

The Yazidis And The Revolution Of September 11, 1961-March 11, 1970

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Research Summary

The Yezidi religion is one of the ancient religions of the Kurdish people, and it is one of the most controversial ancient religions in the world. Kurdistan is the original home of the Yezidis, where their holy temple is located, Lalish, and they are distributed in different regions of Kurdistan.

The Kurds and other ethnic and religious components have gained in Iraq since its establishment. Of the difficulties and woes and the demographic change of their regions as a result of the policies of successive Iraqi governments, and the many obstacles in order to obtain their rights, and the result was for the Kurdish people the revolution of September 11, 1961 led by Mullah Mustafa Barzani, head of the Kurdistan Democratic Party (Parti), in which various groups, segments and components of Kurdistan participated, including the Yazidis who played An influential role compared to their population size in the revolution during the period 1961-1970. They had a role within the (Parti) organizations and participated in the battles against the Iraqi governments. Their areas were a safe haven for the Peshmerga, in addition to providing support to the Peshmerga in terms of weapons, equipment and foodstuffs. As a result of their role, they have been subjected to a lot of harassment and surveillance by the Iraqi authorities.

The importance of the research is that it is an academic attempt on the participation of the Yazidis and their contribution to the September Revolution, many of which took place in the Yazidi regions, and they pushed a lot to continue the struggle against the Iraqi governments in order to obtain the national rights of the Kurdish people in Iraq.

The study relied on a variety of sources, including Iraqi documents, party publications, books in Arabic, Kurdish and English, as well as the Arabic and Kurdish press, and personal interviews with a group of participants in the events of the revolution during the study period.

Keywords: Yazidis, September Revolution, Parti, Sinjar, Sheikhan.

1. An overview of the Yazidis and the geographical distribution of the Yazidis in Kurdistan:

The Yezidi religion is one of the ancient religions of the Kurdish people. It is one of the most controversial ancient religions in the world, as it was and still is a victim of subjective writers and their whims and narrow sectarian interests. who wrote about it in different forms.

There is no religion against which history has been blamed and people have been ignorant of it, and they differed in its origins, its emergence, the movement of its historical development, and the knowledge of its origin, such as the Yazidi religion. It seems that the difference in the name of Yazidi and its philosophy came either on purpose or as a result of the inability of some writers to view the sacred texts of the Yazidi religion, especially since there are similarities in some issues between Yazidis, Zoroastrianism, and Mithraism, or that the similarity between Yazidis and other religions has led them to those opinions.

Any study or research on the Yezidis will be incomplete and truncated if it does not rely on the Yezidi religious texts as rich material that cannot be dispensed with when writing about the Yezidis. As these texts reveal the Yazidi view of the Creator, creation, good and evil. It is also necessary to know the roots of the Yazidi holidays and religious occasions, because the roots of some of them are deep in the past, because the study and in-depth study of these religious texts and the knowledge of the roots of some Yazidi holidays appear clearly first. The fabricated opinions about naming the Yazidis are not valid, for example, but not limited to, there is a religious text with the name (Quli Hazar Waik Naza - i.e. saying a thousand names and names). It clearly shows the name (Ezi), which is one of the names of God. Here is an excerpt from that religious text:

Sultan (Ezi) himself is God, he gave himself a thousand and one names

And the greatest name is God (Interview with: Khalaf, 9-25-2020)

As for the word (Ezi), it is said to those groups or that people who believe in (Yazi). Likewise, an expert in archeology and ancient languages (Sumerian, Babylonian and Assyrian) discovered that the word Yezidi means the benevolent spirit, the uncontaminated, and those who walk on the right path. (Jundi, 1998: 25).

Khalil Jundi says: "It is noted among the Yezidis that there is polytheism, and the roots of this phenomenon are linked to our belief in the early stages of primitive human history... This is undoubtedly evidence of the antiquity and nobility of this religion." (Jundi, 1998: 25) The ancient Kurdish religions are based on true faith and a pure heart. It is not a missionary, expansionist religion, in the sense that the Yazidi are born from a Yazidi father and mother, and it does not accept into its ranks anyone who follows another religion. The Yazidi is a monotheistic religion, that is, it believes in the One God who has no partner, and this appears

clearly in its sacred religious texts, for example when the Yazidi testifies that he says:

I bear witness that God is the One and Only

And the peacock of angels is truly the beloved of God (Baqhari, 1998: 8).

Thus came the vision of the Yazidi religion, its philosophy, and its own view of the issue of formation. And good and bad. As it believes in the transmigration of souls, that is, after the death of its owners, souls move to other bodies many times, and they may appear in other qualities, then in the afterlife and the resurrection.

The Yazidi community is divided into three social and religious classes: the pir, the sheikh, and the murid, and they are divided into several large clans.

What distinguishes the Yazidi heritage and mythology is its possession of a group of holidays, the ceremonies of which differ from one another. For example, there are some festivals whose ceremonies take place in the Lalish Temple, which is the main temple of the Yazidis, which is located 45 km east of Dohuk in a mountain valley called by the same name. Including the summer Arbaeen feast, which starts from July 25 until August 2. And the Collective Feast, whose ceremonies start from 7 to 13 October, and the Feast of Communion, which falls on the first day of Eid al-Adha for Muslims, and the Arbaeen Winter Feast, which falls on the last day of the Winter Arbaeen (the days of the Arbaeen start from December 25 and end on the second of February). . (Baqhari, 2003: 138).

The presence of the Yazidis in Iraq is concentrated in the governorates of Mosul and Dohuk. In the governorate of Mosul, they are concentrated in the Shekhan district north of Mosul, the Sinjar district west of Mosul, and the Tal Kaif district in the north-east. In the Dohuk governorate, they are concentrated in the districts of Sumail and Zakho and their sub-districts. Sinjar is considered the center of gravity of the Yazidi presence in Iraq and they are distributed It contains hundreds of villages in the north and south of Mount Sinjar, and the region has undergone many demographic changes since the establishment of the Iraqi state and until now. Or in the Sheikhan district, in addition to the center of the district, they are distributed over many villages, and the Sheikhan district is famous for its different ethnic components and its religious and cultural diversity. Likewise, they are stationed in the district of Baadra, where the Amiri center and the residence of the Emir of the Yazidi family are located, and in Wadi Lalish, which is considered their sacred temple, where the shrines of their saints are located, and the ceremonies of a number of their feasts are held there. The Yazidis are also concentrated in the district of Bashiqa and Bahzani, about 12 km northeast of the city of Mosul. It is considered one of the agricultural areas and is famous for olive cultivation. (Dawood, 2018-2019: 154-157).

In Dohuk governorate, they are distributed mainly in Sharya and Khanak complexes in Semail district.

There are also Yazidis in the Zakho district distributed over several villages, the most important of which is Deira Bon. As for the number of Yazidis in Iraq, there are no accurate statistics.

