

*Good Thoughts
Good Words
Godd Deeds*



TO US
SPOKE
ZARATHUSTRA...

by

Emir Muawwiyyah ben Esma'il Yazidi

Paris, March 1983

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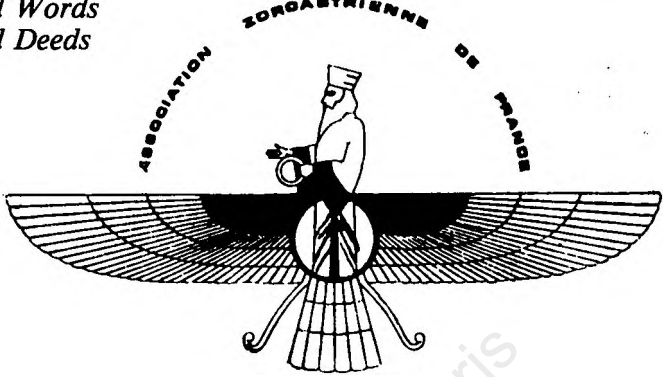
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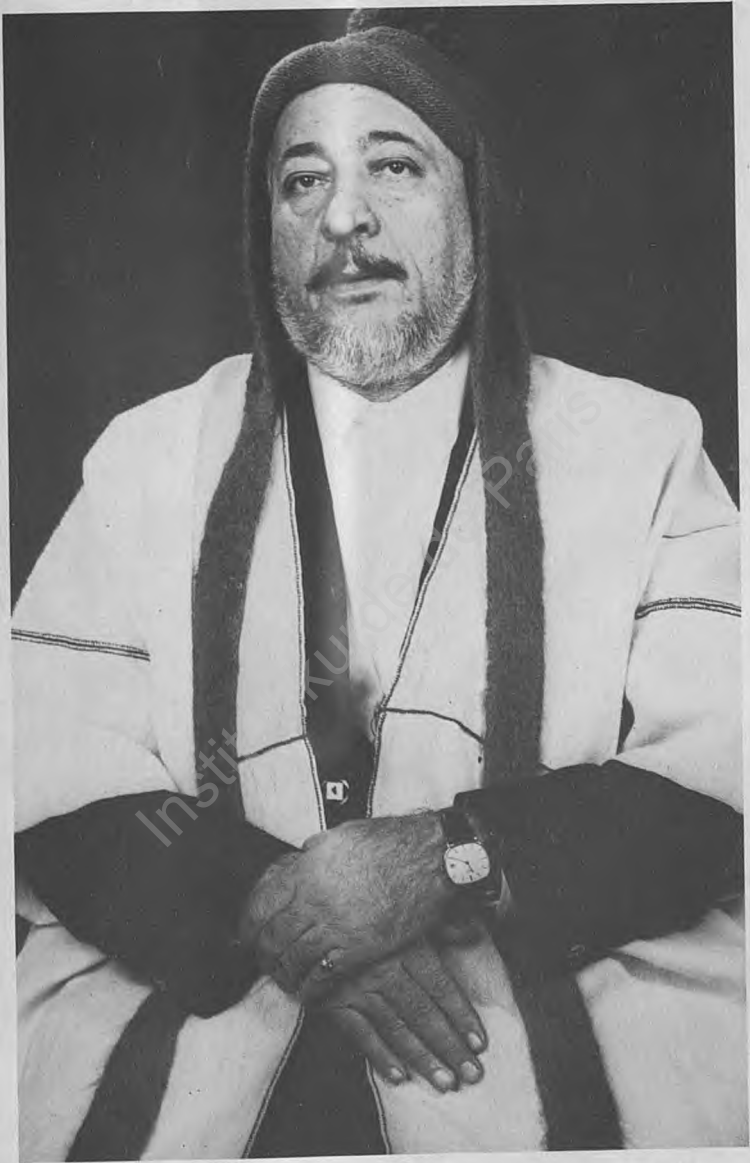
**This book is humbly dedicated
to all true believers of all
nations and faiths, with a
prayer for peace perpetual on
this earth...**

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Our prophet Zarathustra (700 years before Jesus-Christ)

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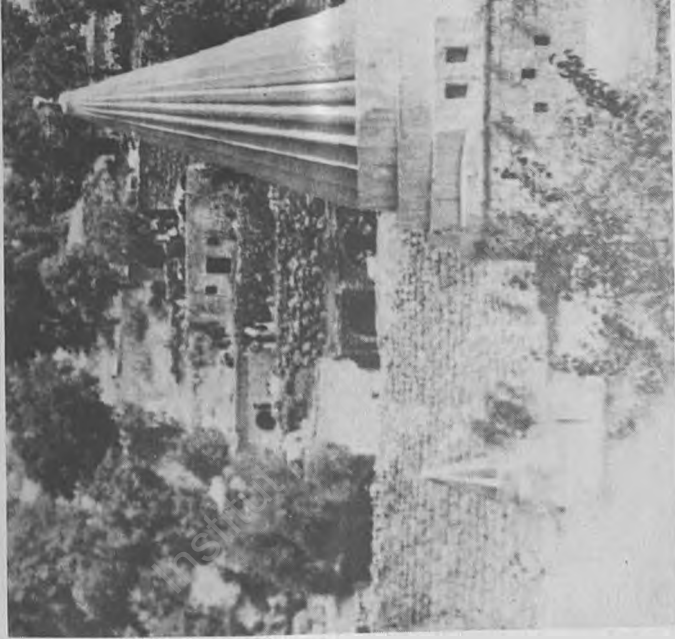
The Prince Mouawiah supreme leader of the yazidi Zoroastre Kurde tribe in Irake and the whole wolrd.

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A PRAYER

O Almighty, the Unique God
Creator of Earth and Heavens
Thou givest meat to both Man and Beast
Thou givest us meat alongside all others.
Unique One, Thou art the Only Truth
Thou art the only Light.
Thou hast created Tavous-Malak
From Thine Own Fire ;
And Thou hast given us Zarathustra
As Guide.
We thank Thee
For Having made us
The Azda'ee nation.

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The Zoroastre temple in north of Irak.



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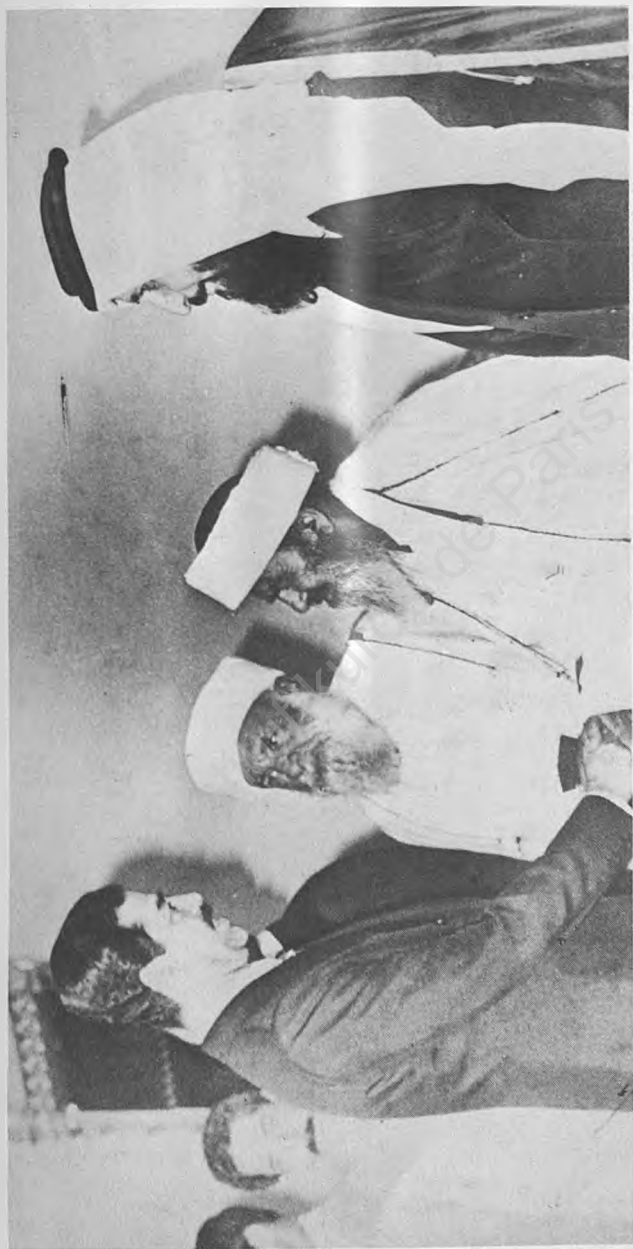
The Prince Ismail bek the Prince Mouawiahs' father he was the author of the book called "The ancient and modern yazidi" whow has been translated into several languages and edited in 1934 by Mr KASTANTINE ZARKA.

