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RELIGIONS AND NATIONALITIES IN IRAQ FROM 1914 TO 1958

Instr. Bushra Ebrahim Salman al-Enzi (Ph.D.)

Al-Rasheed University College

drbushra@gmail.com

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Abstract

In Iraq, many religions and nationalities coexisted in, sometimes converging and dissonance at other times, but their convergence and dissonance did not reach the point of abolition either by including them in the categories of society or through forced migration, which led to everyone maintaining their existence as much as it is permitted to juxtapose on one geographical area. Most Iraqi cities are of mixed religions and nationalities with Baghdad coming first, then followed by Mosul and Basra. There is no way for any Iraqi city to be closed to a particular religion or doctrine, as Muslims, Christians and Jews are all living as neighbors. It is well known that this neighborhood has not affected by anything other than the political position and intolerance in the name of religion, as individuals of Iraqi religions and nationalities have been persecuted and arbitrarily maltreated, as well as by the policy of oppression and cruelty, in addition to forcing them to abandon their religions and beliefs to convert to Islam. It must be said that cultural diversity (ethnically, religiously, ideologically, linguistically), has been threatened with migration and assimilation within the culture of the majority, or become marginalized among major forces within society that are constantly fighting for power, wealth and existence.

Moreover, the paper is divided into an introduction, three sections and a conclusion. The first section touched on: introducing religions and nationalities within the Iraqi society, referring to the Islamic religion and its pillars, Judaism and its beliefs, as well as Christianity and its faith, as well as the Mandalay Sabian community and its most prominent rituals, with a glimpse of minorities within the Iraqi society, including: Kurds, Turkmen, Shabak, and Yazidis. The second dealt with: religions and nationalities under the British occupation and the positions of each Iraqi sect and nationality, whereas the third section tackled religions and nationalities in the royal era focusing on reflecting their reality, their role and the nature of their lives within the Iraqi society for the duration (1921-1958). The paper ended with a conclusion that summed up the major findings and conclusions of the study.

SECTION ONE

INTRODUCING RELIGIONS AND NATIONALITIES

First.Introducing Religions:

Lexically, the word 'religions' is the plural form of religion. This word means habit and affair and it is also used to mean punishment, reward and obedience. Moreover, it also connotes Sharia (doctrine) and the divine religious deeds of people. In this sense, religions are multiple and the prophets sent are many, including those whom Allah (Almighty) narrated their news and conditions to us and some others who have not been mentioned (in the Qur'an). Among those whose messages we have received and know about their heavenly books are three: Moses from the children of Israel who were named Jews and their book is the Torah, the Old Testament; the supporters of the Prophet Jesus from the children of Israel who are called Christians and their book is the Bible, the New Testament; and Muslims who follow Muhammad, the last of prophets and missionaries and their book is the Holy Qur'an. As well, the Sabians are among the known religions in the Iraqi society, as their religion dates back to the reign of the Prophet Yahya ibn Zakaria who is known to them as (Yahiya Yehana). Therefore, it is significant to refer to these religions briefly⁽¹⁾:

1. Islam: The Holy Qur'an referred to the word Islam, which means the Man who willingly entrusted his case to Allah (Almighty), so he is a Muslim. The word has come to refer to individuals who adopted this religious position in a particular religion. Furthermore, the Islamic faith comprises to bear witness to the oneness of Allah and that Muhammad is His messenger. The testimony in Islam came in the form (I testify that there is no God but Allah, and I testify that Muhammad is the messenger of Allah. The pillars of Islam also include prayer, which is obligatory and is done five times a day, in addition to recommendable prayers (Nawafil). The third pillar of Islam is Zakat, which is an obligatory amount of money, specified according to certain norms, given to the poor and needy and is different from charity (Sadaqat) and good deeds. Then comes Fasting in the month of Ramadan which denotes a full submission to Allah to cherish His monotheism, because fasting is not limited to staying away from food and drink, but it is compulsory to stay away from all that is sinful, whether by words or deeds. Whereas Hajj, the fifth pillar, is obligatory for Muslims which means to visit Mecca in pilgrimage in the 9th of The Month of Dhu al-Hajjah every year and standing on Mount Arafat, which is one of the most important pillars of Hajj⁽²⁾.

