

**From the Fall of Ecbatana to the Triumph
of Erbil: A Journey through the Barzani
Path**

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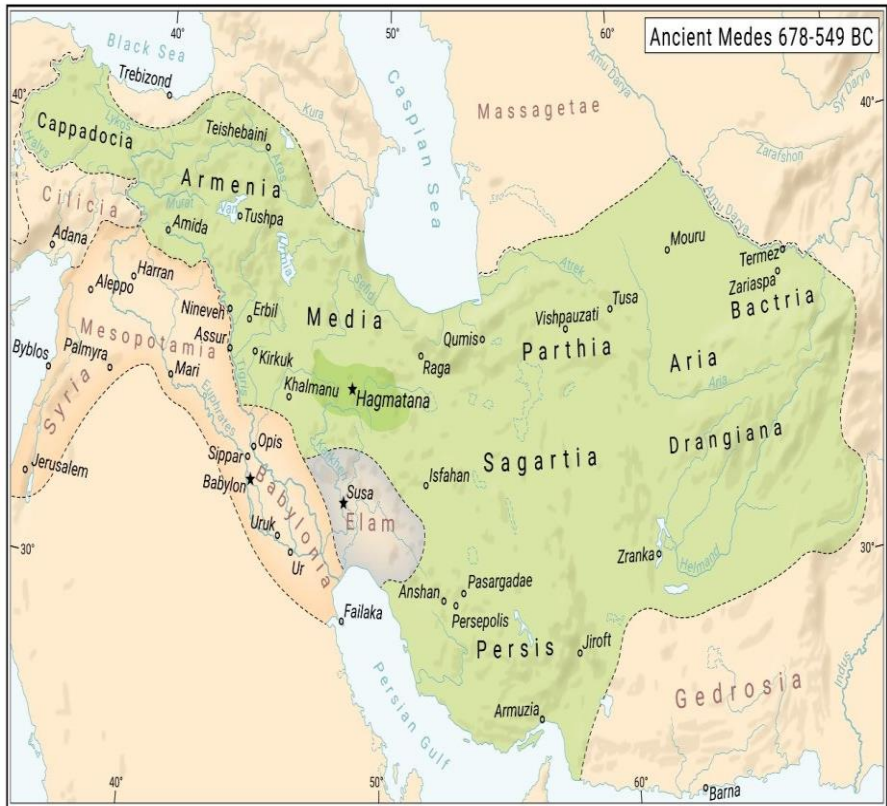
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of Erbil: A Journey through the Barzani
Path

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2026



The Median Empire, 700 BC – 550 BC

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Introduction: The Resilient Seed

History is not merely a collection of coincidences and dust-covered years; rather, it is the narrative of a will born from the peaks of the Zagros and flowing through the veins of a nation with a distinct identity. When Ecbatana was established as a symbol of Median unity and greatness, the seed of Kurdish liberation was sown—a seed that neither tyranny nor oppression could ever destroy or cause to wither

In this study, we embark upon a historical journey to trace how the “Median Dream” rediscovered its path toward Barzan through the bloodshed and suffering embedded in the soil of history. We shall observe how the Barzani path, under the leadership of Sheikh

Abdul Salam and the Resilient Barzani, emerged as the true heir to that historical legacy and glory. This is an intellectual and national journey—from the fall of the seven-colored capital of Cyaxares to the triumph and existence of the national entity in the capital city, Erbil. The purpose of this writing is not merely to narrate the past, but to prove this truth: if history is a river, then the Barzani Path is its pure water, and “Erbil” is the sea where all our dreams become reality.



Part One: Median Roots; From the Heart of the Zagros to the Seven-Colored Capital

1. The Meaning of "Madi": The Language of Center and Unity

Most linguists believe that the name "Madi" or "Median" means "central" or "middle." This name is derived from geography, as the land of Media was situated at the center of the Aryan lands of that era. This term remains in the Kurdish language to this day as (Nav, Navin—middle/center).

Simultaneously, in modern Kurdish, we use the word "Me" (us) for the plural. Some researchers state that the root of the word "Mad/Med" traces back to "Me" or "May" (meaning us/the nation), which is a sign of strength and togetherness. This indicates that the Medes,

from the very beginning, chose "assembly and unity" as their identity.

2. Median Geography: The National Natural Fortress

The geography of the land of Media was not merely a territory; it was a "natural fortress" from which their strength emanated. The Median land lay between the mountains and high plains of the Zagros and Hakkari, extending to the Alborz Mountains and the Qazvin Plain.