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The religious leader the sheikh Ahmed Al Barazani was the first man to fight in north Irak for the kurd and zoroastre case.

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The President of the irakien republicue Sadam Hossein with the prince Bayazid and the Derwish Baba Elias and bis col-laborators preacher of the zoroastre religion in Irak in a meeting concernig the problems of the yazidi zoroastre tribe in the government palace.

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Mr Kadi Mohamed president of the Kurd zoroastre republic in Irak in 1945, with his collaborator and friend the prince minister of the Shahneshohi in Iran, this was the first Kurde gouvernment after our prophete Zoroastre god bless his soul.

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Իթիպ եւ անգլոսոնի ճկար մք:

The Prince Ismail leader of the yazidi zoroastre tribe with the Sheik Abdel Mouhsen Al Saadoun the first prime minister of the patriotic government of Irak and the King Faycal King of Irak and Artian goudour president of the armenian ethnies the picture has been taken on the occasion of the first formation of the Irakian government.

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The prince Mouawiah with the two patriarch Acosh and Aacra in Irak.

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The Mola Mostapha Al Barazani leader of the kurde Zoroastre revolution.

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The Prince Byazid with the armenian patriarch and the leader of the yazidi zoroastre religion in armenian during a meeting concerning the zoroastre religion and the way to divulve it in the whole world.

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The prince and his wife the princesse Rosa.



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A Derwich belonging to the Yazidi Zoroastre religion.

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The Prince Mouawiah with his cousin the Prince Tahsin Son of the prince Said Al Zaradashti.

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The Prince with some of his people belonging to the Yazidi zoroaster kurde trike in Turkey.

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The Prince Mouaawiah with the president Nasser in a meeting concerning the kurde and zaroastre cause, in Egypt in 1964.

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The prince Mouawwiah with his three brothers the prince Bayazid, the prince Yazid, the prince Koukes, all sons of the prince Ismail Bek the world wide president of the yazidi zaroastre people.

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Massoud and Edris el Barazani the sons of the regretd Moustapha El Barazani leader of the kurde revolution who honored the kurde in the whole world.

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INTRODUCTION

It is now more than six months that I am in exile, far from the land of my ancestors and where my people continue to suffer because of their Faith and their belief in peace and brotherhood as supreme values. I am not a politician. My people wanted me to choose temporary exile in order to make their voice heard in the civilised world. They knew that their prince was, in fact, their servant. So, they chose me for a mission and a task.

My people, the Azda'ees, are more commonly known as the Yazidis. For at least 14 centuries they have been subject to systematic persecution aimed at forcing them to abandon their Faith. The Azda'ees have been victims of a great conspiracy of silence - not only by proseletysers of all established religions in the region but also by those whose acclaimed business was to study our land and peoples and tell the world the truth about us.

I note all this without recrimination - merely to recall facts and to focus an attention on an omission which, God willing, shall be corrected. One of the first lessons a Yazidi learns is to aspire after the blessings of forgiveness. For we believe that every man shall reap what he has sown and that the one and the only creator is fully aware of every man's thoughts, words and deeds.

My heart has been warmed by the reception I have been given wherever I became a visitor during this exile. It was partly the goodwill with which I was met that encouraged me in preparing these humble notes which, I sincerely hope, will be considered as an extended hand of

friendship, an invitation to brotherhood and a greeting in peace.

That these notes are published at this particular time is, I believe, a good omen. For before the end of this month believers throughout the world shall be celebrating Now-Ruz, the feast of spring and our ancestral New Year, to be followed by celebrations marking the anniversary of Zoroaster's birth.

The message of Now-Ruz is a message of hope and regeneration. And the message of Zoroaster was a message of salvation through good thoughts, good words and good deeds.

It is my sincere hope that our humble efforts shall be met with the same spirit of friendship and understanding I have so far experienced. We want people of all Faiths to recognise us and to accept us as a distinct religious community which, with some justice, can claim to be the oldest in the world.

It is my earnest wish that the Yazidis would soon succeed in setting up their first ever temple in Europe so that members of the Faith and all those interested in our beliefs and traditions can have a permanent forum. The temple, which shall have a library and other facilities required for study and meditation, will be administered by an association we are setting up in France.

For centuries my people were forced into silence - at times even to the point of disguising their true identity. Now we are declaring our Faith with dignity and honour, upholding our beliefs and traditions and assuming the full responsibility of being Azda'ees.

We have been the voiceless people of an unhappy region ; help us make our voice heard after centuries of enforced silence. We cry out for justice and humanity in a region where the sound of canons roars supreme ; help us achieve what every human being deserves as a right.

We are on the side of life and hope in a region where

death and desolation go hand in hand ; help us to keep
alight the eternal flame that gives the living the courage to
abide in adversity.

Muawwiyyah ben Esma'il Yazidi
Paris, March 1983.

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The Prince wearing his kurd costume while combating with the irakian troup.

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THE PICTURE IN THE WOODEN FRAME

I was born in Sinjar, a fairly large village some 100 kilometres west of Mosul, an ancient city with a turbulent history of rise and fall.

My father, like his fathers since time immemorial, belonged to a stratum of our rural society assigned to performing the task of religious guide and community leaders. He was called Emir, which means both Commander and Prince, but, as I soon learned, this mainly denoted the greater burden of responsibility he had to bear in the service of his people.

Our stone and mud-house in Sinjar was almost completely devoid of all that could be described as superficial and ornamental. It was built in such a way as to be constantly blessed by sunshine. Right from the start the sun was more present to us than the earth itself. Light, fire and warmth were key symbols in our Faith and the sun represented all three par excellence.

The mantlepiece in the main reception room in our house was adorned with a single framed painting. This was the portrait of a man, sporting a long beard and wearing a headgear that looked like a cross between royal crowns and priestly turbans of the Orient.

His eyes gazed at us constantly, keeping a watch on all we said and did. And, at times, I even felt that he saw what we were thinking as well. In the room no one paid any special attention to the "man" in the wooden frame. There was no ritual veneration of him. At the same time, however, it was evident that everyone, including my

father, was aware of the Presence.

Eventually, the time came when I asked my father to tell me who the man was.

"He is our guide and our model," he replied. "We all must try to be like him, to achieve his degree of piety. None shall ever reach his lofty heights. But it is the duty of every Azda'ee to try and emulate him. »

I learned that the man in the wooden frame was Zarathustra, or Zartusht as we called him, or Zoroaster.

"He taught mankind invaluable lessons," my father told me.

These lessons were simple and straightforward. Zarathustra did not demand any ritual sacrifice ; he did not offer recipes for ordeal. He did not urge men to aspire after becoming superman. He just wanted man to attain the farthest limits of his humanity, to aspire after excellence in his own humaneness. Just as the best sword was one that was the sharpest, the best man was one that was the most humane.

Zarathustra's teachings could be resumed in what, at first glance, appears a facile slogan : "Good Thoughts, Good Words, Good Deeds."

And yet, in them is hidden all the mysteries that encompass man and his unique experience. In these simple admonitions one finds the entire spectrum of ethical and philosophical questions that have occupied the minds of generation after generation and shall continue to do so for ever.

They focus attention to Good and Evil ; on the need for values that define our humanity ; on the indivisibility of thoughts and words and deeds.