2. Judaism: The interpreters and scholars differed on the name, as Ibn Abbas argued that it was derived from deviating from the religion of Moses (peace be upon him), which signifies that they are those who had diverged from religion. Other opinions state that the reason for the name came in relation to Yehuda, the eldest son of the Prophet Jacob or it is in the sense of repentance. It is also proposed that they are the ones who repented of the worship of the calf. It is a name which is given to the Hebrew Jews to denote that they were Bedouins who move from one place to another in search of their living. Jews prefer to be named Bani Israel (Children of Israel) in reference to the prophet Jacob. It is well known that Jews rely primarily on the texts in the Old Testament of which the Torah forms the first five books of, which are the basis of Moses doctrine, in reference to the Prophet Moses, as Jews claim that these texts have not been subjected to any distortion or modification, which the Qur'an categorically denies and confirms the contrary regarding the occurrence of distortion in the original texts of the Torah⁽³⁾, including Allah's saying: "Those who have threatened to distort the word from its positions "Among those who are Jews, there are some who displace words from (their) right places"⁽⁴⁾

3. Christianity: The name was given in reference to Jesus Christ, and they were called so due to the fact that they supported him and accepted his mission. They

were originally twelve men known as the Apostles or Christians in reference to the city of Nazareth, where they settled. Christians have the Bible, the Gospel, which was brought by the Prophet Jesus, before (as they believe) he was crucified by his enemies and opponents. Christians belong to several sects, including: followers of the Catholic Church (Chaldeans and Syriac), followers of the Jacobite Orthodox Church (Armenians and Romans), followers of the Eastern Church, the Nazareth (of them are the Assyrians), and then followers of the Protestant Church, the Assyrians who defected from the Eastern Church⁽⁵⁾.

4. Sabians: Mandaean studies indicate that the oldest mention of the word Sabian in Arabic have been in the Qur'an in a number of verses, including the saying of Almighty Allah: "Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve"⁽⁶⁾; and also "Those who believe (in the Quran), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things"⁽⁷⁾. Linguistically, they were called Sabians from the verb (Sabea), which means in Aramaic (estabagh) and was baptized in water, which is a fundamental rite in their religion. It is based on immersion in the running water and the baptism in it. Sabians call to believe in Allah (Almighty) and His monotheism, and that bodies are mortal while souls are immortal and return back after death to its creator and that there are two worlds: the world of light, i.e. paradise, for the righteous believers, and the world of darkness (hellfire), for the bad people. Moreover, Sabians have five pillars in their religion based on the unification of the Creator, baptism, prayer, fasting, charity, which is, in some certain cases, is similar to the Islamic perspective of charity and Zakat⁽⁸⁾.

Second: Introducing Nationalities

The term "minorities" means a group that is less in number than the rest of the population of a country, whose members, who are citizens of that country, have ethnic, religious or linguistic characteristics different from those of other individuals. As well, they retain their cultures, traditions, religion and language⁽⁹⁾. The Iraqi society consists of a number of nationalities (minorities), four of which will be talked about with some brevity as follows:

1. **Kurds:** Their roots date back to the third and second millenniums B.C. They marched from Central Asia through the Caucasus mountains in successive waves and settled in the north-western part of Iran. Yet, they expanded their lands, which extended to the east of the Tigris until they arrived in Iraq and identified their land naturally naming it Iraqi Kurdistan, with Diyarbakir as their center. Because of their mixing with the Assyrians and Chaldeans, their language has developed and came to be known as the Surani, which is the same language used in the present time in Northern areas of Iraq, especially in (Erbil, Sulaymaniyah, Kirkuk, Mandalay), in addition to the (Badinani) language used by Kurds in (Mosul, Turkey, Syria). Kurds are centralized in Iraq in the mountainous northern areas and in Diyala, as well as their presence in a number of southern areas, including Amara and Kut. Furthermore, Feyli Kurds are named after the word "Feyli", which connotes a revolutionary and rebellious person according to a number of researchers, while other researchers believe that it means the strong and courageous which are characteristic features of people in mountain areas. A mention should be made to the folk heritage of the Kurds; al-Hora is a Kurdish folk art that is sung by men and does not depend on a specific rhyme or meter. Among Kurdish folk proverbs "If you cannot be a flower, do not be a thorn"⁽¹⁰⁾.

