

People deprived of Iraqi nationality, a historical study on a nationality's problems (1924-1990)

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Abstract

For long periods, several categories of Iraqi society deprived of the rights of citizenship and nationality. In some cases, various Iraqi governments vindictively and politically apply the Iraqi citizenship. The migration of many of the families Kurds to various countries of the world was because of political and social persecution.- A foreigner, who has Iraqi citizenship, has more rights in Iraqi than citizens living inside it. Iraqi citizenship shall be granted to the Arab who has lived in Iraq for Six months, while the Iraqi residents since 1914 until the beginning of the 21st century was denied his Iraqi nationality; because of his name or the name of his family may have a foreign ancestries.. There is a gap between the earlier Law of Iraq and the Iraqi Nationality Law; as the Iraqi constitution defined the Iraqi, as the person, who lived in Iraq before the general war by ten years, which means that the Iraqi, i.e. before 1894; according to that, many Iraqi politicians, include king Faizel, may not be authentic Iraqi. The Iraqi Nationality Law fought the Iranian dependence, while acknowledging and admitting the Ottoman dependency; nevertheless, the two dependencies are not different, both of them occupied Iraq for many years.

Introduction:

At the time, having the Iraqi nationality law applied in the royal era, some Iraqi citizens did not obtain Iraqi citizenship, perhaps

based on their assets or subordination. However, They remained stateless or having no nationality, despite they had a right of the territory, the basis on which Iraqi nationality was granted, which person's settlement must be in Iraq; in inconsecutive periods, Some of them were granted Iraqi nationality, they were Assyrians, and another faction was granted Iraqi nationality as exception to the Iraqi nationality law, that includes the Gypsies and the Karaj. The other was granted the Iraqi nationality, by naturalization, then, after a long period, they were deprived of it, like the Family Kurds. Here, we will deal with those factions of people, especially their relating to Iraqi nationality.

I. The nationality of the Assyrians ⁽¹⁾:

At the end of the First World War, 35,000 Assyrians leaved Iraq, ⁽²⁾ they were Eastern Christians who follow Nestorian traditions, coming from the Turkish province of Hikari, located between Lake Wan and the Iraqi-Iranian borders. As consequences of Assyrian subordination to Ottoman rule and the policies of the Ottoman sultans ⁽⁴⁾ towards the minorities, a group of Assyrians immigrated to Mosul, while the other part of them fled to the land of the Caucasus. ⁽⁵⁾ the Assyrians' immigration to Iraq was the result of their rebellion against the Ottomans; aftermath the Russian attack

on Ottoman Empire's territory during the First World War, in the province of Wan in 1915; such attack led the Ottomans to mobilize armies of the Kurds in the face of the Assyrians, which forcing the Assyrians to move with their families to the slams plain, in Iranian Azerbaijan. As the Ottoman armies came to Azerbaijan in the summer of 1918, the Iranian Assyrians joined with the displaced Assyrians, came from eastern Anatolia; aftermath the Ottoman's direct attacks toward them, they were forced to flee to the area of Kermanshah (Qazvin) which was under British hands; moreover, the Iranians' aversion for them was another reason for such displacement ⁽⁶⁾.

Afterward The British moved them to Baquba, Iraq, where they were housed in large camps, about 70,000 Assyrian immigrants came from Turkey via Iran. Half of this number moved to Baquba. Aftermath The British enlisted those who were able to carry arms, and formed a local auxiliary force called "Levey". They were used to fight against the Turks and the Kurdish gangs. Afterward, the British moved them to Northern Iraq because they did not coexist with Baquba's people; the British made their efforts to take care of the Assyrians, as the abolition of the legal taxes, while imposed on others such abolition made the Iraqi people irritated. ⁽⁷⁾

The issue of the Assyrians ⁽⁸⁾ was not mentioned in the Treaty of Sevres, August 10, 1920, or in the Treaty of Lausanne, 20 July 1923, but it was mentioned during the talks of Mosul problem, through which, the international committee ⁽⁹⁾ recommended the necessity of the protection of non-Muslim minorities, include The Assyrians, who must be re-granted their pre-war privileges, and must be given self-rule; moreover, the Iraqi government must

recognize their employment's rights and only take taxes from them through their own Patriarchs. ⁽¹⁰⁾

