ramadan and the months of Muharram Al\_haram and Seffer, which are very important months for the Muslim people.

### **6.6 Shrine of the sepulchre of Imam Hassan**

The shrine of the sepulchre of Imam Hassan is located in the north of the Tuz Khormatu district.

### **6.7 Imam Ali Mosque (Cami Albaghdadi)**

Jewad Kazim Al\_Bahgdadi knows the Imam Ali Mosque as the Al\_Bahgdadi Mosque. It was built in 1966. The mosque consists of several rooms, including a library and a reception room

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<sup>94</sup> Salahaddin Najjoglu, *Tuz Khormatu Kadiman and Hadithin*, published in *Tuz Khormatu, Iraq*, 16/3/1972, page 52

and has a huge garden. Imam Sheikh Ghulam Ali Sekhendan was appointed as the first Imam of the mosque. The mosque was administered by Haj Mohammed Ahmed Beyrakdar.

The mosque is located in the Safer Neighbourhood near the shrine of Shah Ma'asuma and a Husseinieh is attached to the mosque.

In addition, there is another well known historical mosque, named the Al\_Cumhuriya Mosque, which is located in the Al\_Cumhuriya neighbourhood on the main road of the district. The mosque was built in 1982. Moreover, there are other mosques in the district: dating back to 1250, such as the Bagi Mosque, Kinar Teppe Mosque and Imam Ahmet Mosque.[<sup>95</sup>]

### **6.8 Diwan Khana Qanber Agha**

The Diwan Khana Qanber Agha is located on the Buyuk Arkh River opposite the house that was built by the well known builder Usta Said in 1923 for the Haj Qanber.

The Diwan Khana Qanber Agha was used as a hospice for visitors from various places. In addition, it has been used by the local population as a gathering point, to discuss and solve problems that have occurred among the public. After the death of the Haj Qanber, his son Zaynal Abdin Agha took over. The ruins of the Diwan Khana are still present in the area.[<sup>96</sup>]

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<sup>95</sup> *Ibid*, page 53

<sup>96</sup> Salahaddin Najjoglu, *Tuz Khormatu Kadiman and Hadithin*, published in *Tuz Khormatu*, Iraq, 16/3/1972, page 66



Figure 29 Shanashil Zaynal Abdin Qanber Agha, 1920

### 6.9 Ulu Teppe and Pesh Permak

One of the historical places in Tuz Khormatu is Ulu Teppa (Ulu Hill). Ulu Teppe is five metres high and the site has been registered as a historical place by the Iraqi archaeological office. Archaeological excavations in the Ulu Teppe area are still in process.

Another historical site in the north east of Ulu Teppe is called Bes Permak, which means 'Five Fingers in the Turkmen language; the building looks like five fingers and the place is built from bricks. There is some suggestion by historians that the building was used for food preparation by the people living in the Gawer Kalasi ('the castle of the Christians'). This site dates back to the Khoriyeen Era.<sup>[97]</sup>

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<sup>97</sup> Salahaddin Najjoglu, *Tuz Khormatu Kadiman and Hadithin*, published in *Tuz Khormatu, Iraq*, 16/3/1972, page 65

In addition, on the main road towards the Turkmen sub-district named Yenkija, substantial historical remains, such as pottery and broken bricks, have been found by Iraqi archaeologists in the area named Tasli Teppe, which means 'Rock Hill' in the Turkmen language. Archaeological excavations in this area are still in process and the site has been registered as a historical place at the Iraqi archaeological office.<sup>[98]</sup>

#### **6.10 The Jewish Synagogue (Torah)**

The Jewish Synagogue in Tuz Khormatu is located next to the Buyuk Arkh – which means 'the Big Stream' in the Turkmen language – on the east of the Tuz Khormatu district. The history of Jewish Synagogue in Tuz Khormatu goes back to the 1307H. The Jews who were living in area built the Synagogue.

The Synagogue consists of several rooms and a large hall and is 12×8 square metres. The shape of the Star of David is built in the ceiling of the hall. A swimming pool was built next to the Jewish Synagogue, which was used on Saturdays by the Jewish community as a part of their religious worship.<sup>[99]</sup> There is also a Jewish graveyard, bearing names such as 'Makberat Alyahud', which is located at the site of the Shuala School. The graveyard was converted to government buildings and agricultural offices after the emigration of the Jews from Tuz Khormatu in 1951.<sup>[100]</sup>

#### **6.11 Dukuz Daglik**

One of the historical places in Tuz Khormatu is Dukuz Daglik, which means 'nine mountains' in the Turkmen language and is located at the east of the Murtada Ali Dagi (Murtada Ali Mountain). There is a series of caves embedded inside of the mountain: these caves were used as a hiding place during World War One.<sup>[101]</sup>