Did we consider Zarathustra a prophet, an emissary from the Almighty in the tradition of Hebraic messengers? No. Zarathustra was not a prophet; he was not an emissary from Divinity; he had no special powers and no special mission. Zarathustra spoke for himself, and, in



The Prince Mouawiah with his wife and the sheikhs Ismail Agha, Yousef, Osman Agha el Ghazali, the leaders of the Yazidi zoroastre communiti in Tur-ky in a religious ceremony in 1966.

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doing so, spoke for the entire humanity. He was the Indicator of the Path, inviting every man to become a traveller with him.

Had Zarathustra risen to save his people from sin, from going astray in the same way that so many Semitic prophets did? No. The people of Zarathustra had not gone astray; they had not wandered from the Right Path. The message of Zarathustra was not a cry of Halt to a people on the edge of the precipice of perdition. He pointed the way to betterment, to excellence, to continuing on the same path that, when taken to its farthest limits, helped man reach the outer frontiers of his own humanness.

Of our origin as a people I shall speak later on. Zarathustra was one of our people: he had a dream, just as every man has a dream. Indeed, it is possible to say that a man who has no dreams risks being de-humanised, becoming a mere biological machine, a robot and a pawn in a meaningless game.

What was Zarathustra's dream? We shall come to this later.

Naturally, the first people we expect to respond to our appeal are our Kurdish brethren who share with us numerous common bonds of history, culture, language and suffering. We want all Kurdish Zarathustrans to unite in order to preserve their personality and defend their identity.

Next, we appeal to Zoroastrans everywhere: in India, in Iran, in West Europe and in the United States.

We call on them to step forward and help create a united international community, regaining our just and proper place as the first monotheists. Differences of approach and different traditions need not separate us: we are one people; believers in one faith. Our keys may be shaped differently; but we all seek to pass through the same door to salvation and peace.

For centuries we have suffered and often paid with our

blood our unshakable faith in the teachings of Zarathustra. We have been massacred as "Fire-Worshippers" and "Sun-Worshippers", simply because, like other Zarathustrans, we consider fire and the sun as symbols of the Supreme Being.

Once united, we shall be better able to demand of the various governments under which our people live, full recognition as a distinct religious community. We shall no longer be categorised as "heathens" or "others" and "etc."

Our unity will enable us to pool our resources in order to undertake research into our past and make known to mankind as a whole our heritage and experience. Today, our ancient temples are in ruins - At Tabriz, at Arbil, at Shaikhan and in Soviet Armenia. We must rebuild at least some of these, giving our nation the chance to reclaim part of its just patrimony.

We must enable our children to gain access to the highest levels of modern learning. We must no longer allow ourselves to be abandoned on the roadside and forced into the duststorm of oblivion.

There is, naturally, no accurate statistics concerning the Yazidis. In most places we are simply grouped together with other Kurds. Sometimes, authorities in charge of the countries where we live prefer to ignore our existence or diminish our true numerical importance in their suitably rearranged statistics.

The only way through which we keep some kind of statistics is by keeping our religious records. By using such records we may arrive at a series of broad figures.

Thus, the largest community of Yazidis can be found in Turkey - an estimated total of 1.5 million. In Turkey, our people live mostly in Eastern Anatolia with strongholds at Diyarbekir, Sirat, Maradin, Chanfaya, Bursa, etc. Yazidi communities also exist in Istanbul and Ankara.

Next to Turkey, it is Iraq which has the biggest



The Prince with the spiritually leaders of the zoroastre religion in the Sinjar Mountains and with his young son Sakhar at a religion meeting.

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Yazidi communities. Totalling over a million, the Yazidis of Iraq have their strongholds at Sinjar, Shaikhan, Dohak, Mosul, El-Quosh and Zakho. One of the holiest spots for the Yazidis is also situated in Iraq, at Jabal Lalesh, near Mosul, where many Emirs are buried.

Iran ranks third as far as the number of Yazidis there are concerned. Totalling just under half a million the Yazidis of Iran have their strongholds at Targever and Margever and the Kermanshah region.

In Syria, the Yazidis are estimated to number over 200,000, living in Jebel-Kurdagh, Aleppo, Ras al-Ayn, Hessak and Ghamshli.

An estimated 25,000 Yazidis also live in Soviet Armenia. And the Yazidi community in the Yemen is believed to number nearly 10,000. A further 10,000 Yazidis live in a variety of other countries in Europe and the Americas as well as the Middle East.

Although fully aware of our distinct ethnic and cultural identity, we, nevertheless, consider ourselves to be only one of the numerous peoples who, each in its own way, share our faith. In the Middle East, we consider the Druze (in Syria and Lebanon), the Alawites (in Syria and Turkey) and the Zoroastrans in Iran to belong to the same broad religious community. Also in Iran and Iraq, such communities as the Qelkhani, the Kalbash, the Ahl-e-Haque, the Ali-Allahis, the Guran and the Shabak share the same religious, and often ethnic roots with us.

To be sure, the way each community presents its fate is specific to itself. Such representations are, in most cases, a result of centuries of coping with persecution which forced all of us to disguise our true identity and faith.

We are all the people of Yazdan or Izad or Azda, all being appellations of the One God. Despite our different names, we recognise each other instantly. Our hearts speak the same language; our basic beliefs are the same. In one of our prayers it is said: "The Door is one and the Keys are many".

Yes, indeed, the door through which we all wish to pass is one and the same: it is the door of eternal salvation and peace. Not every key can open that door, but every key must be tried. There is no single, magical, key either. There are several keys, denoting the existence of different faiths. Since we the Azda'ees or Yazidis do not believe in proselyting, we consider the existence of other faiths as both natural and desirable. Every man must seek the key and happy are those who find one of the several keys that can open the Door.

The Kurdish community of people as a whole could be considered Azda'ee, at least in a broad cultural sense. For the Kurds have never abandoned their basic ancestral values which have their roots in the faith of Zarathustra.

Our historic roots can be traced to the dawn of time. The Mazdeen religion, the worship of Ahura-Mazda as the One God, is presented by historical records as being the oldest unitarian faith ever known to man. We know that Zarathustra preached in what was then Media, now northwest Iran and northern Iraq, long before the dawn of the Achaemenid Empire. Before Cyrus the Great rose to create that empire, which accepted the teachings of Zarathustra, our people were subjected to brutal invasions by the Hittites who did all they could to destroy not only our communities but also our Faith.

During the Achaemenia, Selucid, Parthian and Sassanian eras, our Faith not only survived but was also able to develop, deepen its experience and enrich its traditions. It had established fruitful dialogues both with Judaism and Christianity. On many occasions, we gave protection and succour to Christians who had to escape from their native lands because of the numerous schismatic feuds that characterised the history of Christian Byzantium.

The fall of both the Sassanid and Byzantine empires in the 7th century of the Christian era, saw the emergence of a new empire based on a new and dynamic faith-Islam.



Charlemagne, the prince Mouawiah's son, student in the last year of law in the University of Bagdad.

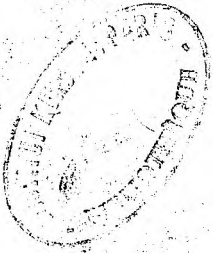


Anwar the prince Mouawiah's son, pupil in a secondary school in Bagdad.

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The prince with two Yazidi Zoroaster leaders, and his two sons Pharaon and Charlemagne in Syria.



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The Princess Wansa, the Prince Mouawia's sister, was the first women in the Yazidi Zoroaster tribe to enter university. She is a medical doctor.

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Described as "Magus" and "Fire-Worshipper" by the generals of the new faith, we soon found ourselves subject to ruthless persecution aimed at forcing us to abandon our religion and convert to Islam. In many cases, the sword did its job and thousands were converted. Some, however, took shelter in the remoter mountains hideouts beyond the reach of the desert warriors. The rugged land of ancient Media provided us with a shield that could not be easily pierced.

Later, with the Moslem empire firmly established, our persecution became first less intense and then stopped completely. For contrary to what is often claimed by the enemies of Islam, the faith of Muhammad, need not be one of forcible conversion. It is misplaced zeal that has created this misconception.