2. Turkmen: The history of Turkmen in Iraq dates back to four centuries ago since the days of the Ottoman Ertuğrul and the establishment of the Ottoman Empire. They extended their control over all the states under their influence. Turkmen are largely centered in the region (Tozxurmatu), which is bordered to the north by Kirkuk province, to the south by Diyala province, to the east by Sulaimaniyah province, and to the west by Al-Dur district in Salah al-Din province. They are also found in Tal Afar district in Nineveh province, as well as in Altun Kupri towards Kirkuk province, in Khanaqin, Zarbatiya and Saadiya districts, in addition to Jalawla, Beyat district, Amirli, Kifri and in Baghdad. Among the most prominent Turkmen scientists, intellectuals and politicians are (Ezzat Karkoukli) the minister of Public Works in 1921, the scholar (Mustafa Jawad) and the poet (Abdul Wahab Al-Bayati). On a related level, one can show things with regard to Turkmen popular dress, as "Jarrawiya" is one of the types of clothing that characterize the Turkmen personality, specifically in Baghdad, Kirkuk, Erbil, Tozxurmatu. As for their houses, they were in three types, mud houses, built of clay and mud; stone houses, which are usually built of white stones and plaster, while the third type is known as the arched stone houses and are characterized by the construction of a basement underneath. Such houses are called "Zarzamiyat Houses"⁽¹¹⁾.

3. Al-Shabak: One of the minorities that has lived in northern Iraq for nearly five centuries. They are Muslims. Their name "Shabak" comprises two syllables (Shah) meaning king and (bek) which means Mr. or great, thus, their name means 'the great king'. The Shabak are centered in the area of the Nineveh Plain and they are distributed in the areas of Bashiqa district, Bartala district, Hamdaniya district (Qaraqosh). They do not exist in areas outside Mosul except (Horaman) who live in Sulaymaniyah, as they do not consider themselves Kurds and have their own language and traditions which are close to the Kurds, but their adopted language falls into the (Indo-European) family, as well as other extraneous vocabulary from Turkish and Kurdish Horaman dialect. Their houses were built with block and rocks because such substances are available in the mountainous areas nearby them. In terms of their clothes, they are distinguished from those of other nationalities; in summer, the elderly wears the famous Arabic dress, whereas in winter they wear heavy Abaya or fur and cover their heads with 'Yeshmagh' in Winter and 'Ghutrah' in Summer. When they go to work, they wear traditional Kurdish uniforms. As for middle-aged men, they wear trousers and shirts, while women's clothes are of the simple type at home, while outside they wear the traditional Shabak dress⁽¹²⁾.

4. Yazidis: (Ezei-Ezzy): their name means Allah almighty and (Azadi) means the Creator in the Kurdish language, thus, the word (Yazidi) means Abd al-Khaleq (slave of the Creator). They call themselves Azydi and its meaning is the One who created me, and has nothing to do with Yazid ibn Mu'awiya, a name that has been attached to them to distort their identity and their beliefs. They are centered in the north-west of Iraq and the areas of Sinjar, Ba'shiqa, and Zakho in Dohuk province among others. Their number in Iraq is estimated at 560,000 people. The Yazidi beliefs are a mixture of Zoroastrian, Sabian, Christian and Islamic principles and instructions. Sanctifying the sun and the four elements (water, air, earth, fire) are derived from Zoroastrianism, Baptism from Sabians and circumcision from Islam. They sanctify the sun by kissing its first rays when they fall on a wall or any place close to them daily in a testament of the extent of direct obedience to The Almighty, as well as their faith in the God of good and evil⁽¹³⁾.

SECTION TWO RELIGIONS AND NATIONALITIES DURING THE BRITISH OCCUPATION

The roots of relations between the Jewish community in Iraq and the British authorities date back to 1820, when the British Consul in Baghdad was able to have close ties with a number of Iraqi Jewish figures. The relations between the two sides were further strengthened following the British control of Iraq, which helped them to develop their situation, particularly through the presence of governmental institutions as well as the work of Jews in the postal and transport offices, in addition to their working in the field of import and supplying the British forces with needs and supplies. Furthermore, the Iraqi Jews welcomed the British forces and their control of the country from 1914 to 1921 as was similarly practiced by other Iraqi sects and minorities who wanted to get rid of the Ottoman control.