2 Yazidis and the Kurdish liberation movement

Introduction:

The activity of the Kurdish political organizations appeared early in the Yazidi areas, especially in the Sinjar region, as a result of its important strategic location as a political link linking the north and west of Kurdistan to its south. Therefore, the leaders of the Kurdish national movement used to frequent Şengal and contact its dignitaries, especially in times of failure of the Kurdish national movements in the aforementioned parts of Kurdistan, after the failure of the 1925 movement led by Sheikh Saeed Biran and the movement of Akri Dagh (Ararat) in the year (1929_1931), Sheikh Ali Reza, the eldest son of Sheikh Saeed Biran, Dr. Biran and across the city of Şengal and its people were contacting the Badrakhanis, Bal Hajo Agha Havirki and the Jamil Pasha of Diyarbakari, and these were among the most prominent members and leaders of the Istiqlal Kurd Association. Therefore, Abd al-Fattah Ali Butani does not rule out that the association has a branch in Şingal, because Sheikh Mahdi was officially authorized by the association to open branches for it, and it was he who established a branch of the association in 1926 in the city of Mosul (Bhutani: 2001, 63) and he had relations with notables The Yazidis are in Şengal, and he visits them sometimes, including Sheikh Khalaf and Hamo Shar, and he says about one of his visits to them, thank God that I received a good reception among the tribes, and that I am calling for the realization of our national aspirations in a new way. (Bhutani: 2001, p. 63).

The Yazidis also had a presence in the ranks of the Hiwa Party, which was formed in Iraqi Kurdistan, as a group of residents of the Sheikhan and Baadra regions joined it, including: Muhammed Khadr, Ali Khadr Othman, Haji Baba Sheikh, Haydar Baba Sheikh, and Baba Jawish Jabrout, where they joined the party between the years 1942-1943 (Interview with: Othman, 10-20-2005) After the founding of the Kurdish Democratic Party (Parti) on August 16, 1946, that group of Yazidis joined the ranks of the Parti immediately after its establishment. Muhammed Khader, who was one of the first to join (Parti), says: "It was My main work is the party organization, and I was responsible for it in the Sheikhan region, and our organizations initially consisted of cells, then developments into organizations, and then into a local committee." To the ranks of the party, and my organization was the first party organization among the Yazidis." (Interview with: Othman, 10/20/2005).

Different classes of the two Sheikhs joined the ranks of the Parti during the time 1948-1961, including students, farmers, clerics, and Yazidi, Muslim, and

Christian workers, including: Mulla Khalil Suleiman Mishkti (imam preacher), Zia Nimrod, Khadr Murad (worker) and Choir Abbou (farmer), Choir Khader (farmer), Slow Khedr (student), Khedr Slow (worker), Touma Hanna (worker), Ibrahim Eido (farmer), Hussein Baba Sheikh (student), Suleiman Khalaf (student) and Khedida Mari (Momad) and Khalaf Mirza (Falah), Aziz Barakat and Hadar Hajji. (Al-Jizani: 2017, 187; Al-Boutani: 2001, 390).

Likewise, the Yazidis in Şengal did not hesitate to belong to the Parti organizations, despite the modest presence of the party in the city until the end of the forties. Salih al-Yousifi (a member of the Central Committee and official of the first branch of the Parti in Mosul), who was deported from Mosul to there in 1950 because of his activity, had a role in Gaining many Yazidis and Muslims from Şengal to join the ranks of the Partisans and carry out the secret struggle in the region (Al-Danani: 2013, 64). And he took advantage of his work opportunity in Şengal as a first clerk in the Şengal court, by finding good relations with many personalities, and in 1952 he was able to establish the first Party organization in Şengal, consisting of five of the most active members of the Party in the region, including Yazidis, and they are Elias Matou Khalaf Hababi and Qasim Khalaf Kiti Hababi are members of this organization, whose responsibility was Ali Haji Khader Hamza, nicknamed (Abu Rustam). (Bazu: 2012, 104; Danani: 2013, 110-111).

The activity of (Al-Party) was characterized by complete secrecy in the region due to the authority's monitoring of it. Nevertheless, the party's individual, unorganized activity was proceeding well, such as national awareness and introducing the masses to Kurdish history and the injustice and injustice that the Kurds were subjected to throughout history, and its activity remained limited until the July 14 revolution. 1958. (Al-Jizani: 2017, 188; Pazzo: 2012, 104).

3 The political activities of the Yazidis from July 14, 1958 to September 11, 1961

The monarchy in Iraq collapsed as a result of several factors, after the situation reached a point where the regime did not withstand the sacrifices that were directed at it on the morning of July 14, 1958 (Al-Zubaidi: 1981) and the revolution led by the leader (Brigadier General) Abdul Karim Qasim, that revolution that the Kurds rejoiced greatly in. Which Al-Barti considered (the beginning of a new era for building the edifice of Arab-Kurdish relations for the good of the two peoples and their progress) and that the most important achievement that the revolutionary government in Iraq presented to the Kurds at that stage was its permission for Mullah Mustafa Barzani to return to Iraq, where he arrived in Baghdad on October 6 The first was in 1958 amid an official and popular welcome, and he was praised as a national hero. Abdul Karim Qasim received him the next day in a cordial manner. (Demejkenh: 1984). And what was stated in the (interim constitution) in its third article that "the Arabs and the Kurds are partners in this homeland, and this constitution recognizes their

national rights within the Iraqi unity" (Iraqi Gazette (Newspaper), Issue "2", July 28, 1958).

Huge crowds from Kurdistan, with all their nationalities and religions, organized delegations from all Kurdish cities to go to Baghdad to receive Barzani, and for the Yazidis, the Emir of Yazidis, Tahsin Saeed Bey, says in this regard: "Mullah Mustafa returned from Russia (the Soviet Union) in 1958 to Iraq, and we were receiving him at Muthanna Airport With a large crowd of Kurds and Arabs, and I was with him when he stayed at the Semiramis Hotel in Baghdad. (Herami: 2017, 59).

The Al-Parti organization in the Sheikhan district also formed a delegation to go to Baghdad to receive Barzani and welcome his return. Among them were: Choir Khader, Suleiman Khalaf, Othman Ali, Hussein Baba Sheikh, Slow Khadr, Mulla Khalil Mashkti, Hassan Mohi and Amin Ahmed, and Farouk Saeed Bey and Sheikh Haider Suleiman, Muhammed Khader, Sheikh Jalal Al-Birifakani, Abdullah Agha Al-Sharfani, Abdulaziz Hajji Mallo, Hamid Atallah, Taher Hajji Younesi, Khurshid Hamad Musa, Nuri Hussein and others were among the prominent members of the delegation. (Al-Bhutani: 2017, part 2, 18).

A delegation from Şengal also went to Baghdad to welcome the return of Barzani. The delegation included a number of its personalities and clan leaders, including: Hadi Daoud Al-Daoud, the mukhtar of the village of Zour Afa, his brother Omar Daoud Al-Daoud, the mukhtar of the village of Barana, Khader Hassoun, the mukhtar of the village of Hamdan, Qassem Hassoun, Amin Abdo and Amin Abdulrahman. (Al-Bhutani: 2001, Lalish Magazine, Issue "15" 64; Al-Danani: 2013, 65).

The absence of Mulla Mustafa Barzani from the political scene in Iraqi Kurdistan during the period 1947-1958 led to the paralysis and stagnation of the Kurdish national liberation movement, so his return to Iraq opened new horizons of relations between the Kurdish leadership and the Iraqi government (Al-Boutani: 2001, 65) that opened the way In front of Al-Barti to carry out a semi-public activity, the Kurdish press authorized the publication of the newspaper (Khabat / Al-Nidal) (Al-Parti) publicly on April 4, 1959, and in the same year a special office was opened for Khabat newspaper in Şengal by: Ali Hajji Khader Hamza, who became Responsible for the office, and with him were Hassan Hussein Khashuli, Elias Ismail, and Elias Murad Mado, known as (Elias Al-Yazidi), who was assigned to distribute the Khabat newspaper and Al-Parti literature among party members in the various regions of Şengal. Khabat's office was used to hold partisan meetings and contacts with the people of Şengal, with the aim of winning them over to the ranks of the Party. (Al-Boutani: 2001, Lalish Magazine, Issue "15", 64; Al-Danani: 2013, 114).

