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Enslavement and Captivity of Yezidi Women by Ottoman Authorities, Local Rulers and Tribes: A Historical Review of the Islamic Contexts

Abstract:
This article addresses the history of the enslavement and captivity of women during the Islamic military campaigns, invasions, conquests and *firmāns* inflicted on the Yezidi religious minority. It focuses on periods of the Ottoman authorities, local rulers, tribes, Kurdish princedoms, and the Islamic State in Iraq and Syria (ISIS). In the context of that and because of the vital importance of this phenomenon, this article seeks to shed light and understanding on the historical background of servitude in the legal and juristic provisions of slavery in Islam, and its practices on those who are considered the capture of *ahl al-kitāb* (the People of the Book) such as Jews and Christians, the so-called *dhimmīs* (protected people), and those who were non-*ahl al-kitāb*, such as the Yezidis. A considerable number of documents, original, primary and secondary sources, and the Yezidi oral tradition, have documented many of those *firmāns* and the enslavement of Yezidi women that accompanied campaigns.

Keywords:
Yezidis, Yezidi Women, Captivity, Enslavement, *Firmān*, Genocide, Ottoman Empire, ISIS, Kurds, Islamic law and slavery.

Introduction

Many narratives in the Quran, the Sunna, and the Islamic tradition about servitude and its legitimacy and application in Islam may provide an understanding for its continued existence in various Arab and Muslim countries,[1] despite having been officially banned by the United Nations Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others of 1951.[2] Despite the curtailment of servitude, the emergence of Islamic fundamentalism has encouraged it. In addition,

[1] Gordon 1989.
[2] It was adopted by the General Assembly Resolution 317 (IV) on 02/12/1949 (United Nations General Assembly (UNGA) 1949).

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many contemporary Islamic movements, groups, and extremist organizations, such as the Islamic State of Iraq and Syria/al-Sham (ISIS),[3] Boko Haram, al-Qaida, the Jihadist Movements, have been inclined or have tended to adopt many details of these narratives and historical incidents that appear in the Muslim sources and in the religious *fatwā* (Ar. pl. *fatāwā*, En. Islamic legal opinion), particularly in their attempts to reinstate servitude and permit slaves (Ar. *sabī*) in the regions controlled by them. Information technology, satellite channels, and social media have played a massive role in transmitting calls for enslavement and servitude among these extremist groups. Muslim jurists (Ar. *fuqahāʾ*) and scholars (Ar. *ʿulamāʾ*) in speeches have permitted sexual enslavement, and furthermore, they have legalized sexual relations with war captives and slaves.[4]

Throughout history, servitude has manifested in different forms, within various legal provisions, political systems and contexts. However, this research focuses exclusively on the enslavement of women in the Arab world, and in the Middle East in particular. Linguistically, *al-sabī* in Arabic refers to the kidnapped ones. Idiomatically, it refers to the women who are captured during war.[5] Enslaving women during war was one of the features of pre-Islamic times.[6] Women and children were taken captives, then distributed or sold in slave trade markets. Women slaves were essentially war captives who lost their personal rights and their status within the conquering community. They were not allowed to hold any property because they themselves were owned by others. They were at their master's disposal, like any other property. Slaveholders have the full right to use, lease, mortgage, donate, have sex with, beat, and kill them.

In addition to various other historical writings and secondary studies, the books of the earliest Arab and Muslim historians such as al-Ṭabarī,[7] al-Dīnawarī,[8] al-Balādhurī,[9] and Ibn al-Athīr,[10] document a large number of the Islamic invasions and military

[3] The Islamic State of Iraq and Syria (ISIS), also known as the Islamic State of Iraq and the Levant (ISIL), and by its Arabic acronym Dāʿsh (Daesh), is a transnational organization that follows the ideology and doctrine of jīhādist and Salafist groups. They gained global prominence in 2014, when its militants successfully captured large areas in northwestern Iraq and northeastern Syria, taking advantage of the sectarian conflicts in Iraq and the ongoing Syrian civil war. During the period between 2014 and 2017 they formed a quasi-state that was not recognized internationally.

[4] See for instance, a *fatwā* issued by Sheikh Saleh Al-Fawzan, a member of the Council of Senior Scholars in Saudi Arabia, dictates the killing of infidels and polytheists, permitting the shedding of their blood if they refuse to convert to Islam (Fatwaksa (2009).

[5] See: Ibn Manẓūr 1970: 13.

[6] The terms 'slavery' or 'slave' do not originate exclusively from Islamic culture. Slavery and enslaving individuals, including women, is a practice that dates back thousands of years and has existed in various societies worldwide, predating the rise of Islam.

[7] See: Ṭabarī 1979: 4.

[8] Dīnawarī 1995.

[9] Balādhurī 1978.

[10] See: Ibn al-Athīr 1976: 4

campaigns (which are called *al-fituḥāt* in the Islamic concept which means conquests), during which women were enslaved. After the emergence of Islam, slavery persisted, as it was permitted by *Sharīʿa* law.[11] Even though slavery was banned by the civil and criminal laws of modern-day Muslim countries[12] (for example, Qatar banned slavery in 1952 and Saudi Arabia followed suit in 1962 in conformity with the aforementioned UN Convention), various forms of servitude have persisted in many of these countries.[13]

Conceptual and Theretical Framework

Although there are research works that deal with the genocide of peoples in the Ottoman Empire[14] which are relevant to this research, most of them do not mention the genocidal campaigns against the Yezidis, as they are a non-Muslim religious minority. Furthermore, they make no reference to, nor do they provide any detail on the captivity of Yezidi women during the Ottoman era.[15] The phenomenon of Yezidi servitude and sexual slavery was commonplace, long before the capture of the Yezidi regions, especially Sinjar, by ISIS in 2014. Because of the enormous impact of this phenomenon on Yezidi women and on Yezidi society as a whole, this research seeks to shed light and understanding on the history of servitude to which Yezidi women have been subjected. During numerous historical periods since the Muslim conquest, many Yezidi women were captured and subjected to slavery during the Islamic invasions and military campaigns. According to the values and concepts of the modern world, such invasions, conquests, and campaigns can be described as genocide campaigns. Within Yezidi parlance, these campaigns are referred to as *firmān*, a general term that in the Yezidi jargon literally means genocidal campaigns, pogroms, ethnic cleansing, and mass killings, and more specifically, it refers to those conducted by the Ottoman and the Safavid states, and by the leaders and princes of the Kurdish principalities.[16]

A *firmān*, at the constitutional level, was a royal mandate or decree issued by a sovereign Islamic state, such as the Ottoman Empire. During various periods in history, they were collected and applied as traditional bodies of law. The word *firmān* comes from the Persian *farman* [فرمان], meaning decree or order, but in Ottoman Turkish it meant edict or a decision. The term *firmān* has its roots in the Persian language, where it originally meant a royal decree or order of *Shāh*, encompassing commands, judgments, edicts,

[11] See: Lewis 1994; *Idem* 1990.
[12] Segal 2002.
[13] See: *Slavery in Arabia – 1964* (a movie available on YouTube).
[14] Jones 2011: 149–177; Ali and Miho 2018: 75–107.
[15] See: Toledano 1982; *Idem* 1998; Erdem 1996; Peirce 2021.
[16] See: Ali 2019: 78.

and documents. These evolved into Safavid *firmāns*, Afsharid-Qajar *firmāns* like those of Nader Shah and successors, Afghan kings' chancery documents from 1745 onwards, and *firmāns* from Karīm Khan Zand and Qajar rulers until World War I. Over time, the term's meaning evolved and shifted, especially with political changes and transformations in the region. The Ottomans borrowed this term from Persian and used it in their context to refer to the Sultan's edicts or decisions.[17] *Firmāns* were issued for various purposes, some positive and others negative, such as appointing Yezidi princes to certain positions of some *sanjaqs* (district), *eyalet* (later vilayets, state), principality, and princedoms with decrees from the Ottoman Sultans, but in subsequent periods the sultans issued many decrees to carry out extermination campaigns against Yezidis. Due to the significant number of *firmāns* issued, the concept of *firmān* eventually became associated with campaigns of genocide in the Yezidi context. This parallels how terms like Holocaust or *Farhūd* in the Jewish context, and *Anfal* in the Kurdish context are used to describe specific instances of genocide targeting particular groups of people. The term genocide itself emerged in the late 1940s as a general concept for ethnic and cultural cleansing processes, but it does not capture the specificity of each event. Therefore, for Yezidis, *firmān* is synonymous with describing genocide, pogroms, and ethnic cleansing.

Although the precise number of *firmān*s against the Yezidis is unknown, Yezidi oral tradition maintains that the minority has endured seventy-two *firmān*s throughout known history. Thus, the number seventy-two has gained a symbolic meaning[18] in Yezidi oral history and collective consciousness. A discrepancy exists in enumerating the pogroms, due to a number of recent events that are sometimes added to the list of *firmān*s, such as the terrorist attack of 2007 in Sinjar, when car bombs exploded in the town centers of Til Ezer (spelled *Girr-ʿIzzir* by the Sinjaris pronounce also known in Arabic as *al-Qaḥṭānīya*) and Sībā-Shikhidr also, Jizira or *Jazīra* (both villages are located in the south of the Sinjar Mount), which killed and wounded around 800 Yezidis. Taking the latter into account, the ISIS attack on the Yezidis in August 2014 would count as the seventy-fourth *firmān*.[19]

During its campaigns, ISIS revived many dormant legal provisions, which had hitherto been studied for decades within the Islamic religious institutes, but were fixed, dormant, unchanged, and hidden and did not undergo scientific study. Among these

[17] For further information on the *firmān* term see: Fragner 2016; Busse et al. 2012.
[18] For the symbolic meaning of the number 72 and its relevance to the 72 *firmān* and the 72 nations see Nicolaus and Rodziewicz 2023.
[19] See: Ali 2019: 77.

provisions which have been applied in Islamic jurisprudence, are the Quranic phrase *milk al-yamīn* (possessed by the right hand) and the concept of *milk al-yamīn*, which in the Islamic context means the validity of non-marital sexual relationships with slave girls. Both concepts were applied by ISIS in their campaigns against the Yezidi. The Yezidi religious minority faced enslavement more than other non-Muslim minorities. The question is, why the Yezidi religious minority faced enslavement more than other non-Muslim minorities? It also calls into question the Islamic jurisprudence and the limits (*ḥudūd*)[20] of the Islamic legal provisions on ethical grounds.

