

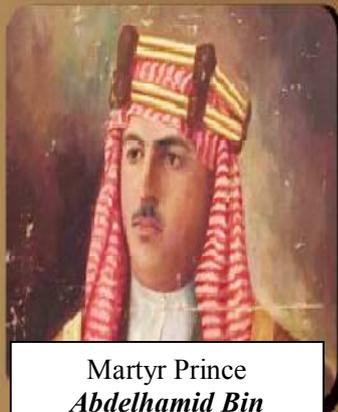
# Ahwaz Arab State

*Political Legitimacy and  
Legality*

Martyr Prince  
***Khazaal Bin Jaber Al  
Kaabi***  
Ruler of Ahwaz



Part One 2016



Martyr Prince  
***Abdelhamid Bin  
Khazaal Al Kaabi***  
Crown Prince of  
Ahwaz

Investigated & Prepared by:  
**Media Office of the Legitimacy Restoration  
Project for Ahwaz Arab State**

# **Ahwaz Arab State**

**Political Legitimacy and Legality**

**“Political Legitimacy Restoration Project of Ahwaz Arab State  
According to Legality”**

Prepared by  
**Media Committee of the Ahwaz State Project  
Brussels**

# The Map

## **Recitals**

### **About Us:**

**We are** advocates of legitimacy among Ahwaz people, who are gathered– with Allah’s assistance – in love of our homeland, the desire to restore its usurped legitimacy from Persian tyrants for more than ninety years.

**We are** advocates of legitimacy among Ahwaz people. We have politicians and law professionals, historians, scholars, scientists and elite writers who recorded the pride and dignity of Ahwaz nation.

**We are** a team of Ahwaz people, who will attend all regional and international forums holding everything related to political and legal legitimacy of Ahwaz Arab State in accordance with all facts, principles and rules of international law, its regional and international organizations.

### **Why now?**

**Now**, with Allah’s help, we declare that we took the right and the only path for liberation Ahwaz and the Ahwaz Arab State as member in all regional and international forums. This is done through proposing the institutional project to restore the usurped Ahwaz legitimacy along nine decades by the usurpers, where now all regional and international powers began to consider our cause due to considerations of Arab regional security and stability at the global context. It is time now for us to refer to Ahwaz Arab State.

## **Introduction:**

With Allah's help, we began proposing the constitutional project to restore legitimacy to Ahwaz Arab State with all measurements, principles and according to legitimate legal principles. Ahwaz Arab State is the heritage and history. It was occupied by Persians in 1925 with a treacherous and sordid conspiracy where its legitimate ruler, the martyr Khazal Bin Jaber Bin Mardwa, was arrested and he was taken to Tehran, the oppressor, until he was assassinated inside the occupation's unfair prisons in 1936. By occupying Ahwaz, the state's legitimate rule was restricted as long as occupation, with its different types, is resisted. By this historical era, Tehran violated all international laws and norms.

The Ahwaz people's revolution broke out since the occupation year and continued for decades to embody the struggle and resistance against the obnoxious Persian occupation to become the light beacon of Arabs

Despite obsolescence of Ahwaz revolution and the circumstances that accompanied it through events witnessed by the area in general through World War II and its effect, the Ahwaz people remained opponents of occupants in isolation from support from any entity, as the people's revolutions were consecutive and resulted in martyrs as sacrifice, but they did not achieve their hoped objectives for many reasons including the fact that the occupying Iranian regime practiced various types of oppression and brutality with all movements that claim their rights in independence and liberation after succeeding to a great extent to isolate the Ahwaz people from communicating with the rest of Arab people in neighbor states. However, there were attempts to discuss the issue of Ahwaz in the Arab League. This was what happened in 1964 when sheikhs and leaders, as a result of the Ahwazi public movements, submitted a message to the attended parties in the Arab League summit claiming the rights of Ahwaz people and internationalize their cause in the Arab world with Arab recognition, but they did not find a path to be put on agendas of the Arab League summit due to various circumstances surrounding the Arab world.

The internal movement was under control and sight of the occupying enemy, which made it necessary for freemen groups to outside permanency, continuing movements and struggle to have freedom of movement in the 1960s and 1970s. At the end of the 1970s, the Khomeini Revolution was about to end. It was a new regime that replaced the Shah regime. The Ahwaz people notably and significantly contributed to the downfall of Shah Mohamed Reza's regime after they controlled crucial oil and military sites all over the Ahwaz region. Prior to the Khomeini Revolution, there was a group of Ahwaz persons who met Khomeini in Iraq and

agreed with him to give Ahwaz its liberty and rights provided that the Ahwazi people overthrow the figures of Shah's regime and control military and economic sites.

They promised and fulfilled their promises. As such, the Ahwazi people moved after Khomeini's taking power in Tehran as he repudiated himself from the agreement and capsized against them. Accordingly, a revolution broke out in Al Mahmara in 1979 and an uprising all over Ahwaz region where the Ahwazi people achieved unprecedented heroism, which made Khomeini's regime to enter into a bloody confrontation with the Ahwazi people in which forces called Khomeini Guards used live gunfire and killed hundreds of Ahwazi revolutionaries and then this revolution was called (the Black Wednesday).

The Ahwazi people faced criminal Khomeini squads without support, so the Ahwazi families exited and left their homeland as a result of haphazard arrests and physical liquidations and headed to Iraq. As a result, liberal movements were established to make the Ahwazi cause enter into another direction within the stage of Iraq's direct adoption of the Ahwazi cause after rapid events, so Khomeini declared his war against the Arab people to implement his expanding ambitions through provoking a war against Iraq which lasted for eight years resulting in lessons for Persians that deteriorated their memory and their cause did not achieve a tangible progress towards Arab and international recognitions as a result of many reasons.

The Ahwazi people moved to external world countries and reached Europe and Britain to continue struggle to communicate the voice of the Ahwazi people around the world. Thus the Ahwazi liberation movements and factions were formed based on our belief in the fair cause of Ahwaz. The project of regaining legitimacy came with circumstantial requirements witnessed by the Ahwazi cause according to rapid changes and events that transformed the Middle East region, especially the Arab region after Iran surpassed all red lines, international norms and traditions to control as more Arab states as possible. Unfortunately, Iran managed to pass a great part of its plans, create groups, individuals and masse trained and strongly supported by Iran to become the spoiling hand, and even exceeded to more than that to historically control some countries.

All of this was on the account of Arab people, security and stability of the region for the Ahwazi Arab people to increase pressure, unfairness and marginalization by the occupant Iranian regime making use of the crises it provoked to completely end the Ahwazi people and their Arabic identity.

Therefore, the project of regaining legitimacy to Ahwaz, with its legitimate, legal and institutional parts, to make the Ahwazi political decision and rule effective as a beginning to officially activate legal and legitimate steps. We will shed light on events of political history, events, factors and everything related to Ahwaz in general and purposive manner to make the project of restoring Ahwaz legitimacy and recognizing it as Arab country on Arabic and international levels to as the happy ending to this brief issue.