Barzani used to meet with the personalities and heads of the Kurdish clans who visited him in Baghdad and listened to them to know their points of view to present the demands of the Kurdish people to the Prime Minister Abdul Karim

Qassem. In the year 1959 with Mullah Mustafa and in the presence of a large number of social and party personalities from all the Kurdish regions, starting with the city of Zakho and ending with the city of Khanaqin, to agree on a number of Kurdish demands and present them to the Iraqi government. More than two hundred personalities attended the meeting and the meeting was held at the Trocadrio Hotel. It is located on Al-Mustansiriya Street." (Herami: 2017, 60).

The Yazidis also had a role and position regarding the political events that took place in the region after the revolution of July 14, 1958. I mention, for example, their position on the coup movement of the Commander of the Fifth Brigade, Colonel Abdul Wahhab Al-Shawaf in Mosul on March 8, 1959, where they stood against the movement and supported the Iraqi government in eliminating it. This endorsement is in response to the call of the government and the call of (Party), who is sympathetic to him, because the success of the coup was not in the interest of the Kurds, so the local organizations of the Kurdistan Democratic Party played a major role in encouraging and sending their members and sympathizers to Mosul from various Kurdish cities (Kh Bat: March 9 1960), and the Yazidi command, Tahsin Sa'id Bey, sent his brother Khairy Bey on March 10, 1959 at the head of a force from the Yazidi clans to Mosul, and he remained in the two sheikhs distributing the armed men on the roads and places of danger. Then, in the evening of the same day, he went down to Mosul with another force to support the Kurdish fighters against the Al-Shawaf Movement (Al-Boutani: 2017, Part 2, 50). Prince Tahsin Bey says about these events: that he was in the village of Kendali when he heard of the al-Shawaf coup in Mosul in 1959: "So I went to collect the men and go to the town of Ain Sifni, the center of the Sheikhan district, in order to preserve its security and not allow an opportunity for security chaos to occur in the town." (Herami: 2017, 64).

Khabat newspaper, on the occasion of the one year anniversary of the Al-Shawaf movement, praised the role of the people of Badinan, including the Yazidis, in suppressing the movement, saying: "The Kurdish masses responded with unparalleled enthusiasm to the call issued by the country's faithful leader, Abdul Karim Qasim, to the masses of the people and members of the armed forces, calling on them to eliminate The rebellion movement.. And so hundreds and thousands of armed Kurdish fighters flocked to Mosul, and the overwhelming majority of them were members and supporters of our Kurdistan Democratic Party... You used to see my fighters in Badinan, from Barzanis, Yazidis, Dohuks, Zakhoians, Imadites, Aqrawis, and other people The Kurdish villages and clans...and these thousands of Kurdish militants participated in the actual battles...". (He Bat: March 9, 1960)

And the Yazidi areas, especially Şengal, became a safe haven for the Syrian Kurdish politicians who sought refuge in Şengal after the failure of the

movement of Colonel Abdul Wahhab al-Shawaf in Mosul and the intensification of government restrictions on them in Syria. (Al-Bhutani: 2001, 64).

The Iraqi documents referred to the names of a group of Kurdish refugees to Şengal who became a political link between the Iraqi (Parti) and the Syrian (Parti) on the one hand, and between the Iraqi communists and the Syrian Shu'in on the other hand. Some Syrian refugees settled in the villages of the region, including The village of Maska al-Waqah on the Iraqi-Syrian border, and the village of Hamedan, south of Mount Shingal. (Al-Boutani: 2001, Lalish Magazine, Issue 15, 64).

The Yazidis in Şengal also had a role in arranging contacts between the Kurdistan Democratic Party (Parti) and the Kurds in western Kurdistan (Syria), and there were some Yazidi personalities undertaking the task of contacting the Syrian Kurds, such as Sido Kelli (from the notables of the Haskan clan), as Hassan was dispatched for this purpose Fendi from the Al-Haskan clan to Syria to contact the sons of Hajo Agha Havirki in the village of Turbat Sabi (Tombs of the Whites) on the road to Derik - Qamishli to receive information on the Syrian Parti and the conditions of the Kurds in Syria to deliver it with donations to the leadership of the Kurdistan Democratic Party (Parti) in Iraq and upon his return he would meet Pseido Kelly, from whom he receives information and sums and transfers them to Qassem Hassoun in the village of Hamadan, south of Şengal, who in turn delivers them to Barzani in Baghdad. (Al-Boutani: 2001, Lalish Magazine, Issue "15", 64).

The Iraqi government began to back down from its support for the political forces supporting it in the region, and this was represented by limiting its political activities, pardoning the participants in the Al-Shawaf movement, allowing the fugitive agas to return to the region, and their transgressions against the people, and even the assassination of political activists, especially the communists among them, and then the beginning With the arrest of the most prominent of those who participated in resisting the Shawaf movement or persecuting them, Alaeddin Saeed and a number of members of (Al-Parti) were arrested on August 8, 1959 in the district of Aqra, under the slander of aghas, on charges of being advocates of Kurdish separatism. (Al-Bhutani: 2017, part 2, 61-62). As a result of his role in the events, the Emir of Yazidis, Tahsin Saeed Bey, was arrested and imprisoned because of his control over the situation in the Sheikhan district during the rise of the Chouf movement in Mosul. Its members in Kurdistan by transgressing against members of the Parti in some areas. (Al-Bhutani: 2017, Part 2, 61-62). In this regard, he says: The Communists accused us of supporting the employees and not handing them over to power, so we received a notification from the chief of the Mosul police, Ismail Abbawi, that we had to attend, so Mustafa and I went Muthu and Mulla Khalil Mashkhti went to Al-Qishla in Mosul and confirmed, saying: When we arrived, we did not find the director (meaning the director of the Mosul Police). Diwali Agha Al-Dosky

and his brother Rashid were there. He said to me with a smile, "Why are you late?" Come and sit down, we are under arrest. I did not know that the order to arrest us had been issued" (Herami: 2017, 67) and after that, with the intervention of Mullah Mustafa Barzani, he was released and he was entitled to move in all the provinces of Iraq except for the city of Mosul. (Herami: 2017, 67) The government authorities monitored the activities of the Parti in Iraq and arrested its members, but the activity of the Parti continued. Affan Abo Khader Yazidi from the Sheikhan district says, "When I was in high school in 1959, I was assigned by the party. I, Hajji Ali, Farouk Saeed Bek, Slow Khader and Beer Audi, Sheikh Hussein, and Haji Silu Baadari went to Al-Qosh to carry out partisan organization after they were transferred from Sheikhan to one of Al-Qosh schools, due to the lack of organizations at that time in Al-Qosh. We rented a house and looked for the right person who could be trusted. Gabriel) to the ranks of the Barti, and after that he organized his brothers and relatives, and this is how our organizations began to expand in the region. (Interview with Khader: 2/11/2005).