- The Hub of Civilizations: Their geography was a center between great civilizations such as Assyria and Babylon to the west, and the Aryan peoples to the east. This strategic location allowed it to become a center for trade and cultural preservation.

- The Zagros Mountains: This mountain range, which remains the primary heart of the Kurdish homeland today, served as a natural barrier to protect the Median identity. These mountains hindered invaders, allowing the Medes to preserve their independent character within them.

- Expansive Borders: During the Golden Age of the Empire, the borders of Media reached the middle of Anatolia (the Kızılırmak River) and, on the other side, extended into the depths of Iran and Afghanistan.

3. Ecbatana: The Symbol of Unity and Art

Our history officially begins with the Great Median State, dating back to approximately 700

BC—the empire that succeeded in establishing the first national political and military entity. The Medes preserved their identity through art and stone carvings, leaving behind enduring symbols of their civilization. Although that empire eventually fell, the “Median Dream” remained like a seed buried beneath the soil of history, destined to bloom once again in the course of time.

Their capital, "Ecbatana" (modern-day Hamedan), means "place of assembly" or "meeting place" in the ancient Median language. (The word Ham/Hav means together, and Gmata means assembly.) The purpose of establishing this city was to gather the Median people who previously lived in a scattered and

tribal manner. Ecbatana became the city of "unity and harmony."

The Greek historian "Herodotus" describes Ecbatana, stating that it was surrounded by seven concentric circular walls, each of a distinct and sacred color (such as gold and silver). This indicates that Ecbatana was not merely a military capital, but the "center of

civilization, philosophy, and art" for the Medes.



Seven Walls: Each wall was displayed in a different color, referring to the seven stars of the universe (the celestial bodies).

Center: At the highest point of the city, there was the Median King's palace, which was covered in gold and silver.

Geography: Ecbatana was built at the foot of Mount Alvand, which is located in the heart of the Zagros Mountains.

Differences in the Name of the Median Empire's Capital

The real and historical name of this great city (which is now called Hamadan) has undergone these changes:

Hagmatana:

This is the original and ancient Median and Persian name.

In the historical Median language, it means "Place of Gathering."

In the "Behistun" inscriptions, it is written as (Hagmatāna). If you look into Oriental sources or ancient history, "Hagmatana" is the most accurate scientific name.

Ecbatana:

This name is a variation that the Greeks applied to the name Hagmatana.

Greek historians such as "Herodotus" used this name. Because world history has often been written through the Greek language, the name "Ecbatana" has become more widely known globally.

Middle Part: Sovereigns of History; From Cyaxares to Saladin

Between the era of the establishment of the Median state and the rise of modern revolutions, there are two great names that shine like pillars of Kurdish will in history:

Cyaxares (Kaykhosrow): The Peak of Median Power

Cyaxares was the Median king who succeeded in bringing the Median dream to its zenith. He did not only protect his nation but, through his strength and wisdom, destroyed the formidable Assyrian Empire in to approximately 612 BC and conquered Nineveh. Cyaxares proved that the Median (Kurdish) individual, when united, can change the map of the world. He was the

symbol of the great “political and military power” of our ancestors.

Saladin Ayyubi: Protector of the World and the Kurdish Intellect

Centuries later, from within the body of this nation, another world-renowned hero named Saladin Ayyubi emerged. Although Saladin struggled within an Islamic framework, through his character, intellect, and will, he was the epitome of the authentic Kurdish person.

- He demonstrated that Kurds could become the “protectors of Jerusalem” and force the greatest kings of Europe into retreat.
- Saladin was not merely a warrior; he was known as a just king, and this “justice” was a

reflection of the same Median and Zoroastrian philosophy.



Cyaxares, 650-660 BC – 585 BC

Saladin (Salah ad-Din al-Ayyubi), 1137 AD –
1193 AD

Middle Part: From the Fall of the Empire to the Fragmentation of the Homeland

Following the collapse of the Median Empire, the land of Kurdistan became a battlefield for the rivalries of great empires (such as the Sassanids and Byzantines, and later the Ottomans and Safavids). For a long period, within the framework of "independent emirates" (such as Baban, Badinan, Soran, and Bohtan), the Kurds managed to preserve their identity. However, the most significant and bitter turning point occurred in the year 1639.

1. The Treaty of Zuhab: The First Dagger in the Body of Kurdistan

In this year, after long-standing wars, the Ottoman and Safavid Empires reached an agreement at the expense of Kurdish territory.

