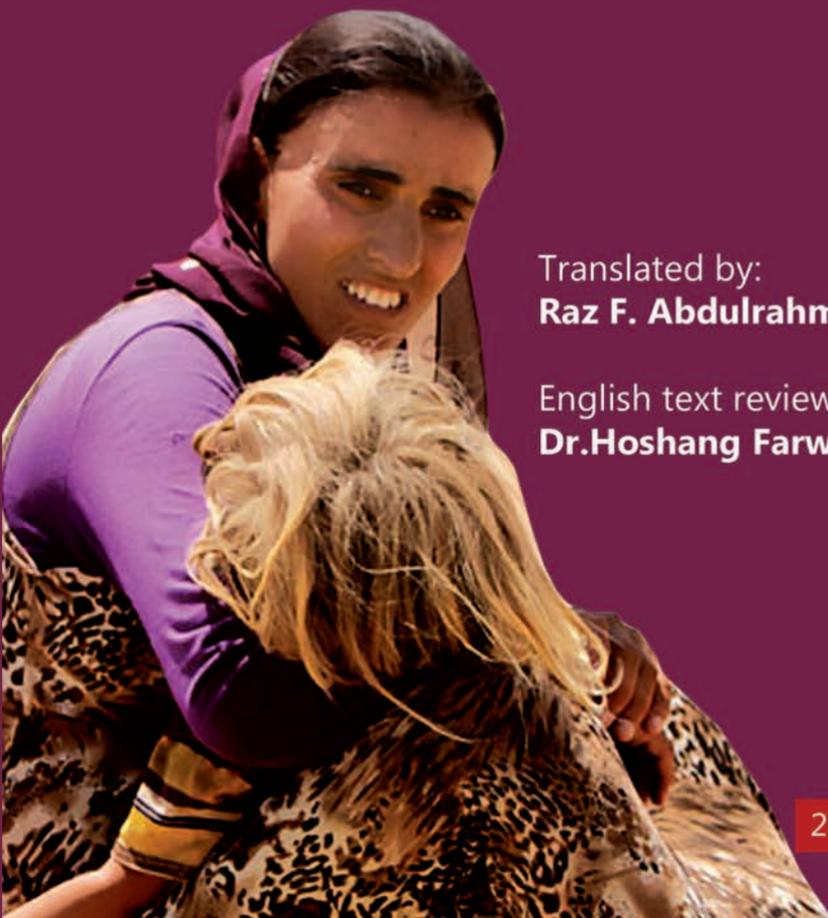

Dr. Sarwar A. Omer

Yazidi Women as Odalisques

*Yazidi Women's Living Conditions under the
Rulings from Islamic States*



Translated by:
Raz F. Abdulrahman

English text review:
Dr.Hoshang Farwq

2018

“The Inavision of Singar is a Riddle, Someday, History
will Reveal it”

Yazidi Women as Odalisques

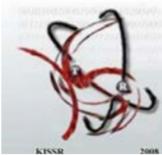
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To

-The Yazidi virgin girls and women who are
kidnapped

-Naida Murad, Goodwill Ambassador for the
dignity of Survivors of Human Trafficking and
the international Ambassador of delivering the
grief of Yazidi women

This Book

is

Affectionately Dedicated.

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Preface

The Yazidis are originally Kurdish and are the inseparable part from the Kurdish people. Their history is Kurdish history and their religion is the ancient Kurdish religion. Despite all the pressures, they haven't given up their religion, customs or traditions. They have been tyrannized, abused, and wronged by conquerors.

Their land has been invaded and they have been harassed and persecuted throughout the history. They have been maltreated and oppressed before the emergence of Islam up to the coming of the Arab Islamic Armies by the Ottoman Sultans and Persian Caliphs, and then by the contemporary successive states and regimes in Iraq, Syria, Turkey and Iran.

Nevertheless, they are sometimes attacked by the Kurdish rulers and princes in the name of religion. Every now and then this history repeats itself. The decision for their extermination has been made 74 times. Their history is a constant tragedy, but in spite of tens of advisory opinions and homicides against them, still like the big rocks in the Mount Sinjar; they have stood against the adversities and the tragedies of the day and they have preserved their identity, culture, and religion. And the last decision or fatwa against them was the one that was declared by the Islamic State of Iraq and Syria and were attacked in August 2014.

Women have their share in this bloody history as well, and they have been tyrannized, insulted, killed, captivated, sold, traded, and raped. Depending on the historical resources and documents, this study enlightens the life of the women and explains their resistance, survival and suffering under the process of genocide that is committed by their enemies. But they always defied, resisted and reversed their status and position.

Although women in the first place have been brutally attacked and offended by the enemies in Yazidi community, but still they can be perceived as a symbol of resistance, and strength against the enemies. For this fact to be proven, many magnificent examples are going to be seen and read in the following sections.

A summary about The Yazidis

The Yazidis are an ancient religious group in the Middle East, who are monotheists.⁽¹⁾ They believe in God and the Malik Taws which means (The King Peacock) who is the most sacred and heavenly angel. Mas-haf Rash and Jilwa are their holy books. They have their own fasting, praying, and worshipping. Due to the geographical location of their inhabitation; they have been influenced by the Arabic, Assyrian, and Syriac cultures. The men's costumes are quite similar to the Arabic men, while the women's dresses are quite similar to the Assyrian's.

Th Yazidis speak Kurdish, the Kurmanji dialect and Arabic as well, especially the Yazidis in Bashiqa and the Yazidis near Mosul. But their prayer rituals and the arrangement of their religious monologues and religious books are all in Kurdish. The most sacred place to them is the shrine of Lalish, which is the place that most of the Yazidis are adhered to, and they regard the temple of Lalish as the sacred place of the Yazidis all over the world⁽²⁾.

Since, Yazidism is not a missionary religion, so the religion does not consent to let others to become

⁽¹⁾ Anastas M. Karmali, *The Yazidis Holy Book*, trans. Dr. Najati Abdulla (Sulaimani:Zhin Publishing, 2006), P.11.

⁽²⁾ Taha Sleman, *Genocide of the Yazidis* (Erbil: 2014) P.8.

Yazidis and enter to their religion. Getting married to other religions and other sects is a big sin, and this means that all the Yazidis should be born Yazidi⁽¹⁾.

Regarding their ethnicity, most of the contemporary European historians and travelers think that they are Kurdish⁽²⁾ and they are the original inhabitants of the area and Kurdistan, and they lived on that land a long time ago⁽³⁾. Now, it is one of the most common religions in the Region of Kurdistan and it is regarded as the second religion after Islam in the region. Now, the Yazidis spread out in the Middle East, but their main and most important place is the

(1) Muhammad A. Zaki, *A Brief History of Kurds and Kurdistan* (Sulaimani: Zhin Publishing, 2006), P.212.

(2) Sharafnama, trans. Muhammad J. Al- Rozhbayany (Erbil: 2001), P. 514; Sadeeq Al- Damluji, *The Kurdish Bahdinan Emirate or Al-Emadyya Emirate* (Mosul: 1992), P.36; Ahmad Fawzi, *Qasim and the Kurds Swords and Mountains*, (Cairo: 1961), P.31-41; Mahmood Al-Durra, *The Kurdish Case* (Beirut: 1966), P.181; Ameen Sami Al-Ghamrawi: *The Kurd Story in the North of Iraq* (Cairo: 1967), P.53; Abdulrazzaq Al-Husni, *Iraq Ancient and Modern* (Sayda: 1958), P.47; Dr. Shakir Khasbak, *Northern Iraq A Study of Natural and Humanitarian Aspects* (Baghdad: 1973), P.181; Taha Hashimi, *A Detail of Iraq Geography* (Baghdad: Dar-Al'salam Publishing, 1930) P.31.; Hana Batatu; *Iraq, The First Book*, trans. Afeef Al- Razaz (Baghdad: 2005), P.60; Basil Nikitine, *The Kurds* (Beirut: Dar- Alrawa'e', 1958), P.221-231. ; Abd- Alrazaq M. Al-qaysi, *The State of Mosul The League of Nations' Special Report to Solve the Turkish-British Dispute Over The State Mosul 1924-1925*, P.134.

(3) Anastas M. Karmali, op.cit, P.11.

South of Kurdistan. The Yazidis inhabit cities, towns and areas of Sinjar, Sheikhan, Zummar, Ba'ade, Alqosh, Bashiqa, Khanke, Semel and Bahzani. The Yazidis make up % 90 of the population in the places which are mentioned above⁽¹⁾.

There are different ideas and estimations regarding the numberings. According to the resources and calculations, the Yazidis are estimated to 650,000-700,000 people now, which is %12 of the Kurdistan Region population⁽²⁾.

In Western Kurdistan, the Yazidis inhabit in the cities of Halab, Hasaka, and some areas of Qamishlo, Antab, Saroj, Beerjil, Afrin, Al Rash, Otilja, Tel Khatun, and Dirik. In Al Jazeera, they inhabit on the San'at Mountain, Amuda, Arsh Kibar, Bassouta, and some other areas. Their number is about 20,000 people⁽³⁾.

(1) Dr. Jaza Tofiq Talib, *The Geopolitic Importance of Kurdistan Region Population of Iraq* (Suliemani, 1999), P.166-167; Anas M. Shareef Al-Doski, following Al-Sheikh Udei Bin Musafir Al-Hakary (Al-Asala and Al-Turath Library: Al-Shariqa, 2010), P.515-516. ; Dr. Abdulla Ghafur, *Southern Kurdistan Ethno-* (2000), P.51.

(2) Khery Shangali, *A Letter to Kurdistan Parliament* (Al-Watan), No.2, Junury 2007, P.5.

(3) Peer Kh. Sleman, "Yazidis and The Kurdish Culture", *Lalish Magazine*, No.14 (2000) ,P.6-16; Khana O. Khali, *Ezdiaty, Jivak, Sambol, Reitool and Meit*, trans. Ergeen Opangeen, changing from the Latin letters by Govan Khanki, (Erbil, 2011), P.30., Anas M. Shareef Al-Doski, op.cit, P.516-517.

In Northern Kurdistan, they inhabit Wan, Abideen, Erzurum, Urfa, Batman, Tur Abdin, Nusaybin, Weranshar, Mardin, Hasankeyf, Suruc, Diyarbakir, Jazeera, Miafarqeen, Besiri, Rcwan, Siirt, Sason, and Kars. They are around 40,000 people⁽¹⁾.

In Eastern Kurdistan they inhabit Western Azerbaijan as well, especially in Mako and Khoi and they are around 60,000 people⁽²⁾. The Yazidis also dwell in the former Soviet Union particularly in Armenia, and Gorgia⁽³⁾. In 1991 the estimations regarded the number of the Yazidiz of Armenia was around 70,000 people⁽⁴⁾. They also dwell in the cities of Tbilisi, Batumi, Rustavi, Telavi and Telafi in Georgia⁽⁵⁾. In Armenia, they live in the city and towns of Abovian, Aparan, Aragats, Ararat, Artashat, Ashtarak, Vedi, Masis, Nairi, Oktemberian, Talin, and Echmiadzin. Their number is estimated around 90,000 people, in which they have thirty one villages of their own⁽⁶⁾. Edo BabaSheikh states that “40,000-50,000 Yazidis dwell in Armenia and Georgia”⁽⁷⁾, and in Russia, the

(1) Khana O. Khali, op.cit, P.30., Peer Kh. Sleman, op.cit, P.6-16; Anas M. Shareef Al- Doski, op.cit, P.517.

(2) Peerash, “an interview”, Lalish Magazine, No. 5, p.117, Khana Omar Khali op.cit, P.30

(3) Peer Khidr Sleman, op.cit, P.6-16

(4) Khana O. Khali, op.cit, P.30.

(5) Ibid. P.30.

(6) Ibid. P.31

(7) Peerash, op.cit, P.117.

Yazidis are estimated to be around 70,000 -80,000 people that are spread throughout most of the cities⁽¹⁾.

Due to the long tyranny, oppression, and injustice that they suffered, most of them obliged to migrate to foreign countries forcefully. The greatest numbers of the Yazidis in Germany are nearly around 70,000- 80,000 people.

Edo Babasheikh believes that “the Yazidis in Germany are about sixty thousand to 50-000 people⁽²⁾. But according to Dr. Andres Akerman, the number is much higher, which he estimated about 200,000 to 300 thousand people⁽³⁾. Beside the fact that there is a huge number of Yazidiz in America, France, Australia, and Austria⁽⁴⁾.

It is difficult to estimate Yazidis’ exact population since a census of Yazidi population has not been conducted yet. But according to the available information and the way the population has steadily increased in the area, such numbers are likely. In general, the number of the Yazidis can be estimated around 2.500.000 people⁽⁵⁾. Most of the resources refer to the fact that the Yazidis have been continuously wiped off, and massacred throughout

(1) Knana O. Khali, op.cit, P.33.

(2) Peerash, op.cit, P.117.

(3) Lalish Magazine, No. 14,(2000), P.140.

(4) <http://www.anfalistan.com/?p=1475>

(5) Dr. Rashad Miran, Religious and Ethnical Conditions in Kurdistan, 2nd Ed. (Erbil,2000) P.85-86

the history, and different fatwas against their religion or about converting their religion have been declared⁽¹⁾.

⁽¹⁾ Taha Sleman, Genocide of the Yazidis, (Erbil, 2014). P.10.

Yazidi Women's Living Conditions under Rulings from Islamic States

If oppression, abuse, maltreatment, displacement, and genocide occupied the history of the Kurds, what happened to the Yazidis is much harder, and more devastating. This group of people has endlessly been tyrannized, terrorized and oppressed by different political powers and states as they had different religious beliefs and ideologies. Thus, they have been suffering of being abused, killed, invaded and devastated.

A series of crimes occupied their history. Although many fatwas has been issued against them to be killed, but the Yazidis like the huge rocks of Sinjar Mounts stood against the everyday calamities and fatalities. Just like the other ethnic groups in Kurdistan, the Yazidis defended themselves, shed their blood and fought for their country and land. To save their land, they fought against the preceding Arab Muslims, Ottomans and Safavid states and forces as well as the recent states of Iraq, Iran, Syria, Turkey and the most recent terroristic groups like Al-qaeda and the Islamic State of Iraq and Syria and any other political power or force who stood against their religion, nationality, and ethnicity.

The history of the Yazidis is occupied with genocide and invasion, they suffered rash of arson attacks and imposed to pay taxes, accused of being religiously different, and imposed to join the military and the armed forces to partake in the international wars as well. In the last 700 years, the Yazidis victims are estimated to be 2,000,000 people, in addition to the fact that they have been uprooted, displaced, looted and pillaged many times which fell them behind in most of the aspects of life⁽¹⁾.

The Yazidis leave a bloody history behind. Due to their hidden religious beliefs, they have been murdered and uprooted for hundreds of years. Their past endeavor and strife made the people of those areas to be a ready and prepared army to any counter attack at any time.

As the Yazidis state that “according to the historical resources they have been attacked and mass slaughtered 74 times. The first attack was during the era of Military Conquests of Umar Bin Khattab. Sinjar, Sheikhan, Baadry, Khatary, Bashiqa, Bahzani and all the other areas have been attacked for many times. The yazidis insist that in the past the Maqlub Mountain located in the center on Ezdixan and now except for Bashiqa and Bahzan, none of the other Yazidi villages exist.

⁽¹⁾ Shakir Fattah, His Complete works, Part3 (Erbil, 2004) P.88.

As a result of the successive attacks, thousands of Yazidis generations, children and youths have been killed due to severity, cruelty, mindless, and empty-headed justifications concerning the Yazidis as being nonbelievers, infidel, and faithless. It is a great pity that they have been attacked by the same ethnic group which was the Kurd Muslims.

There is no doubt that this was a part of the plan against the Kurds and their own right, to put the area and the Kurds into a great deal of constant turmoil in order to distract and prevent them from demanding their own right. The enemies tried to involve them with wars and fights in order not to achieve their goals of freedom and independence. Consequently, many women and children have been raped, captivated and sold or permitted to leave.

The following are some of the attacks that are enlightened, for example: In 1286 the Jalaeries attacked the areas of Hakkari, Julamerk with 16,000 men of arms. Many Yazidi men were killed, the women and the children were captured and the women have been confined as slaves and taken as war booties and odalisques (sex slaves) of war. Therefore, the Yazidis no longer existed in those areas. Some of them were killed, others were captured as slaves of war, and the rest migrated and left the place⁽¹⁾.

⁽¹⁾ Dawood M. Al- Khitary, *The Campaigns and the Fatwas to the Yazidi Kurds in the Ottoman Era*, P.72.

In 1630 AD when the Safavids led by Qarchak Khan attacked the Yazidis, after killing the men, the women and their children were taken to a hidden place, and were suppressed and quelled⁽¹⁾. Nobody knows where they were taken or where they were appeared one more time, and no historical resource mentioned them; the only thing that acknowledged is that they were taken and vanished while the others were taken as odalisques.

The Yazidis like a different religious group in the middle of the Islamic world, many crimes have been committed against them in the era of the Ottomans who ruled in the name of Islam. In 1534 AD, Sultan Suleyman Qanuni⁽²⁾ issued a rule for buying, selling, captivating, and killing the Yzidis depending on Abu- Al-su'ud Al- emadi's⁽³⁾ Fatwa who was the qualified jurist or the Mufti of the Ottoman Empire at that time, gave an issue or a

⁽¹⁾ John C. Giest, *The life among the Kurds: The History of the Yazidis*, trans. Imad J. Mazoury (Erbil, 2005) P.115-116; Dr. Adnan Z. Farhan and Qadir S.Shamo, *The Tragedy of the Yazidis, The Orders and the Campaigns against the Yazidi Kurds Throughout History* (Duhok, 2009), P.36-37.

⁽²⁾ Sultan Suleyman Qanuni: is the son of Sultan Salima, the tenth Sultan of the Ottoman Empire who was known as Qanuni in the East and The Great in the West. In 1521 AD he was put on the throne while he was 26 years old, and died in 1566 AD.

⁽³⁾ Abu- Al-su'ud Al- emadi was born in Amad in 1491 who was originally Kurdish, in 1534-1539 he was the qualified jurist or the Mufti (Sheikh ul Islam) of the Ottoman Empire and died 1574.

formal Fatwa⁽¹⁾ pertaining the Yazidis genocide. According to the fatwa, “the killing of the Yazidis, selling and buying their wives and children in the legal markets are formally and obviously legislated” which means buying them according to the religious principles and legislations⁽²⁾.

In 1638 (AD), Ahmad Pasha ⁽³⁾,the Ottoman Custodian or the Ruler of Diyarbakir attacked and besieged Sinjar, according to the sources, after a massacre, nearly about 1,000 women and children were taken to be sold⁽⁴⁾. Also in 1655 (AD), according to the orders were given by the Ottoman Caliph in Istanbul, the Wali or the Custodian of Diyarbakir attacked the Yazidis and killed many of them, some were captured, a number of were sent to

(1) Sadeeq Al- Damluju, The Yazidi, P. 429-432.

(2) Sadeeq Al- Damluju, The Yazidi, P.429-432; Dr. Adnan Z. Farhan & Qadir S. Shamo, Tragedy of the Yazidis, P.36; Arshad H. Maho, The Yazidis in the Book of the British Travelers, from the 19th Century to the End of the First World War (Duhok, 2012) P.46.

(3) Ahmad Pasha is originally Sharkas, he was the Ottoman Wali in Diyarbakir and later in Mosul, and then in Baghdad, and for a period of time he was the Sadr Al-a'dham in the Ottoman Empire. He was the son- in-law of Sultan Murad the Fourth and died in 1662.

(4) Awlya Chalabi, Kurd in the History of the Neighbors, Awlya Chalaby's Syahatnama, trans. Saeed Nakam (Baghdad: Kori Znayari Kurds publishing, 1976) P.79-81-149; Shakir Fattah, op.cit, P.155; Dr. Adnan Z. Farhan and Qadir S. Shamo, Tragedy of the Yazidis, P.37-38.

the military camps, and others were exiled, and many of them died starving⁽¹⁾.

In 1714-1715 (AD) in the name of Jihad, Hasan Pasha who was the Ottoman Wali of Baghdad attacked Sinjar and the Yazidis several times. Despite the physical and moral damages, he committed mass murder and many women and children were captured⁽²⁾.

Some of the Kurdish chieftains and feudals partook in one of the attacks by Hasan Pasha, some of the people resisted and countered when the army arrived. But after a bloody combat and a long resistance, they relocated the battle to the mountains, and the Ottoman Army could no longer fight and follow them. Thus, they went back to Sinjar and started abusing, and capturing the women and children who were left behind. In the name of Jihad, the fighters of Ottoman Caliphs arrested most of the Yazidi women and took them to sell, and raped the imprisoned ones⁽³⁾. Unbelievably, the writer, and spokesmen in Mosul and Baghdad portrayed this battle as a victory.

Hasan Pasha was shown gratitude for his achievement. An author wrote about the assailment

(1) Awlya Chalaby's Syahatnama, P.79,81,84,85; Dr. Adnan Z. Farhan and Qadir S. Shamo, tragedy of the Yazidiz, P.42.

(2) Abdulrazzaq Al-housni, The Yazidis in Their Present and Past, P.163. ; Siddiq Al-damlouji, The Yazidi, P.486-487.

(3) Abdulrazzaq Alhousni, The Yazidis, P.148-149; Rouge Lysko, The Yazidi in Syria and Sinjar Mountain, trans.Ahmad Hasan, (Beirut: Dar El-Mada, 2007), P.129.

on the Yazidis women and children: “in this battle, the Party of War was won and the enemies fled away and left their houses, money, all their valuables, and anything that they owned”.⁽¹⁾

In 1733 (AD), Ahmad Pasha the Wali of Baghdad assailed Sinjar, mass murdered many of them and started looting⁽²⁾. In 1752, Suleiman Pasha the Ottoman Wali in Baghdad, who was supported by the Kurdish princes and the Arab Tribes, attacked the Sinjar Mount. The resources verify that ten thousand Yazidis were killed; many of them were women and children. Although the Yazidis resisted and caused physical damages to Ottoman army, but the army of Suleiman Pasha captured the women and took them for selling⁽³⁾. This tragedy still remains in the folk poems and verses, and sung in the songs.

In 1773-1779 (AD) The Ottoman Wali in Mosul, Suleiman Pasha Jalili attacked Shingal many times. After killing many people from the Yazidis, they

⁽¹⁾ Shakir Fattah, *op.cit*, P.155; Dr Adnan Z. Farhan & Qadir S. Shamo, *Tragedy of the Yazidis*. P.43,55.

⁽²⁾ Abbas Al-Ezzawy, vol.5, *op.cit*, P.245; Adnan Z. Farhan, *the Kurdish Yazidis in Kurdistan Region (Al-Suleimaniyah, 2004)*, P.43.

⁽³⁾ Siddiq Al-dimloujy, *The Yazidi*, P.489-490, Abbas Alezzawi, *The History of Yazidi and the Origin of Their Traditions*, P.118; Dr. Sami S. Al-ahmad, *The Yazidi, Their Situation and Their Beliefs*, vol. 1, (Baghdad, 1971), P.86; Dr. Adnan Z.Farhan & Qadir S. Shamo: *The Tragedy of the Yazidis*, P.47,66; Shakir Fattah, *op.cit*, P.156.

confined many women and girls⁽¹⁾. Also, in 1791 (AD) Suleiman Pasha The Great who was the Ottoman Wali in Baghdad attacked the Yazidis. Due to bombing and bombardment, 10 villages and thousands of houses damaged, many people were killed and the women and the girls were taken as captives⁽²⁾. In 1792- 1801 (AD) Muhammad Pasha Jalili the Wali of Mosul attacked Shungal several times. Two of those attacks were in Ramadan, 8 villages were burnt, looted, and the fields and gardens were demolished and destroyed, then 14 women were captured⁽³⁾.

In year 1792- 1801 AD, Suleiman Pasha The Great who was the Wali of Baghdad attacked the Yazidis, and consequently many lives were taken, they sent 74 heads of the killed Yazidis back to the Caliph in Istanbul and 60 women and children were captured in addition to looting of 16,000 heads of sheep, goat, cow, camel⁽⁴⁾.

(1) Rouge Lysko, *The Yazidi in Syria and Sinjar Mountain*, P.129-130; Adnan Z. Farhan, *the Yazidi Kurds in the Region of Kurdistan*, P.46; Siddiq Al-dimloujo, *The Yazidi*, P.492.

(2) Dawood M. khatary, *the Campaigns and the Fatwas*, P.120.

(3) Abbas Al-izzawy, *The History of the Yazidis*, P.124-126; Adnan Z. Farhan, *the Yazidi Kurds in Kurdistan Region*, P.46-47; Zaheer K. Abbud, *Glances on the Yazidi*, P.71,130; Rouge Lysko, *The Yazidi*, P.130-131; Dr. Sami S. El-ahmad, *The Yazidi*, P.88.

(4) Dawood M. Khitary, *Thirty Five Ottoman Documents*, P.82; Abbas Al-izzawi, *The History of Yazidis and the Origin of Their Traditions*, P.125; Rouge Lysko, *The Yazidi*, P.131; 22

In 1835-1837 (AD), the Ottoman unit army led by Hafiz Pasha, moved towards Sinjar and Sheikhan. According to the resources, the Ottoman army consisted of 7 brigades that included 8,000 Jandrmās. It was a vicious attack, the people went to the caves and the mountains out of fear, but they were besieged for three months, and consequently 2,000 people were either killed or starved and dehydrated to death. In addition to that, 6,000 people were captured. Even though many of them were burnt, the men were killed and the women and children were taken to Mosul to be sold. In this assault the villages of Bakra, and Mehrkan ⁽¹⁾ were the most damaged ones ⁽²⁾. Another one who was the witness of the massacre himself wrote “the villages were damaged, and the fighters raped the women” ⁽³⁾. Depending on the resources, 3/4 of the Yazidis were annihilated in the assault ⁽⁴⁾.

Ismael Bag Chol, *The Yazidi in Past and Present* (Beirut, 1934), P.109.

⁽¹⁾ Bakra and Mehrkan are two Yazidis villages that were attacked the most in an era and had the biggest massacre.

⁽²⁾ Dawood M. Khitay, *Thirty Five Ottoman Documents on the Yazidis Tragedy*, (Duhok, 2013), P.36, 40; Dawood M, Al-mukhtary, *The Yazidis in the Chaldean Plans* (Baghdad, 2011), P.106; Ismael Bag Chol, *The Yazidi in Past and Present* (Beirut, 1934), P.113-114; Dr. Abdulla Aliawayi, *Kurdistan in the Era of the Ottoman State*, (Suleimani, 2004) P.115.

⁽³⁾ Dr. Abdulla Aliawayi, *op.cit*, P.116.

⁽⁴⁾ Shakir Fattah, *op.cit*, P.151; John C. Giest, *op.cit*, P.189; Dr. Sami Saeed El-ahmad, *The Yazidi*, P.89.

In 1846 (AD) Tayyar Pasha assailed Sinjar and again many of the Yazidis were killed and the women and children were captured. Thus, Layard who was an orientalist; himself saw the attack and narrated that “in 1846 (AD) Tayyar Pasha who was the Wali of Mosul attacked the village of Mehrkan in Sinjar to collect the taxes, since the people refuse to pay the taxes, so the clash started and consequently a massacre was committed and the village was burnt⁽¹⁾.

In 1870 (AD), Muhammad Pasha the Ottoman the Wali of Baghdad, gathered a vast army and attacked Sinjar. Although they looted the area and damaged the villages, many lives were lost and the women and children were captured as well⁽²⁾. Moreover, in one of the attacks on Sinjar by Ali Saeed Beg who was a Kurdish prince of Botan, after they massacred the men, he took a number of the

(1) Dawood M. Al-mukhtary, Eighty Five Ottoman Documents, P.18-20; Ismael Beg Chol, The Yazidi in Past and Present, P.115; Siddeq Al-damlouji, The Yazidi, P.500., Dr. Adnan Z. Farhan & Qadir S. Shamo, The Tragedy of the Yazidis, P.106-110.

(2) Dr. Abdulla Aliawayi, op.cit, P.116. ; Arshad H. Maho, The Yazidis in Book of the British Travelers, at the beginning of 19th century to the end of the First World War (Duhok, 2012), P.60-61.

Yazidi women and girls as prisoners and sold them according to the Sheikh's Fatwas at the time⁽¹⁾.

In 1831 AD, Prince Muhammad Rwanduzi moved his army toward the Yazidis, after the massacre he captured most of the women. Huzni Mukiryani stated that "Prince Muhammad looted many houses, captured many people and came back to Rwanduz, nearly 2,000 people were captured and took them all to Rwandiz. Moreover he had more than 500 girls and women. He offered many of them to the rulers and chieftains in Mosul, and the feudals of Erbil, Koya and Rwandiz. Many of them are still alive whose grandmothers were (Dasni) and whom the prince in his way back had offered them to the rulers of the said towns and they had married them⁽²⁾.

Also in 1988 during the Anfal campaigns, when the Baath Regime committed genocide against the Kurds, the Yazidis were not safe, the areas and the towns of Sinjarl, Sheikhan, and Tall Kayf (Tel Keppe) 86 women and girls were disappeared and sent into unknown destinies⁽³⁾.

⁽¹⁾ Siddiq Al- Dimlouji, *The Yazidi*, P.485; Arshad H. Maho, *op.cit*, P.88; Shakir Fattah, *op.cit*, P.155; Dr. Khaleel Jundi, *The Yazidi and the Difficult Trial* (Erbil, 2008), P.161.

⁽²⁾ Hussein H. Mukiryani, *His Complete Works*, Vol.2 (Erbil), P.51.

⁽³⁾ Tariq Jambaz, *The Victims of Anfal Operations 1988 from the Christians to the Yazidis* (Erbil, 2008), P.18-31. Appedix 1 includes the names of the girls and women in Anfal campaign.

The Yazidi Women under the ISIS Attacks

After the Terrorist organization Islamic State of Iraq and Syria attacked the areas of the Mosul Governorate and took over the city, a broad area of the Arab Sunni Muslims was controlled, thus the danger of this terroristic group to Kurdistan was appeared. Barzani, However; in July 3, 2014 delivered a speech in the Parliament of Kurdistan and announced that “Six months ago, I notified Maliki that the terrorists from Syria prepared and prearranged to attack Iraq and we had information in detail, but Maliki didn’t listen”, and when he talked about the Islamic State of Iraq and Syria as a new neighbor rather than a terroristic or a hazardous enemy to Kurdistan Region⁽¹⁾.

But when in August 3, 2014, the Islamic State of Iraq and Syria invaded Shangal, Zummar, Tel Kappe (Tall Kayf) and the surrounding areas. The Peshmargas neither resisted nor fought. Besides they withdrew in the face of the ISIS advance, leaving much of the Sinjar region defenseless. Thus the Islamic State of Iraq and Syria conquered those places⁽²⁾. Most of the Yazidis climbed the Mount

⁽¹⁾ <https://www.youtube.com/watch?v=JibmjbGXYo0>

⁽²⁾ it was not expected that in addition of having a huge army of Peshmarge forces in the area, they neither resisted nor

Sinjar for 5 to 6 hours, or as the resources decisively state that around 25% of the people could leave Sinjar, while nearly 75% which can be estimated to (200.000) people were remained. They all went to Mount Sinjar to save their lives, in which most of the populations were from Sinjar and Sinun and some other villages that belong to Sinjar.

Nearly about 95% of the people on the mountain were Yazidis, while 5 % were Shia Muslims and Christians, and 40% were children and 2 % were over 60s.

Thousands of Sinjaris, Yazidis, Christians, and Shabaks are lost and nobody knows their whereabouts. After they have been captured by the ISIS, a number of them were mass slaughtered, and their bodies were found in paupers graves. But since there is no systematic census, it is difficult to know

fought and they easily surrendered. This is a Riddle which nobody could reveal it. At the beginning, a part form the commanders and leaders justified why they left their shelters and that was a tack tick, but why a tack tick, and what for? The result was conquering a broad area and civilians were left alone under the rules of ISIS. The Kurdistan Parliament should make a committee to study and question of this tragedy, and the criminals and reckless and heedless commanders should be punished. Although, the legal member of the Parliament proposed a bill considering the issue but the Parliament and the Head of the Parliament didn't perform their duty, justifying that a Study Committee is made by the Region Presidency, while that committee seemed to hide the truth, after two years of committing the Crime, nobody was questioned and no one is punished!

the exact number. Hundreds of Yazidi women were taken and up to currently, an exact number isn't obtainable, but the total number of the missing people is around 7000 people that include "Children, men, and women, all from different ages. So far 3000 people were rescued and most of them are women and children.

The ISIS fighters entered Sinjar, and in the surrounding villages 2000 people were killed and hundreds of people were starved and dehydrated to death. The terrorists captured thousands of Yazidis girls and women, if the Peshmarga were resisted, this tragedy did not happen. Even if they didn't resist and defy, they could have informed the public and people with lesser physical and moral damages could save their lives. At least they could have prepared and resisted, since the Yazidis always prepared to resist throughout their history.

They are well-known for their resistance and defiance against the enemies, and they gave their lives having tens of heroic legends. Though, this time they were assured to be defended by Peshmarga, but they were misled. The Yazidis were neither defended nor protected, or informed to defend themselves, and the result was a tragic event. Consequently, all the Kurdish areas in Mosul which include Sinjar, Tel Kayf, Hamdaniya, Zummar, Rabia, Sinun, Khanasor, Wanke, Bashiqa, Bartella, Al-khadir, Gogjali, Nimrud, Awenki, 300 other villages and Tal Afar were conquered by ISIS.

Moreover, Rafeeq Sabir states that “the Genocide of the Yazidis is a huge Tragedy like Anfal”. The crises and catastrophes were taken place, firstly in the name of Arabism and secondly in the name of Allah, and both by the Sunni Arabs. But what makes the Yazidis misfortune deeper and more tragic is that the Peshmarga didn’t perform what they were doing for tens of years, they didn’t resist and didn’t defend their land and their dignity, they left them under the mercy of ISIS. At least they could defend them for an hour⁽¹⁾.

Though, people shocked! Why they were not defended? Since the forces in the area were fully armed. Besides, Qasim Shasho who was a commander in Peshmarg forces and performs his military service in an area called Sharaffadin in Sinune area in the plains of Mount Sinjar, he states that “we never expected to be defeated like that, in which the leaders and the commanders fled away and left the Peshmarge behind. Since a large number of Peshmarga were there and they could defend not merely Sinjar but the whole Kurdistan as well. But unfortunately they gave up 500.000 Kurdish Yazidis to ISIS⁽²⁾”.

After the Peshmarge’s withdrawal , and the conquering of Sinjar by ISIS, the Yazidis faced another tragedy, if this tragedy is not as huge as the Anfal, but in so many aspects it was crueller, more

⁽¹⁾ <http://www.anfalistan.com/?p=3059>

⁽²⁾ http://wllat-net.blogspot.com/2014/08/blog-post_503.html.

brutal and more barbaric. This tragedy is more barefaced and more obvious. If Anfal is the achievement of a radical nationalistic ideology of Baaths, so the Yazidis genocide is directly the accomplishment of an ignorant religious ideology and Arabic extremists. This is the product of the hellish sermon that through thousands of different channels is implanted⁽¹⁾.

The catastrophe was that the Yazidis couldn't remain as a different group of people under of an extremist Islamic power, though they chose to follow the way of leaving their ancestors land. Although the youths ask for weapons and military supplies from the Peshmarga forces to resist and defend their land, but nobody listened and no weaponry was given to them. Thus, hundreds of thousand people from Sinjar and the surrounding towns and villages were uprooted, eradicated, and moved to Kurdistan Region, the Western and the Northern of Kurdistan, and ten thousands of them moved towards Mount Sinjar⁽²⁾ and they were

(1) Jamal Hussein, "To Know the ISIS", Nima Magazin", No.42, (2015), P.15-16.

(2) Mountain Shangal is the only height in the plains and the deserts in the area that made the area an important strategic military center. From the earlier fights and attacks, any side that has the mountain has the surrounding plains as well. Thus, the Yazidis from most of the parts in Sinjar to rescue them selves moved to mountain Sinjar. Throughout the years, this mountain was supportive for the hopeless Yazidis and the source of reliance. It was their castle of defence and protection

besieged on the mountain and it was difficult to be rescued as they were foodless, waterless and houseless still could survive for many days; many children and elderly people died. After many days of this execrable and dreadful life, they finally were rescued.

In addition to that some of them were killed in the genocide, and the others remained under the merciful conquering, the torture and the agony of the ISIS terrorists and they were treated brutally and barbarically.

Therefore, a new era of the history of Yazidis started, in which another page of oppression and prosecution was added to their history.

The ISIS's crimes is the repetition of the previous crimes against the Yazidis, but this time the crime was at the time of advanced technology and globalization, thus it was not a crime like the previous ones to be hidden.

When the ISIS declared their Caliphate in June 29, 2014, they stated that the Caliphate will work to

from the brutal forces that attacked them to eradicate and uproot them. Even when the Yazidis were attacked by the enemies and conquerors, they depended on that mountain to save their lives, at least to defend themselves, their families and children. The experts state that there two reasons to climb the mountains: the first one is geographical, which is high and grueling area and it is quite difficult to climb up there, difficult to control, and a place to hide and conceal as well. And secondly: is a religious reason, since there are many temples, and shrines of the Yazidi Kurds religion.

perform the Sharia Law which is the body of Islamic law, but taking 3000 Yazidi Girls and women, legislating the enslavement and abduction were the most prominent principles that were legitimated for the members in the caliphate that is well known by unreasonable genocide, sexual desires, and sexual jihad. In one of their publications, they published sex guidance and used sex like a motivator to motivate the young people to join them.

Through the distribution of the Yazidis women and girls and making them the (Sabia) slaves of their fighters, then selling and buying them, the Caliphate of Islamic State of Iraq and Syria assumes that they perform the Sharia Laws of Islam. Therefore, some specific markets were opened in Mosul and Al Raqqa in Syria, and they returned humanity back to the Slavery era. This state, due to the strong desire of sex and seeing the Yazidi women and girls as the achievements and war booties, issued a sexual Jihad Fatwa on the (Sabia) slaves, through which the illegitimated sex was legitimated for their soldier. It is found in a document that a woman named (A.A. Kh) was for a while a sex slave of a fighter, who was originally from Libya, later when the soldier prepared to blow himself, he freed her⁽¹⁾.

Depending on a census by the Directorate of the Yazidis Common Affairs in the ministry of

⁽¹⁾ Appendix No. 8.

Endowment and Religious Affairs in Kurdistan Regional Government, there are 550.000 Yazidi inhabitants in Iraq after the invasion of Sinjar, 400.000 were homeless and migrated⁽¹⁾. According to the last census by the Directorate of Yazidis Common Affairs which was renewed in July 24, 2016, during the invasion 1293 people were killed and 6404 people were taken by the ISIS, in which 3538 people were female and 2866 people of them were male⁽²⁾. 2649 people were rescued in which the average is 953 women, 328 men, 675 child girls, and 684 child boys. Up to now, 3770 people remained under the ISIS control, which 1914 of them are women and 1856 are men⁽³⁾ but the total number is estimated to 10.000 people⁽⁴⁾.

In Dabiq Magazin⁽⁵⁾ which is the Caliphate of the Islamic State of Iraq and Syria magazine, wrote an

⁽¹⁾ <http://www.dwryan.net/Direje.aspx?Jimare=2489>

⁽²⁾ According to the appendix No.3 in this study, the first name, the second name and family name of 1384 Yazidi women and girls are mentioned with the place of their habitation where they were kidnapped from the ISIS.

⁽³⁾ Appendix No.2.

⁽⁴⁾ Dawood Murad Khatary, The Genocide of the Yazidis, Kocho Village, tans. Taha Sleman, 2nd Ed (Sulimani, 2016) P.76-77.

⁽⁵⁾ The Dabiq Magazin has only 14 issues so far, the first issue was published in Dhul Hajja 1435, titled “ The Return of Caliphate”, Dabiq is the name of a village in Halab, Syria and the name of the Magazine was taken from the Battle of Marj-Dabiq, which occurred in 1516 between the Ottomans and the Mamalik, from which the Ottomans came out victoriously

article under the title of “The Rebirth of Slavery before its time”⁽¹⁾ this confirms that they enslaved the Yazidi children, girls, and women or made them the wives of their militants. It talks about the Kurdish Yazidi women like (Sabia) sex slaves and used some quotations to justify taking and buying the Yazidi women. They justified the performing of the law of Sharia in buying some of them and making the others their wives. It is mentioned in the magazine that “after the Yazidis children and women were captured, the law of Sharia was applied on them, and they were distributed on the fights that contributed in the Shangal operation”⁽²⁾.

It is also mentioned that: “After a long time of renunciation the Law of Sharia, this is the first time to be confirmed again”. It is written in another paragraph that: “The enslaved Yazidi families were sold by the Islamic state, similar to the ones that were sold by the Sahabas (Companions). When they were sold, some laws were taken into considerations

and their rule extended for hundreds of years. Abu-hurairah narrates one of the Hadiths of the Muslims Prophet and states that the battle of Dabiq between the Rome (Western) and the muslim will be a decisive battle, and Abu-muhammad Adnani the spokesman of ISIS declares that: “The last battle is approaching and we will perform The Rome attack invasion, and their women will be taken and sold”.

<https://justpaste.it/bttar-tf-adnani>).

⁽¹⁾ Appendix No.12.

⁽²⁾ “The Revival of Slavery before the Hour, Dabiq”, No 4 (DHUL-HIJA, 1435), P.14-17.

like; mothers were not detached from their babies, many of the mushrik women and children are warmly accepted Islam and now they are sincerely competing in performing the duties, after they came out from dark world of Shirk”⁽¹⁾ (the sin of practicing idolatry or polytheism).

This admittance by the ISIS terrorists’ in the magazine is an important historical document in raising the issue of the genocide of the Yazidis from the criminals’ confession who partook in the genocide⁽²⁾. In the magazine it is written that “it is not abnormal to remain the Yazidi minority in Iraq and Al- Sham”. It also stated that: “They performed the instructions of the Prophet of Islam in which

⁽¹⁾ Ibid., P.15.

⁽²⁾ The magazine also threatened the European countries saying that they will be defeated against ISIS, and their women and girls will be sold. Moreover, Abu- Muhammad Adnani the spokesman of ISIS wrote it in an article and confirmed that: “We will invade Rome, and we their wives as war booty will be taken and sold”. The terroristic organization of ISIS will not stop, they are going to open a market for selling women. An ISIS daughter named Um Sumayia Muhajirin an article of Dabiq Magazine wrote and in the name of that terroristic organization promised that she will open more slave markets, and the word Sabaya is used to refer to sex slaves?? Moreover, Um Sumayia explains that in that market Michelle Obama will be there too, and has a price of only three dinars of ISIS money. She also said that: “three dinars is too much for Michelle Obama”. Appendix 13. “Umm Sumayya Al-Muhajer –girle, dabiq, No. 9, dhul-shaban, 1436), P.44-45.

1400 years ago the way of treatments of the Mushriks were specified whom they refuse to believe in Islam”, moreover they used a number of orientalist’s sayings on the polytheism of the Yazidi religion, saying that they decided not to treat the Yazidis like the Christians or the Jews, since the Christians and the Jews can pay Jizya.⁽¹⁾

In this view point, it mentioned that the Kurdish Yazidi women and their children were treated as war booty, and distributed among the fighters who contributed in the battles of Sinjar and “one-five of them were given to the Islamic State” (to them it was given to the House of Money ‘Baitul Mal’). They insist that some of them were sold “The Islamic State sell them, as the previous companions (Sahabah) did, ⁽²⁾ it also declared that some of the girls who became the sex slaves (Sabia) of the ISIS soldier are pregnant now”⁽³⁾.

Furthermore, a pamphlet titled under the name of (Question and Answer, about the looted and the enslaved women and Children) published by the Diwan al- Ifta wal Buhuth (The Council of Fatwa and Research in the Islamic State, which considered the treatment of the captive women, girls and children. In this pamphlet, the Fatwas regarding their treatment, marriage, buying, selling, and

(1) “The Revival of Slavery before the Hour,” dabiq, No.4 dhul-shaban, 1436, P.15.

(2) Ibid., P.16.

(3) Ibid., P.17.

releasing are all included. Moreover, they ways of making sex with ISIS fighters are explained for the fighters and it allows making the non- Muslim women to odalisques or what so called sex slaves⁽¹⁾. The manner and treatment of the ISIS fighters towards the captives is against all the religions, and against the international human right laws. So according to the international laws, the ISIS fighters commit genocide.

These formal documents which are issued form the ISIS are all significant proofs to judge them and punish them in the International Court of Justice.

Ahmad Darwesh⁽²⁾ is a militant of the ISIS terroristic organization that captured in Syria and revealed the secrets of the terroristic group stated that “ I’m married though I didn’t use any of those girls”, but he gave most of the girls to the militants, he moreover affirmed that if the girl was beautiful and under 18 was solf for \$ 3000”. He believes that “The Yazidis are nonbelievers according to Quran, so they can be used as slaves”⁽³⁾.

In March 20, 2016, another man named Abu-assad Almani (The German) posted a photo of an 18 year old Yazidi girl and had written under the photo “ My Girl is for sale for \$ 8000”. After that he posted another photo of a Kurdish Yazidi Girl with

(1) Appendix No.14

(2) Ahmad Darwesh was the Ameer of Shadadia are which is strategic district and located between Mosul/ Iraq and Raqqa/ Syria, before he started working as an Ameer in shadadia, he was the working in Sinjar as the deputy of Ameer.

(3) <http://genocidekurd.com/ku/babati/6816>

reddened eyes and there was still traces of beating on her face, he commented on that photo and wrote: “This girl is also for sale for the same price”⁽¹⁾.

Although the Face book deleted the photos after a few hours, but there was a common allegation in mass media, and Washington Post published that the kidnapped girls were bought and sold for many times to increase the income and the financial resources of ISIS, while their safety and their lives not guaranteed because of the lack of food and medical treatments, while the places that the women and the girls are hidden in are terrifying and unsafe because they may be bombed at any second.

in this viewpoint, Steven Stalinski who was the executive manager of the Media Research Institute in Washington; states that “ we’ve seen so many barbaric things from ISIS, but what they did in the last two years, was a total violation, the selling of women through the social media was merely an example of ISIS barbarism”⁽²⁾.

Kidnapping and abducting the yazidi girls and women and the destructive consequences have a distinctive feature that should be taken into account and it shouldn’t be overlooked easily like the other previous disasters that easily passed and we couldn’t make the best of from them. The victims were not compensated, neither physically nor

⁽¹⁾ [http://www.skynewsarabia.com/web/article/845298\](http://www.skynewsarabia.com/web/article/845298)

⁽²⁾ <http://www.al-sharq.com/news/details/424454>

psychologically, and the criminals who committed the crimes were not prosecuted or punished as well

It is a pity that the attack and the genocide of the Yazidis were huge, cruel, and anti-humanistic, and internationally got a widespread repercussion. It became an international issue, as for the first time Vatican demanded the freedom of a peaceful area that would be guarded by military, and observed internationally⁽¹⁾. Barak Obama, the President of the United States declared that “We didn’t expect that ISIS would head away and control some areas. Moreover, we will continue to cooperate the Kuridsh Forces, Britain and France would support us. Also, we won’t allow the Yazidis Genocide, as we won’t let the ISIS militants or fighters to reach the mountain, and up until now, humanitarian aid was sent to them two times.”⁽²⁾

Also the European Parliament issued the resolution No. 2971 in which they insist that: “The Crimes that are committed by ISIS against the people in Sinjar, especially abducting, murdering, violence, and displacement are all regarded as anti-humanitarian crimes and they should be prosecuted and judged by law. It also refers to the killing and kidnapping of 3133 Yazidi people in which 412 of them are children. According to the census, 5000-7000 women of the area were all taken. It is

⁽¹⁾<http://www.radiosawa.com/a/Vatican-Iraq-yazidi-leaders-meeting-/264625.html>

⁽²⁾ <https://www.youtube.com/watch?v=omyvdip8GIs>

mentioned in the report that information was taken in five centers in Tal afar, and the report also asks the Iraqi Government, to sign the Treaty of Rome and become a member in the International Court of Justice in The Hague, to prosecute the criminals who committed crimes against humanity. The report also asks the European Union members and the European Commission to open some treatment centers and launch health aid to assist the women who are survived ones who are suffered⁽¹⁾.

Although the state of the Caliphate slaughtered the men, and a large number of the Yazidi women and girls were taken to the slave markets to be sold, as there are no decisive and detailed enumerations and the numbers are different from 5000-6000 women and girls, only 1386 names are ascertained and proven.

To Vian Dakhil⁽²⁾, the current member of Iraqi Parliament states that “up to now, 5000 girls who are between 13-56 years old are kidnapped, we also acknowledged that the girls are separated from the aged ones and were sold for \$150, while 300 girls of them were sold for \$300 and some of the women were holding their babies when they are kidnapped, but later they took their children from them”⁽³⁾.

⁽¹⁾ <http://www.xendan.org/dreja.aspx?=-hawal&jmara=20466&Jor=1>;
http://www.pukmedia.com/KS_Direje.aspx?Jimare=52469

⁽²⁾ Vian Dakhil is a Yazidi woman, born in 1971. She is member of the Iraqi parliament.

⁽³⁾ <http://genocidekurd.com/ku/babati/732>

Also, Ameena Saeed Hassan⁽¹⁾ the former Iraqi Member of Parliament states⁽²⁾ “ISIS committed a vast genocide in which thousands of Kuridsh Yazidis were killed, and the women were taken. The Yazidi women and girls were abducted. Some of the women and girls were released after they had been abducted and raped; they hurled themselves off a cliff after being traumatized by their ordeal⁽³⁾”.

