

THE IMAGE OF YAZIDI MINORITY AND THE JUSTIFICATION OF SLAVERY IN IS'S OFFICIAL MAGAZINE "DABIQ" (№1-10)

Keywords: Islamic State, Yazidi minority, slavery, infidels, Dabiq, caliphate, Islamic law, Ummah

In 2014, Abu Bakr al-Baghdadi¹, the leader of terrorist organization called "Islamic state" (IS), declared the organization as a caliphate and announced himself the first caliph of this-called "caliphate"². This was a unique phenomenon inasmuch as before that none of Muslim fundamental organizations declared revival of caliphate.

IS, which controls a huge territory in Syria and Iraq, tries to reestablish Islamic Ummah (Islamic community)³. The reestablishment of Ummah and Sharī'ah law in these territories means organizing not only Muslim, but also non-Muslim population and clarification of their rights.

In this way, IS does many steps to present its actions in line with the letter and the spirit of Islam. This implies that IS's steps, including violence against Yazidi minority, should be explained in the light of the sources of Islamic law i.e. Quran and Sunnah.

One of the main characteristics of modern Middle East is religious, notably fundamental, activity. This activity has been

¹ The Biography Of Sheikh Abu Bakr Al Baghdadi, available online at <https://archive.org/details/TheBiographyOfSheikhAbuBakrAlBaghdadi> (accessed online at 01.09.2015)

² Full text of declaration of caliphate, available online at http://myreader.toile-libre.org/uploads/My_53b039f00cb03.pdf (accessed online at 01.09.2015)

³Umma, Encyclopædia of Islam, 2nd Edition, V 10, Edited by P. J. Bearman, Th. Bianquis, C. E. Bosworth, E. van Donzel, W. P. Heinrichs, Leiden: E. J. Brill, 2000, p. 859

expressed in different ways during the last century. However, this activity's extremely expression is observed on the threshold of the second decade of the 21st century.

The Middle Eastern clashes include myriad forces, objectives and modus operandi of which are incredibly different from one another. In this arena of political games and multilateral struggle, the most vulnerable element was and still is the populace, particularly the minorities. The Middle Eastern multiethnic society has vulnerable elements, which easily become the target of hostility and extinction.

On the background of so-called “Arab spring” or “Arab Uprisings”, in the territories of Syria and Iraq the terrorist organization Islamic State obtained great strength and capability. This organization was originally called “Islamic State in Iraq” but in 2013, its leader, Abu Bakr al-Baghdadi, changed its name to “Islamic State in Iraq and Sham”. Later, in June 2014 the organization got its today's name, “Islamic State” and was declared a “caliphate”⁴.

On the way of this “caliphate's” creation the leader of IS made several steps in order to regulate the life within “caliphate” and its compatibility with the Shar'ah law.

⁴ Sahakyan N., Xalifayowt'yan sownniakan tesowt'yan patmakan zargac'owmë, Verlowçakan tegekagir h. 7: Hodvaçneri žoğovaçow/ EPH; K'agak'akrt'akan ew mšakowt'ayin hetazotowt'yownneri kentron; Xmb. Xorhowrd. – Er.: 2015, ëj 30-71 (Sahakyan N., Historical evolution of Sunni theory of caliphate, Analytical Bulletin, № 7, Center for Civilization and Cultural Studies (YSU), Yerevan 2015, pp. 30-71) (Transliteration from Armenian to Latin by <http://am.translit.cc/>)

Islamic model of community and the rights of non-Muslim population

Given that in the IS controlled territories the population is not merely Muslim and other religious minorities also live here; there is an issue especially concerning the interaction with these people and the clarification of their rights.

In order to understand IS's steps to regulate "caliphate's" internal life we need to observe the structure of Islamic community, Ummah and the roles and rights of its members.

From the standpoint of Islam people are divided into two major groups: Muslims and non-Muslims.

Quran differentiates two groups for non-Muslims: *Ahl al-Kitab* (*The people of the Book*⁵) and *"Infidels"*⁶ who cannot gain the status of al-Dhimmi⁷.

By becoming Ahl ad-Dhimma the People of the Book can become the members of Ummah. Special rights are defined for them. By signing the contract, they accept the list of rights and prohibitions under the protection of Muslims.