The Treaty of Zuhab became the foundation for the partition of Kurdistan into two primary sections (East and West / North and South). This was the first artificial border that drew a line through the "Median Center," splitting it into two parts.

2. The Dissolution of the Emirates and the Silencing of the Nation

In the 19th century, the Ottoman state began a harsh process of dissolving the Kurdish emirates to consolidate its central authority. With the fall of the Bohtan and Badinan emirates, the Kurdish people were left without leadership, falling under the direct tyranny of foreign governors and officials.

3. The Birth of Hope from the Heart of Suffering

In this dark era, while Kurdistan remained divided and leaderless, there was a need for a "new voice"—one that would speak not merely as a tribal chieftain, but as a national leader. It was here, in Barzan, that a family of faith and will emerged to revitalize that "Median Bud," which had remained dormant beneath the soil of fragmentation.



Sheikh Abdulsalam Barzani, 1868 AD – 1914 AD

Part Two: Sheikh Abdul Salam Barzani; The Founder of the National Path

Following the Treaty of Zuhab and the fall of the Emirates, Kurdistan was plunged into a period of deep despair. At the beginning of the 20th century, Sheikh Abdul Salam Barzani (1882–1914) emerged to break that silence. He recognized that the liberation of Kurdistan required a fundamental transformation in both social and political thinking.

1. The Barzan Conference (1907): The First National Parliament

Sheikh Abdul Salam identified the same fragmentation that the Medes had once resolved in Ecbatana. In response, he gathered tribal leaders and prominent regional figures in Barzan in 1907. This meeting resembled a “New

Ecbatana,” where, for the first time, collective national principles were established:

Unity of Ranks: Ending internal and tribal conflicts.

National Defense: Any attack on one part of Kurdistan would be considered an attack on all.

2. Formulating the Principles of Barzan: Social Reform

Sheikh Abdul Salam was not only a military leader but also a visionary reformer. He established the foundation of a new societal model known as the “Barzan Path,” which emphasized:

Justice and Equality: Eliminating the divide between Aghas (landowners) and peasants.

Environmental Protection: Prohibiting the cutting of green trees and regulating hunting, demonstrating an early awareness of environmental preservation.

Coexistence: Respecting and protecting ethnic and religious minorities, particularly the Christian communities in the region.

3. The Historic Memorandum to the Ottoman State

In a bold and unprecedented political move, Sheikh Abdul Salam presented an official memorandum to the Ottoman Sultan. In modern terms, this can be understood as a form of early political declaration, demanding:

Recognition of the Kurdish language in education and judicial systems.

Allocation of Kurdistan's tax revenues toward local infrastructure, such as roads and schools.

Appointment of Kurdish officials and judges fluent in the Kurdish language.

4. Symbolic Martyrdom: Sacrifice for the Truth

The Ottoman State responded to these legitimate demands with military force. Sheikh Abdul Salam demonstrated unwavering resilience, reflecting the enduring strength of his people. After a fierce struggle, he was martyred in Mosul in 1914.

His martyrdom did not mark the end of the movement; rather, it became the seed from which the Legendary Barzani later emerged to continue the vision.

5. From Martyrdom to the Establishment of the Iraqi State

Between the martyrdom of Sheikh Abdul Salam (1914) and the rise of Sheikh Ahmed Barzani's movements in the 1930s lies a critical and often overlooked period of quiet endurance. During this time, global political shifts once again reshaped Kurdistan.

New Fragmentation and the Silence of Barzan: Following the Sykes–Picot Agreement (1916) and the Treaty of Lausanne (1923), Kurdistan was further divided. Barzan found itself under the authority of newly formed states including Iraq, Turkey, and Syria. Sheikh Ahmed Barzani adopted a strategy of internal preservation, safeguarding the community while preparing for future resistance.

The Foundation of the Iraqi State (1921) and Barzan's Stance: With the establishment of the Iraqi state under King Faisal, Barzan, under Sheikh Ahmed's leadership, remained cautious. The movement refused integration into a system that did not recognize Kurdish identity, representing a principled and strategic refusal.

Preparation for Future Uprisings: The period between 1914 and 1931 became one of internal strengthening. Sheikh Ahmed continued the reforms initiated by Sheikh Abdul Salam, reinforcing social unity and resilience in preparation for future struggles.

