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Looking at the books “About the Kurdish Problem, 1969” and “About the Kurdish Struggle, 1956” – why are they important for us today?

I will start my speech with this question: What is the importance of Jemal Nebez's intellectual project? And particularly in the two books that we have translated from Arabic to Kurdish, what is the importance of this for our present?

First of all, it is necessary to determine the meaning of the present Kurdish people? The coordinates and features of this present, as I understand it, is the stateless modern Kurdish man who lives in the state of occupation and colonization, and his mind and body have been damaged and mutilated under the influence of this state. It is exactly here that with the intellectual project of Jemal Nebez, this Kurdish man steps on the solid and hard ground of Kurdish national self-awareness. This Kurdish man, who wants to live in the modern world, free and without any kind of domination, in Nebez's thought, this life without domination in the framework of independent Kurdistan has been discussed and examined. Jemal Nebez as an great thinker, with encyclopedic knowledge, he has tried to make the Kurdish issue known to others in an analytical and scientific way in different languages, including his letter in English to Bertrand Russell, to which Russell also replied. He has also published works in Arabic, including three books on the Kurdish issue and the struggle of the Kurds, as well as the oppressed Kurdish people and their Muslim brothers, and some other writings.

Among them is a pamphlet he wrote for Jemal Abdul Nasser, entitled Kafah al-Kurd, in which he describes the Kurdish struggle for liberation from Arab, Persian and Turkish oppression over the centuries and asks Abdul Nasser for help. Abdul Nasser responds at least enough to open a section for the Kurdish Voice on Radio Cairo. In other books written in Arabic, the book “oppressed Kurds and the Muslim Brotherhood” says that despite the fact that the Kurdish nation is a majority Muslim and has served Islam in various fields, but in the name of fake metaphors “Islamic brotherhood” They have brought heartbreaking tragedies to the Kurds.

Among Nebez's books written in Arabic, this one is available to the reader. Nebez in this book means “about the Kurdish problem”; It analyzes the Kurdish issue among Arab thinkers, parties and organizations in a detailed and objective manner, and also highlights the issue among the two main Kurdish parties in South Kurdistan.as he mentioned In this book, Arab thinkers and parties, including secular and religious, they have completely denied the Kurdish issue and rarely They have talked about autonomy and self-government. Among them, there has never been a group or party that has recognized that the Kurds, like the Arabs, Persians and Turks, are a separate nation and must live in their own independent entity. Nebez criticizes these ideas and insists that there is no solution for the liberation of the Kurdish people except Kurdistan's independence.

When he comes to the views of the two Kurdish parties, he considers them as the rulers of the dominant nation, whose views have been under the influence of the world intellectual sovereignty of the invaders and have not been able to make a practical, discourse and scientific attempt. Then he will give a brief reference to Kurdish history from the beginning to pre-Islamic and post-Islamic times. Nebez discusses the contemporary Kurdish movements and the situation at the moment in which this book was written.

The reader may ask what unique and pioneering ideas this book, written in 1969, has evoked that have instilled in the translator the need for translation. Apart from the reference I mentioned in the above lines and this book is part of the whole project that tried to put the Kurdish people “foot on

the hard ground of national self-consciousness". It is also one of the rare books that confronts the Kurdish problem with the Arab world and challenges the Arab thinkers and parties that have focused on the Kurdish problem. This alone shows the importance of this translation. However, more than that, Nebez has put forward some ideas for the analysis of the Kurdish issue in this book and at that time, which are still fresh and widespread today and are seriously discussed by Kurdish academics and intellectuals. For example, I believe that Jemal Nebez was the pioneer in dismantling and disclosing the false metaphor of "Islamic brotherhood" that is still being used to deceive the majority of Muslims in Kurdistan. Nebez tries to refute the ideology and convey to the Kurdish reader that Islamic brotherhood, as well as "brotherhood of nations" and such things, is a strategy to dust the eyes of the Kurds and a very ugly deception to prevent the Kurdish nation from demanding its rights. Nebez was one of the first to use the term "colonialism" to analyze the unwanted domination of the Kurds. The word is used in Nebez's works with the word occupation, which differ in many ways. Jemal Nebez's pioneering in raising these idioms and many others adds to the importance of this translation."

Dr. Hesam Khakpur