### **Chapter One: Natural Aspect of Arabic Identity of Ahwaz State:**

- Geographic Facts.
- Historical Facts.
- Economic Facts.
- Political Facts.
- Civilization Facts.

### **Chapter Two: Legal Aspect of Arabic Identity of Ahwaz State:**

- Pillars of the state.
- Consequences of occupation.
- Vision of the international law.
- Legal responsibility.

### **Chapter Three: Political Aspect of Arabic Identity of Ahwaz State:**

- Political regime before 1925 crime.
- Political regime after 1925 occupation.

### **Chapter Four: Crimes of Iranian Occupation Following 1915:**

- Crimes of Iranian occupation:
  - Humanitarian crimes and crimes of rights.
  - Intellectual and cultural crimes.
  - Demographic and environmental crimes.

### **Chapter Five:**

(3-1) Project of Restoring Legitimacy of Ahwaz Arab State.

(3-2) Path of the Cause.

(3-3) Pressure Axes.

## **Chapter One:**

### **(Natural Aspect of Arabic Identity of Ahwaz State)**

- Geographic Facts.
- Historical Facts.
- Economic Facts.
- Political Facts.
- Civilization Facts.

### **Geographic Facts:**

According to geological drawings and documented research about geographic nature of Arab Ahwaz region, they refer to the extension of Ahwaz relief with Iraq and Arab Peninsula. The civilian ruler of Baghdad, Mr. Arnold, stated these facts in his diaries (between 1918 and 1940), refuted the theory of Ahwaz dependency to Persian Iran and described their difference as similar to difference between Germany and Spain. In addition, Iran is a plateau surrounded by a series of huge mountain ranges that represent natural separator between its inhabitants “the Persians” with people of all areas occupied by Iran, which, in turn, had a direct and clear influence on difference of their neighboring ethnics and their inherited social culture that differs from Persians.

Natural communication of Ahwaz with Iraq is clear from the sedimentary plain between both states, which is formed due to the silt and sedimentations of Tigris and Euphrates with Caron River located in Ahwazi lands. Moreover, climatic characteristics of Ahwaz are similar to north Iraq with Arab peninsula along its western borders to its south.

Therefore, geographic documents themselves show the facts of Ahwaz’s independence along history and prior to the establishment of international order in terms of ethnicity, language and social formations affected by land nature and geography. Despite the attempts by the Iranian occupation and its Persian approach, which did not stop to obliterate the Arab identity, geography and land nature refused to remove this Arab identity on banks of the Arab Gulf.

### **Historical Facts:**

This type of facts always emerges from population’s consistency with geographic nature. Historians, orientalist and contemporary researchers in history and archaeology believe that Ahwaz is the natural extension of Mesopotamia as historical unity among Arab nations who reside in the aforementioned lands and they migrated from Arab Peninsula to Ahwaz.

After his visit to the Arab region in 1604, the Portuguese researcher, Mr. Pedro Tascira, said that lands that lie to the east of Shatt El Arab “Ahwaz” were under control of an Arab emirate led by sheikh “Mubarak Bin Abdelmoteleb”. He proved in his documents the independency of Ahwaz from Persian region and the Turkish state at that time. The witness on this independence was the political alliances between the Portuguese state and Ahwaz state without mediation by the Persians or the Turks. In addition, documents of the traveler, Pietro della Valle, after his trip to

Caron River and Shatt El Arab, proved the size of Arab resistance led by sheikh Mansour Bin Abdelmoteleb against the Persian Shah Abbas I, which he described as fierce and strong to prevent Persian interventions in the affairs of Ahwaz emirate.

Although Arab history that documents the Arab identity of Arab Gulf banks, the visit by traveler, Nibiru, to the region in 1772 as it supported the Arab documentation. He said that Arabs own all seacoasts on the eastern bank of Arab Gulf and there was no presence or role played by Persians in the Arab Gulf since the establishment of the first Persian kingdom. Perhaps the best witness on Ahwaz's Arab identity, which is Arab in its all contents, despite all attempts of imposing Persian identity, is the failure and inability of Persians to impose their full identity on the name of Ahwaz, so it was called "Arabstan", where the Persian dictionary failed to describe Ahwaz without its Arab population's identity.

### **Economic Facts:**

Geographic nature and climatic factors played a natural role in drawing the economic map in terms of nature of plants, agricultural variation and their effect on methods of work, types of trade and the role not related to humans because of nature of dominant weather in the area. The climatic difference between Ahwaz and Iran was clear and contracting as the climatic nature in Ahwaz is different from Iran as the difference in vegetation in both regions was clear in the difference of agricultural production, irrigation and fishing methods. Iran is a mountainous plateau that carried works of trade, fishing, farming and pastoral activities that were only available in Ahwaz, or it can be said that Ahwaz related in all of the above to Iraq and Arab Peninsula where natural consistency and climate were the reason for economic connection among Arabs in both regions.

Ahwaz achieved a strong and comprehensive economic unity with Iraq based on agricultural and animal wealth. Among related manifestations on this unity is the spread of palm tree forests along banks of Shatt El Arab and shared transportation roads to facilitate trade movement for the purpose of exporting agricultural and animal products through Al Basra port in Iraq and Al Mahmara port in Ahwaz.

In addition, Ahwaz people contributed to development of river and sea navigation and its effect on feeding Arab economy and trade through beaches of Ahwaz with Iraq and Arab Gulf. The job of diving in search for pearls was one of the common manifestations in Ahwaz as well as in Arab Peninsula. Mr. Percy Sikes also said that "Persians lack experience in working on sea due to their indifference, as they

live in mountains, and he spoke about their inability to run the affairs of marine fleets.

### **Political Facts**

It is not far from terminology of politics as political fact is always resulting from natural components of land. Geography, history and their economic system constitute the political fact emerging from intellectual and social heritage of the region's population. The role of international community is just to document the principles that regulate the state's policy.

What contradicts with all political facts in the contemporary international community is restricting political fact of Ahwaz State and imposing Iranian Order with Persian character on its population. What was recognized by Iranian people was variability between the imperial and the Shah regimes, whereas the Ahwazi people declared tribal system a political fact that is an integral to their population and cultural composition along past ages and as known in Iraq and Arab Peninsula.

Although the lies propagated by Persian occupation authorities to obliterate the political fact on which the Arab ruling regime in Ahwaz depends, were not accepted at general level as they were completely invalid, such as the claim of Arab loyalty to Persia after the Ottomans deserted the region and other lies not related to Ahwazi political regime such as the Arab Ahwaz sheikhs' payment of taxes to Persian occupation authorities.

The tangible reality is that the Persians did not impose their authority on Ahwaz only after the complete military occupation with its crime in 1925 and considering Ahwaz as the tenth Iranian state illegally from all aspects.

### **Civilization Facts:**

These are the social system and everything related to social customs and traditions inherited among Arab Ahwazi people and influenced by religion, language and influencing science, art and literature in Ahwaz.