According to the story of the rescued Women and girls, the ISIS militants and Ameers forced

⁽¹⁾ Ameena Saeed Hassan Sido, born in Mosul 1979. She was the former parliament member from 2010-2014.

⁽²⁾ <http://www.chawdernews.com/Direje.aspx?Jimare=3820>

⁽³⁾ committing suicide is a phenomena that appears variously in different times, for example there were some cases in the war between Armenia and Azerbaijan, in which Armenian women and girls were afraid of been captured by the enemies, so they committed suicide before they were captured. The Yazidi women and girls as well, after the Sinjar invasion, they had a different destination. Being killed, captured, agonized, religion conversion forcefully were all threatened the Yazidis. In that brutal, barbaric, cruel situation that is caused by ISIS, and the tragedy that happened to the Yazidis, many different reports, various news were announced in the TV Channels and the internet sites. Ahmed Askandary, The Genocide of the Yazidis, raping the women and the war victims, this phenomena had seen in the Kurdish history. For example when the Safavid King Shah Abbas in 1608 AD invaded and trapped the DimDim Castle, and all the men were killed while they were resisting and defending, so to avoid being captured by the Safavid Army, they hurled themselves off the castle.

Dr. Sarwar Abdulrahman, The Disaster of DimDim Castle1606-1908 (Sulaimani,2008), P.77-82.

them to convert to Islam. One of the women narrated that she was given two options: either to convert to Islam or to be killed. Most of them were suffered, agonized, raped, given prices for sale, and like slaves were sold and bought in the slave markets. So the women and girls were forcefully obliged to choose one of the options. Some cases of committing suicide are recorded which has been narrated by the survived women.

Yazidis would rather die than living in the dreadful health and psychological condition under of the rule of Islamic State militants, since they have been abused, psychologically stressed, religiously imposed, and raped. ISIS has different ways of abusing, anti-humanistic actions, war of nerves, for example: Yazidi girls were used as sex slaves for Ramadan Competitions. A document proves that the ISIS asserted all the group members to participate in the competition of memorizing Quran. This competition was taken place on Ramadan at different places under their rule. A document verifies that the gifts for the 1st, 2nd and 3rd participants in the competition were Sabias (sex slaves), which means that the captured girls were used as gifts for memorizing some (Ayat) Quran verses by the terrorists!!!⁽¹⁾

Moreover, in another War of nerves form, they uploaded a video related to the 19 Yazidi women who were burned to death⁽²⁾, but the information

⁽¹⁾ Appindex No.11.

⁽²⁾ <http://www.awene.com/2016/06/11/12969/>

justify that the video was faked and it is only used as threatening and terrifying the families. Since they are treated as sex slaves and Sabais, and were sold for many times, the video was used to terrify them, and to avoid thinking of escaping and to stay under their rule. So the video is used to terrify the Yazidis people and the families of the women.

Most of the Yazidi women at the behests of ISIS rules tried to commit suicide and gratitude death, they have no worries to be killed, and they would rather be killed than stay as their slaves.

Lamea ⁽¹⁾ is a living evidence of what is mentioned. When she escaped from Isis with her

⁽¹⁾ Lamea Haji Bashar is 19 year old yazidi girl from the Kocho villiage, after the ISIS attack and invasion of Kocho village, all the members of her family were either killed or kidnapped. Only Lamea and his twelve year old brother are survived, the rest of the family are lost and their destination and whereabouts are unknown. Lamea was enslaved under the rule of ISIS for 20 months. Since she was sold and bought many times, she is deeply panicked, worried and terrified. She narrated that she was a slave of man named Abu- Mansur who was a military leader of ISIS in Raqqa, and she was barbarically and brutally treated by him. A month later she was sold to a another man called Abu- rami in Mosul, and then two months later she was sold to another man who was a bomber and forced Lamea to assist him in making the bomber jackets or explosive belts which they used in suicide attacks. Later, she was given to a physician in ISIS in Al- hawijah who raped her many times.

She wanted to save her live four times, but she was failed and then she was tortured and agonized, the fifth time she could save herself, and that was in April 2016 after she escaped with

two friends, as a minefield blown on them, her two friends died and she was severely injured but could survive. Consequently, she lost her vision and severely injured. Still she said that “I am very happy, what matters is that I am escaped”. It is not exaggeration to state that all the captured Yazidi girls would rather die than staying under the brutality of their rules⁽¹⁾.

Another Yazidi woman told the Rudaw reporter that” “ Three of my girls were raped by the ISIS, when they were returned to us, they asked to be killed for many times, but nobody answered, so they hurled themselves off the Mount Sinjar”. The same story is narrated about other Yazidi women who had committed suicide”⁽²⁾. According to Nadia Murad, another Yazidi girl named Jihan committed suicide.⁽³⁾ Also four other girls committed suicide in the river Euphrates in Al- hasiba area in Ramadi⁽¹⁾.

two of her friends and fled away to Makhmour. A few meters before they get their freedom, a minefield blew on one of her 20 year old friends called Catherin Alias, thus Catherin and the other girl named Almas who was 18 years old were died. Lamea was severely injured and lost her vision and is in real need of surgical operation. Although she is not medically and psychologically stable, but still happy since she was successful and could escape.

(<http://www.dwarozh.net/details.aspx?jimare=16628>)

⁽¹⁾ <http://www.anfalistan.com/?p=2928>

⁽²⁾ <http://rudaw.net/english/kurdistan/140820142>

⁽³⁾ [http://www.radionawa.com/\(A\(39U_DaLTywEkAAAAZGU3OTQ3YmYtZjA5Mi00NmMyLTIiYmI%20tY2M1OWQx](http://www.radionawa.com/(A(39U_DaLTywEkAAAAZGU3OTQ3YmYtZjA5Mi00NmMyLTIiYmI%20tY2M1OWQx)

Also, near the Mount Sinjar, another girl after she was raped and let her flee, committed suicide and Kamal Sinjari was the eye witness when the refugees tried to stop her⁽²⁾. Another witness said in August 11, 2014 in one of the prisons in Mosul, two other women committed suicide⁽³⁾. Another Yazidi girl called her family from the prison; the eye witnesses say that the girl insisted that there are 200 captured women in a place in Al- baaj town in the south of Sinjar. The girls explained that the captured women are treated as sex slaves “The beautiful ones are taken to serve the Ameers. The girl asked to bombard that place and end all of their pains and sufferings⁽⁴⁾.”

Jaelan’s⁽⁵⁾ suicide under the ISIS militants’ oppression is extremely a heartbreaking story. Although Jaelan wasn’t interested in committing suicide, but when she didn’t like the ISIS robbers to touch her hair, this made her close her diary.

ZDUyNGRig_hUtBfUTBrmzLDAZvz86KVZA81))/view.aspx?n_ =30359&m_ =1

(1) The four girls were (Zena Bashar Khalaf, Ghada Salim Bashar, Hanan Salim Bashar, Dalu Sardar Salih).

(2) <http://genocidekurd.com/ku/babati/2424>

(3) Taha Sleman, Genocide of the Yazidis, P.28-31

(4) <http://genocidekurd.com/ku/babati/2424>

(5) Jaelan Burjjs Naif was born in 1995. She was the 11th grade student/ Scientific Department, her beauty was beyond compare. In August 20, 2014, as she didn’t want to be under the ISIS rule, she committed suicide in Al-baaj, in one of the schools that is turned into prison.

Although life is charming but she decided to hang herself.⁽¹⁾

One of the girls named Berivan says “I tried to commit suicide four times, I remember once I took 150 pills, but I suffered toxic poisoning but I did not die I because I vomited. But they didn’t take me to the hospital instead they beat me even more. I also drunk gasoline and sliced my wrists. I did all this just to die, but still survived.”⁽²⁾

Depending on the information obtained from the ministry of human rights in Iraq, slave markets are opened by the ISIS militants for trading the Yazidi women in Al- falluja and Al- anbar. The Ministry of Human Rights in Iraq in an announcement declared that they obtained information about the ISIS militants that they opened markets for selling the Yazidi Women and girls. Depending on information, the ISIS militants took 20 women from Mosul to Al- hawijah and distributed them on the ISIS Ameers.⁽³⁾

In August 20, 2014, the Human Rights Minister in the former cabinet of parliament, Muhammad Shia’ Al Sudani declared that 600 Yazidi women are caught by the ISIS militants in Tel Afar and all are captured in Al Athar school. furthermore, in August 20, 2014, the Human Rights Minister in the

(1) Taha Sleman, *Genocide of the Yazidis*, P.35-36.

(2) <http://www.basnews.com/index.php/so/news/kurdistan/266045>

(3) <http://www.speemedia.com/dreja.aspx?=hewal&jmare=12276&Jor=1>

former cabinet of parliament, Muhammad Shia' Al Sudani declared that 600 Yazidi women are caught by the ISIS militants in Tel Afar and all are captured in Al Athar school⁽¹⁾.

Moreover, in January 5, 2015, the current Minister of Human Rights in Iraq, Muhammad Mahdi Al bayati declared that the ISIS militants had kidnapped 5000 yazidi women and sold them as sex slaves. Bayati states that "we declared and verified the ISIS crimes in a special session of the United Nations Commission for Human Rights to recognize the crimes against the Yazidis Genocide"⁽²⁾.

Moreover, the spokesman of the Ministry of Human Rights in Iraq, Kamil Hasan declared that there was a market in Mosul that was transferred to Al Raqqah in Syria. He also stated that this market was also opened in Al Fallujah; and depending on the documents, the Yazidis women and girls were sold to the leaders of the ISIS terroristic group⁽³⁾. A man who was originally from Mosul had bought two Yazidi girls for IQ400.000 and released them in Karkuk. The destiny and the fate of the Yazidi girls and women who are caught by the ISIS are unknown, after they are being bought, nobody

⁽¹⁾<http://www.radiosawa.com/a/isis-iraq-women-detainees/256194.html>

⁽²⁾ <http://rudaw.net/arabic/middleeast/iraq/0501201519>

⁽³⁾<http://www.speemedia.com/dreja.aspx?=hewal&jmare=20474&Jor=1>

knows where they have been taken. But when they have been bought by the Mouslawis (People from Mosul), they are gentle and kind to them⁽¹⁾.

The Guardian in one of its journalistic investigations about the ISIS trade of women declared that this type of trade would provide an income to for ISIS. According to the Guardian news, ISIS is trading some of the girls and women that were caught and enslaved in Sinjar. Depending on one of the Yazidi women who was caught by ISIS and fled away later, The Guardian declared the Tragedy of the Yazidi Women, since they oppose the ISIS. The Guardian revealed that any of Mosul in Iraq and Al raqqah in Syria, are the major centers of human trafficking by which the ISIS would come up with its income⁽²⁾.

Depending on a report by the ARD German Channel the slave markets are existed in Turkey in which the Yazidi women and children are sold to ISIS. The Channel in the report explain that there are special offices for selling women in Turkey, and a number of Syrian people administrate the office and they sell the Yazidis women and girls to the ISIS. In a report that was set up by the Zeman daily newspaper, it is mentioned that through a Kurdish journalist named Abu Missal Kurdi, they could reach one of those offices, and bring a Yazidi

⁽¹⁾ The Nuche website declared that the ISIS uses the Yazidi girls as sex slaves: <http://www.nuche.net/?p=24632>

⁽²⁾ <http://genocidekurd.com/ku/babati/2352>

woman back to her family while she was prepared to be sold. According to the newspaper, the process of exchanging the woman for \$ 1.500 was recorded. Abu missal says “In 2014 I was able to release 250 women and children for 2.0 million Dollars that was given to ISIS through that office⁽¹⁾.

The Le Monde daily newspaper issued a report regarding the 4000 Yazidi girls and women who were caught by ISIS. The Yazidi women and girls were taken to the slave markets in Mosul and Al Raqqah to be seen and to be sold later. They were forced to become Muslims, and then raped. They were told that since they got married depending on the Yazidi religion, so their marriage is an annulment one, and they were married to the ISIS Ameers and militants according to Sharia Law. They were passed around from militant to militant, and they were sexually assaulted⁽²⁾.

The British Express newspaper issued a statement by a Yazidi girl who was captured by ISIS, stating that most of the Yazidi girls and women who captured by ISIS, were traded like sex slaves and sold to Saudi- Arabia and Turkey⁽³⁾.

In the other way, The Sputnik home page issued that the Saudi Arabia is the main client of the

⁽¹⁾ <http://www.dwryan.net/Direje.aspx?Jimare=1736>

⁽²⁾ <https://www.letemps.ch/monde/2014/12/15/noces-barbares-daech>

⁽³⁾ <http://www.express.co.uk/news/world/602627/Islamic-State-ISIS-Yazidi-Sex-Slave-Jinan-Western-Terror-Bidder-Buyer-Abou-Anas-Abou-Omar>

Yazidi girls who were enslaved by ISIS. From Abu Shija Danani, the site issued that he had a great role of releasing the Yazidi women and stated that The Gulf clients were the main clients among the others to buy the Yazidi women, and they passed the women around them. He referred to the fact that the Saudis are the main clients, and lately many Saudis contacted the ISIS to get the Yazid women and buy them. He also explained that the Saudis are rich and high in cash, and are able to buy two or more Sabias (Sex slaves). Moreover, he declared that after Saudis, the Tunisians come the second; they want sex slaves and (Nikah) sexual Jihad, and then The Libyans and Egyptians come last⁽¹⁾.

The human rights organization (Syrian Perspective) issued a report declaring that on Thursday, June 25, 2015 in the Mayadin town, the ISIS bought 42 Kuridsh Yazidi women as sex slaves. The report explains that some of the women were with their children, after they had been sold, they were separated from their children, and the fate of the children and their whereabouts are unknown. The report declared that the Kurdish Yazidi Women were given prices ranging from \$500 to \$2.000. The issue date of the report is significant as more than 27 cases of trafficking the Kurdish Yazidis are recorded”. It also clarified that “some of the Kuridsh Yazidi girls have been bought by the rich Kurdish and Arab chieftains and then sent back to their families”⁽²⁾.

⁽¹⁾ <http://genocidekurd.com/ku/babati/6100>

⁽²⁾ <http://rudaw.net/sorani/middleeast/syria/260620151>.
<http://www.xendan.org/dreja.aspx?Jmara=6754&Jor=1>

Moreover, the report by the Human Rights Watch explained the Yazidi girls and women's situation under the oppression of ISIS militants and declared that nearly 1800 Yazidi girls and women are kidnapped by the ISIS militants in Iraq and Syria. The report was enriched with interviews with 15 yazidi women who were rescued and survived, despite the speeches that were taken from 21 Sunni Arab women in the area of Hawija in Karkuk who were escaped from ISIS. It verified that raping, imprisonment, and crimes against humanity are the types of agonies and tortures used by the ISIS in their battles. The report explains that nearly 1800 Yazidi women and girls are taken Iraq and Syria⁽¹⁾.

In December 23, 2014 the Amnesty International issued a report titled under "Escape from Hell". The report was about the situation of the Yazidi women, girls and children who were caught by the ISIS. It is mentioned in the report that the Yazidi children and girls would rather be killed than forced to marry the IS fighters and militants. Moreover, the captivity of Yazidi women and children is mentioned to be crimes against humanity. The report demonstrates that thousands of Yazidi women and girl became the victims of sexual violence. The report mentioned that those women are being sold, given as gift, forced to marry, and raped. All these crimes are discussed in the "Escape from Hell". Furthermore, the report is enriched with interviews with 14 women who survived from that hell and they testify that the lives of hundreds of the yazidi women and girls are in danger. It also explained that

⁽¹⁾ <https://www.hrw.org/ar/news/2016/04/06/288458>

some of those who are oppressed to stay with them are children from 10 to 12 years of age!! Sexual assault and raping are used as weapons of war. In the last few months, some of the girls and women who are extremely depressed, tried to commit suicide and actually did.

The report also demonstrated that not only the women and the children but also thousands of the Yazidi men are either killed or forced to convert to Islam. It is written in the report that sometimes the women were given to the militants and fighter as achievements, and the militants were given the right to buy or have sex with them. According to the report 300 women and children could escape, and also those 40 people that the Amnesty International used their information in the report were from those who could escape. The report also explained that the others were subjected to ill-treatment, torture, beating, and raping as well. Those who could escape declared that some of those women were given to men who had their own wives and children, especially those men who joined ISIS from the western countries. Concerning the militants' wives and their behaviour toward the captive women, the report declared that "some of the militant's wives were passionate with them, but most of the time their wives were weak and helpless, and some others tried to ease the yazidis escaping. One of the women explained that a wife of a militant endangered herself to save me and helped me to escape them, thus they believe that she will never forget that woman!"⁽¹⁾

⁽¹⁾ <http://genocidekurd.com/ku/babati/3803>

The report affirmed that one of the slave markets named Al quds is in Mosul where the Islamic Group sets price for Yazidi women and girls, and the sellers offer prices. The report also insisted that most of the sellers are the young locals. It seems that the Islamic Group sells Yazidi women to the youths to attract their attention and join them to the group. ⁽¹⁾

The UNICEF which is one of the members of the United Nations Development Group expressed their deepest sympathies to the of Kurdish Yazidi children and the deaths of 40 children from the minority groups who were displaced from Sinjar city by armed violence were of UNICEF's extreme concern. According to the press released by UNICEF these children from the Yazidi minority died as a direct consequence of violence, displacement and dehydration over the past two days. Moreover, it explained that the Families who fled the area are in immediate need of urgent assistance, including up to 25,000 children who are now stranded in mountains surrounding Sinjar and are in dire need of humanitarian aid including drinking water and sanitation services. ⁽²⁾

The head of the Independent Human Rights Commission in Kurdistan Region Diya Butros said "a group of these women were taken to ISIS leaders

⁽¹⁾ International Amnesty Report in 2014-2015 Human Rights Situation in the World, P.234.

⁽²⁾ http://www.unicef.org/arabic/media/24327_74219.html

and the others are sold for \$150 to \$250 which is a crime against humanity”.⁽¹⁾

So in a report of the first Conference of Lalish about the Yazidi captive and abducted women, declared that more than 3000 girls, women, and children are kidnapped and the name of 1661 captives were verified. Moreover, the females are separated from the males, raped, and forcefully displaced to other place under the ISIS rule⁽²⁾.

Moreover, the report states that among the most dreadful crimes committed against the Yazidis in Shangal was the sexual slavery in which the women were trafficked which was supervised by the ISIS Bayt al Mal (House of Money) commission, after the women were caught or kidnapped, depending on a document from the ISIS, they set prices for them: A woman aged 40- 50 sold for 50,000 dinars, a woman aged 30 to 40 sold for 75,000 dinars, a woman aged 20- 30 sold for 100,000 dinars, a girl aged 10- 20 sold for 150,000 dinars, and A child under 9 sold for 200,000 dinars. According to the document, no one is allowed to buy more than three slaves, unless they are foreigners like Turks, Syrians and Gulf Arabs⁽³⁾.

⁽¹⁾<http://www.xendan.org/dreja.aspx?=hawal&jmara=6480&Jor=1>

⁽²⁾ The First Conference of Lalish for peace and Co-existence. In Lalish Temple, April 4, 2015.

⁽³⁾ Appendix No. 10

Baba Sheikh Khurto, the Father and religious leader of the Yazidi community of Iraq stated that the ISIS pirates committed genocide against the Kurdish Yazidis. He also declared that “the women who are remained in ISIS captivity cannot reach us out, sometimes we obtain information from some of our friends that the Yazidi women are facing oppression, some of the captives are in Tal afar and some of them are in Mahlabi, Tal Qasab and other places. Most of the captives have been mass slaughtered and disrespected⁽¹⁾”.

Therefore in September 6, 2014, Baba Sheikh Khurto , the Father and Supreme religious leader of the Yazidi community in the behalf of all the Yazidis released formal declaration in the Kurdish, Arabic, and English languages stating that “in August 3, 2014, Sinjar was controlled by extremist Islamist militants and many people became victims; some were captured and subjected to ill- treatment and persecution, while others were forced to convert to Islam. And they were imposed to do that, thus those who will survive and return will remain as Yazidis and no one can devastate and ruin their religion and belief. What was happened was beyond their control and was imposed to them. So we have to lend them a helping hand to return to their normal life, and to make them feel that things are back to normal. Thus we ask every one of our people to help the victims who are rescued and survived, and

⁽¹⁾ <http://genocidekurd.com/ku/babati/1489>

to support them to return to their social life in society. So we all have to cooperate together for the success of this resolution”⁽¹⁾.

Moreover, sometimes later when 217 yazidi women were released; Baba Sheikh released another statement, saying that “The women, who will be back, will always be deeply loved and respected⁽²⁾”. This attitude of Baba Sheikh and the Spiritual Yazidis Council to respect the victims, is worthy of respect. And the attack to our victims is seen considered as the attack to human rights, Kurdish people and an attack to honor of humanity.

The supreme Council of Women Affairs in the international day for the Elimination of Sexual Violence released a statement explaining that in when the ISIS fighters brutally assailed in the Sinjar and Ninawa plains, women and girls were subjected to ill-treatment, sexual and physical violence, rape, slavery, and sold and bought, it called on UN to convict the ISIS crimes and play its role to bring the victims back⁽³⁾.

After the captive women and girls became sex slaves by the Islamic state, they were sent to the friends and other countries like gifts. Muhammad Khalil the mayor of Sinjar stated “The Islamic group sent a number of girls to Libya and Afganistan, we call on the international organizations and UN to try to free them and bring

(1) Appendix No. 7.

(2) <http://www.anfalistan.com/?p=555>

(3) http://www.pukmedia.com/KS_Direje.aspx?Jimare=82905

them back as a part of their historical responsibility and an ethical principle⁽¹⁾”.

The director of Yazidis Affairs in the Ministry of Endowment of Kurdistan revealed that “the silence of the international community to the ISIS crimes against the Yazidi women and girls created this situation. Unfortunately, our women as war booties and sex slaves are traded on the net, it is a shame to the international community and United Nations and Ban Ki Moon, and all the powerful countries that remained silent and turned a blind eye to ISIS crimes against the fate of the Kuridsh Yazidi kidnapped women. They are not behaving as responsibly as they suppose to, and attempts haven’t been seen to bring the ISIS crimes to an end. If the United States is serious to oppose the ISIS, they would have fought them. The United states should put an end to this and end this psychological war”⁽²⁾.

To verify these truths, we have tens of stories from the escaped women and girls who were captives before, narrating how they were ill-treated, trafficked and were set different prices by the ISIS militants in Mosul and other cities in Syria and especially in Al Raqqa. Some examples are taken from the previous captives of IS.

Kurdsat News interviewed a yazidi girls who talked about her suffering under the ISIS oppression, she stated that after their village was invaded by the IS militants and fighters, then they classified the women into three groups; children,

⁽¹⁾ <http://kgn-m.com/news.php?extend.744.1>

⁽²⁾ <http://www.gulan-media.com/sorani/details.php?section=4&id=27634>

youths and elders. Then every now and then 3 women from each group were taken to the Ameeris to sleep with them. She declared that: “ after a price slept with each girl, the girl was either given to his men and the other fighters or sold for \$800 to \$1000”, but as she said that the Yazidi girls were sold for \$500, which means that they were set for lower prices than the other girls. “Even when they were being trafficked from their village to the ISIS head quarter in Tal afar, and on the way the women were not able to avoid the militants sexual harassments, and they could resist as well”⁽¹⁾ She said.

Zaytoon⁽²⁾ is another woman of the ISIS captives stated that “we were 12 families, at 8 A.M. in August 3, 2014, the ISIS militants attacked us, and our men gave up and raised the white flag. They told us not to be afraid, asked our men to hand them their weapons and their mobile phones”, the weapons and the mobiles were handed to them, then they asked for our valuables; like money or gold, and we handed them our valuables as well. Later they asked the women to go to one of the rooms; the women who were aged less than 40 with the young ones were taken to a different room. After half an hour, our men were assaulted and all were killed and the women and girls remained. Later on, we were taken to Baaj by two buses, and from there to Mosul.

⁽¹⁾ <http://wishe.net/dreja.aspx?=hewal&jmare=286&Jor=9>

⁽²⁾ Zaytoon Khalil Chato was born in 1991 in Grazer.

We were all locked up in a basement, we couldn't see the sun. Furthermore, there wasn't enough food and we were all hungry, then we were asked to convert to Islam. Whenever anyone came, he chose the beautiful ones. Later they separated the girls from the women and they sent the girls to another hall. Every day the fighters were coming and taking the girls forcefully. There were 700 girls; every time when the ISIS Ameers were coming, they were telling us you were 700, and you are the only ones remained? As the girls resisted and refused to go with them, the fighters were beating the girls by hose and whip, or they pulled guns on their head to take them and give them to Ameers. Only 15 women were left, it is either because they were not beautiful or they were not the type that the fighters liked, or because nobody was contented with them.

After 11 days, we were sent to Tal Afar, but I was returned to Baaj with other twenty women who were mostly disabled. We stayed there for eight days, and then we were sent to Tal Banat and stayed there for two other days, after that we were sent to Tal Qasab . We were 27 girls and the fighters were coming to take girls every day, and later only 10 of us remained. While we were under their oppression, we were ill-treated, assaulted, offended and tortured. When we were in Tal Qasab, before the airstrikes, another girl and I fled, and after two days in which we were moving at nights only, we

reached the mountain, and we were born all over again”⁽¹⁾.

Another survived woman from the ISIS captivity named (Z.S. J) who was 26 year and unmarried, talked about the massacre of Kocho⁽²⁾ and stated that “After they gathered us all, they took all our mobile phones and valuables, and then they separated us from the men. We thought that they would treat us like the Christians, but they took all the men, and up until now we do not know anything about their fate or whereabouts. And they took us to Sinjar Institute near Sulagh, and stayed there for only one day as well; they took off the women’s scarf and separated the young women from the elderly ones. The young ones were taken to another place, and the babies were separated from the

⁽¹⁾ Taha Sleman, *Genocide of the Yazidis*, P.28-31

⁽²⁾ Kocho is a beautiful village located in Sinjar 23 kilometers northern of Sinjar and belongs to Qayrawan (Bleej) town, It locates about 120 kilometers western Mosul. It is attacked by the ISIS militants. 1/3 of the population were killed and displaced. The village consisted of 197 houses and 344 families; the population of the village was 1738 people. In the ISIS massacre against the Kocho 380 people were killed, 745 women and girls were kidnapped. From which 128 women, 94 girls and 128 boys, 84 girls and 18 men survived and returned. In the mass graves 86 people were found, 19 were survived, 9 women committed suicide, and 284 of them remained under the ISIS captivity, and those who survived are at the worst situation. Dawood M. Khatary: *The Genocide of the Yazidis “Kocho Village”*, Trans. Taha Sleman, 2nd ed (Erbil:Azadi Publication House, 2016).

mothers. The screams and cries of the mothers were heard by all the people around them. The elderly ones were sent to somewhere else, and we were a small number of women with the small children who remained, until one night they took three beautiful women, and asked me: are you married? Where is your baby? I was holding my nephew, and I told them this is my baby. A day later they sent us to a school in Tal Afar by bus, it was crowded, the children were asking for cold water, but nobody answered. We suffered a lot. We were wearing dirty and torn clothes in order not to be taken by the fighters. The food was expired, the children got diarrhea and dehydrated. We were ready to flee and knew that it is a suicide! At half past seven, we were seven women and fourteen children that moved toward the wall of the village. We cut the metal fence with cutter, and went crawling to the other side of the fence. At first, we helped the children to cross the fence, and then the women crossed. After that we started moving toward the mountain. We were moving at night and hid in the day⁽¹⁾”.

F.A.A. was born in 1999 from S. village who was married only two months before she faced the brutal crimes by the ISIS terrorists. After her husband and her father-in-law were killed, she was captured. She explained that “in August 3, ²⁰¹⁴, the

⁽¹⁾ Dawood M. Khatary: The Genocide of the Yazidis “Kocho Village”, P.56-58.

captives were unquestionably shot by the ISIS fighters. My husband shot in the belly, and my father-in-law shot in the head, and fell. Two of us were martyred and I was also bleeding. My husband and his father were bleeding to death. My mother-in-law was creaming, and I fainted, When I opened my eyes, I saw myself in the Baaj Hospital, it was 8 P.M. in the hospital. They were very unkind, rude and rough, especially the ISIS doctors; the food was dirty, and I was severely injured, I was shot in the back and the bullet had penetrated me through the chest. So, I stayed in the bed for 17 days, and my mother-in-law was still beside me and there were many injured people from Sinjar as well.

After they said that they would execute all the injured ones, they gathered the people together in the area in August 20, 2014.

The Execution Committee made their decision and began preparing for our execution and our names were written down as well. A formal letter was sent to the Muslims' Caliphate to give his approval over the execution. In the same day, we were prepared for our execution. Except for crying and screaming, nothing else was heard or seen. An ISIS militant declared the Caliph's order as: "anyone who leaves his religion and his faith and convert to Islam, he will save his life". After we rejected, they left us and the mass execution was called off. Later, we were taken to the Tal Banat camp, and then to Kocho village, and stayed there

for two months. The children were taught religion classes on a daily basis. The former head of the local government of the village (Mukhtar) Ahmad Jaso's house was changed to a place of praying. The elders in both genders were taken into a house, and they were brutally maltreated. The ISIS militants were urinating on the elderly on a daily basis, so they smelled so bad and nobody could approach them. However, none of them could refuse that, or they were beaten so badly. I believe that this is the most brutal technique of torturing that ever devised in the history.

This woman told another truth that "although the ISIS fighters insisted, but Mala Bakir who was in charge of the village refused to sell the Yazidis to ISIS, since he came to an agreement to sell all the women together, and Mala Bakir was in a good relation to the Qatar Government and traders, and all the things that sent to us were from Qatar. The (imported from Qatar, and Made in Qatar) were written on the stuffs. She continued saying that "it was clear that Mala Bakir could not sell us altogether, so he sent each group as gifts to the militants to somewhere. My friend and I were sent to Al Raqqa in Syria. We reached Sinjar before the sunset; there were 15 ISIS fighters with us and their duty was to take us to the Sabaia prison in Al Raqqa, and to communicate with the ISIS fighters. At half past six they were praying all together, and we had no choice, except for committing suicide.

She talked about that time saying: “if God saves us, so we win life, and if they kill us, so we go to die slowly”. I took off my shoes and put them at the front door, in order not to feel anything when they finish their prayers. We took the switch of the lights, we ran as fast as we could, we were running among the roads and on the streets, later we felt that we are followed and they started shooting us, but since it was night, so we didn’t get shot. As we continued moving towards the mountain for one hour, we were neither afraid nor worried. Told my friend “don’t be afraid, just run”, she was also telling me the same thing. It was bullet raining, and far away we could see the light of the mountain and we followed the light. I felt that the defense forces were answering the ISIS attacks, so we were between the devil and the deep blue sea. There were bullets raining from the back and also the front. But we didn’t stop and carried on.

She ended her story saying “when the ISIS fighters could not go up the mountain, the Yazidi fighters saw us looking through night vision binoculars, some of them came toward us. We were constantly running under the bullet raining until we reached. It took us two hours, we stayed four days on the mountain and then we were sent to Dohuk⁽¹⁾.”

Another woman narrated a part of the story of Kocho Village “They killed all the men and took us

⁽¹⁾ Dawood M.Khatry, The genocide of the Yazidis “Kocho Village”, P. 09-62.

to Tal Afar. We were 57 women that were sent to Syria. They were forcefully and brutally marrying the women. From 9 A.M. up to the sunset” she said. The bargaining on the women was being continued, and the ISIS fighters were going around us and chose who they liked. They said this one is beautiful, but that one is more beautiful. Obviously, the ones who were very beautiful were the ones that sold and bought the most, and the women would be his who paid more. The women were on the verge of hysterics and nervous breakdown, and they tore their clothes and tried to commit suicide. Most of the fighters took the girls for a few days in the name of Zawaj (marriage), but after a few days they were sold to another person, or they were given to some people in a few days. She ended her conversation “formerly, I tried to run many times, but I was not able to rescue, but lastly I ran again. although I was close to an ISIS guard and he shot me, but I didn’t stop and continued running, the fighters were behind me and I fall on a fence and my face was covered with blood, and I kept moving for five hours until I reached the Syrian border, but again I was captured again and was sent to prison. Again I was beaten, tortured and told that they would send me to solitary confinement, and I told them that I will be the disaster that over take you”⁽¹⁾.

Another survivor of Kocho named (K. H. N.) saw the scene of the last man who was caught and

⁽¹⁾ Dawood M. Khatary, *The Genocide of the Yazidis*, P.74.

killed. The man named (Ahmad Jaso)⁽¹⁾, she witnessed the crime “After all the men were killed, they separated the elderly and took us to Tal Afar, we stayed there for one month. Then we were taken to the Shia Turkmen villages. The fighters took two of my daughters, one was 15 and the other was 7. After that we were taken to Syria, and there they took my 12 year old daughter. In Syria, I fled from prison with my other 3 children and reached the Turkish borders where a shepherder assisted us to comeback to Kurdistan Region. My husband’s family, who has two wives, we were altogether 45 women; they took all the women, and killed the men and the youths. And now only 8 people of us survived” she said⁽²⁾.

Another escaper from Kocho village named (N. H) who was born in 1994, said: “After they killed our men, they took us to some places, up until we reached Al- Raqqa prison which was consisted of two floors. Someone bought me and separated me from my sisters and took me to a prison in a basement. Why you imprison me? I asked. He answered, after a few days I will come back from battle and will take you. There were 6 Yazidi women and 15 Muslims; it seems that the Muslim women were not obeying the rules of the ISIS

⁽¹⁾ Ahmed Jaso was the Head of a Local Government of Kocho Village, since he refused to execute the ISIS orders and convert to Islam, he was shot to death in August 8, 2014.

⁽²⁾ Dawood M. Khatary, *The Genocide of the Yazidis*, P.78

fighters. After they had been instructed and lectured, they were told that they would be freed when they assure the ISIS fighters that they would obey the rules. She said “They told us to join their congregational prayer, and read the holly book with them, but we refused and stayed there for 12 days. That man, who bought me, didn’t come. The prison manager sold me to someone else, and I stayed one day with that family, when the owner of the house closed the door at night, I opened the door and ran away to the street, and asked a taxi driver to take me to the Syrian- Turkish Borders. He said do you pay? Yes, I said. But when we arrived at the Syrian-Turkish borders he stopped and asked for the money, it was only about 100 kilometers, and told him: I’ve got nothing except for this gold ring, and I gave it to him for the ride. It was a village near the border, I knocked at the door and entered, they did not let me to go out; they said you have to pay \$40.000 random or we will give you back to ISIS, since you fled away from them they will question you, and they would apply the Insurgents Law of Islam against you. The negotiation between my uncle and that family continued for a few days, so they reached at an agreement of \$5000 and I reached Turkey, then my uncle came and took me back to Kurdistan”⁽¹⁾.

(S. S) was born in 1999; she is one of the survivors of Kocho village. She talked about her

⁽¹⁾ Ibid., P.74.

agony under the rules of Islamic state “we were on the upper floor of the school, on Friday August 15, 2014, they took all the men, and brought us down stairs to the ground floor and sent us to Solaqh. They separated the elderly from the young women, and later they sent the young ones to Tal Afar, and we stayed there for 15 days. Then we were sent to Qizil qew which is a Shia Turkmen village. My mother and I stayed there for one month. They came and gathered us altogether and took some women. I was one of those who were separated to send to Tal Afar. My mother stayed there, begged and tried not to take me away from her, but they neither listened nor sympathized with her. When they took me from my mother, I took my sisters infant to avoid being sold to the criminals. I hold him tight and always fed him infant powder milk, although my mother was always feeding him but they detached the infant from his mother’s lap.

We stayed in a school at Tal Afar for a few days, someone bought me from Mosul, I was a servant in his house for 7 days, then someone else came and bought me, he told me that “ I bought you for charity, I will sent you back to your family, and bought me some stuffs. She also said: “we called my uncle and send me to Kerkuk with my niece, he was an infant at that time, and now he is so attached to me that he forgot his mother, and thinks that I am

his mother, he is sleeping on my chest, and up until now she is in the ISIS prisons”.⁽¹⁾

(N.M.B) was born 1994; she is from Kocho and is a survivor of the ISIS captivity. While narrating her story she affirmed that “After they killed our men, they took me to the Technical institute of Solaqh and separated us, the elderly to the garden of the institute, and the women who got married were sent to the second floor and the girls to the backyard. There was a power cut At 11 p.m., at that dark night, they used flash lights and separated 150 women and sent them to Sinjar and Mosul by four big buses. The fighters were continued moving around in the bus and abused the women. When we arrived at Mosul, we were taken into a house, and there were many Yazidis in the house. Later we were 63 women, and were all sent to another house. We all were separated from our families. At the beginning, the ISIS women were coming and chose the beautiful girls. After a few days, someone called Haji Shakir came and chose 4 other girls and me as well. Then he told the prison guard that these five girls are taken, I will comeback in the next few days. Three days later, we were all gathered together in a hall, then the ISIS buyer came and started choosing, especially the beautiful ones. A fat one who was from Tal Afar chose me and said: “you, stand up, I didn’t answer. He repeated, and I

⁽¹⁾ Dawood Murad Khatary: The Genocide of the Yazidis, P.82.

was angry and said: no no no no no...He called out the prison manager whose name was Nafi' Afari and spoke Turkmen, he pulled my hair and lifted me up and said "you Sabia...!!! Why you are resisting the ISIS fighters? Again I shouted at them many times. All my friends were crying for me. The fat fighter insisted to take me, but I did not move. He said that I don't go anywhere until I will take this girl and insisted. He asked me again to reply him".

She also stated that girls were exchanged; we were sold and bought just like the animals that are sold in the markets. The younger girls were bought. The price of each girl was set from \$500 to \$1000. Also they were saying this is beautiful! But that one is more beautiful! This girl is young! That one is better! And they said many other ruthless sentences.

She also said that "To me, their outlook, their behavior and attitude, their ugly faces with dirty beards and long hairs, they just looked like the primitive humans who lived in the Stone Age. At that time one of the fighters chose one of my friends, we wanted to resist and defend her, and he took her oppressively and we were tortured and beat by the prison guard. I told them we do not leave her, and we will come with her. They answered "we do not mind". Before we get in the car, the fat fighter (Afary) came and told them "this girl is taken by me". I told someone who was stopped by the car "save me from this chubby". But the fat ISIS fighter said "I have taken her from yesterday, and you

don't have the right to take her". In that day 63 which can be estimated to %80 of the women were taken".

She talked about that day in detail "the one who was close to me and I went to the house with the man whom we went with, and we saw that 200 fighters are praying. We were so afraid, afraid of their number, their face and appearance. They brought us food, but we couldn't eat anything. Later, my close friend was taken to an unknown place, and the day after I stayed alone. Salman who was an ISIS fighter took me to another house; and nobody was there except for some guards. After a few days I went out from the house and attempted to escape, but I was captured again. They beat me and tortured me and then imprisoned me. I saw some men in the prison but none of my relatives were there. Salman came and took me; he has six guardsmen and a driver. We went to his house and his mother told me "You are Yazidis and (Kufar) nonbelievers, it is the jihadists right like my son to do what they'd love to do, you are Sabia and she started to spit at me and beat me by her shoes. The day after, he took me to another house and tried to rape me but I didn't allow him and refused that. After 9 days, I saw that all the 6 guardsmen were taking shifts carelessly and irresponsibly, and they were sleeping after midnight. One night at 12 I fled away, after running and searching among the roads for a long time, I went far away from that house, I

entered a house in Zinjili Neighborhood, they helped me and called the Mayor of Sinjar who was the friend of the owner of the house in the military. They got me a fake identification verifying that I am a resident in Mosul, until I arrived at a peaceful place”.

She continued saying “up until now my mother, brothers, their wives, and their children, who were altogether 44 people, are missing⁽¹⁾”.

Another woman who was born in 1983 known as (j. Sh. ‘A) is a survivor of Kocho village stated that “67 women and I were all taken to Al Raqqa in Syria to a prison which was originally a hall party. The ISIS fighters were moving around us all the time and they chose the girls according on their needs. Whenever we resisted, they beat us by their walking sticks. They were negotiating the price of the women every day. Sometimes later, they brought 54 other women from Kocho, and after they were bought, my cousin and I were together. I was their Arabic translator and was responsible of sending the women to hospital, switching on the electric generator, and I was responsible of the affairs of 130 women.

I was continuously telling them not to go with the ISIS fighters, but they were buying and selling us, someone bought me and I became servant in the administration office of that place. The ISIS buyers

⁽¹⁾ Dawood Murad Khatary: The Genocide of the Yzidis, P.84-87

were various and from various countries. Whenever a buyer had come, he should choose a woman and would tell the prison guard that he would take that woman and then he was going to the Ameer of the prison and paid him an exact amount money. He also paid the guards \$100 to oblige the woman to go with him. Moreover she said that the price of the Yazidis was from \$1000 to \$1500, and most of the women were remained with them and then they were sold to another IS man again. So, the buying and selling continued and some of them bought 2 or 3 woman. The sold women were coming back later, they were injured in their face, hands and feet, so I was going with them to the hospital for medical treatment. After they got better and recovered, they were sold again. at the beginning the buyers told us that they would take us to serve in the houses as house servants, but they were all lying; they we buying the girls to appease their brutal and barbaric sexual instincts which was against all the heavenly and the earthly laws. There was an Australian ISIS visiting the Ameer of the prison (Sheikh Abu Muhammad Iraqi) and whenever he visited him, he asked the Ameer to get me, but the Ameer of the prison said “she is serious and responsible of the women affairs in the prison so I don’t sell her”. Finally, all the women were sold; my cousin and I remained and they took us to another prison. There were 250 women in the prison, they were all Muslims and were captured since they didn’t obey

the rules of Islam. There were women whose their husbands had joined ISIS and then were killed. Here, everyday there were marriages, an ISIS was coming and chose one of the women, if she agreed, the Dower (Mahr) of their marriage contract was a Quran, and if she didn't agree, he was going to choose someone else. In this prison, they were listening to Quran at day and night, the women were praying and tried to teach us praying but we refused. The prince of the prison said "why you refuse that? Why don't you partake?" I told him: "we cannot do that", I cried and asked to send us somewhere else. Though he sent me to another house, and I spent the Eid Al- Adha in that house. When the Australian man figured out that I was in that house, he came and bought me, and then my cousin came with me".

She also said that "when we went to his house, we realized that there were five more Yazidi women and they were ill-treated and abused barbarically by the Australian man. One of the Ameers came and told him that "you don't have the right to marry 7 woman, you have to buy them to the other militants. After that he went to Deir ez-Zor to fight, we asked one of his wives to help us, we took the photo of the house sent the full address to our family through Face Book. After a few days a taxi came and the taxi driver took us to his house and said: "I came from Abu Shujaa, after we stayed so long in the

ISIS prisons, in the second day we left and arrived in Turkey”⁽¹⁾.

Zahra Sido Kitr was born in 1992 who was a Kocho resident. When ISIS attacked Sinjar, she lost all the members of her family; she became one of the symbols of her village and got killed. When she was in the hospital, she talked about her story saying “When we arrived in Al Raqqa, Syria, there were many women from Sinjar with us, and we were all distributed among the houses of the ISIS fighters. I was sent to a brutal and wicked man called Abu Usama, he had Saudi Arabia identification card, and he was about forty. I was opposing him, and I hated him, I attempted to ran at all costs, But my efforts went on vain and I failed. So, a few days ago, the weather was cold, and instead of kerosene, I filled the heater with benzene, I lighted the heater and set the house on a huge fire, that criminal Abu Usama burnt and died there and I was severely burned and I rolled myself in a blanket”. Suffering from pain, she continued narrating her story to Mam (Uncle) Khalaf “I went out of the house and fell on the main road. After the ISIS militants knew that their fighter died and I was in a serious medical condition, they threw me away in the plain to die there. But when they left, I tried to go back to the main street, I had so much pain, and could hardly move because I was burned and the weather was too cold, if I hadn’t got the blanket

⁽¹⁾ Dawood M. Khatary, Genocide of the Yazidis, P.91-93.

soon I would die. When I arrived at the main street, a taxi stopped for me and told him: “I am burned in fire, I ask you to take me to hospital on the border, and I didn’t pay the taxi driver, instead, I gave him a piece of gold which was a ring in my finger. When we reached in Turkish (Malatya) hospital, at a distance of 700 kilometers on the Turkey/ Iraq border I called my cousin (Raad). Anyway, I told him my story, and Abu Shujaa and my family helped me and I reached in the hospital”. But the medical reports indicated that %80 of her body was burned, and she died after one week of her hospital stay, but the last she ever said was “farewell to you all. I killed and revenged upon the one who robbed me of my dignity”.⁽¹⁾

Bashar is another victim that escaped, he stated that “in my family and my brother’s, we’ve got 60 martyrs and missing people. This happened in 21st century and when the ISIS appeared⁽²⁾”.

One of the survivors of the Kocho village named (H. M. KH) stated that “we were on the bottom store of Kocho Secondry School since the first floor was so crowded. When the men were taken and I heard the shootings. I asked them, and they said we shoot dogs. Later, we were sent to Solagh Institute and I was sepreated from the married women. At 11 A.M. the girls were all sent to Mosul. And the other women stayed in the Institute yard. The second day and exactly at 10 o’clock, the old women who were

⁽¹⁾ Dawood M. Khatary, Geonocide of the Yazidis, P.95-96.

⁽²⁾ Ibid, P.100.

80 people were separated from us⁽¹⁾. We heard shooting again, and we asked “why you are shooting? Did you kill the elderly?” They didn’t reply. It seemed that they really killed them and up until now, they are missing. Most of the elderly women are in (Qasr Mihrab, Qizil Qew, Khazraw Neighborhood and Tal Afar), but our elderly fate and whereabouts are unknown”.

She also said that: we asked one of the ISIS fighters who were from Saudi Arabia about the fate of the men in the School, he replied: “I swear to God that we killed them all, you’ve got no solution except for converting to Islam and we will marry you. Keep in mind that your men, who were killed, were nonbelievers. I told him that “We don’t know Arabic language and we afraid of your hairy face”. After that, we were sent to a school in Tal Afar which was crowded with Yazidi people, and then to Qasir Mihrab. My cousin was there who was captured on the first day of Sinjar invasion. Later,

⁽¹⁾ in a letter that is left by this Yazidi woman she explained that 80 elderly women in Solagh were killed, but the sources verified that 71 women and 15 children were found in a mass grave in Solagh which totally were 85 women and children, and this proves her sayings. Dawood M. Khatary, Genoide of the Yazidis “Kocho Village”,114. In an interview with Al Raay Al Kuwaiti Daily Newspapaer, Nadia Murad declared that in the area of Baajaj, they asked us to convert to Islam, after that they stated killing the men and the elderly. I have lost my six brothers in the massacre. Later they displaced all the women and killed 80 elderly women who were above 45 years old and my mother was one of them.

<http://www.alraimedia.com/ar/article/local/2016/01/19/650643/nr/kuwait>

we were all trafficked to Mosul and then in a hall called (Claxi), and then we were sent to a forest in Al Raqqa where we stayed for 20 days. We were in a bad situation when their Ameer arrived, our names were written down with the name of the children, when the forest was air raided by the airplanes, we were sent to the Islamic State Beauru of Affairs in the city, and we were all taken into a basement. We were 6 women and our children. The guard was coming once or twice a day, and giving us some tomatoes and cucumbers. Since there were no light in the basement, we could only know the time because of ritual prayer known as Salats. We were always crying in vain. Our main problem was the human wastes there, because there were other people before in the basement. They defecated there, and it was not cleaned. As the door was closed all the time, it smelled so bad. It was so bad for the children, and the guard there could not open the door. And we were there 24 hours a day. One day, we asked the guard to bring us a bottle of water, he dropped the hose into the basement and after we filled the bottle, the guard left the tap running and the basement filled with water. The terrible smell of the basement was removed. We were living a deadly life; even death was more merciful than life. Our days there, were the days of tragedy and crimes against women and children. After we knew about the time of his coming and we knew that he is not always guarding, we tried to dig a hole in the wall and after 3 days through breaking the wall we could make a small hole in the wall, through which we send the children out and told them to find something that we could break the

window with. The children found some stuffs like pliers, screwdriver, and some pieces of iron, and brought them to us. After 3 hours of trying, we could break the window and then out the basement. We covered ourselves and went to the streets, then we distributed among the houses. I went to a house, and after I told them my story, they sheltered me for 6 days, and during that period I could communicate with my family in Duhok and they saved me. But what hurts me so much is the unknown fate of my husband, his brother and sisters and the all the victims of Kocho⁽¹⁾.

(‘A. Sh. A) Was born in 1996, she was a resident of Kocho who was survived. She was in grade 12. She stated that “we were 15 women; they selected the most beautiful girls in Kocho and took us to the institute in Solagh. On the way, they asked Abu Hamza Hafidi who was their Ameer “where do we take the women and the children?” “To Solagh Institute” he said. After that all the families that remained were gathered together, and we asked “what’s the fate of the men?” We heard the sound of shooting! One of them was Saudi Arabian, he said “We killed them all.” And Iraqi one said “don’t believe this Saudi Arabian; we only shot into the air in celebration of the Islamic State victory”.”