As for the Assyrian position, they presented their demands, known as the (National Assyrian Charter) ⁽¹¹⁾, in the wake of their major national conference with the Iraqi and British governments. They agreed on a number of demands concerning their social future and religious-cultural aspects, before their political status; however, their main demand related to the possibility of inhabiting together, seeking for the unification of their schools and churches; but the British High Commissioner Francis Hmfriz, during his presentation for the national Assyrian charter to the government in London in 1932, taken in consider some of these demands, and explaining that the responding of these demands would raise the other eyes of the Kurds and Yazidis and Chaldeans and Shiites, even the people of Basra; indeed, this response would lead to the demise of the central authority of the Iraqi government, hence, the demands of the Assyrians were rejected. ⁽¹²⁾

The Assyrians, who inhabited Mosul, crowned their Patriarch, Mar Shimon, as king over them, who reunited the other Assyrians in Turkey under his banner. In October, 1932, the Iraq was accepted as an independent state in the League of Nations; therefore, The Assyrians protested Britain and accused them of exploiting. In 1 June 1932, their indignance increased, accordingly they struck work in levey forces, which responsible for British air bases' protection.

In March 1933, the Interior Minister, Hikmat Suleiman summoned Mar Shimon to Baghdad for making some discussions. Through this critical period, King Faisal had

an official visit to Britain; likewise, the king was absent. Different views rose between the Iraqi government and Mar Shimon, as the latter demanded The religious and secular authorities on his followers, while the Iraqi government recognized him only spiritual authority; moreover, there were other disagreements. As the dispute between the Iraqi government and King Feisal exacerbated, The Iraqi government forbade mar Shimon from leaving Baghdad; later the King Faisal, from London, sent to the Iraqi government a commandment asking them to allow the Patriarch to return to Mosul, but the Iraqi government refused to obey the King. ⁽¹³⁾

In July 1933, a conference was held in Mosul between representatives of the Iraqi government: The two British chancellors, major Stanford and lieutenant colonel Thomson, and the leaders of the Assyrians. The two officers explained that the Iraqi government's position is the best for the Assyrians who did not choose to comply with the Iraqi government's will to leave Iraq; therefore, the two Assyrian leaders Yacu and Lotto crossed the Euphrates River into Syrian territory, which 800 Assyrians follow them. On August 5, 1933, almost 200 Assyrians returned across the Tigris River, at Vishkabur, to their villages; however, they refused to surrender their weapons. at the same night, there was Shooting between those Assyrians and the Iraqi forces, as killed three officers and thirty Iraqi soldiers and wounded forty others while the losses of the Eritreans was less. Hence, Prince Ghazi travel to Amadiyah to achieve peace in the region, as being Vice-King, he mobilized military force to oppress The rebellion, leading by Lieutenant General Bakr Sedqi, ⁽¹⁵⁾ thereby, the Iraqi army launched its first military operation, since its founding, to fight the Assyrians, to revenge for the losses suffered earlier. The attack exterminate the Assyrians, who returning from the Syrian

territory; as well, all the Assyrians, who founded by the army; indeed, Iraq considered the fighting of the trained and equipped Assyrians, by the British, as a serious threat. The Iraqi army found the suppression of the Assyrians as a way to prove the Iraqi state's greatness. In Smail village, near Dahuk, Iraqi aircrafts laid down pamphlets from the air on the Assyrians, calling them to hand over their weapons and assembled in the police booby-trapped; whenever, they collected, the Iraqi forces

attacked their concentrations and shot them; the English sources say that the number of deaths of the Assyrians, only In Smail, were 600, while the number reached, according to the estimates of the Assyrians, to 3000. ⁽¹⁶⁾ by that means, there are several reasons that made the Assyrians, who lived in Iraq, not welcomed by Iraqi politicians; the former one was their tax abolition by the British, that made Iraqis hatred them; the other reason is their demand for self-government within Iraq, and this had irritated the Iraqi government, which contradict its responsibilities for national unity; however, the existing of most of them in Iraq had not gone for long, since the time they were brought by Britain; the other reason has no less important than those previous, that The Assyrians, during their returning from Syria, fire at the Iraqi army, and killed of three officers and thirty soldiers; this attack made Iraqi government and people very irritated; leading to the Iraqi government neglecting this faction and depriving them of any representation in official institutions and authorities. Moreover, They denied them the right to have citizenship, claiming that they were not citizens, who lived in Iraq before 1914, with reference to the definition of the Iraqi who Mentioned previously, " is every Ottoman person settled Iraq before the general war" and this is what was written down in the Iraqi Constitution.

Nevertheless, there were few Assyrians, who were settled in Iraq before the First World War, assumed to have the right to Iraqi citizenship, because they were Ottomans and residents of Iraq, but the Iraqi government viewed all the Assyrians in Iraq as one.