Language is considered one of the most important measurements to determine the identity of any people as it is a part of mental understanding, a tool of expressing ideas and feeling and a means to show the culture and civilization that distinguish it from other people. Ahwaz population speaks Arabic language that links them with Arab heritage and common destiny with all Arabs in the Arab region, whereas Iranian population speaks Persian language which had a direct effect on Iranian

people in terms of its special culture which is not related to Arab culture directly or indirectly.

The Danish traveler, Mr. Karstin Nibur, described his observations in this side and linked people of Ahwaz to Arab speaking people. He said that they extremely love freedom and showed some differences between Ahwaz and Iran on linguistic and civilization sides stressing that Ahwaz is independent from Persia.

## **Chapter Two:**

## **(Legal Aspect of Arabic Identity of Ahwaz State)**

- Pillars of the state.
- Consequences of occupation.
- Vision of the international law.
- Legal responsibility.

### **(4-1) The Region**

According to the international law's description of the region, it is the main pillar for the state's establishment. It may be in-kind such as a plot of land, fixed or stable as settlement for one people who lived in this land and it included political and legal systems.

Along history, its Arabic documents and others, we can refer that the Ahwazi land was a region according to all of the current legal texts and the Arabs were the first people who practiced their political and legal sovereignty on this land since ancient ages in the Elam pre-Iranian age in 4000 BC where the Elam and Sam people were the first to settle in Ahwaz, followed by the Babylonians, the Chaldeans and the Medes.

The Arab region also suffered from fierce attacks by the Achaemenides led by Cyrus in 935 BC in his expedition to terminate the Arabs in Ahwaz, Arab Peninsula reaching Yemen and then failed, where Yemen people and the Gulf remained Arabs. Despite the Persian occupation of Ahwaz, its attempts to impose Persian identity on Ahwaz and practice the same terrible acts practiced by the Achaemenides, it is still preserving its Arab identity.

The area of Ahwaz state is 324.000 km in the eastern side of Iraq. Its western extension overlooks all coasts of the Arab Gulf and it is separated from Iran from the east and north by Al Bakhtaria Mountains, which are part of Zagros Mountains which represent the natural barrier that separates Ahwaz from Iran. The origin of naming the Arab area goes back to the Arab word "Hoz" which is the infinitive form of the verb "possess". This term was given by Arabs as indication to their exclusive ownership of Ahwaz lands and all of their residents are Arabs.

After the fall of Ahwaz by the Iranian occupation in 1925 in the reign of Shah Reza Shah Pahlavi, he changed the name of Ahwaz into Arabstan and the word means "Arab land" in Persian language and soon the Persians realized that the new name did not remove the Arab identity, but it worked on fixing it that Ahwaz lands is a part of the Arab extension, so the Iranian occupation authorities named the region "Khozestan". The region includes a set of cities that played an effective role throughout history in keeping the political and economic entity of Ahwaz under the rule of Arabs including:

**First: Ahwaz City (Al Mahmara):** It is the political center of rule and capital of Ahwaz Arab State as it locates at the downstream of Caron River. It was built by Sheikh Youssef Bin Mardaw Al Kaabi in 1812.

**Second: Abadan City:** It is located at Shatt El Arab and considered the economic capital of Ahwaz state. It is currently the main source of income for the Iranian occupation where there is the main port of exporting the stolen oil of Ahwaz.

**Third: Al Hawiza City:** It is located at Al Karkha River at the north west of Al Mahmara. It was the capital of The Musha‘sha’iyyah Arab State and a station to prevent the attacks of Mongol invasion.

**Fourth: Tester City:** It is known as *Ghotat Al Ahwaz* where it contains potable water and it is famous for farming.

Fifth: Abu Shahar Port.

Sixth: Abbas Port.

Seventh: Ramz City.

Eighth: Langa City.

In addition to some important cities such as “Kantarat Al Qalaa” and “Al Fallahia” which is the center of Ahwaz princes and it is located at Al Jarahi River. There is also Masjed Soliman City, which is located at the extreme eastern Ahwaz. It is the origin of many oil wells as well as Al Khafajia and Al Khazaalia cities.

In Ahwaz, there is a set of rivers. Caron River is one of the biggest and most important rivers in Ahwaz in the field of river navigation as it originates from Al Bakhtaria Mountains and its downstream in Shatt Al Mahmara (length: 1300 km). There is also Al Jarahi River and its downstream is at Hawr Al Fallahia. It is 38 km away from the Ahwaz capital, Al Karkha river, which originates from Bashtakowah Mountains and ends at Hawr Al Huwaizah and there are many other rivers with their branches in Ahwaz such as “Debis” and “the Port”.

#### **(4-2) The People:**

It is the second pillar for establishing the state. People are a group of residents who permanently reside on land “the region” with shared desire of common living within moral bonds represented in the feeling of single belonging under a set of common goals, which are embodied in a set of national bonds. At Ahwaz level, this set emerged as a national bond on Ahwaz lands and a part of western extension as follows:

**First: Unity of Ethnicity and Gender:** This unity dominated the majority of Ahwaz people, where they were the settling majority along decades as they represent Arab tribes that come from Arab Peninsula and Yemen.

**Second: Arabic Language:** It is the official language and the most widespread. In turn, it formed the nationalistic Arab bond among all Ahwaz citizens and it even played a role in partnership with the rest of Arab countries in the Arab national security.

**Third: Religion:** Islam is considered the official religion of Ahwaz people, where the majority is Muslims except for a few Arabs who are Mandaeans

Along none decades of Iranian occupation, there were a lot of attempts to obliterate Arab identity in Ahwaz region to eliminate all social bonds among its residents, which is to impose Persian identity, but all attempts failed due to the geographic nature that prevented the Arab desert culture and inability of its population to have Persian culture and beliefs that are rejected by Arabs by nature and instinct.

However, historical bonds that connected Arabs based on unity of customs, traditions and religion, the Arabic language may be the main factor behind failure of all Iranian policies of imposing Persian identity on Ahwaz. The Arab people in Ahwaz belong to a group of Arab tribes that settled in Ahwaz through a set of consecutive migration waves coming from Arab Peninsula and Yemen since 3000 BC. Among these tribes, there was Ka'ab, Bani Tai', Al Kawasim, Bani Tamim, Khasraj, Al Bawia, Bani Lam, Azraqan and there were some clans that originate from Arab Peninsula.

### **(4-3) Sovereignty:**

It is the third pillar of emergence of national state, which establishes political and legal authorities that regulate the region as the main source that expresses the Ahwaz people in front of international community. It also supervises all affairs of Ahwaz people to preserve its social entity and rights of individuals. This applies on all regimes, whether democratic, tribal or royal, where there was the Arab sovereignty on Ahwaz region along documented history. In addition, the Arabs practiced their dominance over the eastern coast at the second bank of Arab Gulf until 1925, as it was not subject to dependency or rule other than Arabs under Iranian occupation.

### **(3-1) Consequences of Occupation:**

Long ago, Persians made a lot of desperate attempts to defeat the Arab region through a lot of means because of their deep hatred to the Arabs, Arab culture and many cultures surrounding Persia. It insulted the Arab descents and used the most

terrible terms and charges against Arabs, their values, ethics, culture, Arabic language as well as some Islamic beliefs.