The enslavement of the Yezidi women by ISIS in 2014 was no isolated phenomenon. Rather, the Yezidis have been subjected to genocidal campaigns and enslavement for centuries. Because of their religion, the Yezidis have been 'fair game' in various Islamic campaigns down through history, especially during the Abbasid period, during the Ottoman Empire, and once again in 2014 at the hands of ISIS.

To gain an understanding of the servitude of children and women since the first known Islamic invasions, this research uses historical methodology and official documents, historical reports, original and primary Islamic sources, as well as Yezidi oral traditional and eyewitness accounts. In order to understand what happened to the Yezidis after the ISIS invasion in 2014, some Yezidi survivors were interviewed in Iraq and Germany for this research. Using snowball sampling, semi-structured interviews were carried out with five persons, including four women who had been enslaved by ISIS on 3rd of August 2014 and with one man who survived the Kocho village[21] massacre. All interviews with these eyewitnesses were recorded with their kind permission; in the interests of protecting their privacy, most of the interviewees are not named. I have given them pseudonyms.

The Legal and Juristic Provisions and Clauses Concerning Slavery in Islam

Enslavement and sexual violence were features inherent to most wars waged by ancient tribes, states, and empires. According to Gloria Gaggioli, an international humanitarian law expert, sexual violence has occurred during armed conflicts at all times, on all continents.[22] On the Arabian Peninsula from pre-Islamic periods onwards, the women of the losing party, along with their children, were captured after all battles. After the emergence of Islam, capture became characteristic for the campaigns carried out by the Muslims after the emigration of the Prophet Muhammad to the city of Medina.

[20] *Ḥudūd* (pl. *ḥad*) is an Arabic word meaning limits, frames, boundaries, and borders. In Islamic religion and *Sharīʿa* law, it refers to legal rulings, laws, and punishments under Islamic law and is established and mandated by Allah.

[21] Kocho is located in the south of the Sinjar Mountains in the Nineveh Governorate of Iraq and populated by Yezidis.

[22] See: Gaggioli 2014: 504.

Moreover, Islam acknowledged and approved captivity, capture, and sexual slavery that resulted from these wars. Based on the historical facts, the research question of this part of study is: what was the Islamic provisions regarding the capture of *ahl al-kitāb* (the people of the book),[23] the so-called *dhimmīs* (protected people), such as Jews and Christians, and those who were non-*ahl al-kitāb*, such as the Yezidis?

Despite the denial or justification of the slave-hunting during these military operations, great controversy and contrasting legal opinions exist in relation to the capture and servitude of women in the Islamic jurisprudence. The schools of Islamic jurisprudence differ in their interpretation of the *Sharīʿa* law on the matter of servitude.[24] In this context, it is worth mentioning that resorting to some verses in the Quran does not necessarily mean that the right interpretation is found – even if most exegetists of the text are in agreement. However, they are mentioned in this research to show that many jihadists and fundamentalistic Islamic organizations resort to them and depend on their interpretations to suit their religious ideology. While the Quran does not prohibit the capture and enslavement of women, the corpus of the sayings of the Prophet Muhammad (*hadith*) gave legitimacy to *fuqahāʾ* and *ʿulamāʾ* who concluded in their interpretation that Islam permitted the capture of women and children during invasions.

Moreover, jurists allowed these enslavement operations by relying on the legal stipulation that says: *"al-aṣl fī al-afʿāl al-taqayyid bi al-ḥukm al-sharʿī"*[25] (En. actions must depend on a legal provision)[26] and by arguing that there was no legal provision or decision that restricted the Muslims from capturing women during their military campaigns. Furthermore, Quranic verses[27] and *hadiths* are considered as the legal basis upon which

[23] It includes all other religions, meaning (from an Islamic perspective) those who do not adhere to a revealed religion.

[24] See for instance Clarence-Smith 2006.

[25] Mdallal 2010: 34.

[26] Quotations from sources have been translated from the original language into English by the author of this article.

[27] Among the Quranic verses referring to female slaves and unmarried women who were captured and kept as concubines by Muslims are: (1) "And if you fear that you will not deal justly with the orphan girls, then marry those that please you [among 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]" (*Sura al-Nisa*, verse 3). (2) "And marry 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" (*Sura al-Nour*, verse 32). (3) "And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So, for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise" (*Sura al-Nisa*, verse 24). (4) "And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed" (*Sura al-Muʾminoon*, verses 5–6). (5) There are also other verses in *Sura al-Aḥzab* and *al-Nisa* which prompt the right hand possess, women capture and the marriage of the unmarried slave girls (see: *Sura al-Aḥzab*, verse 52; *Sura al-Nisa*, verse 25). The

Islamic *fuqahāʾ*, *ʿulamāʾ*, and leaders have been basing their decisions as do the present-day and which are used by Islamic organizations to legitimize their actions and practices.

According to the religious interpretations, the phrase *wamā malakat imānukum* (a captive who your right hand possesses) refers to slave girls. The Muslim jurists interpreted that phrase by stating that a Muslim is permitted to marry any slave whom he wants without limitations, in addition to his legal right to marry four women, on certain grounds.[28] In other words, Muslims are permitted to have sexual relations with the captive that *milk al-yamīn* (the right hand possesses) without a marriage contract. Many interpretations, therefore, considered these verses a religious pretext and became the legal doctrine and justification that most Islamic caliphs, princes, and leaders gave when enslaving women as captives of the wars that they waged against the other religions and nations, such as the Yezidi and others throughout history.[29]

In every raid, women slaves were divided according to regulations on enslavement, derived especially from the *hadiths* of the Prophet Muhammad.[30] For example, *imam* (pl. *aʾimmah*) al-Shāfiʿī permitted the selling of women slaves and forced the 'little ones' (children) and the women of the Magi (Zoroastrians and other non-Abrahamic religions) to embrace Islam. He also permitted killing them, if they refused to convert to Islam.[31] In addition, *imam* al-Awzāʿī permitted the selling of slaves when the owner was in need of money.[32]

Written evidence abounds on the brutality used against female slaves and the violence they underwent when they were sold at the slave markets throughout the Islamic World. These accounts bear all the hallmarks of what is understood as slavery – complete control of one person by another, through the use of physical and psychological violence, and their economic and sexual exploitation. Slaves, including women, were used to dig tombs to bury the dead, or they were conscripted into the army. Children slaves too were conscripted and forced to fight in wars and invasions.[33] Muslim fighters

translation of these Quranic verses is provided by the author of this article and has been compared by seeking help from several translations from the following sources: quran.com; surahquran.com/quran-online; legacy.quran.com (accessed: 12.08.2022).

28 See for instance Shaybānī 1971: 2071–2073; Bayhaqī n. d. (no date): 124–125; Shāfiʿī 1974: 352.

29 For these issues see also Nicolaus and Yuce 2017, in particular subchapters: *The View of Fundamentalist Islam*; *Slaves can Only be Taken in Times of War, and Muslims are Entitled to the Sexual Enjoyment of Their Slave Women*; *No Muslim can be Enslaved*; and *Compliance With the [Islamic] Law Governing Marriage and Progeny*.

30 See: Balādhurī 1978: 147; Ibn al-Athīr 1976: 406; Mdallal 2010: 41–42.

31 See: Mdallal 2010: 62.

32 See: Abū Yūsuf n.d.: 61.

33 See: ʿAsākir 1995: 247; ʿAdīm 1988: 1482; Ṭabarī 1964–1979, Vol. II: 664.

reportedly branded them with their seals on their necks,[34] so that they would be recognized as captives and slaves. This is a practice for which the Muslim leader Qutayba ibn Abī Ṣāliḥ Muslim ibn ʿAmr al-Bāhilī was well known, for example, when he captured many women from the Kashgar (in the Xinjiang region of northwestern China) in 715 AD.[35] In Khwarazm, a large oasis region in western Central Asia, Muslim soldiers stripped the slaves of their clothes, causing a large number to die from exposure to the cold. The sources state[36] that cries and wails were heard from the slaves in Qinnasrin[37] who were tied with ropes and locked up in houses, stables, and mosques.

Historical Background of Slavery in Islam

Primary Islamic resources and historical reports, which were written by the earliest Islamic historians, document each capture after every battle or raid in the Muslim conquest and expansion which was associated with killing, destruction, and capture. For instance, in the raid of Khaybar[38] in 628 (AD) Muslims captured eight hundred women.[39] After the battle of Hunayyn,[40] in 630 six thousand women and children of the Hawāzin tribe and its subsection the Banū Thaqīf were captured.[41] The capture of women continued during the time of the first four caliphs and during the Umayyad and Abbasid rule until the end of the Ottoman state.