The situation is different for second group: if the representatives of Ahl al-Kitab have the opportunity to live under the protection of Muslims, pay the tax (Jizyah) and keep their religion, those who belong to the group of "infidels" are not given

⁵ Ahl al-Kitab, Encyclopædia of Islam, 2nd Edition, V 10, Edited by an Editorial Committee Consisting of H. A. R. Gibb, J. H. Kramers, E. Lévi-Provençal, J. Schacht, Assisted by S. M. Stern, , Leiden: E. J. Brill, 1986, p. 264.

⁶ K'očaryan H., «Owmmayi andamnerin veraberog oroš harc'er», Arabagitakan owsowmnasirowt'yownner, A, Erewan 2006, ëĵ 64-65: (Qocharyan H., Some questions concerning the members of Ummah, Arabic Studies journal, N 1, Yerevan 2006, pp. 64-65)

⁷ Ahl al-Dhimma, Encyclopædia of Islam, 2nd Edition, V 10, Edited by an Editorial Committee Consisting of H. A. R. Gibb, J. H. Kramers, E. Lévi-Provençal, J. Schacht, Assisted by S. M. Stern, , Leiden: E. J. Brill, 1986, p. 258.

this chance. Thus, the representatives of this group cannot live in Ummah. They should embrace Islam or face to death.

Yazidis as infidels

The Yazidis were declared as infidels by the Islamic State, which means that they should opt for becoming Muslims or facing to death.

However, the behavior toward Yazidis is not clear enough. Many of Muslim clerics accept Yazidis as the representatives of Ahl al-Kitab. Thus, they are sure that the violence against Yazidis by the hands of IS's rebels cannot be considered as Islamic.

We can find the best example of this in the "Open letter to Baghdadi" signed by hundreds of Muslim clerics. The 11th point⁸ of this letter claims that Yazidis should be considered as members of Ahl al-Kitab⁹ and they should be given an opportunity to live as ad-dhimmi.

In particular, they point out, that from the legal perspectives of Shari'ah Yazidis are Magians, because the Prophet Muhammad said: "Treat them as you treat People of the Scripture¹⁰." Thus, they are People of the Scripture. They also reinforce their claim by Quran's ayah from the surah "Al-Hajj", where it is stated that

"Truly those who believe, and those of Jewry, and the Sabaeans, and the Christians, and the Magians and the polytheists - God will indeed judge between them on the Day of Resurrection. Assuredly God, over all things, is Witness."
[Al-Hajj: 17].

⁸ Letter to Baghdadi, available online at <http://www.lettertobaghdadi.com/> (accessed online at 05.09.2015)

⁹ Ibid.

¹⁰ Ibid.

Though this claim is clear and many clerics gave explanation on the case of Yazidis, the position of IS did not change. Islamic State started to prove its “truthfulness” and justify its actions. In order to spread its ideas IS especially uses its’ official magazine called “Dabiq”, first issue¹¹ of which was published in July 2014¹².

Though Islamic State had started to portray Yazidis as Satanists¹³ long before, the main explanation came in the forth issue.

Through “Dabiq” IS states that before taking the city Sinjar IS authority had tasked its Shari’ah student to research and show whether or not Yazidis should be treated as mušriks, or maybe they were Muslims at the beginning and then apostatized¹⁴.

Though some scholars claim that Yazidis might be an apostate¹⁵ sect of Islam and that they are not mušriks, the Islamic State’s

¹¹ Up till now, IS has published 10 issues of this propaganda magazine and dedicated several articles to the issue of Yazidis. By using propaganda through Dabiq, Islamic State tries to portray Yazidis as infidels and justify the killing of thousands of Yazidis and enslavement of Yazidi women.

The first issue of Dabiq was dedicated to the return of “Khilafa” (caliphate). According to the publishers, this magazine is focusing on issues of tawhid, manhaj, hijrah, jihad, and jama’ah.

As for the name of the magazine, then it is taken from the area named Dabiq in the northern countryside of Halab (Aleppo) in Sham. This place was mentioned in a hadith describing some of the events of the Malahim (what is sometimes referred to as Armageddon in English). This event is considered as one of the greatest battles between the Muslims and the crusaders, which will take place near Dabiq. "The Return of Khilafah" (Ramadan 1435), Dabiq №1, p. 3-4

¹² The Islamic State’s (ISIS, ISIL) Magazine, available online at <http://www.clarionproject.org/news/islamic-state-isis-isil-propaganda-magazine-dabiq> (accessed online at 15.08.2015)

¹³ "A Call to Hijrah" (Shawwal 1435), Dabiq №3, p. 35.