Ahwaz was the main station to implement Iranian agendas against the Arab region through their Persian occupation and they made it as an area of struggle among Arabs and non-Arabs at all political, cultural and social levels. Reza Shah drew a plan to impose coercive transportation of Arabs to Caspium coasts and their replacement by Persians as first step towards imposing Persian identity on the Arab region and then reaching Arab Peninsula.

There are some reasons such as consequences of Ahwaz occupation and achieved many gains to the Iranian state politically and economically including:

**First:** Iranian dependence on Ahwaz oil (80%) and potable water (50%).

**Second:** Reaching Arab Gulf waters to build marine ports that connect them to the outer world.

**Third:** Approaching Arab Peninsula and practicing its propaganda in threatening regional security to achieve its goals and agenda on the account of Arab national security, where its presence on Ahwaz is the motivation that gave Iran its regional position.

### **(3-2) Occupation and Legal Perspective:**

Pursuant to all provisions of international law that stipulated that factors and pillars of emergence of the state (the land, the people and sovereignty) are available at the Arab Ahwaz area and political sovereignty over this area was present before establishment of international laws during the League of Nation and the United Nations.

The Arab Ahwaz is an independent entity which has the right to practice its sovereignty on the Ahwazi region, managing its external affairs and running its external relations according to policies determined by the Ahwazi people according to world order.

Occupation began in 1925 since the Iranian troops invaded Ahwazi cities, arrested their prince, “Sheikh Khazaal Al Kaabi” and assassinated him in Tehran in 1936. They also assassinated Sheikh Abdelhamid, the Crown Prince in Tehran prisons after putting poison in his food. In addition, Tehran declared martial laws in Ahwaz region and established military trials for revolutionaries and resistance in the Ahwaz army forces against illegitimate occupation as armed conflict occurred since occupation began.

According to League of Nations' provisions, armed conflict between two independent entities is considered war and is included within the jurisdiction of international authorities under control of League of Nations' system according to the following facts in the international League of Nations' era:

**First:** It is allowed to resort to war as a means to acquire sovereignty over regions. This aggressive war is considered banned according to Article 10 of the League's Covenant, which asserted commitment of all members of the League on respecting and ensuring regional and political safety of member states against any external aggression.

**Second:** War is not considered an event that is related to the state to fight alone. It even became from the matters within League of Nations' jurisdiction pursuant to paragraph (1) of its Article 11 through the following stipulation: "any war or threat is special for the entire League". Accordingly, the League may interfere in any international dispute and take appropriate actions to preserve international safety and security.

**Third:** Resorting to war in the Covenant of League of Nations as a final means to resolve the dispute among states and this availability is restricted by two conditions:

- The war should ensure legal justice and right included in paragraph (7) of Article (15).
- The need for completing all means related to peaceful settlement included in Articles 12, 13 and 15 of the League's Covenant, which refer to arbitration, judicial settlement or submitting a complaint to the League's council and the imperative of spending three months on issuing the arbitration decision, court judgment or report of Article 16.

Concerning the international perspective based on League of Nations' texts for the war of 1925 which ended by the Iranian occupation of the Arab Ahwaz region which may be perceived according to the following:

**Formal Perspective:** Iran is a member and an entity in the Covenant of League of Nations since the date of its joining in 1920, so it is committed to international law included in its covenant. In addition, Iran did not take international steps to settle and resolve the dispute such as using all peaceful means, resorting to international arbitration and judiciary in League of Nations' council.

**Objective Perspective:** Pursuant to Article 10 in prohibiting all aggressive wars based on ownership of rights of others in another region, Iran did not have a single proof on its entitlement to join Ahwaz state, all proofs were in favor of Ahwaz as they prove random harassments by Iran and its desire in imposing its sovereignty

on the state by law without resorting to international law. Some proofs that confirm illegitimacy of Iranian presence in the Arab Ahwaz region and what happened was a continuous occupation without a legitimacy before international laws and norms:

**First: War of 1925 did not End:** It was a war waged by Iran in its Persian invasion to Arab Ahwaz area in 1925 pursuant to provisions of international law and jurisprudence and based on the following legal documents:

- The state is the legal person emerging from the will of individuals (citizens) and ending legal presence of persons shall not have a realistic effect and the people's struggle and resistance against occupation is a material proof that war is still ongoing.
- International past facts in World Wars I and II stressed the international community's adherence of the principle of not accepting expiry of legal personality of some countries because of the defeat in war. This speech is agreed on in contemporary laws adopted by international community. The people's sovereignty on its region and right in self-determination is the decisive decision in front of the international community on the basis that sovereignty is ownership of people.

**Second: Individual Annexation without Declared Intention:**

This was agreed on by international law scholars with the need that the state should expressly disclose and declare its intention to join a certain region after victory in war through an official statement.

Concerning the Iranian occupation of the state of Ahwaz which was not followed by any official statement with the intention of Iran of joining Ahwaz and subjecting it to authorities in Tehran as Iran realizes that legal objective of declaration of intention is international legal liability for the grounds and consequences.

**(3-3) Legal Liability:**

The international law compels the assaulting state with repairing the damage against the oppressed state as a punishment for its violation of international laws and in compliance to international conventions and norms.

Due to Iran's joining the League of Nations in 1920, it bears complete responsibility before the international community with each loss against the Arab Ahwaz region after occupying its lands. It is also compelled to repair all damages resulting from this war with payment of appropriate compensations after full

withdrawal from Ahwazi lands and giving the self-determination right to Ahwaz people as appropriate.

In addition, Persian authorities took many arbitrary and racial actions directly after occupation and some of them can be stated as follows:

- Cancelling all political, administrative and judicial institutions of the state.
- Declaring military rule in Iran and martial laws in Ahwaz.
- Denial of self-determination right for Ahwaz people.
- Depriving Ahwaz people from all political rights and freedoms.
- Establishing military barracks and involving military garrisons and heavy armament to oppress Ahwazi people.
- Deducting a part of Ahwaz region and joining it to Persian governorates, changing names of Ahwaz cities from Arabic to Persian with changing their Arab features.
- Encouraging Persian migration to Ahwaz with displacement of Arabs from it as a demographic change as Arabs from 99% of Ahwaz population.
- Preventing the right of litigation before Persian courts, preventing speaking Arabic language there and imposing expensive costs to file lawsuits.
- Depriving Arab students from the right of education in all its stages through closure of Arabic language schools and prohibiting education in Arabic language with confiscation of all Arab books.
- Depriving Ahwaz people from working in the operating institutions unless in some special cases, which are very few.
- Removing agricultural property from their Arab owners which they inherited throughout history as Persian authorities issued a law stating that removal of hands of Arab tribes from agricultural lands with confiscation without any compensation and distribution on Persian farmers.
- Restricting the approval of ownership for Arab citizens with a special decision from Iranian government and Council of Ministers' approval.
- Absence of healthcare in most Arab areas, where there are no hospitals or medical ambulance center.