In the area of Iraq, where Zoroastrianism and other religions were considered the official religions during the Sassanid period,[42] the Caliph Abu Bakr (632–634) successfully completed a campaign during which many women and children were taken captive.[43] During the time of ʿUmar ibn al-Khaṭṭāb (634–644), the capturing of slaves continued and intensified on a large scale. Muslims continued their invasions into the Sassanid Empire, which resulted in capturing thousands of women and children, especially after their victory over the Sassanids in the Battle of Jalulāʾ[44] in 637. Sources state that the leader al-Qaʿqāʿ, ibn ʿAmr ibn Mālik al-Tamīmī sent many women captives to Hāshim ibn ʿUtba ibn Abū Waqqāṣ, the ruler of Mosul (d. 657). The latter distributed

[34] See: Ṭabarī 1964–1979, Vol. VI: 500; Ibn Khaldūn 1984: 85; Balādhurī 1978: 403.
[35] See: Broomhall 1910: 17–22.
[36] See: Ṭabarī 1964–1979, Vol. II: 187; Vol. IV: 31, Vol. III: 656; Ibn Khaldūn 1984: 8; Balādhurī 1978: 407.
[37] A historical town in northern Syria 25 km southwest of Aleppo.
[38] An oasis in Medina Province of Saudi Arabia which was inhabited by Jews until it fell to the Muslim armies under Muhammad.
[39] See: Ibn al-Athīr 1976: 32.
[40] A valley between Mecca and Taif.
[41] See: Ṭabarī 1964–1979, Vol. II: 32; Wāqidī 2004: 53, 242; Ibn Khallikān 1977: 351.
[42] See: Morony 2005.
[43] See: Ibn al-Athīr 1976: 242, 335; Ṭabarī 1964–1979, Vol. II: 327.
[44] Jalulāʾ (nowadays Jalawla) is a town located in Dīyālā Governorate of Iraq and located on the Khurasan Road. The historical texts describe it as the center of a Sassanid Province.

them among his Arab leaders and soldiers and the historian al-Ṭabarī mentions this when he writes that "al-Qaʿqāʿ took women as captives and sent them to Hāshim ibn ʿUtba, who divided them among his leaders, and they had sex with them, and they became pregnant and gave birth to children".[45]

In another account, al-Ṭabarī assures that so many women were taken as slaves in that battle that they could hardly be counted. They underwent the most hideous humiliation and torture. He even reported that the following saying which he ascribed to the Caliph ʿUmar ibn al-Khaṭṭāb: "*Allāhuma ʾinī aʿūdhū bika min ʾawlād sabāyā al-jalulāʾīāt*"[46] (En. Oh God! I seek refuge from the children of *Jalulāʾs* women captives). As a result of ongoing wars and Muslim expansion during the time of ʿUthmān ibn ʿAffān (644–656), the enslavement operations continued.

During the first four caliphs, the Arab Muslims practiced the capture of women and children from non-Arab regions,[47] which continued during the Umayyad period (661–749) on an even larger scale. In the historical sources, we find the names of quite a number of Kurdish women and girls,[48] who were taken as slaves by the Arab military leaders. Among them was, for example, a Kurdish girl who was seized by the Umayyad leader, Ibrāhīm ibn Mālik al-Ashtar. After his death in 691, she was taken over by Muḥammad ibn Marwān ibn al-Ḥakam (d. 719/720) the brother of the Umayyad caliph ʿAbd al-Malik ibn Marwān (646–705). The Umayyad Caliph at this time (690–710), Muḥammad ibn Marwān ibn al-Ḥakam, had a son by her, namely Marwān ibn Muḥammad,[49] who ruled as Marwān II from 744 to 749 – the last Umayyad caliph.[50] Those who kept her as slave referred to her as Lubāba, in reference to her mind-blowing beauty.[51] All we know about her is that she was Kurdish (which may have meant at the time that she came from a pastoral highland people), and that her true name was Raya or Razyiah – her birthplace and how she became a captive is not mentioned in the written sources.

During the Abbasid era (749–1258) the kidnapping of non-Muslim women during military operations continued. One Kurdish girl who was a servant for the Abbasid

[45] See: Ṭabarī 1964–1979, Vol. IV: 28; Ibn al-Athīr 1976: 481; Tewfîq 2013: 24–25.

[46] See: Ṭabarī 1964–1979, Vol. II: 591, 602, 633; Ḥamawī n. d., Vol. II: 37, Vol. III: 61; Dīnawarī 1995: 186; Mdallal 2010: 44–45.

[47] See: Iṣfahānī n. d.: 27; Mdallal 2010: 26.

[48] The Islamic sources refer to them as Kurdish women, meaning women and girls who were captives, and who had either embraced the Magians, the Zoroastrian, pagans, gnostics, including Manichaeans, Marcionites, or the Yezidi religion (peoples and tribes with different customs, traditions and religious beliefs who subsequently became known as Yezidis).

[49] Maybe Lubāba was also the mother of ʿAbd al-ʿAzīz ibn Marwān ibn al-Ḥakam, the Umayyad Governor of Egypt (685–705). However, most sources indicate Layla bint Zabban ibn al-Asbagh as his mother.

[50] See: Balādhurī 2011: 338; for Marwān II's relevance to the Yezidis see: Rodziewicz 2022: 56, 147, 585, 625.

[51] See: Ibn Kathīr 2014: 104.

caliph Abū Jaʿfar al-Manṣūr (714–775) had a son, who was referred to as "the son of the Kurdish woman".[52] This appellation appears several times in the records of that time. In addition, historical sources refer to the existence of tens of Kurdish women and girls in the palaces of the Abbasid caliphs who worked as singers, dancers, slaves, servants, and also served as 'captives who the right hand possesses' for the Muslim caliphs, princes, and their sons. Sleeping with the captives or slave girls was a tradition and was practiced by caliphs throughout the ages, especially during the Abbasid era.

Early History of the Persecution of Yezidis

Non-Muslim females, including Yezidi women and girls, constituted a large segment of the captured women.[53] The Yezidis endured numerous Muslim campaigns and invasions into their territory because Islamic jurisprudence considered the Yezidi religion to be non-divine and inferior – a religion whose adherents were deemed blasphemers. By contrast, Muslims treated adherents to Judaism and Christianity (considered to be divine religions and whose believers are termed the people of the book) differently. They had three choices when they became the target of a Muslim military attack: converting to Islam, paying *jizya* (tax), or to fight the intruders. The Yezidis had only two: convert or fight. Since Yezidi are considered polytheists and blasphemers, their paying *jizya* would be considered unacceptable.[54] Consequently, over time, the Yezidi population has dwindled to less than a million at the time of writing.

Historical sources mention that many captives were taken from the Yezidi regions in Iraq during military operations. They were kept in palaces as slaves, sold at slave markets, or presented as gifts to military leaders. Religious *fatāwā* (edicts) were issued to permit the killing of those who refused to embrace Islam. One example is the capture of a large number of women, children, and girls from the Dāsniyya people,[55] after the army of Abū Isḥāq Muḥammad ibn Hārūn al-Rashīd,[56] struck devastatingly the forces of the Dāsinī Prince's Mīr Jaʿfar Dāsinī – the latter had previously been victorious in a battle with one of the Abbasid leaders.

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[52] Tewfîq 2013: 70.

[53] See: Ṭabarī 1964–1979, Vol. IV: 184; *Ibid*: 187; Balādhurī 2011: 366; Freamon 2019; Brown, 2019.

[54] See: Brimar 2009: 208–217.

[55] Some sources and researchers consider the Yezidis were known by the name of *Dāsniyya* and ecclesiastical Christian sources still refer to the Yezidis as *Dāsny* or *Dāsniyya*. Most Yezidi princes were called *Dāsniyya* until recently, such as, Mīrzā Beg Dāsinī and ʿAlī Beg Dāsinī, among others. The name may have derived from the principality or mountain of *Dāsniyya* in the province of *Bahdīnān* (Duhok Governorate) in the Kurdish Region of Iraq (KRI).

[56] The 8th Abbasid caliph (833–842), better known under his regnal name al-Muʿtaṣim biʾllāh.

The Yezidis enjoyed widespread authority, both geographically and politically during the reign of Ḥasan ibn Sheikh Adi II, the son of Abu Ṣakhar Bin Barakat (1094–1246) who was killed by the *Atabeg* (ruler) of Mosul, Badr al-Dīn Lūʾlūʾ (1218–1258). Lūʾlūʾ ordered the execution of the Yezidi leader and two hundred of his followers. The assassination of Ḥasan ibn Sheikh Adi II marked the beginning of a huge military campaign against the Yezidis in 1254. The forces of Badr al-Dīn Lūʾlūʾ entered the temple of Lalish, they exhumed the body of Sheikh Adi and incinerated his bones. They crucified and killed the Yezidis whom they found in the temple.[57]

According to historic (written) records, Yezidism has endured persecution on an ongoing basis for hundreds of years. It is astonishing what degree of violence the Yezidis experienced at the hands of most military conquerors and great empires. In 1415, motivated by the call of an Islamic scholar from Egypt, several Kurdish princes and tribes attacked the Yezidis in Shekhan. Al-Maqrīzī (d. 1442),[58] chronicler of these events, reported the religiously motivated nature of this campaign, which resulted in the devastation of Lalish, a massacre, and the enslavement of segments of the Yezidi population.[59]

Enslavement of Yezidi Women and Children

In order to understand the continuity of the enslavement of Yezidi women, it is necessary to provide a deeper insight into the history and pattern of Yezidi persecution, with the main focus on their enslavement by officials of the Ottoman State and local Kurdish rulers and tribes.

The numerous *firmāns* and the military campaigns against the Yezidis during the Ottoman era (1514–1918) were associated with violence, looting, and capture of women by the military rulers and leaders.[60] The Ottomans had a special policy toward the Yezidis. At first, they took the Yezidis on their side and used them in their wars against the rising Safavid state. During the reign of Sultan Sulaymān (1520–1566), the relationship between the Ottoman authorities and the Yezidis changed after the mufti of the Ottoman State, Abū Suʿūd al-ʿAmādy (1490–1574) issued a *fatwā* against the Yezidis permitting their killing in public, capturing their women, and selling them as slaves at the markets. When asked if it was possible for Muslims to fight the Yezidis, the mufti replied, saying:

> The answer, God Knows, is that their killing is considered invasion and the one killed is considered a martyr because their jihad and fighting is a great martyrdom … they are

[57] See: Patton 1991: 65.
[58] See: Maqrīzī 1997: 369–370.
[59] See: Frank 1911: 87–91.
[60] For the texts of some of the Ottoman *firmāns* against Yezidis see: Abca 2006: 166–229.

> unbelievers more than the blasphemers … they are to kill their men and possess their offspring and women and sell them in Muslim markets, like other blasphemers. In addition, they are to getting rid of the infants and wives after selecting slaves *malikāt al-yamīn* (those your right hand possesses) of the *fatwā*.[61]

This is considered the first *fatwā* to address the Yezidis and document the actions taken contextually – it contains even the very minute details. It is evidence for the killing and captive taking that occurred during the invasions and Muslim campaigns in the region in general and against the Yezidis and other religions in particular. In addition, this *fatwā* and others,[62] widened and expanded the gulf between the caliphs, the Ottoman authorities and the Yezidis on the one hand and between the Kurdish Muslim princes and the Yezidis on the other. They caused the dispersal and social separation of the different religions, Yezidism, Islam, and others. Specifically, the *fatāwā* encouraged Muslims to pursue the invasion of the Yezidi territory and the enslavement of their women and girls. In addition, the calls of the Ottoman Sultans and the Muslim ulema for "the jihad against the blaspheming Yezidis and devil worshippers",[63] was greatly received by the majority of Muslims, especially the Kurds, even among the simplest people, who had not known the Yezidis previously and had not been at odds with them.