Therefore, the Jews have come close to the British, who cooperated with them at the same time and assigned them jobs, positions and tasks in the governmental and commercial public life, because of their linguistic potential, their proficiency in foreign languages, their inclusion in education, and their getting of highly esteemed certificates. On the other side, the Jewish community paid due attention to the educational aspect, which has had an impact on increasing students' access to schools and increasing the number of schools in addition to calling for the opening of schools for girls. Of the most prominent Iraqi Jewish supportive figures Sasson Haskil, who was appointed minister of finance in the first Iraqi government formed on October 15, 1920, thus, Jews had their formal representation. Similarly, many paramount figures appeared in the fields of art, poetry, literature, authorship and writing, among them were (Anwar Shaul, Murad Mikhail, Mir Basri), as well as their creativity in the field of singing, music and maqam, including the musician (Saleh Ya'qub Ezra), known as (Saleh al-Kuwaiti) and (Azzouri al-Awad), and (Najat al-Iraqiya), who died in Israel in 1989⁽¹⁴⁾.

It is worth mentioning that when King Faisal wanted to choose his residence, he rented one of the palaces belonging to the Iraqi Jewish community, known as the Palace of Sha'shw', which is located on the Tigris near the city of Al-Adhamiya, while maintaining its official residence in Al-Qishla, Baghdad⁽¹⁵⁾.

The Christians were pleased with the entrance of the British forces to Iraq in order to get rid of the persecution of the Ottoman Empire towards them, as the British authorities trusted them and Christians contributed to working alongside the British in Iraq, especially considering that they were more experienced, educated and informed thanks to their early education. Christians graduated in government jobs, many of them became agents of British companies to import foreign goods, particularly British goods, as the British authorities did not initiate the establishment of commercial agencies in Iraq, but relied on Christian agents and traders. Among them were (Hanna Al-Sheikh family), that was specialized in river transport trade in Basra, (Raouf al-Sayegh family), which has emerged in the field of the trade of books and study supplies in Mosul, as well as the contribution of Christians in the film industry, including (Kamel Sara Abu Mumtaz), owner of Kamel cinema in Mosul, and (Majid Sallomi) the owner of the Sallomi cinema in Basra, which has been unique to the presentation of British films, which had helped people to learn English words and concepts⁽¹⁶⁾.

In the same vein, when British forces entered Iraqi territory and controlled Basra and then headed towards the capital Baghdad through the southern Iraqi provinces, this affected the presence of the Mandaean Sabians in those areas, particularly the southern ones, as they were subjected to harsh conditions as a result of the circumstances that accompanied the occupation and the surroundings of WWI, which reflected on the social reality in Iraq, the loss of security and the spread of bandits. Additionally, they were subjected to looting

and even murder because of their religion and beliefs, and the accusation that they were "worshippers of planets and stars", preventing them from practicing their traditions and religious rituals, which forced them to migrate and leave the cities and areas of their original existence. The Mandaean Sabians aroused the attention of the British authorities and therefore the European missionaries who came to Iraq and recognized the origins of their religions and beliefs and gave them privileges in order to convert them to Christianity⁽¹⁷⁾.

It should be noted that the Turkmen played a role in resisting the British occupation of Iraq, particularly through their active participation with the launch of the first spark of the Iraqi revolt of 1920 from Tal Afar, which was known as the Tal Afar Revolution, from which it spread to various Iraqi cities and regions⁽¹⁸⁾. As soon as general Stanley Maude occupied Baghdad, he stated "We have only come to liberate the country and lift the injustice from its people and nationalities," including the Kurds. Sheikh Mahmoud al-Kurdi was appointed governor of Iraqi Kurdistan, forming a government and creating postage stamps⁽¹⁹⁾. Moreover, the British authorities used both Mosul and Sulaymaniyah to ensure their interests because of the presence of oil in them, promising the Kurds to grant them home rule, but Britain broke its promise, which prompted Sheikh Mahmoud al-Kurdi to organize three revolts against the British presence during the period (1920-1930)⁽²⁰⁾.

Al-Shabak did not have any political presence recognized by other nationalities under the British presence in Iraq, as, according to their point of view, they were not competent to organize and lead their affairs⁽²¹⁾.

The Yazidis, because of their religious beliefs, have been subjected to many pressures and even persecution, particularly during the Ottoman era, as the Ottoman government has been trying to force them to convert to Islam and engage in Ottoman military service. Many royal verdicts have been issued that have resulted in the displacement and killing of many Yazidis, as well as numerous campaigns against them, including but not limited to; the 1832 campaign of Prince (Mohammad Pasha al-Rawanduzi), the campaign of Nazim Pasha among others. Yet still, the people of various Iraqi nationalities and minorities played a prominent role in standing hand in hand against injustice and oppression since the Ottoman era and the control of the government of the Porte over Iraq until it was under the British occupation. Considering that the Yazidis constitute a minority, their affairs were entrusted to the heads of clans, beys, Aghas and the authoritative. A number of those persons mistreated the Yazidis, so the Yazidis rose up, rejected the injustice inflicted on them and declared rebellion and mutiny until they led several revolutions. Among them was the revolution of Dawood Al-Dawood comprising of the Yazidi heads tribes in Sinjar⁽²²⁾.