## **Chapter Three:**

### **(Political Aspect of Arabic Identity of Ahwaz State)**

- Political regime before 1925 crime.
- Political regime after 1925 occupation.

### **(3-1) Sheikh Khazaal Al Kaabi ... the State and External Relations:**

Sheikh Khazaal Al Kaabi is considered one of the prominent Arab figures in modern Arab history, as he played a main role in creating the Arab Gulf region in the first quarter of the 20<sup>th</sup> century, occupied pride of place among emirs of Arab Peninsula and his power extended to Al Bakhtaria tribes.

This was explained by Al Raihani in his book “Arab Kings” as Sheikh Khazaal Al Kaabi was the oldest Arab prince and was distinguished by his generosity and prominence. It is remembered that Reza Shah said that he was an independent prince within his borders without any authority by Tehran government over him.

Sheikh Khazaal Bin Jaber Bin Mardaw Al Kaabi Al Ameri was born in 1862 in Al Mahmara city, received education by some Arab sheikhs and he played a role in supporting literary and scientific movement. He was also a poet who composed poems and rhymes of Arab poetry and trained on Arab equestrian. Abdelmaseh Antaki said that “he had a smiley face, eloquent tongue, welcomes his guests praying the five prayers and a courageous hero at battles”. He was also described by another scholar as “the biggest supporter of scholars and poets”. Sheikh Khazaal Al Kaabi was the head of Ahwazi emirate was concurrent with the hard events witnessed by the region and the world at that time, when here were world wars and crystallizing foreign interests in the Arab region with discovery of oil in the region as well as the strategic site of Arab Ahwaz.

Moreover, relations between Britain and Arab Ahwaz was tense in the reign of previous rule of Sheikh Khazaal Al Kaabi as he was cautious from British movements in the western region and Arab Gulf, especially navigation on Caron River. After receiving reins of government, Sheikh Khazaal Al Kaabi realized the importance of creating political bridges with UK through holding a set of agreements due to the increase in the Iranian danger on the Arab region and it may be the end of the Persian Qajar dynasty’s empire. Despite his relations with UK, Sheikh Khazaal Al Kaabi was keen on close relations with Arab sheikhs and neighboring leaders to Ahwaz. Concerning his relations with the Turks, they were strong with strong decisions according to various Turkish rulers over Iraq.

### **Internal Policy and Nature of Rule**

The regime in Arab Ahwaz is based on heritage. Its principles are norms and traditions adopted in Ahwaz along its Arab history. Sheikh of Al Mahmara is considered the prince, which is the supreme authority in the state and his decisions are applicable after tribal agreement..

The idea of Ahwazai emirate progressed in the age of Sheikh Khazaal Al Kaabi after he received reins of government in 1897 when the Ahwazi people felt a kind of independence and stability, joining internal security and good management of the emirate's internal affairs led by Sheikh Khazaal Al Kaabi in addition to emergence of judicial system and specialized ministries.

### **Relations with Kingdom of Saudi Arabia, Kuwait and Iraq:**

The relation between Arab Ahwaz emirate with Arab Gulf countries and Iraq was strong due to close familial and tribal bonds that joined Sheikh Khazaal Al Kaabi with Al Sabah dynasty in Kuwait, Al Saud in KSA and all princes of Arab Gulf with deep roots throughout Arab tribal history. In addition, these relations based on understanding had many positive aspects at political and economic levels and stability of the region on both sides of Arab Gulf. This was evident in the exchanges between Ahwaz ruler "Sheikh Jaber Al Mardow" and Sheikh Abdullah II Al Subah.

Understanding between Ahwaz, Kuwait and KSA is due to many common reasons including:

- 1) National, Arab and Islamic bonds and their tribal extension.
- 2) Similar destiny among the said countries in limiting Ottoman transgressions and unaccepted policies in the Arab region.
- 3) Common economic relations, effects of world order, especially during World War I & II.

### **(3-2) Revolutions & Uprisings in Ahwaz:**

- **Revolution of April 1925:** It was the first revolt that carried the slogan of Ahwazi resistance against Persian occupation after only three months of occupation led by the private security forces related to the Ahwazi prince, Sheikh Khazaal Al Kaabi.
- **Revolution of July 1925:** In continuation of 20 April revolution, led by martyrs (Shalash and Sultan) against Iranian occupation forces, which aimed to liberate the royal dynasty from Iranian captivity. The revolution achieved some victories that led to the escape of some members in the Iranian army to neighbor countries after the Ahwazi revolutionaries controlled the capital, Al Mahmara, for some days. With continuous, vicious and unprecedented Iranian bombing on civilians and homes, the Ahwazi forces retreated and could not continue facing this inhumane Iranian shelling of homes and civilians. After the revolution failed, the Iranian occupation forces executed tens of Ahwazi civilians and military persons without fair trials before law.

Some of the Ahwazi people attempted to regroup and continue this revolt through gathering in “Shalha” island in Shatt El Arab to attack the occupation forces, but the UK artillery attacked the island and killed the revolutionaries.

- **Al Hawiza Revolt (1928):** It was led by martyr “Mohyeldin El Zebaq” Head of Al Sharfa clans. Among its significant results is to form an Ahwazi government that has its statute with an Ahwazi agreement. Despite this Ahwazi government lasted for 6 months, the Iranian army illegally and unjustly besieged the city of Al Hawiza, prevented food and medicine from reaching it and then bombed it viciously on civilians until the government fall.
- **First Bani Taraf Uprising (1936):** It broke out after a declaration by Banu Taraf tribes (Tai Tribes) of their absolute refusal of Iranian occupation with Persian identity. This uprising followed peaceful means to refuse this occupation, but the Iranian reaction was random bombing on all inhabitants of the tribe and some documents described the situation that the Iranian forces committed collective genocides for some national Ahwazi figures as 16 national figures and Sheikhs of tribes were executed and buried alive to spread fear and panic among the Ahwazi resistance members.
- **The great People’s Uprising (1940):** This uprising was led by “Kaab” clan as it called for an armed and wide public uprising under its leader “Sheikh Haidar Al Kaabi” from “Al Minaw” area on Debis River. After the uprising on ground succeeded in removing the Persian garrisons and controlling its barracks, the Persian authorities did not manage to oppress it unless after the terrible and brutal military attack, arrested Sheikh Haidar Al Kaabi and his partners and executed them.
- **The Gypsies Uprising (1943):** It was led by Sheikh “Jaseb Al Kaabi”, one of Sheikh Khazaal Al Kaabi’s sons, who declared the uprising against the occupying Persians in agreement with some heads of Ahwazi clans, where they managed to kill many Persian officers and soldiers and managed to shoot down a Persian aircraft which bombed and destroyed tens of houses.
- **Sheikh Abdullah Al Kaabi’s Uprising (1944):** he is one of Sheikh Khazaal Al Kaabi’s sons, who declared an armed uprising with Arab clans, but it failed for many reasons.
- **Al Nasar Clan’s Uprising (1946):** It faced the dark and desperate reality to get rid of Iranian occupation, but the Iranian forces – in cooperation with UK forces – managed to oppress this uprising and implemented quick field executions.