Part Three Khodane Barzan and the First and Second Uprisings

After the martyrdom of Sheikh Abdul Salam, the banner of the Barzan Path was passed to his experienced brother, Sheikh Ahmed Barzani (known as Khodane Barzan – the Master of Barzan). He not only defended the region but transformed Barzan into a sanctuary for every freedom-seeking Kurd.

Sheikh Ahmed Barzani: The Guardian of Principles

With his knowledge and wisdom, Sheikh Ahmed succeeded in consolidating the principles of his martyred brother. He turned Barzan into a social model where the poor and the wealthy lived as equals. During his era, Barzan became

the center of national sentiment and the protection of the land.

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During these years (1931 and 1943), the Iraqi state, supported by Britain, launched several fierce attacks on Barzan. It was here that the leadership of Mustafa Barzani emerged as that of an unparalleled commander:

- The First Barzan Movement: Mustafa Barzani demonstrated that, through brilliant military planning, he could stand against formidable armies.

- The Second Barzan Movement: This movement proved that Barzan was not merely defending itself, but struggling for the entirety of Kurdistan.

Solidarity with Sheikh Mahmoud Barzanji and Sheikh Said Piran

The Barzan Path never viewed itself within a narrow framework. When Sheikh Mahmoud Barzanji revolted in Sulaymaniyah and declared himself the King of Kurdistan, the Barzanis supported him. Similarly, when Sheikh Said Piran launched the revolution in Northern Kurdistan, the concern of the Barzanis was the same. This indicates that the "Median Dream" in the Barzani intellect was a "United Kurdistan," transcending artificial borders.

"If the geography of the Medes was built around the Zagros Mountains, the Barzani Path also originated from the heart of the same mountains (Barzan and Hakkari) to revive that national 'centrality' once again."

"If Cyaxares showed our power and Saladin showed our justice to the world, Sheikh Abdul Salam Barzani and Mustafa Barzani came to revive that power and justice anew upon the soil of Kurdistan. They are the continuators of that same will, which has never bowed its head in the face of tyranny."



Sheikh Ahmed Barzani, 1896 AD – 1969 AD

Part Four: The Republic of Kurdistan and the Birth of the KDP; The Zenith of the National Dream

Following the Second Barzan Movement, as a result of enemy attacks aided by local collaborators and traitors, the renowned leader Barzani was forced to retreat toward Eastern Kurdistan (Rojhelat).

In the year 1946, Kurdistan became a prominent political center in the world. Here, two major events occurred that remain, to this day, the pillars of our national identity:

1. The Republic of Kurdistan in Mahabad: The First Experience of Statehood

On January 22, 1946, in Chwarchira Square in Mahabad, Peshawa Qazi Muhammad declared

the Republic of Kurdistan. In reality, this was the revival of the “Median” legacy that began in Ecbatana.

The Role of Barzani: Barzani went to the East with a strong force of Peshmerga to become the primary protector of the Republic. Peshawa Qazi Muhammad bestowed upon him the title of “General” and entrusted him with command of the Republic’s army.

Peshmerga as a Fortress: Barzani and his companions were not merely fighters; they demonstrated that Kurds possessed modern military discipline. They maintained a historic defense on the frontlines to protect the Republic’s existence from enemy attacks.

National Identity: Within the Republic, the Kurdish flag was raised, “Ey Reqîb” became the

official anthem, and the Kurdish language became the language of education and writing. This was the realization of the same aspirations that Sheikh Abdul Salam Barzani had advocated in 1907.

2. August 16; The Foundation of the Kurdistan Democratic Party (KDP)

While Barzani was engaged in defending Mahabad, he recognized that armed struggle alone was not sufficient and required an organized political vision.

Historical Necessity: On August 16, 1946, the Kurdistan Democratic Party (KDP) was founded, and Barzani was elected as its first president.

The Hub of Unity: The Party became a unifying platform under which different groups

(intellectuals, farmers, laborers, and tribes) came together. It succeeded in moving Kurdish nationalism beyond a tribal framework into a structured national political movement.

The Party's Message: The slogan "Democracy for Iraq and Autonomy for Kurdistan" reflected an awareness that Kurds were seeking their legitimate rights within a legal framework, while also remaining prepared for sacrifice.

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This stage proved that the Barzan Path is not limited to one region but represents a struggle for all parts of Kurdistan. Barzani's participation in the Mahabad Republic, along with the founding of the Party in Baghdad and the South, demonstrated that national unity is the core

foundation of this path. This echoed the philosophy of Ecbatana: “Our strength lies in our unity.”