The rulers of Iraq not only rejected the rights and demands of the Assyrian refugees but they also seriously deprived them and their children to have Iraqi nationality, as well as being denied high official and political posts. ⁽¹⁷⁾

The situation of the Assyrians remained until 1972, as a general declaration was issued to condone the crimes committed by the Assyrians, which related to the Assyrian movement in 1933. As well they were granted the Iraqi nationality, according to the resolution of the Revolution leadership Council (dissolved) No. (972), dated 25-11 - 1972. ⁽¹⁸⁾

According to this resolution, a sheet of statelessness has been enfolded for a group of Iraqi citizens, being carried by the conditions of life to live in Iraq, adding a new color to Iraqi coloured society.

Second: Gypsies and Karaj:
1- the Naming and the descent:
The Gypsies in Iraq ⁽¹⁹⁾ named themselves "Tiduha", which mostly a Persian word meaning "person has two things" ⁽²⁰⁾. It is composed of "T" meaning "have" and "du" in the sense of two. Indicating to a person, who has two or more women, thus the word became a name for each of them. By making the plural of the word, becomes "Tidouha", the name of an owner of many wives; however, the gypsy is inclined to call anyone, who doubts in his belong to a nation or clan as "Tidoha".

while the name of "Gypsy" is a Turkish word has a Persian root, in the sense of nomads. The karaj is also a Turkish word

derived from the name of Turkish Karaj tribe, descended from one of the royal families in Persia. ^[22] The Turkish dictionary mentions the word (Karajan) as synonymous with a Gypsy or a kraji, in the sense of a thief, a bandit, an immoral, and shameless person. While the name of "karaj" is a word derived from "Karaki" or "Kargi" or "Kara-ji", the first name to be called by the Persians on the Gypsy, namely the thief ⁽²³⁾. "Gypsies" is a word formally spoken in Iraq; sometimes they called "Kauly", as a singular (Cowley); there are many views around the origin and derivation of this word; Dr. Mustafa Jawad, the Iraqi researcher, believed that the word "Kauly" is descended from the city of Kabul (the capital of Afghanistan), meaning that its origin was the word "Kabuli" which derived from India. They have been called by this word, as a result of their passing through Sind to Iran, where the city of Kabul controlled the western entrance to the Khyber Pass between Sind and Afghanistan ⁽²⁴⁾; while in the Persian dictionary, the term Kauly synonymous with (Ori), which was called a group of Indians ⁽²⁵⁾. Another view is that the "Kauly" is the group of gypsies who worked in the temple of King Kauli in India; the other opinions that this name has a synonym in English called "Gypsy", but the Researchers have differed in its meaning as some say that the English term (Gypsy) is a special designation for (gypsies), who living in England, which the term derived from "Foraounepek" A name that the Hungarians called on "Gypsies" in the sixteenth century, thinking that They descended from Egypt, then This name spread in Europe by several names. ⁽²⁷⁾

The earlier dynasty of gypsies came from India after they left the Indus river towards the Afghanistan and Iran, then the some traveled north to the Caspian Sea, and the other arrived south to the Arab gulf; the northern groups crossed Armenia, Caucasus

then Russia; while the southern groups moved along the Tigris and Euphrates, then headed towards the Black Sea, some of them towards Syria, Egypt, Gibraltar and Spain. (28)

The social-economic situation and language of them in Iraq:

the Gypsies talk a special language in Iraq, which is a mixing of Persian dialects, mostly Iranian dialects, Arab terms, and Kurdish ones. The analysis of 294 words in their language proves that 208 words have Persian ancestries; while the Karajan speaks Kurdish and Turkish, due to their residence in northern Iraq. (29)

However, their economic position, they have various activities to earn their living, such as dancing, singing, making garbles and baskets, blacksmithing, dental implanting and begging, as well the prostitution practiced by some of their families. (30)

the gypsies in Iraq, lived in inhabited colonies, located in suburbs of big cities, since their activities acquired them to have a direct connection with other people; for their population, they did not have accurate statistics before 1965. The year of 1965 was the beginning of Gypsies' census in Iraq, since the previous statistics ignored their existing. Accordingly their population was (2531) (1468 male and female 1062 females). (32)

III. The problem of nationality: the Gypsies did not get Ottoman citizenship, since they were semi-permanent migrators. The same with Iraqi nationality, as the first Iraqi nationality law, and its amendments later, since the establishment of the Iraqi Kingdom, didn't include the Gypsies, as being stateless people.