- **Sheikh Youmis Al Asi's Uprising (1949):** It was made by great numbers of Ahwazi people in two areas: "Al Basitin and Al Khafajia". It achieved independence from Persian control and the Sheick attempted to fond "Arab East Kingdom", but it was oppressed because of brutal expedition with field executions.
- **The Armed Revolt of 1956:** It was called for by "the Higher National Committee for Ahwaz Liberation" organization led by Mohieldin Al Nasser, Eissa Al Mazkhor and Dahrab Al Naseri, where the organization emerged from the national unitary thought between Egypt and Syria.
- **The uprising of 1979:** In this uprising, the Ahwazi people revolted against Iranian occupation authorities and had a great impact on weakening the Iranian economy through the control over oil origins in Ahwaz. This uprising resulted in more than 500 martyrs killed under Khomeini's rule immediately after taking power.
- **April 2005 Revolution:** It was made by the Ahwazi people after issuing a document from office of Iranian occupation president, Mohamed Khatami, stating that two thirds of Ahwaz population must be displaced, distributed on various Iranian area, imposing the Persian identity on them and replacing them with similar numbers or more to impose this identity on the remaining areas of Ahwaz.

## **Chapter Four:**

### **(Crimes of Iranian Occupation Following 1915)**

- Crimes of Iranian occupation:
  - Humanitarian crimes and crimes of rights.
  - Intellectual and cultural crimes.
  - Demographic and environmental crimes.

## **Humanitarian Crimes and Crimes of Rights:**

Humanitarian crimes committed by the Iranian regime against Arab Ahwaz people are part of the crimes committed by the Achaemenides led by Cyrus in 935 BC, as Persians are still proud of his annihilation to the Arabs in Ahwaz and Yemen. He was removing the shoulders of Arabs until he was called “Father of Shoulders” and the same was made by the Persian “Azad Fyroz” who was cutting the hands and legs of Arabs the same as Cyrus.

Statistics collected and investigated by international human rights organizations recorded violations in great numbers by the Iranian regime along the past seven decades. These historical facts assert Persian crimes against humanity and rights of Ahwazi people since year of occupation in 1925, declaring emergency state, applying martial law and resulting random arrest and intimidation. Freedom of expression was oppressed and resulted in arrests of thousands of young people and their wives in prisons unjustly with false charges such as: opposing Allah and his Prophet, espionage for foreign authorities and incitement for secession. The charges were also directed towards many activists, scholars, sheikhs, artists, poets and intellectuals. The Iranian courts issued judgments of execution and imprisonment for many of them without taking correct applicable legal procedures in trial principles.

## **Intellectual and Cultural Crimes:**

Intellectual and cultural crimes are amongst the greatest crimes by the Iranian regime practiced since occupation decades as it depended on everything related to Arab thought and its factors through spreading the culture of Arab thought's violence. It began its crimes by closing all Arab schools at all levels, especially Arab schools for children. It also seized all education institutions directly, appointed unqualified Persian employees who hold the culture of facing Arab thought with Persian thought at all directions and prevented teaching Arab courses and replaced them with Persian courses with national Persian tendency and extremist thought. It also closed all Arab institutions, libraries and centers that talk about history of the Arabs and Arab culture as well as confiscating all history, literature, poetry and Arabic art books. Among the most significant Persian crimes in this context, there are:

- Issuing “Khozestan” journal in Persian language and binding Ahwaz persons to buy and read it.
- Preventing circulation of Arab publications and subjecting their users to trials as considered among prohibited documents by law.

- Seizing all private libraries, transporting their contents to inside Iran and destroying great amounts of them and were thrown in Caron River.
- Closing Al Mahmara city's printer lest for printing Arab books or journals opposing the occupation.
- Disruption of Arabic and jurisprudence lesson sessions, restrictions on scholars to force them to leave Ahwaz areas and banning literary and poetic debates.
- Closing religious schools that used Arabic language.
- Preventing Ahwazi people from travelling to Arab places such as Iraq, Kuwait and the rest of Arab Gulf countries or to perform pilgrimage in sacred places and finally dismissing them from Iraq.
- Preventing them from financial gain that enables them to create resistance or political organizations opposing the Iranian regime.
- Preventing the industry of woolen capes (Al Bashut) which is reputable in Al Fallahia city as they were exported to Arab Gulf areas, especially Kuwait.
- Banning listening to Arab radios.
- Forcing Arabs under threat and oppression to leave their housings and areas to areas north of Iran and replacing them with great numbers of Persians.
- Cutting-off water from farms of Arabs and learning Persian language is the condition to return their farms and orchards.
- Refusing all transactions with non-Persian languages and banning revision of circuits if not mastering Persian language.
- Not accepting testimonies of any Arabs in courts unless they do not speak Persian with the pretext that judges do not know Arabic language and it is not allowed to accept any Arab translators before courts.

### **Demographic and Environmental Crimes:**

A governmental document was leaked in 2007 calling for practicing racialism against Ahwazi people, issued from Iranian Vice President Perwez Dawoodi (in Nejad's government) giving the right of arresting the suspected persons of Ahwaz Arabs without the need for a permission from judicial authorities. The document also recommends Ministry of Interior not to give Arab officers security positions in the region. He also claimed from Ministries of housing, agriculture and natural resources not to grant ownership of new lands or housings to Ahwazi Arabs.

Before this document, in 2005, there was a document named "Abtahi" issued by former Iranian president's (Mohamed Khatami) office manager calling for displacing the Ahwazi people from their villages and farms and giving them to

Persians in addition to recommend them to take further racial actions against Ahwazi people.

The latest leaked document is the “Comprehensive Security Plan for Khozestan” which forms a comprehensive strategy to control Ahwaz completely in culture, economy, security, politically and socially and promoting Persian authoritative presence there based on recommendations of the Iranian Supreme Guide in 1393, which is the year called year of economy and culture in Iran.

## **Chapter Six:**

(3-4) Project of Restoring Legitimacy of Ahwaz Arab State.

(3-5) Path of the Cause.

(3-6) Pressure Axes.

Annex: Media Project

## **Project of Restoring Legitimacy of Ahwaz Arab State:**

Our vision to restore legitimacy to Ahwaz Arab State is derived according to legal and legitimate frameworks through examining all stages and situations witnessed by the Ahwazi cause as well as the turns witnessed by some Arab countries that increased the Ahwazi insistence on searching for legitimacy and discussion at Arab and international levels.

Despite the struggle of Ahwazi people along the past seven decades in order to preserve survival of this people with its Arabic identity which the Iranian occupant attempted for so long to obliterate by various means and ways, this people greatly resisted and paid the price of martyrs and thousands of prisoners to keep its cause alive within Ahwaz region with the exit of many activists abroad and formed Ahwaz political streams and organizations that called for Ahwaz' rights, communicating their voice worldwide and more introduction of the cause of this people with long history.