And the activities of the Parti organizations continued in other Yazidi regions such as Sheikhan, Baadari, Dana and Qaydiya, as Muhammed Khader Othman, a Yazidi from Sheikhan, says, "I was organizing in various Yazidi regions, and I continued my partisan work until 1959 in Sheikhan" (Interview with: Othman : 10-20-2005) And one of the first participants in the September revolution in Dohuk, Khaled Qasari, says about the organization in the Yazidi areas: In the year 1959 I went to the village of Kabarto and we organized there, and we were really able to organize many people in Kabarto into the ranks of the party (Interview with: Kassari: 25-10-2005).

And Salih Neremo says regarding the Parti organizational activity in the Yazidi regions, many Yazidis joined the Parti ranks during the year 1959-1960 from various Yazidi villages: "The Parti organization expanded among the Yazidis and reached the villages of Nisriya, Biban, Jarahiyah, Khatara, Khorza and Kirsaf until it reached Babiri village on the banks of the Tigris River - west. (Interview with: Neremo: 8-10-2005).

Although the Kurdistan Democratic Party was the strongest and most widespread in Kurdistan, especially after Barzani's return to Iraq on October 6, 1958, there is still little information about the first Partisans in Badinan, especially the members of the local committees before the party's fifth conference, which was held on May 5-10, 1960, i.e. after the party's approval. On February 9, 1960, the reason for the circumstances of the clandestine work. (Al-Bhutani: 2017, Part 2, 78).

On the party's leave, telegrams of thanks came to the Iraqi government, and parties were held in Kurdish cities on this occasion. Parti organizations expanded in cities and rural areas, and new local committees were formed, including the committee of Muhaila al-Sheikhan, which was formed of Aziz Barakat,

Muhammed Khader, Hasm Mohi Atrochi, Ahmed Zarzis, Mulla Khalil Mashkti, Zia Azouz, and Nuri Hussein. (200) members and supporters of the Parti sent a telegram to the president. The Iraqi government, on the occasion of the Parti holiday, was signed by Muhammed Khadr, Aziz Barakat, Haider Hussein, Mulla Khalil Mashkti, Dinkha Yusuf, and others. (Al-Bhutani: 2017, Part 2, 84).

And a party was held in Dohuk on the occasion of the party holiday. One of the participants said, "In the year 1960, a party was held on the occasion of the party holiday in Dohuk at the party's headquarters in (Abdullah al-Rwandozi Palace) in the Askari neighborhood. Yazidis from the Qaedia region, in particular, did not hesitate to participate in the ceremony, and the Yazidis from the Qaedia region participated in the ceremony and performed folk dances (interview with: Qasari: 25-10-2005).

4 The Yazidis and the Revolution of September 11, 1961-February 8, 1963

Apathy began to hang over the relationship between the Kurdish leadership and Abd al-Karim Qasim with the beginning of the year 1960, when the Kurdish national movement with its various elements remained the only group that reserved its influence in Iraq (Barzani: 1990, 132). Therefore, Abd al-Karim Qasim felt especially after his success in reducing the influence of the Iraqi Communist Party. With confidence in his ability to do the same with the Kurdistan Democratic Party, he began deliberately finding a way to liquidate it. He began to neglect its president, Mulla Mustafa Barzani, and began to show more respect for the Kurdish feudal lords and separatists who opposed the Kurdish national movement (Yahya: 158, 2007). Instead of the ruling authority exercising its responsible national role, it employed all its capabilities to monitor the political situation in Kurdistan and work to increase its intensity, believing that this method will weaken the struggle of the Kurdish people, which indicates the shortsightedness of Abdul Karim Qasim. (Al-Baldawi: 2012, 54)

With the approaching end of the year 1960, the national demands of Barti became more urgent and the government's position became more rigid, and Abdul Karim Qasim deliberately dragged Barti into a counter-action to justify his suppression (Jawad: 1990, 56). The government authorities launched a campaign of arrests against the cadres of the Parti, which began with the arrest of Saleh al-Yousifi, a member of the Parti Central Committee on October 15, 1960, and that marked the start of the campaign. The Yazidis were not spared from the campaign, as many of them were subjected to persecution, arrest and exile, says Muhammed Khader about his arrest. In the year 1960, the Iraqi government arrested me and I was exiled to the city of Nasiriyah, southern Iraq, because of my organizational activity for the Parti in the Yazidi areas... There I met Saleh al-Yousifi and got to know him, and in exile I got to know Mulla Jamil Rozbiani and Muhammad Shaheen Sufi..." (Interview with: Othman: 20-10-2005).

The Iraqi authorities followed a harsh policy against the members of the Parti organizations, as the Yazidi regions were subjected to surveillance and the arrest of its members. Just as the Sheikhan region was exposed, members of the Parti in Şengal were also subjected to arrest, and the Khabat newspaper office was closed therein (Al-Danani: 2013, 116), which forced The Parti organizations refer to the practice of secret organization in Shingal, where it came in a letter from one of those who joined the ranks of the Parti in 1960, Haider Nazir Sido Al-Danani, in which he says I belonged to the ranks of the Kurdistan Democratic Party in 1960 through the height of Hamo, nicknamed (the height of Savara), where we lived at the time Kohbel village, "and he added: Alou Savara was able to win over many Yazidis and others to the ranks of the Parti in the areas of Şengal, and that he was emphasizing in his meetings on educating the clans with a Kurdish national awareness, and explaining to their members the Parti curriculum, the party's march and its goals." (Letter from: Al-Danani: 22-11-2005.)

The documents of the Iraqi government indicate that the Yazidis in Şengal bought weapons from Syria and smuggled them to Iraq, including Qasim Hassoun, whose contacts became frightening on the Iraqi-Syrian border (Bashkji Center for Human Studies, Mosul Police Directorate book 6052 on 10/22/1960) (at the time The one who started the party preparing at the end of the year 1960 at the beginning of the year 1961 for the possibility of an attack by the Iraqi forces on Kurdistan (Al-Boutani: 2001, Shankar, (Sinjar) and the revolution of September 11, 1961, Lalish Magazine, Issue (15), Duhok, 65)

In January 1961, a member of the Al-Parti local committee, Haydar Sheikh Suleiman, was assassinated in the village of Essien in the Sheikhan district, "by elements of evil and criminality," according to the party's newspaper Khabat, which called on officials to conduct a fair and speedy investigation to uncover criminals who tampered with security and stability (Silifani: 2013, 337).

The government authorities continued to pursue the members of the Parti and its supporters and arrest the activists among them. In Bashiqa district, and at the request of the Mosul Mutasarrifate, the District Commissioner of Mosul District sent on July 24, 1961 the names of the Partisans who were feared for the security and safety of the Republic. Teacher) and Juma Haji Kanji (teacher), as well as Abdul Rahman Sayed Ali and Faiq Rashid (Al-Bhutani: 2017, Part 2, 109)

Because of the campaign of assassinations, arrests, and prosecutions launched by the authorities, during which dozens of Parti cadres and supporters were arrested, the party submitted many protest notes to Abdul Karim Qasim and the military governor, in which he demanded an end to these methods and the release of detainees, detainees, and deportees to central and southern Iraq.

The leadership of the Kurdistan Democratic Party tried to obtain the national rights of the Kurdish people through the unarmed mass struggle method, but

Abdul Karim Qasim's method and his attempts to impose his "individual dictatorial" rule and his fight for the rights of the Kurdish people in Iraq and his resort to armed force to suppress the struggle of the Kurdish people, forced Barti to behave The way of armed struggle to achieve the national rights of the Kurds (Al-Talabani: 1971, 297).