It should be noted that the Iraqi society was irritated toward the Gypsies because of their

social status and unusual habits (34), which has impact on the unsympathetic position of the Iraqi legislator toward them, in different previous governments.

The security was the other side that has fed the governments' dubiety of the Gypsies. The regions, where they lived, have become a central shelter for the outlaws, in which they hide their identities and affiliate with the Gypsies, as the latter have no identity. (35) each Gypsy has three names, his mother whispered with the first name, at the birth of her baby, in his ears, only when he become adult could tell him about it, while the second name is only known among the Gypsies themselves; only the third one could be known outboard the Gypsies. The first and second names are secret (36). The Gypsies didn't register in the census of 1957 except for the Gypsy families that hid their identities. However, later they were founded as Gypsies, and registered as foreigners, who not allowed to be recorded in Iraqi census. (37) In this regard the general Directorate of registrations/records issued a resolution

No. (16390), dated 29-7-1959, in which it states that the Gypsies are a group that does not have a nationality and is thus considered a foreigner and may not be registered in civil status records or be given a personal register unless they obtain the certificate of Iraqi nationality or naturalization's certificate. (38)

Later, the Ministry of the Interior issued instructions concerning Gypsies, No. 6 of 1962, in which the Gypsies, who are residents of the Republic of Iraq and used to enter Iraqi territory, were excepted from the provisions of Laws around foreigners No. 6 of 1961; however this exception did not include the Gypsies who did not use to reside in Iraq. In accordance with the Ministerial resolution No. 14367 of 1-8-1964, a committee was formed between the director of nationality and traveling and a

representative of the public nationality Directorate to study the problems of the Gypsies, who wished to have certificate of Iraqi nationality as they and their parents were born in Iraq and did the Iraqi national duty as well. Since those Gypsies were distinguished from the other, the committee examined the issue and reached the possibility of the Gypsies, who resided in Iraq, to have Iraqi nationality, that according to the terms of Iraqi Nationality Law No. 43 of 1963: the Gypsy be registered (Kaulya) in one of the Iraqi nationality records and be fluent in Arabic language and have a known profession, as well not being subject to a foreign country.⁴⁰ then Gypsies' registrations had written down in the Directorate of the General Civil Status.⁽⁴¹⁾ Then the Directorate of Civil Status issued circularization to all Directorates of Civil Status in governorates in 1974 confirmed the holding up the restrictions of the registered Gypsies unless, who submitted the certificate of Iraqi nationality; aftermath the Gypsies were considered stateless and treated in Iraq as foreigners. The public statement stated that if the restrictions of those, who registered in the civil register, were found after their identities as (kauli or gypsy) are showed,

any one of their deals shall not be applied until they have submitted the certificate of Iraqi nationality.⁽⁴²⁾

The Iraqi official authorities had the same position toward "karji" as the Gypsies, in regard of nationality. They were not granted Iraqi nationality, nevertheless most of them were registered in the civil records in the northern regions of Iraq, as They were registered in civil records with names such as (Kane Masi), but the authorities consider the word "karji" synonym to "the "Gypsy", on this base their restrictions were holding up⁽⁴³⁾

The kaolin and the kerj in Iraq were considered to be part of gypsies in general. According to the instruction of the Ministry of Interior, No. 6 of 1962, the Gypsies were excluded from the provisions of the Residence Law for Foreigners No. 36 of 1961, aftermath the Gypsies in Iraq were granted Iraqi nationality as exception of the Iraqi Nationality Law. Table No. 1 lists the numbers of gypsy persons in Iraq who obtained the certificate of Iraqi nationality as an exception to the law:

Table (1) the year Numbers of Gypsies (Table)

year	1978	1979	1980	1981	1982	1983	1984	total
Numbers of Gypsies	76	510	655	373	126	139	56	1935

III. Nationality of the Flemish Kurds: 1- the name's origin:

There are several opinions about the name of the Faily Kurds, some of them say that the word "faily" means "revolution" and or means "rebellious or infidels". Other researchers say that the word means "courageous, commando and rebellious."⁴⁵

Another opinion say that it have been derived from the name of Eilamy king (Baily), the "B" replaced by the "f", So the Baily became the faily, as in the transformation of Persian to "farsey"⁽⁶⁴⁾. While other say that there is a small river called "Failia", which separates Kurd areas, in the mountains of Zakros, from the Arabian coastal areas in Khorastan. People, who lived north of the river called the

family Kurds. As well Sheikh Khazal al-Kan, the head of the Muhammerah clan, called the sons of his Arab clan the "failia". As well the triangular and restricted land between the Karon River and Shatt al-Arab is called the land of the failia. ⁽⁴⁷⁾