SECTION THREE.

RELIGIONS AND NATIONALITIES DURING THE MONARCHY

Following the declaration of the Monarchy and the coronation of Prince Faisal as king of Iraq, the Jewish community began to contribute to the serious work of establishing the institutions of the young state. Their role was a clear-cut one, especially in the issuance of the Iraqi currency, which replaced the Indian currency that was in use at the time. This was done by a specialized Iraqi team, including the members of the Jewish community in Iraq represented by Ibrahim Saleh al-Kabir, whose role was not limited to the preparation of the foundations of the Iraqi national currency, but he was working on the establishment of the Rafidain Bank in 1921. In 1924, he was assigned by the Iraqi government in the negotiations on Iraq's share of the Ottoman public debt at the Istanbul and Geneva conferences, as well as the issuance of the first Iraqi government loan in 1944.

One of the persons of the Iraqi Jewish community was the first Iraqi civilian pilot (Haskil Daniel), who had previously completed his studies in aviation in England and bought a small plane that he brought to Baghdad in 1930, so was appointed by the Iraqi government as an officer in the Directorate of Civil Aviation. Furthermore, the Jews had a significant role in establishing Baghdad Chamber of Commerce in 1926. In the field of journalism, Jews were so active as the first magazine of the Jewish community (Jeshurun) was issued in both Hebrew and Arabic by the Israeli Literary Society. In addition, the Jewish merchants in Baghdad have founded Baghdad cinematic Studio in 1948 and produced several films, including (Alia) and (Essam and Leila)⁽²³⁾.

We can say that in 1934, the Jews faced repressive procedures by the Ministry of Arshad Al-Omari, who was minister of public works and transportations, by issuing a decision to expel nearly a hundred and fifty Jewish employees, including Youssef Shaul, deputy director general of Baghdad Post. The reason behind that was apparently the entry of Israeli publications, books and journals to Iraq, especially after the Palestinian revolution in the period of (1936-1939). Despite the issuance of a statement by the head of the Jewish community in Iraq (Sasson Khdouri) disavowing from Zionism, the anti-Jewish acts continued up to the extent of killing many of them and throwing bombs on a Jewish temple⁽²⁴⁾. Thus, the Jews started to leave their shops and places of residence and settled in the Area of Al-Adhamiya, but the attitude of the clerics in Al-Adhamiya, including Hajj (Noman al-Adhami) the Imam and preacher of the Mosque of the Great Imam and the position of café owners who refused to let Jews sit in their cafes, including (Amin al-Hajj Dhahir), led to their movement to Al-Karrada⁽²⁵⁾.

The year 1941 witnessed an important turning point in the life of the Jewish minority in Iraq, especially after the coup of Rachid Ali Kilani, where looting resulted in the death of nearly 200 Jews and the destruction of their stores and shops. Then, events followed and the state of (Israel) was founded in Palestine in 1948, which had its reflection on the Jews of Iraq after they succeeded in winning them for the state of (Israel). So, one can note the escalation of arrests and attacks against them and, as a result, intensive migrations of Iraqi Jews began towards (Israel) after they lost the availability of security and peace in Iraq. Those migrations caused confusion for the Iraqi authorities, which prompted the Ministry of Tawfiq al-Suwaidi to issue Law No. 1 of 1950, under which Iraqi nationality was removed from Jews who preferred to immigrate outside of Iraq. This was followed by the issuance from the part of the government of Nuri Saeed of Law No. 3 and Law No. 5 of 1950, which freeze and seize the funds of the Jews, as they were allowed to take only 20 to 50 Iraqi dinars, regardless of their wealth. As a result of what is mentioned above, the number of Jews in Iraq decreased to nearly four thousands, three hundred and nineteen persons only, after their numbers, according to the 1947 census, were about 118,169 persons⁽²⁶⁾.