The Yazidi Kurds welcomed the revolution when it broke out on September 11, 1961 in Kurdistan, led by Mulla Mustafa Barzani, with support and support, and the Şengal region became a strategic stronghold for the organizations of the Kurdistan Democratic Party and supported the revolution politically and morally (Sinjari: 2006, 19). The Parti organizations in the region collected donations from party members and Supporters and sympathizers with him, in addition to collecting donations from some of the rich people of the region who donated sums of money to the revolution and sent it to the Kurdish leadership. Also, some members of the Parti in Şengal were collecting information about the movements of the Iraqi forces and transferring it in complete secrecy to the Kurdish leadership. Among those who carried out this task at the beginning of the revolution were Haider Nazir, Khalil Issa, and others (Al-Danani: 2013, 118) and in Al-Sheikhan, the Parti established a partisan organization in The village of Nasiriyya in the name of Shoresh (the revolution) and assigned Saleh Neramo to lead it (interview with: Neramo: 8-10-2005).

And because of the remoteness of the Şengal region from the areas under the control of the Parti, and in order to preserve the safety of the region and its people from destruction and killing, and its proximity to the areas of Arab presence and the control of the central government, the leaders of the Kurdish revolution found it necessary to neutralize it from the revolution and keep it away from the fighting until further notice, and following This did not open the bases and headquarters of the Peshmerga in it to resist the Iraqi forces present in the region (Interview with: Neramo: 8-10-2005). However, despite this, many people of the region joined the Kurdish revolution and left the region (Al-Boutani: 2001, 66).

Many members of the Yazidi Party were persecuted once again when the revolution broke out on September 11, 1961. Muhammed Khader says in this regard: During 1960 I was exiled, and on 09/09/1961 I returned from Nasiriyah and reached the two sheikhs on 9/11, and I had already reached home. Just then, the Iraqi government on that day surrounded our house, and so I was arrested and imprisoned in the prison of the Mosul Security Directorate, which tortured me with various types of torture until I entered a severe fainting state for three days due to the severity of the torture. I remained in prison until the year 1967" (Interview with: Othman: 20 -10-2005.)

And when a battle broke out between the Peshmerga and the government forces in the area (Qasara and Aaluka), a group of Yazidis from the Qaedia region and this Dana region participated in it, in addition to the logistical assistance

provided by the Yazidi villages in these two regions to the Peshmerga forces (Hassan: 2012, 15). And about this battle, it came in the letter of the Directorate of Semail District, Issue No. 134/S dated 10-11-1961 to the Special Investigation Commission in the Baghdad location: A force from the Peshmerga from Semail district participated in a battle in which there was a group of Yazidis, including Jassim Jundi, Hassan Jundi Hamid Haddou, Yazdin Darwish, Ali Namo from the village of Khanak, Haji Khallu from the village of Kabarto, Yazdin Khallu, Qais Sisso from the village of Qasrizdin, Qasim Tafso from the village of Rabibiya, Heso Haji from Qala Badri village, Bebo Haidou from the village of Sharia, Khalil Hassan from the village of Sina, Arab Ali and Bebo Ali From the village of Kari Ban and Keret Kishtu from the village of Khreshnia (Al-Bhutani: 2001, 110; Archives: 1998, 95-100).

In order to put an end to the activities of the Parti, the Iraqi authorities in November and on December 7 and 23, 1961 arrested a group of Yazidi and Muslim students at Al-Sheikhan High School on charges of glorifying Barzani and threatening the director of the secondary school and a number of students from Brivka village loyal to the government. This came in leaflets distributed by the Parti students in The school included appeals and slogans with connotations, including: Revolution, soldiers of Barzani, give your lives and blood cheaply in order to revive the castle (Kurdistan), free Kurdistan and happy people, the end is ours and shame is upon our enemies..and those accused of throwing those leaflets were a group of students, including Yazidis From the region: Hussein Baba Sheikh, Sulu Khadr, Suleiman Khalaf, Hazem Qasim, as well as Aziz Muhammad, Luqman Ali, Musa Easo Hassan, Abdul Qadir Rashid, and Hussein Abdul Rahman were arrested and referred to the Customary Council (Bhutanese: 2017, Part 2, 151).

The Yazidis and the February 8 coup 1963-March 11, 1970

The end of the rule of Abd al-Karim Qasim, who had good relations with the (former) Soviet Union and the socialist camp, came on February 8 (Ramadan 14) 1963 through a coup led by, with the support and backing of the Western camp, the Arab Socialist Baath Party and the Nasserist nationalist officers, and the Iraqi interim government was formed, Where she entrusted the premiership to Ahmed Hassan al-Bakr and the presidency to Abdel Salam Muhammad Aref. (Fawzi: 1989, 36).

The governments of Iran and Turkey have shown special interest in the current events in Iraq and Iraqi Kurdistan. Both Tehran and Ankara received the news of the overthrow of Abdul Karim Qasim's rule with great joy, which was clearly reflected in the Iranian press, as the Iranian newspaper (Spehr) wrote in this regard: "The rule of Abdul Karim Qasim He was full of the spirit of communism and that is why we rejoice at the death of General Qassem." (Khudu: 2008, 265). The Iranian government saw that the Iraqi government's policy of using terrorism against the communists and democratic forces in the country,

according to the Iranian H newspaper, "is a step that responds to the public interests in the Near East." Turkey also expressed its anger at the actions of Abd al-Karim Qasim, who, according to the official Turkish press, unleashed the Kurdish danger in the beginning and then showed his inability to eliminate the Kurdish revolution since September 1961. (Khudo: 2008, 265)

However, despite this, the Iranian government did not establish close relations with Iraq due to the Iraqi Baathists' tendencies towards unity with Syria and Egypt, especially after the unity project between the three countries on April 17, 1963, in which Iran took a hostile stance against trying to establish any Arab union for the Arab Republic. The hostile United States played a major role in it. (Shoresh: 2001, 91).

On the other hand, the Iranian government was concerned with eliminating the Kurdish liberation movement, so it welcomed the overthrow of the government of Abd al-Karim Qasim, but at the same time it was disappointed with the policy of the new government in Iraq, which hastened to conduct negotiations with the Kurdish leadership. Any form of Kurdish autonomy poses a major threat to the integrity of its lands (Shorash: 2001, 91).