We continued to survive, albeit with great difficulty, until the rise of the Ottoman Empire. We passed through such historic storms as the Crusades, the Mongol invasion and the disintegration of the Moslem Empire without being wiped out of existence.

With the emergence of the Ottomans as the latest empire-builders in a region so given to empire-building, our life changed completely. The Ottoman Sultans considered themselves as Caliphs of Islam and made the spread of their faith the first item on their list of priorities. Claiming to exercise power on behalf of Allah the Sublime Porte was no ordinary earthly power: it was the instrument of Divine Will.

Several Ottoman Sultans, among them Mohammad V, Selim I, Suleyman and Murad signed and sealed special edicts declaring us "heathen" and "enemies of Allah." They gave our people a "choice" between becoming Moslems or being murdered. The mullahs and mawlawis, Moslem religious leaders, in the service of the Sublime Porte, gave "fitwas" (religious edicts) that we were

“mahdur ad-damm” which means one whose blood can be shed in the service of Allah.

Traditional accounts that have come to us through generations speak of entire villages being wiped out of existence with men, women and children being put to the sword and all the houses and fields burned down. In some cases, those who refused to be converted were thrown down from mountain tops or burned alive in village squares. Our places of worship were converted into mosques in the larger villages and towns.

In some cases, male Yazidi children were sent to the remoter parts of Anatolia to be brought up as Moslems and trained for service in the Sultan's armies. Young girls and women were, in many cases, given away as war booty and forced to become concubines of the sultan's soldiers and generals.

This harsh policy was not aimed exclusively at Yazidis. All the Kurds suffered from it, as the Ottomans always suspected the Kurds of not having “their hearts fully converted to Islam.”

It was during this long history of persecution that our original name as the Azda'ee was corrupted into being read the Yazidi. Yazid was the second of the Umayyid Caliphs and, thus, a highly-respected historic figure for the sunni sultans of the Ottoman Empire. The fiction was invented that we were, without anyone bothering to explain quite how or why, descendants of Caliph Yazid. The Ottomans doubly profited from the fiction. First, they could claim that we had been, at long last, brought into the mosque. Secondly, they could set against us the shi'ite Moslems who detested Caliph Yazid for having ordered the murder of Hossein ben Ali, the third Imam of Shi'ism.

The fiction was, according to some of our traditions, invented by a number of well-meaning Moslems who wished to help save us from the genocidal plans of the

Sublime Porte. The cover brought us prolonged periods of peace during which we could reconstitute our broken communities as much as possible. But the pogroms, purges, kidnappings and forcible conversions had taken their toll. In the 12th century, at the start of the Ottoman ascendancy in the region, an estimated 80 per cent of the Kurds were either secretly or avowedly Zarathustrans still. Today, the same percentage describe themselves as Moslems.

Under the cover forced upon us by the sanguinary sultans, many of us adopted Arab and Turkish customs and even names. This period we know as the Age of Migration Within. The eternal fire of Sadeh which symbolised the Only God was taken inside, so to speak, so that it can continue to burn in dignity and honour. The shape and the name of the fire-place did not matter.

This stratagem of having recourse to an assumed identity merely to stay alive, was not confined to us and other Zarathustrans in the Middle East. Our region is the graveyard of many nations and civilisations, annihilated by fanatical opponents. For centuries, violence in the name of religion has been a main feature of life in the Middle East. Even today all the main political conflicts in the region are deeply rooted in religious differences.

The shi'ites, that is to say those who consider the descendants of Ali, Prophet Mohammad's son-in-law, as the legitimate heads of the faith, were also subjected to brutal persecution. They invented the tradition of "taqiah" (hiding) and "ketman" (secrecy) in order to stay alive and maintain their beliefs.

Thus we, the Azda'ees became the Yazidis. We were considered as "vaguely Islamicised" and allowed to survive on the fringes of history, as it were. We were exiles in our own ancestral land, prisoners in our own homes, strangers in our own villages. We were obliged either to abandon many of our rites and ceremonies or to give them

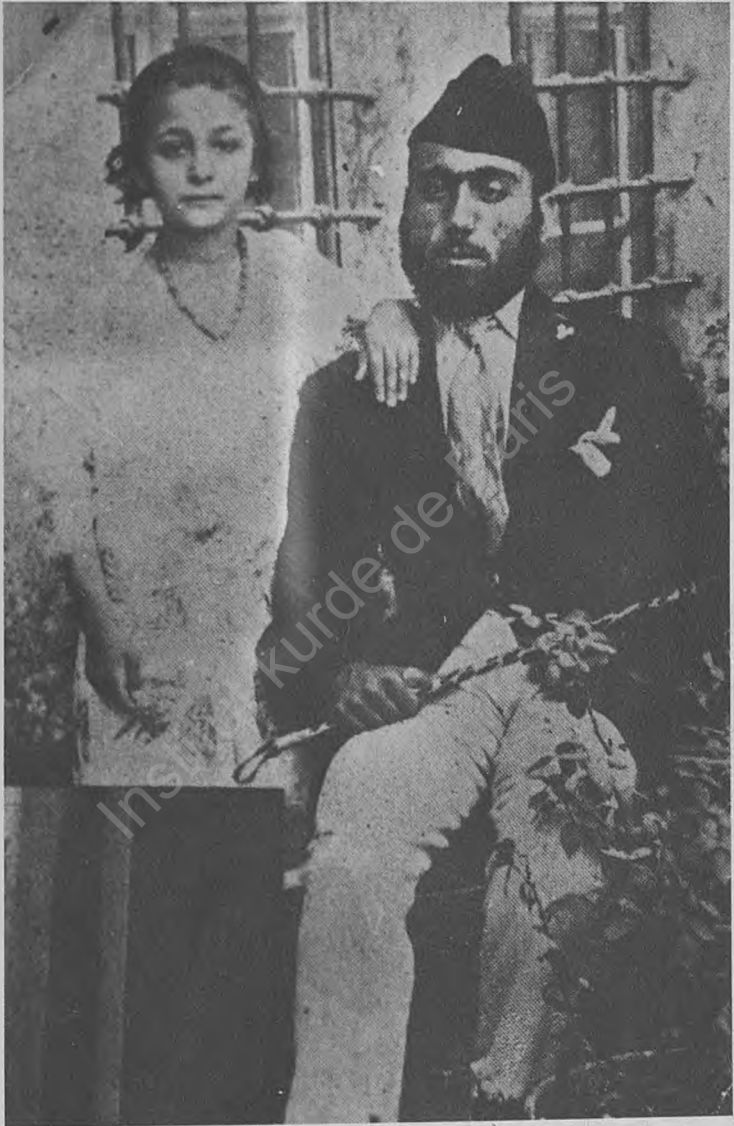
a pseudo-Islamic colouring. This strange situation forced us into what amounted to cultural hibernation. The world continued to change, without us. Mankind continued to progress, without us. The caravan of time passed by, leaving us on the roadside still trembling in fear. Our folk traditions are full of poems, proverbs, anecdotes and tales depicting this profound pain that gnawed at our hearts at every single moment of our meagre existence.

We were being punished for believing in the Oneness of God, for preaching love and brotherhood and peace. We were forced to hide what we knew was the eternal truth under the false masks of expediency.

An even greater tragedy was to change all that and to make our assumed identity, our borrowed names and appearances, an integral part of our existence as a nation.

At the start of the 20th century, the Ottoman Empire, a colossus with a foot of clay at its zenith, began to head for a speedy fall. The ruling elites had become fat and fanciful, vegetating in their sweetish corruption and incapable of standing up to the challenge of Europe's military and industrial power. As is often the case with empires on the verge of collapse, the moral turpitude of the rulers was almost equally matched with the rising religious fanaticism of the poor masses. Very soon, pogroms organised against religious minorities developed into some kinds of a spiritual bribe thrown to the masses by their masters. Nothing could calm the angry masses and detract their attention from their misery better than the massacre of a few Yazidi or Alawite villages in the name of the True Faith.