¹⁴ "The Failed Crusade" (Dhul-Hijjah 1435), Dabiq №4, p. 14-15.

¹⁵ Oskanyan V., Kapowyti argelqy' ezdiakanowt'yan mej, Merd'avor & Mijin Ar&elqi Erkrner & Jhoghovowrdner H. 18, HH GAA Ar&elagitowt'yan Institut: Er&an, «Zangak-97» hrat., 1999, e'j 236-241 (Voskanyan V., The taboo

research showed that “*this group is one that existed since the pre-Islamic jāhiliyyah*”. Moreover, even though they live “*surrounded by Muslim population*”, they never converted to Islam. Furthermore, the IS claims, that the noticeable roots of Yazidis’ religion are found in the Magianism, “*but reinterpreted with elements of Sabianism, Judaism, and Christianity, Sufism*”¹⁶. Thus, we can understand IS behavior toward Yazidi minority.

It should be outlined that the fourth issue of “Dabiq” was published in September of 2014. The date is essential due to the fact that in this short period of time (August-September) IS’s rebels organized the slaughter of Yazidi population of Sinjar. In this period the Kurdish peshmarga were withdrawn leaving the unprotected Yazidi minority defenseless against militants.

It is well known, in August 2014, “Islamic State” captured the city of Sinjar in the Iraq’s Nineveh Province, which is mainly inhabited by Yazidis. Capturing of Sinjar became the start of Yazidi’s persecution. During this horrible event up to 5,000 Yazidi men were shot in cold blood and almost 7 thousand women were captured by IS. 200,000 civilians fled from Sinjar, of whom around 50,000 Yazidis escaped to the nearby Sinjar Mountains¹⁷.

Not only the International community was concerned by this extremely cruel act against the Yazidis, but also many Muslims as well, who, as I have already mentioned above, tried to prove the dependence of Yazidis on Ahl al-Kitab.

IS replied to these claims expressly and definitely. The “Dabiq’s” article, called “The revival of the slavery before the Hour”¹⁸, states that when conquering Iraqi city Sinjar, Islamic State faced the Yazidi minority, “*a pagan minority existent for ages in regions of*

on the blue color in Yazidism, Countries and nations of Middle East, v. 18, NAS RA, Institute of Oriental Studies, Yerevan, Zangak-97, 1999, pp. 236-241)

¹⁶ “The Failed Crusade” (Dhul-Hijjah 1435), Dabiq №4, p. 14-15.

¹⁷ UNHCR, August 2014

¹⁸ Ibid.

Iraq and Shām". According to the author, Muslims made a mistake by giving them an opportunity to exist to this day, especially when "Allah had said how to deal with them".¹⁹ Then they underlined the 5th ayah from Quran's surah At-Tawbah according to which Allah said:

"And when the sacred months have passed, then kill the mušrikīn wherever you find them, and capture them, and besiege them, and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful." [At-Tawbah: 5]

It is mentioned in the same article that "the Yazidis present-day creed – as it has changed over history – entails the worship of Iblīs who they consider to be a fallen but forgiven angel amongst the angels who were ordered to prostrate to Ādam! He alone refused to prostrate to Ādam, and they consider this arrogant disobedience of Allah to be his noblest deed! They consider him to be misunderstood by mankind! They consider him to be good and enlightened, and claim that Allah will openly forgive him on Judgment Day after already forgiving him beforehand for crying tears of piety over a period of thousands of years!" Moreover, "Dabiq" states that Yazidis "have made Iblīs – who is the biggest tāghūt – the symbolic head of enlightenment and piety!" After these lines the author of the article asks a rhetorical question: "What arrogant kufr can be greater than this?"²⁰

We must note that they say *Iblīs*, they mean Malak-Tawus (i.e., the Peacock Angel), which is the most important character of the Yezidi triad. Malak-Tawus is at the same time an eponym for the Yezidis: they are called *mīlatē Malak tāwūs* – the nation (or tribe) of Malak-Tawus. In the Yezidi text known as "The Black

¹⁹ "The Failed Crusade" (Dhul-Hijjah 1435), Dabiq №4, p. 14-15.

²⁰ Ibid.

Scripture”, Malak Tawus is identified with Azrail, the messenger of death, one of the four archangels nearest to God²¹.

