

During this time within the Jaff tribe under the reign of Khosrou Kai, there was a man by the name of Khaled I Baghdadadi. He would become a great Sufi Sheikh, who would have 12,000 followers from Arabia to India, including the young Mohamed Pasha Jaff. Khaled I Baghdadadi would Journey to Delhi and become a desciple of the Sufi Sultan Abdulla, returning to Kurdistan during the reign of Mahmud Pasha Baban. He would speak many great things such as self sacrifice and that all things were brought into this world out of non existance, being revered by the people of Shahrizor and Mahmud Pasha Baban himself, who was a devout follower. Mahmud Pasha Baban would seek Khalid I-Baghdadi's advice in his relations between Persia and the Ottoman Empire, opening all letters of correspondance between him and his brothers from the Sherzade of Kermanshah and the Mamluk Vali of Baghdad in Khaled I Baghdadadi's house. A coup against Mahmud Pasha Baban was prevented from his Uncle Abdulla Pasha in cooperation with the Vali of Baghdad Suliaman through the mediation of Khalid I Baghdadadi. One of his follower would be Ottoman Sultan Abdulmecid I. Abdulmecid I would put many of Baghdadadi's principles into practice during his administration. Abdulmecid I within the Gulhanne Park beside the Topkapi Palace would proclaim the Edict of Gulhanne in 1839 C.E., giving equal rights to Christians and minorities to appease his western allies and out of respect to the Jaff Sheikh Baghdadadi. He would later build a tomb and mausoleum for Baghdadadi in Damascus, Syria upon his death.

This however would have bad effects for the region in destabilizing it. The Armenian populace, emboldened by the reforms, would rise up in full-fledged revolt as would other minorities, including segments of the Jaff tribe under Mahmud Pasha Jaff. The Russian Imperial Army stationed in the Caucasus was encouraged by this development to invade the Ottoman Caucasus to support these insurgencies. The white coats of the Russian army would come in swarms across the Caucasus border, and conquer Bayezid, Ardahan, Kars, and Erzurum against the blue coats of the Ottoman army with their German supplied weapons. This would cause anarchy throughout the region from Van to Mosul. The Ottoman army and state institutions of this region would be

left in a state of disarray, creating much friction and disorder on the borders of the Persian, Russian, and Ottoman Empires's border. His successor Sultan Abdulaziz was faced with his own insurgency. Islam in the Ottoman Empire was heavily influenced by factional sectarian Arab Sheikhs. This was a threat to his authority. The Turks also were very sectarian, and followed the Arabs who controlled Mecca more than they did him. There was a general Islam inspired anger against the Gulhane Edict reforms that Abdulaziz inherited from his predecessor Abdulmejid I. The reforms were seen as pro-western, and benefitting the Christian minorities more than the Muslims. The opposition had grown since the Gulhane Edict reforms had emancipated people from slavery as slave trade was major income among Arabs. This had turned Mecca against Abdulaziz. The Mutasharrif of Mecca, Abd al-Muttalib, would plot against him, and would join with many other angry officials within the Ottoman government of Istanbul in conspiring against Sultan Abdulaziz. He had very few friends in his empire, and this included his own people. The only people he could rely on in his own empire were the Kurds. It was concluded that a Pro-Kurdish policy should be adopted within the Ottoman Military doctrine to shore up support against the Islamist and Arab brigands of the Ottoman Empire. For in the following years, Ottoman Policy would tend to favor the Kurds.

Mahmud Pasha Jaff was born in 1845. He had been the vessel in which his father Mohamed Pasha Jaff had fulfilled his lifetime quest, which was the destruction of the Baban clan and archrival to the throne of the Jaff clan, his cousin Aziz Bey Jaff, who was an ally to the Baban. This alliance had kept his father a refugee in Persia for most of his life. Fortunately, at this time, the Ottoman Sultan Abdulaziz was slowly beginning to turn against his former guardians of the Mesopotamian Northern border, the Babans. The Babans had begun to become insubordinate to the Ottoman Sultan's mandates, aiding in Persia's conquest of Sharizor. The Babans would hand Shahrizor to the Persian General, Abbas Mirza Qajar, in his devastating war against the Ottoman Empire in 1921.¹ The Babans were crushed in 1847 by the Sultan's armies in the battle of Koya in collaboration with the Jaff.