The beys, aghas, pashas, min-bashis and other great of the empire who retained once-glorious but now empty titles, sought in leading the pogroms an easy substitute for victories they could no longer achieve on the battle-field against foreign enemies. The Turks had once stood at the gates of Vienna. Now, in the early decades of the 20th



The two children of the Prince Ismail, the Prince Abdel Kerim and his sister the Princess Wansa were the first certificated of the zoroastre Yazidi tribe they both studied in the American University of Beyrouth.

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century, they found themselves at the end of an historic cul-de-sac. Their time was up and they did not want to believe it. They were an unhappy people. And, as so often in history, their unhappiness led them onto the path of cruelty.

From 1911 the massacres were resumed. We were no longer protected by borrowed Moslem names and the vague notion that we had, somehow, accepted a version of Islam. The pashas, armed with edicts issued by Moslem mawlawis who declared our massacre to be "a sacred duty", arrived with the usual offer: become Moslems or die.

We were called "Worshippers of Satan", "Fire-Idolators" and heathens destined to roast in the Jehenna described in the Holy Qoran.

I do not wish to dwell long on this tragic episode which, having left everlasting scars, has, nevertheless, not made us vengeful against our brothers of Islamic faith in what is now Turkey. We believe in the justice of God and firmly hold that his justice is meted out in this world. The massacre of which we became victims was a collective crime by an empire that was rotten to the core. That empire fell into pieces soon afterwards, with even its name being wiped out and its heroes coming to be considered as villains even in their own land. So, justice was done. What was sown was reaped in time. Thus, there is no reason to hate the children of today and tomorrow for the crimes of yesterday.

One of the most enthusiastic among the Ottoman war-lords who came to massacre our people was a certain Fariq Pasha who had, in his vanity, seen himself as the man destined to lead the second great wave of Islamic conquest. He is reputed to have "achieved" the massacre of tens of thousands of Yazidis, Alawites and Assyrians and Sabeen minorities who also lived under the Ottoman flag.

His people have now all forgotten him. We have not. But we have forgiven him.

According to our records and traditions, the number of Yazidis was almost halved between 1911 and 1918 when the Ottoman Empire completely collapsed. Many of those who had been forcibly converted to Islam and transported to other parts of the empire never returned to their original faith. But some, like those sent to far away Yemen, resumed their ancestral religion as soon as the shadow of the Ottoman sword was removed.

The end of the First World War saw our community divided under several flags and dragged into a new epoch of imperial rivalries against a background of political dislocation and spiritual doubt.

The situation of the Yazidis in Iran remained unchanged as they had never been subjected to pogroms or forced to convert to Islam. In Iraq, a new state was created by the British who managed to bring an end to traditional outbursts of fanaticism against religious minorities. But even the new Iraqi state and its British protectors did not agree to our demand for recognition as a distinct religious community. They continued to refer to us in official documents and statistics either as "without religion" or "etc." It was odd that a people professing the oldest monotheistic religion in the world could be described thus.

Part of our community lived in Syria which had fallen under the French flag. The French were originally ready to recognise our status but were soon forced to backtrack on the advice of local "experts" who warned of communal disturbances. Very soon we had Catholic missionaries dispatched to us to convert us to Christianity.

In Armenia, the brief and ephemeral independence made possible by the fall of the Tsarist Empire, proved a flash in the saucepan of history. The Bolsheviks soon seized control and began converting everyone to their own new religion. The Yazidis were not excepted and, like

other people of faith, were simply put against the wall and shot whenever they proved adamant in defence of their beliefs. The Soviet Union, as it eventually emerged, refused to recognise our separate identity, treating us as "etc." or "others" in statistics and official documents. Even the cultural recognition given to dozens of different ethnic and cultural groups in the USSR continues to be denied us.

The bulk of the Yazidis were, as they still are, living in Anatolia. The advent of the republic created by Mustapha Kemal, Attaturk, opened an entirely new book in the history of the Turkish people. Attaturk abolished the caliphate and introduced the Western concept of the separation of church and state for the first time in the Middle East.

Attaturk, for reasons of his own, proceeded to clip the wings of the Moslem clergy. There was to be no religious propaganda and proselyting. One of the more important reforms was the laicisation of education. Before Attaturk, all schools had been run by the Moslem clergy. This fact had been responsible for the refusal by many Yazidis to send their children to school. A popular Yazidi saying of the time warned that "going to school means becoming a Moslem." The result of this attitude to schooling of the young was catastrophic. In the early 1900s there were hardly any Yazidis who could read or write any language. Only a few old people had access to the mysterious world of the written word, and they devoted themselves to the maintenance of our religious traditions and the keeping of some essential records.

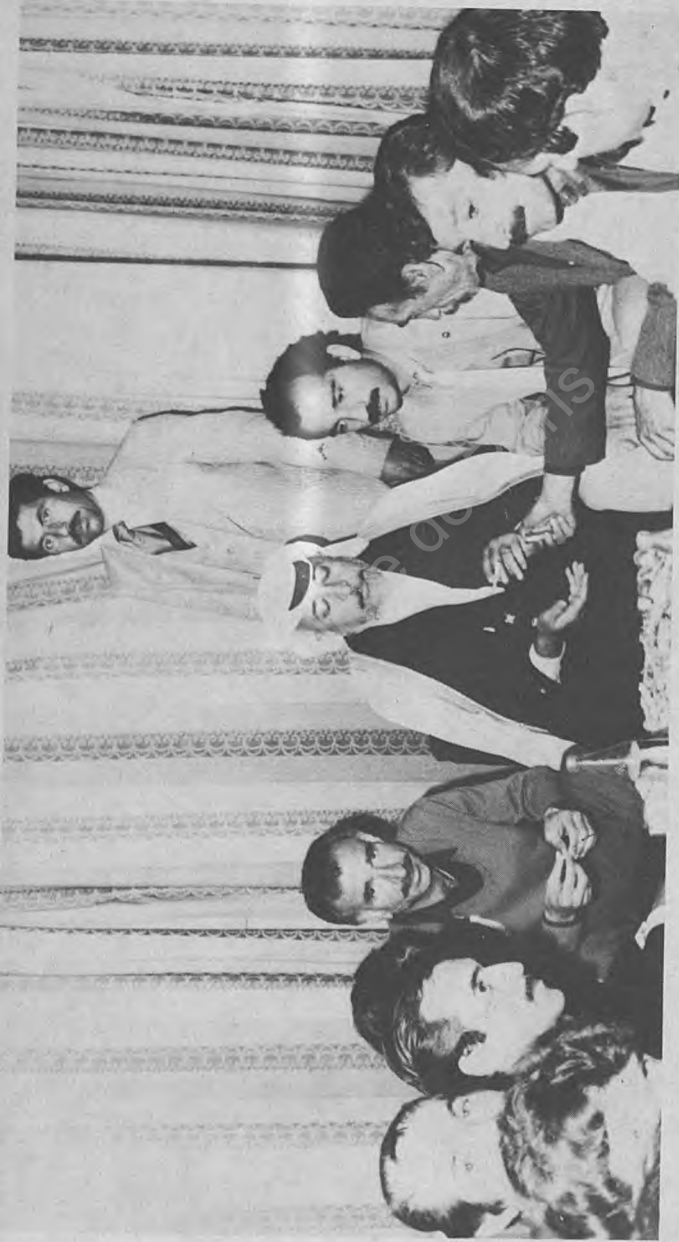
The new Turkish republic not only allowed us to send our children to school without having them forced into Islamic training, but also gave us permission to open schools of our own. The same facilities were later granted to us in both Syria and Iraq. And from 1925 onwards the Yazidis in Iran were also given a chance to attend

government schools or set up centres of learning for themselves.

From the 1930s onwards the Azda'ee nation, retaining the alternative appellation of Yazidi under which it had sought refuge and then suffered so much, began contemplating its future with greater confidence. The borrowed names of the period of "Migration Within" were by then associated with many a fallen hero and saint. They were no longer alien names, adopted for the purpose of camouflage, but Azda'ee names that owed their acceptance to the blood of our martyrs who bore them for a while.