#### **6.12 Buyuk Kayseri and Buyuk Kan**

The Khan and the Marquee at the Kayseri Bazaar is known as Khan Canet Casim. Sheikler Hassan built it; he originally came from the Tisin neighbourhood in the city of Kirkuk. The Khan is linked to several shops inside the Kayseri Bazaar. There are over 30 highly decorative shops within the closed market. These shops were built in 1863; they have also been used as resting and exchange point for storing commodities.<sup>[102]</sup>

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<sup>98</sup> *Ibid*, page 65

<sup>99</sup> *Ibid*, page 65

<sup>100</sup> *Ibid*, page 65

<sup>101</sup> *Ibid*, page 66

<sup>102</sup> *Salahaddin Najjoglu, Tuz Khormatu Kadiman and Hadithin, published in Tuz Khormatu, Iraq, 16/3/1972, page 66*



Figure 30 Sayid Mustafa Naqib Evi 'house', 1954



Figure 31 Flooding in the Chaqla Neighbourhood, Tuz Khormatu, 1952

### Chapter Seven Social life in Tuz Khormatu

Turkmen society in Tuz Khormatu is very family oriented; people living in the district are almost related to each other, and the old family lines are preserved to date.

The population of the district before the 1960s could be considered as one big family, in that everyone helps each other and provides aid for the welfare of the needy, even nowadays.

In fact, the overwhelming population in Tuz Khormatu are related to each other; intermarriages among families and relatives are common. The society in the district is based on helping and providing aid to each other, visiting the sick and providing help for those in need. Religious buildings, such as *Al\_ hussieniya*, have been used regularly for celebration and for family gatherings.

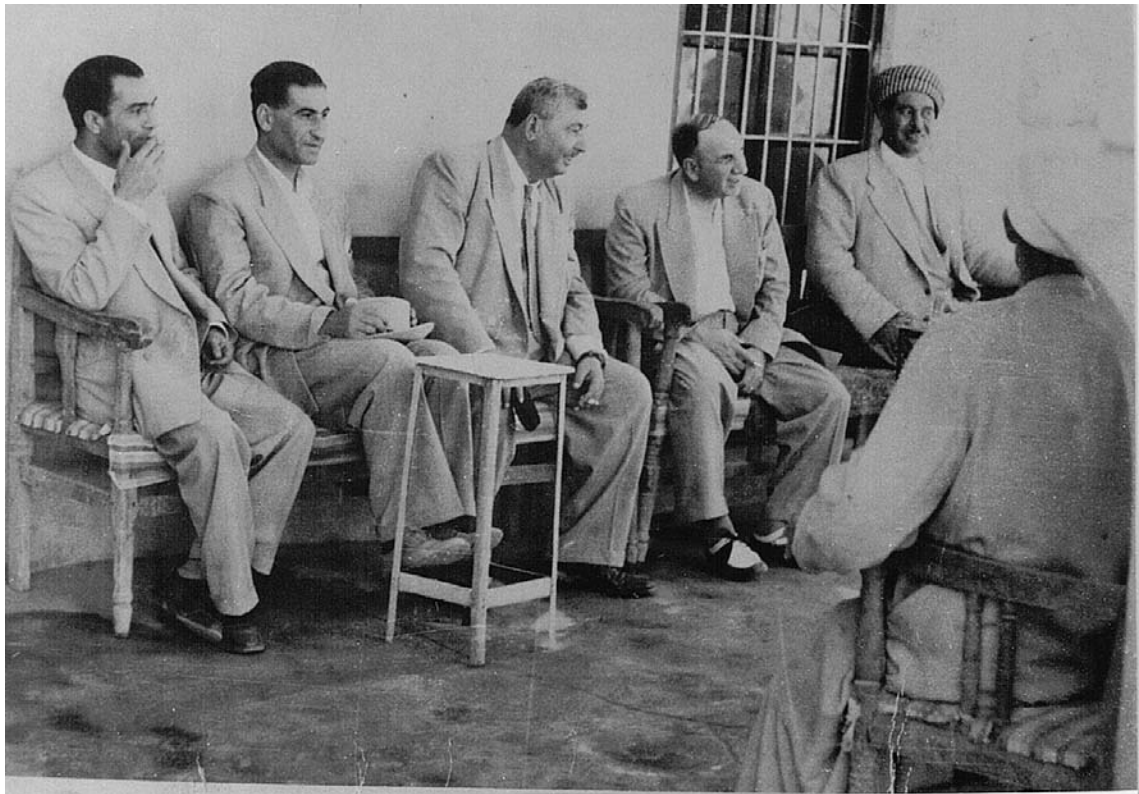


Figure 32 Ilangoz Akber, Nuri Fatah Pasha, Qanber Effendi, Rashid Sadik Cayir and Mahdi Ali Effendi, 1960