Mulla Mustafa Barzani and Qazi Muhammad

The Republic of Kurdistan

Part Five: The Fall of the Republic and the “Historic Crossing” Toward the Soviet Union

1. The Loyalty Between Barzani and Peshawa

The relationship between Mustafa Barzani and Peshawa Qazi Muhammad was not merely that of a military commander and a president; it was a bond between two devoted national leaders.

When the Republic came under intense international pressure following the Soviet withdrawal, Barzani was prepared to defend the Peshawa until his final breath.

However, Peshawa Qazi Muhammad, with foresight and wisdom, prevented further resistance, as he did not wish to cause additional bloodshed. He understood that Barzani represented a vital hope for the Kurdish

future. For this reason, he entrusted him with a final responsibility: to preserve himself and his companions so that the movement for Kurdish identity would not be extinguished.

It was at this moment that the Peshawa symbolically entrusted the flag of Kurdistan to Barzani.

2. The Collapse of the Republic and the “Triangle of Life and Death”

Following the fall of the Republic in December 1946, Barzani and his forces found themselves surrounded under severe conditions. The armies of Iraq, Iran, and Turkey coordinated their efforts to eliminate the remaining Peshmerga forces.

Barzani faced an extremely difficult situation, as his group included families, wounded individuals, the elderly, and children. In response, he made a critical and unprecedented decision:

The Humanitarian Decision: To protect the lives of the wounded, women, and children, it was decided that they would surrender to the Iraqi government in order to avoid further tragedy and the harsh winter conditions.

A Defining Choice: Barzani addressed his fighters with clarity:

“Whoever wishes to surrender is free to do so, and whoever wishes to continue with me into uncertainty is also free.”

The “Aras Companions”: In that moment of hardship, approximately 500 Peshmerga chose to remain with Barzani. They committed themselves to continue the journey rather than accept surrender. This group later became known as the companions of the Aras, marking the beginning of the historic march toward the Soviet Union.

3. The Great Decision: The March Toward the Aras River

With no remaining options, Barzani made the decisive choice to begin what became known as the “Great March.” He chose to move north toward the Soviet border at the Aras River.

The journey lasted 53 days.

The group faced continuous conflict with Iranian forces while navigating difficult mountainous terrain.

This march was not only a retreat but also a powerful political message: that the Kurdish people were willing to endure extreme hardship rather than surrender their aspirations.

4. Crossing the Aras: Reaching the Soviet Sanctuary

In June 1947, Barzani and his companions reached the Aras River. Under fire from Iranian forces, they crossed the river into Soviet territory.

Part six This marked the beginning of a new chapter—12 years of exile.

During this period, Barzani became an international voice highlighting Kurdish struggles and aspirations.

The events of this journey remain a significant part of Kurdish history and identity.



The Soviet Union after crossing the Aras River

Exile: The Soviet School

Mullah Mustafa Barzani and his 500 companions (known as the “Aras Companions”) did not merely remain as refugees in the Soviet Union; rather, they transformed that phase into what can be described as a “Great School.”

1. The Will to Survive in the Siberian Cold

Initially, life was extremely difficult. Barzani and his companions were first settled in Uzbekistan and later relocated to colder regions. Under the political pressures of that era, there were efforts to weaken their resolve. However, Barzani remained steadfast, demonstrating resilience and leadership, and prevented his companions from becoming divided or discouraged.

2. Learning and Self-Development

Barzani recognized that the future of their struggle required knowledge, discipline, and intellectual growth. Therefore:

- He and his companions began learning modern languages, as well as military and political sciences.
- Barzani himself pursued studies at the Academy of Languages and Political Sciences in Moscow.
- He established diplomatic relations with Soviet leaders and international liberation movements, helping to bring broader attention to the Kurdish cause.



The Great September Revolution, 1961

Part seven September Revolution; The Zenith of National Will

In 1947, following the July 14 coup in Iraq, Barzani returned to the homeland with dignity and pride. This return was like a national festival that brought joy to all parts of Kurdistan.

At that time, Kurds believed that through dialogue with the government of Abd al-Karim Qasim, they would achieve their rights. However, when the leadership in Baghdad turned its back on reality and began suppressing the Kurds and arresting KDP leaders, Barzani realized that without "power," rights could not be secured.

1. The Historic Decision: September 1961

On September 11, 1961, Barzani made the decision to launch the revolution. This was a difficult decision because:

- The Iraqi government possessed a powerful army, aircraft, and heavy weaponry.
- The Kurds at that time had only simple weapons and strong determination.