2- Their Population and places of residence in Iraq:

The number of Family Kurds in Iraq is estimated, according to a census In 1947, to be (30,000) family Kurdish ⁽⁴⁸⁾. the most them distributed in Khanaqin, Mandali, Zerbatiya, Hayy, Nu'maniyah, Wasit, Sheikh Saad, Badra and Jassan; while in Baghdad, they live in the areas of kifah, Sadrism, Bab al-Sheikh, Akkad Kurds, Dhana, Shorja, Gamila, Palestine Street, Baya, Atefia, and Karrada, where are the largest areas includes a Failey Kurdish and called their name because its contain a large number of Failey Kurds ⁽⁴⁹⁾.

The name of family included fourteen clans: the Arcozzi clan, sorat Miri, which one of the largest clans in Khanaqin, Kara Los in Mandali, Zirkush clan, who inhabited Wassit and Essaouira, clan of King Shahi, who live in Baghdad and other clans are the Shah Bandar, Kotbi, Balawi, Znkana, Al-dalw, Al-skondi, Shohan, and the Kraksh clan. Their religion was Islam, as they follow the school of Ahl al-Bayt "A", while a small group of them, Zankana and al-dalw tribes in Khankin, followed the Sunni doctrine. ⁽⁵⁰⁾

Nationality problem:

The families migrated to Iraq before and during the First World War, after the collapse of their self-rule in Iran. ⁵¹ they suffered the establishment of the Iraqi state in the eve of the issuance of the Iraqi Nationality Law No. 42 of 1924, which distinguished between the Iraqis on the basis of Ottoman dependency and non-

Ottoman dependency; as the first is authentic Iraqi, while the later is considered second degree Iraqi ⁽⁵²⁾. The Iraqi constitution of 1970 distinguished between the authentic Iraqi and others in the assumption of official jobs ⁽⁵³⁾. Moreover, the identity and nationality of Iran are considered a sign of non-Iraqi and non-authentic Iraqi, even though being Arab; nevertheless, Both the Ottoman and Persian empires ruled Iraq consecutively. Indeed Iraq was the field of their conflicts and avidities. ⁽⁵⁴⁾

The families suffered the both, the stigma of Iranian dependency in Iraq, and the stigma of being Family in Iran, and between that and that, the family Kurds suffered from statelessness; aftermath they emigrated to most countries of the world. ⁽⁵⁵⁾

In early 1969, under the President Ahmad Hassan al-Bakr, the Iraqi government deported some 12,000 Kurds to Iran because of their Iranian dependence and Iranian assets; they were transferred through the Iraqi-Iranian borders. While, in 1971-1972, (70000) Iraqi citizens were deported, as the majority of whom were Kurds ⁽⁵⁶⁾.

The Iraqi Kurds are treated as foreigners in Iraq until the Iraqi Nationality Law No. 43 of 1963, which most of its articles concerned naturalization of Iraqi nationality; as there is no single application indicates that the naturalization of the Iraqi Kurds are allowed to get the Iraqi nationality, only for one, in 1978, however it seems to be allowed under unknown conditions. ⁽⁵⁷⁾

The Fili Kurds remained unchanged until Decree No. 180 of 3-2-1980, authorized the Iraqi Interior Minister to accept the naturalization of a foreigner adults, including tribes of Al-Surra Miri, Karkash,

Zirkush, and King Shahi, indeed the Family in general; according to terms of conditions, such as Kurdish has to be son of these tribes, that settled in Iraq for a period of not more than fifteen years, and that his existing in Iraq does not threat its security or safety.

Less than two months after this resolution, another resolution was issued by the Revolutionary Command Council (dissolved) No. 518 in 3-4-1980, which exempted the Iranian foreigner from the provisions of naturalization in accordance with Resolution 180 of 1980. [59]

The situation in Iraq became worst shortly before the Iraq-Iran war, as the Shiite Islamic religious movement came to power in Iran on the eve of the fall of the Shah's regime. Aftermath The Iraqi government pushed the family Kurds as scapegoat, as it launched a campaign of about 300000 of them, based on the Revolution Command Council's resolution (dissolved) 666) dated 7/5/1980, according which the Iraqi nationality for every Iraqi of foreign ancestry would be hold up, if his disloyalty for homeland is not proven. ⁽⁶³⁾

thereby, the family Kurds are part of the Iraqi society structure. They were fought by the cancellation of their Iraqi nationality just for political and doctrinal reasons. Referring to the Iraqi Nationality Law No. 43 of 1963, which stipulated the terms of cancellation of nationality, in Article 20 thereof, that if the person works for the favor of a hostile state or enemy, or if he usually stays abroad and accepts a job there, then the government cancel his nationality. According to these three conditions, the family Kurds are not have to cancellation the nationality. They have been forcibly and unjustly deported. Indeed, Is it conceivable that the three hundred family Kurds' loyalty to non-Iraq, at the time they mostly had been born in Iraq and did not know another country.