She also said “at 11 P.M., we were 114 women with 70 children aged between 3-10 years, were all got in 3 buses of 44 passengers and sent to Tal Afar. When we got there, the children were all sent to the

⁽¹⁾ Dawood M. Khatary, Genocide of the Yazidis, P.112-114.

centre of Kifh Neighborhood in the house of the Mosul Mayor. There were tens of other Yazidi women, they were pregnant and had not been sold. Three of the women tried to commit suicide, and they were in a very bad situation. After two days Abu Laith the Wali or custodian of Mosul from the Tay tribe with Haji Abdulla Al Afari and the vice caliph of Mosul (Haji Mumtaz Al Afari)

(¹) With Abu Muslim Turkmeni and another group of people came and asked the women to uncover their face and started distributing the women. We were 37 women that distributed among the houses of Christians who fled away. I was chosen to go to the house of Wali (Custodian) of Mosul (Abu Laith-Razwan Talib Hamdoon), he had two wives, and my sister was with me. We stayed for 4 days as the fighters came to buy us, an Ameer named Shakir came and asked the guards to put me into the car, and they said that the Wali of Mosul has taken her. After that he chose my sister, they were not well-behaved, so I resisted them to take my sister, and they beat me badly by cable and blood came out of my belly. When the Wali came I claimed and he sent us to another house in Andaziayaran

(¹) Haji Moutaz- Fadhil Ahmad Al hiali was one of the Abu Bakir Baghdadi's assistants who had the duty of supervising and overseeing all the ISIS activities in Iraq. He was born in Tal Afar. Previously, he was baathi and was colonel in Army up until the previous regime was collapsed in 2003. In August 18, 2015 he was killed in the allies' air raid attacks. Dawood M. Khatary, *Genocide of the Yazidis*, P.119-123.

Neighborhood. There were other Yazidi women like (R., N., f., H., and others) and only 10 women remained out of 44. She said that I asked them to commit suicide all together, but one of us asked to wait for a while, because we are under their tyrannical and brutal oppression so we have to be patient and bear this life until we can get out of here. The Wali of Mosul asked me to go to his private room, and I refused though I was ill-treated and brutally beat for a month. Many times “why you treat us like that and you want to abduct us?” I asked him. “God allowed us to rape and buy the nonbelievers. The whole world should know that the Shariia Law of Islam should be applied on the earth, and as soon as possible we will conquer the Rome and Islam would control the Europe. Day by day, the Muslims are increasing. We would stop all the other religions and the Shariia Laws will be applied all over the world. We won’t stop until we will arrive in Chine and Rome.” He said.

She also said that “I tried so hard to know about the fate and the whereabouts of our families in Kocho, but he was fooling me around, and didn’t want to divulge the Islamic state secrets. After a month, he told me to marry him or he will send me to Al Raqqa in Syria. So, I opt for marring him in one condition which is “my sister should stay with me and should not give her to anyone”. So we stayed there for three months, he wanted to get me pregnant and have his children. When he was seeing

that I was late in praying, he was giving me angry looks. He was saying that at the early beginning of the appearance of Al Qaeda he joined them, and then they became the Islamic State. Abu Leith had primary academic degree. Recently, we all fled away and only 7 remained.

Moreover, she stated that “once we fled, and we went into a house but they snitched on us and we captured again. We were imprisoned in the guards’ toilet, and the Wali told Abu Saady to capture us. And when he came to take me back, his deputies Abu Bakir with Haji Moutaz Al Afari and Abu Harith were with him. We were tortured and beaten by cable until we fainted and we were bleeding from head to toe. When Haji Moutaz saw us bleeding, he stopped the beating. Up until now the trace of torturing remained on my body. They wanted us to tell them who was the mastermind of the escaping plan? And how could we get the mobile phone and the Sim-card. But we all refused to give them information about the running process, and told them “we found the mobile phone in the house and called our families in Duhok. “Why you want to escape? Here, we provide you food”. Haji Moutaz said. “You are already got benefit and don’t give us food anymore”. I said. Two of his men attacked me, they beat me and I fainted.

After that, they didn’t give us food for four days. “If you were not from a noble and a well-known family in Mosul and we weren’t related to each other, I would send you to Syria”. The Wali said to

me. “Yes, in the past we were consanguine, but now instead of protecting that relationship you came and abducted the relationship? Is this your value? Is this your honor and dignity? Is that you? Don’t you see yourselves or you just like beasts follow your lusts? I think that the one who was raped is always looking for something to revenge even it is too late. Have you no dignity to think about? I know that who abducts people; he would be abducted sooner or later. Our families won’t keep silent and they stand against losing their dignity, but you and your barbaric and inhuman treatment are known to humanity, which have no relation to God neither to humanity”. She said to them. Later, I was sent to an institute to memorize Quran verses and Hadiths, where we recited for more than an hour. She also stated that “In November, 19th 2014 the planes attacked the Wali (Abu Laith)’s headquarter, and he was killed. when I heard the news I was very happy, but at the same time I felt sad, because I said they would give me to another ISIS fighter worse than the Wali, my sister was still with me, and they would give her to another ISIS fighter and separate us. And this is the biggest disaster ever. From one disaster to a bigger one. Abu Laith was buried in a graveyard in his wife’s village. After one week, Haji Moutaz asked me to marry him. I refused that. But he forced me and gave my sister to a fighter⁽¹⁾.”

⁽¹⁾ accordaing to the Sahriia Law of Islam the Iddah or Iddat period is a waiting period of three menstrual periods for women or three month then she can remarry again, in case of being pregnant or having children. In the Islamic state the mujahids married them again only after one week! Sometimes

She also said they escaped very often but were captured again.

“One day, all the ISIS fighter went to pray, they locked the main door. And I went up to roof of the house on the second floor. I tried the way of escaping, thus I told my 3 friends to go out together. I went down first, the spaces between the top and the bottom of the building was close, there was a small space between me and the ground, so I jumped down and didn’t get hurt, the other one came down and hold her before she fell and that night we escaped and called our families and saved⁽¹⁾” she added.

The British site of Daily Mail issued an article about a yazidi girl who was 17 years old who was got pregnant from the ISIS jihadists; she talked about her 9 month of slavery during her pregnancy under the ISIS oppression. She stated that “The virgin girls were taken into a room with 40 men, later we were all queued and they chose who they liked”. The 17 year old yazidi girl explains that with her 10 year old sister, they were abducted and raped daily and now she is pregnant by one of the fighters. She also said that although they were abducted, they were beaten and tortured as well. She declared that if they didn’t agree so the jihadists were pouring boiling water on us. She also talked about that with

the women were with them only for a few days and then they were sold or rented to another mujahid! Or sometimes, a woman was raped by many of them at the same time.

⁽¹⁾ Dawood M. Khatary, *Genocide of the Yazidis*, P.119-123.

her sister tried to commit suicide and save them slaves. She declared that it was an option between death and death, so except for death they didn't have any other options. The 17 year old girl explains that when they were raping them the jihadists told them to read Quran, if they didn't, they were beaten by horsewhip. She said that that jihadist named Alrusia, who was originally from Chechnya. He was coming with his guard, and raped them many times. "The day in which they bought my sister and that was the last day to see my mother, I will never forget that day when she started crying and they dragged her by her hair to separate her from me and my sister" She said. She added "Alrusia was coming everyday and smelled the girls and then he was choosing one of us. We were forced to cook and do anything they wanted. We had to obey their rules and orders. Sometimes we had to dance with them and sing songs for them. She declared that Alrusia and his guards were all killed when the Peshmarga Army attacked them. At that time she and her sister fled away and some of the girls scared, so they ran toward the ISIS fighters. Moreover, she said that one of the girls who tried to escape, her leg were cut off by the ISIS fighters. This girl was threatened by his uncle to be killed if she was being raped by the ISIS fighter. And now she prepares herself for an abortion⁽¹⁾.

⁽¹⁾ <http://www.nrttv.com/Details.aspx?Jimare=4884>

A report by CNN declared that the ISIS buys the girls for money and weapon. A Yazidi girl talked about how she survived “we were told that if you don’t convert to Islam, we will abduct you by 10 fighters”⁽¹⁾ she said.

The Yazidi girl Berivan who was escaped and now she lives in Germany, talked in (Shabab Talk show) in (Deutsche Welle) the German Channel, she explained how she was kidnapped, raped and how she was escaped from them. She talked about a part of her story “When the ISIS militants attacked Sinjar and its surrounding. They killed all the men and took the women, I was with my family trying to flee when the militants came with 17 cars surrounded us. At the beginning they promised not to hurt us if the men give up their guns and weapons, later they separated the men and the women, and took the men to the grave yard and killed them altogether. I saw my father for the last time, they killed him in front of my eyes, and his body was left there. At that time, the fighters took my brothers and I have never seen them again, and there they took my sisters away from me and I don’t know what happened to them. We were threatened not to move otherwise we would be killed, that is why we didn’t dare do anything when all of this happened right in front of my eyes.” She also talked about herself saying “I was 15, and I was taken to another town with the women, and stayed there for

⁽¹⁾<http://westga.net/dreja.aspx?=hewal&jmara=4769&Jor=1>

three days, after that the militants came and they looked at each one of us and chose who they liked to abduct. If any girl refused to go with them, she was going to be shot to death at once.

One of the militants who was in his forties told a 10 year old girl to go with him, when the girl tried not to go with him, the militant hit the girl with stone and intended to kill her, but she was afraid and shouted: “don’t kill me! I will come with you. Later we were all trafficked to another place.” Berivan continued telling her story and said “they separated the women according to their age, I was holding my mother’s hand when they dragged my mother and separated me form her and they took her to an unknown place. Later, the women above 6 of age were separated. The Yazidi women were more than 5000 who were all sent to the military camps, and later the women were sold in the slave markets in Mosul who were called nonbelievers or Sabia (slave). Once, someone came and bought me and my friend. At that time I disagreed and cried. I plead him to leave me but he beat me brutally. I found no mercy in his eyes, he was inhuman, he was even worse than animals, he had no mercy.”

Berivan talked about her life with that wicked man and said: “I stayed for 25 days in the house with that man which wasn’t really a house; it was a destroyed army camp. He was trying to persuade me to leave my religion and convert to Islam, but he didn’t succeed. So he was always telling me that

you the Yaidis are (Kufar) nonbelievers, and then he started beating me until I was fainting. Every day, he had sex with me violently. The worst moments of my life were the moments when he was abducting me. In that house, which was a destroyed army camp rather than a house, 48 other fighters were living with us. There were only two other women. One morning, I heard one of the women behind the wall of that house asked for help, but I couldn't do anything". Finally she talked about how she saved herself saying that "during that period of time, I tried to run three times, but I wasn't successful. Fortunately, after 3 time of unsuccessful trying, the fourth time I could save myself from the Islamic state militants and reached in peaceful places out of their control, and I live with my mother in Germany now"⁽¹⁾.

Nadia Murad⁽²⁾ is one of the prominent women and one of the thousands of women who were taken by ISIS. It's highly valued that she became the symbol of the abducted victims. In a conversation

⁽¹⁾ <http://www.basnews.com/index.php/so/news/kurdistan/266045>

⁽²⁾ Nadia Murad Basee Taha was born in 1994 in the village of Kocho in Sinjar. She is one of the 5000 girls and women who were kidnapped by the ISIS fighters. She was abducted by 12 ISIS fighters for 3 months, after she rescued, Nadia goes from a country to another to participate in global and local advocacy initiatives to bring awareness of human trafficking and refugees, to aware the international community of the calamities and disasters that happened to the Yaidi women. She claims to stop agonizing, oppressing, and killing the Yazidi women.

with New York Times, Nadia says “I haven’t seen anything from the ISIS militant except for terrorizing. Yet, 3500 yazidi women and girls are captives, if the international community remains silent, they will face a miserable fate”. Nadia talked to New York Times grieving “ISIS killed my whole family and made my life hell, I always wish for justice, and the justice is to punish those who captured and abducted the Yazidi girls and women”⁽¹⁾.

Nadia relives her story in the United Nations Security Council meeting in December 12, 2015 and attendants burst into tears. She told her story stating that she was among more than 5,000 Yazidi women who were taken captives by extremists as sex slaves. Nadia said “after the ISIS terrorists captured me, I was send to Al Raqqa, as I was raped I got pregnant. Later, just like thousands of girls I had been trafficked”, when the attendants hear this they all burst into tears⁽²⁾.

She believes that ISIS is a terror to humanity, “Before the Yazidis, many people became the ISIS victims, they killed many people in Syria and France. What I ask humanity for is to help us because we hadn’t imagined what we saw. When they attacked, they massacred all the men, and abducted all the women and children. They committed the crimes in the name of Islam, they were saying that they were applying Shariia, and

⁽¹⁾ <http://www.awene.com/2016/06/21/14215/>

⁽²⁾ <http://krd.hathalyoum.net/26772>

they obliged us to give Shahda (the Islamic Creed and Testimony). What the ISIS does has nothing to do with any religion. We were oppressed and tyrannized, but nobody could save us. Thousands of Yazidi girls were undressed and they did us dirty things, they sold and rented us. Our children⁽¹⁾ are in their military camps for a year and a half⁽²⁾”.

Nadia added that “the ISIS militants sent me along with 150 other women and girls to Mosul, later a few fighters took me along with some other women to an outskirts place and they offended us along the day, and abducted us as well”. Through tears she said that she calls for United Nations to be united in facing the ISIS, and to put an end to ISIS, and punish the traffickers who are trafficking and trading women and children.

She added “I was taken with 150 other girls to a big building where we saw hundreds of other girls and children like us, who were given to the ISIS militants as gifts”. She explained that she was given to an ISIS fighter and declared that “I was so afraid when a tall ISIS fighter wanted to take me; I begged him and told him that I am young and you are tall and scary, but he insulted me and beat me in

⁽¹⁾ Depending on the information up until now there is a big number of Yazidi children under the ISIS captivity, they were all converted to Islam and they are practised and trained in the military camps. Depending on the information that is collected, the names of the 35 children are verified. For further information have a look at Appendix 6.

⁽²⁾ <http://rudaw.net/sorani/interview/18032016>

response”. She also affirms that “later on, another ISIS fighter came and took me to his head quarter, he told me to convert to Islam, but I refused, and he asked me to marry him, I told him that I am sick, but after a few days, in a black night he did it”.

She also added that they were insulted and obliged to wear mini-naked clothes. She said that “I always tried to escape from the militants, but I was captured by some of them and was sent to prison”. She also said that the one who guards the prison undressed me and later some of the IS fighters gang raped me. Nadia asked the members of the Security Council to put an end to the terroristic group of Daesh⁽¹⁾.

During an Interview with (Al-Ray) the Qweiti daily newspaper, Nadia described the journey of death, sex and the slave market. She told her story and how her mother and her six brothers were killed, while her seventh brother could escape. She says that “The children and girls were sent to the upper floor of the school. They took all our mobile phones, Identity Cards, National certificates and all valuables that we had on us. Abu Hamza Al khatooni who was an ISIS prince in Baaj area asked us to convert to Islam. And that was the first thing we were asked to do. Later, they started killing the men. They massacred all the men and my six brothers were among them, while one of my brothers could escape. Then, they displaced all the

⁽¹⁾ <http://genocidekurd.com/ku/babati/6023>

women and killed 80 elderly women who were above 45, and my mother was one of them. Afterwards, they separated the women from the girls, and those who married were separated for 40 days, and then they abducted them. I was not married, and this group was aged between 9 to 25 years old. They were very happy as they had got a lot of sex slaves. Three of the girls were my nieces. Someone was talking to me in the bus named Abu Batat, he was from Tal Afar. Along the way we were transferred he put his hands on my breast, this made me crying. Another one named Nafi' came and said "what is the matter?" "Today you killed my family, and do you want to abduct us as well? I said. He told me "you are sex slaves". "At that time Abu Batat threatened me and tore of my clothes. I closed my eyes, and I didn't open my eyes along the way. He was touching my breast. Every now and then the girls were crying. We arrived in their head quarter. We saw hundreds of girls and children there. Abu Batat started beating me and put out his cigarette on my body because I shouted at him. I was afraid, so my period started. One of the guards brought me sanitary pads. Some of us were displaced to Syria and I along with other girls was send to Mosul. There, I was wearing a pink jacket. I didn't pay attention to the colour. Someone came and said "I want the girl with the pink jacket. When I look at him, I saw someone named Salwan, he was very big with long beard, I said I swear to God I

will not go with him. I refused. But when they started beating and torturing my nieces I was obliged to agree. Later a weak and short fighter came, late I knew he was named Haji Salman, he was one of the military officers. I begged him to take me with him and save me from the scary Salwan, because he had smaller build. But he said “don’t be happy, after a few days I either buy you or I will rent you”. Haji Salman told me you are nonbelievers, I don’t know how many Yazidis I killed, and how many Yazidis I abducted. At that time, I wished I went with the scary Salwan. He told me to give and say Shahada (Testimony), and then asked me to take off my clothes. I swore that I was on my period. He didn’t believe me unless he assured himself. Later, he told me not wear my clothes up until the morning. When the sun shined, he went to fight. He sent me some long clothes to wear. At the night he raped me, he sent me to a Shariia Court. It was the worst moments of my life, while an ISIS fighter put his hand on my breast. They forced me to say testimony, and my picture was hung on the wall of the court with Salman’s phone number for anyone wants to buy me or rent me to call him. Then I was sent back to the head quarter and tried to escape but one of the guards caught me. Later Haji Salman came and he was angry and started beating me up. I thought he would kill me. But he sent me back to the room. That night he forced me to undress, and put me in a room with

six militants, they continued to commit crimes to my body until I became unconscious. When I became conscious again, I found no one around. I laid d down for 3 day, and I couldn't move. Later, Salman who was called Abu Maawia Hamdani, bought me and I stayed there for two weeks. Then I was rented to two others. Later, one of the drivers took me to Mosul; there I stayed in house for 2 days because he wanted to sell me to some people in Syria. I came out of the house pretending to buy some clothes. But I could manage to escape and went to a house of Sunni Iraqi citizen. I told them my story and stayed with them. The owner of the house created a fake Identification card for me with the name of his wife, and they gave me long clothes and there I could manage to call my brother and I arrived in Kurdistan and then to Germany for treatment⁽¹⁾”.

She continued telling her story “I saw many girls, some of them were very young, they were only 9, some of them were mothers and had baby, or they were pregnant”. Nadia told the story of an 11 year old girl who was tied up to a fence for two days in a house that she was captured, and later two ISIS fighter raped her all the day because she wanted to escape. Anyone who wanted to escape or resisted their orders was gang raped, or sold for low price, or subjected to electric shock. They tortured

⁽¹⁾<http://www.alraimedia.com/ar/article/local/2016/01/19/650643/nr/kuwait>

us with electric sticks, belts, cables and other means”. Nadia added: “I was punished and beaten in many different ways. They put on cigarettes on my shoulders, and trace of the cigarette was remaining on my shoulders.

The First day in a room of a big building I was beaten. When the bus that was transforming us passed the Solagh area which is an agricultural area in the north of Sinjar on the road of Mosul , at 10:38 P.M. in August 15th 2014, one of the fighter beat me and kicked me because he I shouted when he raped me”. As she said, she thought of committing suicide since she saw felt ashamed of her body which was treated barbarically and inhumanly. But she always collected the torn clothes and planned to escape up until she found a way of two possibilities, either to escape or to die. Finally, with the help of a poor family, in the middle of Mosul she could manage to escape successfully⁽¹⁾.

⁽¹⁾ <http://www.nrttv.com/Details.aspx?Jimare=44714>

Genocide, the Enquiry of the Yazdi women and the United Nations

After the invasion of Sinjar, the civilians were killed and buried alive because of national and religious differences. Depending on the international standards and regulations, these criminal acts are considered as genocide. Since, scientifically and legally speaking, genocide is regarded as the act of the deliberate killing of a large group of people, especially those of a particular nation, religion, gender or ethnic group. For example:

1- Massacre of the group members, when the Yazidis were attacked, they were killed and ethnically cleansed due to the religious reasons and the Yazidis disagreements with the ISIS orders and rules.

2-Civilian casualties and material damages are occurred. When they ISIS attacked, the Yazidis faced enormous civilian casualties and material damages.

3- They killed, imprisoned, tortured and raped the Yazidis which lead to Genocide all the members of the group or a part of them.

4- They stopped the process of reproduction or the production of off springs. This was %100 applied on the men and the women as they separated from each other.

5- Detaching children from their families and separating them from their original group. This process was applied on thousands of children in the Yazidis massacre⁽¹⁾.

The United Nations Human Rights issued a report regarding the ISIS crimes. The report referred to the enslavement of the the Yazidi women, girls and children as sex slaves or Sexula Jihad (Jihad al-Nikah) and their displacement to Syria were mentioned as well.⁽²⁾

The report explains the violation of human rights for many times and the enslavement of the young women and girls in Iraq and Syria. The eye witnesses of this disaster who are interviewed by the human rights observers were in Erbil and Duhok and they all have seen the ISIS nightmares.

Furthermore, at the end of August 2014, the United Nations High Commissioner for Human Rights verified that 2500 woman and girls were kidnapped in the Mount of Sinjar, Tal Afar, and Ninewa depending on the pronouncement of the eye witnesses and people from the area. The ISIS fighters abducted the young girls and boys, and those who didn't convert to Islam were all killed. The married and unmarried women are all sold in the slave markets in Mosul and Al Raqqa and were told that this is the Islamic and legal marriage not their previous marriages.⁽³⁾

⁽¹⁾ Dawood M, Khatary, Genocide of the Yazidis, P.257.

⁽²⁾ The human Rights Organization Report in October the 2nd 2014, The Iraqi Obsevatory.

⁽³⁾<http://www.state.gov/documents/organization/236812.pdf>

The previous Kurdish genocides like Anfal, the genocide of the Barzanis, Halabja chemical attack, the Genocide of Faili Kurds were not recognized as Genocide, but regarding the Genocide of the Yazidis, for the first time the Special Adviser on the prevention of Genocide stated that “evidences verify that that ISIS commit genocide against the Yazidi group. Adama Dieng, Special Adviser of the Secretary-General on the Prevention of Genocide stated that “Collected existing information may verify that the attack to the Yazidis is Genocide”⁽¹⁾.

After that in a historical resolution the United nations in June 16, 2016 after a long investigation on the nature and the content of the crime, finally released evidence that ISIS is committing genocide against the Yazidi group. So the massacre of the Yazidi group was internationally recognized as Genocide. Then the Security Council refers the situation to the International Criminal Court for further investigation and prosecution⁽²⁾. The findings are based on interviews with survivors, religious leaders, smugglers, activists, lawyers, medical personnel, and journalists, while extensive documentary material, which corroborates information gathered by the Commission as well. The Report enlightened the Genocide, and the agony that the Yazidis suffered through ISIS oppression like killings, sexual slavery, enslavement, torture, inhuman and degrading treatment, forcible transfer causing serious bodily and mental harm; the infliction of conditions of life

⁽¹⁾ <http://rudaw.net/sorani/world/11122015>

⁽²⁾ Appendix No. 9

that bring about a slow death; the imposition of measures to prevent Yazidi children from being born, forced conversion of adults, the separation of Yazidi men and women, mental trauma; and the transfer of Yazidi children from their own families and placing them with ISIS fighters thereby cutting them off from beliefs and practices of their own religious community,⁽¹⁾”are all included in the report.

The report is nearly 40 pages, and it obviously referred to the carelessness and withdrawal of the Peshmarga Forces from Sinjar⁽²⁾.

“In August 3, 2014, as they moved into Sinjar, ISIS fighters faced little or no resistance. Many of the Peshmerga reportedly withdrew in the face of the ISIS advance, leaving much of the Sinjar region defenseless. The decision to withdraw was not effectively communicated to the local population. No evacuation orders were issued and most villages were initially unaware of the collapse of the security situation.” The report explains the mass killing of the Yazidis in detail, and it makes the world and humanity aware of the fact that over 3,200 Yazidi women and children are still held by ISIS. The report recommends that the Security Council under the Genocide Convention refer the situation to justice, possibly to the International Criminal Court or an ad hoc tribunal in The Hague for further investigation. To bring the ISIS leaders and those who planned and contributed in the crime into trial.

⁽¹⁾ <http://www.sharpress.net/op-detail.aspx?jimare=62652>

⁽²⁾ http://www.ohchr.org/Documents/HRBodies/HRCouncil/CoISyria/A_HRC_32_CRP.2_en.pdf

Because the ISIS is not the only criminal, the international court can reveal the main actors behind the curtain⁽¹⁾.

The report includes some information regarding the grounds and techniques of the massacre. It also refers to the lines and sides that assisted ISIS in the Genocide. Although the United Nations considered ISIS as the major criminal of the Kurdish Yazidis Genocide, but the report obviously refers to the fact that ISIS is not the only contributor in committing this crime. In page 6 part 24 of the report it clearly refers to the fact that in August 3, 2014 “As they moved into Sinjar, ISIS fighters faced little or no resistance. Many of the Peshmerga reportedly withdrew in the face of the ISIS advance, leaving much of the Sinjar region defenseless. The decision to withdraw was not effectively communicated to the local population. No evacuation orders were issued and most villages were initially unaware of the collapse of the security situation”. A detailed analysis considering the significance of the United Nations’ report has been made by Rafeeq Sabir who believed that referring this enquiry to the International Criminal Court for further investigation and prosecution is worthy of further legal consideration and politicization. The significance of the report is that:

1- The local and governmental question of the Yazidis genocide in Iraq Kurdistan region will be internationalized. It will be no longer a local inquiry, further it will be referred to the international Criminal Court. Wherever Genocide

⁽¹⁾ <http://www.anfalistan.com/?p=3059>

occurred, it is considered as a crime against humanity, thus the United Nations and the Human Rights Organization are liable to ascertain the prosecution of the criminals in the international courts and their punishment. Recently, some presidents, politicians, and military officers were convicted for committing genocide, and war crimes. Some of them were prosecuted in the International Criminal Court, and others were prosecuted in the regional courts under the regulations and observation of the International Criminal Court. Moreover, the governments were legally bounded by the court decisions. For Example, the Yugoslav, President Slobodan Milosevic and some other political and military leaders in the country, and also the people responsible of the genocides in Rwanda, Cambodia, Sierra Leone and Thad were all prosecuted.

2-The international Criminal Court investigates about the states and the forces that collaborated with ISIS militarily or economically to arrive in Iraq and commit such crimes. The court may reach at an answer for why the ISIS attacked the Kurds? Why and how Sinjar was targeted to attack? The court may possibly see the military commanders and security officers who were in charge of Sinjar in the government and may find the answers of why thousands of Peshmargas in the Kurdish military forces withdrew in the face of the ISIS advance, leaving much of the Sinjar region defenseless? Why the decision to withdraw was not effectively communicated to the local population? And why evacuation orders were not issued and most villages were not initially aware of the collapse of the

security situation? Is leaving much of the Sinjar region defenseless was a personal decision by the people in charge of Sinjar? Or it was a decision that was made by the people exerting power and authority. The Court could reach at the consequences whether the crime against the Yazidi Kurds and humanity was a political plan or it was an act of espionage by some states and different political sides? If this inquiry was referred to the International Criminal Court, after investigation and prosecution, all the questions would be answered, it could prosecute and punish anyone and any political side who has a hand in the criminal act.

3- The Yazidi victims should be fully assisted and compensated physically and psychologically. The International Criminal Court may perhaps be able to force the states and political sides who were the helping hand of the ISIS, to compensate the survivors and the victims.

4- The Yazidis could also call on the international community and the United Nations to help them declare their autonomous region under their protection, so that they would be able to self-govern their state, and no longer be oppressed, since neither the Iraqi government nor the Kurdistan region government could defend them, instead, they were left defenseless, massacred and abducted. The truth was verified to the Yazidis and the whole world that they don't worth ruling the Yazidis, and the genocide of the Yazidis is still on-going as it occurred in the Middle Ages, and the Ottoman and Safavid era.

The international recognition of the Yazidis Genocide is considered as a great accomplishment

for the Yazidis and Kurds, and it is a historical moment for the confirmation of international justice. Therefore, the jurists, lawmakers, jurisconsults, the political, social, and cultural organizations, inside or outside Kurdistan should be enthusiastic to implement this convention, support and co-operate the lawyers of the international inquiry of the Genocide of the Yazidis. They should stand against any pretense that prevents the question of Genocide to be referred to the International Criminal Court. Moreover, the efforts of Amal Clooney⁽¹⁾, the activist and a barrister specialized in International Law and Human Rights Law should be highly appreciated, who represents the victims of the Yazidi Genocide, and acts as their council to achieve accountability for the genocide⁽²⁾.

⁽¹⁾ Amal Clooney: Amal Alamuddin was born in February 3 1978. she is a British-Lebanese lawyer, activist, and author. She is married to the famous American actor George Clooney. She is specialized in international law and human rights. She plans to seek an International Criminal Court investigation and prosecution of the crimes committed against Nadia Murad and the Yazidi community. During an interview with Newyork Times Daily Newspaper Clooney said in a statement to Women in the World “How can it be that the most serious crimes known to humanity are being carried out before our eyes but are not being prosecuted by the International Criminal Court in The Hague?” and she added “And I am honored to have been asked to represent Nadia and the Yazidi community in their quest for legal accountability.”

⁽²⁾ <http://www.anfalistan.com/?p=3059>

The Enslavement of Yazidi Women Past and Present

There is no doubt that what happened to Yazidis under the oppression of Daesh is not new. The Yazidids were also attacked, oppressed and crimes were committed against them under the rules of Ottomans and Safavids. History repeats itself but this time it repeats itself more barbarically in a more civilized and advanced period of time. If the crimes are analysed and investigated; they can be classified as:

- 1- Attacking the Yazidis.
- 2- Killing the Yazidis.
- 3- The Massacre and genocide of the Yazidis women and Children.
- 4- Capturing and taking the women and the children.
- 5- Selling girls and women (girls and women trafficking).
- 6- Renting girls and women.
- 7- Giving women and girls as war booty.
- 8- Abducting and raping women and girls forcefully.
- 9- Gang raping the women and girls at the same time by many fighters.
- 10- Forced pregnancy and reproduction.
- 11- Burning the fields and orchards.
- 12- Looting people's valuables and goods.
- 13- Damaging the cities, towns and villages.
- 14- Besieging, encircling, hungriying, and thirstifying the civilians.

15- Forced conversion of religion and imposing Islam on the members of the group.

16- Separating children from their families.

17- Imposing measures intended to prevent births within the Yazidi families.

The crimes mentioned above all occurred during the attacks on Yazidis. Whether all the crimes were committed at the same time or only some of them were committed, directly or indirectly. They affected Yazidi women negatively.

For example in the years (1835-1837) the Ottomans led by Hafiz Pasha attacked Sinjar and Sheikhan. Considering the existing information, the attack was barbaric thus the people fled to the caves and mountains. As the people were besieged for 3 successive months by the Ottomans, consequently; 2000 people were killed or died of hunger and dehydrated. The same crime was committed again after 180 years under the rule of the Islamic State, during the siege of Mount Sinjar which people fled to, many people starved and dehydrated.

During the invasion, Hafiz Pasha burned some of the Yazidis, killed the men, and took the women and children to sell them in Mosul. When the ISIS invaded Sinjar, the civilians were bombed and many were killed, so what is the difference between the two invasions?

What is the difference between the attacks and massacres of Bakra and Mahrkan during the Ottoman Period (1836-1846) when the villages were damaged and the women were abducted compared to the ISIS attack on Kocho village in 2014 when the Yazidis were massacred, the women were taken and village was damaged? This is the

history repeats itself by the invaders and religious brethren of Kurds in the name of Islam.

History repeats itself or what! In 1630 A.D the Safavids led by Qarchqay Khan attacked the Yazidis, thousands of women and children were captured, and their fate and whereabouts are unknown. Nearly about 400 years later, the ISIS attacked them again, women and children were taken and their fate and whereabouts are unknown.

It is the naivety of the Kurds who are deceived by religion for hundreds of years. Kurds were always the dupes of religion deceits. During 1792-1801 in Ash-Shahr Al-Haram which is so called Sacred months which are the months during which Muslims were not supposed to initiate fighting which are Dhul-Qi'dah, Dhul-Hijjah, Muharram and Rajab (11th, 12th, 1st and 7th months of the Islamic calendar) the army of the Muslims caliph commanded by Muhammad Pasha attacked Sinjar, burned 8 villages, looted the orchards, and the fields, and captured the women. Nearly about 200 years later, the same tragedy happened, the yazidi women and girls under the ISIS captivity were given as gifts in the Quran reciting competitions.

To accomplish their dreadful intentions, the Islamic rulers and forces made use of the advisory opinions so called Fatwas of the religious men who issued formal and legal religious opinions and advisory opinions or they gave the religious deliverance against the Yazidis, like the advisory opinions of Abu Suud Al- Imadi in 1534 and the Mala Yahya Mzury in 1831 and many others. Except for time, what is the distinction of

previous advisory opinion with the ones issued by the ISIS?

In 1714 (AD) Hasan Pasha who was the of the Caliph's Islamic Army leader in the Ottoman Empire, attacked Sinjar. In the name of Jihad, he massacred the Yazidis and a huge number of women and children were captured and taken, then they were all abducted. So there hasn't been any change in the attitude of kidnapping and abducting thousands of Yazidi girls and women after 300 years, who were taken again by so called Islamic State fighters in 2014!?

Except for the wickedness of our religious brethrens and the naivety, recklessness and heedless of our Kurdish leaders, how could it have another analysis.

A major weakness of Kurdish national cohesiveness due to uncivilized and miscomprehended thinking, the lack or the weakness of Kurdish nationalism feelings and Kurdish patriotic affiliations due to the religious chauvinism had brought the Kurdish tribes with the enemies to attack the Yazidis. When Hasan Pasha in 1714 and Sulaiman Pasha 1752 invaded the Yazidis along with some Kurdish tribes, the Yazidis were massacred and the women and girls were taken. Also when Sinjar was invaded in 2014 there were some Kurdish traitors along with the ISIS fighter who attacked the Yazidi girls and women.

The attacks by Ali Saed Bag, Badirkhan Pasha, and Meer Muhammad Rawandzy are examples of the Kurdish rulers, governments and emirates that were indifferent and heedless toward the Yazidis. Especially Ali Saed Bag the Meer (Prince) of Botan Emirate in 1585 (AD), considering the Fatawas or

advisory opinions of the religious people at that time and the Cultural, religious and social differences, he attacked Sinjar. After he killed the men, he took the Yazidis women and girls for selling. Although the attack of Meer Muhammad Rawandzy to the Yazidis were not of less important than the Ottoman's ones, when he depended on the Fatwas of Mala Yahya Mazury in assailing the Yazidis. And after the massacre, he captured 500 women and girls and took them to Rawandz and he gifted some of them to some chieftains, feudals, and friends in Mosul, Koya, Rawandz.

200 years later, the same tragedy occurred again and the Yazidi women and girls who were under the ISIS captivity were distributed among the Lybians, Qataris, Saudi Arabians, Afghanis, and many others as gifts. If that is the history in the past, the criminals were mostly foreigners, the Kurdish criminals were religiously intolerance. But today in world of globalization, democracy, human rights, and development of technology, during Kurdish Regional Government of a quarter of a century, when many parties have authority and developed agendas!, the most serious crimes known to humanity are being carried out before our eyes. it is a shame on humanity! The recklessness and heedlessness against the Yazidis is a shame on Kurdish ruler and government.

Although the Yazidis were naive, poor, unfortunate, although they were always in bad situations, but still were satisfied and content as long as they were accepted as Kurdish and Yazidis. But neither the invaders nor conquerors did let them

to live in peace, nor the Kurdish rulers rallied around them. They didn't ask for anything except for being defended and protected by the Kurdish authority, but they were not defended. The military commanders and officers left them. When they sank into a deep sleep, they were left. Thousands of children, women and civilians were left to Daesh and easily handed Sinjar to ISIS terrorists.

It is apparent that differences in religion were the main reasons behind the oppression of Yazidis under the ISIS rules, and consequently it ended in tragedy. Finally the Yazidis genocide was started, which is biggest crime in the 21st century. That day, Meer Tahsin the Prince of the Yazidis, he said crying and grieving: "we were sold", and during the invasion of Sinjar, in a TV programme a young girl stated that "We were sold for low prices". Nadia Murad the Goodwill Ambassador for the Dignity of Survivors of Human Trafficking said "I no longer trust those who didn't defend and protect us. Whenever they questioned and prosecuted those who left us behind, I will come back".

Conclusions

1- A long the history of Kurds, the Yazidi women were the most oppressed and persecuted women in the history of humanity ever. They were always captured and enslaved as war booties and Sabayas when they were attacked and invaded by the subsequent Islamic Armies and empires like the Safavids, Ottomans, Baaths, the Al-qaeda, and the Islamic State of Iraq and Syria.

2- If any other sect in the world had been oppressed and persecuted in the history, like the Jews who were oppressed throughout history, but now internationally they are granted special privileges rather than other people, while serious crimes were committed against the Yazidis over and over again.

3- As they were a different religious sect in the heart of Islamic world, they were seen as a strange sect and sometime the Fatwas were given by the Islamic religious men considering them as nonbelievers or heretics. They tried to convert them to Islam, and their women were taken as war booties or sex slaves or what so called sabayas.

4- In spite of the enemies and foreigners, the Kurdish princes or Meers attacked the Yazidis and took their women and children just like the enemies.

5- Enslavement and the system of slavery were not existed in the history of Kurds, except for the Yazidis women and children who were sold in the slave markets because of the religious differences.

6- In most of the attacks, the women were taken and abducted. Except for abduction the Yazidis women were impelled to get pregnant and reproduce. From the existing information, 50 women are impelled to give birth to children.

7- In some of the attacks, the women and children were captured and given to the princes, chieftains, the clan chiefs, and the militants as gifts.

8- Although the authorities were all practicing Islam, but they still assailed the Yazidis in Ramadan, and then enslaved and abducted the women and girls.

9- The Kurdish involvement in the Yazidis assailment is related to the weakness of Kurdish nationalism and their religious chauvinism and ignorance.

10- In some of the assailments, the woman and children were deliberately killed by using weapons, encompassing, hungrifying, dehydrating, burning, and bombing.

11- So far, many kidnapped women and girls are under the ISIS oppression and captivity.

12- During the assailments, the woman and girls were forcefully impelled to marry the ISIS militants.

13- Depending on all the international law measurements, the Yazidis massacre is considered as Genocide, but none of the related centers recognized the inquiry as genocide, except for the European Parliament, Parliament of Canada, United Nation Commission on Human Rights, and some other organizations.

14- It is true that ISIS committed crimes against the Yazidis, but is not merely accountable to what

happened to the Yazidis since many political parties, weapon traders, human traffickers, crude oil sellers, religious men, media persons, the local and international organizations, and United Nations are responsible either directly or indirectly.

1- Although the countries call for democracy and human rights, but humanly, legally, politically, and militarily none of them supported their inquiry.

2- The recklessness and heedlessness of the Kurdish government towards the Yazidi women, while they are accountable to protect and defend them. But they were left defenseless while they were attacked and now they are reckless toward their needs, either to free and liberate their lands or to provide their needs.

Recommendations

To protect and defend the Yazidi women and girls from any other attacks and crimes, to avoid any other crimes against humanity and to take all steps to protect the pre-existing Yazidi community from attack; there are some steps that should be taken:

1- Governments, parliament, non-governmental society organizations and Medias should make their efforts to recognize the crimes against the Yazidis as genocide.

2- Prosecuting the partakers who committed the crimes regardless of the criminals' gender and nationality.

3- The Kurdistan parliament should legislate a law regarding the rights and privileges of the Yazidis, and to recognize the crimes against the Yazidis of Sinjar as genocide which is a national, patriotic and moral responsibility of the Kurdistan parliament, and there is no excuse to delay the inquiry and especially now as there are three parliamentary inquiries in the parliament regarding the case.

4- Best efforts should be made to activate the issued resolution about the Yazidis genocide that is adopted by the United Nations while United Nations represents 193 countries of the world, to impel the United Nations and the United Nations

Security Council to take the accountability of the Yazidis's security and defence.

5- Through the Kurds' friends in the European Parliament, the Arab Cooperation Council and the African and Islamic cooperation councils to formally recognize the Yazidis genocide.

6- Identifying and prosecuting the countries who provided military and weapon aid to ISIS.

7- Making the best efforts and taking the best steps to encourage the international criminal court to recognize the crime against the Yazidis of Sinjar as genocide.

8- The recognition of the crimes against the Yazidis as (genocide, crimes against humanity and war crimes) depending on the 1948 Genocide Convention, thus the Iraqi government should ratify 1998 Rome Treaty, and to launch an appeal in the International Criminal Court about the inquiry of the Yazidis Genocide. Also the Iraqi Council of Representatives should formally recognize the crimes committed against the Yazidis as Genocide. Ensure provisions of Genocide Convention are replicated in national legislation.

9- Opening a research data and statistics centre to gather data and information about the Yazidis massacre to preserve and document mass grave sites and number the victims to gather them in a database, and then archive them in order to preserve evidence of ISIS crimes.

10- Starting a special Yazidi Museum to save the stuffs, memoirs, chronicles, and proofs left from the victims.

11- Starting some psychological centers to provide further funding for psychosocial support programmes which advances reconciliation the Yazidi women and girls with the community since they are survivors with psychologically traumatic and shocking events, and they are in need of fast and ongoing traumatic therapy to bring them back to their normal daily life in community.

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Appendices

Appendix (1)

List of Yazidi Women's Names Disappeared during Anfal Campaigns in 1988

No.	Name	Age	Occupation	Place of Residence
1.	Guzi Khwasti Abdo	1912	Housewife	Khank Concentration camp - Simel District
2.	Nifya Khder Jundi	1960	Housewife	Khank Concentration camp - Simel District
3.	Suham Ali Hawl	1987	Child	Khank Concentration camp - Simel District
4.	Gurji Khmo Abdo	1955	Housewife	Khank Concentration camp - Simel District
5.	Madena Abdo Hawl	1980	Child	Khank Concentration camp - Simel District
6.	Kochar Khalaf Hawl	1955	Housewife	Khank Concentration camp - Simel District
7.	Farha Khder Hawl	1986	Child	Khank Concentration camp - Simel District
8.	Pty Hmy Omar	1945	Housewife	Khank Concentration camp - Simel District
9.	Berevan Abo Ashour	1955	Housewife	Khank Concentration camp - Simel District
10.	Hajar Khder Shalal	1962	Housewife	Khank Concentration camp - Simel District
11.	Galela Yazdin Hawl	1987	Child	Khank Concentration camp - Simel District
12.	Mory Ali Hussein	1935	Housewife	Khank Concentration camp - Simel District
13.	Baybun bdal Haider	1975	Housewife	Khank Concentration camp - Simel District
14.	Basma Khdyda Murad	1963	Housewife	Khank Concentration camp - Simel District
15.	Ghalya Elias bdal	1978	Student	Khank Concentration camp - Simel District
16.	Payman Elias bdal	1985	Child	Khank Concentration camp - Simel District
17.	Asya Othman Khder	1954	Housewife	Bahzani Village - Bashik
18.	Sundus Subhi Khder	1978	Student	Bahzani village- Sub-district (Nahiya) Bashek

19.	Rfeen Subhi Khder	1988	Infant	Bahzani village- Sub-district (Nahiya) Bashek
20.	Ghazaly Ali Qawal	1917	Housewife	Bahzani village- Sub-district (Nahiya) Bashek
21.	Bgya Haje Kunji	1943	Housewife	Bahzani village- Sub-district (Nahiya) Bashek
22.	Ghalya Haje Ghalya	1950	Housewife	Bahzani village- Sub-district (Nahiya) Bashek
23.	Lina Hussein Haje	1977	Student	Bahzani village- Sub-district (Nahiya) Bashek
24.	Aseefa Hussein Haje	1988	Infant	Bahzani village- Sub-district (Nahiya) Bashek
25.	Nmsha Khder Alraay	1935	Housewife	Bahzani village- Sub-district (Nahiya) Bashek
26.	Masho Darwish Jumaa	1964	Housewife	Bahzani village- Sub-district (Nahiya) Bashek
27.	WansaBashar Rasho	1937	Housewife	Bahzani village- Sub-district (Nahiya) Bashek
28.	Tufaha Khder Jumaa	1949	Housewife	Sub-district (Nahiya) Bashek
29.	Media Dakheel Slou	1987	Infant	Sub-district (Nahiya) Bashek
30.	Layla NwnIbrahim	1962	Housewife	Sub-district (Nahiya) Bashek
31.	Shirin Mirza Arab	1954	Housewife	Khatari gawra village- Talkef
32.	Lina Khayry Darman	1972	Housewife	Khatari gawra village- Talkef
33.	Tania Khayry Darman	1974	Housewife	Khatari gawra village- Talkef
34.	Vyan Khayry Darman	1985	Child	Khatari gawra village- Talkef
35.	Roza Khdyda Hussein	1978	Student	Khatari gawra village- Talkef
36.	Jizan Khdyda Hussein	1984	Child	Khatari gawra village- Talkef
37.	Zhyan Khdyda Hussein	1986	Child	Khatari gawra village- Talkef
38.	Shirin Khder Murad	1951	Housewife	Doghat village- Talkef
39.	Wafa Jwqy Saadun	1978	Student	Doghat village- Talkef
40.	Swryaz JwqySaadun	1985	Child	Doghat village- Talkef

41.	Shirin Shmo Suleiman	1956	Housewife	Doghat village- Talkef
42.	Brijeen Sho Suleiman	1968	Child	Doghat village- Talkef
43.	Synam Elias Darwish	1968	Housewife	Doghat village- Talkef
44.	Yilmaz Adil Isa	1988	Infant	Doghat village- Talkef
45.	Bafry Murad Slou	1935	Housewife	Doghat village- Talkef
46.	Shirin Isa Khalil	1965	Worker	Doghat village- Talkef
47.	Nabras Isa Khalil	1975	Student	Doghat village- Talkef
48.	Khamy Isa Khalil	1980	Student.Twin Child	Doghat village- Talkef
49.	Khil Isa Khalil	1980	Student.Twin Child	Doghat village- Talkef
50.	Kausar Isa Khalil	1982	Student	Doghat village- Talkef
51.	Mayram Elias Darwish	1956	Housewife	Doghat village- Talkef
52.	Milad Jalal Khalil	1984	Student	Doghat village- Talkef
53.	Narin Jalal Khalil	1984	Child	Doghat village- Talkef
54.	Bahar Ibrahim	1917	Housewife	Doghat village- Talkef
55.	Amshah Elias Darwish	1948	Housewife	Doghat village- Talkef
56.	Labsy Ali Khalil	1965	Housewife	Doghat village- Talkef
57.	Faiza Ali Khalil	1972	Housewife	Doghat village- Talkef
58.	Dizhuar Eido Nasser	1966	Housewife	Doghat village- Talkef
59.	Sisy Eido Abdi	1970	Housewife	Doghat village- Talkef
60.	Fawzia Eido Abdi	1975	Housewife	Doghat village- Talkef
61.	Mashan Eido Abdi	1982	Student	Doghat village- Talkef
62.	Idi Shmo	1965	Housewife	Bozan village- Talkef
63.	Sayran Khalat Rasheed	1986	Child	Bozan village- Talkef
64.	Afwak Khalat Rasheed	1988	Infant	Bozan village- Talkef
65.	Jiro Omar Saado	1968	Housewife	Bozan village- Talkef
66.	Pyroz Hussein	1965	Housewife	Bozan village- Talkef
67.	Nasrin Khudeda	1987	Infant	Khorzan village- Talkef

	Khder			
68.	Mahwr Shmo Saado	1970	Housewife	Khorzan village- Talkef
69.	Nowruz Khurshid Omar	1988	Infant	Khorzan village- Talkef
70.	Kni Haider	1960	Housewife	Khorzan village- Talkef
71.	Layla Hamad 'Alsnjary	1959	Housewife	Krsafa village- Talkef
72.	Naze Hussein Siso	1984	Child	Krsafa village- Talkef
73.	-----Hussein Siso	1988	Infant	Krsafa village- Talkef
74.	Sayfy	1955	Housewife	Daka village- Talkef
75.	Msto Wife		Housewife	Daka village- Talkef
76.	Baran Shmo	1940	Housewife	Beosy sarw village- Shekhan
77.	Maisun Khdyda Mahmoud	1975	Student	Beosy sarw village- Shekhan
78.	Shamsy Obed	1922	Housewife	Esyan village- Shekhan
79.	Shirin Shamon Albazi		Housewife	Baadre village- Shekhan
80.	Nuaam Elias		Housewife	Concentration camp Sipa shekhdry- Shngal
81.	Wazaa Khder Hamad Saleh		Worker	Concentration camp Sipa shekhdry- Shngal
82.	Shirin Khder Hamad Saleh		Student	Concentration camp Sipa shekhdry- Shngal
83.	Waheda Khder Hamad Saleh		Child	Concentration camp Sipa shekhdry- Shngal
84.	Kni-----		Housewife	Concentration camp Sipa shekhdry- Shngal
85.	Adiba Saeed Slou		Student	Concentration camp Sipa shekhdry- Shngal
86.	Ayshan Saeed Slou		Child	Concentration camp Sipa shekhdry- Shngal

Source:

طارق جامباز: ضحايا عمليات الانفال ١٩٨٨ من المسيحيين والايديين، ط٢،

كوردستان، ٢٠٠٨.