The book “The Religion of the Peacock Angel” explains that the region’s people sometimes go so far, that consider Malak-Tawus the embodiment of the lord of darkness. This claim has led travelers who have entered the Yezidi environment at different times to describe them as worshippers of Satan. The epithet “devil worshippers” has been attached to the Yezidis particularly among the followers of orthodox religions²², primarily among Muslims, particularly Muslims of IS.

Based on this accusation, IS created the image of Yazidis as the followers of Iblis. Thus, this kind of “devil” should be erased from the Earth.

It's still not quite enough, Islamic State tries to introduce Yazidis as the worst nation. The author of above mentioned article points out that Yazidis’ “*creed is so deviant from the truth that even cross-worshipping Christians for ages considered them devil worshippers and Satanist*”²³.

Accordingly, Yazidi minority must be dealt as the mušriks. Islamic State points out that they will not give chance to pay jizyah, as the Jews and Christians. Here they also mention that unlike female apostates²⁴ Yazidi women can be enslaved due to the fact that they are originally mušriks²⁵.

²¹ Asatryan G., Arakelova V., The Religion of the Peacock Angel: The Yezidis and Their Spirit World, Acumen, 2014, pp. 9-11

²² Ibid.

²³ "The Failed Crusade" (Dhul-Hijjah 1435), Dabiq №4, p. 14.

²⁴ The enslavement of the apostate women belonging to apostate groups such as the rāfidah, nusayriyyah, durūz, and ismā'īliyyah is one that the fuqahā' differ over. The majority of the scholars say that their women are not to be enslaved and only ordered to repent because of the hadīth, “Kill whoever changes his religion”. "The Failed Crusade" (Dhul-Hijjah 1435), Dabiq №4, p. 14

²⁵ Ibid, p. 15.

Yazidis and justification of slavery

With the declaration of Yazidis as infidels, another issue came up: the problem of slavery.

The dilemma of slavery in Islam was debated for a long time. The majority of Muslim clerics are in favor of prohibiting slavery. We can find the evidence of this in “Open letter to Baghdadi”. According to this letter, “*no scholar of Islam disputes that one of Islam’s aims is to abolish slavery*”. Moreover, they state that for over a century, Muslims, and the entire world, have been united in the prohibition and criminalization of slavery, which was a milestone in human history when it was finally achieved²⁶. In addition to this, these scholars emphasized that IS violated Muslim consensus on the prohibition of slavery. Furthermore, IS has resuscitated something that the Shari’ah has worked to undo tirelessly and has been considered forbidden by consensus for over a century²⁷. On contrary, we can mention the clerics who are in favor of slavery. For instance, in 2003 Saudi Sheik Saleh Al-Fawzan – a member of the Senior Council of Clerics, Saudi Arabia’s highest religious body – said that “*Slavery is a part of Islam. It is part of jihad, and jihad will remain as long there is Islam*”²⁸.

In a similar vein, Islamic State declared that slavery is not only admissible but also necessary phenomenon. This is highly

²⁶ Letter to Baghdadi, available online at <http://www.lettertobaghdadi.com/> (accessed online at 05.09.2015)

²⁷ Ibid.

²⁸ Saudi sheik: 'Slavery is a part of Islam', available online at <http://www.wnd.com/2003/11/21700/> (accessed online at 23.07.2015) or Sheikh Saleh Al-Fawzan-Sauid religious leader wants slavery, available online at <http://www.danielpipes.org/comments/12177> (accessed online at 23.07.2015)

connected with the perception that Islam is the religion of sword. That's why Islamic State denies Islam to be the religion of peace²⁹.

Until now hundreds of Yazidi women and children are enslaved³⁰. According to United Nation's report, in early August of 2014, militants from the Islamic State kidnapped hundreds of women and girls from a village in southern Sinjar and reportedly sent 150 of the unmarried women and girls to Syria, "either to be given to ISIL fighters as a reward or to be sold as sex slaves."³¹

To justify the enslavement of Yazidi women IS mentions different substantiation from Qur'an and Sunnah.

In "Dabiq" Islamic State mentions that they must revive the slavery as long as it is necessary. They stress that the Shari'ah law gives them knowledge how to behave with slaves. They even claim that this "*large-scale enslavement of muṣrik families is probably the first since the abandonment of this Shari'ah law*"³².