It can be said that this *fatwā* led to constant Ottoman military pressure on the Yezidis and their territories being considered *Dar Al-Harb* (land of war), and this historical context shaped a complex and often tumultuous relationship between the Ottomans and the Yezidis.

According to the *fatāwā*, the Yezidis became isolated and despised by the surrounding Muslims communities of Arabs, Kurds, and Turks for religious as well as social and economic reasons. The Ottoman officials also considered them to be indignant of the Ottoman State, to the extent that the term Yezidi became one of disapproval, and that everyone from the Yezidi regions was derogatively called by that name. It also became a pretext to destroy any city or town of the Yezidis, kill their men, and distribute their women and children as slaves and war captives. Accordingly, all Yezidi regions became legal battlefields. Later, Ottoman leaders and Kurdish Muslim princes headed several military campaigns against the Yezidis. One of these campaigns was led by the ruler of Diyarbakır Province, Melek Ahmed Pasha (1604–1662) and directed against the Yezidis in the province of Sinjar. The son-in-law of the Ottoman Sultan, Murad IV (1623–1639), the Turkish explorer, Evliya Çelebi, accompanied the campaign and reported the details

[61] For the text of the *fatwā* see *Three Papers in Expiating the Yezidi* (a manuscript in the House of Saddam for Manuscripts, No. 30580, Baghdad, 974 AH), in Damalūjī 1949: 429–430; See also Farhan 2004: 34.
[62] See the full text of another *fatwā* dated 980 AH (1572/1573 AD), *apud* Dehqan 2008: 140–162.
[63] Farhan 2004: 38.

of that campaign against the Yezidis and the attack on Sinjar in 1640/1641. He wrote that Melek Aḥmad Pasha led an army of 70,000 soldiers and took numerous women captives. He killed thirteen thousand of them and kept another twelve thousand as slaves.[64] Çelebi further noted: "Some of the Yezidis, seeing that their wives and children were taken captive, gouged out their own eyes".[65] While the number of Yezidis captured may have been exaggerated, at the same time, it gives a clear image of the catastrophe that the military campaign inflicted upon Sinjar and its Yezidi people.

Ottoman campaigns, along with their *firmāns* against the Yezidis, continued in later years, including the killing of men, and capturing women and children. In 1715, Hassan Pasha, the ruler of Baghdad, carried out a military operation targeting the Yezidis of Sinjar. His mission, however, was not that simple; the Yezidis were determined to resist and confront the attack. They fortified Dayr al-ʿAṣī, the mountain top of Mount Sinjar, and set up barriers and barricades. Subsequently, the two sides fought several battles, but the Yezidis were not able to resist for long against the Ottoman forces, which continued to attack their fortifications, killing a large number of them and dispersing those who tried to seek refuge in the castle of Khātūniyya.[66] The Ottomans besieged the castle, but the Yezidis were determined to resist rather than to surrender. Although they fought fiercely, the Ottomans were ultimately victorious.[67] The scholar Yāsīn al-ʿUmary stated that "people witnessed destruction, looting, and killing which caused their humiliation and the poorness of the [former] rich ones […], they entered the village by force, wielding the sword of revenge. Muslims captured women and children and gained money by selling these women and girls as bondmaids".[68]

It can be said that the enslavement of Yezidi women is a core element of the history of Yezidi persecution. It was a weapon of war against the Yezidis, not only to mark their defeat in the campaigns, but also to degrade them, humiliate them, and break their will. It also laid, by today's standards, the foundation for their extinction. The aforementioned catastrophe had a great impact on the Yezidis, to the extent that they still remember the unfortunate events of the campaign and the kidnapping and capture of their womenfolk in their folk songs called *stirān*. There is, for instance, a famous song that focuses on a Yezidi captive called Ghazāla (or Xezalê/ Gazhāla/ Khazāla) who was kidnapped by the soldiers of one of the Ottoman rulers in the mountain of Sinjar during their campaign. Singers recount that this Yezidi girl, along with thousands of women

[64] See: Dankoff 1991: 167–174.
[65] *Ibid*: 172.
[66] See: Ahmed 1967: 305–306.
[67] See: Ali 1984: 110.
[68] See: Suwaydī 1962: 66; Farhan 2004: 42–43.

of her tribe, were kidnapped by the Ottoman forces, who led them to Mosul and the adjacent cities. They had become slaves and war captives who could be sold and bought at slave markets. This popular song has a long history and has become a symbol for the enslavement of Yezidi women. The song was first mentioned and described in writing by Claudius James Rich who heard it among the Yezidi in Shekhan in 1820. Rich summarized the content of the song as follows: "The first was a Sinjar song, about the carrying off of a very celebrated beauty named Gazhala, from among the Yezidis of Sinjar, by Hassan Pasha (*Ḥassan Pāshā*), father of the celebrated Ahmed Pasha of Baghdad. She was betrothed to a Sinjar chief, and was within three days of her marriage. Her beauty is still much celebrated in song by the Sinjaris".[69] Presumably this song is older, because while the antagonist in this song in 1820 was Hassan Pasha, some 50 years later it was Muḥammad ʿAlī Pāshā and in contemporary versions he appears as Hafiz Pasha (Ḥāfẓ Pāshā) the Circassian (d. 1866). The different antagonists in this song, who were historically powerful rulers, are proven to have actually fought the Yezidis. The fact that nothing has changed in the main motif of the song, while the antagonists change in the various versions, shows that the campaigns against the Yezidi were always accompanied by the enslavement of their females.

In 1870, two researchers, Eugen Prym and Albert Socin, documented a version of this song that gives us a unique insight into the Yezidi perception of events and demonstrates how these events were perceived. In the song, a Yezidi man mourns the abduction and enslavement of his wife. Interestingly, the song explicitly mentions that Muḥammad ʿAlī Pāshā's soldiers, involved in this event, were from different ethnicities.[70] Due to the importance of this song, the transcription and translation by Prym and Socin have been revised here.[71]

The German translation of the song introduces a comment by Prym and Socin regarding the character of the "gazelle," who they identify as the poet's wife. They state that Muḥammad ʿAlī Pāshā of Baghdad had abducted her during his husband's absence. This particular Pasha is described as having lived approximately 150 years ago, according to an unspecified source (E.). However, Carsten Niebuhr's travel description ("*Reisebeschreibung nach Arabien und andern umliegenden Länder*"),[72] does not include a specific Muḥammad ʿAli Pasha among the listed Baghdad *pashas*. Although there are several ʿAlī Pāshās, but none named Muḥammad ʿAlī. The authors note that the song itself is not particularly new, and that it has probably been shortened. Furthermore,

[69] Rich 1836: 86.
[70] Prym and Socin 1890.
[71] I converted the original text to the Kurdish Kurmanji Latin alphabet from Prym and Socin 1890, (a): 263–265 (transcription), and I also, translated the original text from German to English from Prym and Socin 1890 (b): 264–265 (translation).
[72] Prym and Socin 1890b: 264.

Transcription from the original text to the Kurmanji Latin alphabet

Xezalê

1. bejna Xezala min menare, ezê bi du'a çoma li sere bi silave hatime xiware. ez terka çavê di reş-belek nakim heta li ser sîngê min ne êt dangê tefşoye habîbê va nejare. heyla gidîyê Xezalê, şênî [şêrînê] û şepalê. te pê bi şemike nafteng bi kemere pê bi xerxale. ezê bi qurbanî qirka kalebozê deqandî poze dav û lêvê dişekrî, vê subhê ezê pxulama bejn û bale.

2. Xezala min daketî yar dugûnda, min sê jara xiwazgînî şandin mala babe neda. go gelî gûndîya lomê ejmin û xezalê mekin Xezala min di mala babêda pozî bilinde. heyla gidî Xezalê, te pê bi şemike nafteng bi kemere pê bi xerxalê, stû bi zêryokê, ezê bi qurbana qirka kalebozê daqandî pozê dev û lêvê di şekirî, ezê pxulama bajin û balê.

3. Xezala min daketî li ber gola mezin, gavekê di çêrm, gavekê di bezim, ez bi êvarîya sûtarê [mêvanê] gûndê we me sûbehîya seydevanê [nêçêrvanê] zerîya azim. heyla gidî Xezalê, şênyê [şêrînê] û şepalê. ezê bi qurbanî qirka kalebozê, celagê [çelake] gerdenê dev û lêve di şekirî.

4. Xezala min daket bû li vî banî, go Şêrvana minê moxûl û bêjingê xiwe li deşta Qîra li sar deravê min hêlanî, galîye gûndîya lomey ji Xezala ma mekin, çavê Xezalâ min ji 'eslê babêxiwe reşin. hewce nînin subeyan û êvara ji xezala mira bikim bar giranî. heyla gidî Xezalê, şenîyê [şêrînê] û şepalê, te pê bi şimikê nafteng bêkemerê, ezê bi qurbanê qirka kalebozê daqandî pozê, çelagê gerdanê dev û lêve di şekirî.

Translation from the German text into English

Khazāl

1. My Khazāl is like a minaret in stature; I climbed it, invoking God, and came down safe and sound. I cannot give her up with her shining eyes until the sound of Habib the carpenter's small ax can be heard above my chest. Oh, you bad Khazāl, you sweet and lovely one! Your feet are in slippers; you wear a belt around your waist; clasps on your legs. I give myself to her, whose throat […], whose face is tattooed, whose mouth and lips are of sugar; today I am subject to her beautiful form.