Appendix (2)

Figures of Yazidi Victims in Shingal and its Suburbs in ISIS Atrocities

No	Type of Victims	No.
1	Number of martyrs	1293
2	Number of the Kidnapped	6404
3	Number of Female Survivors	953
4	Number of Male Survivors	328
5	Number of Female Children Survivors	675
6	Number of Male Children Survivors	684
7	General Number of Prisoners and the Missing	3770
8	Number of Prisoners and the Missing (Female)	1914
9	Number of Prisoners and the Missing (Male)	1856
10	Number of Massgraves	30
11	Demolished Temples and Holy Places	44
12	Number of Orphaned Children	2745
13	Number of the Displaced	400.000
14	Number of Families	5000
15	Number of Refugees Overseas	30.000
16	Number of Female Returnees sent abroad for medical treatment	110

Appendix (3)
List of Yazidi Women Kidnapped by ISIS in
Shingal and its Suburbs in 2014

No	Full Name	Place of Residence
1.	Afrah Jamal Suleiman	Sipashekhdry Concentration camp
2.	Awaz Jamal Suleiman	Sipashekhdry Concentration camp
3.	Janie Kirto Hamo	Sipashekhdry Concentration camp
4.	Ayshan Elias Maajwn	Sipashekhdry Concentration camp
5.	Huda Rasho Khalaf	Sipashekhdry Concentration camp
6.	Rana Rasho Khalaf	Sipashekhdry Concentration camp
7.	Mayada Rasho Khalaf	Sipashekhdry Concentration camp
8.	Dali Rasho Khalaf	Sipashekhdry Concentration camp
9.	Jumenah Rasho Khalaf	Sipashekhdry Concentration camp
10.	Qate Shmo Qasim	Sipashekhdry Concentration camp
11.	Ahlam Miaa Khalaf	Sipashekhdry Concentration camp
12.	Zaytwn Miaa Khalaf	Sipashekhdry Concentration camp
13.	Janie Miaa Khalaf	Sipashekhdry Concentration camp
14.	Layla Hussein Hammo	Sipashekhdry Concentration camp
15.	Nasrin Faisal Miaa	Sipashekhdry Concentration camp
16.	Randin Faisal Miaa	Sipashekhdry Concentration camp
17.	Razi Faisal Miaa	Sipashekhdry Concentration camp
18.	Aven Faisal Miaa	Sipashekhdry Concentration camp
19.	Solin Faisal Miaa	Sipashekhdry Concentration camp
20.	Nadin Faisal Miaa	Sipashekhdry Concentration camp
21.	Nazin Faisal Miaa	Sipashekhdry Concentration camp
22.	Suham Khudeda Jafo	Sipashekhdry Concentration camp
23.	Salwa Khudeda Jafo	Sipashekhdry Concentration camp
24.	Ferial Khudeda Jafo	Sipashekhdry Concentration camp
25.	Sayfy Saeed Khudeda	Sipashekhdry Concentration camp

26.	Zarif Mjo Hussein	Sipaskehhdry Concentration camp
27.	Base Majak Khalaf	Sipaskehhdry Concentration camp
28.	Mryam Hasan Hussein	Sipaskehhdry Concentration camp
29.	Faiza Khalil Murad	Sipaskehhdry Concentration camp
30.	Galela Khalil Murad	Sipaskehhdry Concentration camp
31.	Dilvyn Khalaf Elias	Sipaskehhdry Concentration camp
32.	Gharyby Mjo Kars	Sipaskehhdry Concentration camp
33.	Nadya Suleiman Elias	Sipaskehhdry Concentration camp
34.	Samiah Suleiman Elias	Sipaskehhdry Concentration camp
35.	Saera Suleiman Elias	Sipaskehhdry Concentration camp
36.	Ekhlas Suleiman Elias	Sipaskehhdry Concentration camp
37.	Nazdar Suleiman Elias	Sipaskehhdry Concentration camp
38.	Shirin Khalaf Hasan	Sipaskehhdry Concentration camp
39.	Berivan Qasim Elias	Sipaskehhdry Concentration camp
40.	Faiza Baper Mjo	Sipaskehhdry Concentration camp
41.	Thawra Shmo Qasim	Sipaskehhdry Concentration camp
42.	Badiaa Khudeda Elias	Sipaskehhdry Concentration camp
43.	Bushra Khudeda Elias	Sipaskehhdry Concentration camp
44.	Raehan Khudeda Elias	Sipaskehhdry Concentration camp
45.	Sahra Sydo Joko	Sipaskehhdry Concentration camp
46.	Wadhy Nayf Fandi	Sipaskehhdry Concentration camp
47.	Sari Abdullah Qasim	Sipaskehhdry Concentration camp
48.	Bso Elias Kars	Sipaskehhdry Concentration camp
49.	Sisy Malham Mesho	Sipaskehhdry Concentration camp
50.	Hala Moussa Elias	Sipaskehhdry Concentration camp
51.	Huida Elias Khrmish	Sipaskehhdry Concentration camp
52.	Amsha Khder Ali	Sipaskehhdry Concentration camp
53.	Raehan Hasan Hussein	Sipaskehhdry Concentration camp
54.	Faiza Hussein Murad	Sipaskehhdry Concentration camp
55.	Pakeza Hussein Murad	Sipaskehhdry Concentration camp
56.	Shaema Shmo Abbas	Sipaskehhdry Concentration camp
57.	Ayshan Ali	Sipaskehhdry Concentration camp

58.	Wazhy Nayf Fandi	Sipashekhdry Concentration camp
59.	Jehan Jalal Ismail	Sipashekhdry Concentration camp
60.	Hozan Shmo Hasan	Sipashekhdry Concentration camp
61.	Milan Shmo Hasan	Sipashekhdry Concentration camp
62.	Ayshah Ali Hiska	Sipashekhdry Concentration camp
63.	Aziza Jalal Ismail	Sipashekhdry Concentration camp
64.	Lucia Nawaf Rasho	Sipashekhdry Concentration camp
65.	Azema Shmo Khalaf	Sipashekhdry Concentration camp
66.	Aziza Shmo Khalaf	Sipashekhdry Concentration camp
67.	Adlan - wife Shmo	Sipashekhdry Concentration camp
68.	Gule Hasan Khder	Sipashekhdry Concentration camp
69.	Ghazal Hasan Khder	Sipashekhdry Concentration camp
70.	Halima Haji Khder	Sipashekhdry Concentration camp
71.	Adiba Haji Khder	Sipashekhdry Concentration camp
72.	Evelyn Hasan Rasho	Sipashekhdry Concentration camp
73.	Mian Nuri Nasser	Sipashekhdry Concentration camp
74.	Aseel Nasser Rasho	Sipashekhdry Concentration camp
75.	Sayfy Khalil Omar	Sipashekhdry Concentration camp
76.	Gulan Khalaf Rasho	Gohbal Concentration camp
77.	Bresk Ismail Ato	Gohbal Concentration camp
78.	Shamy Sydo Shmo	Gohbal Concentration camp
79.	Sawsan Khalaf Elias	Gohbal Concentration camp
80.	Coy Khalaf Elias	Gohbal Concentration camp
81.	Kochar Lawand Badal	Gohbal Concentration camp
82.	Msry Habash Qoro	Gohbal Concentration camp
83.	Sayfy Jaco Ismail	Gohbal Concentration camp
84.	Khani Jaco Ismail	Gohbal Concentration camp
85.	Raehan Jaco Ismail	Gohbal Concentration camp
86.	Baran Jaco Ismail	Gohbal Concentration camp
87.	Novah Salim Ismail	Gohbal Concentration camp
88.	Ahlam Muhsen Galo	Gohbal Concentration camp
89.	Amira Ali Jaco	Gohbal Concentration camp



90.	Diana Daoud Jaco	Gohbal Concentration camp
91.	Sayfy Jaco	Gohbal Concentration camp
92.	Janie Jaco	Gohbal Concentration camp
93.	Rachana Jaco	Gohbal Concentration camp
94.	Baran Jaco	Gohbal Concentration camp
95.	Dalia Dakheel Saeed	Gohbal Concentration camp
96.	Sayfy Rasho Khalaf	Wardya village
97.	Janie Ismail Hasan	Wardya village
98.	Sipan Ismail Hasan	Wardya village
99.	Shaza Suleiman Ali	Wardya village
100.	Nadya Elias	Wardya village
101.	Nasrin Ismail Hasan	Wardya village
102.	Base Omar Khalifa Hussein	Snune town
103.	Adul Khalaf Aslan	Snune town
104.	Shirin Ali Hasan	Snune town
105.	Munisa Omar Khalifa Hussein	Snune town
106.	Nura Mushko Murad	Snune town
107.	Gule Moussa Khalaf	Snune town
108.	Shirin Hasan Dahar	Snune town
109.	Nurshan Darwish Joko Jardo	Snune town
110.	Ansaf Haji Murad	Snune town
111.	Ghazal Hamad Sydo	Snune town
112.	Shahnaz Anaz Khano Ali	Snune town
113.	Joumana Anaz Khano Ali	Snune town
114.	Iman Anaz Khano Ali	Snune town
115.	Wansa Mato Saado Kajo	Snune town
116.	Mahdia Mato Saado Kajo	Snune town
117.	Zaena Darwish Joko Kajo	Snune town
118.	Wansa Darwish Jardo	Snune town
119.	Mahdia Darwish Jardo	Snune town
120.	Azla Elias Zagher	Snune town
121.	Mahdia Saadi Fandi	Snune town

122.	Zarif Khalaf Murad	Snune town
123.	Khanav Kato Suleiman	Snune town
124.	Shireen Ali Youssef	Snune town
125.	Zaena Jardo Aziz	Snune town
126.	Luiza Bahro Khalaf	Snune town
127.	Linda Bahro Khalaf	Snune town
128.	Sabha Hasan Gmo	Snune town
129.	Faiza Awso Khalaf	Snune town
130.	Adiba Mahmoud Khalaf	Rambwsy village
131.	Zhyan Mahmoud Khalaf	Rambwsy village
132.	Aven Mahmoud Khalaf	Rambwsy village
133.	Asia Mahmoud Khalaf	Rambwsy village
134.	Basema Mahmoud Khalaf	Rambwsy village
135.	Hanan Mahmoud Khalaf	Rambwsy village
136.	Asma Mahmoud Khalaf	Rambwsy village
137.	Dilvyn Khayry Beso	Rambwsy village
138.	Dalia Nawaf Khalaf	Rambwsy village
139.	Ramya Nawaf Khalaf	Rambwsy village
140.	Damyra Nawaf Khalaf	Rambwsy village
141.	Nadya Nawaf Khalaf	Rambwsy village
142.	Balqis Saado Rasho	Rambwsy village
143.	Layla Saado Rasho	Rambwsy village
144.	Suzan Saado Rasho	Rambwsy village
145.	Haifa Saado Rasho	Rambwsy village
146.	Ivana Dakheel Elias	Rambwsy village
147.	Dalia Dakheel Elias	Rambwsy village
148.	Nuaam Barakat Haji	Rambwsy village
149.	Kochar HasanSydo	Rambwsy village
150.	Rania Jalal Khudeda	Talqasab Concentration camp
151.	Zaena Mato Hussein	Talqasab Concentration camp
152.	Fadia Hasan Haji	Talqasab Concentration camp
153.	Vinal Hasan Haji	Talqasab Concentration camp



154.	Jan Hussein Ali	Talqasab Concentration camp
155.	Sari KheroQasim	Talqasab Concentration camp
156.	Bayan Badal Khalaf	Talqasab Concentration camp
157.	Rewaz Ismail Ali	Talqasab Concentration camp
158.	Mayassa Hussein Ali	Talqasab Concentration camp
159.	Shirin Ali Youssef	Talqasab Concentration camp
160.	Novah Barakat Khalaf	Talqasab Concentration camp
161.	Helen Hadi Elias	Talqasab Concentration camp
162.	Hellnas Hadi Elias	Talqasab Concentration camp
163.	Novah Elias Hammo	Talqasab Concentration camp
164.	Layla Elias Hammo	Talqasab Concentration camp
165.	Bayan - Wife Khder Elias	Talqasab Concentration camp
166.	Aeshe - Mother Hadi Elias	Talqasab Concentration camp
167.	Turkya Hussein Shmo	Talqasab Concentration camp
168.	Sanary Hussein Shmo	Talqasab Concentration camp
169.	Mian Murad Qasim	Talqasab Concentration camp
170.	Naheda Barakat Murad	Talqasab Concentration camp
171.	Zaena Barakat Murad	Talqasab Concentration camp
172.	Sawsan Barakat Murad	Talqasab Concentration camp
173.	Mryam Elias Maajo	Talqasab Concentration camp
174.	Amira! Yazdin Maajo	Talqasab Concentration camp
175.	Nowruz Elias Haji	Talqasab Concentration camp
176.	Iran Khalaf Daoud	Talqasab Concentration camp
177.	Sahra Khder Elias	Talqasab Concentration camp
178.	Muna Khalaf Rasho	Talqasab Concentration camp
179.	Elina Faisal Elias	Talqasab Concentration camp
180.	Alma Faisal Elias	Talqasab Concentration camp
181.	Suzan Ali Suleiman	Talqasab Concentration camp
182.	Hadya Elias Maajo	Talqasab Concentration camp
183.	Muna Khalil Mukhaiber	Talqasab Concentration camp
184.	Maya Khalil Mukhaiber	Talqasab Concentration camp
185.	Nysan Khder Haji	Talqasab Concentration camp

186.	Rozlinda Khalaf Benav	Talqasab Concentration camp
187.	Kazhe Khalaf Daoud	Talqasab Concentration camp
188.	Bahar Azeb Eso	Talqasab Concentration camp
189.	Shirin Khalaf Haso	Talqasab Concentration camp
190.	Shirin Hajim Kashan	Talqasab Concentration camp
191.	Shukrya Elias Maajo	Talqasab Concentration camp
192.	Nasrin Elias Maajo	Talqasab Concentration camp
193.	Child Elias Maajo	Talqasab Concentration camp
194.	Samira Elias Maajo	Talqasab Concentration camp
195.	Yusra Elias Maajo	Talqasab Concentration camp
196.	Zarifa Elias Maajo	Talqasab Concentration camp
197.	Son Elias Maajo	Talqasab Concentration camp
198.	Amsha bajo Slou	Talqasab Concentration camp
199.	Gule Khalaf Ali	Talqasab Concentration camp
200.	Amshee Brhim Khalaf	Talqasab Concentration camp
201.	Linda Ismail Khalaf	Talqasab Concentration camp
202.	Layla Wnjo	Talqasab Concentration camp
203.	Hala Sivil Amo	Talqasab Concentration camp
204.	Wansa Khalaf Mohammed	Talqasab Concentration camp
205.	Dilvyn Qasim Ibrahim	Talqasab Concentration camp
206.	Bayan Hussein Saleh	Talqasab Concentration camp
207.	Qsmat Saleh Ahmad	Talqasab Concentration camp
208.	Shukrya Saleh Ahmad	Talqasab Concentration camp
209.	Raghda Qasim Ibrahim	Talqasab Concentration camp
210.	Hanifa Saleh Ahmad	Talqasab Concentration camp
211.	Sari Sardar Qasim	Talqasab Concentration camp
212.	Jehan Hussein Saleh	Talqasab Concentration camp
213.	Nadya Rasho Ade	Talqasab Concentration camp
214.	Media Rasho Ade	Talqasab Concentration camp
215.	Rushi Sydo Bebo	Talqasab Concentration camp
216.	Nasrin Darwish Khalo	Talqasab Concentration camp
217.	Muna Musso Haji	Talqasab Concentration camp

218.	Mryam Musso Haji	Talqasab Concentration camp
219.	Shirin Khder	Talqasab Concentration camp
220.	Khavshy Murad Krnos	Talqasab Concentration camp
221.	Ferial Hasan Haji	Talqasab Concentration camp
222.	Asum Qasim Sharaf	Talqasab Concentration camp
223.	Maqbwla Khder bajo	Talqasab Concentration camp
224.	Ekhlas Khder bajo	Talqasab Concentration camp
225.	Galela Mato Shvan	Talqasab Concentration camp
226.	Nwra Khalil Jardo	Talqasab Concentration camp
227.	Sahra Mohammed Habo	Talqasab Concentration camp
228.	Tauf Mohammed Habo	Talqasab Concentration camp
229.	Shireen Khalaf Haso	Talqasab Concentration camp
230.	Amsha Elias Maajo	Talqasab Concentration camp
231.	Shah Elias Maajo	Talqasab Concentration camp
232.	Mian! Yazdin Maajo	Talqasab Concentration camp
233.	Layla Elias Maajo	Talqasab Concentration camp
234.	Jazya Barakat Shmo	Talqasab Concentration camp
235.	Roza Darwish Shmo	Talqasab Concentration camp
236.	Nihad Barakat Shmo	Talqasab Concentration camp
237.	Karima Barakat Shmo	Talqasab Concentration camp
238.	Shari Mirza Barakat	Talqasab Concentration camp
239.	Narin Mirza Barakat	Talqasab Concentration camp
240.	Mahwr Samir Rasho	Talqasab Concentration camp
241.	Adul! Yazdin Hase	Talqasab Concentration camp
242.	Gule Elias Maajo	Talqasab Concentration camp
243.	Tasis BokoKhder	Talqasab Concentration camp
244.	Farah Muhsen Ali	Talqasab Concentration camp
245.	Damal Muhsen Ali	Talqasab Concentration camp
246.	Asima Ekab Qasim	Talqasab Concentration camp
247.	Shaza Salm Ali	Talqasab Concentration camp
248.	Nadya Omar Ali	Talqasab Concentration camp
249.	Gilan Hussein Ali	Talqasab Concentration camp

250.	Hadya Ali Qasim	Talqasab Concentration camp
251.	Dilvyn Khder Hasan	Talqasab Concentration camp
252.	Dlin Khder Hasan	Talqasab Concentration camp
253.	Rozen Khder Hasan	Talqasab Concentration camp
254.	Janie Hasan Haji	Talqasab Concentration camp
255.	Halo Khudeda Drbo	Talqasab Concentration camp
256.	Layla Hasan Qasim	Talqasab Concentration camp
257.	Zahra Hasan Qasim	Talqasab Concentration camp
258.	Son Hasan Qasim	Talqasab Concentration camp
259.	Gule Maro Gshar	Talqasab Concentration camp
260.	Jazy Youssef Khudeda	Talqasab Concentration camp
261.	Rania Jalal Khudeda	Talqasab Concentration camp
262.	Khalida Khalaf Shmo	Talqasab Concentration camp
263.	Suham Khalaf Shmo	Talqasab Concentration camp
264.	Suhaila Khalaf Shmo	Talqasab Concentration camp
265.	Saeeda Khalaf Shmo	Talqasab Concentration camp
266.	Malas Rasho Sydo	Talqasab Concentration camp
267.	Gule Hammo Daoud	Talqasab Concentration camp
268.	Khony Khalaf Qary	Talqasab Concentration camp
269.	Mian Khalil Novah	Talqasab Concentration camp
270.	Jwan Ismail Ade	Talqasab Concentration camp
271.	Rewaz Elias Ade	Talqasab Concentration camp
272.	Martin Khder Elias	Talqasab Concentration camp
273.	Sari Khder Hasan	Talqasab Concentration camp
274.	Lazma KheroKhudeda	Talqasab Concentration camp
275.	Muna Khalaf Rasho	Talqasab Concentration camp
276.	Shilan Sadq Haider	Talqasab Concentration camp
277.	Nadya Badal Khalaf	Talqasab Concentration camp
278.	Ayshan Badal Khalaf	Talqasab Concentration camp
279.	Fakhrya Badal Khalaf	Talqasab Concentration camp
280.	Khuny Khalaf Qary	Talqasab Concentration camp
281.	Salwa Khalaf Rasho	Shangal District center

282.	Gashal Sharif Rasho	Shangal District center
283.	Ghazal Khudeda Mahmoud	Shangal District center
284.	Siti Ibrahim Rasheed	Shangal District center
285.	Parwin Ali Bko	Shangal District center
286.	Silvana Sirwan Dakheel	Shangal District center
287.	Sorina Sirwan Dakheel	Shangal District center
288.	Janie HasanShvan	Shangal District center
289.	Shirin Hasan Shvan	Shangal District center
290.	Linda Ato Ali	Shangal District center
291.	Sola Ato Ali	Shangal District center
292.	Sari Qolo Qasim	Shangal District center
293.	Basema Khalil Ibrahim	Shangal District center
294.	Adlan Batosh	Shangal District center
295.	Kamla Ismail Ibrahim	Shangal District center
296.	Gashy Saleh	Shangal District center
297.	Damal Kbaao Khalaf	Shangal District center
298.	Bezo Khalaf Ezdo	Shangal District center
299.	Nazo Khudeda Suleiman	Shangal District center
300.	Zaena Khudeda Suleiman	Shangal District center
301.	Shilan Khudeda Suleiman	Shangal District center
302.	Lina Khudeda Suleiman	Shangal District center
303.	Alan Dakheel Suleiman	Shangal District center
304.	Elan Ismail Ibrahim	Shangal District center
305.	Layla Barakat Hussein	Shangal District center
306.	Hain Ibrahim Rasheed	Shangal District center
307.	Ida Mafy Jolo	Shangal District center
308.	Basema Darwish Khder	Shangal District center
309.	Rozhan Azad Qasim Elias	Shangal District center
310.	Zere Azad Qasim Elias	Shangal District center
311.	Aziza Brhim Youssef	Shangal District center
312.	Hazo Rasho Daqo	Shangal District center
313.	Dalia Khalaf Mushko	Shangal District center

314.	Maha Abdullah Hammo	Shangal District center
315.	Inwara Ali	Shangal District center
316.	Nazdar Khder Ibrahim	Shangal District center
317.	Tolina Abdullah Hammo	Shangal District center
318.	Elina Abdullah Hammo	Shangal District center
319.	Samira Hasan Hammo	Shangal District center
320.	Hiam Bakar Isa	Shangal District center
321.	Nadya Khalaf Murad	Shangal District center
322.	Samira Hasan Hammo	Shangal District center
323.	Damal Hamad Ato	Shangal District center
324.	Baybun Khalaf	Shangal District center
325.	Ghalya Khalaf Mushko	Shangal District center
326.	Dalia Khalaf Mushko	Shangal District center
327.	Khalida Murad Qasim	Hardan village
328.	Hadya Murad Qasim	Hardan village
329.	Rezan Khalaf Kaso	Hardan village
330.	Awaz Elias Ado	Hardan village
331.	Maisun Jalal Murad	Hardan village
332.	Renas Khalaf Kaso	Hardan village
333.	Renas Amin Barakat	Hardan village
334.	Rama Saadun Murad	Hardan village
335.	Eliza Ali Khaero	Hardan village
336.	Maken Mirza Khalil	Hardan village
337.	Sari Haji Rabo	Hardan village
338.	Naven Hussein Ali	Hardan village
339.	Nuaam Rasho Qasim	Hardan village
340.	Bahar Qasim Elias	Hardan village
341.	Sayfy Haji Qasim	Hardan village
342.	Layla Barjs Suleiman	Hardan village
343.	Nura Barjs Suleiman	Hardan village
344.	Lina Barjs Suleiman	Hardan village
345.	Khansy Khder Bobo	Hardan village

346.	Suham Haji	Hardan village
347.	Parwas Hussein Barjs	Hardan village
348.	Basma Khalat Suleiman	Hardan village
349.	Child Khalat Suleiman	Hardan village
350.	Khalida Khalat Suleiman	Hardan village
351.	Zaena Khalat Suleiman	Hardan village
352.	Markaz Eido Rasho	Hardan village
353.	Rueda Elias	Hardan village
354.	Bayan Qasim Khder	Hardan village
355.	Fairuz Khalaf Hussein	Hardan village
356.	Mediam Saad Khero	Hardan village
357.	Alin Khalaf Khero	Hardan village
358.	Hayat Sydo Bobo	Hardan village
359.	Rafry Daoud Khalil	Hardan village
360.	Zere Khalaf	Hardan village
361.	Layla Ato	Hardan village
362.	Zkry Daoud Khalil	Hardan village
363.	Salwa Daoud Khalil	Hardan village
364.	Narin Mirza Khalil	Hardan village
365.	Suham Suleiman Bobo	Hardan village
366.	Inas Ismail Murad	Hardan village
367.	Eda Khudeda Khder	Hardan village
368.	Zarina Khalaf Baper	Hardan village
369.	Jalin Jalal Ismail	Hardan village
370.	Shukrya Hussein Khder	Hardan village
371.	Layla Khalaf Flit	Hardan village
372.	Ghazal Murad Antar	Hardan village
373.	Saadia Nasser Khalaf	Hardan village
374.	Suham Nasser Khalaf	Hardan village
375.	Salwa Nasser Khalaf	Hardan village
376.	Samar Nasser Khalaf	Hardan village
377.	Zhyan Faisal Murad	Hardan village

378.	Hiam Faisal Murad	Hardan village
379.	Manya Salm Khalaf	Hardan village
380.	Rahima Salm Khalaf	Hardan village
381.	Parwin Hussein Ali	Hardan village
382.	Amal Hussein Ali	Hardan village
383.	Amra Hussein Ali	Hardan village
384.	Fahima Abbas Khalaf	Hardan village
385.	Nazi Darwish Mushko	Hardan village
386.	Jehan Khalaf Kaso	Hardan village
387.	Ayshan Elias Hrosh	Hardan village
388.	Zere Khalaf Khero	Hardan village
389.	Damal Eido Khrto	Hardan village
390.	Rohya Eido Khrto	Hardan village
391.	Basma Ida Khrto	Hardan village
392.	Gule Hammo Mirza	Hardan village
393.	Khawla Rasho Khalaf	Hardan village
394.	Rama Saadun Murad	Hardan village
395.	Rania Saadun Murad	Hardan village
396.	Rozen Khalid Murad	Hardan village
397.	Zaena Darwish Joko	Hardan village
398.	Alin Smo Qasim	Hardan village
399.	Khanav Haji Darwish	Hardan village
400.	Suzan Hasan Qasim	Hardan village
401.	Marina Salim Murad	Hardan village
402.	Nura Ismail Khder	Hardan village
403.	Rhan Ismail Khalaf	Hardan village
404.	Shukrya Khudeda Khalaf	Hardan village
405.	Ibtisam Amin Barakat	Hardan village
406.	Roza Amin Barakat	Hardan village
407.	Bthaj Amin Barakat	Hardan village
408.	Wruna Amin Barakat	Hardan village
409.	Salwa Salm Khalaf	Hardan village

410.	Munisa Salm Khalaf	Hardan village
411.	Iman Khalil Khalaf	Hardan village
412.	Sahra Khalil Khalaf	Hardan village
413.	Nashmya Eido Khalaf	Hardan village
414.	Lina Eido Khalaf	Hardan village
415.	Hazar Antar Khalaf	Hardan village
416.	Alefa Darwish Shmo	Hardan village
417.	Shadya Shvan Shmo	Hardan village
418.	Roza Darwish Shmo	Hardan village
419.	Nihad Barakat Shmo	Hardan village
420.	Karima Barakat Shmo	Hardan village
421.	Shari Mirza Barakat	Hardan village
422.	Narin Mirza Barakat	Hardan village
423.	Dlin Sabah Barakat	Hardan village
424.	Amira Amin Barakat	Hardan village
425.	Ebras Amin Barakat	Hardan village
426.	Dilvyn Amin Barakat	Hardan village
427.	Ramzya Daoud Khalil	Hardan village
428.	Habn Daoud Khalil	Hardan village
429.	Hamdya Nayf Qasim	Hardan village
430.	Nurhan Nayf Qasim	Hardan village
431.	Nazdar Nayf Qasim	Hardan village
432.	Hana Mirza Qasim	Hardan village
433.	Vian Mirza Qasim	Hardan village
434.	Khanav Mirza Qasim	Hardan village
435.	Huda Khudeda Qasim	Hardan village
436.	Haifa Khudeda Qasim	Hardan village
437.	Samiah Bashar Qasim	Hardan village
438.	Ahlam KheroHaji	Hardan village
439.	Layla KheroHaji	Hardan village
440.	Elham Khero Haji	Hardan village
441.	Lilo Slou Sli	Hardan village

442.	Hazar Malo Elias	Hardan village
443.	Elham Barakat Rfo	Hardan village
444.	Halbast Ahmad Nayf	Hardan village
445.	Amra Ismail Sydo	Hardan village
446.	Khnso Hasan Sydo	Hardan village
447.	Fadia Falah Sydo	Hardan village
448.	Munira Samir Rasho	Hardan village
449.	Mayasa Samir Rasho	Hardan village
450.	Son Khalaf Khudeda	Hardan village
451.	Saro Elias Khder	Hardan village
452.	Diana Sydo Khder	Hardan village
453.	Jehan Sydo Khder	Hardan village
454.	Anjli Bassam Khder	Hardan village
455.	Sabrin Sydo Khder	Hardan village
456.	Roza Muhsen Khder	Hardan village
457.	Khayal Muhsen Khder	Hardan village
458.	Marwa Muhsen Khder	Hardan village
459.	Shirin Sydo Khder	Hardan village
460.	Aven Suleiman Kamal	Hardan village
461.	Samiah Suleiman Kamal	Hardan village
462.	Alan Ahmad Suleiman	Hardan village
463.	Yasmin Ahmad Suleiman	Hardan village
464.	Nazlin Ahmad Kamal	Hardan village
465.	Marin Khalil Ali	Hardan village
466.	Byaz Elias	Hardan village
467.	Sayfy Saad Samir	Hardan village
468.	Hazo Murad	Hardan village
469.	Manji Daoud Youssef	Hardan village
470.	Salwa Suleiman Youssef	Hardan village
471.	Vian Qro Nfso	Hardan village
472.	Huda Bashar Qasim	Hardan village
473.	Mahdia Bashar Qasim	Hardan village

474.	Renas Ibrahim Qasim	Hardan village
475.	Shahnaz Ibrahim Qasim	Hardan village
476.	Faiza Saeed Qasim	Hardan village
477.	Saadia Saeed Qasim	Hardan village
478.	Nifya Bashar Qasim	Hardan village
479.	Basema Haji Kars	Hardan village
480.	Mlka Khudeda Bashar	Hardan village
481.	Julia Khudeda Bashar	Hardan village
482.	Jaklin Khudeda Bashar	Hardan village
483.	Gilan Khudeda Bashar	Hardan village
484.	Liza Faisal Bashar	Hardan village
485.	Ronya Faisal Bashar	Hardan village
486.	Randa Faisal Bashar	Hardan village
487.	Runak Faisal Bashar	Hardan village
488.	Samira Faisal Bashar	Hardan village
489.	Gshy Ato Barakat	Hardan village
490.	Baklin Khalid Joko	Hardan village
491.	Jaklin Khalid Joko	Hardan village
492.	Warfin Khalid Joko	Hardan village
493.	Marwa Marwan Elias	Hardan village
494.	Manifa Marwan Elias	Hardan village
495.	Maria Marwan Elias	Hardan village
496.	Mian Khalil Faris	Hardan village
497.	Kafya Suleiman Ade	Hardan village
498.	Safya Suleiman Ade	Hardan village
499.	Jan Suleiman Ade	Hardan village
500.	Ghazal Nasser Hori	Hardan village
501.	Hori Qaso Murad	Hardan village
502.	Turko Hussein Shmo	Hardan village
503.	Layla Hussein Shmo	Hardan village
504.	Shari Hussein Shmo	Hardan village
505.	Khalida Khalaf Shmo	Hardan village

506.	Suham Khalaf Shmo	Hardan village
507.	Suhaila Khalaf Shmo	Hardan village
508.	Saadia Khalaf Shmo	Hardan village
509.	Fatima Barakat Shmo	Hardan village
510.	Shari Haji Khalaf	Hardan village
511.	Damal Ali Khero	Hardan village
512.	Russia Ali Khero	Hardan village
513.	Fahmy Elias Bobo	Hardan village
514.	Saad �Elias Bobo	Hardan village
515.	Shirin Elias Bobo	Hardan village
516.	Awaz Elias Ado	Hardan village
517.	Hori Shmo Hussein	Hardan village
518.	Shirin KheroKhoodeda	Hardan village
519.	Lazma KheroKhoodeda	Hardan village
520.	Arin KheroKhoodeda	Hardan village
521.	Zaena Shmo Hussein	Hardan village
522.	Jaklin Mirza Khalil	Hardan village
523.	Madlin Mirza Khalil	Hardan village
524.	Asmian Mirza Khalil	Hardan village
525.	Narin Mirza Khalil	Hardan village
526.	Darin Mirza Khalil	Hardan village
527.	Naima Suleiman Khalil	Hardan village
528.	Hana Suleiman Khalil	Hardan village
529.	Suham Suleiman Khalil	Hardan village
530.	Samiah Ismail Khalil	Hardan village
531.	Seymor Ismail Khalil	Hardan village
532.	Hanof Elias Khalaf	Hardan village
533.	Sayfy Jalo Youssef	Hardan village
534.	Alya Ali Hussein	Hardan village
535.	Fairuz Khalaf Hussein	Hardan village
536.	Malas Rasho Sydo	Hardan village
537.	Nazyfa Khalaf Maso	Hardan village

538.	Ghazal Ismail Khalaf	Hardan village
539.	Naro Rasheed Hiso	Hardan village
540.	Salwa Salm Khalaf	Hardan village
541.	Nuaam Haider Khder	Hardan village
542.	Elan Eido Koro	Hardan village
543.	Nzal Khalid Koro	Hardan village
544.	Ida Brhim Barjs	Hardan village
545.	Child Saado Khero	Hardan village
546.	Mudyana Saado Khero	Hardan village
547.	Baskal Saeed Khero	Hardan village
548.	Rauaat Saeed Khero	Hardan village
549.	Gule Khder	Hardan village
550.	Dnya Khalaf Khero	Hardan village
551.	Rbiat Khalaf Khero	Hardan village
552.	Honda Khalaf Khero	Hardan village
553.	Saadia Saeed Talal	Hardan village
554.	Ferial Saeed Talal	Hardan village
555.	Sabrin Saeed Talal	Hardan village
556.	Ahlam Barakat Rasho	Hardan village
557.	Shahnaz Khudeda Talal	Hardan village
558.	Hadya Qasim Ali	Hardan village
559.	Hazar Khayry Talal	Hardan village
560.	Nazdar Khayry Talal	Hardan village
561.	Nuaam Jardo Suleiman	Hardan village
562.	Rozen Hadith Talal	Hardan village
563.	Dlzhyn Hadith Talal	Hardan village
564.	Rbin Hadith Talal	Hardan village
565.	Ghazal Asry Khalaf	Hardan village
566.	Khavshy Sabry Mjo	Dahole village
567.	جواهر Khalaf Darwish	Dahole village
568.	Arzan Dli Dli	Dahole village
569.	Nadya Hasan Khalo	Dahole village

570.	Bahar Bakar Shmo	Dahole village
571.	Khanav Khudeda Bakar	Dahole village
572.	Dilvyn Saeed Murad	Dahole village
573.	Dalia Suleiman Qro	Dahole village
574.	Ghalya Suleiman Qro	Dahole village
575.	Ghada Suleiman Qro	Dahole village
576.	Nadr Sabry Khalil	Dahole village
577.	Hiam Jasm Khalo	Dahole village
578.	Nihad Haji Shvan	Dahole village
579.	Khansy Khder Murad	Dahole village
580.	Nofi Elias Ezdo	Dahole village
581.	Salwa Ali Shvan	Dahole village
582.	Nahla Ali Shvan	Dahole village
583.	Shaala Ali Shvan	Dahole village
584.	Mayada Ali Shvan	Dahole village
585.	Avena Ali Shvan	Dahole village
586.	Shahnaz Ali Shvan	Dahole village
587.	Dlin Ali Shvan	Dahole village
588.	Marwa Ali Shvan	Dahole village
589.	Dilvyn KheroNasser	Dahole village
590.	Amina KheroNasser	Dahole village
591.	Jinan Jalal Badal	Dahole village
592.	Faryda Qasim Murad	Grzark Concentration camp
593.	Basema Qasim Murad	Grzark Concentration camp
594.	Naheda Qasim Murad	Grzark Concentration camp
595.	Vian Qasim Murad	Grzark Concentration camp
596.	Son Khder Murad	Grzark Concentration camp
597.	Sara Haji Bro	Grzark Concentration camp
598.	Inas – Daughter Sara	Grzark Concentration camp
599.	Shirin Hajim Kashan	Solagh village
600.	Son Elias Maajo	Solagh village
601.	Gule Elias Maajo	Solagh village

602.	Samira Elias	Solagh village
603.	Bahar Azeb Eso	Solagh village
604.	Ayshan Haider Suleiman	Solagh village
605.	Nuaam Hasan Bebo	Solagh village
606.	Jehan Zyad Haider	Solagh village
607.	Janie Zyad Haider	Solagh village
608.	Mayram Suleiman	Solagh village
609.	Hzna Haji Haider	Solagh village
610.	Aven Haji Haider	Solagh village
611.	Hazar Khalaf Hussein	Solagh village
612.	Samira Khero Mskin	Solagh village
613.	Ayshan Suleiman	Solagh village
614.	Son Mskin Hussein	Solagh village
615.	Nasrin Smo Khudeda	Solagh village
616.	Suad Smo Khudeda	Solagh village
617.	Samiah Smo Khudeda	Solagh village
618.	Adlan Saeed	Solagh village
619.	Wafya Nawaf Khder	Solagh village
620.	Wafa Nawaf Khder	Solagh village
621.	Ghazal Khder Ade	Solagh village
622.	Novah Khalaf	Solagh village
623.	Khawla Khder Murad	Solagh village
624.	Berivan Elias	Solagh village
625.	Nurhan Saeed Mskin	Solagh village
626.	Gilan Elias Murad	Solagh village
627.	Hori Khudeda Qasim	Solagh village
628.	Zaytwn Khalaf Hussein	Solagh village
629.	Vian Haider Mskin	Solagh village
630.	Jehan Haider Mskin	Solagh village
631.	Layla Khudeda Hussein	Solagh village
632.	Jehan Elias Murad	Solagh village
633.	Inas Elias Murad	Solagh village

634.	Jamila Elias Murad	Solagh village
635.	Sana Elias Murad	Solagh village
636.	Renas Elias Murad	Solagh village
637.	Nuaam Murad Hussein	Solagh village
638.	Amra Hussein Khudeda	Solagh village
639.	Alya Hussein Khudeda	Solagh village
640.	Julia Hussein Khudeda	Solagh village
641.	Amira Hussein Khudeda	Solagh village
642.	Vian Hussein	Solagh village
643.	Zarif	Solagh village
644.	Dlin Badal Khudeda	Solagh village
645.	Dlbrin Badal Khudeda	Solagh village
646.	Shahy Elias Murad	Solagh village
647.	Ahlam	Solagh village
648.	Skin Murad Batosh	Solagh village
649.	Jamd Khudeda Gily	Khansor Concentration camp
650.	Haifa Murad Khder	Khansor Concentration camp
651.	Danis Shko Khalaf	Khansor Concentration camp
652.	Zahida Murad Khder	Khansor Concentration camp
653.	Katrin Murad Khder	Khansor Concentration camp
654.	Rushi Khalaf	Khansor Concentration camp
655.	Edla Rasho Elias	Khansor Concentration camp
656.	Shamy Ali Kato	Khansor Concentration camp
657.	Ghazal Suleiman Hasan	Khansor Concentration camp
658.	Dalo Jamil Khder	Khansor Concentration camp
659.	Base Taalo	Khansor Concentration camp
660.	Majyda Khudeda Msto	Khansor Concentration camp
661.	Adul – wife Daoud	Khansor Concentration camp
662.	Raghd Hame Taalo	Khansor Concentration camp
663.	Raeda Hame Taalo	Khansor Concentration camp
664.	Ahlam Drbo Hame	Khansor Concentration camp
665.	Rwha Drbo Hame	Khansor Concentration camp

666.	Damal wife Raad	Khansor Concentration camp
667.	Rama Raad Haji	Khansor Concentration camp
668.	Damal – wife Naji	Khansor Concentration camp
669.	Khawla Haji Hame	Khansor Concentration camp
670.	Ghalya Haji Hame	Khansor Concentration camp
671.	Wiam Haji Hame	Khansor Concentration camp
672.	Ashwaq Haji Hame	Khansor Concentration camp
673.	Dnya Haji Hame	Khansor Concentration camp
674.	Waryda Haji Hame	Khansor Concentration camp
675.	Alefa – wife Haji Hame	Khansor Concentration camp
676.	Son – wife Haji Hame	Khansor Concentration camp
677.	Sayfy Hamed Daoud	Khansor Concentration camp
678.	Kamo Hamed Daoud	Khansor Concentration camp
679.	Salwa Saeed Hasan	Khansor Concentration camp
680.	Salma Saeed Hasan	Khansor Concentration camp
681.	Samira Saeed Hasan	Khansor Concentration camp
682.	Silfa Saeed Hasan	Khansor Concentration camp
683.	Shari – wife Saeed	Khansor Concentration camp
684.	Haifa Esaf Khalaf	Khansor Concentration camp
685.	Shirin Hame Taalo	Khansor Concentration camp
686.	Faiza Rasho Sydo	Khansor Concentration camp
687.	Adlan Shmo Abdullah	Khansor Concentration camp
688.	Shirin Shmo Abdullah	Khansor Concentration camp
689.	Gule Maro	Khansor Concentration camp
690.	Ghazal Nasser	Dwgre Concentration camp
691.	Khanav Khudeda Bakar	Dwgre Concentration camp
692.	Dilvyn Salm Murad	Dwgre Concentration camp
693.	Dalia Suleiman Qro	Dwgre Concentration camp
694.	Ghalya Suleiman Qro	Dwgre Concentration camp
695.	Ghada Suleiman Qro	Dwgre Concentration camp
696.	Minit Muhsen Qro	Dwgre Concentration camp
697.	Martin Khudeda Msto	Dwgre Concentration camp

698.	Milad Muhsen Qro	Dwgre Concentration camp
699.	Bahar Bakar Shmo	Dwgre Concentration camp
700.	Brfi Khder Ibrahim	Dwgre Concentration camp
701.	Badria Khder Ibrahim	Dwgre Concentration camp
702.	Shirin Nasser Suleiman	Dwgre Concentration camp
703.	Sandra Elias Suleiman	Dwgre Concentration camp
704.	Wadiaa Haji Fnd	Dwgre Concentration camp
705.	Aven Faroq Elias	Dwgre Concentration camp
706.	Naya Faroq Elias	Dwgre Concentration camp
707.	Halima Haso Nayf	Dwgre Concentration camp
708.	Arzani Qasim Khalaf	Dwgre Concentration camp
709.	Asia Haji Saleh	Dwgre Concentration camp
710.	Nura Khalil Haji	Dwgre Concentration camp
711.	Muna Khalil Haji	Dwgre Concentration camp
712.	Layla Khalil Haji	Dwgre Concentration camp
713.	Mlka Khalil Haji	Dwgre Concentration camp
714.	Messi Khalil Haji	Dwgre Concentration camp
715.	Merdi Khalil Haji	Dwgre Concentration camp
716.	Shilan Mirza Haji	Dwgre Concentration camp
717.	Milan Mirza Haji	Dwgre Concentration camp
718.	Nuaam Khudeda Murad	Dwgre Concentration camp
719.	Raehan Evdo Khudeda	Dwgre Concentration camp
720.	Zuhri Elias Khudeda	Dwgre Concentration camp
721.	AlmasBakar Khudeda	Dwgre Concentration camp
722.	Nura Bakar Khudeda	Dwgre Concentration camp
723.	Gule Kbaao Haider	Dwgre Concentration camp
724.	Ghazal Slou Mahmoud	Dwgre Concentration camp
725.	Waheda Rasho Murad	Dwgre Concentration camp
726.	Amshah Khder Eido	Tal banat Concentration camp
727.	Halo Gmo Eido	Tal banat Concentration camp
728.	Sipan Elias Ali	Tal banat Concentration camp
729.	Sipan Barakat Haji	Tal banat Concentration camp



730.	Hozan Elias Baper	Tal banat Concentration camp
731.	Rhat Nayf Kti	Tal banat Concentration camp
732.	Baran Mhmad Omar	Tal banat Concentration camp
733.	Vian Barakat Haji	Tal banat Concentration camp
734.	Hnda Omar Krtan	Tal banat Concentration camp
735.	Majyda Hamed Salim	Tal banat Concentration camp
736.	Son Omar Darwish	Tal banat Concentration camp
737.	Bizar Hamad Thabt	Tal banat Concentration camp
738.	Base Hamad Thabt	Tal banat Concentration camp
739.	Samira Hamad Thabt	Tal banat Concentration camp
740.	Zrga Hamad Thabt	Tal banat Concentration camp
741.	Ghazal Slou Mahmoud	Tal banat Concentration camp
742.	Waheda Rasho Murad	Tal banat Concentration camp
743.	SundusElias Ali	Tal banat Concentration camp
744.	Media Elias Ali	Tal banat Concentration camp
745.	Samira Elias Ali	Tal banat Concentration camp
746.	Chnar Elias Ali	Tal banat Concentration camp
747.	Hadya Elias Ali	Tal banat Concentration camp
748.	Najwa Ibrahim Masi	Tal banat Concentration camp
749.	Alya Jwqy	Tal banat Concentration camp
750.	Janie Malo	Tal banat Concentration camp
751.	Suzan Malo	Tal banat Concentration camp
752.	Baran Ismail	Tal banat Concentration camp
753.	Hadla Daoud	Tal banat Concentration camp
754.	Baran Mhmad Omar	Tal banat Concentration camp
755.	Eva Malo	Tal banat Concentration camp
756.	Ghazala Khalaf Bahdo	Grshabak villagevillage
757.	Turko Krit Bahdo	Grshabak villagevillage
758.	Raehan Zyad Khalaf	Grshabak villagevillage
759.	Renas Zyad Khalaf	Grshabak villagevillage
760.	Remas Zyad Khalaf	Grshabak villagevillage
761.	Randi – wife Hajim	Grshabak villagevillage

762.	<i>Adlan – Mother Shawaf</i>	Grshabak villagevillage
763.	Khmi Barakat Khudeda	Zorava Concentration camp
764.	Waheda! Yazdin Ali	Zorava Concentration camp
765.	Lozina Haji Evdi	Zorava Concentration camp
766.	Gule Kbaao Haider	Zorava Concentration camp
767.	Hanan! Yazdin Shvan	Zorava Concentration camp
768.	Mian Khudeda Ismail	Zorava Concentration camp
769.	Fawzia Amin Khalaf	Zorava Concentration camp
770.	Jros Bro Elias	Zorava Concentration camp
771.	Bahar Badal Jardo	Zorava Concentration camp
772.	Suham Haji Ibrahim	Zorava Concentration camp
773.	Alima Haji Ibrahim	Zorava Concentration camp
774.	Khatun Haji Khudeda	Zorava Concentration camp
775.	Hadya Rasho Darwish	Zorava Concentration camp
776.	Bahar Azeb Eso	Zorava Concentration camp
777.	Wasila! Yazdin Ali	Zorava Concentration camp
778.	Lozina Hasan Haji	Zorava Concentration camp
779.	Ghazal Nasser Mlko	Zorava Concentration camp
780.	Nadya Murad Basi	Kocho village
781.	Damal Khudeda Qasim	Kocho village
782.	Gulistan Khudeda Qasim	Kocho village
783.	Samira Khudeda Qasim	Kocho village
784.	Mian Osman Rvo	Kocho village
785.	Dlvan Suleiman Qasim	Kocho village
786.	sidra – Daughter Dlvan	Kocho village
787.	Sandra – Daughter Dlvan	Kocho village
788.	Nura Khder Khalaf	Kocho village
789.	Nura KheroKhalaf	Kocho village
790.	Mhba Shawrji Jjan	Kocho village
791.	Khayrya Ibrahim Daoud	Kocho village
792.	Zarifa Qasim Hawnj	Kocho village
793.	Paishan Lalo Emi	Kocho village

794.	Haifa Ismail Arab	Kocho village
795.	Haifa Lalo Emi	Kocho village
796.	Msry Hamed ٱAhmad	Kocho village
797.	Wafa Ahmad Qasim	Kocho village
798.	Nasima Ibrahim Khalaf	Kocho village
799.	Adiba Murad Mlko	Kocho village
800.	Munira KheroOmar	Kocho village
801.	Samira Saeed Omar	Kocho village
802.	Sahra Saeed Omar	Kocho village
803.	Ghazala Faris	Kocho village
804.	Lorin Abbas Ahmad	Kocho village
805.	Khavshy Ibrahim Aman	Kocho village
806.	Base Saado Barjs	Kocho village
807.	Halima Khalaf Ahmad	Kocho village
808.	Shilan Jalal Saado	Kocho village
809.	Raghda Youssef Mato	Kocho village
810.	Rola Jamal Saado	Kocho village
811.	Fahima Murad Mlho	Kocho village
812.	Nasha Murad Malham	Kocho village
813.	Aziza Khalid Ali	Kocho village
814.	Sari Omar Qro	Kocho village
815.	Afrah Isa Hadi	Kocho village
816.	Arika Isa Hadi	Kocho village
817.	Saya Isa Hadi	Kocho village
818.	Nuaam Khalaf Qasim	Kocho village
819.	Narin Khder Nayf	Kocho village
820.	Nawal Khder Nayf	Kocho village
821.	Zli Ibrahim Khalaf	Kocho village
822.	Vian Khder Kathr	Kocho village
823.	Dlvan Khder Kathr	Kocho village
824.	Mloka Khder Kathr	Kocho village
825.	Nifya Abbas Qasim	Kocho village

826.	Roza Jamal Khder	Kocho village
827.	Roma Jamal Khder	Kocho village
828.	Basema Hasan Barjs	Kocho village
829.	Ariman Falah Hussein	Kocho village
830.	Naya Falah Hussein	Kocho village
831.	Alefa Ismail Loko	Kocho village
832.	Adiba Barjs Awso	Kocho village
833.	Shukrya Mahmoud Saleh	Kocho village
834.	Novah Abbas Qasim	Kocho village
835.	Ayam Abbas Qasim	Kocho village
836.	Rawza Ahmad Khalaf	Kocho village
837.	Fatima Khalaf Hnshl	Kocho village
838.	Samahr Hussein Khalaf	Kocho village
839.	Naheda Hussein Khalaf	Kocho village
840.	Shaha Abbas Ahmad	Kocho village
841.	Inas Hussein Hasan	Kocho village
842.	Zaena Hussein Hasan	Kocho village
843.	Narmin Hussein Hasan	Kocho village
844.	Amal Hussein Khalaf	Kocho village
845.	Khanav Nayf Khder	Kocho village
846.	Wazha Khalaf Ahmad	Kocho village
847.	Zainab Saeed Jazaae	Kocho village
848.	Dlyal Saeed Jazaae	Kocho village
849.	Layali Saeed Jazaae	Kocho village
850.	Vinos Qasim	Kocho village
851.	Nihad Avan Saeed	Kocho village
852.	Vian Suleiman	Kocho village
853.	Majyda Hasan	Kocho village
854.	Suham Hasan	Kocho village
855.	Basema Qasim Ali	Kocho village
856.	Salwa Qasim Ali	Kocho village
857.	Zaena Amin Saleh	Kocho village