Once Prince Faisal became king of Iraq as he was inaugurated on August 23, 1921, along with the establishment of national rule, Iraqi Christians were heartened and participated in political life, and entered many of the joints of the newly-formed Iraqi state in the service of their homeland and people. They worked on the establishment of parties, including: Hanna Khayat, Minister of Health in 1921, and Razuk Antoine Shammass, one of the founders of the Iraqi Communist Party, as well as their presence in the field of art and theatre, through their presentation of many theatrical works, whether of religious or social themes, including: Hanna Rassam, Thomas Habib, Ricardus Yusuf). Their most prominent theatrical works were: *Prince Al-Hamdani*, *Resurrection*, and *Yusuf Al-Siddiq*, in addition to their creativity in the field of music and the

playing of musical instruments, including: oud, harp, and zither, among them: Faiq Hanna, Said Shabu, and Hanna Boutros⁽²⁷⁾.

More to the point under scrutiny, Christians have also taken steps to improve the quality of education and via establishing private schools which then became part of the official educational system. Such schools contributed in the spread of civilized notions calling for scientific and civilian openness, paying due attention to women and the affiliation of Muslim girls with these schools. It from them that many lawyers, physicians, artists and writers have graduated. They have all participated in providing their services to the Iraqi society, in addition to establishing clubs and societies that provided educational and humanitarian services⁽²⁸⁾. According to the 1957 census, the number of Christians was second only to Muslims, swelling to about 68,775 Christians from Iraq's total population⁽²⁹⁾.

According to the foregoing information, with the relative openness that the Iraqi state dealt with after its formation in 1921 with religious sects and minorities, the people of the Mandaean community went to practice self-employment, which naturally corresponded to the requirements and needs of the region. So, they mastered handicrafts such as Blacksmithing and carpentry as well as goldsmithing, which was associated with them until they were known as "the architects of silver, for they excelled in engraving and the installation of black enamel, which was widely liked on Iraqi and international levels. More than one Iraqi Mandaean jeweler won international awards during their participation in various exhibitions held in European countries, including Italy and France.

In relation to this, the followers of the Mandaean community continued their education in schools and colleges and emerged among them many doctors, professors and engineers, but none of them held high positions in the Iraqi state due to the prevailing societal view towards them as a result of their beliefs and what was written about them, especially in the 1930s. The well-known Iraqi historian Abdul Razzaq al-Hasani wrote his famous book *The Sabians in their Present and Past*, which the Mandaean community considered a distortion to their religion. In the book, they were accused of being worshippers of planets and stars. Then, the Council of the Mandaean sect sued the author for distorting the religious realities of the Mandaean community in Iraq. The case was won in favor of the Mandaean Council and the author was ordered to withdraw an official apology to be published in the Iraqi press⁽³⁰⁾.

In 1947, the number of Mandaean followers in Iraq reached 6,368 persons, whereas in 1957 their numbers increased significantly, reaching up to 11,885 persons, making it the third community in the religious structure of the Iraqi society⁽³¹⁾.

As for Iraqi Turkmen, Ezzat Pasha Kirkukly became minister of knowledge and health in the government of Abdul Rahman al-Gaylani in the modern Iraqi state, along to many Iraqi Turkmen figures who emerged during the monarchy in various scientific, cultural and literary fields, including: the scholar Mustafa Jawad, poet Abdul Wahab al-Bayati, and writer Atta Tarzi Bash). The Turkmen have resolved their position of remaining within Iraq's borders and the Turkmen dignitaries of the city of Tal Afar favored their Turkmen flavored Baghdad on Istanbul, particularly following a survey organized by The United Nations committee on the province of Mosul in 1925. Nevertheless, Turkmen faced exclusion and marginalization and faced political and economic pressures that sought to deny their existence, forcing many of them to join the Arab tribes. The Turkmen remained outside the political formations of successive governments for long periods⁽³²⁾.

The Kurds in Iraq did not face any problems of identity and belonging and were recognized by the Iraqi governments, which were formed since the monarchy and the establishment of the Iraqi state. Despite that, they have carried out several Kurdish revolutions and uprisings, especially in the early 1930s, including the uprising of 1931 and the uprising of 1932, led by Sheikh Ahmed al-Kurdi, along with the 1943 uprising, led by Mala Mustafa due to distress, injustice and deprivation, as well as the British government's "divide and rule" policy towards Iraqi society. The Feyli Kurds were not recognized as Iraqis as they were subjected to a heavy shock in the monarchy through the legislation of the Iraqi Nationality Law No. (42) of 1924, which divided citizens into two categories; A class, despite belonging to Turkey while The Feyli Kurds were granted class B as an acquired asset even if they proved their families' presence in Iraq. Moreover, throughout the 1940s they were subject to a series of displacements and their Iraqi nationality was also denied for political, ethnic and sectarian reasons⁽³³⁾. Kurds have worked in various professions and works, particularly porters in the markets and inns, and then they soon melted with Iraqi citizens in one whole, particularly with the people of Hilla city, known as "Mahallat al-Kurd" and settled there until 1932⁽³⁴⁾.