2. My Khazāl has gone among the girls (?) of the village. I sent suitors to her father's house three times, but he refused to give them to me. O you villagers! Do not blame me for the Khazāl; my mistress in her father's house is proud. O you wicked Khazāl! Your feet are in slippers; you wear a belt around your waist, clasps on your legs and a chain of gold around your neck. I give myself to her, whose throat […], whose face is tattooed, whose mouth and lips are of sugar; I submit to her beautiful form.

3. My Khazāl has gone to the edge of the big pond. Once I graze; the other time I run. In the evening I am friendless in your village; the next day early I hunt the beautiful ones. Oh, you wicked Khazāl! You sweet and lovely one! I give myself to her whose throat is […]; I cling to the neck of her whose mouth and lips are of sugar.

4. My Khazāl have gone to the roof terrace. My Shervan have taken their large and small sieves to the plain of Qira […]. Oh, you villagers! Do not blame my Khazāl! The eyes of my Khazāl are naturally black; I do not need to bring her a heavy burden [eye make-up] in the morning and evening. Oh you bad Khazāl! You sweet and lovely one! Your feet are in slippers; you wear a belt around your waist. I give myself to her, whose throat […], whose face is tattooed; I cling to her neck, to her mouth and to her lips of sugar.

5. Go çîyayekê Şingarê bi dar û bîne, ‘eskerê mehmed ‘elî paşa têgda begler begîne, Mehmed ‘Elî Paşa li bextê teme, Xezala min berde berxêt wê birsîne. heyla gidî Xezalê, di hisnê û cemalê, soxê û delalê, nazê û nazdarê, xwezî bi stûwê şikestî bogerdena xelhay min tfeke nesranî hel negrirt biyaye ez neço biyame ji malê.	5. Trees and willows grow on the mountains of Sinjar. The soldiers of Muḥammad ʿAlī Pāshā are all noblemen and gentlemen. O Muḥammad ʿAlī Pāshā! I beg you: release my Khazāl, for their lambs are hungry. - O you wicked Khazāl! You are beautiful and lovely, you are funny and charming, you are fresh and tender! Oh, if I had broken my neck and wrenched my neck and had not seized the […] shotgun and had not left home!
6. Go çîyayekê Şingarê barî bi zozane, ‘eskerê Mehmed ‘Elî Paşa têgda gorane, mehmed ‘elî paşa li bextê teme, Xezala min berde belê li malêda berxî savane.	6. The Sinjar Mountains lie opposite the highlands. Among the soldiers of Muḥammad ʿAlī Pāshā are Goran Kurds. O Muḥammad ʿAlī Pāshā! I beg you: release my Khazāl, for there are lambs in the house that drink milk.
7. Go çîyayekê Şingarê wê bêzêvîrke [mufettile]. ‘eskerê Mehmed ‘Elî Paşa çendî jêg firqe, xûdê mala Mehmed ‘Elî Paşa xirab bikit, Xezala min girt û wê kirî li nav bêna xiwe û kurka.	7. The mountains of Sinjar are curved. The soldiers of Muḥammad ʿAlī Pāshā, how different they are from each other! God destroy the house of Muḥammad ʿAlī Pāshā! He has captured my Khazāl and killed them.

the authenticity with regard to the surviving verses and the order in which they were originally sung, is uncertain.[73]

*Firmān*s, capture, enslavement, and violence against the Yezidi continued in the nineteenth century. The most severe campaign against them was led by the Ottoman leader, Hafiz Pasha in 1837. The British traveler and archeologist Austen Henry Layard, who visited Sinjar in 1844, stated that half of the city's population was killed by bullets and the soldier's bombs. Some of them sought refuge in caves, but the soldiers besieged them and set the area in which they were hiding on fire. They died either by burning or suffocation by smoke. The soldiers then took women and children to the cities to sell them.[74] Another British traveler, who was in the area during the campaign of Hafiz Pasha, describes the same incident, saying villages were demolished and soldiers raped women and killed the men.[75] In his recent history, the contemporary historian John S. Guest claimed that the captives of this campaign arrived in the slave market in the city of Mardin in Turkey after they were taken as war captives and made bondmaids by the forces of Hafiz Pasha.[76]

[73] *Ibid*: 264.
[74] See: Layard 1849: 277–278; Guest 1987: 70–71.
[75] See: Miho 2009: 54.
[76] See: Guest 1987: 71.

Campaigns of killing and capturing the Yezidi continued in the regions of Shekhan, Sinjar, and other Yezidi regions in Northern Iraq. The history of the Yezidis was full of tragic events that were all characterized by *firmān*s allowing brutal force and resulted in the capture of women and children. In addition, the Yezidis were not only victims of the Ottomans but also of the Safavids as well as of local Muslim Kurdish princes and Arab rulers. During the Ottoman-Safavid conflicts, Ahmad Khan (1617/18–1637), the prince of the Kurdish Princedom of Ardalan and one of the allies of the Safavid Shah Abbas I (1587–1629), attacked the Yezidi regions, seizing women and goods.[77] During Shah Abbas I reign, conducted various military campaigns to expand and strengthen the Safavid Empire, he occupied Baghdad in 1623/4, briefly after that, one of his military commanders, Qārchī Qāy Khān carried out another campaign targeting Yezidis in Sinjar killing a large number of men and capturing women and children.[78] In addition, after the campaign of Nader Shah Afshar (1688–1747) against the Yezidi in nowadays Iran and Iraq in the period from 1733 to 1743, historical sources indicate that in 1743, Nader Shah dispatched an army of 12,000 horsemen to Mount Shabkan,[79] a mountain range situated between the cities of Dohuk and Akre, known as a stronghold of the Yezidis. The army launched a surprise attack, resulting in casualties and captives among the Yezidis. In response, a significant number of Yezidis rallied under their leader's guidance. A decisive battle ensued in the Shabkan Valley, culminating in the defeat of the Yezidi forces. Subsequently, Nader Shah commanded the execution of all prisoners and directed his troops to conduct raids on Yezidi villages, leading to the capture of 30,000 individuals, including women and boys. The Yezidi communities ceased to exist in those regions following these events.[80]

James Justinian Morier,[81] the British official in charge of the affairs in Tehran (1807–1817), mentions in his novel *The Adventures of Hajji Baba of Ispahan*, a Yezidi woman by the name of Zeenab, who became enslaved in Persia after the members of her Yezidi tribe had been killed by Muslims and the women taken captive. The account speaks about

[77] See: Sanandajī (1375 Persian [1996]): 479.

[78] See: Nêrwey 2001:167.

[79] The name of this mountain was mentioned in the source as "Shablan", but the correct name is Shabkan Mountain.

[80] For more information see: Wazīrmrrū (1364 Persian [1986]): 893–898; Ali 2019.

[81] James Justinian Morier (1782–1849) was a former British diplomat who resided in Iran for nearly six years (1808–1814). He authored several notable novels, including *Zohrab, the Hostage* published in 1832, *Ayesha: The Maid of Kars* published in 1834, and *The Adventures of Hajji Baba of Ispahan* written in 1824. While *The Adventures of Hajji Baba of Ispahan* is a work of fiction, it can be regarded as an informative resource on Iran during the Qajar period due to its portrayal of certain characters under fictionalized identities, such as the Yezidi woman slave Zeenab. For further insights into the Yezidi woman slave Zeenab, one can refer to Morier's novel (see: Morier 1897).

the suffering of Zeenab as a bonded woman and how she was humiliated by her owners because they considered her to worship the devil.[82]

The Kurds of the Ottoman-Persian borderlands also enslaved Yezidis.[83] The Yezidis lost vast areas of territory and many of them were killed in campaigns led by Kurdish princes. Historical sources documented how the Kurdish prince of the Soran Princedom, Muḥammad Pasha of Rawanduz, known as Mīr-i-Kura (the one-eyed prince, Ku. *Mîrê Kore*),[84] after he occupied the Yezidi region in Shekhan. During a two-year period (1832–1834), he captured about 10,000 Yezidis – men, women, and children along with their prince Ali Beg.[85] The captured Yezidis were sent to the town of Rawanduz, the center of the Soran Princedom, where they were tortured and humiliated, causing the majority to abandon their religion and embrace Islam instead of being killed. The Yezidi Prince Ali Beg chose death over abandoning his religion and was killed by one of the Mīr-i-Kura's soldiers in the valley of Geli Ali Beg (Ku. *Gelî Êlî Beg*) 130 km north of Erbil. The Yezidi captives were then distributed among the Kurdish Muslims.[86] This campaign, just like the previous ones, was supported by a religious *fatwā*, issued by the *mufti* of the Soran Princedom, Mulla Muḥammad Khatī. The campaign exterminated about 90 percent of the Yezidis in Shekhan, with Damalūjī indicating that 5 percent of the Yezidi escaped the campaign of Mīr-i-Kura.[87] Later, during the reign of the Kurdish prince, Bedir Khan Beg (*Badrkhān Beg)*, who ruled the Princedom of Būtān (1821–1847), many Yezidis were captured and forced to embrace Islam, while some were made his personal servants. The historian Saferstian reported that missionaries,[88] who were working in the city of Urmia (northwest Iran), also visited the palace of Bedir Khan Beg (1814–1889) in the Princedom of Būtān,[89] in 1846 and saw there about forty Yezidi who had embraced Islam and were given special treatment by the prince to the point that it raised the envy of the other servants.[90] Other sources stated that Prince Bedir Khan himself married one of the captives from the Yezidi princely family. She was the grandmother of the well-known Kurdish writers of the Bedir Khan family, Jallādat and Kāmirān Bedir Khan Beg.[91]

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[82] See: *ibid*: 140–154, 163–165, 174–178, 197–206, 221, 311–321, 370–379, 413, 426–427, 441, 447, 505.
[83] See: Garnett 1909: 224; Erdem 1996: 46–47, 60.
[84] See: Ali 2019: 77–91.
[85] See: Nebez 1970: 56–58, 156.
[86] See: Farhan 2004: 117–118; Mā'ī 1999: 148; Damalūjī 1949: 463; Ahmed 1971: 91.
[87] See: Damalūjī 1949: 469.
[88] His report described by Guest 1987: 92.
[89] Also: Cizre Buhtan, Bokhti, (*Jazīrat Ibn ʿUmar*), modern Cizre, also known as Cizîra Botan in Kurmanji.
[90] See: Guest 1987: 92.
[91] Hadank, Karl (1938), *Untersuchungen zum Westkurdischen: Bōtī und Ēzādī [Studies on Western Kurdish: Bûtî and Êzidî]*, Berlin, *apud* Guest 1987, footnote 38 of chapter 7: 232.