858.	Samira Khder Mato	Kocho village
859.	Sidan Basm Qasim	Kocho village
860.	Suham Hazm Qasim	Kocho village
861.	Samira Saleh Qasim	Kocho village
862.	Shahnaz Madlol Abbas	Kocho village
863.	Sharz Madlol Abbas	Kocho village
864.	Nura Malham Hamad	Kocho village
865.	Wazha Bakar Evdo	Kocho village
866.	Sumaya Mraan Ahmad	Kocho village
867.	Halo Mraan Ahmad	Kocho village
868.	Sara Khalaf Hnshl	Kocho village
869.	Yasmin Ibrahim Ahmad	Kocho village
870.	Shirin Ibrahim Ahmad	Kocho village
871.	Amina Ibrahim Khalaf	Kocho village
872.	Lina Saddam Hussein	Kocho village
873.	Zarifa Rasho Ibrahim	Kocho village
874.	Naheda Sajr Khashman	Kocho village
875.	Iman Sajr Khashman	Kocho village
876.	Wazha Ahmad Aziz	Kocho village
877.	Khvsha Khalaf Qasim	Kocho village
878.	Rafil Faisal Murad	Kocho village
879.	Bizar Faisal Murad	Kocho village
880.	Jyman Faisal Murad	Kocho village
881.	Alya Suleiman Ismail	Kocho village
882.	Ghazal Shail Mhal	Kocho village
883.	Dalia Shail Mhal	Kocho village
884.	Khlasa Khalid Ali	Kocho village
885.	Nysan Ghanm Ahmad	Kocho village
886.	Dnya Hawi Khalaf	Kocho village
887.	Hanifa Jawi Khalaf	Kocho village
888.	Marin Fiaz	Kocho village
889.	Wazha Emi Saleh	Kocho village

890.	Ferial Awso Kji	Kocho village
891.	Iqbal Khalil Ibrahim	Kocho village
892.	Sahar Sami Safok	Kocho village
893.	Samar Sami Safok	Kocho village
894.	Mian Daoud Kji	Kocho village
895.	Srya Khder Elias	Kocho village
896.	Shyan Khalil Ibrahim	Kocho village
897.	Gilan Khalil Ibrahim	Kocho village
898.	Fahima Murad Malham	Kocho village
899.	Faryda Abbas Rasho	Kocho village
900.	Amina Ahmad	Kocho village
901.	Novah Aziz Hussein	Kocho village
902.	Sari Aziz Hussein	Kocho village
903.	Shahla Aziz Hussein	Kocho village
904.	Naghm Haji Hussein	Kocho village
905.	Shaha Haji Hussein	Kocho village
906.	Nazdar Haji Hussein	Kocho village
907.	Nazdar Saeed	Kocho village
908.	Amshah Shehab Ahmad	Kocho village
909.	Shilan Shehab Ahmad	Kocho village
910.	Inas Arab	Kocho village
911.	Hala Qnjo	Kocho village
912.	Sandra Saddam Hussein	Kocho village
913.	Wazha Galo	Kocho village
914.	Afrah Khalaf Hussein	Kocho village
915.	Damal Khalaf Hussein	Kocho village
916.	Amshah Ahmad	Kocho village
917.	Kathrin Hadi Hasan	Kocho village
918.	Damal Ahmad	Kocho village
919.	Zkran Kaneran Youssef	Kocho village
920.	Hiya Kaneran Youssef	Kocho village
921.	Wazha Jaso	Kocho village

922.	Rana Khder	Kocho village
923.	Marsor Tahsin	Kocho village
924.	Samira Khudeda	Kocho village
925.	Fatima Ali	Kocho village
926.	Najla Khder Mato	Kocho village
927.	Samira Khder Mato	Kocho village
928.	Smson Hussein	Kocho village
929.	Nasrin Khalil Ahmad	Kocho village
930.	Shirin Khalil Ahmad	Kocho village
931.	Dilvyn Khalil Ahmad	Kocho village
932.	Nsri Qasim Khalaf	Kocho village
933.	Hala Moussa	Kocho village
934.	Ahd Shaalan Youssef	Kocho village
935.	Najma Haji	Kocho village
936.	Lona Bnyan Youssef	Kocho village
937.	Kamla Hussein	Kocho village
938.	Shahnaz Elias	Kocho village
939.	Hanifa Qasim Mato	Kocho village
940.	Mayada Daoud Malham	Kocho village
941.	Yusra Khalaf Khudeda	Kocho village
942.	Khalida Khalid Ali	Kocho village
943.	Hawler Adil Hasan	Kocho village
944.	Honas Adil Hasan	Kocho village
945.	Holeman Adil Hasan	Kocho village
946.	Alma Adil Hasan	Kocho village
947.	Ghazal Saadun Khalaf	Kocho village
948.	Wazha Khder Azeb	Kocho village
949.	Hiam Ismail Khudeda	Kocho village
950.	Elham Ismail Khudeda	Kocho village
951.	Khawla Ismail Khudeda	Kocho village
952.	Nasri Elias	Kocho village
953.	Shaha Saado Khalaf	Kocho village

954.	Waheda Ibrahim Murad	Kocho village
955.	Jehan Kamal Khder	Kocho village
956.	Manifa Kamal Khder	Kocho village
957.	Huda Kamal Khder	Kocho village
958.	Adlan Rasho	Kocho village
959.	Badiaa Hasan Ahmad	Kocho village
960.	Msry Kti Mohammed	Kocho village
961.	Suad waadlla Mato	Kocho village
962.	Wala waadlla Mato	Kocho village
963.	Lamia waadlla Mato	Kocho village
964.	Sari waadlla Mato	Kocho village
965.	Nifya Barjs Tueni	Kocho village
966.	Suham Saleh Shawardi	Kocho village
967.	Zarifa Aziz Jazaae	Kocho village
968.	Khariba Khudeda Qasim	Kocho village
969.	Dalia Saado Shawardi	Kocho village
970.	Alhan Saado Shawardi	Kocho village
971.	Ghalya Saado Shawardi	Kocho village
972.	Khalida Isa Shawardi	Kocho village
973.	Biman Isa Shawardi	Kocho village
974.	Zuhr Hussein Khalaf	Kocho village
975.	Kami Ibrahim Aman	Kocho village
976.	Paishan Abbas Ahmad	Kocho village
977.	Sayfy Abbas Ahmad	Kocho village
978.	Khansa Abbas Ahmad	Kocho village
979.	Roshan Abbas Ahmad	Kocho village
980.	Child Abbas Ahmad	Kocho village
981.	Damal Abbas Ahmad	Kocho village
982.	Asia Kamal Hadi	Kocho village
983.	Sabiha Aman Saleh	Kocho village
984.	Shakiba Dakheel Saado	Kocho village
985.	Shukrya Dakheel Saado	Kocho village

986.	Manahl Dakheel Saado	Kocho village
987.	Suad Dakheel Saado	Kocho village
988.	Khani Khudeda Khalaf	Kocho village
989.	Nurhan Khalil Saado	Kocho village
990.	Farha Khalaf Wsu	Kocho village
991.	Nazera Samir	Kocho village
992.	Layla Elias Khalaf	Kocho village
993.	Suham Salm Khder	Kocho village
994.	Suham Salm Khder	Kocho village
995.	Suhima Salm Khder	Kocho village
996.	Huda Elias Hussein	Kocho village
997.	Guzi Hama Faris	Kocho village
998.	Alya Saeed Ismail	Kocho village
999.	Najma Saeed Ismail	Kocho village
1000.	Najwa Saeed Ismail	Kocho village
1001.	Najla Saeed Ismail	Kocho village
1002.	Vian Saeed Ismail	Kocho village
1003.	Ghalya Saeed Ismail	Kocho village
1004.	Amshah Saeed Ismail	Kocho village
1005.	Marwa Saeed Ismail	Kocho village
1006.	Gule Elo	Kocho village
1007.	Shamy Qasim Konj	Kocho village
1008.	Khalida Khder Khalaf	Kocho village
1009.	Asmar Ismail Loko	Kocho village
1010.	Najla Haji Khudeda	Kocho village
1011.	Najwa Haji Khudeda	Kocho village
1012.	Nahla Haji Khudeda	Kocho village
1013.	Ida Ibrahim Ismail	Kocho village
1014.	Lozina Nawaf Haji	Kocho village
1015.	Khansa Emi Saleh	Kocho village
1016.	Zaena Ismail Khudeda	Kocho village
1017.	Bizar Barjs Awso	Kocho village

1018.	Gule Khudeda Hawnj	Kocho village
1019.	Harmin Nawaf Suleiman	Kocho village
1020.	Losk Awsaf Mato	Kocho village
1021.	Kami Ibrahim Aman	Kocho village
1022.	Nada Awsaf Khashman	Kocho village
1023.	Banan Taha Basi	Kocho village
1024.	Wisa Bashar Jazaae	Kocho village
1025.	Sabiha Hasan Ahmad	Kocho village
1026.	Dylan Tahsin Taha	Kocho village
1027.	Khavshy Ibrahim Aman	Kocho village
1028.	Sabiha Aman Saleh	Kocho village
1029.	Shirin Khder Saleh	Kocho village
1030.	Shamy Saleh Aman	Kocho village
1031.	Hamdya Ali Khashman	Kocho village
1032.	Maklin Haji Murad	Kocho village
1033.	Faiza Ali Khashman	Kocho village
1034.	Samaah Basi Murad	Kocho village
1035.	Moron Basi Murad	Kocho village
1036.	Khayrya Murad Basi	Kocho village
1037.	Dimal Murad Basi	Kocho village
1038.	Gilan Hajim Jazaae	Kocho village
1039.	Nzal Ali Abbas	Kocho village
1040.	Wafa Ali Abbas	Kocho village
1041.	Sistr Khalaf Hawn	Kocho village
1042.	Misya Masoud Murad	Kocho village
1043.	Muna Qasim Musso	Kocho village
1044.	Asmar Hussein Khalaf	Kocho village
1045.	Katrin Elias Murad	Kocho village
1046.	Nasrin Elias Murad	Kocho village
1047.	Base Hussein Murad	Kocho village
1048.	Nazlin Elias Murad	Kocho village
1049.	Jinan Taha Basi	Kocho village



1050.	Rojyan Jalo Murad	Kocho village
1051.	Jedi Jalo Murad	Kocho village
1052.	WansaSaleh Mohammed	Kocho village
1053.	Sabrin Elo Kijo	Kocho village
1054.	Damal Ali Kijo	Kocho village
1055.	Vian Ali Kijo	Kocho village
1056.	Hanan Ali Kijo	Kocho village
1057.	Msry Ibrahim Khalaf	Kocho village
1058.	Ansaf Obed Murad	Kocho village
1059.	Suham Mahmoud Jalo	Kocho village
1060.	Evelyn Mahmoud Jalo	Kocho village
1061.	Novah Hussein Ismail	Kocho village
1062.	Toran Razwan Mahmoud	Kocho village
1063.	Wdad Daoud Kji	Kocho village
1064.	Sabrin Shagr Mahmoud	Kocho village
1065.	Wazha Elias Wazha	Kocho village
1066.	Thria Aziz Mahmoud	Kocho village
1067.	Mhya Aziz Mahmoud	Kocho village
1068.	Faliha Hasan Ahmad	Kocho village
1069.	Nowruz Isa Mahmoud	Kocho village
1070.	Khalfa Mato Qasim	Kocho village
1071.	Dnya Khder Mato	Kocho village
1072.	Nada Khder Mato	Kocho village
1073.	Khtam Khder Mato	Kocho village
1074.	Abla Khder Mato	Kocho village
1075.	Fatn Khder Mato	Kocho village
1076.	Hiwan Saleh Shawardi	Kocho village
1077.	Sipan Saado Shawardi	Kocho village
1078.	Ajan Elias Khalaf	Kocho village
1079.	Dlyar Marwan Taha	Kocho village
1080.	Rezan Shagr Mahmoud	Kocho village
1081.	Hkima Mahmoud Jalo	Kocho village

1082.	Shirifan Khalaf Ali	Kocho village
1083.	Damal Khalaf Hawn	Kocho village
1084.	Ehan Akram Mahmoud	Kocho village
1085.	Nada Isa Abdullah	Kocho village
1086.	Asia Emi Saleh	Kocho village
1087.	Bizar Khalaf Hnshl	Kocho village
1088.	Abir Aasm Abdullah	Kocho village
1089.	Nasrin Ibrahim Ahmad	Kocho village
1090.	Zeren Kti Khalaf	Kocho village
1091.	Nadya Mustafa Emi	Kocho village
1092.	Yusra Mustafa Emi	Kocho village
1093.	Dlsoz Mustafa Emi	Kocho village
1094.	Child Mustafa Emi	Kocho village
1095.	Miral Mustafa Emi	Kocho village
1096.	Son Amo Slou	Kocho village
1097.	Jamila Shvan Amo	Kocho village
1098.	Rozen Salah Hasan	Kocho village
1099.	Sri Hasan Emi	Kocho village
1100.	Suham Hasan Emi	Kocho village
1101.	Ivana Hasan Emi	Kocho village
1102.	Nura Omar Hame	Kocho village
1103.	Hanifa Khalaf Shro	Kocho village
1104.	Iman Farhan Emi	Kocho village
1105.	Nura Saeed Amo	Kocho village
1106.	Shirin Qasim Khudeda	Kocho village
1107.	Vian Khalaf Murad	Kocho village
1108.	Rana Hasan Emi	Kocho village
1109.	Lamia Barjs Khalaf	Kocho village
1110.	Awaz Barjs Khalaf	Kocho village
1111.	Llyan Barjs Khalaf	Kocho village
1112.	Munira KheroOmar	Kocho village
1113.	Ayshan Saleh	Kocho village

1114.	Ana Barakat Khalaf	Kocho village
1115.	Nuaam Kijo Aziz	Kocho village
1116.	Zrfa Azeb Murad	Kocho village
1117.	Lifya Amin Khudeda	Kocho village
1118.	Sipan Hasan Emi	Kocho village
1119.	Ghazala Hussein Barjs	Kocho village
1120.	Jehan Barakat Amo	Kocho village
1121.	Ashjan Barakat Amo	Kocho village
1122.	Nawal Barakat Amo	Kocho village
1123.	Kni Qasim	Kocho village
1124.	Nysan Khalaf Abbas	Kocho village
1125.	Rehab Saeed Amo	Kocho village
1126.	Shaha Haji Bashar	Kocho village
1127.	Mayada Nuri Saeed	Kocho village
1128.	Timan Nuri Saeed	Kocho village
1129.	Nadra Bashar Slou	Kocho village
1130.	Azema Ali Haji	Kocho village
1131.	Mita Barjs Awso	Kocho village
1132.	WansaEmi Saleh	Kocho village
1133.	Galela Shvan Amo	Kocho village
1134.	Novah Shvan Amo	Kocho village
1135.	Bafryn Shvan Amo	Kocho village
1136.	Ana Jamal Shvan	Kocho village
1137.	Samira Bashar Slou	Kocho village
1138.	Turkia Hasan Amo	Kocho village
1139.	Suham Ismail	Kocho village
1140.	WansaFalah Hasan	Kocho village
1141.	Nura Ismail Loko	Kocho village
1142.	Amina Mesho Amo	Kocho village
1143.	Entsar Ekab Qasim	Kocho village
1144.	Vian Farog Mesho	Kocho village
1145.	Mayasa Abbas Ahmad	Kocho village

1146.	Inas Baper Kathr	Kocho village
1147.	Rabiaa Haji Bashar	Kocho village
1148.	Yara Kji Amo	Kocho village
1149.	Sara Kji Amo	Kocho village
1150.	Karin Kji Amo	Kocho village
1151.	Amina Abdullah Khalaf	Kocho village
1152.	Sarab Ashour Amo	Kocho village
1153.	Fatima Ali Barjs	Kocho village
1154.	Zakia Isa Qasim	Kocho village
1155.	Baty Haji Bashar	Kocho village
1156.	Aven Haji Bashar	Kocho village
1157.	Naven Haji Bashar	Kocho village
1158.	Suad Haji Bashar	Kocho village
1159.	Lamia Haji Bashar	Kocho village
1160.	Salida Haji Bashar	Kocho village
1161.	Hanifa Ali Barjs	Kocho village
1162.	Hanifa Rfo Mkri	Kocho village
1163.	Ghzwla Idriss Bashar	Kocho village
1164.	Amani Ibrahim Bashar	Kocho village
1165.	Khnsa Bashar Slou	Kocho village
1166.	Nasrin Omar Barjs	Kocho village
1167.	Ahlam Hasan Bro	Gr Ozer Concentration camp
1168.	Ekhlas Saado Bashar	Gr Ozer Concentration camp
1169.	Shadi Ahmad Mato	Gr Ozer Concentration camp
1170.	Arzan Khalaf Shro	Gr Ozer Concentration camp
1171.	Arzan Murad Qasi	Gr Ozer Concentration camp
1172.	Asia Khudeda Khalaf	Gr Ozer Concentration camp
1173.	AlmasKhalaf Hussein	Gr Ozer Concentration camp
1174.	Alefa Jono Khalaf	Gr Ozer Concentration camp
1175.	Alefa Khalil Ibrahim	Gr Ozer Concentration camp
1176.	Amal Barakat Nayf Qasim	Gr Ozer Concentration camp
1177.	Amira Khudeda Hussein	Gr Ozer Concentration camp

1178.	Emo Khalaf Gharib	Gr Ozer Concentration camp
1179.	Baran Hussein Bashar	Gr Ozer Concentration camp
1180.	Baran KheroBeso	Gr Ozer Concentration camp
1181.	Basema Tmo Mlko Omar	Gr Ozer Concentration camp
1182.	Pakeza Kamal Suleiman	Gr Ozer Concentration camp
1183.	Btn Abdullah Barakat	Gr Ozer Concentration camp
1184.	Brfi Rfo Hussein	Gr Ozer Concentration camp
1185.	Beryfan Hadi Shmo	Gr Ozer Concentration camp
1186.	Awaz Saeed Bashar	Gr Ozer Concentration camp
1187.	Base Hasan Khder	Gr Ozer Concentration camp
1188.	Base Khudeda Khalaf	Gr Ozer Concentration camp
1189.	Base Drbo Hussein	Gr Ozer Concentration camp
1190.	Bnfsh Khalaf Ali	Gr Ozer Concentration camp
1191.	Bahar Ali Ato	Gr Ozer Concentration camp
1192.	Thawri Bashar Khalaf	Gr Ozer Concentration camp
1193.	Gilan JwqyKhudeda	Gr Ozer Concentration camp
1194.	Gilan Khalil Bashar	Gr Ozer Concentration camp
1195.	Hanan Suleiman Ibrahim	Gr Ozer Concentration camp
1196.	Hio Tmo Mlko Omar	Gr Ozer Concentration camp
1197.	Hio Khero Khudeda	Gr Ozer Concentration camp
1198.	Khatun Daham Qasim	Gr Ozer Concentration camp
1199.	Khatun Saeed Ali	Gr Ozer Concentration camp
1200.	Khalida Basi Khder	Gr Ozer Concentration camp
1201.	Khalida KheroBeso	Gr Ozer Concentration camp
1202.	Khalida Qasim Elias	Gr Ozer Concentration camp
1203.	Khavshy Rasho Eido	Gr Ozer Concentration camp
1204.	Khanav Khalil Rasho	Gr Ozer Concentration camp
1205.	Khanav Murad Elias	Gr Ozer Concentration camp
1206.	Khokha Khalaf Gharib	Gr Ozer Concentration camp
1207.	Khokhi Khalaf Hussein	Gr Ozer Concentration camp
1208.	Khawla Khalil Chato	Gr Ozer Concentration camp
1209.	Khayrya KheroKhudeda	Gr Ozer Concentration camp

1210.	Diana Eido Bashar	Gr Ozer Concentration camp
1211.	Dlbrin Khalaf Suleiman	Gr Ozer Concentration camp
1212.	Darin Haji Tmo	Gr Ozer Concentration camp
1213.	Dalia Murad Khalaf	Gr Ozer Concentration camp
1214.	Dljan Murad Barakat	Gr Ozer Concentration camp
1215.	Dlkhwaz Khalil Murad	Gr Ozer Concentration camp
1216.	Dalo Jamil Murad Jardo	Gr Ozer Concentration camp
1217.	Rhan Khalaf Hussein	Gr Ozer Concentration camp
1218.	Rushin Jwqy Khudeda	Gr Ozer Concentration camp
1219.	Zaena Hussein Qasim	Gr Ozer Concentration camp
1220.	Zadina Khalaf Gharib	Gr Ozer Concentration camp
1221.	Zarifa Sydo Hussein	Gr Ozer Concentration camp
1222.	Sajida Kti Saado	Gr Ozer Concentration camp
1223.	Sari Rfo Murad	Gr Ozer Concentration camp
1224.	Sahra Jasm Hasan	Gr Ozer Concentration camp
1225.	Sahra Dakheel Abdo	Gr Ozer Concentration camp
1226.	Sahra Suleiman Khudeda	Gr Ozer Concentration camp
1227.	Sahra Ali Saifo	Gr Ozer Concentration camp
1228.	Suad Barakat Nayf	Gr Ozer Concentration camp
1229.	Saadia Jasm Hasan	Gr Ozer Concentration camp
1230.	Salwa Hazm Hasan	Gr Ozer Concentration camp
1231.	Samara Suleiman Khudeda	Gr Ozer Concentration camp
1232.	Samiha Jasm Hasan	Gr Ozer Concentration camp
1233.	Samira Khudeda Khalaf	Gr Ozer Concentration camp
1234.	Samira Ali Saifo	Gr Ozer Concentration camp
1235.	Samira Mirza Mahmoud	Gr Ozer Concentration camp
1236.	Sana Jamil Nayf	Gr Ozer Concentration camp
1237.	Sana Murad Barakat	Gr Ozer Concentration camp
1238.	Suhad Dakheel Abdo	Gr Ozer Concentration camp
1239.	Suham Barakat Nayf	Gr Ozer Concentration camp
1240.	Suhaila Dakheel Abdo	Gr Ozer Concentration camp
1241.	Suzan Khalil Bashar	Gr Ozer Concentration camp



1242.	Sonia Khalil Bashar	Gr Ozer Concentration camp
1243.	Sisy Sarhan Hasan	Gr Ozer Concentration camp
1244.	Sayfy Elias Khder	Gr Ozer Concentration camp
1245.	Sayfy Biro Khatit	Gr Ozer Concentration camp
1246.	Sayfy Haji Elias	Gr Ozer Concentration camp
1247.	Sayfy Khder Elias	Gr Ozer Concentration camp
1248.	Sayfy Khudeda Khalaf	Gr Ozer Concentration camp
1249.	Sayfy Khalaf Ali	Gr Ozer Concentration camp
1250.	Sayfy Rasho Khalaf	Gr Ozer Concentration camp
1251.	Sayfy Slou Eido	Gr Ozer Concentration camp
1252.	Sayfy Saleh Ghanm	Gr Ozer Concentration camp
1253.	Shilan Hadi Shmo	Gr Ozer Concentration camp
1254.	Guzi Khalil Murad	Gr Ozer Concentration camp
1255.	Shamsh Elias Rasho	Gr Ozer Concentration camp
1256.	Shamy Elias Rasho	Gr Ozer Concentration camp
1257.	Shirifan Shkr Drbo	Gr Ozer Concentration camp
1258.	Shirin Khder Khalaf	Gr Ozer Concentration camp
1259.	Asima Ibrahim Elias	Gr Ozer Concentration camp
1260.	Alya Elias Haji	Gr Ozer Concentration camp
1261.	Alya Barjs Nayf Qasim	Gr Ozer Concentration camp
1262.	Aziza Dakheel Abdo	Gr Ozer Concentration camp
1263.	Aziza Murad Barakat	Gr Ozer Concentration camp
1264.	Gule Rfo Bisho	Gr Ozer Concentration camp
1265.	Gulan Drbo Hussein	Gr Ozer Concentration camp
1266.	Ida Abdullah Ismail	Gr Ozer Concentration camp
1267.	Ayshan Khudeda Khalaf	Gr Ozer Concentration camp
1268.	Ayshan Daoud Qasi	Gr Ozer Concentration camp
1269.	Ayshan Hasan Awsman	Gr Ozer Concentration camp
1270.	Ghalya Barjs Nayf Qasim	Gr Ozer Concentration camp
1271.	Ghalya Barakat Rfo	Gr Ozer Concentration camp
1272.	Ghalya Murad Khalaf	Gr Ozer Concentration camp
1273.	Ghazal Hussein Shamdin	Gr Ozer Concentration camp

1274.	Ghazal Khalaf Drbo	Gr Ozer Concentration camp
1275.	Ghazal Suleiman Jamra	Gr Ozer Concentration camp
1276.	Ghazal Shibo Ali	Gr Ozer Concentration camp
1277.	Fadia Ahmad Mato	Gr Ozer Concentration camp
1278.	Fadia Faisal Rfo	Gr Ozer Concentration camp
1279.	Fani Jardo Ensh	Gr Ozer Concentration camp
1280.	Fani Hasan Shmo	Gr Ozer Concentration camp
1281.	Faiza Drbo Hussein	Gr Ozer Concentration camp
1282.	Faiza Kro Shblo	Gr Ozer Concentration camp
1283.	Faiza Kamal Hussein	Gr Ozer Concentration camp
1284.	Faiza Nawaf Shibo	Gr Ozer Concentration camp
1285.	Faryda Shkr Faris	Gr Ozer Concentration camp
1286.	Flus Drbo Hussein	Gr Ozer Concentration camp
1287.	Fahima Jardo Khalaf	Gr Ozer Concentration camp
1288.	Fahima Suleiman Haji	Gr Ozer Concentration camp
1289.	Fawzia Bashar Khalaf	Gr Ozer Concentration camp
1290.	Vian Shkr Ibrahim	Gr Ozer Concentration camp
1291.	Fairuz Hazm Hasan	Gr Ozer Concentration camp
1292.	Gulan Drbo Hussein	Gr Ozer Concentration camp
1293.	Kamla Ibrahim Khalaf	Gr Ozer Concentration camp
1294.	Kamo Khudeda Khalaf	Gr Ozer Concentration camp
1295.	Kamo Khalaf Murad	Gr Ozer Concentration camp
1296.	Kni Jardo Khalaf	Gr Ozer Concentration camp
1297.	Kni Ali Namu	Gr Ozer Concentration camp
1298.	Kochar Ismail Kjo	Gr Ozer Concentration camp
1299.	Kochar Khudeda Youssef	Gr Ozer Concentration camp
1300.	Son Khder Qasi	Gr Ozer Concentration camp
1301.	Guz Jardo Eido	Gr Ozer Concentration camp
1302.	Guzi Khder Faris	Gr Ozer Concentration camp
1303.	Lozina Haji Eido	Gr Ozer Concentration camp
1304.	Lilo Shmo Khder	Gr Ozer Concentration camp
1305.	Layla Hasan Sydo	Gr Ozer Concentration camp

1306.	Layla Mho Khder	Gr Ozer Concentration camp
1307.	Mahira Ali Saifo	Gr Ozer Concentration camp
1308.	Mhba Khudeda Hussein	Gr Ozer Concentration camp
1309.	Madena Barjs Nayf Qasim	Gr Ozer Concentration camp
1310.	Markaz Barakat Rfo	Gr Ozer Concentration camp
1311.	Mlka Jamal Suleiman	Gr Ozer Concentration camp
1312.	Manji Rshi Hussein	Gr Ozer Concentration camp
1313.	Mhya Khudeda Khalaf	Gr Ozer Concentration camp
1314.	Merdin Hasan Sarhan	Gr Ozer Concentration camp
1315.	Nadya Barakat Qasim	Gr Ozer Concentration camp
1316.	Nadya Wazha Holo	Gr Ozer Concentration camp
1317.	Nadya Daoud Qasi	Gr Ozer Concentration camp
1318.	Nazdar Khder Khalil	Gr Ozer Concentration camp
1319.	Nazo Drbo Hussein	Gr Ozer Concentration camp
1320.	Nidima Barjs Nayf Qasim	Gr Ozer Concentration camp
1321.	Nasrin Hajim Slou	Gr Ozer Concentration camp
1322.	Nasrin Khalaf Gharib	Gr Ozer Concentration camp
1323.	Nazyfa Tmo Mlko	Gr Ozer Concentration camp
1324.	Nazyfa Rfo Hussein	Gr Ozer Concentration camp
1325.	Nura Tmo Mlko	Gr Ozer Concentration camp
1326.	Nura Haji Ato Ahmad	Gr Ozer Concentration camp
1327.	Novah Khalaf Hussein	Gr Ozer Concentration camp
1328.	Hania Hadi Shmo	Gr Ozer Concentration camp
1329.	Hadlo Ibrahim Elias	Gr Ozer Concentration camp
1330.	Hadya Khudeda Hussein	Gr Ozer Concentration camp
1331.	Hana Murad Barakat	Gr Ozer Concentration camp
1332.	Haifa Hadi Shkr	Gr Ozer Concentration camp
1333.	Wadha Khalaf Ali	Gr Ozer Concentration camp
1334.	Wadha Suleiman Haji	Gr Ozer Concentration camp
1335.	WansaKhudeda Hussein	Gr Ozer Concentration camp
1336.	Wsu Khalaf Hussein	Gr Ozer Concentration camp
1337.	Alya Abbas Khalaf	Gr Ozer Concentration camp

1338.	Hiya Abbas Khalaf	Gr Ozer Concentration camp
1339.	Base Abbas Khalaf	Gr Ozer Concentration camp
1340.	Zaena Abbas Khalaf	Gr Ozer Concentration camp
1341.	Hanan Haider Hamad	Gr Ozer Concentration camp
1342.	Zere Khder Ismail	Gr Ozer Concentration camp
1343.	Khalida Sharaf Eajil	Gr Ozer Concentration camp
1344.	Hadya Jamil Jto	Gr Ozer Concentration camp
1345.	Khalida Khalil Jto	Gr Ozer Concentration camp
1346.	Khawla Khalil Jto	Gr Ozer Concentration camp
1347.	Zaytwn Khalil Jto	Gr Ozer Concentration camp
1348.	Waheda Khalil Jto	Gr Ozer Concentration camp
1349.	Guli Sydo Qolo	Gr Ozer Concentration camp
1350.	Asia Kamal Jto	Gr Ozer Concentration camp
1351.	Shamy Elias	Gr Ozer Concentration camp
1352.	Samiah Jundy	Gr Ozer Concentration camp
1353.	Nasrin Hajim Blo	Gr Ozer Concentration camp
1354.	Mhba Barakat Mahmoud	Gr Ozer Concentration camp
1355.	Hadya Barakat Mahmoud	Gr Ozer Concentration camp
1356.	Haifa Barakat Mahmoud	Gr Ozer Concentration camp
1357.	Samira Mirza Mahmoud	Gr Ozer Concentration camp
1358.	Nadya Ismail Hasan	Gr Ozer Concentration camp
1359.	Suad Daoud Jto	Gr Ozer Concentration camp
1360.	Tauf Daoud Jto	Gr Ozer Concentration camp
1361.	Sayfy Haji Khder	Gr Ozer Concentration camp
1362.	Ahlam Hasan Sydo	Gr Ozer Concentration camp
1363.	Nazdar Murad Mahmoud	Gr Ozer Concentration camp
1364.	Khalida Eido Khder	Gr Ozer Concentration camp
1365.	Brehan Qasim Jto	Gr Ozer Concentration camp
1366.	Hani Hadi Jto	Gr Ozer Concentration camp
1367.	Maher Ato Jto	Gr Ozer Concentration camp
1368.	Base Abbas Khalaf	Gr Ozer Concentration camp
1369.	Alya Abbas Khalaf	Gr Ozer Concentration camp

1370.	Hina Abbas Khalaf	Gr Ozer Concentration camp
1371.	Wdhi Abbas Khalaf	Gr Ozer Concentration camp
1372.	Zina Abbas Khalaf	Gr Ozer Concentration camp
1373.	Layla Mho Hamzo	Gr Ozer Concentration camp
1374.	Adiba Hasan Mirza	Gr Ozer Concentration camp
1375.	Warda Haji Hame	Gr Ozer Concentration camp
1376.	Hadya Ahmad Mato	Gr Ozer Concentration camp
1377.	Amshah Ali Elias	Gr Ozer Concentration camp
1378.	Dalia Khalaf Ahmad	Gr Ozer Concentration camp
1379.	Gilan Barjs Nayf	Gr Ozer Concentration camp
1380.	Sari - Wife Rasho Khder	Gr Ozer Concentration camp
1381.	Hana Haji Khder	Gr Ozer Concentration camp
1382.	Hadya Khalaf Rasho	Gr Ozer Concentration camp
1383.	Hanadi Hadi Shmo	Gr Ozer Concentration camp
1384.	Khanav Murad Elias	Gr Ozer Concentration camp
1385.	Kni Haji Barakat	Gr Ozer Concentration camp
1386.	Amshee Rasho Ismail	Gr Ozer Concentration camp

Source:

تەها سلیمان، جینۆسایدی ئیزیدیەکان، ھەولێر، ۲۰۱۴.

Appendix (4)

List of Persecuted Women under ISIS

No	Full Name	Place of Residence
1.	Ayshan Sharaf Kjol	Gir ozer Concentration camp
2.	Arzan Awsman Khder	Gir ozer Concentration camp
3.	Bizar Ali Khalaf	Gir ozer Concentration camp
4.	Abus Murad Haso	Gir ozer Concentration camp
5.	Damal Haji Qasim	Gir ozer Concentration camp
6.	Damal Daoud Qasi	Gir ozer Concentration camp
7.	Rezan Barjs Nayf	Gir ozer Concentration camp
8.	Sari Khalaf Haso Smo	Gir ozer Concentration camp
9.	Shirin Khalaf Haji	Gir ozer Concentration camp
10.	AArno Qasim Hasan	Gir ozer Concentration camp
11.	Ayshan Sharaf Aajul	Gir ozer Concentration camp
12.	Adil Ibrahim ماتيسا	Gir ozer Concentration camp
13.	Maisun Haji Khalaf	Gir ozer Concentration camp
14.	Nadya Rfo Haji	Gir ozer Concentration camp
15.	Wadha Ismail Khalaf	Gir ozer Concentration camp
16.	Wadha Mesho Khder	Gir ozer Concentration camp

Source:

تهها سليمان، جينوسايدى نيزيديهكان، ههولير، ٢٠١٤.

Appendix (5)

List of Women's Names Returned

No	Full Name	Age
1.	Amal Hussein Qasim	1984
2.	Anas Baper Kathr	1986
3.	Entsar Hjab Qasim	1987
4.	Inas Arab Ali	1990
5.	Basima Hasan Barjs	1980
6.	Parwin Lalo Emi	1990
7.	Basi Azeb Murad	1945
8.	Bizar Barjs Awso	1955
9.	Bizar Khalaf Hnshl	1952
10.	Bizar Kti Khalaf	
11.	Jazyza Suleiman Ismail	1979
12.	Jamila Khalil Rasho	1980
13.	Jamila Shvan Amo	1987
14.	Chnar Dawd Kji	1981
15.	Jinan Taha Basi	1981
16.	Jinan Isa Qasim	
17.	Hzna Sydo Katar	1989
18.	Hlwa Hussein Aziz	1982
19.	Hamdya Ali Khashman	1981
20.	Hanan Rfo Mkri	
21.	Hanifa Arab Barjs	
22.	Hayat Omar Sydo	1970
23.	Khatun Ahmad Jaso	
24.	Khalida Khalid Ali	1984
25.	Khalida Sajr Khashman	1979
26.	Khvsha Krit Hasan	1981
27.	Khavshy Haji Khdyda	1975
28.	Khalafat Msto Qasim	1991
29.	Khayrya Ibrahim	1994

30.	Damal Hussein Elias	
31.	Damal Khalaf Hawn	1990
32.	Dimal Murad Basi	1985
33.	Rabiaa Haji Bashar	1980
34.	Rabiaa Hasan Ahmad	
35.	Rshki Haso Khalaf	1944
36.	Rana KhderMato	1990
37.	Rawza Ahmad Khalaf	1990
38.	Zakia Malham Hamad	1966
39.	Zahra Ibrahim Aman	1973
40.	Zainab Ibrahim Murad	1969
41.	Zainab Ali Jdaan	1991
42.	Sari Khdyda Khalaf	1974
43.	Samaa Khder Katar	1981
44.	Samo Hussein Aziz	1972
45.	Samo Khder Kathr	1972
46.	Sri Khder Elias	
47.	Smsn Hussein Aziz	1973
48.	Samira Khder Mato	1980
49.	Suham Ismail Shmo	1984
50.	Suham Haji Ibrahim	1994
51.	Suham Hasan Ahmad	
52.	Suham Khder Elias	1990
53.	Suzan Qolo Rasho	1991
54.	Sipan Shvan Amo	1994
55.	Sidan Suleiman Darwish	
56.	Sistr Khalaf Hawn	1985
57.	Shara Bashar Holo	1988
58.	Shaha Haji Hasan	1985
59.	Shaha Khder Azeb	1973
60.	Shaha Abbas Khalaf	1965
61.	Shukrya Elias Malham	1980
62.	Shukrya Mahmoud Saleh	1986
63.	Shirin Khder Saleh	1989
64.	Sabrya Saleh Mkri	1990

65.	Sabiha Aman Saleh	1978
66.	Sabiha Hasan Ahmad	1981
67.	Asima Suleiman Ismail	1980
68.	Adlan Ali Hasan	1954
69.	Amshah Khalaf Hnshl	1950
70.	Ida Ibrahim Ismail	1984
71.	Ida Ahmad Aziz	1977
72.	Ida Saado Barjs	1962
73.	Ghalya Saado Shawrdi	1995
74.	Khariba Khdyda Qasim	1975
75.	Ghazal Hussein Barjs	1969
76.	Ghazal Khdyda Hasan	1970
77.	Ghazal Khdyda Khalaf	1974
78.	Ghazal Faris Qasim	1975
79.	Fato Ali Barjs	
80.	Fatuma Omar Khudeda	1982
81.	Faliha Hasan Ahmad	1980
82.	Fahima Murad Malham	1973
83.	Vian Suleiman Hasan	
84.	Vian Havnd Khalaf	1990
85.	Kamla Hussein Aziz	1964
86.	Kli Haider Ymr	1977
87.	Kli Qasim Khalaf	1955
88.	Laly Hamad Mohammed	1972
89.	Lozina Youssef Mato	1965
90.	Layla Elias Khalaf	1987
91.	Layla Saleh Ahmad	1978
92.	Majyda Sabry Murad	1974
93.	Marti Bashar Holo	1991
94.	Marin Fiaz Plng	1974
95.	Madiha Murad Malham	1983
96.	Madena Ismail Khdyda	1979
97.	Munira Khero Omar	1995
98.	Mhya Rfo Ali	
99.	Mayada Dawd Malham	1981

100.	Nazdar Saeed Jazaac	1980
101.	Najah Sultan Sydo	
102.	Nada Youssef Khashman	1995
103.	Nazha Murad Malham	
104.	Nazira Samir Haji	1985
105.	Nasrin Arab Barjs	
106.	Nasima Murad Mlko	1981
107.	Nsaf Bashar Khalaf	1984
108.	Nsra Elias Khalaf	1983
109.	Nzra Bashar Slou	1977
110.	Nuaam Khalaf Qasim	1967
111.	Naima Abdalla Masi	1975
112.	Nifya Barjs Tueni	1975
113.	Nifya Abbas Qasim	1973
114.	Nwra Saeed Amo	1984
115.	Novah Hussein Ismail	
116.	Nysan Ghanm Qasim	1954
117.	Hbab Suleiman Aman	1967
118.	Hadya Haji Kali	1974
119.	Hli Ahmad Jaso	
120.	Hli Hino	1988
121.	Haifa Lalo Emi	1976
122.	Wazha Khalaf Galo	1970
123.	Wazha Emi Saleh	1963
124.	WansaSaleh Mohammed	
125.	WansaEmi Saleh	1957
126.	Ibtisam Elias Saleh	1992
127.	Afrah Khalaf Hussein	1993
128.	Aven Haji Bashar	
129.	Amina Mesho Amo	1979
130.	Entsar Ali Rfo	1995
131.	Anhar Khder Gharib	1996
132.	Ayam Abbas Qasim	1990
133.	Evelyn Mahmoud Jalo	
134.	Iman Dakheel Omar	

135.	Iman Samir Khashman	1992
136.	Bani Haji Bashar	
137.	Badiaa Hasan Ahmad	1995
138.	Banan Taha Basi	1979
139.	Turko Hasan Amo	1979
140.	Galela Shvan Amo	1980
141.	Chnar Awso Kji	1991
142.	Gilan Ibrahim Ismail	1989
143.	Jehan Hajim Jazaae	
144.	Khalida Haji Bashar	
145.	Khtam Khder Msto	
146.	Khayrya Murad Basi	1987
147.	Damal Khalaf Hussein	1996
148.	DIbar Saeed Jazaae	
149.	DIvan Khder Katar	
150.	DIvin Ali Kinjo	
151.	Dnya Hawi Khalaf	1996
152.	Dnya Khder Msto	
153.	Zkri Baper Katar	1991
154.	Rahma Klsh Jazaae	
155.	Rojyan Jalo Murad	1998
156.	Runak Elias Saleh	1994
157.	Rueda Salm Bashar	2001
158.	Rueda Murad Haso	1983
159.	Zaena Hussein Hasan	1996
160.	Salnba Shaad Suleiman	1996
161.	Sahra Saeed Omar	
162.	Suad Haji Bashar	
163.	Suad Saleh Mkri	1982
164.	Suad WahdllaMato	1993
165.	Saada Khder Gharib	1988
166.	Saada Rfo Mkri	1987
167.	Samahr Hussein Khalaf	1992
168.	Samiha Basi Murad	2003
169.	Samira Saeed Omar	

170.	Sana Wazha Holo	
171.	Suham Salm Khder	1999
172.	sahy Ibrahim Ismail	1987
173.	Suhaila Khder Msto	
174.	Sharz Madlol Abbas	1994
175.	Shanaz Elias Ahmad	1997
176.	Shukrya Dakheel Saado	
177.	Shakiba Dakheel Saado	1993
178.	Shahla Ahmad Katar	1983
179.	Shahnaz Madlol Abbas	1987
180.	Shirin Khalil Ahmad	1999
181.	Shilan Shehab Ahmad	1989
182.	Sabrin Ali Kinjo	
183.	Safia Saleh Mkri	1997
184.	Asima Baper Katar	2004
185.	Amshah Shehab Ahmad	2004
186.	Ghida Shehab Ahmad	1994
187.	Fatn Khder Msto	
188.	Faryda Abbas Rasho	1996
189.	Vian Khder Katar	1989
190.	Qson Idriss Bashar	
191.	Lilly Saeed Jazaae	2003
192.	Lina Amin Saleh	
193.	Lina Saddam Hussein	1991
194.	Marwa Marwan Taha	2000
195.	Makya Mahmoud Jalo	1995
196.	Muna Amin Saleh	
197.	Manifa Hawi Khalaf	1995
198.	Nadya Murad Basi	1994
199.	Nadya Mustafa Emi	1995
200.	Naven Haji Bashar	
201.	Naheda Sydo Katar	
202.	Nabras Baper Katar	1992
203.	Najat Wazha Holo	
204.	Najla Haji Khdyda	

205.	Najla Wazha Holo	
206.	Najwa Wazha Holo	
207.	Nada Khder Msto	
208.	Nasrin Qasim Wazha	
209.	Nawal Khder Nayf	1996
210.	Novah Abbas Qasim	1978
211.	Elham Ismail Khalaf	1994
212.	Huda Sajr Khashman	
213.	Hadil Khder Jdaan	2001
214.	Hazo Rfo Mkri	1985
215.	Horin Hussein Hasan	2000
216.	Huida Hawas Saleh	2002
217.	Wafa Ahmad Qasim	
218.	Yasmin Hussein Hasan	1992

Source:

تەها سلیمان، جینۆسایدی ئیزیدیەکان، هەولێر، ۲۰۱۴.

Appendix (6)
**Name of Yazidi Children Currently Trained
 with Arms under ISIS**

No	Full Name
1.	Arsalan Khalil Ibrahim
2.	Azad Barjs Khalaf
3.	Amin Farhan Emi
4.	Ayad Khalaf Hussein
5.	Ayman Farhan Emi
6.	Barq Aziz Mahmoud
7.	Timan Nuri Saghid
8.	Jasm Baper Katar
9.	Jalal Amin Khudeda
10.	Habib Baper Katar
11.	Raghb Elias Ahmad
12.	Rakan Sydo Haji
13.	Rezan Shagr Mahmoud
14.	Sari Hawas Saleh
15.	Sari waadlla Mto
16.	Saman Saddam Hussein
17.	Sami Saddam Hussein
18.	Sarhad Nawzat Saleh
19.	Saado Dakheel Saado
20.	Salam Salm Khder
21.	Saif waadlla Mto
22.	Shaml Ismail Khudeda
23.	Sabr Shvan Amo
24.	Saleh Elias Saleh
25.	Saleh Amin Saleh
26.	Saddam Salm Bashar
27.	Sdiq Youssef Khashman
28.	Zia Amin Saleh
29.	Ghias Elias Ahmad
30.	Malk Haji Murad

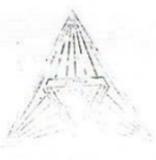
31.	Majdal Khalil Ismail
32.	Maan Aziz Hussein
33.	Nuri Saeed Omar
34.	Hazal Khalaf Awso
35.	Wathq Khder Jdaan

Source:

داود موراد خه تارى: جينۆسايدى ئيزيدي يه كان "گوندى كوچۆ"، وه رگيرانى

ته ها سليمان، ل ۲۰۲۲-۲۰۲۳

Appendix (7) Official Statement by Babashekh on the Returning Virgins

<p>Yezidian Reference</p> <p>Religious</p> <p>Issu : 28</p> <p>Date : 6/2/2015</p>	<p>بِسْمِ اللَّهِ الْوَاحِدِ الْأَحَدِ</p>  <p>مدرجه عينا لبارين مكنت ليزديان</p>	<p>المرجع الديني لعموم الايديدية في العالم</p> <p>العدد : ٢٨</p> <p>التاريخ : ٢٠١٥/٢/٦</p>
<p>To Whom It May Concern</p>		
<p>The Ezidies are currently experiencing very difficult and complicated situations because they were exposed to a systemized genocide as consequence of which they fell victims in large numbers. After ISIS, on August, 3rd, 2014, invaded Shingal, thousands of Ezidy women, children, and, and men were held captive who went through circumstances contrary to all human values such as being forced to convert to Islam. Because this situation faced by Ezidies is considered tough, we as The Ezidy Religious Reference (Clergy) understand that they under pressure and compulsion recited religious verses and slogans that do not accord with those of Ezidism thus we hereby announce and confirm, by virtue of the efforts that were exerted and are still being put into saving them, that those survivors both males and females will remain pure Ezidies and nothing could tarnish nor affect their belief in Ezidsim for they performed those exercises against their will. Therefore, none is entitled to decide their destiny and religious identity. To the contrary, we all have to extend them a helping hand to help them get back to normal and overcome this ordeal. We call upon all to cooperate with those victims to get back to normal and reintegrate into the community. The success of this mission is, of course, everybody's obligation.</p>		
<p>Baba Sheikh</p> <p>Khirto Haji Ismail</p> 		
<p>The Spiritual Father and Clergy of All Ezidies in the World</p> <p>With my appreciation and respect to all.</p> <p>www.yezidiarab.com ... www.yezidiansheikh.com ... - Iraq \ Ninawa \ shekhan</p>		

Appendix (8) An Official ISIS Document about Odalisques

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الدَّوْلَةُ الْإِسْلَامِيَّةُ
خلافة على منهاج النبوة
ديوان القضاء والمظالم
المحكمة الإسلامية
ولاية الجزيرة

العدد: []
التاريخ: ١١٣ / ١٢ / ١٤٣٦
٢٠١٥ / ٣ / ٦

**** شهادة عتق رقبة ****

فقد قام الاخ (المهاجر اللبس الخليلي الذي تعرف عليه بـ [])
بعتق رقبة الجارية ([] . [] . [])
اعتباراً من يوم : ١١٣ / ١٢ / ١٤٣٦
٢٠١٥ / ٣ / ٦
عليه :-

فهي حرة طليقة تملك نفسها ولها جميع الحقوق وعليها جميع الواجبات
المتعلقة بالمسلمات الحريرات والتمت بحرية الشريعة الإسلامية.

الدَّوْلَةُ الْإِسْلَامِيَّةُ
ديوان القضاء والمظالم
ولاية الجزيرة / قاضي محكمة النشر
ياسر ياسر

Appendix (9)
UN Report on Yazidi Genocide

**UN: ISIS is committing
genocide against the
Yazidis**

GENEVA (16 June 2016) – The so-called Islamic State of Iraq and Al-Sham (ISIS) is committing genocide against Yazidis, according to a report, “They Came to Destroy: ISIS Crimes Against the Yazidis”, issued today by the independent international Commission of Inquiry on the Syrian Arab Republic. The report by the Commission of Inquiry also determined that ISIS’s abuse of Yazidis amounts to crimes against humanity and war crimes.