Conclusions:

1. For Long Periods, Several Categories Of Iraqi Society Deprived Of The Rights Of Citizenship And Nationality.
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3. The Migration Of Many Of The Family Kurds To Various Countries Of The World Was Because Of Political And Social Persecution.
4. A Foreigner, Who Has Iraqi Citizenship, Has More Rights In Iraqi Than Citizens Living Inside It.
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7. The Iraqi Nationality Law Fought The Iranian Dependence, While Acknowledging And Admitting The Ottoman Dependency; Nevertheless, The Two Dependencies Are Not Different, Both Of Them Occupied Iraq For Many Years.

Research sources:

1. The Assyrians insist on their Ashyrian descents who are descended from the ancient Ashyrian prehistoric descents. While, most scholars believe that they attribute themselves wrongly to the ancient Ashyrians, as the Ashyrians are scattered peoples that do not relate to the Aramaeans. See more: Mohammed Taher al - Hussein, the national census in the new Iraqi constitution of 2005, Dar El-Salaam, Beirut, 2012, p66.
2. The original home of the Assyrians, before the First World War, was Mount Hakkari, southeast of Anatolia, from the island of Ibn Omar, on the two sides of the Iraqi-Turkish borders, to the Iranian-Russian borders. the Armenian wan state, in the middle of the Hikari Mountains, was a part of The Ottoman Empire; Golarmark was its capital. as well Wan state was the capital of the Assyrians. in the west of the Qudhans village, where was Mar Shammun's center, The Assyrian patriarch. the Assyrians had lived in Mosul, especially in some villages and towns like Dahuk, Zakho, Amadiyah, Shekhaf and

Aqra.

For more see: "Uedichiko Maluku Korakis Achishia"; Simele incident 1933, its Local and International Causes and Influences; unpublished doctorate thesis submitted to the University of St. klimnts 2012, p. 35.

3. Frid grupa, Men and Power Centers in the Middle East, C1, Ibid, p. 119.
4. The Ottomans attacked the villages of Assyrians, based on a religious fatwa called for killing of all the Assyrians; as well they were attacked by the Kurds. The Assyrians uselessly were begging their Kurdish neighbors not to fight, as Mohamed Rashid Pasha, the governor of Diyarbakir, received telegraph from the great Ottoman emperor, Talaat Pasha; The telegraph contains only three words, are "Burn, destroy, kill." This telegram was sufficient to kill around 5,000 to 25,000 Assyrians. For more see "Uedichiko Maluku Korakis Achishia"; Simele incident 1933, its Local and International Causes and Influences; unpublished doctorate thesis submitted to the University of St. klimnts 2012, p. 18.
5. Bahaa Hussein Shaker al-Shibani, Christians of Iraq 1958-1968, historical study, unpublished master thesis submitted to the Faculty of Education, University of Qadisiyah 2017, p19.
6. Ammar Yousef Abdullah; the Journal of Education and Science, Faculty of Education, University of Qadisiyah, vol. (14) No. (1) 2007, p59.
7. Ammar Yousef Abdullah op. Cit, p 60.
8. Frid grupa, Men and Power Centers in the middle east C1, Ibid, p. 120.