The new government, ten days after the coup, conducted negotiations with the leaders of the Kurdish revolution, and the government's goal in these negotiations was to buy time in order to build its authority strongly, as the negotiations lasted three months (Barzani: 2002, 84-90; Habib: 2005, 297-298). After that, the coup government on February 16 announced its program and promised to solve the Kurdish issue peacefully in consultation with the leadership of the Kurdish revolution, but the principle of autonomy was rejected as a solution to the Kurdish issue, and the Iraqi government began to take a solid stance towards the Kurdish issue, especially when the National Revolutionary Command Council issued the phased platform for (revolution 14 Ramadan) on March 15, 1963, as the curriculum did not provide for granting the Kurds their national rights, but rather Kurdistan was part of the Arab nation, as it stated: "The land of Iraq is an integral part of the soil of the one Arab nation, and the people of Iraq are part of the one Arab nation." . (Muhammad: 2006, 97) After this solid position by the Iraqi government, the Kurdistan Democratic Party and its president, Barzani, realized that it was necessary to involve all classes and categories of the Kurdish people in the final negotiations, so a conference was held in the city of Koysanjak during March 18-22, 1963, in which nearly 2,000 participated. Personalities from all over Kurdistan and from various national, religious and political affiliations, intellectuals and clan heads. The conference was attended by Yazidi personalities, including Yazidi emirs Tahsin Saeed Bey, Jalal Saeed Bey and Saleh Neremo. Prince Tahsin Bey says about the conference: In Baghdad, he came to visit me at the Babylon Hotel, Salih al-Yousifi, delegated by the leader Mulla Mustafa. He conveyed his greetings to me and said that Mulla Mustafa Barzani invites you to attend a meeting in Koysanjak. The Great

Mosque of Koysanjak. And Prince Tahsin Bey adds: At night, when everyone left, he allocated a well-equipped room for us, and we (Mulla Mustafa and I) stayed, and we talked for a long time, and he asked me about the Yezidi position on the Kurdish struggle. Prince Tahsin Bey confirmed that he was among the members of the negotiating delegation that was formed to go to Baghdad, but he apologized: The meeting was about choosing the people who would form a delegation to negotiate with Baghdad, so the delegation consisted of Jalal Talabani, Saleh Al-Yousifi and Hashem Aqrawi. I was among the delegation, but I asked Mullah Mustafa Excuse me. (Herami: 2017, 88-90) Prince Tahsin Bey does not mention the reasons and motives that prompted him to apologize or excuse him.

The negotiations between the Kurdish leadership and the Iraqi government did not lead to a result that satisfies the two parties, and that is why the Iraqi government began declaring war and starting military operations against the Kurdish movement on the tenth of June 1963, through a military statement issued by the National Council for the Leadership of the Revolution, (Barzani: 2002, 96; Muhammad: 2006, 118) And the announcement of the military operations had been preceded by the establishment of cooperation between Iran, Iraq and Turkey to eliminate the Kurdish movement. And when the military operations began on June 10, the Syrian government sent the (Yarmouk Regiment) led by Colonel (Fahd Al-Shaer) to the Zakho region, and Turkish and Iranian officers and technicians arrived in Iraq, especially in the cities of Mosul and Kirkuk to cooperate with the Iraqi forces against the Kurdish movement. Lots of killings against civilians and combatants. (Al-Bhutani: 2004, 351; Kaveh: 1991, 66).

The Iranian and Turkish military attachés in Baghdad were contacted, and ways of military cooperation were discussed with them. A meeting was also held with the ambassadors of the two countries. (Kaftan: 2004, 227; Saeed: 1999, 258) This step was taken more seriously through a plan prepared by the member states of the Cento Pact in their permanent meeting in Izmir, Turkey in July 1963, and the plan requires the participation of Turkey and Iran in the military operations that it will launch. The Iraqi government over Iraqi Kurdistan, allowing its air force to penetrate Iraqi territory in search of Kurdish resistance sites, and for the Turkish forces to advance towards Mosul and the Iranian forces towards Sulaymaniyah. This plan was called (Operation Tigris). (Ashrian: 1978, 104; Ref: 2011, 337).

Information has been leaked to the press about the joint actions of those countries against the Kurdish issue, and this was represented by the representatives of Iraq, Turkey and Iran holding a number of meetings in Baghdad and discussing plans for joint military operations against the Kurds, and these meetings were attended by the military attaches of Turkey and Iran as well as a group of Iraqi officers who They participated in the military operations

against the Kurds during the era of Abd al-Karim Qasim. According to these reports, Iran and Iraq agreed to use the joint armed forces to fight the Kurds inside Iraqi territory. (Hamidi: 2005, 287).

Similar negotiations took place between the representatives of these countries in Ankara as well, in which an agreement was reached between the participating parties, and according to this agreement, the borders between these countries must be closed before the Iraqi forces start their operations against the Kurds in order to cut off the incoming supplies of weapons, foodstuffs and medical supplies by the Kurds in These countries belong to the Kurds in Iraqi Kurdistan, and from this standpoint, a massive campaign of arrests took place by the Turkish authorities against the Kurds on charges of contacting the Kurdish leadership in Iraq and carrying out subversive propaganda among the Kurds. (Jawad: 2008, 268) Regarding these operations and the position of Iran and Turkey on the war, the Iraqi Foreign Minister at the time, Talib Hussein Shabib, says: "The decision to start military operations was premeditated, and I strongly doubt the behavior of Saleh Mahdi Ammash (then Minister of Defense), as I learned that he started with an agreement." With the Iranian and Turkish military attaches, and discussed the matter with them, then he asked me...to summon the ambassadors of the two countries to document the matter of informing them of the official start of war operations...and all these successive developments were like links in a chain that cannot be followed without prior preparation...". (Saeed: 1999, 254).

The Kurdish leaders, who were waging a defensive war against the Iraqi armed forces, continued to work to reach a peaceful solution to the Kurdish issue in Iraq, but their attempts did not find an echo on the part of the Iraqi government, and Abd al-Salam Aref insisted on settling the Kurdish issue through military means. (Khudu: 2008, 274)

Bayazid did not receive financial aid from the President of the Iraqi Republic, Abd al-Salam Muhammad Aref, to cover his activities only. Rather, he wrote to the President of the Arab Republic of Egypt, Gamal Abdel Nasser, asking for support and assistance to return: "two hundred thousand (Yazidi) citizens who have strayed to their nationality and Arab origin." (Bhutanese: Lalish Magazine, Issue 15 2001, 86)

After Bayazid failed in the task entrusted to him, the Iraqi government wanted to ascertain the nationality of the Yazidis through other sources through administrators in the areas inhabited by the Yazidis, including Dohuk, Zakho, Şengal, Alqosh and Sheikhan. Mosul Brigade, number S / 6 on 4/1/1966, in which it says: "During our investigations and personal contacts with some of the heads of the Yazidi sect that live in our district, especially (Tahseen Saeed), the head of the sect in general and its emir (and Baba Sheikh), the religious official of the Yazidi sect, and the instigation With them on the subject, it became clear from their statements that the origin of this sect is in northern Iraq in the Kurdish

areas, and thus the nationality of its members is considered the "Kurdish nationality", whether those currently residing in northern Iraq or those who migrated from Iraq to other countries. (Al-Bhutani: 2001, 463).

It seems that Bayazid's personal interests and what was written about the Yazidis by some Iraqi writers who linked the Yazidis to Yazid bin Muawiya the Umayyad, were exploited by Bayazid, so he wanted to obtain gains and exploit his conflict with the princely family in those circumstances that Iraq was going through, because he is Bayazid and according to the documents The government was not trusted by the Yazidis.

(Ali: 2017, 233-234).

With the aim of besieging the Yazidi areas with Arab clans and cutting supplies from Syria to the Kurdish liberation movement in Iraqi Kurdistan, especially the purchase of weapons through the Yazidis in Shingal, in the period 1963-1964, the Iraqi government deported and destroyed (11) Yazidi villages along the Syrian border in Shingal. (Farhan: 2008, 85)

The government authorities also arrested the most prominent active party cadres in the region, among them Yassin Abbas Ma'ami, Elias Murad Mado and Ali Hajj Khader. (Al-Bhutani: 2001, 66).