“Genocide has occurred and is ongoing”, emphasised Paulo Pinheiro, Chair of the Commission. “ISIS has subjected every Yazidi woman, child or man that it has captured to the most horrific of atrocities.”

As per the Commission’s mandate, the report focuses on violations committed against Yazidis inside Syria, where thousands of women and girls are still being held captive and abused, often as slaves. The Commission also examines how the terrorist group forcibly transferred Yazidis into Syria after launching its attacks on northern Iraq’s Sinjar region on 3 August 2014. Collected information documents evidence of intent and criminal liability of ISIS’s military commanders,

fighters, religious and ideological leaders, wherever they are located.

The Commission's findings are based on interviews with survivors, religious leaders, smugglers, activists, lawyers, medical personnel, and journalists, as well as extensive documentary material, which corroborate information gathered by the Commission.

ISIS sought – and continues to seek – to destroy the Yazidis in multiple ways, as envisaged by the 1948 Genocide Convention. “ISIS has sought to erase the Yazidis through killings; sexual slavery, enslavement, torture and inhuman and degrading treatment and forcible transfer causing serious bodily and mental harm; the infliction of conditions of life that bring about a slow death; the imposition of measures to prevent Yazidi children from being born, including forced conversion of adults, the separation of Yazidi men and women, and mental trauma; and the transfer of Yazidi children from their own families and placing them with ISIS fighters, thereby cutting them off from beliefs and practices of their own religious community”, the report says.

ISIS separated Yazidi men and boys over 12 from the rest of their families, and killed those who refused to convert, in order to destroy their identity as Yazidis. Women and children often witnessed these killings before being forcibly transferred to locations in Iraq, and thereafter to Syria, where the majority of captives remain.

Thousands of women and girls, some as young as nine, have been sold in slave markets, or souk sabaya, in the Syrian governorates of Raqqah, Aleppo, Homs, Hasakah and Dayr Az- Zawr. ISIS and its fighters hold them both in sexual slavery and in slavery, the report

says, with Yazidi women and girls being constantly sold, gifted and willed between fighters. One woman, who estimated she had been sold 15 times, told the Commission, “It is hard to remember all those who bought me”.

“Survivors who escaped from ISIS captivity in Syria describe how they endured brutal rapes, often on a daily basis, and were punished if they tried to escape with severe beatings, and sometimes gang rapes,”, said Commissioner Vitit Muntarbhorn.

Treated as chattel, many Yazidi women and girls are forced to perform household tasks, and are denied adequate food and water by their fighter-owners. The Commission also heard accounts of how some Yazidi women and girls committed suicide to escape the cruel torment.

Young children bought and held with their mothers are beaten by their ISIS-owners, and subjected to the same poor living conditions as their mothers, the report states. They are often aware of the abuse that their mothers are suffering. Yazidi boys older than seven are forcibly removed from their mothers’ care and transferred into ISIS camps in Syria where they are indoctrinated and receive military training. One boy, taken for training in Syria, was told by his ISIS commander, “even if you see your father, if he is still Yazidi, you must kill him”.

“ISIS has made no secret of its intent to destroy the Yazidis of Sinjar, and that is one of the elements that allowed us to conclude their actions amount to genocide”, said Commissioner Carla Del Ponte.

The report noted that ISIS, which considers the Yazidis to be infidels, has publicly cited the Yazidis’

faith as the basis for the attack of 3 August 2014 and its subsequent abuse of them. ISIS has referred to the Yazidi as a “pagan minority [whose] existence [...] Muslims should question”, adding that “their women could be enslaved [...] as spoils of war”.

Mr. Pinheiro stressed that there must be no impunity for crimes of this nature, recalling States’ obligations under the Genocide Convention to prevent and to punish genocide. The Commission repeated its call for the Security Council to refer urgently the situation in Syria to the International Criminal Court, or to establish an ad hoc tribunal to prosecute the myriad of violations of international law committed during the non-international armed conflict.

The Commission further noted that, with no path to international criminal justice available, it is likely that the first such prosecution of ISIS crimes against the Yazidis will take place in a domestic jurisdiction. It is essential, the Commission stated, that States enact laws against genocide, crimes against humanity and war crimes.

The Commission urged international recognition of the genocide, and stated that more must be done to assure the protection of this religious minority in the Middle East, and the funding of care, including psycho-social and financial support, for victims of this genocide.

Background

The Commission, which comprises Mr. Paulo Sérgio Pinheiro (Chair), Ms. Karen Koning AbuZayd, Ms. Carla Del Ponte, and Mr. Vitit Muntarbhorn, has been mandated by the United Nations Human Rights Council to investigate and record all violations of international law March 2011 in the Syrian Arab Republic.

Appendix (11) Human Rights Watch Report on ISIS Crimes against the Yazidis

A/HRC/32/CRP.2
Advance Version Distr.: Restricted
15 June 2016

**Human Rights Council Thirty-second session Agenda item 4
Human rights situations that require the Council's attention**

“They came to destroy”: ISIS Crimes Against the Yazidis*

Summary

ISIS has committed the crime of genocide as well as multiple crimes against humanity and war crimes against the Yazidis, thousands of whom are held captive in the Syrian Arab Republic where they are subjected to almost unimaginable horrors.

The present report, which focuses on violations committed in Syria, is based on 45 interviews with survivors, religious leaders, smugglers, activists, lawyers, medical personnel, and journalists. Considerable documentary material was used to corroborate information collected by the Independent

International Commission of Inquiry on the Syrian Arab Republic.

ISIS has sought to destroy the Yazidis through killings; sexual slavery, enslavement, torture and inhuman and degrading treatment and forcible transfer causing serious bodily and mental harm; the infliction of conditions of life that bring about a slow death; the imposition of measures to prevent Yazidi children from being born, including forced conversion of adults, the separation of Yazidi men and women, and mental trauma; and the transfer of Yazidi children from their own families and placing them with ISIS fighters, thereby cutting them off from beliefs and practices of their own religious community, and erasing their identity as Yazidis. The public statements and conduct of ISIS and its fighters clearly demonstrate that ISIS intended to destroy the Yazidis of Sinjar, composing the majority of the world's Yazidi population, in whole or in part.

In the present report, the Commission has made wide-ranging recommendations to the United Nations, the Governments of Syria and Iraq, and the wider international community concerning the protection of and care for the Yazidi community of Sinjar. While noting States' obligations under the Genocide Convention, the Commission repeated its call for the Security Council to refer urgently the situation in Syria to the International Criminal Court, or to establish an ad hoc tribunal with relevant geographic and temporal jurisdiction.

* Reproduced as received.

Over 3,200 Yazidi women and children are still held by ISIS. Most are in Syria where Yazidi females continue to be sexually enslaved and Yazidi boys,

indoctrinated, trained and used in hostilities. Thousands of Yazidi men and boys are missing.

The genocide of the Yazidis is on-going.

I. Introduction

1. In the early hours of 3 August 2014, fighters from the terrorist group, the Islamic State of Iraq and Al-Sham (ISIS)⁽¹⁾ flooded out of their bases in Syria and Iraq, and swept across Sinjar. The Sinjar region of northern Iraq is, at its nearest point, less than 15 kilometres from the Syrian border. It is home to the majority of the world's Yazidis,⁽²⁾ a distinct religious community whose beliefs and practice span thousands of years, and whose adherents ISIS publicly reviles as infidels.

2. Within days of the attack, reports emerged of ISIS committing almost unimaginable atrocities against the Yazidi community: of men being killed or forced to convert; of women and girls, some as young as nine, sold at market and held in sexual slavery by ISIS fighters; and of boys ripped from their families and forced into ISIS training camps. It was quickly apparent that the horrors being visited upon captured Yazidis were occurring systematically across ISIS-controlled territory in Syria and Iraq.

3. In this report, the independent international Commission of Inquiry on the Syrian Arab Republic⁽³⁾

⁽¹⁾-In its Resolution 2249 (2015), the UN Security Council determined that ISIS "constitutes a global and unprecedented threat to international peace and security".

⁽²⁾-In Kurdish, referred to as Êzîdi or Êzîdî.

⁽³⁾-"The Commission". The commissioners are Paulo Sérgio Pinheiro (Chairperson), Karen Koning AbuZayd, Viti Muntarbhorn and Carla Del Ponte.

examines the crimes ISIS is committing against Yazidis, thousands of whom are now held in Syria. While the report analyses a range of international crimes, it specifically seeks to determine whether ISIS has committed the crime of genocide.

4. This report, which focuses on violations occurring in Syria, is based on 45 interviews with survivors, religious leaders, smugglers, activists, lawyers, medical personnel, and journalists. Considerable documentary material was used to corroborate the information collected by the Commission. This includes hundreds of statements, photographs, satellite images, and reports, as well as the factual findings of the OHCHR Fact-Finding Mission on the human rights situation in Iraq.⁽¹⁾ ISIS has not sought to hide or reframe its conduct. Where the Commission was able to determine provenance, materials disseminated by the terrorist group and/or its individual members have also formed part of this analysis.

II. Mandate

5. During its investigations of violations committed in Syria, the Commission determined that

⁽¹⁾-A/HRC/28/18, Report of the Office of the United Nations High Commission for Human Rights on human rights situation in Iraq in the light of abuses committed by the so-called Islamic State in Iraq and the Levant and associated groups, 13 March 2015. (“OHCHR Iraq Report” or “A/HRC/28/18”). The Commission also took note of the Statement by Adama Dieng, Special Adviser of the Secretary-General on the Prevention of Genocide, and Jennifer Welsh, Special Adviser of the Secretary-General on the Responsibility to Protect, on the situation in Iraq, 12 August 2014. Secondary sources of information also included UNOSAT reports, the United States Holocaust Memorial Museum’s report “Our Generation is Gone: The Islamic State’s Targeting of Iraqi Minorities in Ninewa” (“US Holocaust Memorial Museum Report”) and various inputs provided by the Kurdish Regional Government’s Genocide Committee, the Sinjar Local Administration, and notably, documentation provided by Yazda.

ISIS has forcibly transferred – and continues to forcibly transfer – thousands of Yazidi women and children into Syria.

6. It is estimated that at least 3,200 Yazidi women and girls remain captives of ISIS, the majority of them held inside ISIS-controlled areas of Syria. It has not been possible to estimate the number of Yazidi boys who have been or are being trained with ISIS forces, though it is clear that many such boys are trained and then forced to fight during ISIS offensives in Syria. Much more limited information is available concerning the fate and whereabouts of captured Yazidi men and older boys who survived the August 2014 ISIS onslaught.

7. In accordance with its mandate, the present report focuses on violations committed against Yazidis in Syria. As the initial attack occurred in northern Iraq, however, it is necessary to set out ISIS conduct in Iraq in order to understand the context in which ISIS forcibly displaced Yazidi civilians into Syria, and the architecture of the system, initially set up by ISIS in Iraq, which allowed these crimes to take place as they did.

8. While the Commission’s mandate is limited to violations committed in Syria, its analysis of ISIS conduct demonstrating relevant intent, as well as of information evidencing the criminal liability of ISIS fighters, their military commanders, and their religious and ideological leaders, is not geographically limited.

III. Applicable Law

9. Article II of the 1948 Convention for the Prevention and Punishment of the Crime of Genocide,⁽¹⁾ to which Syria and Iraq are parties, states that the

¹-Hereinafter, the Genocide Convention.

crime of genocide is committed when a person commits a prohibited act with intent to destroy, in whole or in part, a national, ethnical, racial or religious group as such. Prohibited acts are (a) killing members of the group; (b) causing serious bodily or mental harm to members of the group; (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) imposing measures intended to prevent births within the group; (e) forcibly transferring children of the group to another group. This definition is replicated, without amendment, in Article 6 of the Rome Statute.

10. The crime of genocide requires that the perpetrator have a special intent to destroy, in whole or in part, a protected group. The genocidal acts must be committed against a person because of their membership in a particular group and as an incremental step in the overall objective of destroying the group.

⁽¹⁾This special intent is also distinct from motive. It is not a contradiction, however, that perpetrators who have the special intent to destroy the protected group may also be fuelled by multiple other motives such as capture of territory, economic advantage, sexual gratification, and spreading terror.

11. The jurisprudence of the International Criminal Tribunal for Rwanda (ICTR) and the International Criminal Tribunal for the former Yugoslavia (ICTY) has been instrumental in deconstructing the definition of genocide, and is referred throughout the Legal Analysis section below.

⁽¹⁾-Prosecutor v. Rutaganda, ICTR Trial Judgment, 6 Dec. 1999 (“Rutaganda Trial Judgment”), para. 59; Prosecutor v. Jelisić, ICTY Trial Judgment, 14 December 1999 (“Jelisić Trial Judgment”), para. 66.

12. Article IV of the Genocide Convention obliges contracting States to punish not only persons committing genocide, but also those who conspire to commit genocide, directly and publicly incite the commission of genocide, attempt to commit genocide, and/or who are complicit in genocide.⁽¹⁾

13. It is worthy of note that “genocide” as it exists in the public imagination often departs from the legal definition. The colloquial use of the term “genocide”, steeped in images of the Holocaust and the Rwandan genocide, has tended to signify the organised extermination of masses of civilians, regardless of the specific intention behind the killings. This is not, however, the legal definition of the crime of genocide.

⁽²⁾Whether a genocide has occurred, by a mass killing or not, hinges upon the existence in the perpetrator’s mind, at the time of the commission of the prohibited act, of a specific intent to destroy, in whole or in part, a protected group by one of the specified methods, alongside the intent to commit the specified act.⁽³⁾

14. Crimes against humanity include a wider range of offences. There is no requirement that the perpetrator intend to destroy a prohibited group: it is sufficient that the criminal acts be committed as part of a widespread or systematic attack directed against any

⁽¹⁾-See Article III, Genocide Convention

⁽²⁾-While this has not historically been the case, theoretically the crime of genocide could be committed without any killings taking place. Only Article 6(a) of the Rome Statute requires the act of killing another person for the *actus reus* of the crime of genocide to be committed.

⁽³⁾-In its Commentary on the 1996 Draft Code of Crimes Against the Peace and Security of Mankind, the International Law Commission qualified genocide’s specific intent as “the distinguishing characteristic of this particular crime under international law.”

civilian population. Underlying criminal acts, as enumerated in Article 7(1) of the Rome Statute, which may constitute a crime against humanity and which are relevant to this paper include murder; extermination; enslavement; imprisonment or other severe deprivation of liberty; torture; rape; other inhumane acts; sexual slavery; and sexual violence.

15. War crimes, committed in the context of a non-international armed conflict, include murder; rape; sexual slavery; sexual violence; cruel treatment; torture; outrages upon personal dignity; using, conscripting and enlisting children; and attacking civilians.

16. The conduct underlying genocide, crimes against humanity, and war crimes as set out above are, in and of themselves, abuses of international human rights, including of the right to life, liberty and security of person; the prohibition against slavery; and the prohibition against torture or cruel, inhuman or degrading treatment or punishment.

IV. Factual Findings

A. The Sinjar Region of northern Iraq

Before ISIS attacked, I was happy. My husband adored me, loved our children. We had a good life. ISIS held me for over a year. I haven't seen my husband since the day of the attack. I dream of him.

Woman, held for 18 months, sold twice

17. The Sinjar region is located in northwest Iraq, close to the Iraqi-Syrian border. Hundreds of villages are spread out around the base of Mount Sinjar, with one main town, Sinjar town, huddled at the base of the southeastern side of the mountain.⁽¹⁾Mount Sinjar, an

⁽¹⁾-Annex A (Map).

arid 100-kilometre-long mountain range, forms the region's heart.

18. Prior to the 3 August 2014 attack, the region's population was predominantly Yazidi, with a smaller number of Arabs who followed Sunni Islam. Yazidis and Arabs lived together in some villages and in Sinjar town, with many families enjoying friendly, neighbourly relations spanning generations.

19. The Yazidi faith requires that a child have two Yazidi parents. With conversion to Yazidism theologically impossible, mixed marriages were strongly discouraged. Additionally, the widely-held but wholly incorrect view of the Yazidi faith as a religion of "devil-worshippers" appeared to be a powerful disincentive for members of non-Yazidi communities who wished to marry someone of the Yazidi religious group. Misunderstandings of Yazidism have underpinned cycles of persecution of this community, at least as far back as the Ottoman Empire. There has been widespread discrimination against the Yazidis throughout modern history. The historical persecution of the Yazidis by their neighbours further strengthened the community's proscription against "marrying out" of the faith.

20. While intermarriage between the Yazidis and Arabs of Sinjar was rare, interviewees recalled many friendships and working relationships across the two communities, underlining the nuanced nature of the relationships in Sinjar prior to the attack. In its aftermath, while some individual relationships have survived, the two communities have become deeply estranged.

21. In June 2014, ISIS seized Mosul, rattling the Sinjar region that then lay in between ISIS-controlled areas of Iraq and Syria. In the months prior to the attack

on Sinjar, ISIS began to take control of increasingly large areas in Syria and Iraq, culminating in sizeable offensives in August 2014. The Iraqi Kurdish forces, the Peshmerga, maintained bases and checkpoints throughout the Sinjar region and were the only security force in the region on 3 August 2014.

22. On 2 August, the day before the attack, the Yazidis of Sinjar – farmers, teachers, doctors, housewives, and school children – spent their day like any other. Within 24 hours, their lives would become unrecognisable to them. The date of 3 August 2014 would become a dividing line, demarcating when one life ended, and – for those who survived – when another, infinitely more cruel, existence began.

B. The 3 August 2014 ISIS Attack

When ISIS attacked Sinjar, they came to destroy Yazidi religious authority

23. In the early hours of 3 August 2014, ISIS fighters attacked Sinjar from Mosul and Tel Afar in Iraq, and Al-Shaddadi and the Tel Hamis region (Hasakah) in Syria. The attack was well organised with hundreds of ISIS fighters acting in concert with each other as they seized towns and villages on all sides of Mount Sinjar. Information documented by the Commission strongly suggests that the command centre for the operation was based in Mosul, with an important operational centre in Tel Afar.

24. As they moved into Sinjar, ISIS fighters faced little or no resistance. Many of the Peshmerga reportedly withdrew in the face of the ISIS advance, leaving much of the Sinjar region defenceless. The decision to withdraw was not effectively communicated to the local population. No evacuation orders were

issued and most villages were initially unaware of the collapse of the security situation.

25. As word spread that the Peshmerga had left their checkpoints, a few ad hoc groups of lightly armed, local Yazidi men mounted a very limited defence of some villages, such as Girzerik and Siba Sheikh Khedir, in an attempt to give their families and neighbours more time to escape. By daybreak, Yazidi families from hundreds of villages across Sinjar were fleeing their homes in fear and panic. They took little with them. Others were advised by Arab neighbours to stay in the villages and raise white flags over their houses.

26. By the time ISIS entered Sinjar, there were few military objectives in the region. ISIS fighters focussed their attention on capturing Yazidis. After controlling the main roads and all strategic junctions, fighters set up checkpoints and sent mobile patrols to search for fleeing Yazidi families. Within hours, Yazidis who had been unable to escape to the nearby city of Duhok found themselves encircled by armed, black-clad ISIS fighters.

27. Those who fled early enough to reach the upper plateau of Mount Sinjar were besieged by ISIS. A humanitarian crisis quickly unfolded as ISIS trapped tens of thousands of Yazidi men, women, and children in temperatures rising above 50 degrees Celsius and prevented them from accessing to water, food or medical care. On 7 August

2014, at the request of the Iraqi Government, US President Barack Obama announced American military action to help the Yazidis trapped on Mount Sinjar.

⁽¹⁾American, Iraqi, British, French, and Australian forces were involved in airdrops of water and other supplies to the besieged Yazidis. ISIS fighters shot at planes airdropping aid, and at helicopters attempting to evacuate the most vulnerable Yazidis.

28. Hundreds of Yazidis – including infants and young children – died on Mount Sinjar before the Syrian Kurdish forces, the YPG, were able to open a corridor from Syria to Mount Sinjar, allowing for those besieged on the mountain to be moved to safety. Together with Yazidi volunteers, they repelled ISIS attacks on the corridor, as it sought to re-establish the siege.

29. On lower ground, ISIS fighters captured thousands of Yazidis in their villages or on the roads as they fled between 3 and 5 August 2014. Almost all villages were emptied within 72 hours of the attack, with the exception of Kocho village which was not emptied until 15 August 2014. The conduct of ISIS fighters, on capturing thousands of Yazidis as they fled, cleaved closely to a set and evidently pre-determined pattern, with only minor deviations.

30. Regardless of where the Yazidi families were captured, ISIS fighters swiftly ordered the separation of males and females, with the exception of boys who had not reached puberty,⁽²⁾ who were allowed to remain with

⁽¹⁾-The White House, Statement by the President, 7 August 2014. (<https://www.whitehouse.gov/the-press-office/2014/08/07/statement-president>). (“The White House Statement”)

⁽²⁾-Whether a boy had reached puberty was assessed in various ways by ISIS fighters across Sinjar. The fighters in Kocho village, for example, inspected Yazidi boys to see if they had any underarm hair. Fighters in other locations made snap judgments based on height and weight. In general, boys aged 12 years and above were grouped with the Yazidi men, though this was not uniformly the case.

their mothers. Within an hour, those who survived capture were forcibly transferred to temporary holding sites. ISIS operational commanders communicated these primary transfer locations, located within the Sinjar area and in Hasakah governorate in Syria, to their fighters and checkpoints by walkie-talkies and mobile phones. Secondary transfers were later conducted in an organized manner, with buses and large vehicles moving captured Yazidis to designated holding sites in Mosul, Tel Afar and Baaj, deeper inside ISIS-controlled territory.

31. In the process of capture and transfer, hundreds of ISIS fighters operating across a vast territory in the Sinjar region systematically separated Yazidis into three distinct groups: men and boys aged approximately 12 and above; women and children; and later, drawn from the pool of male children who had remained with the women, boys aged seven and above. Each group suffered distinct and systematic violations, sanctioned under ISIS's ideological framework.

C. ISIS treatment of Yazidi men and boys aged approximately 12 and above

After we were captured, ISIS forced us to watch them beheading some of our Yazidi men. They made the men kneel in a line in the street, with their hands tied behind their backs. The ISIS fighters took knives and cut their throats.

Girl, aged 16 at capture, held for 7 months, sold once

ISIS ordered everyone from Kocho to go to the school. Men and boys over 10 years were on the ground floor, while women and children were on the upper floor. The fighters took the men and boys away. After

ISIS took them, no men from the village ever returned. My husband was with them.”

Woman, held for 15 months, sold five times

32. Following the capture of Yazidi families by ISIS fighters, ISIS swiftly separated men and boys who had reached puberty from women and other children. In villages south of Mount Sinjar, men and older boys were immediately separated upon capture. In the northern villages, Yazidi families were first transferred to main checkpoints and towns, such as Khanasour and Sinouni, before they were separated.

33. Following this separation, ISIS fighters summarily executed men and older boys who refused to convert to Islam. Men from rural Yazidi villages who fled with their personal firearms in their belongings were also executed when the weapons were discovered in their possession. Most of those killed were executed by gunshots to the head; others had their throats cut. ISIS fighters carried out executions of male Yazidis in the streets of towns and villages, at makeshift checkpoints, on roadsides as well as on the lower sections of the roads ascending Mount Sinjar. Other captives, including family members, were often forced to witness the killings.

34. ISIS fighters sometimes executed captured Yazidi men and older boys just out of sight of the women and children. Some of those left behind reported hearing gunfire while others saw fighters returning with bloodstains on their clothing. The Yazidi men were not heard from again. Some ISIS fighters tormented survivors by telling evident untruths, including that ISIS had released the men and boys to go to Mount Sinjar.

35. The bodies of those killed on capture were often left in situ. Yazidis, captured and forcibly

transferred to Mosul and Tel Afar in the days following the attack, described being driven along roads, the sides of which were littered with corpses.

36. While most killings were of groups of between two and twenty men and boys, there are two clearly documented cases of larger mass killings: those of the men and boys of Kocho and Qani villages. The OHCHR Iraq Report determined that ISIS executed

hundreds of men in Kocho, and about 80 men in Qani.⁽¹⁾ Interviews conducted by the Commission with Yazidi women and girls, taken from these villages and later transferred into Syria, support these findings.

37. Men and older boys who were forcibly converted to Islam became ISIS captives. Separated from women and children, they were quickly transferred to sites in Tel Afar, Mosul, and Baaj where they were later forced to work, labouring on construction projects, digging trenches, cleaning streets, and looking after cattle. They were also forced to pray, grow their beards and hair, and follow other religious dicta as interpreted and promulgated by the terrorist group. Those who attempted to escape were executed upon capture.

38. By late August or early September 2014, ISIS began to move groups of “converted” Yazidi families to Qasr Maharab and Qasil Qio villages, located just outside Tel Afar. The villages’ original inhabitants, mainly from a Shiite community, had fled months earlier when ISIS gained control of the region. Some Yazidis were held briefly in Kocho village before being moved to the two villages. Those held in Kocho

⁽¹⁾-A/HRC/28/18, para 19. Similar findings were reached in the US Holocaust Memorial Museum Report, pp. 18-19.

described a strong stench of rotting corpses pervading the village.

39. ISIS recorded videos on their phones of “converted” Yazidi men and boys urging their relatives to convert. These videos were shown to the men’s families at holding sites in Tel Afar and Badoush prison. Families who converted were reunited in Qasr Maharab. Although this was not uniformly the case, women who converted but whose husbands had been killed on capture were moved (with their children, if they had them) to nearby Qasil Qio. Later, ISIS would also forcibly transfer some “converted” families to Al-Khadra neighbourhood in Tel Afar.

40. All Yazidi men and boys were required to go to mosque for prayers. In this respect, ISIS treated the “converted” Yazidi males like Muslims. The forced conversions did not, however, provide Yazidi families with any protection or equal status. Yazidis could not leave the villages and were subjected to regular counts. Anyone who tried to escape was beaten at the first attempt, and executed on the second. ISIS killed several Yazidi men in Qasr Maharab after failed escape attempts, executing them by gunshots to the head. When someone successfully escaped, members of their household were beaten. Every day, ISIS took men and boys over 12 years of age out of the villages and forced them to labour on various projects in nearby cities and towns. Those who initially refused to go were beaten. ISIS fighters regularly searched the villages and seized unmarried women and girls, as well as those who were married but had no children. Despite the feigned conversions, ISIS fighters regularly insulted the Yazidis held in Qasr Maharab, Qasil Qio and Al-Khadra, calling them “kuffar”, or infidels.

41. By the spring of 2015, ISIS appeared to have determined that any conversions that the Yazidis had made were false. In April or May 2015, ISIS emptied Qasr Maharab, Qasil Qio, and Al-Khadra, separating the families. While it has been possible to trace the fate of many of the women and children held there, little information is available about the fate and whereabouts of the Yazidi men and older boys after this point.

D. ISIS treatment of Yazidi women and girls aged 9 and above

Men would come and select women and girls. Women would lie and say we were older. Girls would say they were younger. We tried to make ourselves less appealing. We would scratch ourselves and rub dirt on our faces. These things did not work.

Woman, held for 11 months, sold twice

We were registered. ISIS took our names, ages, where we came from and whether we were married or not. After that, ISIS fighters would come to select girls to go with them. The youngest girl I saw them take was about 9 years old. One girl told me that “if they try to take you, it is better that you kill yourself”.

Girl, aged 12 at capture, held for 7 months, sold four times

We were driven into Raqqah city at night and held in a building there. I was there for three weeks before I was sold. Throughout that time, ISIS fighters were coming to buy women and girls. All of us were Yazidi. I think I was sold about 15 times in all. It is hard to remember all those who bought me.

Woman, held for 12 months, sold approximately 15 times

42. After separating Yazidi women and children from their male relatives aged 12 and above, ISIS fighters immediately and forcibly transferred them

between multiple holding sites. Yazidi women and children who were eventually forcibly transferred into Syria were first held at between four and six sites in Iraq.

43. The first holding site was usually located within the Sinjar region. Captives were, on average, held there for less than 24 hours, before taken against their will to Tel Afar, Mosul or Baaj. For example, women and children from Kocho and Qani villages were held at Solagh Technical Institute (at different times); those captured in and around Sinjar town or in the area of Zalelah were held at the Civil Records Office or in Branch 17, KDP Headquarters inside Sinjar town. Women and children from some villages on the north side of Mount Sinjar, including Khanasour and Sinouni villages, were taken directly to ISIS bases in Al-Houl and the Tel Hamis region in Hasakah, Syria, where they were registered before being forcibly transferred back into Iraq.

44. At the primary holding sites, ISIS fighters sorted the Yazidi women and children into different groups. Fighters separated married females from unmarried females.⁽¹⁾ Only girls aged eight years and under were allowed to remain with their mothers. For the most part boys were not separated from their mothers at this stage.

⁽¹⁾-In interviews, Yazidi women and men almost always used the term “girls” to mean females who were not married (and therefore presumed to be virgins) regardless of their age. Conversely, the term “woman” was used to denote a married female, again regardless of age. In this paper, the terms used are “married women”, “unmarried women” and “girls”. “Girls” refers to any females below the age of 18. Where specific reference is made to a girl who was married at the time of the attack, this will be stated clearly in the text.

45. Quickly surmising that the greatest danger lay in being placed in the group of unmarried females, unmarried women and girls pretended their younger siblings or nephews or nieces were their own children. Married women who had no children to provide evidence of the marriage did likewise. In some instances, ISIS did not identify this subterfuge. Some Yazidi women and girls reported that members of Sinjar's Arab community assisted ISIS by identifying those who were pretending to be married.

46. ISIS sometimes registered captured Yazidi women and girls at the primary holding sites. Fighters recorded the names of the women and girls, their age, the village they came from, whether they were married or not, and if they were married, how many children they had. Some women and girls reported ISIS fighters taking photographs of them, without their headscarves. One girl, aged 18, recalled being ordered to smile and laugh while fighters photographed her. Such registration was usually also repeated at later holding sites in Tel Afar and Mosul, and for the women taken into Syria, again at the main holding site in Raqqah city.

47. The first 12 hours of capture were filled with sharply mounting terror. Many of the women and children had seen or heard their male relatives being killed by the armed ISIS fighters who now surrounded them. At the holding sites, relatives huddled together, trying to hide their adolescent daughters. ISIS fighters forced Yazidi women to give up valuables, including gold, money and mobile telephones. As the fighters did so, women rushed to write and memorize telephone numbers of relatives who, they hoped, might be in a position to assist them later.

48. One mass killing of Yazidi women has been documented and occurred at a primary holding site. In the early hours of 16 August 2014, ISIS executed older women (who were approximately 60 years and older) from Kocho at the Solagh Technical Institute, where the women and children had been forcibly transferred after the men had been killed inside Kocho village. Older women were separated and taken away by ISIS fighters, after which those left behind heard the sound of gunfire. The area has since been retaken and a mass grave holding the remains of older women has reportedly been discovered in the grounds of the Technical Institute.⁽¹⁾

49. ISIS usually held Yazidi women and girls at primary holding sites for less than a day before loading them on to trucks and buses and forcibly transferring them to the following secondary holding sites: multiple schools in Tel Afar; Badoush prison outside of Mosul city; Galaxy wedding hall in Mosul; and houses in Al-Arabi neighbourhood of Mosul city. Every Yazidi woman or child captured by ISIS was held in one, and usually moved between two or three, of these holding sites. Iraqi ISIS fighters from Tel Afar and Mosul, operating under pseudonyms, were in direct command of these sites and also supervised the forcible transfer of Yazidi women and girls from these sites into Syria.

50. Women and children were forcibly displaced from site to site as space became available as a result of ISIS fighters' purchasing and removing women and girls. Some transfers were motivated by security concerns. In August 2014, Yazidi captives were suddenly transferred from Badoush to schools in Tel

⁽¹⁾-Yazda, "Mass Graves of Yazidis Killed by the Islamic State Organization or Local Affiliates On or After August 3, 2014", 28 January 2016, ("Yazda Mass Graves Report") p. 10. This report identified 35 mass graves sites in the Sinjar region.

Afar after a coalition airstrike struck a site close to the prison.

51. Each site held hundreds, sometimes thousands, of Yazidi women and children, and was surrounded by armed ISIS fighters. All were severely overcrowded. Those held at the secondary holding sites described receiving little food or water. Interviewees reported being given food with insects in it and having to drink water out of the toilets. Mothers often gave their share of food to their children. Many, particularly infants and young children, became very sick. No medical care was provided. At Badoush prison, ISIS brought in a female gynaecologist in an effort to identify single females who had falsely declared themselves to be married.

52. From the moment that Yazidi women and girls entered the holding sites, ISIS fighters came into the rooms where they were held in order to select women and girls they wished to take with them. Interviewees described feelings of abject terror on hearing footsteps in the corridor outside and keys opening the locks. Women and girls scrambled to the corners of the rooms, mothers hiding their daughters. The selection of any girl was accompanied by screaming as she was forcibly pulled from the room, with her mother and any other women who tried to keep hold of her being brutally beaten by fighters.

53. Yazidi women and girls began to scratch and bloody themselves in an attempt to make themselves unattractive to potential buyers. Some committed suicide at holding sites in Tel Afar, Mosul and in Raqqah city. At the main holding site in Raqqah city, a Yazidi girl attempted to kill herself by throwing herself from the second floor of the building. Severely injured, ISIS fighters forbade the other Yazidi captives from

helping her. Some women and girls killed themselves by cutting their wrists or throats, while others hanged themselves using their headscarves.

54. While individual incidents of rape committed by ISIS fighters at the holding sites in Tel Afar and Mosul were reported, mass rape of Yazidi women and girls did not occur. This was despite the fact that hundreds of women and girls were held captive at the sites, surrounded by dozens of young, armed men. This serves to emphasize the rigid system and ideology governing ISIS's handling of Yazidi women and girls as chattel, as well as the control it exerted over the majority of its fighters. The sexual violence, including the sexual slavery, being committed against Yazidi women and girls is tightly controlled by ISIS, occurs in a manner prescribed and authorised, and is respectful only of the property rights of those who "own" the women and girls.

55. Captured Yazidi women and girls are deemed property of ISIS and are openly termed *sabaya* or slaves. ISIS made eighty percent of the women and girls available to its fighters for individual purchase, the apportioning being drawn directly from religious interpretation. ISIS sells Yazidi women and girls in slave markets, or *souk sabaya*, or as individual purchases to fighters who come to the holding centres. In some instances, an ISIS fighter might buy a group of Yazidi females in order to take them into rural areas without slave markets where he could sell them individually at a higher price. The remaining twenty percent are held as collective property of ISIS and were distributed in groups to military bases throughout Iraq and Syria. In Syria, Yazidi females have been held at bases in Al-Shaddadi and Tel Hamis in Hasakah; Al-Bab and Minbej in Aleppo; Raqqah and Tabqa cities in

Raqqah; Tadmur in Homs; and in various locations including Al-Mayadin and Konica gas fields in Dayr Az-Zawr.

56. ISIS has forcibly transferred multiple groups of between 50 and 300 Yazidi women and girls into Syria by bus for sale to its fighters there. The first corroborated account of ISIS taking Yazidi females into Syria indicated that this occurred on 17

August 2014, though it is considered likely that convoys had left earlier than this. They were taken to either or both of two locations in Raqqah city: an underground prison or security base, and/or a group of buildings densely surrounded by trees. The latter is referred to by ISIS fighters as “the farm”. Women and girls held there describe it in eerily similar ways: “I was taken to the upper floor of a building in Raqqah city. It was surrounded by trees. We were not allowed outside but when we looked out of the window, it felt like we were in a forest”.

57. Some – generally unmarried women and girls – were purchased by ISIS fighters and removed in a matter of days. Some women, often those with more than three children, might remain at the holding sites for up to four months before being sold. Yazidi women and girls were sold to individual fighters directly from the holding sites as well as in slave markets. In the last year, ISIS fighters have started to hold online slave auctions, using the encrypted Telegraph application to circulate photos of captured Yazidi women and girls, with details of their age, marital status, current location and price.

58. In Syria, slave markets were held in “the farm” in Raqqah city, and in buildings in Al-Bab, Al-

Shaddadi, Al-Mayadin and Tadmur.⁽¹⁾ A central committee, the Committee for the Buying and Selling of Slaves, organises the Yazidi slave markets. Where the central committee authorizes the opening of a slave market in a particular town, it devolves some of its functions to a local committee and commander. An ISIS document, released online and judged to be authentic, informed fighters were required to pre-register if they wish to attend a slave market in Homs, and explained the procedure for buying: “the bid is to be submitted in the sealed envelope at the time of purchase, and the one who wins the bid is obliged to purchase”.⁽²⁾

59. A woman, sold at a slave market at “the farm” in Raqqah city, recounted, “After six days, the fighters moved us to a big white hall that was next to the river. ISIS would buy and sell girls there. There was a raised area we had to stand on. If we refused, the fighters would beat us with wooden sticks. There were maybe 200 Yazidi girls there. The youngest was between seven and nine years old. Most were quite young. They would tell us to take off our headscarves. They wanted to see our hair. Sometimes they would tell us to open our mouths so the men could check our teeth.” Another Yazidi woman was sold at a slave market in a house in Tadmur (Homs). She and other Yazidi women and girls were placed in a small room away from the ISIS fighters. When the fighter in charge of the slave market called her name, fighters entered, took off her headscarf, and escorted her into a larger

⁽¹⁾-Al-Shaddadi and Tadmur have since been recaptured. Undoubtedly, many more slave markets exist than are listed here.

⁽²⁾-Notice on buying sex slaves, Homs province, translated by Aymenn Jawad Al-Tamimi (<http://www.aymennjawad.org/2016/01/archive-of-islamic-state-administrative-documents-1>)

room of seated ISIS fighters. She was made to “walk through the room like a catwalk”. She continued, “[I]f any of the men chose us he would raise his hand. The seller from ISIS had paper with our name and the price for us on it. They would give it to the man who raised that hand. Then he would take the woman, or women, to his car and he would go.”

60. Some Yazidi women and girls were present at their sale, and were aware of the amounts paid for them, which ranged between USD 200 and USD 1,500, depending on marital status, age, number of children, and beauty. Most were simply informed by their fighter-owner that he had bought or sold her. A Syrian fighter bought a Yazidi woman at a slave auction at “the farm” in Raqqah city in 2015. On placing her in his car, he told her “You are like a sheep. I have bought you.” He sold her seven days later to an Algerian ISIS fighter living in Aleppo governorate.

61. Yazidi females initially purchased in Iraq might also be taken into Syria with their fighter-owners, or else would be sold on from an ISIS fighter in Iraq to a fighter in Syria. Fighters who buy and sell Yazidi women and girls, as well as those who arrange the trading of them, come from all over the world. Those interviewed reported being purchased by men from Iraq, Syria, Saudi Arabia, Turkey, Morocco, Algeria, Tunisia, Libya, Egypt, and Kazakhstan. Interviews conducted by other documentation organisations indicate that fighters from many more countries, including Sudan, Belgium, Uzbekistan, and Australia, took active part in the crimes committed against Yazidi women and girls, or were otherwise complicit in them.

62. Once ISIS sells a Yazidi woman and girl, the purchasing fighter receives complete rights of ownership and can resell, gift, or will his “slave” as he

wishes. One Yazidi woman, held with her young children, recounted her purchase by an Algerian ISIS commander in northern Syria and then her being given as a gift to his nephew. Another woman carefully explained that when her fighter-owner died intestate, she reverted to being the collective property of ISIS, with the local Wali charged with organising her resale.

63. In Syria, Yazidi women and girls (and any young children sold with their mothers) are held in a variety of locations, including in the fighter's family home, alone in apartments and houses, and in makeshift shelters nearer to the ISIS frontlines or in gas fields. They are usually kept locked inside. The only exception is young boys who fighters sometimes take with them to pray in the local mosque. Yazidi women and girls are not given abayas⁽¹⁾ which all females over the age of 10 are obliged to wear in public in ISIS-controlled territory. This has proved to be a powerful way of preventing escapes. The few Yazidi women or girls who managed to break out of the locations where they were held were quickly caught once they were on the street without being covered.

64. While held by ISIS fighters, Yazidi women and girls over the age of nine are subjected to brutal sexual violence. Most of those interviewed reported violent daily rapes by their fighter-owners. Some were handcuffed behind their backs during the rapes while others had their hands and legs tied to the corners of the beds. Little, if anything, protects against rape. Girls as young as nine were raped, as were pregnant women. Many women and girls reported being injured as a result of the rapes, suffering bleeding, cuts, and bruising.

⁽¹⁾-A loose fitting garment that covers the body and head.

65. ISIS fighters threatened Yazidi women and girls, saying that any resistance on their part would be punished by gang rape. One woman, bought by an ISIS fighter from Saudi Arabia and held in a village in Aleppo governorate, stated “[H]e raped me every day that I was with him... He told me that if I did not let him do this thing to me that he would bring four or five men and they would all take turns raping me. I had no choice. I wanted to die”. Another woman, held in Minbej (Aleppo), was told by her Syrian fighter- owner that if she resisted, he would throw her off the roof of his house. Some women also reported that the fighter threatened to sell or beat their children.

66. ISIS fighters routinely beat Yazidi women and girls in their possession. One woman, who tried unsuccessfully to escape from a house in Al-Shaddadi (Hasakah) described being beaten by her Iraqi fighter-owner until her “body was black and blue”. Another woman was held with her young children in ISIS-controlled areas of Iraq and Syria for 15 months, during which time she was sold five times. She was beaten severely by a Syrian fighter in Raqqah city and later by another fighter in Al-Mayadin (Dayr Az- Zawr). One woman, held by a Saudi fighter in Raqqah city, was severely beaten as she resisted the rapes. She was still suffering from her injuries when interviewed over six months later. Wives and children of ISIS fighters sometimes participate in these beatings. Where Yazidi women and children are injured by rapes or beatings, ISIS fighters do not permit them access to medical care.

67. When women or girls try to escape and are caught and returned to their fighter- owners, the consequences are severe. One woman, held in northern Syria, reported that her fighter-owner killed several of her children after an escape attempt. The fighter

continued to hold and rape her for over six months after her children's deaths.

68. Fighters also order and supervise the gang rapes of Yazidi women and girls who try to escape. A woman, unmarried and in her early twenties, was held by ISIS for over a year during which she was sold nine times. Purchased by a fighter in Minbej, she attempted to escape. When she was caught, he dragged her back to the house where he and several other fighters raped and beat her. He sold her to an Algerian fighter based elsewhere in Syria shortly afterwards.

69. Many Yazidi women and girls reported that they were forced to take birth control, in the form of pills and injections, by their fighter-owners. One Yazidi girl, aged 18 and unmarried at the time of capture, was bought by a Libyan fighter and held in an oil field compound in Dayr Az-Zawr. She was raped daily throughout her time with this fighter, and described being forced to take pills every day. Held in ISIS captivity for over a year, she was sold eight times and raped hundreds of times, before being sold back to her family for over 20,000 US dollars.

70. Other women were given no birth control. One woman, bought by a Tunisian fighter and held and raped in Al-Bab for several months, had not been made to take any form of birth control. "It was only luck that I did not get pregnant", she said. Held for a year, she was taken into Syria within weeks of the August 2014 attack on Sinjar and was sold between four different ISIS fighters before she was smuggled out at an unknown cost to her family. Her husband has since divorced her.

71. There was, unsurprisingly, a profound reluctance to discuss pregnancies that resulted from rapes by ISIS fighters. This is particularly so for women

and girls who were no longer pregnant, in contexts where abortion is illegal. Nevertheless, those interviewed reported that such pregnancies inevitably occurred. Some Yazidi women gave birth in captivity or upon release but many appear to have given the infants away in circumstances that remain unclear. None of the birth control methods forced upon the Yazidi women and girls protected them from sexually transmitted diseases but interviewees generally refused to acknowledge this possibility.

72. ISIS fighters, and sometimes the wives of ISIS fighters, regularly force Yazidi women and girls to work in their houses. Many of those interviewed recounted being forced to be the domestic servant of the fighter and his family. Sometimes, they were also made to look after his children. When held closer to the frontlines, Yazidi women and girls are forced to cook for their respective fighter-owners and other ISIS fighters housed with or near him. One Yazidi girl, 13 years old, was held for 11 months in ISIS-controlled territory and sold multiple times. Sexually enslaved, she recounted also being forced to cook, clean and wash the clothes of her Syrian fighter-owner and his family at a house in Raqqah city.

73. ISIS fighter-owners often deny captured Yazidi women and children adequate food. Some Yazidi females were starved as punishments for escape attempts or for resisting rapes but most interviewees reported regularly having little food while held in captivity regardless of whether they were being punished or not. Many lost significant amounts of weight while held captive by ISIS. In photographs circulated by fighters in online ISIS slave auctions, some captured Yazidi women and girls appear emaciated.

74. From the moment of capture, through the various holding sites and while being bought and raped by ISIS fighters, Yazidi women and girls were verbally abused by ISIS fighters. Insults were specifically directed at their Yazidi faith, saying that they “worshipped stones” and referring to them as “dirty kuffar” and “devil-worshippers”.

75. ISIS has overarching rules governing the resale of Yazidi women and girls: for example, they should not be sold between brothers or until they had completed their menstrual cycle (indicating they were not pregnant). It is also forbidden to sell them to non-ISIS members. All of these rules are regularly breached by ISIS fighters.

76. As the sabaya are “spoils of war” ISIS does not permit the reselling of Yazidis to non-ISIS members. Such sale is punishable by death. In effect this is meant to prevent Yazidis being sold back to their families. The financial incentives for an individual fighter to break this rule, however, are tremendous. Whereas Yazidi women and children are sold between fighters for between USD 200 and USD 1,500, they are generally sold back to their families for between USD 10,000 and 40,000. Many of the families of the Yazidi women and girls who were sold back are now heavily in debt and worry not only about making payments, but also about how they will be able to afford to buy back any other relatives that fighter-owners wish to sell in future. Some are still making payments to ISIS fighters, who regularly call to threaten them.

77. Many of the Yazidi women and girls interviewed bore physical wounds and scars of the abuse they suffered. More apparent, however, was the mental trauma all are enduring. Most spoke of thoughts of suicide, of being unable to sleep due to nightmares

about ISIS fighters at their door. “I wish I was dead. I wish the ground would open and kill me and my children”, said one woman, held for 17 months. Many reported feeling angry and hopeless. “I don’t sleep, I don’t eat, my body feels very heavy”, said one 17- year old girl who had been held for more than a year.

78. Women and girls who were rescued or sold back are consumed by thoughts of their missing husbands, fathers and brothers, and by the distress of not knowing the locations and fate of young sons taken for training and/or daughters who were sold into sexual slavery and remain in the hands of ISIS. One Yazidi woman, in her early twenties and married with children, has over twenty members of her family missing, including most of her close male relatives. She described overcoming thoughts of suicide by the need to care for her young children and her hope that her husband, father, and brothers are alive and waiting to be rescued. One woman, whose daughters had been taken from her at a holding site and sold and whose whereabouts were still unknown at the time of interview, said she could not take her youngest daughter to the school in the IDP camp because the sight of seeing children at play was too much for her to bear.

79. The Yazidi community has largely embraced the women and girls who have returned from ISIS captivity, following clear statements by their religious leaders that survivors remain Yazidi and are to be accepted. Whereas previously they may have been ostracised, this religious-backed embrace of female survivors has provided a space in which those who were unmarried at the time of capture can still marry within the faith, and in which those who are married are more likely to be accepted and supported by their husbands and extended families.

80. Nevertheless, Yazidi women and girls, heavily traumatised, face additional challenges to their recovery. Many, particularly those from the more rural parts of Sinjar, have limited education, and married and had children early. Their communication with the world beyond their extended families was through their husbands or male relatives. With so many Yazidi men killed or missing, these women's ability to survive and thrive is limited by their lack of personal and financial independence, an issue that must be addressed. Further, discussions around accountability and reconciliation, as well as what is best for the Yazidi community of Sinjar, must take the views and experiences of these women and girls more clearly into account.

E. ISIS treatment of young children held with their mothers

I said, "What did you do to them?" He beat me and said, "They are kuffar children. It is good they are dead. Why are you crying for them?"

Woman, held for 16 months, sold three times

When he would force me into a room with him, I could hear my children screaming and crying outside the door. Once he became very angry. He beat and threatened to kill them. He forced two of them to stand outside barefoot in the snow until he finished with me."

Woman, held for 11 months, sold 7 times

81. ISIS and its fighters sell Yazidi women with young children as a package. Hundreds of Yazidi children continue to be transferred around ISIS-controlled areas of Iraq and Syria as their mothers are sold and re-sold.

82. Once a Yazidi girl reaches the age of nine, ISIS takes the girl from her mother and sells her as a

slave. When a Yazidi boy reaches seven years of age, he too is taken from his mother and sent to an ISIS training camp and from there on to battle. Younger siblings witness these separations, which are almost always accompanied by ISIS fighters beating their mother as she tries to keep hold of her older children.

83. ISIS fighters often target younger Yazidi children as a means of punishing their mothers. In one case, an ISIS fighter killed several children after their mother failed in her escape attempt. He beat her for crying over the death of “kuffar children” before raping her. In 2015, a Libyan ISIS fighter bought a Yazidi woman and her young children, the oldest of whom was a 7-year-old girl, and held them in a house in Dayr Az-Zayr governorate. After loaning the mother to be raped by another ISIS fighter for one night, the Libyan fighter took the 7-year-old girl into a room, locking it behind him. He told her mother, who was screaming at the door, that he wanted to check whether the 7-year-old “was ready to be married”.