As illustrated in the foregoing, the enslavement of Yezidis was a feature of almost all confrontations between the Yezidis and the Ottoman authorities. As the Yezidis did not have the status of *Raʿāya*[92] (subjects in the Ottoman Empire) they could neither enjoy protection nor protest their enslavement.[93] This unprotected status of the Yezidi has also been evidenced by the fact that Christian prisoners were passed off as Yezidis by Muslims in order to make their enslavement acceptable.[94]

If one looks at Ottoman archive documents, the extent becomes even clearer. They also serve as an insight into how the Yezidis were enslaved and traded within the Ottoman legal system. The court records of the *Şer'iyye Sicilleri* archives (meaning the archives of the court and judicial records) are particularly important here. The analysis of court records relating to the enslavement of women in Diyarbakır in the 18th and 19th centuries reveals that the proportion of Yezidi women was, with almost 36%, the largest.[95] It is astonishing that the Yezidis formed the largest fraction of captives here, despite their being a comparatively small population in this region. It testifies to the defenselessness of the Yezidis and to the general acceptance of such brutal practices by the Ottoman population and authorities. In addition, these documents confirm that Yezidi women were captured mainly during military confrontations between the Ottoman authorities and the local population. They also evidence the phenomenon of the ownership of Yezidi slaves by both men and women. The court records also document how the acquisition of Yezidi slaves took place though the court system. The Yezidi origin of the women had to be proven and confirmed by witnesses in order to be able to legitimize the enslavement on religious grounds. The resale and prices of Yezidi slaves were meticulously documented.[96] Almost all Yezidi communities living in the Ottoman Empire were affected by these practices. The capturing and enslavement of Yezidi women went on unhindered until 1849, when a Yezidi delegation set

[92] In the context of the Ottoman Empire, *raʿāyā* did not exclusively refer to non-Muslim subjects, but rather encompassed all members of society, including Muslims, Christians, and Jews. These groups were indeed taxed to support the Ottoman State, but the term itself does not specifically denote non-Muslim subjects alone. However, in contemporary and historical usage outside the specific context of the Ottoman Empire, *raʿāyā* is commonly associated with non-Muslim subjects, particularly those belonging to the People of the Book, which includes Christians and Jews, and sometimes referred to collectively as *dhimmī*.

[93] See: Erdem 1996: 25, 46.

[94] For example, in 1815 the Armenian Patriarch Bogos petitioned the Ottoman government and complained about the illegal enslavement of the Armenian *Raʿāya* in the Diyarbakir Province. According to this document, the Kurdish irregulars and soldiers who were sent against the Yezidis by the local authorities had made it a habit to enslave *Raʿāya* wives and children on their way and selling them in Diyarbakir and other places as Yezidi captives (see: *Ibid*: 25).

[95] See: Güler 2021: 29–56.

[96] The documentation of the enslavement of Yezidis was primarily recorded in the following court recordings: *Diyarbekir-Âmid Şer'iyye Sicilleri* (DŞS), documents No. 3767, 3803, 3707, 3725, 3726, 3747, 3757, 3796, *apud* Güler 2021.

off for Istanbul to persuade the British ambassador in Istanbul, Stratford Canning, to intervene on their behalf. Canning agreed, and a *firmān* (decree) was obtained which, among other things, prohibited the enslavement of the Yezidi. The letters of thanks from the Yezidi to the British ambassador and the Ottoman Grand Vizier testify to the fact that liberation and the ban from slavery was one of the Yezidis' main concerns. In the words of the Yezidi:

> We were very glad […] that our Master the Sultan felt kindness towards us and ordered a ban on the sale and enslavement of our children and that no one may interfere in our religious affairs.[97]

Although the enslavement of the Yezidi was thereafter officially banned, the Yezidi faced the problem that the decree intended to protect them from capture and enslavement could never be enforced among the local Muslim rulers and tribes. Thus, Ottoman governors such as ʾAyūb Beg 1890, Omar Wahbi Pasha (appointed 1892/3), Bakir Pasha 1894, and al-Ḥaj Ibrahim Pasha 1917 continued to enslave the Yezidis.

The campaigns and *firmān*s against the Yezidi from the beginning of the Ottoman Era until the arrival of British forces and the establishment of modern Iraq amounted to more than ten genocidal campaigns. These campaigns served to stir up hatred among the Muslims in the region against the Yezidis and the term 'Yezidi' became a derogatory accusation, which was used to attack, demolish, kill, and capture Yezidi men and women.[98] It characterized every campaign or attack. Yezidi women and girls in particular were the victims of these *firmān*s, which permitted physical and psychological assaults against them. In many cases, the Yezidi women preferred death to captivity and sometimes committed suicide before the soldiers could reach them. For example, a large number of Yezidi women committed suicide by throwing themselves into the Tigris during the Kurdish attack against the Yezidis in the village of Bāsā,[99] which belonged to the governorate of Siirt in Turkey in 1915. Their bodies were found in an area close to Zakho. Their families, who ran away, settled in the town of Sharya, which now belongs to Duhok Governorate in the Kurdistan Region of Iraq (KRI), where their descendants still live. These descendants recalled those incidents, having heard them from their elders who had personally witnessed them.[100]

[97] Guest 1993: 217.
[98] See: Çelebî 1979: 81–2, 264–265.
[99] It is the name of a village and the name of a clan as well.
[100] This information is based on an interview conducted on May 11, 2015 with Jūqī Khammū Maḥmūd Bāsī, a Yezidi resident of Shariya Town.

The downfall of the Ottoman State and the establishment of modern successor states led to a cessation of most of the violent campaigns against non-Muslims. Therefore, capture and enslavement were not common in the twentieth century. From the establishment of the modern Iraqi state in 1921 until the American occupation in 2003, the Yezidi were exposed to military campaigns by the Iraqi Army, such as in 1925, 1935, 1966, and 1972, However, they did not experience these kinds of human rights violations. The modern state had submitted to the criteria of warfare of modern and secular states mainly as a result of the two World Wars. However, because of the absence of law enforcement mechanisms as well as the lack of social justice and sense of equality, every now and then Muslim Arabs and Kurds kidnapped Yezidi girls and young women and forced them to embrace Islam. Similarly, the Yezidis of Turkey began migrating to western countries as a result of similar violations of their personhood which were inflicted upon them by their Muslim neighbors, mainly fundamentalist Kurds.

ISIS Revives the Historic Practice of Capturing and Enslaving Yezidi Women and Children.

After the American invasion of Iraq in 2003 and the emergence of al-Qaida, Iraq became a fertile ground for jihadist groups such as ISIS, which culminated in the takeover, albeit temporary, of large parts of Iraq in 2014. In its propaganda and practices, ISIS applied and adhered to decisions that stemmed from the *hadiths* of the Prophet Muhammad, from *fatāwā*, and religious texts. The latter included those pertaining to and regulating capture and enslavement, practices which had remained dormant since the end of the Ottoman Era. Notwithstanding the theological foundation of ISIS ideology, much of it was based on the literal meaning of the ancient texts concerned and was taken out of context. Nevertheless, since ISIS itself has been interpreted as an isolated phenomenon of sorts, it is worth mentioning that the groundwork for its inception and development, as well as the severity of its extremism had been laid in Iraq and the Kurdish regions much earlier. After the second Gulf War in 1991, the Iraqi government's so-called *al-Ḥamlāt al-ʾīmāniyya* (Faith Campaigns),[101] contributed to the establishment of a conservative community, who, along with extremist Islamic organizations in the Kurdish regions, looked to a number of imams such as ibn Taymīya Muḥammad ibn ʿAbd al-Wahāb, as well as some new religious leaders who had established themselves as public persons of considerable influence. They used conventional media channels and social media in spreading their religious dogma. This contributed to an environment

[101] For more information on them, see: Zaman 2016: 72–77.

in which ISIS could establish itself, while regional countries neighboring Iraq and the global powers made use of ISIS existence for reasons that are unclear at present.

ISIS had its reasons for targeting the Yezidis, rather than other groups.[102] According to Muslim religious and historical concepts, the Yezidis, being considered blasphemous and therefore had to be attacked following *Sura* 9:5 which reads: "Then kill the disbelievers wherever you find them, capture them and besiege them, and lie in wait for them in each and every ambush".[103] Accordingly, the ISIS dealt with this group as the majority of *fuqahāʾ* have indicated how *mushrikīn* (polytheists) should be dealt with. Unlike the Jews and Christians, there was no room for *jizyah* (tax) payment. Also, their women could be enslaved unlike female apostates who the majority of the *fuqahāʾ* say cannot be enslaved and can only be given an ultimatum to repent or face the sword. After capture, the Yezidi women and children were then divided according to the *Sharīʿa* amongst the fighters of the ISIS who participated in the Sinjar operations, after one – fifth (Ar. *Khums*) of the slaves were transferred to the ISIS's authority to be divided as *khums*.[104]

On the morning of 3 August 2014, following the sudden withdrawal of the military forces and the security forces of the KRI, ISIS attacked the city of Sinjar and the Yezidi towns, villages, and countryside in the Plains of Nineveh and took them over, one after the other, there was neither resistance nor fighting. Rather than defending them, which was their duty by law, the Kurdish security and military forces turned their backs on the defenseless people of the Plains of Nineveh, and left them to their fate at the brutal hands of ISIS; although the reasons for this attitude remain unknown, it is patently clear that the KRI forces plus the collaborating Sunni Muslim Arab and some Kurdish clans[105] facilitated the takeover of Yezidi regions by ISIS.