To reinforce its claim IS highlights that they are acting as the Companions acted before them³³. To justify this, IS mentions the hadith reported by al-Bukhari. According to this hadith Allah said that "*You are the best people for people. You bring them with chains around their necks, until they enter Islam.*"³⁴

What's more, they claim that one of the signs of the Hour will be when "*the slave girl gives birth to her master.*"³⁵ To confirm

²⁹ "From Hypocrisy to Apostasy: The Extinction of the Grayzone" (Rabi'Al-Akhir 1436), Dabiq № 7, p. 20.

³⁰ UN Confirms ISIS Killed 5,000 Yazidi Men And Made 7,000 Women Sex Slaves, available online at <http://holipal.com/un-confirms-isis-killed-5000-yazidi-men-and-made-7000-women-sex-slaves/> (accessed online at 23.07.2015)

³¹ U.N. Report Details ISIS Abuse of Women and Children, available online at <http://www.nytimes.com/2014/10/04/world/middleeast/un-report-isis-abuse-women-children.html> (accessed online at 21.08.2015)

³² "The Failed Crusade" (Dhul-Hijjah 1435), Dabiq №4, p. 15.

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid

this assertion IS mentions several hadithes from Muslim and Bukhari. They try to explain the meaning of this sentence. Though slave girl is slave for his master, her offspring is free and they are masters for their mother. What's more, enslavement is the best way to increase population³⁶.

Thus, as the slavery is necessary and it is one of the signs of the Hour IS shows that their violence against Yazidis complies with requirements of Islam.

That's why after enslavement of Yazidi women, militant of IS divided their trophy among themselves according to the Sharī'ah. As Muhammad did, they gave slaves to those soldiers/militants who had taken part in Sinjar operations. Before dividing their slaves, they transferred one fifth of the slaves to the authority of the Islamic State as khums³⁷.

Khums is 1/5 of trophy. The emergence of khums is connected with the Muhammad's action in Medina, particularly during the battles against Mecca.

Here IS suggests Qur'an's eighth surah's 41st ayah according to which:

"Know that whatever of a thing you acquire, a fifth of it is for Allah, for the Messenger, for the near relative, and the orphans and the needy and they way farer "[Al-'Anfāl: 41]

Islamic State also mentions that taking slaves through war (saby) is "a great prophetic Sunnah containing many divine wisdoms and religious benefits, regardless of whether or not the people are aware of this"³⁸.

According to IS, this is obvious from Sunnah. For example, Muslim and Bukhari reported:

³⁶ Ibid, p. 16.

³⁷ Ibid, p. 15.

³⁸ "They Plot and Allah Plots" (Sha'ban 1436), № 9, p. 44.

After the Battle of the Trench, Banī Quraydhah yielded to the judgment of Sa'd Ibn Mu'adh (radiyallāhu 'anh). So Sa'd said, "I rule that their fighters be killed and their families be enslaved." So Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "You have indeed judged in their affair by the ruling of Allah".

The number of Jews killed in the battles of Khaybar reached 93 men [Maghāzī al-Wāqidi]. Their women and children were enslaved, and Safīyyah Bint Huyayy Ibn Akhtab – the Mother of the Believers (radiyallāhu 'anhā) – fell into captivity. Allah's Messenger (sallallāhu 'alayhi wa sallam) set her free and married her.

According to the "Dabiq", enslavement of *kuffārs*, including Yazidis, is the will of Allah. "... *We did not humiliate them, but it was Allah who did so at the hands of His truthful slaves who did not wish for anything except for Allah's word to be supreme and the kuffār's words to be lowest. For that sake, they have exerted their souls and hearts. Their aim is sublimity for the religion and humiliation of whoever desires a religion other than Islam!*"³⁹

Furthermore, "Dabiq" claims that enslavement of infidels is the aspect of Shari'ah. Thus, when someone denies or laughs at it, means that that person denies and laughs at Quran and Sunna. Therefore, that is disownment from Islam.

As a justification of saby, "Dabiq" outlines the hadith, according to which 'Alī Ibn Abī Tālib had 19 slave-girls. *"Ibn 'Uyaynah reported that 'Amr Ibn Dīnār said, "'Alī Ibn Abī Tālib wrote in his will, 'As to what follows: If something happens to me during this battle, then my slave-girls whom I copulate with are nineteen in number. Some of them bore me children, some of them are pregnant, and some of them are childless."*⁴⁰

³⁹ Ibid

⁴⁰ Ibid, p. 45.