But Barzani said: "Either a life of dignity, or a death with honor." He knew that silence meant the loss of Kurdish identity.

2. Barzan; The First Spark of the Revolution

The revolution began in the Barzan region and Northern Kurdistan (South). The Iraqi army attacked villages and settlements with full force

and began burning them. Barzani himself directed the field command, and through guerrilla warfare tactics, he succeeded in inflicting major defeats on the Iraqi army.

3. Unity of Kurdish Ranks Under the September Umbrella

What made the September Revolution great was not only the weaponry, but the unity that Barzani created. For the first time in modern Kurdish history:

- From Zakho to Khanaqin: all tribes, parties, intellectuals, and different religions gathered under Barzani's leadership.
- From "party" to "nation": the September Revolution transformed from a partisan movement into a national revolution. Every

Kurdish home became a center for the revolution.

"Just as Ecbatana meant 'place of assembly' in history, Barzani in the modern era transformed Barzan into a 'new Ecbatana,' where all parts of Kurdistan gathered for a single national objective."

4. The Result of That Decision: The March 11 Agreement

The determination that Barzani began in 1961 continued for nine years. The Iraqi government came to the realization that Kurds could not be defeated by weapons. In 1970, Saddam Hussein (who was Vice President at the time) was forced to come to the mountains of Kurdistan and meet with Barzani in the village of Nawperdan.

- The result was the March 11 Agreement, in which autonomy (self-rule) for Kurdistan was recognized for the first time. This was one of the greatest political achievements for the Kurds in the 20th century.



Idris Barzani and Masoud Barzani

The Progressive Gulan Revolution, 1976

Part Eight: The Gulan Revolution; The "Median Bud" Amidst the Cold of Betrayal

Following the Algiers Agreement of 1975, many believed that the tree of Kurdish freedom had been uprooted. However, they failed to recognize that its roots extend deep into Median soil—roots that cannot be erased or destroyed. On May 26, 1976, the first bullet of the revolution was fired in Haji Omeran, marking a renewed awakening that once again drew the attention of the world

1. The Median Spirit: "Centrality" and "Steadfastness"

Just as the Medes in Ecbatana made "Unity" the foundation of their power, in the Gulan Revolution, Idris Barzani and President Masoud Barzani revived that same spirit:

- Idris Barzani: With that Median spirit of "Centrality," he succeeded in becoming a force for peace, gathering all Kurdish factions under one umbrella. He knew that "Unity" was the only path to survival.

- President Masoud Barzani: As the field commander, he replanted the spirit of "Steadfastness" of his Zagros-dwelling ancestors within the hearts of the Peshmerga. He proved that as long as the mountains remain, hope remains.

2. The Legacy of Barzani: "Breaking the Fear"

The Gulan Revolution was truly the product of the school that Barzani established. His spirit lived within this revolution in the following ways:

- Self-Confidence: Barzani taught that "Kurds need no one if they have self-confidence." The Gulan Peshmerga stood with simple weapons against a brutal army because that spirit flowed through their veins.

- The Epics of Hendrin and Khwakurk: These were not merely battles; they were the "Dance of Freedom" upon the peaks of the Zagros. There, the Peshmerga demonstrated that the "New Kurdish Individual" is the very person Barzani envisioned: conscious, strong-willed, and ready for sacrifice so that national dignity would not be shattered.

3. From "Survival" to "Uprising"

The struggle for Kurdish nationalism in the Gulan Revolution was a fusion of the "Median

Political Intellect" and the "Barzani Iron Will."

This spirit became the reason that:

- The Kurdish individual became aware that rights are not granted, but taken.
- "Peshmerga" became the identity of all Kurds, without distinction of party or region.
- The foundation for the 1991 Uprising (Raperin) was laid; for without the Gulan Revolution and that "Steadfastness," the Great Uprising would never have emerged.

Section Ten: Erbil; The City of Historical Return and the Birth of the State

Our historical journey, which began from the heart of the Zagros and Ecbatana, has—after centuries of sacrifice and blood—reached a historic station today in Erbil, the capital. All the

struggles of the Barzan Path, from Sheikh Abdul Salam to the Immortal Barzani and the generals of the Gulan Revolution, had one single objective: "The Awakening of the Kurdish Individual."

Part Nine: The Great Uprising; Reviving Medean Glory on the Soil of Erbil

In 1991, following a series of genocide, Anfal, and chemical attacks, the enemy believed that the Kurdish will had been crushed. But they forgot that the "Embers of Barzan" grow hotter beneath the earth. On March 5th in Ranya, the first spark ignited, and in a short time, all of Kurdistan was engulfed in the fire of the Uprising.

