

The Yezidi people are
exposed to genocide in Afrin
and their holy places violated

Yazidis in Afrin



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Introduction:

The Yazidis have a historical presence in Syria that goes back to thousands of years, and they are indigenous to the region. Despite attempts to obliterate the Yazidi identity and history and to hide and distort archaeological sites, archaeological discoveries in several areas of Syria, including the "Lilon Mountains" in the Syrian northwest, The Yezidi religious symbols found on the walls of the temples and the monuments discovered in Afrin are the best proof of the existence of Yezidis there.

As the Syrian revolution turned and was derailed by radical Islamic thought, the Yezidi Kurds panicked, some of whom emigrated outside of Rojava. After the Shangal massacre in 2014 and what happened to the Yezidi Kurds there, most of the Yezidi Kurds emigrated to save their lives from the Takfiris. But after the formation of Democratic Self-Administration, which recognized for the first time in the history of Syria the Yezidi religion, and with the presence of YPG, the Yezidi Kurds felt safe for the first time in their history and the rest of them settled in their villages and practiced their normal lives.

It seems that the colonial mentality of the Turkish state refuses to let people live safely in the country. Since 2013, Turkey has issued orders to the jihadist and Salafist groups that carry out orders to harass the Yezidi Kurds to leave their villages. For four years, these groups have been attacking Yezidi villages with various types of weapons to force the Yezidis out of their villages.

• The presence of Yezidi in Afrin and their numbers:

The Yazidi Kurds have been and still are subjected to campaigns of extermination and displacement by the successive Syrian governments over the years because of their adherence to their nationality and belief. These governments systematically pressured them to abandon their religion. They used to manipulate the religion box and register



the Yezidi Kurds contrary to their religion. Since decades, Yezidis have migrated outside Syria to preserve their faith. After there were 58 Yezidi villages in Afrin region in the 1930s, the number of villages has decreased to 22.

After the number of Yezidi Kurds in that period was about 75 thousand, now shrinking to about twenty thousand only, living in the following villages:

Basufan - Pavlon - Aleqina - Faqira - the percentage of Yezidis is 100%.

Qustal Jendo percentage of Yezidis is 90%.

Qibar - Ghazawia – Burj Abdalu - the percentage of Yezidis is 60%.

Qatme - Ain Dara - Trindi - Sinka – the percentage of Yezidis is 50%.

Kafrazit, Iska, Shadir, Kimar, Jagla, Ashka Sharqia, Qajoma – Qila – Ba'i. The percentage of Yezidis is less than 30%, and there are large numbers living in the city of Jandreis, Afrin and Aleppo.

The most important Yezidi shrines in Afrin:



Sheikh Barakat shrine:

In ancient times it was called Greek mountain (Corriva or Corifus) meaning (summit) and is located at the summit of Mount Sheikh Barakat 30 km south of Afrin .



Jil Khanah's shrine: Jil Khanah shrine is in the village of Qibar. The name Jil Khanah is composed of two words: "Jil and Khanh", "Jil" means forty and Khan means a house or place. It also comes in the sense of "a master". The shrine is located 2 km south of Kibar village, in a deep rocky valley In Mount Lilon. The shrine is a cave carved into a rocky cliff.



King Ady shrine:

The Ady king's shrine is located on Mount Lilon, 2 km south of the village of Qibar in the Shirawa district and at a distance of 300 m above the Jil Khanh shrine. It's called the King Ady, which is believed to be derived from sheikh Ady (Udey ben Musafir)

Sheikh Rakab shrine: It is in the village of Shadira, in the area of Shirawa. It is an old building with a dome and a large area and is considered one of the main shrines of the Yazidis.

Parsah Khatun shrine: It is at the top of Mount Parsee, next to the village of Qustal Jendu in Shirawa district.

Sheikh Hamid shrine: The shrine is about 205 km in the south-west of the village of Qustal Jendu, located in the middle of Basofan village next to the highway. It is a traditional building with huge stones that indicate how old the building is. It was built with stones of ancient buildings.

Manan shrine: The shrine is at the top of the hill overlooking the village of Kafar ganah belonging to the Shara district.

Sheikh Qasab "Qasaab": This shrine is located between the villages of Kalotah and Al-Qas Tower on Mount Lilon.

[Most important Yezidi Shrines in Afrin](#)

• **Some violations committed against Afrin Yazidis during the years of the Syrian war:**

With the militarization of the Syrian revolution, which began on March 15, 2011, extremist organizations and extremist armed factions emerged in Syria, characterized by hard-line Takfiri ideology. The Yazidis sensed their danger to the Yazidi presence, especially after the Yazidi villages in Afrin and Al-Jazira were attacked by these factions. The village of Qustul Jendu was attacked by Islamic militant groups on 28/10/2012 and also in the years 2013 and 2014. They forced the villagers to change their religion and many of them were killed by these extremists. After liberation by the YPG, the village was attacked on 29/8/2017 by the Turkish occupation army and its mercenaries. The following are the effects of the shelling.



The village of Bavelun was also shelled on 4/5/2016 and Ghareeb Sido was martyred and a number of people were injured in addition to severe material damage.

From the beginning of 2013 until 2018, as a result of repeated threats and armed attacks by armed factions, 30 families from the village of "Alqino" were displaced on July 8, 2017, and all Yazidi properties were seized.



• Effects of the attack launched by the Turkish occupation army since 20/1/2018 on the Yazidis in Afrin:

With the beginning of the attacks launched by the Turkish state in coordination with al-Qaeda and ISIS, on January 20, 2018, against Afrin canton, which is still going on, many Yazidi shrines were destroyed, including the "Barsah Khatun Shrine" in the "Barasaya" mountain near the yezidi village of Qustal Jendu, and the shrine of Sheikh Hameed, Sheikh Ghareeb, Sheikh Barakat at the summit of Mount "Barakat" in the mountains of "Lilon", which is 3 km away from the citadel of "Sam'an", and Sheikh "Manan" shrine on the hill of the village of "Kafarjaneh", "Chail Khanh" shrine, and "King of Adi" shrine in the village of Arish Qibar.

The villages of Qustul Jendu, Alqino, Pavlon, Sinka, Qatma, Basufan, Ghazzawiya village, Iska, Arsh Qibar, Ashkan Sharqiya, Shih al-Deir and Aynadara villages were also completely abandoned. More than 650 Yazidi families were displaced from their areas because of the attacks of the Turkish warplanes, tanks, and heavy guns, 6 Yazidi were killed since the beginning of the offensive in defense of their areas.

The property of the citizens and the infrastructure of the villages mentioned above were destroyed as a result of shelling and targeting by the Turkish army and its mercenaries.

As a confirmation of the Turkish policy aimed at occupying the region and changing its demographics, a number of the so-called "coalition" appeared on 17/02/2018 in the region of Qustal Jendu in Afrin after being occupied by the Turkish army through bombing by planes and artillery and attacked by thousands of soldiers and displacing people. What draws attention is that all members of the delegation do not belong to Afrin canton or the Kurdish component, but they are leaders in the Muslim Brotherhood and Turkmen groups.





Among the delegation that visited the village of Qustal Jendu, Jawad Abu Hatab and the leader of the Brotherhood Ahmad Ramadan, a member of the "coalition", Haitham al-Maleh and Yasser Farhan, a member of the coalition who rejects any rights of the Kurdish people in Syria in addition to Riyadh Seif president of the "coalition". The delegation was represented by Wajih Jamaa, president of the Turkmen Council.

Democratic Self-Administration in Rojava – North Syria

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