It must be noted here that because of the Yazidi support for the September Revolution, especially in the Sheikhan region, and to limit these activities, the authorities arrested Sheikh Khair al-Din (Khairy Bey), brother of Tahsin Bey, on charges of participating in putting down the Shawaf movement and killing one of its participants. The Military Customary Council almost killed He issues a death sentence, then a bargain was made over his head between his brother Tahsin Bey and the coup government of February 8, 1963. Zarzis Fathallah, the lawyer who was detained with him on the same charge, says: The government withdrew the charge, closed the case, and released Khair al-Din in exchange for Tahsin Bey issuing a (religious fatwa) ruling The prohibition and departure from religion is upon every Yazidi who fights alongside the Kurdish revolutionaries or cooperates with them, and Fatallah adds to his saying: Thus, as soon as that fatwa was published in the newspapers and broadcast on Radio Baghdad, the prison doors were opened in the face of Khairuddin with the same simplicity with which the accusation against him was fabricated. (The Lawyer: 1990, 30).

Most members of the Yazidi clans and their sheikhs were forced to join the ranks of what was called the Knights of Salah al-Din (the mercenary army) to fight the Kurdish revolution, especially after the fighting resumed on June 10, 1963, but most of those sheikhs remained in contact with the Kurdish revolution and helped it with the testimony of the commander of the first division, Brigadier General Abdul Al-Karim Farhan, (1996, 90), who visited the Sheikhan area more than once and wrote in his memoirs, saying: The time has come to (cleanse) the Mosul region, especially the Sheikhan district, where most of the Yazidis live, and who are suspected of collaborating with the Kurdish revolutionaries, despite

the fact that large numbers joined the Knights of Salah al-Din, by showing Firmness in dealing with presidents and sheikhs, and some of them used to provide assistance to Mulla Mustafa Barzani, providing him with money and equipment, especially the Yazidi sheikhs.

And about the support of the Yazidi regions for the September Revolution, Abdel Fattah Al-Boutani wrote: After the coup of February 8, 1963, and my big brother joined the revolution in the Al-Qosh region, in which Yazidi villages abound, where the Yazidis began to visit us, at my brother's request, and they stayed for several days in our hospitality, conveying to us the news of the revolution, the Peshmerga, and messages. We used to collect used clothes and aid and take them to the village of Rashidiya (on the Mosul-Dohuk road), and they would transport them to the strongholds of the revolution. And Abdel-Fattah Al-Boutani adds: The Yazidi villages located in the Nineveh Plain and within the borders of Al-Qosh district or the current Tal Kaif district and the Sheikhan district played an influential role in supporting the Kurdish revolution in the mountains of the region, and this was represented by providing them with men, supplies and news, as well as sheltering them for the Peshmerga and helping them in managing their health and living affairs. (Quoted from: Othman: 2013, 10).

After long negotiations, the Iraqi government with the leadership of the Kurdish revolution reached a cease-fire agreement on February 10, 1964, which helped clear the way for Parti to carry out his political activity in Sinjar on a larger scale by forming many partisan organizations after hundreds of the region's youth joined his ranks and an official participated The Sinjar Local Committee, Ali al-Haj Khadr, at the Sixth Parti Conference, which was held on the first of July 1964 in Qalaat Dizah. (Bhutanese: Lalish Magazine, Issue 15 2001, 66).

A special force was formed in 1964 from the Peshmerga of the Yazidis, and its leadership was given to Saleh Neramo, who says in this regard: In 1964 I was in charge of a squadron of the Peshmerga from the Yazidis that included more than 100 Yazidi Peshmerga, and this force participated in many military operations with the Peshmerga against the forces Iraqi and mercenaries from the wild. (Interview with: Neramo: 8-10-2005).

The Iraqi government tried in various ways to cut off the supplies of the Kurdish revolution and to deport members of the Parti, collaborators and sympathizers with it, and this was the main reason for carrying out a massive campaign of arrests in Şengal after the fighting between the central government and the Kurds resumed on April 3, 1965, and the survivors of the arrest were forced to hide in Mount Sinjar or leave The region, but despite that, the Parti organizations continued their activities and they began to receive instructions from the Shekhan local committee and sometimes from the Zakho region organization. A member of the Parti Alo Safara had an important role in transporting mail

between the Sinjar and Shekhan organizations until he was arrested in 1966, after which he continued to transfer mail, Qaro Ali Khorzi Tuftiani was subjected to arrest and torture by the authorities (Suleiman: .

After the fighting broke out again in April 1965 between the Peshmerga and the Iraqi forces, the Yazidi areas were subjected in a more organized manner to military operations by the Iraqi forces and mercenaries, including, for example, the Qaidia area, which was bombed, forcing its people to leave their villages and go to other safer areas, where they went to Baadra in order to preserve their lives and their children, especially after the number of Yazidis joining the Peshmerga forces increased, (interview with: Khalaf: 9-25-2020) and the same is the case in the Haweria area near Zakho if the people of this area are accused of providing support to the Peshmerga and joining their ranks In this regard, Muawiya Saeed Mam says: Our region was attacked in 1965 by the Iraqi forces due to the involvement of the people of the region in the ranks of the Peshmerga, so we were forced to leave the region and go to the mountains to secure our lives and the lives of our children from the oppression and retaliation of the Iraqi forces. (Johour: 2015, 40)

After the outbreak of fighting with the central government, the Kurdish leadership wanted to expand the area of resistance by opening other fronts with the aim of putting pressure on it and dispersing the strength of the Iraqi army to focus on one front. Therefore, the Parti organizations in Sinjar prepared to open another front in the region. Iraqi documents indicate that men in many villages left. Their villages and they took refuge in the mountain: "And the people of the villages of Sinuni (the center of the northern district), Khansur, Quji, Beituniyah, Burk and Ghalbubi Sinjar, where only women, children and the elderly remained in these villages, and some of them were distributed in the villages of Malik and the village of Kulkan, and they were called Hester, Mamisa, Shamkiya and Kursi on the peaks of Mount Sinjar." (Al-Bhutanese: 2001, 444-445) Murad Atto became the core of the movement, as government documents indicate that he was (known for his Partisan tendencies) and was connected to Zakho, and he was inciting clan chiefs like Seydou Hamo Shrou to stand against the central government and refuse military service. Indeed, the document confirmed: "Ban Seydou Hamo Shrew instructed his group to dig trenches and galleries to keep supplies in them and organize usury and fortifications on the tops of Mount Sinjar, and instructed his followers to roam and move within the villages by informing the people and the simple among them of the need to leave their villages and take refuge in the mountain in order to dig and organize usury in order to protect themselves by the detachments when they are chasing the fugitives and those who are retarded from the service of knowledge. (Bhutanese: 2001, 89)

It seems that the government authorities in Sinjar were closely monitoring the movements of the Parti organizations through their informants in the region

with the aim of tightening the screws on them, as it was stated in a document of the Mosul Brigade: "We learned from a reliable source that contacts took place between an envoy by Mullah Mustafa Barzani on the one hand, and each of Sido Hamo Shrou and Murad Atto, on the other hand, more than a month ago, according to which Mullah Mustafa Barzani promised the second party to provide them with a wireless station with the necessary informants, weapons and money in the event of their rebellion against the government..". (Bashkji Center for Human Studies, Mosul Brigade Governorship, Fourth Division Command, confidential and personal, Issue Q.S / 2113, dated 6/22/1966).