Today an Azda'ee may bear a name that is fully Arabic and Islamic in origin —such as my own name, Muawwiyah. But these names now form an integral part of our culture, preserving in their every syllables the heartbeats of terror and the pulsations of hope. They stood between us and annihilation; they enabled us to keep our fire blazing in the eye of the storm.

So we are Yazidis and Azda'ees. We are the people of Yazdan of Ezad or Izad, the One and the Only God, the Creator of Man and of the Universe.



The Prince Mouawiah at a meeting concerning the old religion of zoroastre in Turkey, it was a full succes.

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During a meeting concerning the Zoroaster kurde religion in Turkey the Prince with some of his people.

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The Prince Mouawiah with the Yazidi Zoroaster tribe in Turkey.

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THE ORIGINS AND THE COURSE OF TIME

Although a Mazdeen community with deep roots in the history of the Zarathustrans, the Yazidis differ on a number of points with the established religion of Zoroastrians as professed in Iran and India.

It is not my purpose here to offer any exhaustive account of Yazidi theology which, given the scope of the subject, would require more time and space. These pages are intended as an introduction for the benefit of the general reader. I hope they will mark the beginning of a dialogue between the Yazidis and other believers from other nations and faiths.

As the Azda'ee nation we consider ourselves the first monotheists in history together with other Zoroastrians. We believe that there is only One God, Yazdan or Ahura-Mazda or Ezad or Izad or Khoda who was and shall for ever remain the Supreme Being, the creator of all Existence and the Ultimate Judge of all thoughts, words and deeds.

Out of his own substance, symbolically his own fire and light, Yazdan created another eternal being, Tavoos Malak. (Literally: the Peacock Angel). To Tavoos Malak was assigned by Yazdan the task of shaping the universe and creating Man. To assist Tavoos Malak in the task, Yazdan created six other angels who were to serve him as subordinates. Each of these angels symbolises one aspect of existence.

“Yazdan commanded Tavoos Malak to form the universe, to create Man and to set him to work on making the world green and prosperous,” reads one of our oldest versions of the genesis.

Yazdan gave Tavoos Malak a handful of dust with which to perform the tasks assigned to him. Tavoos Malak first shaped man and woman out of the dust given him. Then he created the world from what was left of the dust.

To do the menial jobs, Tavoos Malak created four jinns who, as time went by, came to represent aspects of evil.

Tavoos Malak introduced Man to Yazdan. The Supreme Being put Tavoos Malak to a test. “You must, from now on, obey the command of Man,” Yazdan ordered Tavoos Malak.

Tavoos Malak refused. “He is my creature and I shall not obey him,” he said. “I shall obey only Thee who art my creator”.

This was a strange rebellion, indeed. Tavoos Malak disobeyed because he wanted only to obey God. In this strange mixture of devotion and defiance, he symbolises the complexity of the faith. Had Yazdan wished to put the loyalty of Tavoos Malak to the test? Had He wanted to see whether or not Tavoos Malak would instantly agree to a transfer of loyalties? But, then these are questions raised in the manner of earthly men. What went on at the highest level of creation must, by necessity, remain a mystery to us.

The crucial role of Tavoos Malak in Yazidi theology has been a source of much confusion and misunderstanding among our Moslem neighbours.

A number of Moslem mawlawis and mullahs, content with a perfunctory knowledge of our faith, equated Tavoos Malak with Satan, the disobedient angel referred to in the Old and New Testaments as well as the Holy

Qoran. This conclusion, they used for describing as "Satan-Worshippers" and, therefore, natural candidates for massacre. The habit of drawing parallels between one's own experience and that of others is harmless and can, in some circumstances, prove useful. In our case, however, the habit mentioned led to genocidal attacks. The Ottoman soldiers who cut the throats of our women and children were apparently convinced that they were fighting Satan.

Let us return to our genesis. Man and Woman, or Adam and Eve, if you like, begot 80 children together. They soon began fighting over the best ways to educate their off-spring; having different images and ideas of the ideal Human Being.

Both Man and Woman wanted sole mastery of the world, not realising that both were necessary for the perpetuation of their race and the performance of the task desired by Yazdan: i.e., to make the world green and prosperous.

Man and Woman, in their earthly haste and ignorance, decided to put their rival claims to the test. They each filled their jar with the sweat of their brow. Forty days passed. From Man's jar emerged a beautiful youth, called Shaheed ben Jar, symbolising the model after which man must aspire. From Woman's jar poured out reptiles and harmful creepers and insects.

Man was instantly devoted to Shaheed, ignoring his other children —40 sons and 40 daughters. Thus, they all rallied around Woman, their mother, airing their resentment. Woman told them that there was no way but to put Shaheed to death. "As long as he is there," Woman told the assembled off-spring, "you shall be compared to him. And in every comparison you shall lose."

The plot to put Shaheed to death was hatched in secret and a day was appointed for the dastardly deed envisaged. They agreed to have a code on the appointed day. Woman

was to pass the code on soon before the deed. Man, enthralled by Shaheed, was not aware of all these plots. But Tavoos Malak knew, as he knows everything that goes on even in the profoundest depths of our minds. Thus, on the morning of the fateful day, Tavoos Malak ordered the four jinnis to spit in the mouths of the 80 children while they were still asleep. When the plotters woke up they found out that each speaks a different language none of the others understand. And when Woman came to give them the code word, sending them on to murder their half-brother, they could not understand her.

Thus, Shaheed, the Perfect Man, the model for all humanity, was saved.

His story includes yet another of the paradoxes in Yazidi theology. Here, the four jinnis, the evil-doers, are used for a good purpose. The creation of different languages divides men and is, as a result, an evil act. And yet, because of this evil act, the Perfect Man is saved so that humanity can have a model after which to aspire. The original unanimity of words had resulted in unity to commit murder. Now would begin a new chapter in which men would seek their lost unanimity — this time in the service of life and not of death.

The morale of the entire story is clear: Man and Woman must remain united, for the price of their discord would be the sufferings of their children. Yazdan created Man and Woman together, through Tavoos Malak who is of Yazdan's own substance. Thus, every man must strive after the state of one-ness with fellow men, and with the rest of Existence; for in every part of the universe we find the life and shape given by Yazdan.

As mentioned before, Tavoos Malak has a primordial place in the Yazidi view of creation and of being. He is referred to under a variety of other appellations in Yazidi tradition and theology. One such appellations is that of "Pir-e-Kohan", which, translated literally, means the



The Prince Mouawiah with some of his Yazidi Zaroaster kurde people in Syria.

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Hesseinabdou Alyazidi President of the Yazidi Zoroastre tribe in Syria (Halab) with the Prince Mouawiah.

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Oldest of the Old. He was the first to be created by Yazdan, from his own substance, and the first to obey his commands. But, Tavoos Malak was also, as we have seen, the first to disobey Yazdan —the founder of an eternal tradition of revolt against authority. It is in this rebellion, this negation of what would, otherwise, be Absolute and Capricious Authority, that Tavoos Malak's affirmation of Yazdan's supreme place finds its true meaning and value. It is the unity of opposites that provides the system of values without which existence would be a cruel and empty contravention. Thus, man is equipped with the means to kill and is, yet, commanded not to kill. Man must obey his creator and yet, through Tavoos Malak, he is shown the path of rebellion.

Some theologians who like to take Hebraic or Islamic theology too literally, have used the relationship between Yazdan and Tavoos Malak as an excuse for attacking the Yazidis and declaring them to be pantheists. But a closer examination of the relationship would point to different horizons. Yazdan is not a vengeful god; he is not there to enter the arena against his own creatures whenever his real or imagined displeasure is perceived. Could it not have been his own wish to make Tavoos Malak disobey? Yazdan, being the Almighty and the Supreme Being, could have wiped out the entire existence had he so desired. But he did not. Why? There lies his mystery, his grandeur and his eternal mercy. Yazidi theology does not create a direct confrontation between Man and God. Also, it does not directly attribute to God the imperfections manifest in existence. Tavoos Malak is an intermediary between God and Man, the vital link in the fascinating mystery of existence.