The Ahwazi movement did not result in proposing an integrative project establishing to adopt the Ahwaz cause legally and legitimately according to dimensions of the crucial and sensitive stage witnessed by our Arab area and Region. We also certify that the Iranian regime exerted efforts to oppress struggle actions within two aspects. First: public movements within Ahwaz region, which is always oppressed at the level of uprising by excessive use of power by security and intelligence bodies and the Revolutionary Guard or the civilian activity which aims to raise awareness and facing Persian projects that aim to a complete demographic change in Arab Ahwaz. Second: external movements at the level of liberal organizations by Ahwazi people in the Diaspora countries including conferences, seminars, demonstrations and protests in front of international centers and institutions and submitting files to human rights organizations concerning the violations of the occupant Iranian regime to human rights in Ahwaz.

Based on the above, the general line of our case path is clear according to the Iranian regime's view. Therefore, aspects of our cause remained limited after absence of support in previous periods. Now, after discovering the expanding intentions of the Iranian regime towards the Arab region, direct interference in the affairs of Arab countries, causing sectarian policies, creating chaos and conflicts, it should be considered how to deal with them.

## **Path of our Cause:**

The project of restoring legitimacy to Arab Ahwaz and recognizing Ahwaz Arab State at Arab and then international levels came corresponding with requirements of the stag. After a study lasted for years, we proposed in it paragraphs of the file entitled: “Ahwaz: Present Legitimacy” according to legal paragraphs that further tackle the occupation of Iran to Ahwaz which was a state by all international measurements and international laws of League of Nations at that time.

Main pillars on which the project’s file depends are legal and legitimate frameworks. Legal framework comes from the main pillars on which the state is established: the region, the people and sovereignty which is approved in international law. In addition, Ahwaz cause is proved from documents, evidences, conventions and agreements which assert the independence of regime in Ahwaz.

As for legitimate aspect, it is the legitimate judgment in Ahwaz represented in martyr Sheikh Khazaal as legitimate ruler who did not forfeit power or was overthrown by people, but he was captured according to an Iranian conspiracy in agreement with a foreign country in which Ahwaz was military occupied and was subject to martial laws. This is achieved through one of the grandsons of the Crown Prince, Sheikh Abdelhamid that is Sheikh Ali Jaber Abdelhamid.

The main framework which the project seeks is the institutional framework, pursuant to which the state’s institutions are established within media, legal, humanitarian, social and cultural institutions, integrated research and study centers which draw the vision and pillars of the legitimacy restoration project in all of its details.

Thus, we can confirm that the legitimacy restoration project for Ahwaz and recognizing it as a state came responding the ambitions of Ahwazi people and as a result of the past nine decades. We also confirm to our people that the project of salvation from the Iranian occupants comes from uniting the people around the legitimacy restoration project for Ahwaz as our Ahwazi people from inside do not enjoy any Arab or international protection to face the Iranian enemy. Thus, it faces the enemy alone. in addition, all false judgments and unfair trials of execution and imprisonment are made without defending advocates with the Persian approach of isolating the Ahwazi people and replacing them with Persians within seizure of agricultural and residential lands and building houses for Persians. One of the priorities of the project is to secure Arab and international protection for Ahwazi people after restoring legitimacy and receiving Gulf and Arab support that allows representing Ahwaz at Arabic level in the Arab league. This was the general idea

of the project, so we address our message to our steadfast Ahwazi people to become the main supporter to this national project that caused us long times of waiting for receiving the legitimate rights.

We also confirm that the project does not go towards drawing the ruling regime without delving into its details as the Ahwazi people is left to decide type and form of regime, so the project becomes aiming to restore legitimacy and rights.

### **Significant Aspects for International Pressure towards Iran:**

These aspects are shown as follows:

#### **First: Political Aspect:**

Communication with international community is a necessary task that aims to create international centers and sources that directly affect Iran's external policy, which is clear from disclosing Iran's internal policy and all economic and political levels. It is clear that Ahwazi people suffer from practices of Iranian regime to melt the Ahwazi people's culture as the regime exaggerated in their arrests, imprisonments and implementing unfair judgments of imprisonment and execution.

As for economic levels, Iran's economy depends on source of oil extracted from Ahwazi people's lands stolen by Iranian regime from Ahwaz lands in funding its expansionist projects that call for spreading seditions in the region and fights. Stolen oil from Ahwaz lands also forms more than 80% of Iran's oil exports. However, Iranian economic structure is basically dependent on the goods of Ahwazi lands.

Politically, the Iranian regime suffers from great conflicts and adversaries that did not achieve justice. In addition, non-Persian people within geopolitical map around Iran suffer from tyranny of the Iranian regime, so the Iranian political regime is a criminal and unjust regime with all international and legal measures.

Along past years, we have been seeking international and regional organizations to discuss the Ahwaz cause and suffering of Ahwazi people. We met responsible persons by international organizations who were informed with what happened inside Iran. Now, we have a complete database and need an effective institution that is considered an international starting point to restore legitimacy for Ahwaz state to receive international support to condemn and pressure on Iran based on all available means.

## **Second: Human Rights Aspect**

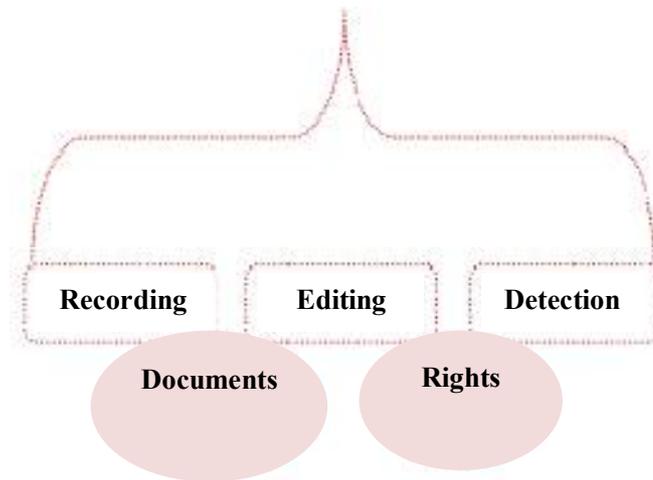
Iran has huge files in the field of human rights and clear violations that may become war crimes against humanity. Whereas Iran claims that it considers human rights and commitment to humanitarian conventions, it uses oppression and persecution against Ahwazi people and non-Persian people. numbers of executed and arrested persons in human rights organizations do not represent actual numbers that are way more than declared numbers, absence of any humanitarian international organization and not allowing to any international humanitarian organization to enter Iran to detect the cases of humanitarian violations is a very serious evidence that demolishes all human rights granted by Allah to humans and a bad example against Persian authority by all means.