²The Baban Emirate would collapse as a whole in 1850.³ His father along with his tribe would then come under the protection of the Mamluk or Ottoman Military Dictator from the Ottoman Russian provinces, Daoud Pasha, who was the Vali of Baghdad. He would destroy all trace of the Baban in Shahrizor, and give Mohamed Pasha Jaff

complete dominion over it.⁴ His father's army would then be proclaimed a part of the Ottoman Military by the Sultan, and they would crush all enemies who were opposed to his rule. His father would inherit a land full of many enemies. His father's cousin, Aziz Bey Jaff's reign would come to a swift end. Gulambar would be the new capitol of the Jaff tribe and Shahrizor would be their new dominion. After the Mamluk Vali of Baghdad, Daoud Pasha, dealt a crushing defeat to the Persian occupation of Abbas Mirza Qajar of Northern Mesopotamia, and put to flight the Babans in 1850, Mohamed Pasha Jaff along with the Jaff nomads were allowed to dwell in the Shahrizor unharrassed by the Ottomans or Persians in any way.⁵ A golden age began for the Jaff as they became a major power in the region. ⁶Their nomadic caravans were allowed pasture from Khanaqin and Qizil Rubat to Panjwin in the Shahrizor region of Kurdistan. In these regions, Mohammed Pasha Jaff from his position of power began to crack down on all of his enemies from the Pro Baban Jaff under Aziz Bey Jaff, who was the son of Kai Khasrow Beg Jaff to the rival tribe of the Hemevand, who were anti Ottoman. He would erect a Fortress on the banks of the Shirwan river to guard against all of these foes in 1866.⁷ The name of this fortress is now known as the Shirwana fortress. In 1868, he would be appointed by the Mamluk Vali, Daoud Pasha of Baghdad. However Daoud Pasha and Mohammed Pasha Jaffs' power would begin to weaken during the Russo Ottoman war around 1878. The Jaff's rivals, the Hamavands, would go to the Caucasus and fight for the Russians against the Ottomans. The Russians would arm them and send them back to agitate the Shahrizor and create anarchy. They, in collaboration with the Aziz Bey Jaff faction, would launch an attack against Mohamed Pasha Jaff, killing him in 1880. Mahmud Pasha Jaff had inherited from his father, a great task of ending the insurgency of the Hamavand, who as allies were wrecking havoc all along the Mosul Vilayet, which the Imperial Russian Empire had the bold intention of annexing in their expansion into the Ottoman Empire from the Caucasus during the late 1870s. The Mosul Vilayet was rich in oil.⁸ The Ottoman Empire had every intention of keeping it. They no longer even trusted their own valis with the administration of the region, switching them out over short periods of time. The province was truly ruled by the new sultan, Abdul Hamid II himself, and he wished the Jaffs to be his allies and continue the legacy

of Mohamed Pasha Jaff against the Hamavand threat. The Jaff had always hated the Hamavand, and this is why Sultan Abdul Hamid the II trusted the Jaff above all other Kurdish tribes. The equally powerful Barzinjis of Suliamania were former allies of the Babans.⁹ The Ottomans, therefore, did not trust the Barzinjis. ¹⁰The Jaff were the most promising allies for Sultan Abdul Hamid II. Sultan Abdul Hamid II looked upon his alliance with the Jaff with a grand ambition, for the Kurds proved more reliable soldiers than his own Ottoman armies, wishing to model a Kurdish force after Tsarist Russia's Cossack units, which were trusted with the core securities of the state. The force would be named after him as the Hamidiye Calvary.

The Hamavands had gone on a rampage. They would launch a campaign of mass extermination in the region to make living space for their tribes. Mosul itself, the center of the Ottoman administration for the Mosul Vilayet¹¹ and for the Chaldean Catholic church, would constantly come under attack by the Hamavand.¹² They would kill many, and cause disarray against the city. The Assyrian population would live in fear, as they did not have adequate forces to defend themselves against the Hamavand. Mahmud Pasha Jaff would come to the aid of the Assyrians defending them against the Hamavand armies. He would put up fierce resistance to the Hamavand Juggernaut from Mosul to Gulambar to avenge his father. The Hamavand would eventually flee to Qasr-Ishirin, where the Jaff would lay seige to them. The Ottoman administration and Assyrian population would award the Jaff army with 100 mares in gratitude for the defense of Sheikh Ubeydullah's and the Evangelicals' collaboration with the Jaff tribe in the aftermath of the Russo Ottoman war and coming Armenian uprising in 1880