The important thing is that the movement began under the leadership of Murad Attou (the head of the Hababa clan), and about 700 armed men joined him. He sent a letter to the Shekhan local committee and contacted the commander of the Shekhan region, Heso Mirkhan Dolmari, and briefed the two parties on the movement's plan and its needs. For his part, Hesso Mirkhan assigned Saleh Nermo and Selo Drug and Wessi Bunny preparing to join the movement in Sinjar with (100) Peshmerga.

The central government moved quickly to end this movement and tried in various ways to put an end to it, including imposing an economic blockade on the region in order to force the rebels to surrender and incite the people of the region against them. Any political formula about it and considering those in charge of it as fugitives who evaded military service, and for that reason, Saeed Al-Sheikh, the governor of Mosul, came to Sinjar on August 17, 1966. The central government's response was strong to the positions of the Yazidis in Şengal when they launched a movement in 1966, so the leadership of the Kurdish revolution was forced to He requested assistance from the Syrian government to open a road, accept the wounded, and allow the arrival of food and equipment from Zakho through the Syrian territory to Shingal, but the request was rejected by the Syrian government. (Al-Boutani: 2001, 445-446)

And the Emir of Yazidi confirms in his memoirs that he tried to bridge the views between the Kurdish leadership and the Iraqi government, saying: I went in April 1966 to offer condolences on the death of Abd al-Salam Aref, as the mourning council was in the house of Khamis al-Dhari, then I went to the honorable Najaf with me (Muhammad Yunus, Abdullah Agha al-Sharfani and Diwali Agha Al-Dosky) We agreed to go to visit Muhsin al-Hakim, who used to live in Kufa, so I said to him: "His Eminence, Sayyid Mohsen al-Hakim, you are a great personality and have weight. He stressed, "I made it clear to him that the political stage in Iraq is new, and it is better to repeat his attempts with the Iraqi government until it responds and he promised that he would do whatever he could. My visits to him were for the Kurdish cause." (Herami: 2017, 105-107).

The Yazidis continued to recruit new members to the ranks of the Parti in these difficult and sensitive circumstances. Salih Nermo says regarding the organizations in Sinjar: "The party's organizations expanded among the Yazidis

after the agreement of June 29, 1966, according to which the Kurds obtained some modest rights during this particular year. Four or five partisan organizations were opened in Sinjar, and they are Deir Assi, the new Deir Asi organization, the Sina organization, and the Sa Rogia organization. The party organizations are all in Tal Kaif, Sheikhan, and Baadra. The Yezidis provided great support to the revolution, and most of those who organized the party organizations were the Yezidis. (Interview with: Nermo: 8-10-2005.)

On July 17, 1968, after the Arab Socialist Baath Party took control of power and the failure of negotiations with the leadership of the Kurdish revolution, they carried out a massive campaign of arrests against members of the Kurdistan Democratic Party (Bhutanese: 2001, 70). It has its share of that monitoring, through people the government was able to recruit to carry out this task and send information about their movements to the security authorities. Therefore, many of them were sometimes forced to leave their area and keep a low profile, especially during the period 1968-1970, i.e. before the agreement was concluded between the Kurdish leadership and the Iraqi government in March 11, 1970. The Iraqi government also launched a massive campaign of arrests against members of the Parti in the Yazidi areas. In Sinjar, for example, party members were subjected to arrest and torture. This included most of the members of the local committee of the party, including: Suleiman Ali Khushu, Aziz Helou, Youssef Hajji Nasser, Ali Haji Khader and Ido Saleh. They were released before the conclusion of the March 11, 1970 agreement between the Kurdish leadership and the Iraqi government. (Bhutanese: 2001, 477).

After the start of the fighting between the Peshmerga and the Iraqi forces at the end of 1969, several operations were carried out in important strategic areas by the Peshmerga from the Yazidis, including the process of seizing a yard for the mercenary cavalry in the village of Maroona, located on the main road between Dohuk and Zakho, close to the district of Batil and the Yazidi villages of Al-Hawiri, so Mahmoudi was assigned Hamri and his detachment to carry out this task, and indeed, Rabiya was captured and 16 soldiers were captured, most of them from the National Defense Regiments (the wild mercenaries). (Johour: 2015, 22).

The Yazidi villages, due to the geographical location close to the mountains, were considered among the safe areas for the Peshmerga. The Peshmerga, especially after carrying out operations against the Iraqi government sites, visited the Yazidi villages in the region, such as the Qaedia area, which consists of several villages, including Sina, Shekhdari, Sharya, Badri Castle, Kharshniyeh, Rakafa, and Kriban. When they arrived at one of These villages used to go to the house of the village mukhtar or one of the village notables, at the beginning of the revolution, who was dividing the Peshmerga into small groups and distributing them to the houses of the village. Distributing them to some well-to-do homes, the people of those villages used to provide food to the

Peshmerga, and they would wash their clothes and give them bread and what foodstuffs were available at that time when they left the village.

During the September revolution, the revolutionaries sent news to the internal organizations of Hashaa and Al-Parti to collect all useful winter clothes and send them to the revolutionaries. Prof. Dr. Abdel-Fattah Botani (personal interview with him: 6-24-2021) says: I remember very well that a Yazidi woman from the village of Khorza visited us with her young son in Mosul, and she stayed with us for several days, we bought her medicines and other needs, and she carried in the folds of her clothes and the clothes of her young son The revolutionaries' messages to their families were wrapped very delicately.

Abdul Karim Tawfiq, one of the Peshmerga in the September Revolution, says about the role of the Yazidi regions in supporting the Peshmerga, "The Emir of the Yazidi family often provided food to a large number of Peshmerga and sent foodstuffs to the fighting fronts during the continuation of the battles. He stressed, saying that the Yazidis often risked their lives by transporting the wounded From the Peshmerga to the city of Mosul and Baghdad for the sake of treatment, as if they were from the wild (Tawfiq: 1999, 77) and that after the coup of February 8, 1963, many communists took refuge in the Yazidi region in the Dohuk district and Al-Qosh district, and began working with the Parti Peshmerga, so the Yazidi villages had an influential role In helping them and conveying their messages to their families in Mosul.

5 Conclusion

1. Yazidi Parti members had a prominent role in publishing the party's publications, whether during the royal era 1921-1958 or during the September Revolution 1961-1970.
2. The Yazidi regions, due to their important geographical locations, were a safe haven for the Peshmerga, who used to seek refuge in them after carrying out operations against sites of the Iraqi authorities, and sometimes their regions were a link between Kurdish politicians in Iraq and Syria, especially the Sinjar region.
3. The Yazidis played a prominent role in the battles waged by the Peshmerga against the Iraqi governments, in addition to supporting the Peshmerga with foodstuffs during the study period.
4. It appears through Iraqi government documents that the Yazidis had a role in purchasing and smuggling weapons from Syria and the areas west of the Tigris and delivering them to the Peshmerga.
5. The Yazidis who joined the ranks of the Partisans were subjected to arrest, persecution, displacement and confiscation of property by the Iraqi authorities.
6. The Iraqi government tried to distort the origin of the Yazidis through some of the Yazidis themselves after opening the Umayyad office in Baghdad,

whose main mission was to claim that the Yazidis are of Arab origin in order to keep them away from the Kurdish liberation movement.

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56. Qasari, Khaled, 10/25/2005, he was one of the participants in the September Revolution, and he was present in the Yazidi areas, especially the Qaydia region, the village of Qasara.

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