It is worth mentioning that missionaries arrived in Hilla since 1926, when the American missionary Elbert J. Edwards arrived and moved in its neighborhoods and found that cafes form the perfect place to launch his missionary campaign⁽³⁵⁾.

It is also of significance to note that the Shabak have had a share of questioning their origin, religion and beliefs, especially during the 1940s. They were accused of many accusations like extremism, the practice of strange rituals and traditions, and even to consider them blasphemous as they were not considered to be part of Islam. Thus, a number of researchers took it on them to delve deeper into their studies and deal with the details of their rituals and worships in order to find out the truth. Among those researchers was (Hamed Al-Sarraf) who wrote a book about the Shabak trying to uncover the hidden charges attributed to their beliefs. The controversy continued until the 1950s when (Abdulmun'im Al-Ghulami) published his book *The Reminiscences of Batanians and Extremists in Mosul* in which he described them as extremists and worshippers of Imams. This prompted the intervention of their leaders to write an official appeal to the minister of knowledge at the time (Mohammed al-Sadr) to request that the publication of the book be stopped because of the information that offends them and their beliefs, which was granted to them. It is worth mentioning that there are no official statistics on the number of Shabak during the monarchy, but there are estimates and approximate numbers from Shabak sources which estimated them to be about two hundred and fifty thousand in Iraq⁽³⁶⁾.

The Yazidis continued to be the same and their situation did not improve after the establishment of the modern Iraqi state and the establishment of the monarchy in 1921. They were subjected to a large campaign by the Iraqi government in 1935, after they rejected its decision of conscription, especially in the city of Sinjar. As for their numbers during the Monarchy according to the 1936 guide, Yazidis in the city of Sinjar and Sheikhan counted about 19,000 Iraqi Yazidis, while they were counted together with the Iraqi Shabak according to the 1947 population census, about thirty-three thousand people. The Iraqi Yazidis did not have any share in the joints of the modern Iraqi state during the Iraqi monarchy⁽³⁷⁾.

Conclusion

The study reached a set of conclusions, which were a monitoring of the diversity and mixing of the most important and prominent sects and

nationalities that have formed and converged with Iraqi society through successive historical periods. Muslims formed the vast majority of the Iraqi society, followed by a group of religious communities (Christians, Sabians, and Jews) respectively, along with nationalities (Kurds, Turkmens, Shabak, and Yazidis). Christians represented about (65%) of the total rate of religious minorities in Iraq, (26%) are Yazidis, only (4%) Sabians, and no more than 400 Jews.

The religious composition of various Iraqi national and sectarian groups indicates that the vast majority of the Muslim community in the home-rule region are Kurds, while the majority of Muslims are present in most Iraqi cities and regions. Furthermore, as shown throughout the study, among Iraqi religions and nationalities were groups who welcomed the entry of British forces to Iraq and their entry into Baghdad on March 11, 1917. In return, the British forces welcomed them back, brought them close and assigned them important positions and jobs due to their proficiency in terms of foreign languages and their early education. Therefore, they worked as trade and commission agents in organizing and supplying those forces as well as providing them with their needs and requirements. Also, it is found that the Shabak were excluded after British forces assisted in sending European missionaries, who began to practice various types of pressure on them via persecuting them at times, or, at other times, providing them with financial privileges and inducements in order to make join the Christian community and consider them dissident Christians.

According to the above-mentioned historical facts, we can say that the followers of these religions and nationalities have been auspicious with the establishment of the Iraqi Monarchy and the election of Prince Faisal bin Al Hussein as king of Iraq in 1921. They have worked alongside various groups and components of the Iraqi society, and played their positive role through standing together in the face of the various circumstances and challenges faced by the members of society. Nevertheless, that did not prevent these communities and nationalities from being subjected to attacks from time to time and, of course, behind such attacks were political conflicts, which were mainly based on religion and the attempt to preserve Islamic values.

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