Hundreds of thousands of Yezidis fled to northeastern Syria to a region known as Rojava and to the cities of the KRI. Furthermore, according to estimates, around 100,000 to 150,0000 Yezidis were left besieged on Mount Sinjar without food or water. Due to the hot weather many children and many elderly people died.[106] In attacking the towns of Sinjar, ISIS captured thousands of civilian men, killed, and buried them in

[102] ISIS offered the Christians who lived in Mosul to either pay tax, convert to Islam, or leave. Therefore, it is unlikely that they targeted Christian women because they were considered *ahl al-kitab*, which ISIS confirmed in its online magazine *Dabiq*, Issue 4, 2014: 15. See also Taheri 2014. *Dabiq* is an online magazine published by ISIS for propaganda and recruitment purposes. It was first published in July 2014; website: jihadology.net/category/dabiq-magazine.

[103] Quran, *Sura al-Tawba*, verse 5.

[104] See: Dabiq, issue 4, 2014: 16.

[105] "Şêxêkî Ereb: xelkî dû gûnd destyan le revandinî kiçe Êzidîyekanda hebû [One of Arab Sheikhs confessed that some Arab villages had a role in kidnapping the Yezidi women and enslaving them]" (Rudaw TV 2015).

[106] Spencer 2014.

mass graves.[107] Mass graves sprung up all over Sinjar. Young men and elders were beheaded and their bodies were abandoned and left on the streets and pavements. ISIS then took thousands of women and children as slaves and war captives. They also looted possessions and demolished people's homes and burned their villages. According to statistics, 350,000 to 400,000 Yezidis have been displaced from the region of Sinjar and the Nineveh Plains since the ISIS invasion, while some 100,000 Yezidis have left Iraq. During the first days of the attack, 1,293 people were killed, 2,745 children were left orphaned, and 6,417 people were abducted (3,548 females and 2,869 males). According to the latest statistics of the Office for the Rescue of Abductees, the 3,509 survivors include 1,192 women, 337 men, 1,033 girls and 947 boys, while 2,908 (1,323 girls and 1,585 boys) are still held in slavery. To date, 80 mass graves have been discovered in Sinjar. In addition to dozens of individual grave sites, 68 Yezidi religious shrines were razed to the ground by ISIS.[108] According to these statistics, more than 7,000 Yezidi women and children from Sinjar were kidnapped. They were moved to detention camps and distributed among the ISIS soldiers thereafter. Moreover, some of them were sold at slave markets, which were set up and run by ISIS in Tal Afar and Mosul in Iraq and Raqqa in Syria, as well as in other Iraqi and Syrian cities.

In this context, ISIS issued a regulation booklet by the Office of Research and *Fatāwā*, entitled *Question and Answer on Captivity and Slaughter of Slaves*, providing answers to thirty-two questions about ISIS's rules and regulations. Intended to attract more foreign fighters, the booklet focuses on captivity and how to deal with slaves, dividing captive unbelievers into appropriate groups and ways to convert them to Islam.[109]

Interviews with some survivors reveal that the captured women were exposed to inhumane treatment and to physical and psychological torture. They were raped, severely beaten, and humiliated. Many chose to commit suicide. For example, Ms. A. is 19 years old and managed to escape. She is the mother of a young child and she was pregnant when she was captured. Her husband had been slaughtered by ISIS. Ms. A. talks about her story after she managed to escape from an old man who intended to take her with him to Syria to sell her. She says:

> We were among the ones who failed to escape to the mountain of Sinjar to which hundreds of thousands of the Yezidi escaped after ISIS attacked our regions. I saw, with

[107] Milmo 2014.
[108] See: Ali 2022: 82–83.
[109] *Sū'āl wa-jawāb fī al-sabī wa al-riqāb [Question and Answer on Captivity and Slaughter of Slaves] n. d.*



FIGURE 1.
ISIS brochure about women and slaves issued by the Islamic State, Dīwān al-Buḥūth wa-al-ʾiftāʾ (Bureau of Research and Fatāwā/ legal opinion), called *Sūʾāl wa-jawāb fī al-sabī wa al-riqāb [Question and Answer on Captivity and Slaughter of Slaves]*, https://archive.org/details/2SabiyReqap01/Reqap_03-01.jpg (accessed: 27.08.2023)

my own eyes, how men, elderly, and disabled women were slaughtered, even children who were no more than 10 years old. Among the slaughtered ones was my husband and his family. Besides, we [women] were taken by cars to Mosul where we were locked up in a big hall.[110]

Ms. A. stated that they were forced to embrace Islam so that they could be married to the members of ISIS thereafter. One woman who refused to convert was threatened with death, along with her children. Many times, they were forced to call and tell their families about the rapes they had to endure. This was part of the psychological war against them and their families. Ms. A. adds:

> Our numbers were huge; we were more than two thousand. We were all Yezidis. There were no Christians or Turkmen with us in prison. I saw with my own eyes how Yezidi girls were sold for only 10,000 or 15,000 Iraqi Dinar [about 10 USD] for one night only. In this way, they were being sold more than one time, and every time, they were raped. Other times, members of the ISIS organization of different nationalities used to come to the place where the Yezidis were kept with that amount. After that, they were sold in Syria and other countries for 200 dollars.

Mr. B., a man who survived the massacre of Kocho, recounts:

[110] Interview conducted in Duhok on October 22; Ms. A. was captured by ISIS on or around the 3rd of August 2014 and managed to escape in October 2015.

> They gathered us in the village school (men on the ground floor and women on the upper floor), then they brought a number of cars of the Kia brand and carried us – 12 in each car. They took us to the outskirts of the village and from there they drove us for some 50 kilometers to the place of a mass grave. They asked us to run and shot us collectively. Hundreds died as a result. I was injured by three bullets in my knee, but miraculously made it out of the heap of dead bodies.[111]

In another account, Ms. C. recounts that the fighters of ISIS treated them very harshly and violently, raped them, and tortured them physically and psychologically during their deportation from Kocho to Tal Afar and then to Mosul city. She said:

> They took us to a building in the institute of Tal Afar, ordered the unmarried to separate from the married ones. However, we refused. My mother strongly refused to separate from me, and when one of them tried to molest my sister and uncover her head, my mother tried to prevent him. As a result, he slaughtered my mother and my brother in front of us […] They took us by pickup cars to a house in Mosul. We were about 500 Yezidis. The members of the ISIS organization asked us to stand up so that each of them could choose the one whom he would marry. If one refused, she was beaten. Girls, especially virgins, were taken in batches to a destination unknown to us […] However, sometimes some girls, who were raped by the members of the organization, used to come back. One of them was little – she was 15 years old. She was raped by four ISIS members. I still remember the marks of the severe beatings on her body. She was beaten with weapons.[112]

In another testimony, Ms. D., a girl, recounted the story of her capture, from which she, like hundreds of surviving women and girls, managed to escape. She said:

> We were more than 100, and a week later, the young girls were separated from the older ones and children above nine years old, saying that we will teach them the teachings of Islam. […] Two days after separation, an armed man (prince, as they said) came to us and announced that it is the time to make us embrace Islam to let us marry the members of ISIS. He threatened that each one who refuses to do so will be executed. We had nothing but to announce our accepting Islam out of the fear of death. Then he used to come on a daily basis to take a number of girls who are between 16 and 20 years old to distribute them among the members of ISIS, who took them to their houses and treated them severely. They raped, beat, and humiliated them.[113]

ISIS openly and candidly acknowledged all the assaults against the Yezidis, namely killing and enslaving them in *Dabiq*, the mouthpiece of the organization. They justified the killing and enslavement as a religious legal provision, based on the Islamic

[111] Interview conducted in Duhok on October 1, 2014.
[112] Interview conducted in the Khanke Camp (Duhok governorate), February 2, 2015.
[113] Interview conducted in the temple of Lalish, May 4, 2015.

teachings and the opinions of *fuqahāʾ* (legal experts) and imams who permitted the killing of the blasphemers as well as the enslaving of the females and their distribution among fighters. ISIS stated in its publication *Dabiq* that "one has to remember that enslaving the families of the blasphemers and capturing their women are one of the cornerstones of *Sharīʿa*, and the one who denies or ridicules this means that they are denying and ridiculing the verses of the Quran and the Prophet Muhammad's Sunna",[114] In the same context, many documents of ISIS, which were discovered after the liberation of Mosul, serve to verify the survivors' accounts, of which the following document is an example:

> This deed is held at the legal court of the state of Nineveh at the office of marriage contracts on Tuesday to confirm the possession of brother Abū al-Zūbair of the slave Najma Saʿid Ismaʿil who is 20 years old. She has honey-colored eyes, slim and short, 130 cm. In 12/ *Dhū al-ʾUqda*/ 1437 After Hijra corresponding to 16/8/2016. In accordance with the above, the deed of possession had been given […] I, the notary, do hereby acknowledge that brother Abū Munʿim (the legal owner), along with brother Abū al-Zūbair (the buyer), were present before me and agreed to sell what the right hand possesses (Najma Saʿid). Brother Abū Munʿim sold his possession to brother Abū al-Zūbair for the sum of (500.00) five hundred American dollars only, and the amount had been received in full. Accordingly, the possession had been transferred from brother Abū Munʿim to brother Abū al-Zūbair with the testimony of brother Abū Tayba and brother Abū ʿizz al-Dīn.[115]

This tragedy, the psychological and physical torture, and the daily assaults against Yezidi women and girls by ISIS compelled many of them to consider committing suicide, "preferring death to living with those harsh men".[116] Indeed, some girls committed suicide, while others tried to, but failed. The case of a young Yezidi woman by the name of Jīlān from the Yezidi town of Til Ezer, a village located in southeast of Sinjar District of the Ninawa Governorate in Iraq, is such an example. She was almost 17 years old when ISIS killed twenty members of her family, including her brothers, uncles, and cousins. Subsequently, she was taken as a slave and was forcibly moved from Sinjar to Tal Afar and later to Mosul. There she remained, together with a number of other girls, who had been bought by a man from Baʿaj town. She committed suicide in his house,

[114] ISIS based their acts on the Quranic verses that are mentioned in this research and on the scholarly interpretations that justify their actions against the non-monotheistic religions. They regarded their actions toward the Yezidis as a religious duty since the Yezidis are considered blasphemers and devil worshippers. See chapter titled *The Revival of Slavery Before the Hour*," (*Dabiq*, issue 4, 2014: 14–15).