9. The English discussed the issue of the Assyrians only after the Smeil incident, at the Istanbul talks, which concluded with the signing of the London Treaty in March 1934, which support the demand of join Hakary province with Iraq, to allow the return of Assyrians to their original areas; but the Turks refused to abandon any piece of their country; then the province joined with the mowasal province, as being part of Iraq. Read more: Frid grupa, Men and Power Centers in the Middle East C1, Ibid, p. 120.
10. Abdul Razeq al-Hassani, Iraq in the occupation and mandate C1, a Ibid, p. 273.
11. An expanded conference was held under the chairmanship of Marshmall, at a resort on the summit of Mount Emadiyya, on 16-6-1932. It was attended by all spiritual and civic Assyrian leaders; after their deliberations for more than one session, this followed charter was agreed by consensus, its terms as following:
 - T (A) The Assyrian people shall be recognized as Iraqi citizens, not just a racial minority or a religious group.
 - B) The province of Hikari must be returned to Iraq to be inhabited by its Assyrian owners.
 - C) If items (a) and (b) are difficult to apply, then the alternative is to create a homeland for the Assyrians - For all the Assyrians in Iraq and outside - in the areas of Dohuk, Zakho, Amadiyah and Aqra; then Dohuk must be the center of them, and managed by an Arab, assisted by a British consultant.
 - (D) The official recognition of the A religious and secular authorities of Mar Shimon.
 - E - The Assyrians are represented by a deputy in the Iraqi parliament.
 - A F- The Assyrian language alongside Arabic are learnt in the areas, where the Assyrians live. For more see: Ouedchiko Malko Korakis Ashishia, Ibid, p. 76.
12. Improving the way in which Mar Shimon worked to settle the issue of the leifey army elements' rebellion.
13. The Patriarch Mar Ishay Shimon lancon is elected as the only legitimate representative of the Assyrians.
14. Writing the nine demands for Assyrians and submit them to the League of Nations and the British Mandate departments; those demands include:
 15. Ouedchiko Malaku Korkis Ashishia, Ibid, p. 33.
 16. Frid grupa, Men and Power Centers in the Middle East, C1, Ibid, p. 124.
 17. Frid grupa, Men and Power Centers A in the Middle East C1, Ibid, p. 128.
 18. Journal of the professor (Al-ostaz Journal), Raja Zamil Kazem al - Musawi, the role of Iraqi politicians T in the establishment of national unity in the royal era 1921-1958; Jalal Baban, the number of the Fifth Scientific Conference, 2017, p. 158.
 19. Frid grupa, Men and Power Centers Win the Middle East (الشرق), C1, Ibid, p. 130.
 20. Uedichiko Maluku Korkis Achishia, Ibid, p. 161.
 21. Iraqi Gazette (Baghdad) and No. 2211, dated 8-1-1973.

22. They have different names in different countries of the world. only in France, they have five names, including Gitans, Bohemiens, Manouches, Romanichels, Boumianes ; And in Spain they are called Biscayans And Gitanos; while in Scandinavia, Finn; In Russia, Chud; in logistics, Luri; In Iran, Zangi And Karaki; In Afghanistan, Kauli; In Turkey, Cinghanes; In Syria, Al-nour; In Greece, Katsivelo; in England And the United States, Gypsy.
 See more: Jean-Paul Kleber, the Gypsies, Social Historical Study: Lutfi Al-Khoury, Dar al-Rashid For publication, Baghdad, 1982, pp. 11-12.
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23. meaning that they worship the god of the light and the God of darkness; as well they are descendants of Manichaeen ancestries, as Manoyans appeared in the Sassanid era during the third century AD, and believed in the forces of good and evil, as the roaming the earth is one of their religious doctrine, seeking for the guidance of people; as well they kidnapped children to save them from evil.
 See more: Taha Hammadi Hadithi, Gypsies and Al-karaj in Al-Arqad, A Comparative study in practical Social Geography, Dar Al-Rasheed, 1979, p14.
 Taha Hamadi Al-Hadithi, the Gypsies and Al-karaj in Al-Arqad, Comparative study in practical Social Geography, Ibid., P14.
 Walaa Mohammed al-Gharabi, Gypsies in Iraq, their Assets and Names, article published on the Internet, <https://francheval.com/ar/%D8%A7%D9%84%D8%BA%D8%AC%D8%B1%D9%81%D9%8A%D8%A7%D9%84%D8%B9%D8%B9%D8%A7%D9%2%D8%A7%D9%84%D8%A3%D8%B8%D9%88%D9%84%D9%88%D8%A7%D9%84%D8%AA%D8%B3%D9%85%D9%8A%D8%A9/>.
- Jean-Paul Kleber, the Gypsies, Historical Social Study, Ibid, p75.
 Hamid al-Hashmi, the Adaptation of the Gypsy, An Anthropological Study of the Kauli in Iraq, Al-fikr Al-Jadid Library, Baghdad, p20.
 Taha Hammadi Hadith, the Ibid, p16.
 Hamid al-Hashemi, Ibid, p. 22.
 Taha Hammadi al-Hadithi, ibid., P14-15.
 Jean-Paul Kleber, the Gypsies, Historical Social Study, Ibid, pp. 47-48.
 Taha Hammadi al-Hadithi, Ibid, p. 10.
 Taha Hammadi al-Hadithi, ibid., P. 117.
 The Gypsies dwell in Hamam Al-Aalil in Mosul; while in the area of Taza, they dwell in Kirkuk, in Abu Ghraib and Kamaliyah in Baghdad; in the era of Fawwar, dwell in Diwaniya; in Kanaan, dwell in Diyala; in Al-Khader, dwell in Samawah; in Shomali, dwell in Babel. While the other part of them are still traveling from place to other. See more: Hamid al-Hashemi, Ibid, p. 64-65.
24. Taha Hammadi al-Hadithi, ibid., p. 29-30.
25. Al-ta'khy newspaper, No. 7729, dated 15 November 2018.
26. There is a Kurdish parable says meaning that, "three things are very troublesome: the Karaj and chickens and flies; whenever you expel them, they return" See more: Taha