84. Children held with their mothers are often aware of their mothers’ being the victims of prolonged and intense violence. The extent of their understanding of the sexual nature of the violence depends on the age of the children, and whether rapes occurred in their presence. Many of the women interviewed described hearing their children screaming and crying outside the door while the fighter raped them in a locked room. One woman, held for a year with her children, described her older sons being taken away by ISIS for training. Her youngest son was not taken but he was with her when ISIS took his older brothers away. She stated, “[H]e was one who would scream the loudest when [her Tunisian fighter-owner] locked the children in a room” and took her to another room to rape her.

85. ISIS fighters often beat Yazidi children for making too much noise or for clinging to their mothers. A Turkish ISIS fighter, who had bought a Yazidi woman and her children and was holding them in his family home in Al-Bab, beat the woman's 7-year-old daughter because she was crying because she was hungry. In some cases, the wives and children of the ISIS fighter would also beat Yazidi children.

86. At the holding sites and while being traded with their mothers between fighters, children suffered the same poor living conditions including lack of food and water, and, during winter, sleeping in unheated rooms.

87. ISIS fighters, and where Yazidi women and children were held in their family homes their wives and children, routinely told the Yazidi children that they and their mothers were "kuffar" and that they were unclean. Some ISIS fighters, holding Yazidi women and children inside Syria, forced the children to say the name of the devil aloud, an impermissible act in the Yazidi religion.

88. Yazidi women interviewed described their children, now living in IDP camps, as being unable to sleep and prone to bed-wetting. One mother described her son as flying into "terrible rages", attacking her and his father. Children, especially boys, have become highly protective of their mothers, particularly if unfamiliar men are present. In two instances, the children of the Yazidi women refused to be separated from their mother for the duration of the interview and became so distressed by the presence of unknown (female) interviewers, that the decision was made, following a discussion with the women, not to go ahead with the interviews.

89. The violations specifically suffered by Yazidi children who were held and sold with their mothers are not often recognised. Consequently there is limited psychosocial support available that is directly targeted at the needs of these children. Many Yazidi families, themselves direct victims of ISIS violations, are struggling to understand and to cope with the behaviour of their severely traumatised children.

F. ISIS treatment of Yazidi boys, aged seven and above

They told us we had to become good Muslims and fight for Islam. They showed us videos of beheadings, killing and ISIS battles. [My instructor] said “You have to kill kuffars even if they are your fathers and brothers, because they belong to the wrong religion and they don’t worship God”.

Boy, aged 12 at capture, trained in Syria

The ISIS fighters told us, “Children are young; they are like animals. We can change them. But you are adults. We will not be able to change your mind”. They said this to us at the hall in Mosul.

Girl, aged 17 at capture, held for 17 months, sold 8 times

90. ISIS allows Yazidi boys who have not yet reached puberty to remain for a time with their mothers and any siblings. After the August 2014 attack, most boys were moved with their mothers from point of capture to holding sites in Mosul and Tel Afar. Within two weeks of the arrival of Yazidi women and children at the schools in Tel Afar, at Galaxy hall in Mosul city, and at Badoush prison outside of Mosul city, ISIS fighters began to forcibly remove boys aged seven and above from their remaining families. The exception appears to be the younger boys of Kocho village who

were taken from their mothers at the primary holding site of Solagh Technical Institute in Sinjar on 16 August

2014, a day after ISIS emptied their village.

91. Boys belonging to families who had “converted” moved with their relatives to Qasr Maharab and Qasil Qio villages. Like all Yazidi males in these villages, they were forced to attend prayers at the local mosques and were beaten if they refused. One boy, aged 13 at the time he was held in Qasil Qio, had his wrist fractured during a beating by an ISIS commander when he was found playing during prayer time. “Converted” Yazidi boys were not taken for training until April or May 2015 when ISIS emptied the villages and separated the families.

92. When Yazidi boys reach the age of seven, they are removed from their mothers’ care, regardless of their location at the time. In this way, boys over the age of seven were removed from “the farm” in Raqqah city and from locations across Syria, where they had been held in captivity with the mothers and other siblings.

93. Any mothers and siblings who try to keep hold of the boys are severely beaten by fighters. ISIS fighters make no attempt to mask why the boys are being taken away. Women interviewed recounted ISIS fighters telling them that they were taking their sons to teach them to be Muslims and to train them to fight. A Saudi ISIS fighter showed some Yazidi women a video of young boys being trained in an ISIS camp, saying “we are training them to kill kuffar like you”. Another woman recounted an Iraqi fighter taking one of the boys from her cell in Badoush prison and telling his distraught mother, “We are taking him so he can go and kill your people in Kobane”. Some boys were returned

to the holding sites for short periods before they were taken permanently. The son of one Yazidi woman, who had been returned to her after a few weeks, said he had been taken to a school in Tel Afar and taught how to pray and fight.

94. The separation of Yazidi boys aged seven years and above was systematic. After taking them from their mothers, ISIS forcibly transferred the boys to training centres or military camps in Mosul, Tel Afar, and Baaj in Iraq, and in Raqqah city, Tabqa, Tel Abyad, and Suluk in Syria. Many training centres, such as Mahad Farouq lil Ashbal in Tel Abyad, are set up in former schools. There the boys are registered and given Islamic names. From then on, the boys are only called by their new names, and are treated as ISIS recruits.

95. The Yazidi boys are forced to attend indoctrination and military training sessions led by ISIS fighters acting as instructors. Yazidi boys are mixed with Sunni Arab boys who are also being trained. Those interviewed were housed together in groups of between

10 and 12, in shared rooms. The boys' daily programme consists of sessions in Quranic recitation as well as military exercises, including being taught to use AK47s, hand grenades, and Rocket Propelled Grenades. The boys are forced to watch ISIS-made propaganda videos of armed battles, beheadings, and suicide missions. ISIS instructors also hold sessions for the boys on "Jihad" and the importance of participating in ISIS's war against "the unbelievers". If the boys fail to memorize Quranic verses or perform poorly in training sessions, they are beaten.

96. At the training centres or camps, there is no reference to the Yazidi boys' birth religion. Their past is deemed erased and all contact with their family and community is effectively cut off. Instead, a new identity

is forcibly imposed. The objective of the training centres and the indoctrination programme is thus two-fold. On a general level it aims at increasing recruitment, and all children are treated as potential or future recruits regardless of their background. But on a specific level, targeting the Yazidi boys uniquely, it aims at destroying their religious identity as Yazidis and recasting them as followers of Islam as interpreted by ISIS. In this way, Yazidi boys are transferred out of their own community, and through indoctrination and violence, into ISIS.

97. Hundreds of Yazidi boys are systematically subjected to the above-described pattern of violent separation from families, forcible transfer, indoctrination, and recruitment in military training camps. After completing the training, Yazidi boys are distributed according to the needs of the terrorist group. Some have become fighters on the battlefield while others are deployed to guard ISIS bases or to perform other duties as their commanders require.

G. ISIS Destruction of Yazidi temples and shrines

98. As ISIS fighters assumed control of the Sinjar region in early August 2014, they began to destroy Yazidi temples and shrines. The shrines of Sheikh Mand in Jiddala village, Sheikh Hassan in Gabara, Malak Fakhraddin in Sikeeniya, and Mahma Rasha located in Solagh were all destroyed in the period following the attack.

99. After forcibly transferring captured Yazidis out of the Sinjar region, ISIS fighters marked their houses with symbols, distinguishing those houses from the houses of Arab villagers. Afterwards, many of the

houses belonging to the Yazidis were looted, and some were destroyed or severely damaged by ISIS fighters.⁽¹⁾

V. Legal Analysis

A. Genocide

(i) Are the Yazidis a “protected group”?

100. Article II of the Genocide Convention, replicated in Article 6 of Rome Statute, states that a protected group must be a national, ethnic, racial, or religious group, as such. The term “as such” “has been interpreted to mean that the prohibited act must be committed against a person based on that person’s membership in a specific group and specifically because the person belonged to this group, such that the real victim is not merely the person but the group itself”.⁽²⁾

101. The Yazidis are often referred to as an ethno-religious group.⁽³⁾ Both ethnic and religious groups are protected groups within the meaning of Article II of the Genocide Convention, with ethnic groups defined as groups “whose members share a

⁽¹⁾-See UNOSAT Live Map, Complex Emergency Iraq, CE20140613IRQ Damage Assessment (<https://unosat.maps.arcgis.com/apps/webappviewer/index.html?id=3356c7f1659a4282a08fa188208036d7>); UNOSAT, Damage Assessment of Sinjar, Sinjar District, Nineveh Province, Northern Iraq, 7 August 2014

⁽²⁾-Prosecutor v. Muhimana, ICTR Trial Judgment, 28 April 2005, (“Muhimana Trial Judgment”) para. 500; Prosecutor v. Kajelijeli, ICTR Trial Judgment, 1 December 2003, (“Kajelijeli Trial Judgment”) para. 813.

⁽³⁾-For example, UNHCR’s Eligibility Guidelines for Assessing the International Protection Needs of Iraqi Asylum-seekers”

common language or culture”⁽¹⁾ and religious groups as groups “whose members share the same religion, denomination or mode of worship”.⁽²⁾

102. The question of whether the Yazidis are a separate ethnic group is a matter of discussion within the community itself. Indigenous communities of Yazidis are present in Syria, Iraq, Armenia, and Turkey and have as their native tongue, Kurdish. Many of these communities, with the exception of the Armenian Yazidis, view themselves as ethnically Kurdish but followers of the Yazidi religion. Where Yazidis hold the view of themselves as an ethnically distinct group, this appears in the context of repression and discrimination against the Yazidi community by surrounding Muslim communities.

103. Little, if any, debate surrounds the Yazidis’ identity as a distinct religious group. An indigenous religion that has existed for thousands of years, the Yazidi faith has absorbed some aspects of later faiths – including Zoroastrianism, Judaism, Christianity, and Islam – while maintaining its own traditions. Without exception, diverse members of the Yazidi community interviewed were of the view that the Yazidis constitute a separate religious denomination, with distinct modes of worship.

104. Jurisprudence from the ICTR and ICTY indicates that the belief of those perpetrating crimes may also be taken into account for the purpose of determining membership of a protected group.⁽³⁾ ISIS

¹-Prosecutor v. Akayesu, ICTR Trial Judgment, 2 September 1998 (“Akayesu Trial Judgement”), para. 513.

²-Akayesu Trial Judgement, para. 515.

³-Prosecutor v. Stakić, ICTY Appeals Judgment, 31 July 2003, para. 25; Prosecutor v. Gacumbitsi, ICTR Trial Judgment, 17 June 2004 (“Gacumbitsi

has continually referenced the Yazidis' religious beliefs as the basis for its attack on and subsequent abuse of them. ISIS fighters commonly refer to the Yazidis as infidels and "dirty kuffar". ISIS does not regard Yazidism as an immutable identity and has forced conversions, suggesting that it views Yazidis as belonging to a religious community. ISIS's later decision not to recognize conversions of Yazidi adults was motivated by the realization that the conversions were feigned. Nevertheless, ISIS continues to promote the indoctrination of younger Yazidi boys, in a concerted effort to cause the boys to reject Yazidism and embrace ISIS's ideology.

105. The Commission has, on the basis of objective and subjective definitions, determined that the Yazidis are a protected religious group within the meaning of Article II of the Genocide Convention.

(ii) Has ISIS committed one or more of the prohibited acts against members of the Yazidi group?

(a) Killing members of the group

106. ISIS, including fighters who came from bases inside Syria, intentionally killed hundreds of Yazidis as part of its attack on Sinjar. This includes Yazidis executed on capture, as well as the deaths which resulted from ISIS's besieging of Yazidis trapped

Trial Judgment"), para. 255; Prosecutor v. Musema, ICTR Trial Judgment, 27 January 2000 ("Musema Trial Judgment") para. 161.

on the mountain.⁽¹⁾ ISIS subsequently killed Yazidis held captive in Iraq and Syria.

107. In August 2014, ISIS fighters summarily executed hundreds of Yazidi men and adolescent boys when the victims refused to convert to Islam or were captured with weapons in their possession. Mass killings occurred in Kocho and Qani villages. ISIS fighters also killed an unknown number of older Yazidi women from Kocho village while they were held in Solagh Technical Institute in the early hours of 16 August 2014.

108. That these killings occurred is based on accounts of multiple eyewitnesses. It has also been inferred from the accounts of captured Yazidi women and children who heard gunfire, saw fighters covered with blood immediately after the Yazidi males were led away, and from the fact that none of the Yazidi men and boys have been heard from since August 2014. Additionally the Commission has noted credible documentation from Yazda, concerning its investigation of over thirty mass graves sites in the Sinjar region.⁽²⁾

Most of these graves reportedly contain the remains of men and adolescent boys.

109. While most of the killing of Yazidis occurred in Iraq, ISIS fighters who had purchased Yazidi women and children in Syria also committed intentional killings. As detailed above, an ISIS fighter in Aleppo killed several children after a failed escape attempt by their mother, after which he beat her for crying over the deaths of “kuffar children”.

⁽¹⁾-See Akayesu Trial Judgment, para. 589 for the material elements of the act of killing

⁽²⁾-Yazda Mass Graves Report, pp. 7-20

110. Yazidi women and girls, held in Syria and Iraq, killed themselves before they could be sold to ISIS fighters. Several killed themselves at the “farm” in Raqqah city, where Yazidis females were gathered, registered, and sold. ICTY jurisprudence holds that the suicide of a person may amount to killing where the accused’s acts or omissions “induced the victim to take actions which resulted in his death, and that his suicide was either intended, or was an action of a type which a reasonable person could have foreseen as a consequence”.⁽¹⁾

111. ISIS has committed the prohibited act of killing members of a protected religious group, the Yazidis.

(b) Causing serious bodily or mental harm to members of the group

112. Conduct resulting in serious bodily or mental harm “may include, but is not necessarily restricted to, acts of torture, rape, sexual violence or inhuman or degrading treatment”.⁽²⁾ ICTR and ICTY jurisprudence has repeatedly held that such harm can mean torture, and inhuman and degrading treatment. (3)²⁹ The physical or mental harm does not need to be permanent or irremediable.⁽⁴⁾

Rape and sexual violence, including sexual slavery

113. The ICTR case of Akayesu first found that rape and sexual violence constitute serious harm on

⁽¹⁾-Prosecutor v. Krnojelac, ICTY Trial Judgment, 15 March 2002, para. 329

⁽²⁾-Footnote 3 of Article 6(b) of the Rome Statute

⁽³⁾-Akayesu Trial Judgment, para. 504; Prosecutor v. Krstić, ICTY Trial Judgment, 2 August 2001, (“Krstić Trial Judgment”) para. 513; see also Prosecutor v. Karadžić et al., Review of the Indictment Pursuant to Rule 61 of the Rules of Procedure and Evidence, 11 July 1996, para. 93.

⁽⁴⁾-Akayesu Trial Judgment, para. 502.

both a physical and mental level – and consequently, if carried out with specific intent to destroy, in whole or in part, a protected group, constitute genocide. The findings of the Trial Chamber in the Akayesu case, heralded as “the most important decision rendered thus far in the history of women’s jurisprudence”,⁽¹⁾ are instructive:

Rape and sexual violence certainly constitute infliction of serious bodily and mental harm on the victims and are even, according to the Chamber, one of the worst ways of inflicting harm on the victim as he or she suffers both bodily and mental harm... The rapes resulted in the physical and psychological destruction of the Tutsi women, their families and their communities. Sexual violence was an integral part of the process of destruction, specifically targeting Tutsi women and specifically contributing to their destruction and to the destruction of the Tutsi group as a whole.⁽²⁾

114. ISIS fighters systematically rape Yazidi women and girls as young as nine. There is overwhelming evidence of such rapes occurring from survivors themselves, who display both physical and psychological wounds.

115. The serious physical and mental harm that ISIS perpetrates against captured Yazidi women and girls extends beyond rape itself. From the perspective of the victims, perpetrators, and those involved in

⁽¹⁾-Kelly Askin, *Women’s Issues in International Criminal Law: Recent Developments and the Potential Contribution of the ICC*, in *International Crimes, Peace and Human Rights: the Role of the International Criminal Court* 47, 52 (Dinah Shelton ed., 2000).

⁽²⁾-Akayesu Trial Judgment, para. 731. Later similar findings that rape and sexual violence were acts of genocide were made by in *Prosecutor v. Stakić*, Trial Judgment, 31 July 2003 (“Stakić Trial Judgment”) para. 516; *Rutaganda Trial Judgment*, para. 51, *Musema Trial Judgment*, para. 156, *Gacumbitsi Trial Judgment*, paras. 291-292; and *Muhimana Trial Judgment*, para. 502.

documenting violations, captured Yazidi women and girls are subjected to entrenched sexual violence, in that they are sexually enslaved by ISIS and by its fighters.

116. Sexual slavery, as a crime against humanity, is defined by Article 7(1)(g) of the Rome Statute. Its relevant material elements are that (i) [t]he perpetrator exercised any or all of the powers attaching to the right of ownership over one or more persons, such as by purchasing, selling, lending or bartering such a person or persons, or by imposing on them a similar deprivation of liberty;⁽¹⁾ and (ii) [t]he perpetrator caused such person or persons to engage in one or more acts of a sexual nature.

117. In 2014, the ICC's Katanga Trial Chamber Judgment held that "[p]owers attaching to right of ownership must be construed as the use, enjoyment, and disposal of a person who is regarded as property, by placing him or her in a situation of dependence which entails his or her deprivation of any form of autonomy".⁽²⁾

⁽¹⁾-Footnote 18 attached to this material element reads, "It is understood that such deprivation of liberty may, in some circumstances, include exacting forced labour or otherwise reducing a person to a servile status as defined in the Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery of 1956. It is also understood that the conduct described in this element includes trafficking in persons, in particular women and children".

⁽²⁾-Prosecutor v. Katanga, ICC Trial Judgment, 7 March 2014 ("Katanga Trial Judgment"), para. 975. In para. 977, the Chamber took into account the following factors, which it did not regard as exhaustive, "detention or captivity and their respective duration; restrictions on freedom to come and go or on any freedom of choice or movement; and, more generally, any measure taken to prevent or deter any attempt at escape. The use of threats, force or other forms of physical or mental coercion, the exaction of forced labour, the exertion of psychological pressure, the victim's vulnerability and the socioeconomic conditions in which the power is exerted may also be taken into account." Those factors were held to be objective elements of the crime, though the Trial Chamber stated that it would consider, in its analysis of the first constituent

118. Once captured by ISIS, Yazidi women and girls are deemed to be the property of the terrorist group, and later the individual fighters who purchase them. In the days and weeks following the August 2014 attack, ISIS detained and registered Yazidi women and girls in sites in Syria and Iraq. The registration process was designed to determine their monetary value, thereby dehumanising them. Shortly thereafter, the terrorist group began to embark on organised sales of Yazidi women and girls. These sales are conducted with individual fighters coming to holding sites, at slave markets where groups of ISIS men inspect and select women and girls, and in online auctions. Attempts to refuse to be sold or to prevent other women from being sold are met with violent beatings.

119. Once sold, the Yazidi females are the sole property of their fighter-owner, who can re-sell, gift, or will them to other ISIS fighters. ISIS fighters threaten to kill women and girls who resist rape. Resistance is also routinely met with beatings and threats against any children the Yazidi woman has with her. ISIS fighters block escape attempts by refusing to provide Yazidi women and girls with clothing that would allow them to move unnoticed in the streets. Escape attempts have been met with extreme violence including the killing of the women's children, gang rape, rape, and beatings. Yazidi women and girls are also forced to work for the ISIS fighters and their families, including being made to cook, clean and wash clothes. Throughout their captivity, captured Yazidi women and children are

element of the crime, the subjective nature of the deprivation of liberty, "that is, the person's perception of his or her situation as well as his or her reasonable fear". The Trial Chamber further stated that the second element of the crime concerns "the victim's ability to decide the conditions in which he or she engages in sexual activity".

treated as less than human and undeserving of respect and dignity, due to their status as “dirty infidels”.

120. Captured Yazidi women and girls immediately recognise the hopelessness of their situation, which is to say the complete deprivation of their liberty. Those interviewed stressed that once they were captured, they had no choice over where they were taken, what happened to any children they had, to whom they were sold and resold, and how they were treated. An as yet unknown number of women and girls, in the face of what was likely to be prolonged and brutal violence, ended or attempted to end their own lives.

121. Captured women and girls – including girls as young as nine – have no ability to decide the conditions in which they engage in sexual activity.⁽¹⁾ Locked into houses and apartments by their ISIS fighter-owners, Yazidi women and girls are often handcuffed and tied to the beds and raped. Many are subjected to physical and psychological violence, including beatings and/or threats against themselves and their children.

122. ISIS’s sexual enslavement of Yazidi women and girls is an act of sexual violence, first recognised in Akayesu and later followed in a myriad of ICTY and ICTR Judgments as constituting serious bodily and mental harm within the meaning of Article II of the Genocide Convention. Further it is evident from the facts as described above that serious physical and mental harm has been, and is being, sustained by Yazidi

¹-For a discussion on child slavery, including sexual slavery, see Cécile Aptel, *Child Slaves and Child Brides*, *Journal of International Criminal Justice* (2016), pp. 1-21

women and girls as a result of their sexual enslavement by ISIS.

123. The sexual violence being committed by ISIS against Yazidi women and girls, and the serious physical and mental harm it engenders, is a clear “step in the process of destruction of the ... group – destruction of the spirit, of the will to live, and of life itself”.⁽¹⁾

124. Yazidi women and girls are not, however, simply vessels through which ISIS seeks to achieve the destruction of the Yazidi religious group. Rape and sexual violence, when committed against women and girls as part of a genocide, is a crime against a wider protected group, but it is equally a crime committed against a female, as an individual, on the basis of her sex.⁽²⁾ The view of females as objects, not specific to ISIS, when backed by radical religious interpretation, and territorial control affording dominance over women and girls, finds a horrific, though logical, extreme in the terrorist group’s conduct. It is the common thread that links ISIS’s forcing Sunni women and girls to remove themselves from the male gaze, either by having them remain indoors or covering themselves entirely when in public, while simultaneously and overtly encouraging its fighters to hold, use, and trade Yazidi women and girls as sex slaves. In treating the trauma arising from their sexual enslavement, care must be paid to the fact

⁽¹⁾-Akayesu Trial Judgment, para. 732. See also Catharine A. McKinnon, Rape, Genocide, and Women’s Human Rights, 17 *Harvard Women’s Law Journal* 5, pp.11-12 (1994), which reads, in part, “It is a rape to drive a wedge through a community, to shatter a society, to destroy a people. It is rape as genocide.”

⁽²⁾-See Beth Van Schaak, *Engendering Genocide: The Akayesu Case Before the International Criminal Tribunal for Rwanda*, Santa Clara University School of Law, Legal Studies Research Paper Series, July 2008; Sherrie L. Russell-Brown, Rape as an Act of Genocide, *Berkeley Journal of International Law*, Volume 21, Issue 2, 2003.

that Yazidi women and girls have been doubly victimized, on the basis of their religion and their sex.

Enslavement

125. ISIS and its fighters continue to enslave Yazidi women and girls, a crime distinct to that of sexual slavery. The definition of enslavement, as a crime against humanity, is set out in Article 7(1)(c) of the Rome Statute. It requires the perpetrator to have “exercised any or all of the powers attaching to the right of ownership over one or more persons, such as by purchasing, selling, lending or bartering such a person or persons, or by imposing on them a similar deprivation of liberty.”⁽¹⁾ Indicia of enslavement include, “control of someone’s movement, control of physical environment, psychological control, measures taken to prevent or deter escape, force, threat of force or coercion, duration, assertion of exclusivity, subjection to cruel treatment and abuse, control of sexuality and forced labour”.⁽²⁾

126. ISIS fighter-owners force Yazidi women and girls to cook, clean, and wash clothes for them, and sometimes for their families. Where Yazidi women and

⁽¹⁾-Footnote 11 attached to this material element reads, “It is understood that such deprivation of liberty may, in some circumstances, include exacting forced labour or otherwise reducing a person to a servile status as defined in the Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery of 1956. It is also understood that the conduct described in this element includes trafficking in persons, in particular women and children.”

⁽²⁾-Prosecutor v. Kunarac, ICTY Trial Judgment, 22 February 2001, para. 542. This was confirmed in the Prosecutor v. Kunarac, ICTY Appeals Judgment, 12 June 2002, para. 119, and was later followed in Prosecutor v. Kaing (alias Duch), ECCC Trial Judgment, 26 July 2010, para. 342; and the 2012 Taylor Trial Judgment, para. 447. Please note the ICTY Statute, unlike the ICC Statute, did not contain the separate crime of sexual slavery.

girls are held captive in the fighters' houses, they are sometimes forced to care for the fighters' children and to assist his wife with any tasks, as he or she wishes. Yazidi men and boys over the age of puberty were similarly made to labour on ISIS projects in Tel Afar and Mosul. These tasks included construction and cleaning work, digging trenches, and looking after cattle.

127. ISIS and its fighters exercise powers of ownership over Yazidi women and girls, buying and selling them at will, in circumstances where the women and girls are treated as chattel, bereft of autonomy. As already described, they are subjected to physical and psychological controls, including measures to prevent escape, and are victims of violent abuse. Yazidi women and girls were, and are, being trafficked between Iraq and Syria. Yazidi men and women, girls and boys were forced to work for ISIS fighters, albeit in differing environments depending on their sex. Any Yazidi, male or female, who refused to undertake tasks as ISIS ordered, was beaten severely.

128. ISIS and its fighters continue to enslave Yazidis, causing them serious bodily and mental harm as a result. The acts underpinning their enslavement are incremental steps in the destruction of the individual, and ultimately the group.

Torture and inhuman and degrading treatment

129. At the point of capture, Yazidi women and children suffered serious mental harm as a result of being separated from their male relatives and being

forced either to bear witness to their murders or to watch them being taken away to an unknown fate.⁽¹⁾

130. ISIS fighters severely beat captured Yazidi women and girls if they resist rapes, attempt to escape, refuse orders to carry tasks for the fighters and their families, or try to prevent ISIS fighters from removing their children or siblings from their care. Severe mental anguish is being caused to Yazidi mothers as a consequence of ISIS fighters taking their daughters to sell into sexual slavery, and their sons to be indoctrinated and recruited in ISIS forces. For many Yazidi women, who still do not know where their children are and what conditions they are living under, the mental trauma is all-consuming. The sexual and physical violence, together with the severe mental trauma, which Yazidi women and girls over the age of nine experience at the hands of ISIS rises to the level of torture, causing them serious physical and psychological harm.

131. Yazidi women and girls are treated like chattel. This includes being registered and having their monetary assessed while at the holding sites. The registration process sometimes included being photographed without their headscarves and being made to smile for the camera. Some of those interviewed were forced to appear before ISIS fighters without their headscarves, while the men made their selection. Throughout their time in captivity, Yazidi women and girls are treated as being undeserving of human dignity and are continually told that they are “unclean”, and “worship stones”. By this conduct, ISIS subjects Yazidi

¹-Prosecutor v. Tolimir, ICTY Trial Judgment, 12 December 2012, para. 756; Prosecutor v. Karadžić, ICTY Trial Judgment, 24 March 2016, (“Karadžić Trial Judgment”) para. 6049

women and girls that it holds captive to inhuman and degrading treatment.

132. ISIS's beating and mistreatment of Yazidi children held with their mothers; the holding of them in conditions where they are aware of the sexual violence being perpetrated against the mothers and where they are exposed to older siblings being taken away to be trained as fighters or sold as sex slaves; the threats to kill, beat and sell Yazidi children; and the continued denigration of the children and their mothers as "dirty infidels" amount to torture and inhuman and degrading treatment, acts which constitute seriously bodily and mental harm.

133. ISIS also causes serious physical and psychological harm to Yazidi boys over seven years of age. This harm comes about through the violent separation of Yazidi boys from their families, forced conversions and subsequent indoctrination, recruitment, military training – which includes beatings, training on suicide bombing, and watching violent war propaganda – and ISIS's use of the boys to actively participate in hostilities. Through this abuse, ISIS intends to destroy the boys' identity as Yazidis.

Forcible transfer

134. ISIS forcibly transferred Yazidi men, women and children from the point of capture to various primary and then to secondary holding sites in Syria and Iraq. ISIS, and after purchase its fighters, forcibly transferred Yazidi women and children among multiple locations as they are sold and re-sold.

135. Such forcible transfers, which in the case of captured Yazidi women and girls occurred and continues to occur frequently as they are sold between ISIS and its fighters, as well as between fighters, cause

Yazidi women and girls serious mental harm so as to constitute a prohibited act under Article II of the Genocide Convention and Article 6 of the Rome Statute.⁽¹⁾

136. Based on the conduct described above, it is determined that ISIS has committed, and is continuing to commit, the prohibited act of causing serious bodily or mental harm to the Yazidis, a protected religious group.

(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part

137. This act of genocide refers to methods of destruction by which ISIS “does not immediately kill the members of the group, but which, ultimately, seeks their physical destruction”.⁽²⁾ “The term “conditions of life” may include, but is not necessarily restricted to, deliberate deprivation of resources indispensable for survival, such as food or medical services, or systematic expulsion from homes.”⁽³⁾ This appears to draw from the accepted jurisprudence of the ICTR and ICTY.⁽⁴⁾

138. ISIS encircled and besieged Yazidis who had successfully fled to the upper slopes of Mount Sinjar on 3 August 2014. The terrorist group deliberately cut those on the mountain off from food, water, and medical care. Yazidis struggled to survive in temperatures that rose above 50 degrees Celsius. ISIS fighters also attacked planes seeking to aid drop water

⁽¹⁾-Prosecutor v. Tolimir, ICTY Appeals Judgment, 8 April 2015, para. 209; Karadžić Trial Judgment, para. 545;

⁽²⁾-Akayesu Trial Judgment, para. 505.

⁽³⁾-Footnote 4, Article 6(c) of the Rome Statute.

⁽⁴⁾-See, for example, Akayesu Trial Judgment, para. 506; Rutaganda Trial Judgment, para. 52; Musema Trial Judgment, para. 157; Stakić Trial Judgment, para. 517

and food supplies, and helicopters which attempted to rescue those in need to medical attention or who were otherwise particularly vulnerable.

139. In the Kayishema case before the ICTR, the Trial Chamber determined that rape was also a method of destruction which does not “lead immediately to the death of members of the group”.⁽¹⁾ In 2015, the International Court of Justice indicated that rape could fall within Article II(c) of the Genocide Convention but noted, in the particular case before the Court, “it has not been shown that these occurrences [of rape] were on such a scale to have amounted also to inflicting conditions of life on the group that were capable of bringing about its physical destruction in whole or in part”.⁽²⁾

140. Yazidi women and girls, captured by ISIS and registered and sold in Syria and Iraq, are subjected to organised sexual violence on a massive scale occurring in the context of their sexual enslavement. Women and girls suffer multiple – sometimes hundreds – of rapes by their various fighter-owners. Further, captured Yazidi women and children – including infants – held by ISIS are also being given limited food and water, do not receive medical care, and are severely beaten if they failed to obey orders. ISIS and its fighters deliberately impose these conditions in a calculated awareness that such conditions, particularly when inflicted continuously over a long period of time, would cause the deaths of Yazidi women and children.

⁽¹⁾-Prosecutor v. Kayishema et al., ICTR Trial Judgment, 21 May 1999 (“Kayishema Trial Judgment”) para. 116.

⁽²⁾-Republic of Croatia v. Republic of Serbia, Application of the Convention on the Prevention and Punishment of the Crime of Genocide, ICJ Judgment, 3 February 2015, paras. 362-364

141. The Commission has determined ISIS has committed, and is committing, the prohibited act of deliberately inflicting on captured Yazidis conditions of life calculated to bring about their physical destruction, in whole or in part.

(d) Imposing measures intended to prevent births within the group

142. Measures intended to prevent births within the group include rape; sexual mutilation; the practice of sterilisation; forced birth control; separation of the sexes; prohibition of marriages; impregnation of a woman to deprive group identity; and mental trauma resulting in a reluctance to procreate. ⁽¹⁾

143. The first act of ISIS on capturing Yazidis in August 2014 was to separate men from women. Further, hundreds of Yazidi men were killed on capture. Yazidi women, once under the control of ISIS, are held separately from their husbands and from other Yazidi men. The only exception to this has been the reuniting of “converted” Yazidi men and their wives in Qasr Maharab. As detailed above, ISIS emptied Qasr Maharab in April or May 2015 and permanently separated the Yazidi men and women at that time.

144. Under Yazidi religious tradition, both parents must be Yazidi for the child to be of the Yazidi faith. It is not possible to convert to Yazidism. ISIS statements, as set out in detail below, indicate that ISIS would not countenance the existence of Yazidis, living as Yazidis, within its territory. By the act of separating Yazidi men and women, by killing hundreds of Yazidi men, and by forcing conversions to Islam, ISIS has

⁽¹⁾-Akayesu Trial Judgment, paras. 507-8. See also Rutaganda Trial Judgment, para. 53

imposed measures intended to prevent births within the group.

145. Rape can be a measure to prevent births “when the person raped subsequently refuses to procreate, in the same way that members of a group can be led, through threats or trauma, not to procreate”.

⁽¹⁾An expert in trauma psychology involved in the treatment of hundreds of Yazidi women and girls who were held by ISIS stated that “[the Yazidi females being treated] do not trust those around them, particularly men. There is a real anxiety around any contact with men. This in turn has resulted in sexual dysfunction, which is to say, a disinterest in sexual relationships, in any contact with men.... For the younger girls, where rape was their first experience of sex, and where the traumatic sexual violence was extended over a long time at the hands of multiple men, you would expect difficulty in future sexual relationships and anxiety around sex.” The interviewee stated that the Yazidi women and girls under treatment did not want to marry, or to contemplate relationships with men now or in the future. This was compounded by a sense that they had lost their honour. In this way, the rapes being perpetrated by the ISIS fighters on Yazidi women and girls themselves constitute a measure to prevent births within the group.

146. The Commission has determined that ISIS has committed, and is committing, the prohibited act of imposing measures intended to prevent births within the Yazidi community.

(e) Forcibly transferring children of the group to another group

⁽¹⁾-Akayesu Trial Judgment, para. 508.

147. ISIS forcibly transfers Yazidi children in two ways, depending on their sex. Girls, on reaching the age of nine, are taken from their mothers and sold as sex slaves to ISIS fighters in Syria and Iraq. Yazidi boys, once they reach the age of seven, are also taken from their mothers and sent to ISIS training bases in Syria and Iraq where they are instructed on how to follow Islam as interpreted by ISIS, and on how to fight. Later, trained “converted” Yazidi boys fight in battles as part of ISIS forces.

148. In this way, ISIS transfers Yazidi children to the custody of fighters, albeit in radically different ways. These transfers, achieved through physical force at the time the children are taken from their mothers, remove the children from their community and the practice of their faith. In this way, ISIS intentionally seeks to destroy Yazidi children’s concept of themselves as Yazidi, erasing their attachment to the Yazidi religion. Whereas Yazidi girls are prevented from practising their religion, Yazidi boys are fully indoctrinated into ISIS ideology.

149. The Commission has determined that ISIS has committed, and is committing, the prohibited act of forcibly transferring Yazidi children to another group.

(iii) Did ISIS commit the prohibited acts with the intent to destroy, in whole or in part, the Yazidis?

150. For a finding of genocide, it must be shown that ISIS committed one or more of the prohibited acts listed in Article II of the Genocide Convention, and replicated in Article 6 of the Rome Statute, with the intent that its acts result in the destruction, in whole or in part, of the Yazidis. Pivotal to this intent is the

reason why the Yazidis were targeted. The ICTR Rutaganda Trial Judgment deconstructs this special intent,

For any of the acts charged to constitute genocide, the said acts must have been committed against one or more persons because such person or persons were members of a specific group, and specifically, because of their membership in this group. Thus, the victim is singled out not by reason of his individual identity, but rather on account of his being a member of a national, ethnical, racial or religious group.⁽¹⁾

151. Historically, the special intent to destroy has often been inferred from conduct, including statements. ISIS explicitly holds its abuse of the Yazidis to be mandated by its religious interpretation and its public statements have provided an invaluable resource directly demonstrative of its intent.

152. Genocidal intent can also be inferred from the perpetrator's "deeds and utterances considered together, as well as from the general context of the perpetration of other culpable acts systematically directed against the same group".⁽²⁾ Relevant conduct includes the physical targeting of the group or their property, the use of derogatory language towards members of the targeted group, and the methodical way of planning.⁽³⁾

The scale of atrocities committed, their general nature, and the fact of deliberately and systematically targeting victims on account of their membership in a particular group, while excluding members of other

⁽¹⁾-Rutaganda Trial Judgment, para. 60

⁽²⁾-Gacumbitsi Trial Judgment, para. 252.

⁽³⁾-Kayishema Trial Judgment, para. 93

groups, were other factors from which the Commission was able to infer genocidal intent.⁽¹⁾

153. ISIS, in an article entitled “The Revival of Slavery Before the Hour” published in its English language magazine *Dabiq*, indicated that, prior to the attack on Sinjar being launched, it had sought to determine how the Yazidis should be treated under ISIS’s ideology.⁽²⁾ In the same article, ISIS declares, “Upon conquering the region of Sinjar... the Islamic State faced a population of Yazidis, a pagan minority existent for ages in the regions of Iraq and Sham [Syria]. Their continual existence to this day is a matter that Muslims should question as they will be asked about it on Judgment Day...”

154. Having decided that the Yazidis were a mushrik group, judged not to believe in God as worshipped by Ahl Al-Kitab, or the People of the Book, ISIS stated that it dealt with this group as the majority of fuqaha [religious scholars] have indicated how mushrikin should be dealt with. Unlike the Jews and the Christians, there was no room for the jizyah payment [a tax to be paid to avoid conversion or death]. Also their women could be enslaved unlike the female apostates who the majority of the fuqaha say cannot be enslaved and can only be given an ultimatum to repent or face the sword. After capture, the Yazidi women and children were then divided according to the Shariah [religious law] amongst the fighters of the Islamic State

⁽¹⁾-Akayesu Trial Judgment, para. 523; Kajelijeli Trial Judgment, paras. 804-805.

⁽²⁾-*Dabiq*, “The Revival of Slavery Before the Hour”, Issue 4, 2014, pp. 14-16 (“*Dabiq* article”). At p. 14: “Prior to the taking of Sinjar, Shari’ah students in the Islamic State were tasked to research the Yazidi group to see if they should be treated as an originally mushrik group or one that originated as Muslims and then apostatized...”

who participated in the Sinjar operations, after one fifth of the slaves were transferred to the Islamic State's authority to be divided as khums [spoils of war].... The enslaved Yazidi families are now sold by the Islamic State soldiers as the mushrikin were sold by the Companions.⁽¹⁾

155. ISIS's plan to attack Sinjar was presaged by research into how its religious interpretation mandated the treatment of the Yazidis they would find there. This interpretation determined the behaviour of its fighters during the attack on Sinjar and in its and their subsequent abuse of Yazidi men, women and children. ISIS's killing of the men and boys who did not convert, its sexual enslavement and enslavement of Yazidi women and girls, and its forced abduction, indoctrination and recruitment of Yazidi boys to be used in hostilities, de facto converting them, adhered seamlessly to the religious mandates set out by its "scholars" concerning how to treat Yazidi captives. The objectives for the capture and enslavement of Yazidis have been set out in various ISIS statements and documents.⁽²⁾

156. Further, a massive organizational effort was put into aligning conduct of the ISIS fighters with the terrorist group's ideological stance concerning the existence of Yazidis. This included the coordination of the near-identical treatment of Yazidis by fighters across Sinjar, the transferring of thousands of Yazidi

⁽¹⁾-Ibid., p.15.

⁽²⁾-For example, see "Unseen Islamic State Pamphlet on Slavery", translated by Aymenn Jawad Al-Tamimi. (<http://www.aymennjawad.org/2015/12/unseen-islamic-state-pamphlet-on-slavery>) For example, see "Unseen Islamic State Pamphlet on Slavery", translated by Aymenn Jawad Al-Tamimi. (<http://www.aymennjawad.org/2015/12/unseen-islamic-state-pamphlet-on-slavery>).

captives to clearly designated primary and then secondary holding sites, and the complex system of registering and selling Yazidi women and children.

157. During and after the 3 August attack, ISIS also destroyed Yazidi shrines and temples in Sinjar. Some homes were also looted after being marked as belonging to Yazidis. As held by the ICTY Appeals Chamber in the Krstić case, “[t]he destruction of cultural property may serve evidentially to confirm an intent, to be gathered from other circumstances, to destroy the group, as such”.⁽¹⁾ This dictum was endorsed by the International Court of Justice in the 2007 case of *Bosnia and Herzegovina v. Serbia and Montenegro*.⁽²⁾

158. Motives, such as the desire for territorial control of the Sinjar region or the sexual gratification that resulted from the sexual enslavement of Yazidi women and girls, do not preclude ISIS fighters from having the specific intent to commit genocide.⁽³⁾

159. Indeed, from the moment of first contact with the population of Sinjar, ISIS fighters focussed their attack on the Yazidis, because they were Yazidis. Yazidi men and older boys were forced to convert or

⁽¹⁾-.Prosecutor v. Krstić, ICTY Appeals Judgment, 19 April 2014, paras. 25-26. This confirmed para. 580 of the Krstić Trial Judgment, which read, “Where there is physical or biological destruction there are often simultaneous attacks on the cultural and religious property and symbols of the targeted group as well, attacks which may legitimately be considered as evidence of intent to physically destroy the group. In this case, the Trial Chamber will thus take into account as evidence of intent to destroy the group, the deliberate destruction of mosques and houses belonging to members of the group”.

⁽²⁾-.*Bosnia and Herzegovina v. Serbia and Montenegro*, Application of the Convention on the Prevention and Punishment of the Crime of Genocide, ICJ Judgment, 26 February 2006, (“*Bosnia v. Serbia Judgment*”), para. 344.

⁽³⁾-.Prosecutor v. Jelisić, ICTY Appeals Judgment, 5 July 2001, para. 49

die, in either case leading to their destruction as Yazidis. Mothers, trying to prevent ISIS from taking their sons to be trained, were told that ISIS would make their sons Muslims. One boy, taken for training, was told by his ISIS commander, “even if you see your father, if he is still Yazidi, you must kill him”.

160. The notion of ISIS-interpreted Islam as a purifying force is present throughout all ISIS fighters’ interactions with the Yazidis. From schools in Tel Afar to houses in Raqqah city, fighters repeatedly told captured Yazidi women and girls, held as slaves, that they were “dirty Yazidis” and “kuffar”. The Dabiq article continues in this vein: “Their creed is so deviant from the truth that even cross-worshipping Christians for ages considered them devil-worshippers and Satanists”.⁽¹⁾

161. Those captured and held by ISIS indicated that only Yazidis were present at the various holding sites in Iraq and Syria, and that it was only Yazidi women and girls who are being sold at slave markets. Those bought in groups by their fighter-owners or held on ISIS military bases as sex slaves for its fighters stated they were only ever held with other Yazidi females, including girls aged nine and above.

162. No other religious group present in ISIS-controlled areas of Syria and Iraq has been subjected to the destruction that the Yazidis have suffered. Arab villagers who did not flee Sinjar in advance of the ISIS attack were allowed to remain in their homes, and were not captured, killed, or enslaved. While the Christian communities still living in ISIS-controlled territory live difficult and often precarious existences, are viewed with suspicion, and are vulnerable to attack if ISIS

¹-Ibid., p.14.

perceive they are seeking protection from non-aligned forces, their right to exist as Christians within any Islamic state existing at any point in time, is recognised as long as they pay the jizya tax. Under ISIS's radical interpretation of Islam, however, it is impermissible for Yazidis to live as Yazidis inside its so-called caliphate because they are not People of the Book.

163. The public statements and conduct of ISIS strongly indicate that ISIS intended to destroy the Yazidis of Sinjar, composing the majority of the world's Yazidi population, in whole or in part.⁽¹⁾

164. There are reasonable grounds to believe that ISIS committed prohibited acts, as set out in Article II of the Genocide Convention and Article 6 of the Rome Statute, against individual Yazidis as a consequence of his or her belonging to the Yazidi group, and as an incremental step in the overall objective of destroying the group.⁽²⁾

165. The Commission has determined that ISIS has committed, and is committing, the prohibited acts with the intent to destroy, in whole or in part, the Yazidis of Sinjar, and has, therefore, committed the crime of genocide.

B. Crimes Against Humanity

166. ISIS's August 2014 attack on Sinjar and its subsequent abuse of captured Yazidis, including the sexual and physical violence directed against Yazidi women and children transferred into Syria, constitute a direct attack on the Yazidis, a civilian population who was the primary target of the attack.

⁽¹⁾-Kayishema Trial Judgment, para. 96; Krstić Trial Judgment, para. 590.

⁽²⁾-Jelisić Trial Judgment, para. 66.

167. The ISIS attack was widespread, encompassing hundreds of villages across the Sinjar region, and Mount Sinjar itself. The attack was also systematic, with organised acts of violence committed in a near-identical manner by fighters across Sinjar and later, across ISIS-controlled areas of Syria and Iraq. The attacks on the Yazidis, which continue until the present day, are committed pursuant to an explicit ideological policy of the terrorist group, whose radical religious interpretation does not permit the existence of Yazidism within the territory it controls. The fighters' abuse of the Yazidis closely follows and is supported by ISIS's stated organizational policy.

168. In its killing of Yazidi men, women and children, ISIS has committed the crime against humanity of murder and extermination. In its sexual enslavement, enslavement, and beating of Yazidi women and girls, ISIS has committed the crimes against humanity of sexual slavery, rape, sexual violence, enslavement, torture, other inhumane acts, and severe deprivation of liberty. By forcing Yazidi men and boys to labour on ISIS projects and by beating them for refusing to so labour, ISIS has committed the crimes against humanity of enslavement, torture, and other inhumane acts. These crimes were committed against the Yazidis on discriminatory grounds based on their religion, and as such they also amount to the crime against humanity of persecution.⁽¹⁾

C. War Crimes

169. The Yazidis, a civilian population that was not taking part in hostilities, were the primary object of

⁽¹⁾Prosecutor v Tadić ICTY Trial Judgment, 7 May 1997, paras. 704-710; Prosecutor v Kupreskić, ICTY Trial Judgment, 14 January 2000, para. 594.

the August 2014 ISIS attack on Sinjar. They were attacked merely because ISIS considered them to be infidels. By directing an attack against the Yazidis, ISIS committed the war crime of attacking a civilian population.

170. Upon seizing Sinjar, ISIS proceeded to separate men and older boys from their families, and then to summarily execute those who refused to convert, often within sight of their relatives. Yazidis men, women, and children were also killed by ISIS during their captivity in Iraq and Syria. These killings constitute the war crime of murder.

171. ISIS's abuse of Yazidi women and girls forcibly transferred into Syria – including the brutal sexual violence that the victims endure – take place in the context of an armed conflict and as such amount to war crimes. In addition to the individual rapes, the victims were – and more than 3,200 continue to be – deprived of their liberty and sold repeatedly for the purpose of being sexually abused. ISIS members exercise rights of ownership over the women and girls that they use to subject the women and girls to sexual violence. By doing so, ISIS members have committed – and are committing – the war crimes of rape, sexual violence, and sexual slavery.

172. Yazidi women and girls are violently and regularly raped, often by different men, and over a prolonged period of time. They are beaten, sold as chattel, insulted and humiliated. The treatment that they endure in captivity causes them indescribable physical pain and mental suffering, effectively stripping them of their human dignity. Women and girls who managed to escape show clear signs that they have not been able to recover from the suffering they were subjected to in captivity, and many are likely to bear psychological

scars for the rest of their lives. By deliberately inflicting severe pain and suffering on the women and girls they held in captivity, all of whom were civilians, ISIS committed the war crimes of torture, cruel treatment, and outrages upon personal liberty.

173. In respect of its abuse of Yazidi boys between the ages of seven and 15, ISIS has committed the war crime of using, conscripting and enlisting children.⁽¹⁾ ISIS pursued a clear policy of separating the boys from their mothers, training them and then using them in armed hostilities in Syria.

D. Human Rights Abuses

174. In addition to the crimes of genocide, crimes against humanity, and war crimes, the underlying acts committed against the Yazidis constitute, in and of themselves, serious violations of international human rights law. Those acts include violations of the right to life, liberty and security of the person; the prohibition against torture and other cruel and inhumane acts; the freedom of religion or belief; and the prohibition against slavery. The forced displacement and sale of women and girls further amounts to human trafficking. The fact that the fate of thousands of men and boys remains unknown constitutes the crime of enforced disappearance.

VI. Impact on the Yazidi Community

175. The Yazidi community of Sinjar has been devastated by the ISIS attack. In its aftermath, no free

⁽¹⁾Under the 2002 Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict, non-state armed groups, such as ISIS, are precluded the recruitment and use of children under the age of eighteen. Syria ratified the Optional Protocol in 2003.

Yazidis remained in the Sinjar region. The 400,000-strong community had all been displaced, captured, or killed.

176. Slow progress is being made in re-capturing Sinjar and clearing villages of improvised explosive devices intentionally left behind by ISIS. While Yazidis are gradually, and fearfully, returning to the retaken areas of Sinjar north of the mountain, the majority of the region's Yazidis live difficult and impoverished existences in IDP camps scattered throughout the Duhok region of northern Iraq.