[115] The Islamic State, Dīwān al-Qaḍāʾ wa-al-Maẓālim [the Bureau of Judiciary and Grievances], the Legal Court of Mosul, *Ḥija Mulkīyya* [Possession Deed], Number 221, Date: 12/11/1437, Corresponding to: 16/8/2016. Confirmed by Steven Nabil, an Iraqi journalist who accompanied the Iraqi Military Forces to free Mosul from ISIS in 2017.

[116] See: Dūmilī 2015: 132–33.

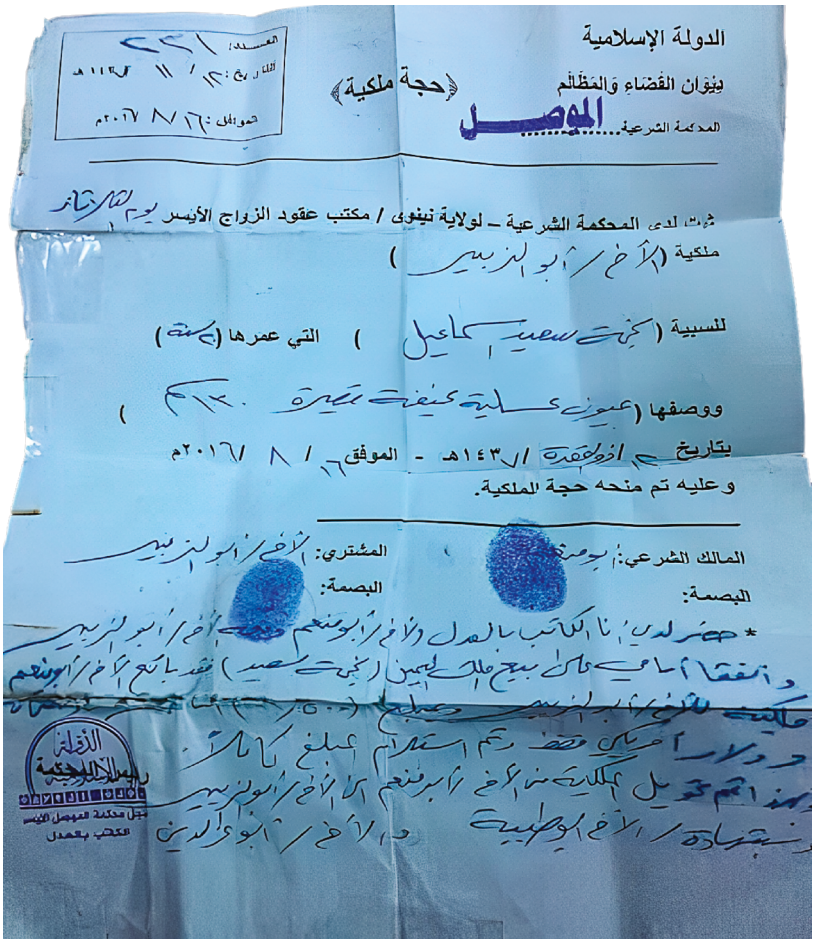


FIGURE 2.
Document referring to the purchase of a Yezidi woman by a member of ISIS, confirmed by Steven Nabil.

"preferring death to living at the mercy of ISIS members"[117] who practiced all kinds of torture and violence against these captive young women.[118]

Ms. F. from the village of Zorava (Maharkān tribe) also tried to commit suicide and that more than once. However, she was treated in a hospital and did not die. She said:

> I still remember that moment when my father and brothers died in our village. Then they moved us by cars to Mosul. I was bought by an old man for 100,000 Iraqi Dinar.

[117] Interview conducted with Ms. E. in Duhok, April 11, 2015. She was kidnapped by ISIS together with Jīlān, who committed suicide. Ms. E., however, managed to escape in February 2015.
[118] *Ibid*.

> In the beginning, he said that I had to work in the house as a maid and become a true believer. Several days later and after his attempt to rape me, I tried to commit suicide. I took some poisonous medications, but I found myself alive in the city's hospital. […] Three weeks later, the man sold me to a Turkmen from Tal Afar. The latter made use of my weakness and illness and tried to rape me, but I refused and did not allow him to do so. After many attempts, I entered the bathroom one night and cut one of my veins. I bled profusely. I passed out. When I became conscious again, I found myself being treated at a health center.[119]

The trauma and tragedy of these sufferings reverberates among the inhabitants of the region in general and especially within the Yezidi communities, where no family has gone unscathed by the loss of family members and friends during the onslaught of ISIS. Undoubtedly, it shall reverberate for many generations to come. Moreover, the co-operation and collusion between ISIS and the Muslim tribes who lived in close proximity to the Yezidi poses an ongoing danger to the relations between these communities.

Conclusion

Enslavement existed prior to Islam and continued to be practiced after the birth of this religion. Despite the religious provisions and legislation within Islam that sought to curtail it, enslavement remained common practice in many Muslim countries until the mid-twentieth century. This article examined the captivity and enslavement of women, since the emergence of Islam. It has evidenced the enslavement of women by caliphates, princes, and the leaders of the Muslim armies and has reconfirmed that these cruelties mainly occurred during wars and military operations. It also corroborated existing research which evidenced the targeting of non-Muslim groups, and in particular, ethnicities and creeds that were not considered *ahl al-kitāb*. This research also presented a snapshot of the views of some of the Schools of Islamic jurisprudence concerning capture and enslavement, along with the legal provisions and socio-political and socio-religious developments pertaining to it. In addition, by examining various Islamic resources relevant to this subject, such as the Quran, Sunna, and religious *Fatāwā*, among many others, it has shed light on those atrocities committed by ISIS against the Yezidis. The research further reveals that the killing of the Yezidi men and the enslavement of women and children in recent years by ISIS was no isolated phenomenon, but rather a continuation of countless similar operations that the Yezidis were frequently subjected to, which spans 632–1918 Years, the period beginning with the Islamic invasions and conquests of present day Iraq (the time of the first four caliphs and during the Umayyad and Abbasid rule) until the end of the Ottoman State.

[119] Interview conducted in Sharya Camp (Duhok governorate), February 5, 2015.

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მაჯიდ ჰასან ალი (Majid Hassan Ali)

ოსმალეთის ხელისუფლების წარმომადგენლების, ადგილობრივი მმართველებისა და ტომების მიერ ეზიდი ქალების დამონება და დატყვევება: ისლამური კონტექსტის ისტორიული მიმოხილვა

აბსტრაქტი: ეს სტატია ეხება ეზიდი რელიგიური უმცირესობის წინააღმდეგ წარმოებული ისლამური სამხედრო კამპანიების, შემოსევების, დაპყრობების და ფირმანების (firmān) ფარგლებში ეზიდი ქალების მონობისა და ტყვეობის ისტორიას. სტატია მოიცავს ოსმალეთის სახელმწიფოს, ადგილობრივი მმართველების, ტომების, ქურთული სამთავროებისა და ერაყისა და სირიის ისლამური სახელმწიფოს (ISIS) პერიოდებს. სტატიის მიზანია, ამ კონტექსტისა და ფენომენის მნიშვნელობის გათვალისწინებით, ნათელი მოჰფინოს და ისტორიული კონტექსტის ფონზე გაანალიზოს ისლამში მონობის ლეგალური და სამართლებრივი საფუძვლები; განიხილოს მისი პრაქტიკული მხარე მათ მიმართ, ვინც წიგნის ხალხად (ahl al-kitāb) მიიჩნევა, მაგალითად - ებრაელები და ქრისტიანები, ე. წ. დაცული ხალხი (dhimmīs), და - მათ მიმართ, ვინც არ იყო წიგნის ხალხი (ეზიდები). უამრავი დოკუმენტი, პირველადი თუ მეორადი წყაროა, ეზიდური სიტყვიერი გადმოცემა ინახავს ფირმანებისა და ეზიდი ქალების მონობის ისტორიას, რაც თან ახლდა სამხედრო მოქმედებებს.

საკვანძო სიტყვები: ეზიდები, ეზიდი ქალები, ტყვეობა, მონობა, ფირმანი (firmān), გენოციდი, ოსმალეთის იმპერია, ISIS, ქურთები, ისლამური კანონები და მონობა.

Majid Hassan Ali

Koletî û dîlgirtina jinên êzidîyan ji aliyê desthilatdarya Osmanî, rêber, mîr û eşîrên herêmî va: pêdaçûneke dîrokî di çarçoveya îslamî da

Abstrakt: Ev lêkolîn derheqê dîroka koletî û dîlgirtina (kenîzekirna) jinên êzdî di serdemên operasyonên leşkerî yên îslamî, dagîrkirin û fermanên ku li ser kêmanîya êzdî ya dînî hatine kirin behs dike. Dîsa ev lêkolîn balê dikişîne ser serdemên desthilatdariya Osmanî, mîrên herêmî, êl û eşîr, mîrekîyên kurdan û heta Dewleta Îslamî li Îraq û Şam (DAIŞ). Di kontêkst û çarçoveya wê da û ji ber giringiya dîyar û berçav ya vê diyardeyê, ev lêkolîn hewl dide, ku ronahî û têgihîştina paşxaneya dîrokî ya koletiyê di hukmên qanûnî, huqûqî û şerî yên koletiyê da di Îslamê da bike. Herweha praktîzekirin û kiryarên wê yên li ser kesên ku wekî kenîze û dîl têne hijmartin, grûpên wek ehlê kitabê, bo nimûne, cihû û krîstiyanan, yên bi zimmî (ankû mirovên parastî) tên navkirin û yên ne ehlî kitab bûn, wek êzidîyan. Gelek dokûment û belge, jêderên degme, orîjînal û yên duyemîn, herwisa serhatiyên ezberî yê nav êzdiyan da, gelek ji wan ferman û koletiya jinên êzidî yên ku bi kampanyên leşkerîda hatine dokûmênt kirin.

Peyvên sereke: êzdî, jinên êzdî, dîlgirtin, kole kirin, ferman, cênosayd, Împêratoriya Osmanî, DAÎŞ, kurd, qanûnên îslamî û koletî.