To put it briefly, by creation of Yazidis image as mušriks through “Dabiq”, Islamic State justifies all the brutality and violence, including enslavement of Yazidi women and children, and tries to show that Islam gives them all rights to persecute, kill and enslave the representatives of Yazidi minority.

Conclusion

It is to be outlined that by using propaganda magazine “Dabiq” Islamic State:

First, declared Yazidis as infidels,

Second, indicates that Qur’an and Sunnah show them how to act against them. Thus, they justify their actions against Yazidis.

Third, Islamic State declared slavery as necessity by providing Quran’s and Sunnah’s justifications of slavery. Beside this, Islamic State declared slavery as one of the signs of the Hour. This means in order to embody Allah’s will, they need to revive the slavery.

Finally, targeted members of Yazidi community, already portrayed as infidels, are the “best source of slaves”.

Even though it is common knowledge that Islamic State uses slave markets for income, for satisfying its militants sexual needs and for attracting new members, the “atomic” structure of Qur’an gives them an opportunity to interpret qur’anic ayahs according to their interests.

**ԵԶԴԻ ՓՈՔՐԱՄԱՍՆՈՒԹՅԱՆ ԿԵՐՊԱՐՆ ՈՒ
ՍՏՐԿՈՒԹՅԱՆ ԱՐԴԱՐԱՑՈՒՄԸ «ԻՍԼԱՄԱԿԱՆ
ՊԵՏՈՒԹՅԱՆ» ՊԱՇՏՈՆԱԿԱՆ «ԴԱԲԻՔ» ԱՄՍԱԳՐՈՒՄ
(№1-10)
Նաիրա Սահակյան
(ամփոփում)**

2014 թվականի հունիսի 29-ին «Իսլամական պետություն» կազմակերպության առաջնորդ Աբու Բաքր ալ-Բադադիին այս կազմակերպությունը հռչակեց խալիֆայություն, իսկ իրեն՝ առաջին խալիֆ: Մա նախադեպը չունեցող քայլ էր, քանի որ մինչ այդ և ոչ մի արմատական կազմակերպության կողմից խալիֆայություն չէր հռչակվել: Խալիֆայության հռչակումն ենթադրում էր նաև Իսլամական պետության կառավարման տակ գտնվող տարածքներում մուսուլման և ոչ մուսուլման բնակչության իրավունքների հստակեցում ու դրանց՝ շարիաթի նորմերին համապատասխանեցում: Եթե քրիստոնյաների և հրեաների դեպքում խնդիրը կարգավորվում էր *Գրքի ժողովուրդներին* տրվող իրավունքների համատեքստում, և նրանք կարող էին ստանալ զիմմիի կարգավիճակ, եզդիների պարագայում խնդիրն այլ կերպ դրվեց: Իսլամական պետությունը, օգտագործելով քարոզչական «Դաբիք» ամսագիրը (և ոչ միայն), եզդիներին ներկայացրեց որպես անհավատներ: Հռչակածում ներկայացվում են այն քայլերը, որոնք Իսլամական պետությունը անում է՝ եզդիների՝ «անհավատի» կերպարը ստեղծելու և նրանց նկատմամբ բռնություններ, մասնավորապես ստրկությունը, արդարացնելու համար:

**ИМИДЖ ЕЗИДСКОГО МЕНЬШИНСТВА И ОПРАВДАНИЕ
РАБСТВА В ОФИЦИАЛЬНОМ ЖУРНАЛЕ «ИСЛАМСКОГО
ГОСУДАРСТВА» «ДАБИК» (№1-10)**

Наира Саакян
(резюме)

29 июня 2014 года лидер организации «Исламское государство» Абу Бакр аль-Багдади объявил организацию халифатом. Это был беспрецедентный шаг, так как до этого ни одна радикальная организация не объявила себя халифатом. Объявление халифата предполагало также определение прав немусульманского населения на территориях находящихся под контролем «Исламского государства». Если права христиан и иудей можно было регулировать в контексте прав Людей Писания, и они могли получить статус зимми, то в случае езидов проблема была иной. «Исламское государство», используя пропагандистский журнал «Дабик» (и не только), представил езидов как неверующих. В статье представлены действия ИГ, которое он осуществляет для создания образа «неверующего» езида, для оправдания насилия и рабства по отношению к ним.