Does this world have an end? The Yazidis believe not. Yazdan created this world and there is no reason for him to destroy it. He was not embarking on a capricious enterprise in bringing the universe into being.

We do not believe in a here-after and a Day of Reckoning. And this point has often been used against us by other believers living in the same land as us. We have been accused of lacking any sense of good and evil, of punishment and reward. For, it is claimed, if there be no Day of Reckoning, the deeds of man shall escape the Final Judgment.

We believe in the transmigration of souls. For beings created by the Supreme Being, through Tavoos Malak, cannot but be eternal. Hell and Heaven are both in this one world. Every iota of man's deeds is judged and rewarded or punished in this world. Man should strive after becoming better, always having in mind the ultimate model, Shaheed ben Jar, and aspire after achieving the farthest frontiers of his humanity. These frontiers border on Tavoos Malak; Man must strive after the position he originally enjoyed. The duty of man is both self-improvement and the improvement of the world given him by Yazdan. He must make the world green and prosperous. This is why respect for nature and loving care for the environment are important values among the Yazidis. This is why the Yazidis loathe war and value peace above all.

We believe that the Azda'eee nation consists of the descendants of Shaheed ben Jar and an angel sent to him as wife. This does not mean that we claim to be a Chosen People. What we believe to be our origin only bestows on us additional responsibilities. We must be prepared for greater sacrifices in the service of the faith. Yazdan is the Supreme Judge: he enables the good to improve their station in their lives to come and brings down evil-doers. Man is created immortal; for he is now a partner in existence. His fate is not pre-determined. He is not a mere pawn in a game he does not understand. He is a participant in shaping his own destiny and, with it, the state of the world. Many a great of this world are laid low in their

next life because of the evil they did in previous lives. And many a man of lowly station in one life can rise to the highest status in the next. It is the way each man conducts his life, the thoughts he thinks, the words he utters and the deeds he does, that determine the place he would occupy in his next life. Man has a choice between hope and fear, between a future of dignity and felicity and one of ignominy and despair.

We believe that the soul of Shaheed ben Jar found its first earthly expression in Zarathustra who became the Guide and the codifier of our Faith. That soul did not die with the passing of Zarathustra's earthly body. It will return at the time appointed by the Oldest of the Old. When will that time be? We cannot know. But we know that the Return shall be preceded by signals sent by Tavoos Malak. What signals? Again we cannot know at present. But when the time comes we shall all know, we shall all see and hear and feel — beyond the shadow of a doubt.

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The Prince Bayazid, The Prince Mouawiah's brother during a meeting with members of the Yazidi tribe concerning the zoroaster religion in Sovietic Armenia.

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The Prince Bayazid with the armenian patriarch and the leaders of the yazidi zaroastre, it was a succesful meeting with the two ethnies in Sovietic Armenia.

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The Prince Mouawiah with the governor of Al Kashan, leader of the Yazidi zoroastre in the mountains of Nagash.

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A WAY OF LIFE

The Yazidis live on their ancestral lands, devoting themselves to agriculture, industry and trade. Some Yazidi communities have been settled in villages for thousands of years. Others, however, continue a semi-nomadic pastoral life.

This simple economy of farming, sheep-breeding and small-scale traditional industries is sustained by hard work. To work is not only a means of earning one's livelihood but also to perform a part of one's sacred duties. "He who works, prays," says one of our ancient proverbs. Those who do not work shall be led towards evil thoughts, would come to speak evil words and would, inevitably, embark on evil deeds.

The Yazidi community is divided into four social categories. These are: the Mirs, the Pirs, the Shaykhs and the Moreeds.

Those who misunderstand our way of life have seen in these categories the same castes that were prevalent in Sassanid Iran. But what we have is not a caste system for it does not bestow or deny any special privileges. Here, we have a division of responsibilities and not a distribution of favours and advantages.

The Mirs, or princes, have the responsibility of ensuring the government of our community. Their mission is both that of religious guides and administrative officials. This does not mean that they should sit idle and lord it over their brethren.

Nay; like everyone else they have to undertake productive work in addition to their political and religious responsibilities.

The Mirs, whose position is hereditary, now number around 60 men, women and children. They are not allowed to marry outside their group, according to a tradition that, despite much criticism in recent times, remains in force.

The Pirs, literally the "Old Ones", now number around 200 families, devote themselves to prayer, contemplation and the solution of religious problems. Tavoos Malak includes among his titles those of Pir-e-Kohan (The Oldest of the Old) and Pir-e-Kar (The Old One of the Enterprise). In a sense, the Pirs represent the earthly reflection of Tavoos Malak.

The Shaykhs, or the "Senior Ones", also serve as religious authorities in the absence of the Pirs. But they are, in fact, the patriarchs - their main task is the organisation and leadership of communal political and economic life at village-level. Today, the Shaykhs are recruited from among an estimated 300 families.

Finally, we have the Moreeds or the mass of the Yazidis who do not have special religious duties to perform on behalf of the community as a whole. The Moreed engage in productive activity alongside the three categories of religious and political leadership already mentioned.

We are farmers, fruit-growers, sheep-breeders and artisans and allowed to undertake any other useful occupation that is offered us. Usury, living off rent, speculation, pre-purchase of harvests and handicrafts and trade in narcotics are considered sinful and banned. Yazidis who commit any of these sins, are automatically excluded from the community. (Fortunately, that is an extremely rare occurrence and the way to reform and repentance is always open.)

The Mirs are responsible to make sure that no one is



The Prince with some members of the Yazidi Zoroastrian tribe in Germany.

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The Prince Mouawiah in the meeting at the sheikh Soliman Ben Sheikh Omar's house in Hanover in march 1983. Sheikh Solimon is a member of the zoroastre association in Germany. The creation of the association was signed this day.

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The Prince with some of his Yazidi people in Germany.

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left in need. There are no hard and fast rules concerning the amount and degree of help one has to extend to the poor. But unwritten laws and customs make sure that no Yazidi is allowed to suffer from poverty and deprived of the necessities of an honourable life.

We pray three times each day: before sunrise, facing the east, at noon, facing the sun, and at sunset, facing the west. At the end of each prayer we must ask ourselves whether or not we are aware of the conditions of our fellows. Before we sleep we must satisfy our conscience that none of us is made sleepless because of material worries. Generosity is one of the highest values among the Yazidis. And this, coupled with the fact that living a simple life is considered virtuous, there are no great differences in material wealth in our communities.

Marriage is of key importance in our Faith: remaining a bachelor or a spinster by choice is considered sinful. Monogamy is the rule and divorce is considered something of a curse. Divorce is permitted in our tradition and could take place with the approval of the Mirs. But throughout my life I have not heard of a single case of divorce among my people -so abhorrent is divorce to the Azda'ee nation.

There are three Supreme Sins: killing, lying and adultery. In every case the main sanction is social ostracisation. We do not have the death penalty. But a person found guilty of any of the sins mentioned above is subjected to social boycott, even his closest relatives and friends refuse to speak to him or consider him their own.

Such sinners, who, thanks be to Yazdan, are extremely rare, are forced to leave the Azda'ee community and live among others. They shall be further punished in their next life by falling to a lower state of being.

Since forcing a person to reply to a question is also a sin, no one need lie -at least in theory. One could always refuse to answer a question or to demand time before an answer is offered.

Our day of Sabbath is wednesday. For it was on a Wednesday that Yazdan created Tavoos Malak. Man and Woman were also created on a Wednesday as was Shaheed ben Jar. Zarathustra was born on a Wednesday which is a day of prayer, visits to friends and relatives, looking after the needy, calling on the sick and remembering those who have travelled far. On Wednesdays, food is taken in greater moderation than usual and sexual intercourse is forbidden.

The Azda'ees celebrate Now-Ruz, literally "The New Day", as their New Year. This is the spring equinox: at the very precise moment that winter ends and spring begins, our new year also starts. This we celebrate for 13 consecutive days. The first wednesday after the spring equinox is of special importance since it marks the anniversary of Zarathustra's birth. On the occasion, we all dot our new gears, perfume ourselves and are merry. Wine is taken in chalice in a salute to Zarathustra. This is also an auspicious day for weddings. Boys are allowed to take a wife from the age of 18 while maidens can marry from the age of 16 onwards.