177. Female survivors of sexual slavery have been shattered, with many experiencing suicidal thoughts, and intense feelings of rage interspersed with periods of deep depression and listlessness. Many women and girls have not engaged with psychosocial support, which is present but limited. With regard to the youngest female victims of sexual slavery, some the families have had tremendous difficulty acknowledging the crimes committed against them. Borne out of their own trauma and distress, this has also limited the girls' willingness to access trauma therapy, if available.

178. Yazidi children, held with their mothers, are similarly traumatised but many have not, to date, received specialised therapy. Yazidi boys who were taken for indoctrination and training by ISIS suffer outbursts of rage, and are traumatised by prolonged exposure to violence, either directly at the hands of their instructors or in combat, or by witnessing it on the battlefield or in training videos.

179. Families, whether captured or not, are struggling to deal with the trauma experienced by those who were bought back or smuggled out, and by the profound distress of not knowing the fate or whereabouts of relatives still in ISIS-controlled

territory. Many are in profound debt having sold all valuables, including land, and having borrowed money to buy back relatives offered for sale by ISIS fighters.

180. With hundreds of Yazidi men missing or dead, Yazidi women face a precarious existence in a society that has not encouraged their independence, or given many of them the tools to live autonomously. Yazidi women need financial support and skills training if they are to be able to support themselves and their children. This will ensure that any future marriages entered into are a choice, rather than a necessity.

181. Many Yazidis have chosen to go abroad, either because they seek medical treatment not available to them in Iraq or because they believe they can no longer live safely in the Middle East. Many cannot take legal routes out of Iraq as all their identification documents were left behind when they fled or were destroyed by ISIS. Getting new passports, identity cards, and birth certificates is a complex, bureaucracy-layered process in Iraq. Often, the fees involved are beyond the reach of most of the now-displaced Yazidis. Additionally, where documents require a male relative's signature, families are often, understandably, unwilling to make a necessary declaration that a missing father or husband is deceased.

182. Over 1000 Yazidi women and children are receiving medical treatment, including trauma therapy, under the auspices of a programme run by the Federal Republic of Germany.

183. Many more, including female survivors of sexual slavery, are now in Europe, having placed themselves in the hands of smugglers and made dangerous journeys by land, and increasingly by boat. Following the 20 March 2016 agreement between the European Union and Turkey, over 1,500 Yazidis remain

in camps in Greece, awaiting the opportunity to apply for asylum. It is unclear how well Yazidi victims of genocide, sexual.

violence, and torture have been identified in the screenings for vulnerable groups. That Yazidis are Kurdish-speakers has made communication with organisations running the camps and with psychologists on staff, difficult and sometimes impossible. In one camp visited in Greece, a Kurdish-speaking camp staff member was present only one day per week.

184. In Iraq, there has been a complete breakdown of trust between the Yazidi community and their neighbours. While some Arab families in Iraq and in Syria helped Yazidis to escape, what is remembered and often recounted are the acts of Arab families who actively assisted ISIS in the commission of their crimes. There have, as yet, been no real attempts to bring about reconciliation, the success of which is not assured.

185. There is a significant anger within the Yazidi community directed towards the Kurdish Regional Government, flowing from the unannounced withdrawal of the Peshmerga from Sinjar as ISIS advanced. This anger has been fed by military and political wrangling between local and regional actors in Iraq and the Kurdistan region, over control of the recaptured areas of Sinjar. Some of those interviewed believed that this wrangling has delayed the securing of Sinjar, and its reconstruction. It is critical that Peshmerga forces allow humanitarian organisations access to the Sinjar region, as well as ensuring that food, fuel, medicine, and other items reach Yazidi families who have returned, or who are returning, to Sinjar.

186. There is also a sense of profound disappointment with the international community.

While there is support for organizations doing humanitarian work in IDP camps and, abroad, refugee camps, it is perceived that, at best, there is a paralysis, and, at worst, a reluctance regarding the taking of any action to rescue Yazidis still held by ISIS. This is compounded by reports of Yazidi captives being killed in airstrikes on ISIS bases and other military targets.

187. The on-going attack by ISIS on the Yazidis is viewed by the community not as a stand-alone event, but part of a long history of historical oppression and violence against them, and has compounded what one psychologist described as intergenerational trauma. There is little trust in the international community's willingness to protect the Yazidis' existence inside their homeland. While most Yazidis said they wanted ISIS brought to justice for their crimes, few believed that international criminal justice was possible, citing centuries of impunity in relation to attacks on their community.

VII. Obligations and Accountability

A. Genocide Convention

188. Under the Genocide Convention, contracting parties are under an obligation not only not to commit genocide themselves, but also to prevent genocide committed by others. In 2007, the International Court of Justice in its *Bosnia v. Serbia* Judgment, confirmed that obligation, stating

Responsibility is... incurred if the State manifestly failed to take all measures to prevent genocide which were within its power, and which might have contributed to preventing the genocide.⁽¹⁾

¹-Ibid, para. 430.

189. Factors which are considered in assessing whether a State has discharged its obligations under the Genocide Convention include whether the State has the capacity to influence effectively the action of persons likely to commit, or already committing, genocide. The International Court of Justice found that this will depend on, among other things, “the geographical distance of the State concerned from the scene of events, and on the strength of political links, as well as links of all other kinds, between the authorities of that State and the main actors in the events.”⁽¹⁾ A State’s obligation to prevent and the corresponding duty to act “arise at the instant that the State learns of, or should normally have learnt of, the existence of a serious risk that genocide will be committed”.⁽²⁾

190. In a statement from the White House on 7 August 2014, US President Barack Obama stated that that “at the request of the Iraqi government -- we’ve begun operations to help save Iraqi civilians stranded on the mountain”, noting they were acting “to prevent a potential act of genocide”⁽³⁾. American, Iraqi, British, French, and Australian forces were involved in airdrops of supplies to the besieged Yazidis. American airstrikes

⁽¹⁾-Ibid.

⁽²⁾-Ibid., para. 431.

⁽³⁾-The White House Statement. In it, President Obama stated, “the United States cannot and should not intervene every time there’s a crisis in the world. So let me be clear about why we must act, and act now. When we face a situation like we do on that mountain - with innocent people facing the prospect of violence on a horrific scale, when we have a mandate to help - in this case, a request from the Iraqi government - and when we have the unique capabilities to help avert a massacre, then I believe the United States of America cannot turn a blind eye. We can act, carefully and responsibly, to prevent a potential act of genocide. That’s what we’re doing on that mountain.”

also facilitated the YPG's opening of a corridor through which trapped Yazidis could escape.

191. Since that time, as an extension of the non-international armed conflict in Iraq, a coalition of States have attacked ISIS in Iraq and in Syria.⁽¹⁾In late September 2015, Russia, Iraq, Iran and Syria set up a 'joint information center' in Baghdad to coordinate anti-ISIS operations. The Syrian Government continues to bombard ISIS inside Syria. On

30 September 2015, Russia began airstrikes in support of the Syrian government, some of which were directed towards ISIS targets.

192. With the exception of US President Obama's statement, which related solely to military action on Mount Sinjar, no State operating in Iraq or Syria has indicated that its actions are guided by the need to prevent the commission of genocide by ISIS.

193. Where there is evidence of States having any political or other links to ISIS, this too must be scrutinised to see if those States have violated their obligations under the Genocide Convention.

194. In order to determine whether States have violated their obligations under the Genocide Convention, further investigation is required as to whether States – and notably Syria and Iraq, being the territories in which ISIS is committing genocide – are taking all measures to prevent genocide which are within their power. Of particular concern is an

⁽¹⁾States forming part of this coalition operating in Iraq and Syria include the United States, the United Kingdom, Australia, Belgium, Denmark, Morocco, France, the Netherlands, Jordan. Operating only in Syria are Bahrain, Qatar, Saudi Arabia, the United Arab Emirates, and Turkey. In February 2016, Canada withdrew from bombing missions, but its operation of surveillance aircraft and air-to-air jet refuellers continued.

examination of the circumstances of the withdrawal of the Peshmerga from the Sinjar region as the ISIS attack commenced. Further, there is as yet no information available concerning any steps being taken by the Governments of Syria and Iraq to free Yazidi women and children being held by ISIS on their territory.

195. Article I of the Genocide Convention imposes an obligation to punish the crime of genocide. To date, there appear to have been no concrete steps taken by any State to investigate or prosecute ISIS fighters, religious leaders or supporters for committing genocide, conspiring to commit genocide, directly and publicly inciting others to commit genocide, attempting to commit genocide, or being complicit in genocide.

B. International and National Justice Mechanisms

196. The International Criminal Court (ICC) is, at present, the only international criminal tribunal that could have jurisdiction over ISIS crimes against the Yazidis. Neither Syria nor Iraq are parties to the Rome Statute.

197. Consequently, for the ICC to be seized of the matter requires a referral of the situations in Syria and/or Iraq by the UN Security Council, the members of which are all contracting parties to the Genocide Convention. On 22 May 2014, a draft Resolution that that would have referred the situation in Syria to the ICC failed after the Governments of Russia and China exercised their veto. There have been no subsequent attempts to refer.

198. Equally, there have been no attempts to establish an ad hoc tribunal, the jurisdiction of which might encompass ISIS crimes against the Yazidis.

199. The path to accountability for ISIS crimes against the Yazidis, or indeed any crimes committed in Syria, within international criminal justice mechanisms remains blocked.

200. Currently national prosecutions provide the only path for accountability for victims of crimes committed in Syria. It is integral, therefore, that States enact domestic laws against genocide, crimes against humanity and war crimes.

VIII. Conclusions

201. ISIS has committed, and continues to commit, the crime of genocide, as well as multiple crimes against humanity and war crimes, against the Yazidis.

202. The genocide committed against the Yazidis has not primarily been accomplished through killings, though mass killings of men and women have occurred. Rather ISIS seeks to destroy the Yazidis in multiple ways, as envisaged by the drafters of the 1948 Genocide Convention. ISIS has sought, and continues to seek, to destroy the Yazidis through killings; sexual slavery, enslavement, torture and inhuman and degrading treatment, and forcible transfer causing serious bodily and mental harm; the infliction of conditions of life that bring about a slow death; the imposition of measures to prevent Yazidi children from being born, including forced conversion of adults, the separation of Yazidi men and women, and mental trauma; and the transfer of Yazidi children from their own families and placing them with ISIS fighters, thereby cutting them off from beliefs and practices of their own religious community, and erasing their identity as Yazidis. The public statements and conduct of ISIS and its fighters clearly

demonstrate that ISIS intended to destroy the Yazidis of Sinjar, in whole or in part.

203. Like all genocides, it is born of the warped thinking that the world, as the perpetrators understand it, would be better without a particular group of people in it and that by doing the work of destroying what they consider impure, the perpetrators are creating a more perfect society.

204. ISIS commits the crime of genocide against individual Yazidis, as an incremental step in their overall objective of destroying this religious community. This is the genocide accomplished through the destruction of a nine-year-old girl in a

slave market, surrounded by men waving their bids; of a woman and children locked in a room, beaten and starved; of a little boy trained to kill his father. It is a genocide perpetrated by male fighters so ideologically enslaved that they believe that by committing some of the most horrific crimes imaginable, they are bettering the society in which they live.

205. Over 3,200 women and children are still held by ISIS. Most are held in Syria where Yazidi women and girls continue to be sexually enslaved and otherwise abused, and Yazidi boys, indoctrinated and trained. Thousands of Yazidi men and boys are missing. ISIS's trade in women and girls and its recruitment and use of boys have never ceased. The genocide of the Yazidis is on-going.

IX. Recommendations

206. On the basis of its findings, the Commission makes the recommendations below.

207. The Commission recommends that the Security Council:

(a) As a matter of urgency, and in line with each State's individual obligations under the Genocide Convention, refer the situation to justice, possibly to the International Criminal Court or an ad hoc tribunal, bearing in mind that, in the context of the Syrian Arab Republic and the Republic of Iraq, only the Security Council is competent to refer the situation;

(b) Consider engaging its Chapter VII powers, given the acknowledged threat ISIS imposes to international peace and security;

(c) Include regular briefings by the Commission of Inquiry as part of the formal agenda of the Security Council, including a further update on the commission of crimes by ISIS against the Yazidis; and

(c) Support the recommendations of the Commission of Inquiry.

208. The Commission recommends to the Government of the Syrian Arab Republic:

(a) Use all means available to ensure Yazidis held captive by ISIS in Syria are safely rescued during military operations;

(b) Put in place a protocol for the care and treatment of Yazidis rescued as areas in Syria are seized from ISIS;

(c) Take all steps to protect the pre-existing Syrian Yazidi community from attack;

(d) Ensure provisions of Genocide Convention are replicated in national legislation, as per its obligations under Article V;

(e) Investigate and prosecute ISIS members involve in crimes, perpetrated in Syria, against the Yazidis; and

(f) Ratify the Rome Statute.

209. The Commissions recommends to the Government of Iraq and the Kurdish

Regional Government:

(a) Immediately take steps to preserve and document mass graves sites in order to preserve evidence of ISIS crimes;

(b) Establish a forum, based in the Duhok region, which advances reconciliation between the Yazidi community and Arab and Kurdish Muslims. Such a forum may include the establishment of an internationally-advised Truth Commission which would simultaneously seek to establish a historical record, provide survivors with a catharsis and opportunity for healing by telling their stories, and which would expose and delegitimize ISIS crimes in the region through broadcast and dissemination of the testimony;

(c) Undertake a public and transparent investigation into the circumstances surrounding the withdrawal of the Peshmerga forces from the Sinjar region in early August 2014, and ensure the Yazidi community is involved and kept regularly apprised the work of the investigation;

(d) Establish a clearer, accelerated process for issuing of identification documents for Yazidi community displaced from Sinjar, at no or at a heavily subsidized cost. This includes amending regulations governing issuance of identification documents to women and children with missing male relatives so that the families are not required to declare their missing male relatives to be deceased;

(e) Work effectively with the local population of Sinjar, including those currently displaced, to design a security framework that effectively addresses their concerns; and

(f) Ratify the Rome Statute.

210. The Commission recommends that parties fighting against ISIS in Syria and

Iraq:

(a) Strongly consider rescue plans targeted at Yazidi captives;

(b) Ensure coordination between local and international armed forces where military operations target ISIS controlled regions where Yazidi captives are held;

(c) Use all means available to ensure Yazidis held captive by ISIS in Syria are rescued during on-going military operations; and

(d) Put in place a protocol for the care and treatment of Yazidis rescued as areas are seized from ISIS.

211. The Commission recommends to the Office of the Special Adviser of the

Secretary-General on the Prevention of Genocide:

(a) Remain seized of the matter and to raise awareness of the causes and dynamics of ISIS's genocide of the Yazidis;

(b) Continue to alert relevant actors of the ongoing genocide; and

(c) Advocate and mobilize for appropriate action.

212. The Commission recommends to the international community:

(a) Recognize ISIS's commission of the crime of genocide against the

Yazidis of Sinjar;

(b) For those States that are contracting Parties to the Genocide Convention, engage with Article 8 of the Convention, and call upon the competent organs of the United Nations, including the Security Council, to take

such action under the Charter of the United Nations to prevent and suppress acts of genocide;

(c) Provide expertise, on request, to assist in the preservation and documentation of mass grave sites;

(d) Provide further funding for psychosocial support programmes, with increased emphasis on trauma therapy for children, noting that Yazidi children suffered different violations depending on their sex;

(e) Provide funding and expertise to support the training of psychologists and social workers in Iraq and Syria;

(f) Provide funding for the reconstruction as Sinjar and expertise to allow the more efficient clearing of improvised explosive devices;

(g) Accelerate the asylum applications of Yazidi victims of genocide; and

(h) Ensure provisions of Genocide Convention are enacted in national legislation, as contracting States are obliged to do under Article V of the Genocide Convention.

212. The Commission recommends to organizations involved in the care of Yazidi internally displaced persons:

(a) Fund and recruit additional psychosocial support for Yazidi survivors, with increased emphasis on trauma therapy for children, noting that Yazidi children suffered different violations depending on their sex; and

(b) Build and provide on skills training programmes aimed at allowing

Yazidi women greater financial and social independence;

213. The Commission recommends that States and organizations involved in the care of Yazidi refugees and asylum-seekers:

(a) Ensure that Yazidi victims of genocide, including but not limited to sexual violence, are identified and treated as a vulnerable group for the purposes of housing, psychosocial support, and with regard to the asylum process;

(b) Hire appropriate Kurmanji Kurdish speakers, preferably those able to speak the Shengali dialect;

(c) Promote awareness among staff and contractors of the situation of the

Yazidis, including the most recent crimes committed against them;

(d) Take steps to root out discrimination against Yazidis in refugee camps and in hosting communities where Yazidis are placed, including ensuring that historical misunderstandings of the Yazidi faith which often underpin such discrimination are addressed; and

(e) Set up a clearly understood reporting system for harassment and crimes committed against the Yazidis in the camps.

214. The Commission recommends that Yazidi religious authorities:

(a) Continue to promote and advocate for the acceptance of Yazidi survivors of ISIS crimes by the wider Yazidi community; and

(b) Engage directly with Yazidis, particularly Yazidi women and children who were held by ISIS, living in IDP camps in northern Iraq and in refugee camps abroad.

215. The Commission recommends that the General Assembly:

(a) Include a briefing by the Commission of Inquiry as part of its formal agenda, including a further update on the commission of crimes by ISIS against the Yazidis;

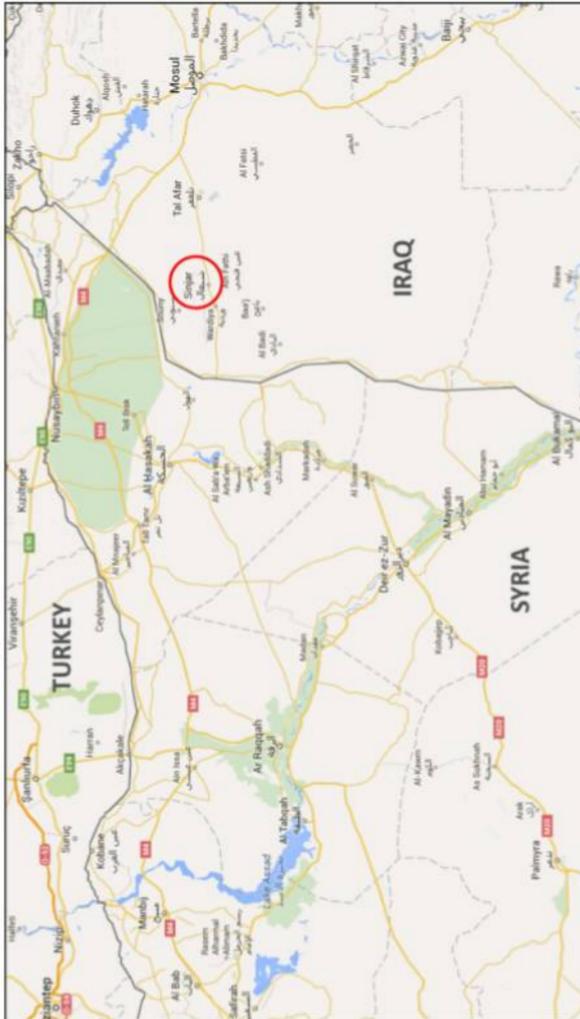
216. The Commission recommends that the Human Rights Council:

(a) Request an assessment of current needs and priorities of the Yazidi community, with particular attention to be paid to the views of Yazidi women; and

(b) Require further updates on the situation of groups and communities targeted by ISIS, notably the Yazidis.



Map of the northern regions of the Syrian Arab Republic and the Republic of Iraq



Appendix (12)

ISIS document sets prices of Christian and Yazidi slaves

A document issued by the Islamic State in Iraq and Syria (ISIS) mentioned the prices set by the terrorist group to sell Yazidi and Christian women and children abducted by its members.

According to the document “The market to sell women and spoils of war has been experiencing a significant decrease, which has adversely affected ISIS revenue and financing of the Mujahideen”.

ISIS decided to impose price controls over the sale of women and spoils, vowing to execute whoever violates those controls, which are as follows:

A (Yazidi or Christian) woman, aged 40 to 50 years, is for 50,000 dinars.

The rate of a (Yazidi or Christian) woman, aged 30 to 40 years, is 75,000 dinars.

The rate for a (Yazidi or Christian) woman, aged 20 to 30 years, is 100,000 dinars.

A (Yazidi or Christian) girl, aged 10 to 20 years, is for 150,000 dinars.

A (Yazidi or Christian) child’s price, aged 1 to 9 years, is 200,000 dinars.

According to the document, it is not authorized for any individual to purchase more than 3 spoils; except for foreigners like Turks, Syrians and Gulf Arabs.




المعدود / ١٧٨
التاريخ / ٢١ ذوالحجة ١٤٣٥ هـ

بسم الله الرحمن الرحيم
م / أسعار بيع الغنائم

وردنا ان سوق بيع النساء والغنائم قد شهد انقفاً كبيراً وهو ما يؤثر على إيرادات الدولة الإسلامية وتمويل صولات المجاهدين فيها. ولتذاتك فقد ارتأت هيئة بيت المال وضع الضوابط والأسعار بخصوص بيع النساء والغنائم وتلزم جميع المزائين لهذا العمل بالالتزام بها وبمخالفه سيتم اعدام كل مخالف:

الأسعار البيضاغة

١٧٥.٠٠٠	الف دينار	للمرأة البالغة من العمر ٣٠-٤٠ سنة / ايزيدية / مسيحية
١٠٠.٠٠٠	الف دينار	للمرأة البالغة من العمر ٢٠-٣٠ سنة / ايزيدية / مسيحية
١٥٠.٠٠٠	الف دينار	للمرأة البالغة من العمر ١٠-٢٠ سنة / ايزيدية / مسيحية
٥٠.٠٠٠	الف دينار	للمرأة البالغة من العمر ٤٠-٥٠ سنة / ايزيدية / مسيحية
٢٠٠.٠٠٠	الف دينار	لجميع الاطفال من اسنة اى ٩ سنة / ايزيدية / مسيحية

لا يسمح لاي شخص بشراء اكثر من ثلاث غنائم ويستثنى من ذلته الاجانب من الاثرائه والسوريين والكنجيين.



٢١ ذوالحجة ١٤٣٥ هـ

Appendix (13)

ISIS reportedly gives away sex slaves as 'prizes' in Koran contest

ISIS offer a Yazidi sex slave as a PRIZE for memorising the Koran in sick 'celebration' of Ramadan

The barbaric competition is being held at several mosques

Fourth and fifth prizes are advertised as a cash rewards for recalling parts of the Koran

The competition advert is believed to have come from the Syrian province of Hasakah

The barbarous jihadis of the so-called Islamic State have reportedly held a Koran memorizing competition in which the top prizes include a Yazidi sex slave.

The photograph of an ISIS advert, believed to come from the northern Syrian state of Hasakah, re-named by ISIS as Barakah recently emerged on social media.

As well as sex slaves, the advert promises cash rewards for fourth and fifth prize. The competition is set to be held in several ISIS mosques in Syria, including the Osama bin Laden mosque.

The seven days competition is set to finish on 27 June and is being held to celebrate the Muslim festival of Ramadan.

لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَسُولُهُ
الدَّوْلَةُ الْإِسْلَامِيَّة
وَلَا يَهْدِيكُمْ سَبِيلَهُ

إعلان

لجنود الدولة الإسلامية وكافة الدواوين والمفاصل في ولاية البركة
 نهنئكم بحلول شهر رمضان المبارك وتقبل الله منا ومنكم الصيام والقيام
 وجعلنا الله وإياكم من المتقاء من النار
 يملن ديوان الدعوة والمساجد عن البدء بمسابقة حفظ سور من كتاب الله
 وهي:

سورة الأنفال ، سورة التوبة ، سورة محمد ، سورة الفتح
 من تاريخ ١/رمضان/٤٣٦هـ إلى تاريخ ٢/رمضان/٤٣٦هـ
 ولمن يريد المشاركة عليه بالتسجيل عند أئمة الجوامع التالية:

جامع أبو بكر الصديق ، جامع أسامة بن لادن ، جامع أبو مصعب الزرقاوي ، جامع التقوى
 وسوف يتم بإذن الله فرز واختيار المتسابقين من تاريخ ٢١/رمضان/٤٣٦هـ
 حتى تاريخ ٢٧/رمضان/٤٣٦هـ
 ويكون توزيع الجوائز في أول أيام عيد الفطر المبارك بإذن الله
 وجوائز هذه المسابقة هي:

- الفائز في المركز الأول ((سبئية)) ، الفائز في المركز الثاني ((سبئية))
- الفائز في المركز الثالث ((سبئية))
- المركز الرابع جائزة مالية بقيمة ((100,000 ل.س))
- المركز الخامس جائزة مالية بقيمة ((90,000 ل.س))
- المركز السادس جائزة مالية بقيمة ((80,000 ل.س))
- المركز السابع جائزة مالية بقيمة ((70,000 ل.س))
- المركز الثامن جائزة مالية بقيمة ((60,000 ل.س))
- المركز التاسع جائزة مالية بقيمة ((50,000 ل.س))
- المركز العاشر جائزة مالية بقيمة ((50,000 ل.س))

نسأل الله العظيم أن ييسر لكم أمركم وويوفقكم لما يحبه ويرضاه
 دِيوانُ الدَّعوةِ وَالسَّاجِدِ

Appendix (14)

An article from ISIS Magazine of Dabiq,
the Central Organ of ISIS on Enslaving
Yazidi Women and Girls as Odalisques

THE REVIVAL OF SLAVERY BEFORE THE HOUR

Upon conquering the region of Sinjar in Wilāyat Nīnawā, the Islamic State faced a population of Yazidis, a pagan minority existent for ages in regions of Iraq and Shām. Their continual existence to this day is a matter that Muslims should question as they will be asked about it on Judgment Day, considering that Allah had revealed Āyat as-Sayf (the verse of the sword) over 1400 years ago. He ta'ālā said, [And when the sacred months have passed, then kill the mushrikūn wherever you find them, and capture them, and besiege them, and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.] [At-Tawbah: 5].

The Yazidis present-day creed – as it has changed over history – entails the worship of Iblīs who they consider to be a fallen but forgiven angel amongst the angels who were ordered to prostrate to Ādam! He alone refused to prostrate to Ādam, and they consider this arrogant disobedience of Allah to be his noblest deed! They consider him to be misunderstood by mankind! They consider him to be good and enlightened, and claim that Allah will openly forgive him on

Judgment Day after already forgiving him beforehand for crying tears of piety over a period of thousands of years! So they have made Iblīs – who is the biggest tāghūt – the symbolic head of enlightenment and piety! What arrogant kufr can be greater than this?

Their creed is so deviant from the truth that even cross-worshipping Christians for ages considered them devil worshippers and Satanists, as is recorded in accounts of Westerners and Orientalists who encountered them or studied them. It is ultimately ironic that Obama sites these devil worshippers as the main cause for his intervention in Iraq and Shām, as he sides with the peshmerga – gangs of mercenaries related to the Marxist PUK and allied with the Marxist PKK – a “terrorist” organization according to the tāghūt laws the West “believes” in.

Prior to the taking of Sinjar, Sharī'ah students in the Islamic State were tasked to research the Yazidis to determine if they should be treated as an originally mushrik group or one that originated as Muslims and then apostatized, due to many of the related Islamic rulings that would apply to the group, its individuals, and their fam-



ilies. Because of the Arabic terminologies used by this group either to describe themselves or their beliefs, some contemporary Muslim scholars have classified them as possibly an apostate sect, not an originally mushrik religion, but upon further research, it was determined that this group is one that existed since the pre-Islamic jāhiliyyah, but became "Islamized" by the surrounding Muslim population, language, and culture, although they never accepted Islam nor claimed to have adopted it. The apparent origin of the religion is found in the Magianism of ancient Persia, but reinterpreted with elements of Sabianism, Judaism, and Christianity, and ultimately expressed in the heretical vocabulary of extreme Sufism.

Accordingly, the Islamic State dealt with this group as the majority of fuqahā' have indicated how mushrikīn should be dealt with. Unlike the Jews and Christians, there was no room for jizyah payment. Also, their women could be enslaved unlike female apostates who the majority of the fuqahā' say cannot be enslaved⁴ and can only be given an ultimatum to repent or face the sword. After capture, the Yazidi women and children were then divided according to the Sharī'ah amongst the fighters of the Islamic State who participated in the Sinjar operations, after one fifth of the slaves were transferred to the Islamic State's authority to be divided as khums.

This large-scale enslavement of mushrik families is probably the first since the abandonment of this Sharī'ah law. The only other known case – albeit much smaller – is that of the enslavement of Christian women and children in the Philippines and Nigeria by the mujāhidīn there.

The enslaved Yazidi families are now sold by the Islamic State soldiers as the mushrikīn were sold by the Companions (radiyallāhu 'anhum) before

them. Many well-known rulings are observed, including the prohibition of separating a mother from her young children. Many of the mushrik women and children have willingly accepted Islam and now race to practice it with evident sincerity after their exit from the darkness of shirk.

Rasūlullāh (sallallāhu 'alayhi wa sallam) said, "Allah marvels at a people who enter Jannah in chains" [reported by al-Bukhārī on the authority of Abū Hurayrah]. The hadith commentators mentioned that this refers to people entering Islam as slaves and then entering Jannah.

Abū Hurayrah (radiyallāhu 'anh) said while commenting on Allah's words, (You are the best nation produced for mankind) [Āli 'Imrān: 110], "You are the best people for people. You bring them with chains around their necks, until they enter Islam" [Sahīh al-Bukhārī].



After this discussion and as we approach al-Malhamah al-Kubrā (the greatest battle before the Hour) – whenever its time comes by Allah's decree – it is interesting to note that slavery has been mentioned as one of the signs of the Hour as well as one of the causes behind al-Malhamah al-Kubrā.

Rasūlullāh (sallallāhu 'alayhi wa sallam) mentioned that one of the signs of the Hour was that

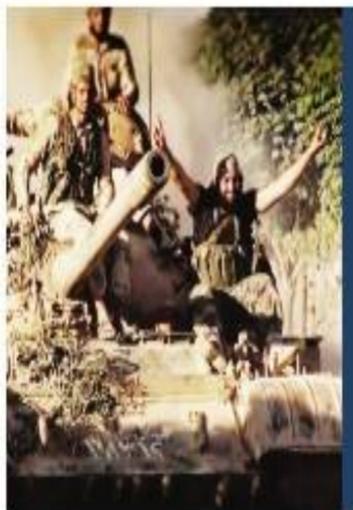
⁴ The enslavement of the apostate women belonging to apostate men.

The scholars mention a number of interpretations for this, some of them drifting away from actual slavery because it already was existent and common in their eras. The following excerpts are from commentaries indicating that actual slavery is a likely interpretation. This becomes more so the case after the abandonment of slavery since the rise of tāghūt law and the desertion of jihād.

Ibn Rajab al-Hanbalī said while explaining this hadīth, "The scholars differed over what is meant by this. It has been stated that the conquests of the lands of kufr multiply as well as enslavement, and thereby concubines increase in numbers, until the slave women give birth to their masters, this is because the child of the master has the status of the master [meaning he is a free man like his father], and thereby she has given birth to her master from this angle. [...] It has also been stated that 'the slave girl gives birth to her master' indicated the increased conquests of the lands of kufr and the taking of slaves, until a girl is taken from the land of kufr at a young age, then she is freed in the land of Islam, then her mother is brought in as a slave after her, and this girl buys her mother and uses her in her service, ignorant of the fact that the slave is her mother. This has occurred in the Islamic era. This interpretation is like the one before it, indicating that one of the signs of the Hour is the increased conquests and bringing in of slaves from the lands of kufr. [...] It has also been stated that the meaning of the slave girl giving birth to her master is that people turn away from marriage sufficing with concubines alone. And Allah knows best" [Fathul-Bārī].

Ibn Rajab also said, "This indicates the conquest of lands and the high occurrence of taking slaves until concubines and their children increase in numbers. The slave girl becomes a slave to her master while his children have the status of her master over herself. This is because the child of the master has the rank of the master, and

status of her owner and master" [Jāmi' al-Ulūm wal-Hikam].



An-Nawawī explained the hadīth by saying, "The majority of scholars say that this foretells the increase of concubines and their children in numbers, because the child of a concubine has the status of her master" [Sharh Sahīh Muslim].

Ibn Hajar commented on this interpretation saying, "But this suggested interpretation is questionable, because a slave girl giving birth was an occurrence that existed in the era when the statement was made. Also, most of the conquests of the lands of shirk, the enslavement of their families, and the taking of their women as concubines, occurred at the beginning of the Islamic era" [Fathul-Bārī].

Again, it appears that those who drift away from the literal interpretation of slavery do so because it was already existent and common in their era in such a manner that they found it hard to understand it as referring to actual slavery. But after the abandonment of slavery by Muslims and its subsequent revival, this literal interpretation becomes much more plausible.

Additionally, a hadith that one should reflect over is the long hadith of Dābiq reported by Muslim on the authority of Abū Hurayrah. In the hadith it is mentioned that the Romans say to the Muslims after the Romans have lined up in ranks near Dābiq, "Leave us and those who were enslaved from amongst us so we can fight them." The Muslims then respond, "Nay, by Allah, we will not abandon our brothers to you." The bloody, final battle begins after this short discussion.

An-Nawawī commented on this hadith saying, "It was reported in two forms, 'those who enslaved some of us' and 'those who were enslaved from amongst us.' Al-Qāḍī said in 'Al-Mashāriq,' "Those who were enslaved from amongst us' is the report of the majority and it is the correct one." I [an-Nawawī] say that both of them are correct, because they are enslaved first [as kuffār] and then enslave the kuffār thereafter. This occurrence exists in our times. Rather the majority of the Islamic armies in Shām and Egypt were originally enslaved [as kuffār] and now they enslave the kuffār, walḥamdullillah. They have enslaved them numerous times in our era. They enslave in just one occasion thousands of the kuffār. All praise is due to Allah for having strengthened and honored Islam" [Sharḥ Saḥīḥ Muslim].

After this, it becomes clear where Shaykh Abū Muḥammad al-ʿAdnānī ash-Shāmi (hafidhahullāh) gets his inspiration from when saying, "And so we promise you [O crusaders] by Allah's permission that this campaign will be your final campaign. It will be broken and defeated, just as all your previous campaigns were broken and defeated, except that this time we will raid you thereafter, and you will never raid us. We will conquer your Rome, break your crosses, and enslave your women, by the permission of Allah, the Exalted. This is His promise to us; He is glorified and He does not fail in His promise

your sons as slaves at the slave market" [Indeed Your Lord is Ever Watchful].

Before Shaytān reveals his doubts to the weak-minded and weak hearted, one should remember that enslaving the families of the kuffār and taking their women as concubines is a firmly established aspect of the Sharī'ah that if one were to deny or mock, he would be denying or mocking the verses of the Qur'ān and the narrations of the Prophet (sallallāhu 'alayhi wa salām), and thereby apostatizing from Islam.

Allah ta'āla said, [Successful indeed are the believers who are humble in their prayers, and who shun vain conversation, and who are payers of the zakāh, and who guard their modesty except from their wives or the [female slaves] that their right hands possess, for then they are not blameworthy, but whoever craves beyond that, such are transgressors]
[Al-Mu'minūn: 1-7]

Finally, a number of contemporary scholars have mentioned that the desertion of slavery had led to an increase in fāhishah (adultery, fornication, etc.), because the shar'ī alternative to marriage is not available, so a man who cannot afford marriage to a free woman finds himself surrounded by temptation towards sin. In addition, many Muslim families who have hired maids to work at their homes, face the fitnah of prohibited khaliwah (seclusion) and resultant zinā occurring between the man and the maid, whereas if she were his concubine, this relationship would be legal. This again is from the consequences of abandoning jihād and chasing after the dunyā, walāhul-musta'ān.

May Allah bless this Islamic State with the revival of further aspects of the religion occurring at its hands.

Appendix (15)
An article from Dabiq Magazine, the
Central Organ of the Group on Opening a
Market for Trading Sex Slaves

SLAVE-GIRLS OR PROSTITUTES?

BY UMM SUMAYYAH
AL-MUHĀJIRAH

In the Name of Allah, the Strong, the Firm, He who strengthens the Muslims with His aid, and humiliates the mushrikīn with His compulsion. And may peace and blessings be upon the exemplary Prophet and Messenger, and upon those who followed him and treaded his footsteps, and upon his family, companions, and those who supported him. As to what follows:

Allah (ta'ālā) said, [And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].] [An-Nisā': 3].

He also said, [And marry off the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.] [An-Nūr: 32].

He also said, describing His believing slaves, [And they who guard their private parts, except from

their wives or those their right hands possess, for indeed, they will not be blamed.] [Al-Mu'minūn: 5-6].

He (subhānah) said, inciting His believing servants to marry female slaves (if they cannot afford to marry freewomen) and preferring them to a free mushrikah of noble lineage, [And a believing slave-girl is better than a mushrikah, even though she might please you.] [Al-Baqarah: 221].

The right hand's possession (mulk al-yamīn) are the female captives who were separated from their husbands by enslavement. They became lawful for the one who ends up possessing them even without pronouncement of divorce by their harbi husbands.

Sa'id Ibn Jubayr reported that Ibn 'Abbās (radiyallāhu 'anhumā) said, "Approaching any married woman is fornication, except for a woman who has been enslaved" [Al-Hākim narrated it and said, "It is an authentic hadīth according to the criteria of al-Bukhārī and Muslim"].

Saby (taking slaves through war) is a great prophetic Sunnah containing many divine wisdoms and religious benefits, regardless of whether or not the people are aware of this. The Sirah is a witness to our Prophet's (sallallahu 'alayhi wa sallam) raiding of the kuffar. He would kill their men and enslave their children and women. The raids of the beloved Prophet (sallallahu 'alayhi wa sallam) convey this to us. Ask the tribes of Bani al-Mustaliq, Bani Quraydhah, and Hawazin about this.

Ibn 'Awn said, "I wrote to Nafi', so he wrote back to me saying, 'The Prophet (sallallahu 'alayhi wa sallam) raided Bani al-Mustaliq while they were not expecting it and while their cattle were out drinking water. So he killed their fighters, enslaved their children, and gained Juwayriyah. Ibn 'Umar told me this. And he was part of that army'" [Reported by al-Bukhari and Muslim].

After the Battle of the Trench, Bani Quraydhah yielded to the judgment of Sa'd Ibn Mu'adh (radiyallahu 'anh). So Sa'd said, "I rule that their fighters be killed and their families be enslaved." So Allah's Messenger (sallallahu 'alayhi wa sallam) said, "You have indeed judged in their affair by the ruling of Allah" [Reported by al-Bukhari and Muslim].

The number of Jews killed in the battles of Khaybar reached 93 men (Maghazi al-Waqidi). Their women and children were enslaved, and Safiyrah Bint Huyayy Ibn Akhtab - the Mother of the Believers (radiyallahu 'anha) - fell into captivity. Allah's Messenger (sallallahu 'alayhi wa sallam) set her free and married her [Reported by al-Bukhari and Muslim].

And during the expedition of Hunayn, Allah's Messenger (sallallahu 'alayhi wa sallam) enslaved from Hawazin until the amount of slaves reached six thousand [At-Tabaqat al-Kubra - Ibn Sa'd].

The scholars of Sirah mentioned that the Prophet (sallallahu 'alayhi wa sallam) took four slave-girls

The Sahabah and their followers in goodness treaded upon the path of the Prophet (sallallahu 'alayhi wa sallam) after him. Therefore, we almost cannot find a companion who didn't practice saby. 'Ali Ibn Abi Talib (radiyallahu 'anh) had nineteen slave-girls. Ibn 'Uyaynah reported that 'Amr Ibn Dinar said, "Ali Ibn Abi Talib wrote in his will, 'As to what follows: If something happens to me during this battle, then my slave-girls whom I copulate with are nineteen in number. Some of them bore me children, some of them are pregnant, and some of them are childless'" [Musannaf 'Abdir-Razzaq].

Abu Sa'id al-Khudri (radiyallahu 'anh) said, "I had a slave-girl with whom I used to practice withdrawal. She bore me the most beloved of people to me" [Musannaf 'Abdir-Razzaq].

After all this and after the sun of the Khilafah radiated once again, and the winds of victory and consolidation blew, and the Islamic State, by the grace of its Lord alone, brought out the Islamic punishments and rulings of the Shari'ah from the darkness of books and papers, and we truly lived them after they were buried for centuries... After all this, the ramblers dare to extend their tongues with false rumours and accusations so as to disfigure the great shari ruling and pure prophetic Sunnah titled 'saby': After all this, saby becomes fornication and tasarri (taking a slave-girl as a concubine) becomes rape? If only we'd heard these falsehoods from the kuffar who are ignorant of our religion. Instead we hear it from those associated with our Ummah, those whose names are Muhammad, Ibrahim, and 'Ali! So I say in astonishment: Are our people awake or asleep? But what really alarmed me was that some of the Islamic State supporters (may Allah forgive them) rushed to defend the Islamic State - may its honor persist and may Allah expand its territory - after the kafir media touched upon the State's capture of the Yazidi women. So the supporters started denying the matter as if the soldiers of the Khilafah had committed a mistake or evil.

Thus, after the matter transcended its limits and the

Appendix (16)
Questions and Answers on Taking Captives
and Slaves



Islamic State (ISIS) Releases Pamphlet On Female
Slaves
December 4, 2014

The Research and Fatwa Department of the Islamic State (ISIS) has released a pamphlet on the topic of female captives and slaves. The pamphlet, which is dated Muharram 1436 (October/November 2014) and was printed by ISIS's publishing house, Al-Himma Library, is titled *Su'al wa-Jawab fi al-Sabi wa-Riqab* ("Questions and Answers on Taking Captives and Slaves"). It was presumably released in response to the uproar caused by the many reports this summer that ISIS had taken Yazidi girls and women as sex slaves. Written in the form of questions and answers, it clarifies the position of Islamic law (as ISIS interprets it) on various relevant issues, and states, among other things, that it is permissible to have sexual intercourse with non-Muslim slaves, including young girls, and that it is also permitted to beat them and trade in them.

"Question 1: What is al-sabi?

"Al-Sabi is a woman from among ahl al-harb [the people of war] who has been captured by Muslims.

"Question 2: What makes al-sabi permissible?

"What makes al-sabi permissible [i.e., what makes it permissible to take such a woman captive] is [her] unbelief. Unbelieving [women] who were captured and brought into the abode of Islam are permissible to us, after the imam distributes them [among us]."

"Question 3: Can all unbelieving women be taken captive?

"There is no dispute among the scholars that it is permissible to capture unbelieving women [who are characterized by] original unbelief [kufr asli], such as the kitabiyat [women from among the People of the Book, i.e. Jews and Christians] and polytheists. However, [the scholars] are disputed over [the issue of] capturing apostate women. The consensus leans towards forbidding it, though some people of knowledge think it permissible. We [ISIS] lean towards accepting the consensus..."

"Question 4: Is it permissible to have intercourse with a female captive?

"It is permissible to have sexual intercourse with the female captive. Allah the almighty said: '[Successful are the believers] who guard their chastity, except from their wives or (the captives and slaves) that their right hands possess, for then they are free from blame [Koran 23:5-6]'..."

"Question 5: Is it permissible to have intercourse with a female captive immediately after taking possession [of her]?"

"If she is a virgin, he [her master] can have intercourse with her immediately after taking possession of her. However, if she isn't, her uterus must be purified [first]..."

"Question 6: Is it permissible to sell a female captive?"

"It is permissible to buy, sell, or give as a gift female captives and slaves, for they are merely property, which can be disposed of [as long as that doesn't cause [the Muslim ummah] any harm or damage.]"

"Question 7: Is it permissible to separate a mother from her children through [the act of] buying and selling?"

"It is not permissible to separate a mother from her prepubescent children through buying, selling or giving away [a captive or slave]. [But] it is permissible to separate them if the children are grown and mature."

"Question 8: If two or more [men] buy a female captive together, does she then become [sexually] permissible to each of them?"

"It is forbidden to have intercourse with a female captive if [the master] does not own her exclusively. One who owns [a captive] in partnership [with others] may not have sexual intercourse with her

until the other [owners] sell or give him [their share]."

"Question 9: If the female captive was impregnated by her owner, can he then sell her?"

"He can't sell her if she becomes the mother of a child..."

"Question 10: If a man dies, what is the law regarding the female captive he owned?"

"Female captives are distributed as part of his estate, just as all [other parts] of his estate [are distributed]. However, they may only provide services, not intercourse, if a father or [one of the] sons has already had intercourse with them, or if several [people] inherit them in partnership."

"Question 11: May a man have intercourse with the female slave of his wife?"

"A man may not have intercourse with the female slave of his wife, because [the slave] is owned by someone else."

"Question 12: May a man kiss the female slave of another, with the owner's permission?"

"A man may not kiss the female slave of another, for kissing [involves] pleasure, and pleasure is prohibited unless [the man] owns [the slave] exclusively."

"Question 13: Is it permissible to have intercourse with a female slave who has not reached puberty?"

"It is permissible to have intercourse with the female slave who hasn't reached puberty if she is fit for intercourse; however if she is not fit for

intercourse, then it is enough to enjoy her without intercourse."

"Question 14: What private parts of the female slave's body must be concealed during prayer?

"Her private body parts [that must be concealed] during prayer are the same as those [that must be concealed] outside [prayer], and they [include] everything besides the head, neck, hands and feet."

"Question 15: May a female slave meet foreign men without wearing a hijab?

"A female slave is allowed to expose her head, neck, hands, and feet in front of foreign men if fitna [enticement] can be avoided. However, if fitna is present, or of there is fear that it will occur, then it [i.e. exposing these body parts becomes] forbidden."

"Question 16: Can two sisters be taken together while taking slaves?

"It is permissible to have two sisters, a female slave and her aunt [her father's sister], or a female slave and her aunt [from her mother's side]. But they cannot be together during intercourse, [and] whoever has intercourse with one of them cannot have intercourse with the other, due to the general [consensus] over the prohibition of this."

"Question 17: What is al-'azl?

"Al-'azl is refraining from ejaculating on a woman's pudendum [i.e. coitus interruptus]."

"Question 18: May a man use the al-'azl [technique] with his female slave?

"A man is allowed [to use] al-'azl during intercourse with his female slave with or without her consent."

"Question 19: Is it permissible to beat a female slave?"

"It is permissible to beat the female slave as a [form of] darb ta'deeb [disciplinary beating], [but] it is forbidden to [use] darb al-takseer [literally, breaking beating], [darb] al-tashaffi [beating for the purpose of achieving gratification], or [darb] al-ta'dheeb [torture beating]. Further, it is forbidden to hit the face."

Question 20: What is the ruling regarding a female slave who runs away from her master?

"A male or female slave's running away [from their master] is among the gravest of sins..."

"Question 21: What is the earthly punishment of a female slave who runs away from her master?"

"She [i.e. the female slave who runs away from her master] has no punishment according to the shari'a of Allah; however, she is [to be] reprimanded [in such a way that] deters others like her from escaping."

"Question 22: Is it permissible to marry a Muslim [slave] or a kitabiyya [i.e. Jewish or Christian] female slave?"

"It is impermissible for a free [man] to marry Muslim or kitabiyat female slaves, except for those [men] who feared to [commit] a sin, that is, the sin of fornication..."

"Question 24: If a man marries a female slave who is owned by someone else, who is allowed to have intercourse with her?

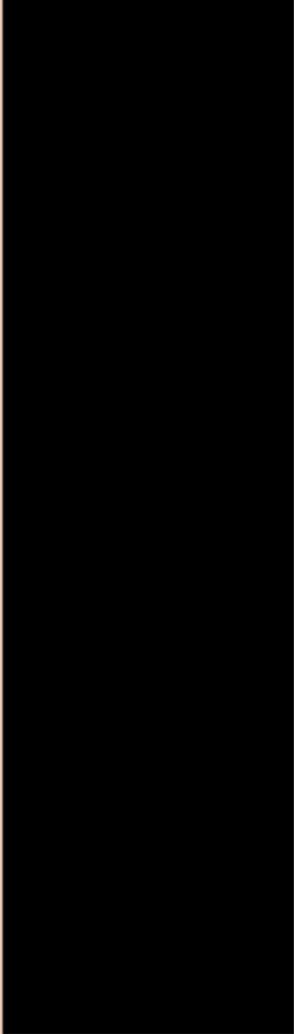
"A master is prohibited from having intercourse with his female slave who is married to someone else; instead, the master receives her service, [while] the husband [gets to] enjoy her [sexually]."

"Question 25: Are the huddoud [Koranic punishments] applied to female slaves?

"If a female slave committed what necessitated the enforcement of a hadd [on her], a hadd [is then] enforced on her – however, the hadd is reduced by half within the hudud that accepts reduction by half..."

"Question 27: What is the reward for freeing a slave girl?

"Allah the exalted said [in the Koran]: 'And what can make you know what is [breaking through] the difficult pass [hell]? It is the freeing of a slave.' And [the prophet Muhammad] said: 'Whoever frees a believer Allah frees every organ of his body from hellfire.'"



Photos Appendix





















Yazidi Women as Odalisques









Yazidi Women as Odalisques











Women have their share in this bloody history as well, and they have been tyrannized, insulted, killed, captivated, sold, traded, and raped. Depending on the historical resources and documents, this study enlightens the life of the women and explains their resistance, survival and suffering under the process of genocide that is committed by their enemies. But they always defied, resisted and reversed their status and position.

Although women in the first place have been brutally attacked and offended by the enemies in Yazidi community, but still they can be perceived as a symbol of resistance, and strength against the enemies. For this fact to be proven, many magnificent examples are going to be seen and read in the following sections.



بلاوگراوه‌کالی دهسته‌ی کوردستانی بۆ دیراساتی ستراتیژی و توێژینه‌وه‌ی زانستی

Publications of the Kurdistan Academics and
Kurdistan Institution for Strategic Studies