1. The Unity of the "Kurdistan Front"; The Key to Victory

The struggle for unity carried out by the ever-living Idris Barzani and President Masoud Barzani during the Gulan years bore fruit here. The people and the Peshmerga rose as one body. This was a repetition of the "Ecbatana" philosophy; where all tribes gathered to build a state, and here, all parties gathered to liberate the homeland.

2. March 11 and the Conquest of Erbil; Returning to the Historical Capital

Erbil, the city of the Citadel and Minaret, was

liberated on March 11, 1991. Choosing this date (March 11), the same date as the 1970 agreement of the immortal Barzani, was a great message: "History cannot be erased." The people of Erbil, with that heroic spirit, with or without weapons, poured into the streets. Toppling the strongholds of tyranny in Erbil was not just the liberation of a city, but the breaking of the barrier that had been built between the Kurds and freedom.

3. President Masoud Barzani and the Decision for Democracy in Koya

After the Uprising, and at a time when the danger of the enemy's return existed, President Masoud Barzani made a historic decision in the city of Koya: "From revolutionary legitimacy toward constitutional and electoral legitimacy." This was the same "Medean statesmanship mind"; which knew that without law and organization, freedom does not endure. This decision led to the establishment of the Parliament and the Kurdistan Regional Government, which is recognized today as an official entity in the world.

**4. Result: From the "Fall of Ecbatana" to the
"Triumph of Erbil"
Newroz: The Medean Fire That No One Could
Ever Extinguish.**

Newroz in our history is not just the start of the year; it was the day when the Median Empire declared its identity as a nation. If "Ecbatana" was our gathering place, then "Newroz" was the soul of that gathering.

In 1991, when Erbil was liberated, the Newroz fire on the Erbil Citadel and the mountains of Safin, Gwezha, and Mateen was not just for the coming of spring, but to declare the truth that: "The fire lit at Ecbatana for freedom has never been extinguished."

The Barzani path was the trustee of that fire. From Sheikh Abdulselam to the immortal Barzani and President Masoud Barzani, they did not let the mist of occupation or the cold of treason extinguish that fire. Today, Erbil, with its Citadel, Minaret, and flag, has become a "New Ecbatana" where the Newroz fire shines with freedom. This is the historical turning point; where Kurds rose

from the fall of the old capital to the triumph of the new capital.

If our ancestors lost their capital at Ecbatana, their descendants built a new capital and a steel-like political entity in Erbil. This shows that: The Barzan path was not just a masked armed movement, but the way to return national dignity.

The conscious Kurdish individual today possesses their own parliament and flag, because they were raised on the principles where the immortal Barzani said: "I am a servant of my people."

1. Erbil: The New Center of the Kurdish Nation
If enemies in history took "Ecbatana" from us, today Erbil has become that center toward which Kurds from all parts of Kurdistan look with eyes of hope. Erbil today is not merely a city; it is the "Citadel of Historical Revival." It is here that the flag of the Mahabad Republic is proudly preserved, and the Median dream

breathes through its streets and alleys in the Kurdish language.

2. Kurds Shall No Longer Be Deceived

The greatest achievement of the Barzan Path was the creation of the "Conscious Kurdish Individual." Today, history has become a permanent lesson in our minds. Our enemies must know that the era of "deception and breaking" has ended; for the Kurd no longer holds only a weapon in his hand, but "Will, History, and Identity" in his mind. The arduous division established in the Treaty of Zuhab, and later fragmented into four parts by Sykes-Picot, stands powerless today against the unity of Kurdish hearts.

3. Toward the Independent State

The result of all these sacrifices is moving toward a sacred goal. Just as the Medes established the first national empire, today all signs point toward the establishment of the State of Kurdistan in the near future as the true heir to the Median state. This is not merely a dream, but a historical reality written with the blood of thousands of martyrs.

3. The Referendum: The Historic "YES" for Independence

On September 25, 2017, under the leadership of President Masoud Barzani, the Kurdish nation made its greatest historical decision. The Referendum was not merely a voting process; rather, it was:

- The Birth of a New Will: In it, over 92% of the people of Kurdistan voted "YES" for independence. This was a message that Kurds now reject the identity of occupiers.
- Proving Legitimacy: The Referendum demonstrated that the Median dream and the Barzan Path are not merely slogans, but the demand of every Kurdish individual and component to achieve an independent entity.
- The Foundation of the Future State: Despite international pressures and regional conspiracies, the Referendum became a historical and legal document that can never be erased. It will serve as the primary basis for the declaration of the State of Kurdistan in the near future.