- Hammadi Hadith, the Ibid, p. 9.
27. Al-ameed Al-hkoky Ali Qaz Habbaneh, former naturalization officer, worked in several directorates; personal interview on 16-11-2018.
 28. Jean-Paul Kleber, Historical Social Study on Gypsies, op. Cit., P. 15.
 29. Al-ameed Al-hkoky Ali Kazem Habbaneh, op. Cit, on 16-11-2018.
 30. Directorate of Public identities/ Restrictions, the Subject: the restrictions / No. (16390) dated 29-7-1959.
 31. Iraqi register, No. 752, dated 15-12-1962.
 32. Taha Hammadi Hadith, the Ibid, p. 158.
 33. Ali Kazem Habaneh, Ibid, 16-11-2018.
 34. Taha Hammadi Hadith, the Ibid, p. 159.
 35. Taha Hammadi al-Hadithi, op. Cit., P. 159.
 36. Ministry of the Interior, Directorate of Civil Status, Passports and Residency Directorate, Directorate of Nationality Affairs, Naturalization Section, Guide Division, Gypsy Register, register No. (1), 1978-1984.
 37. Mohammed Sadiq al-Hashimi, Nisreen al-Faily; familyKurds in Iraq and their strategic impact on the Iraqi political Shiite presence; Al-Saki for publishing and distribution, Ed 1, Baghdad, 2016, p. 32.
 38. Billy founded a dynasty carried his name in Elam and gave birth to twelve kings, beginning with the reign of Bailey in 2670 BC to the reign of King Ishoniak in 2220 BC.
 39. See for more:
 40. Zaki Jaafar, History of the family Kurds, Study in the historical and geographical roots and stages of struggle, Al-Balagh Foundation, Beirut, 2010, p. 118.
 41. Zaki Jaafar, Ibid, p. 119.
 42. Hanna Batato, Iraqi Social classes and revolutionary movements from the Ottoman era until the establishment of the republic, see Afif al-Razaz, part 1, Dar al-Hayat, 2011, p. 60.
 43. Mohamed Sadiq al-Hashemi, Nasreen al-Faily, Ibid, p16.
 44. under the rule of the Safavid State, the feilis enjoyed a semi (self-rule), that was in Lourstan. Under the rule of king Hussein Qali Khan, then his son Ali reda Khan, after the military coup against the Qajari family in 1942, Ali Reda Khan fled to Baghdad, as the Filey Kurds, in Baghdad and the south of Iraqi, joined with the society and became part of the social structure. For more see: Abdul Hussein Shaaban, "who is the Iraqi? The problem of nationality and races", Ibid, p. 88.
 45. Abdul-Hussein Shaaban, "who is the Iraqi? The problem of nationality and races" , Ibid, p. 89.
 46. Iraqi register, No. 1900, dated 17.7.1970.
 47. Abdul-Hussein Shaaban, ibid., P.
 48. Mohamed Sadiq al-Hashemi, Nisreen al-Faily, Ibid, p. 150.
 49. Abdul Hussain Shaaban, "who is the Iraqi? The problem of nationality and races"
 50. , Ibid., P. 91.
 51. The Ministry of Interior, the Directorate of Civil Status, Passports and Residence Directorate
 52. of Nationality Affairs, Naturalization Section, Issuance Division, register No. (8) for the year
 53. 1978.
 54. Iraqi register, No. 2757, dated 18-2-1980.

55. Iraqi Chronicle, No. 2771, dated 5 May 1980.
56. Iraqi Chronicle, No. 2776, dated 26-5-1980, Abdul Hussain Shaaban, "who is the Iraqi? The *problem of nationality and races*" , *Ibid.*, P. 9.