Our activity from inside of occupied Ahwaz by Iran depended on detecting human rights violations at all levels, transporting everything happening inside in this context without a doubt that all executions, imprisonments, heavy penalties, demolition of houses, spoiling agricultural lands, drying and deviating river streams are systematic practices by Iranian regime. Therefore, we sought years ago to form a team for human rights and establish an organization to reach all international human rights organizations. We met international officials in the human rights council related to UN to condemn Iran. We also met vice president of the European Parliament and Ms. Catherin Ashton, The High Representative of the Union for Foreign Affairs and Security Policy. We submitted to her a memorandum in which we demanded stoppage of execution judgment decisions issued by the unfair Iranian courts against 5 Ahwazi young people who were charged with false crimes and were subject to execution judgments. The EU reacted and issued a statement by Ms. Catherin Ashton demanding Iran to stop these judgments.

In this overview, it becomes clear that results of setting visions originating from coexistence with knowledge confirming the context, ideas and practices of the Iranian regime sets limits of issues at which we can establish what is greater in the definition in this word of this criminal regime and mechanisms of its ideas and plans.

## (Fekra) Project

### Media Institution

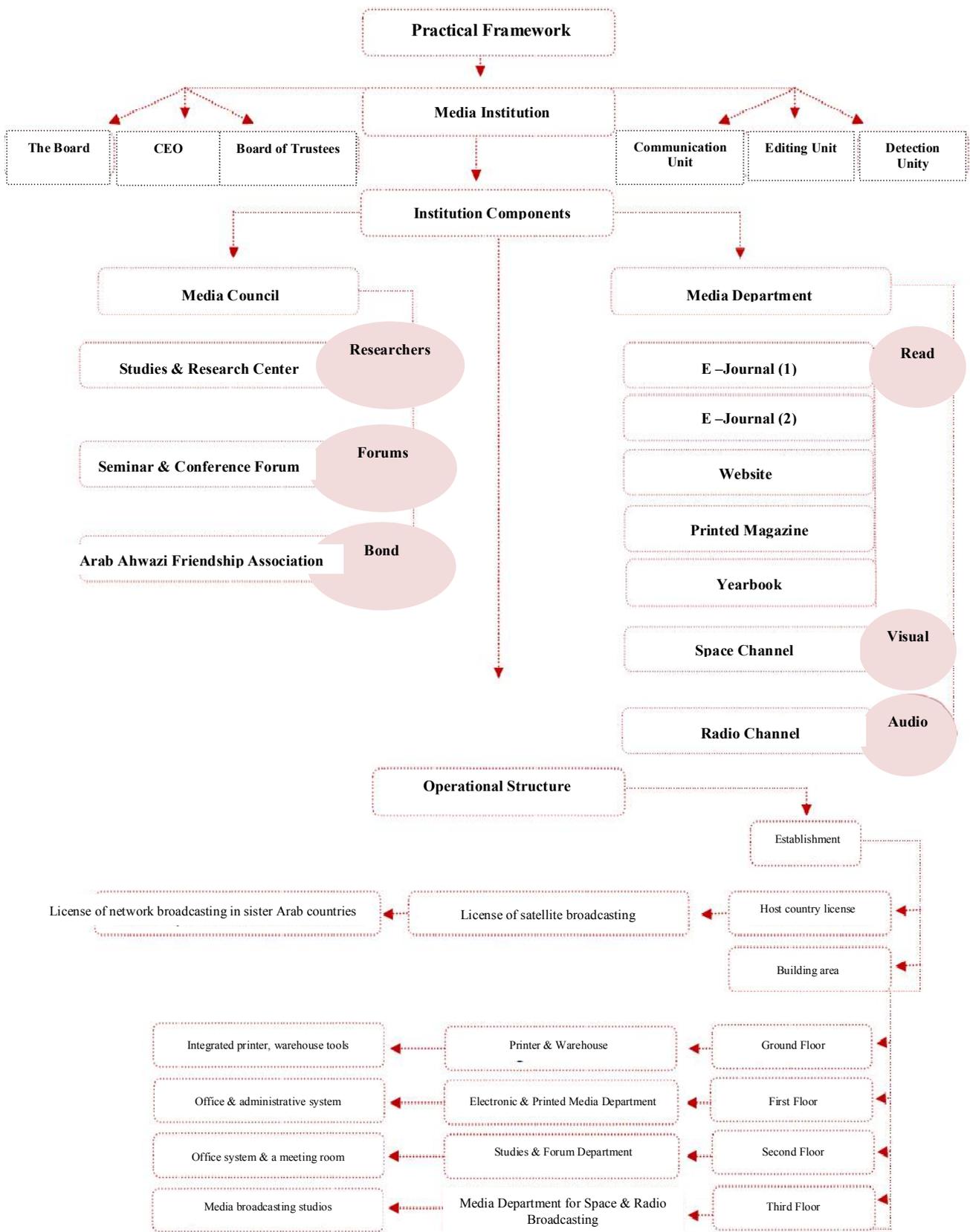


**About the Project:** Its is an institution with all legal procedures based on a set of means of media with regular and settled agendas working in a certain job and aims for a higher objective through some specialist standards and professional Code of Ethics.

### Theoretical Framework

About Us			Principles		
Who are us	Why us	Why now	Our vision	Our mission	Our professional Pledge
<b>Who are us:</b> we are a group of political, research and media efficiencies with Arab will and Ahwazi management.			<b>Our vision:</b> Achieving integration with Iranian events, transferring all Iranian papers from Arab region to Persian region.		
<b>Why us:</b> For a set of elements that qualify us to reach into deep Iranian lands.			<b>Our mission:</b> Through a new media industry, Iranian events can be covered with connections and consequences according to fixed standards and indications.		
<b>Why now:</b> In order to build the first specialist Arab media institution for all Iranian affairs.			<b>Our professional Pledge:</b> Through new partners of researchers and academics to discharge the Arab intellectual system from Persians and their beliefs.		

<b>Methodology</b>			<b>Objectives</b>		
Following up Iranian Events					
The Site	Consequences	Connections	Ahwazi	Iranian	Arab
<b>The Site:</b> (the Ahwazi community, Persian community, Iranian minorities, Arab Gulf, African region).			<b>Ahwazi:</b> Restoring Ahwaz and its independent Arab state at the eastern bank of Arab Gulf.		
<b>Consequences:</b> Connecting the Iranian event to intellectual, ideological and racial beliefs of Persians and their interests.			<b>Iranian:</b> Stopping the Persian expansion through besieging it by the set of new states with non-Persian origins.		
<b>Connections:</b> Connecting the Iranian event to international interests for considerations of implementing external agendas through Iran.			<b>Arab:</b> Recession of the main danger for Arab nation and rebuilding new Arab strategies that does not include Iran and its Arab followers.		



<b>Board of Trustees</b>	<b>CEO</b>	<b>The Board</b>
It is the higher authority, consists of founders, donors and some leading persons and works on regulating the institution, setting general policies and objectives, ensuring sufficient financial sources and then appointing the CEO to follow up the institutions works on the Board's behalf.	He is the General Manager and Chief Executive Officer of the institution's activity in general. He coordinates among board members with the Board of Trustees and keeps the institution's policy and its implementation.	It is the board of institution units' managers. They are appointed according to the required specialization for each unit. Its task is to apply the institution's policies through the role specified to them in the institution's units and headed by the institution's president.