This was coincidentally at the same time that Sheikh Ubeidullah was launching his invasion of Persia to reclaim Urmia for his new sheikhdom from the Mosul Vilayet, which was his home city. Sheikh Ubeydullah was an insurrectionist trained by the Russians along with his army in Urmia, since the Russians established a presence there during the Russo Ottoman and Persian wars of the century. Urmia had become a center of Pro Russian Armenian nationalism, which had fueled Kurdish nationalism as well. Armenian Russian generals were had led the Russian thrust into the Ottoman Empire during the Russo Ottoman war of the 1870s. They were now giving aid to Ubeydullah's forces. Mahmud Pasha Jaff thought it within in his right to proclaim his own country. He

began to collaborate with Sheikh Obeidullah. Sheikh Obeidullah had been heavily influenced by protestant missionaries from America, who encouraged him to revolt.¹⁴ The missionary Joseph Conchran of Ubeidullah's Urmia had referred Ubeydullah's insurrection to the British consulate in Tabriz of William Abbott, who kept a close eye on the situation. Great Britain's grand strategy was to annex the whole Mesopotamian region for themselves. ¹⁵Mahmud Pasha Jaff sent his most learned scholar, Keffee Effendi, to be Sheikh Obeidullah's personal scribe. He would go around all of the Kurdish lands of the Mosul Vilayet and document them to enable Sheikh Obeidullah to have knowledge of everything and everyone within his country.¹⁶ Kefee Effendi would arrive in Mosul and become much fascinated by the Yazdani schools, who worshipped fire and were the original religion of the Jaff of Shaho mountain and Javunrud in Persia. He decided to reside in Mosul. He soon came under the influence of evangelicals, and become apart of the Committee of revision for the Turkish Bible. This committee translated the bible to Turkish. It was here that Kefee Effendi began to gain knowledge of much of the known world. Kefee Effendi would come into contact with many of the different national envoys to Sultan Abdul Hamid II in Constantinople. Kefee Effendi would make a very good impression with the Jaff tribe on much of the Western world for Said Pasha Kurd of the Jaff tribe would be appointed as Ambassador to Berlin in Germany, this country would become the number one ally of the Ottoman Empire.¹⁷ ¹⁸Kefee Effendi would become close to one main missionary, who was head of the evangelical missions to Armenia, Dr. H. O Dwight. Reverend Dwight's missions would later serve as logistics and coordination centers for the great Armenia revolts during the 1890s, which would kill many Kurds.

Sheikh Ubeydullah had many Armenian Christians swell his ranks within his army. There was a great admiration from Sheikh Ubeydullah from Christians. He had developed extensive relations with the Evangelicals in the region. He would later use their missions as bases for his troops. Evangelicals like Reverend Dwight encouraged Sheikh Ubeydullah's revolt to allow for a complete overthrow of the Ottoman Empire and the restoration of Christendom to the Asia minor. Sheikh Ubeyduullah's hordes would attack from the Mosul Vilayet into Persia. They would conquer the territory of the Jaff's old foes, the Ardalan, who had driven them from Javunrud in Persia in the 18th century. He

would conquer the regions of Bohtan, Badinan, Hakkari within the Ardalan Qajar Vilayet of Kordestan, defeating the Pro-Qajar Persians. Ottoman Emperor Abdul Hamid II would not allow for the Sheikh Ubeydullah menace to his power stand, especially in the vital region of the Mosul Vilayet, which was becoming an important asset to his visions for the Ottoman Empire. He would march with an Ottoman force against his hordes and together with a Qajar counter attack, crush the revolt in one year. Sheikh Ubeydullah would surrender to the Ottomans, and be exiled to Istanbul in the same city where his subject Kefee Effendi was. They would both die in Istanbul in the same year in 1883. Though the Kurds had caused a vexation to Abdul Hamid II's reign. It did not shake his resolve to make them the main ally of his administration, the Jaff especially. He would make one Jaff his ambassador in 1883 to his most important European ally, the German Empire. His name was Said Pasha Kurd. He would later be promoted to foreign Minister of Abdulhamid II Ottoman administration.