The continuity of the Newroz fire from the Median
Empire until now



The 1991 Uprising

Part Ten: Erbil; The City of Historical Return and the Birth of the State

Our historical journey, which began in the heart of the Zagros and Ecbatana, has—after centuries of sacrifice and blood—reached a historic stage today in Erbil, the capital. All the struggles of the Barzan Path, from Sheikh Abdul Salam to Barzani and the generals of the Gulan Revolution, had one single objective: "The Awakening of the Kurdish Individual."

1. Erbil: The New Center of the Kurdish Nation

If enemies in history took "Ecbatana" from us, today Erbil has become that center toward which Kurds from all parts of Kurdistan look with hope. Erbil today is not merely a city; it is the "Citadel of Historical Revival." It is here that the flag of the Mahabad Republic is proudly

preserved, and the Median vision lives through its streets and alleys in the Kurdish language.

2. Kurds Shall No Longer Be Deceived

The greatest achievement of the Barzan Path was the creation of the "Conscious Kurdish Individual." Today, history has become a permanent lesson in our minds. Our enemies must know that the era of "deception and breaking" has ended; for the Kurd no longer holds only a weapon in hand, but also "Will, History, and Identity" in mind. The division established in the Treaty of Zuhab, and later fragmented into four parts by Sykes-Picot, stands powerless today against the unity of Kurdish hearts.

3. Toward the Independent State

The result of all these sacrifices is moving toward a noble goal. Just as the Medes established the first national empire, today all signs point toward the establishment of the State of Kurdistan in the near future as a continuation of that historical legacy. This is not merely a dream, but a reality shaped by the sacrifices of thousands.

4. The Referendum: The Historic "YES" for Independence

On September 25, 2017, under the leadership of President Masoud Barzani, the Kurdish nation made a defining historical decision. The Referendum was not merely a voting process; rather, it was:

The Birth of a New Will: Over 92% of the people of Kurdistan voted "YES" for independence. This was a message that Kurds now reject imposed identities.

Proving Legitimacy: The Referendum demonstrated that the Median vision and the Barzan Path are not merely slogans, but reflect the demand of the Kurdish people to achieve an independent entity.

The Foundation of the Future State: Despite international pressures and regional challenges, the Referendum became a historical and legal document that cannot be erased. It will serve as a foundation for the future declaration of the State of Kurdistan



The South Kurdistan Referendum in 2017

Final Message: Erbil; The Unshakable Fortress of National Will

Our history did not conclude at Ecbatana; rather, it was merely the beginning of a long journey that has culminated today in the stage of sovereignty in Erbil. The Barzani Path has proven that as long as the "Mountains" remain our fortresses and "Hope" lives within the Kurdish individual as an identity, no occupying force or regional conspiracy can dismantle this will.

In these current sensitive circumstances, where the constitutional entity of the Kurdistan Region faces diverse threats, the world must understand:

The KRG Entity is a Trust of History: This entity is the result of the sacrifices of many, from Sheikh

Abdul Salam to Barzani and the commanders of the September and Gulan Revolutions. Therefore, its protection is a shared national responsibility.

From Defeat to Statehood: If our ancestors lost their capital in Erbil, their descendants today have established a lasting "Political Decision Center." The 2017 Referendum remains a living mandate within the minds of the Kurdish people and stands as a foundation for the future.

A Message to Adversaries: The eras of "Zuhab" and "Sykes-Picot" have passed. The Kurds are no longer merely a people of the mountains, but a nation with "Institutions, a Parliament, and Statecraft Intellect."

From the "Fall of Ecbatana" to the "Triumph of Erbil," this is a long story of perseverance. Faith

in the Barzani Path as a source of unity and direction leads toward a future where the voice of the Kurdish people is heard, and the Flag of Kurdistan stands as a symbol of identity and continuity under the global sky.

Author's Note:

This study is grounded in established historical scholarship, drawing upon the works of Herodotus and Diakonoff for the ancient period, and supported by documented records, memoirs, and credible accounts of the Barzani leadership and the Kurdish national movement in the modern era. It reflects a synthesis of historical evidence and lived experience, presenting the Kurdish struggle as both

documented reality and an ongoing pursuit of recognition, dignity, and self-determination.



Erbil the Capital

Author's Information



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