Until recently, marriage between Yazidis and other believers was not allowed, even though the prospective spouse would accept our religion. But this rule has now been relaxed as a result of a broader decision allowing others to convert to our Faith. We do not undertake any missionary activity and have no plans to do so. But if someone wants to share our faith and is genuine about such a desire, we will no longer refuse him recognition as was the case in the past.

It is possible, on the whole, to say that the Azda'ee nation is on the verge of profound changes aimed at securing its just place in the contemporary world. We are beginning to emerge from the cultural and physical ghettos in which we have been forced to withdraw specially in the past half a century.

Today, we are devoting much effort and what resources we can mobilise, to the education of our children. Yazidis are attending universities, not only in their countries of citizenship in the Middle East but also in Western Europe and North America. We are learning the languages of others, the faiths of others and, in turn, introducing ourselves to our fellow humans.

All this is in accordance with Zarathustra's dream which I briefly mentioned earlier on.

Zarathustra did not know that his body was inhabited by the spirit of Shaheed ben Jar. Of this he was told by Tavoos Malak in a dream. He saw himself in that dream as his people's guide. He was to reunify mankind, blend all religions into one and teach the entire humanity the truth of the Supreme Being. His dream was to make of all the keys to the One Door a single key. It was Zarathustra who discovered the word Khoda or God in general. Literally, the word, of ancient Iranic origin, could be interpreted to mean: Return to Thyself.

Yes, we shall all return to our original one-ness; all religions shall become one.

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Monseigneur Francis representing the Patriarch Babel Keldani the Iranian, in France.

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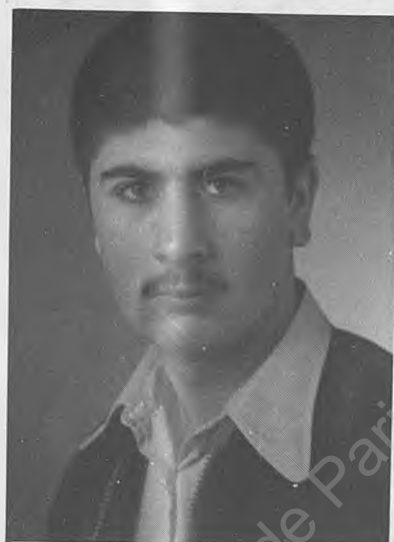


Hossein Al Yazidi one of the leaders yazidi zoroastre, member of the association in France.



Magdi Al Nawaf one of the leaders and the educated people of the Yazidi and Zoroaster tribe in Sinjar Mountain.

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Shoukri Hossein Al Yazidi collaborator of the Prince Mouawiah's zoroaster association in Paris.



Miss Nassiba Hossein Al Yazidi secretary of the Zoroastre Association in Paris.

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CONCLUSION

We live in an age that has already been described as one of religious revival throughout the world. The great achievements of science and technology have not solved any of the great mysteries of existence. They have, at the same time, led to the creation of weapons of death and desolation of a kind unthinkable even a generation ago.

Our world lives on the verge of catastrophe and has not known a single moment of peace for generations.

Today, a good part of the Azda'ees are caught on the edge of a particularly beastly conflict in the name of religion. The Iran-Iraq war which has already claimed more victims than the world is prepared to recognise is devastating part of our ancestral homeland in both countries. Our Iranian and Iraqi brothers are shedding each other's blood in a conflict that has nothing to do with any true faith.

We know that misguided fanatics are already dreaming of a new opportunity to resume genocidal attacks on our people. We know that the current explosion in our region could well terminate in a night of terror and blood against the Azda'ees and other religious minorities.

This fact alone adds urgency to our current appeal to all people of good faith throughout the world.

We want to be recognised by the international community as a distinct religious community.

We want to be allowed to live in our own land in accordance with our own faith and its laws and rules.

We consider waging war and killing, no matter what

excuse is offered, to be capital sins. And, therefore, we do not want to be dragged into committing these sins against our will.

Here I must once again emphasise that we do not wish to be drawn into political activity of any kind. That is neither our desire nor our ambition. To be sure, the Yazidis shall, from now on, play a more active and constructive role in shaping the political destinies of their countries. But this, they shall do through proper political parties and organisations and not through their religious structures.

What we are interested in is the preservation of our faith, the assertion of our identity and the creation of conditions necessary for our life and growth as a people.

I must also emphasise once again that we respect all other faiths fully. All we demand from them is to extend to us the same respect in return. We are for a dialogue with all other faiths; for cultural intercourse with all other peoples.

As a step towards achieving some of the objectives enumerated above, an Azda'ee centre is being created in Paris. This will, I am confident, be the first of many such centres.

I pray to Yazdan to keep the hearts of men light with the joy of love and the assurance of peace.

REFECTURE DE POLICE
CABINET DU PRÉFET
Sous-Direction Administrative
2^e BUREAU

N^o D'ORDRE 83/352

Le numéro devra être rapporté
sur toutes les commun-
ications adressées à la Pré-
fecture de Police.

La déclaration doit, dans le
délai d'un mois, être rendue
valable par les soins de l'as-
sociation au moyen de l'im-
pression au Journal Officiel d'un
avis contenant le date de la
déclaration, le titre et l'objet de
l'association, ainsi que l'indi-
cation du siège social (Décret du
1^{er} août 1901, art. 1^{er}).

Les associations sont tenues
de faire connaître dans les trois
mois tous les changements sur-
venus dans leur administration
ou leur direction ainsi que toutes
les modifications apportées à
leurs statuts (Loi du 1^{er} juillet
1901, art. 5).

Les modifications apportées
à leurs statuts et les changements
survenus dans l'administration
ou la direction de l'association,
sont transcrits sur un registre
ouvert au siège de toute associa-
tion déclarée. Les dates des
dépouilles relatives aux modifi-
cations et changements sont
mentionnées au registre.

Le registre doit être coté par
numéros et par dernière page et
rapporté sur chaque feuille par le

président de l'association (Loi du 1^{er} juillet
1901, art. 5).

REPUBLIQUE FRANÇAISE
Récépissé de Déclaration d'Association

(Loi du 1^{er} Juillet 1901 — Art. 5)

A la date du 04-02-1983

PRINCE MUAMIA AL YAZIDI

demeurant 163 BOULEVARD LEFEBURE PARIS 15

a effectué la déclaration d'une association portant la dénomination de

ASSOCIATION ZORDASTRIENNE KURDE

et dont le siège social est fixé

163 BOULEVARD LEFEBURE 75015 PARIS

Il a déposé à l'appui de cette déclaration :

1^o Deux exemplaires des statuts de l'association ;

2^o La liste des personnes chargées de l'administration ou de la direction de
l'association ;

~~2^o La liste des personnes chargées de l'administration ou de la direction de
l'association ;~~

Le présent récépissé a pour unique objet de constater le dépôt de la déclaration
et des pièces annexées, sans préjuger en quoi que ce soit la légalité de l'association.

Pour le Préfet de Police

LE CHEF DE BUREAU.

G. R. L.

AM ASSO 1

Institut kurde de Paris

3 février 1983 Déclaration à la préfecture de police **Géographie amoureuse**. Objet : reunir les moyens permettant la réalisation et la présentation au public d'œuvres d'artistes ayant pour thème le paysage. Siège social : 8, rue de Ridder, 75014 Paris.

3 février 1983 Déclaration à la préfecture de police **La Fabrique**. Objet : être une structure d'accueil pour les enfants du quartier. Siège social : 25, rue au Maire, 75003 Paris.

3 février 1983 Déclaration à la préfecture de police **Périples**. Objet : défendre et illustrer la tradition classique de la langue et de la littérature françaises. Siège social : 12, rue du Télégraphe, 75020 Paris.

3 février 1983 Déclaration à la préfecture de police **Pleins feux sur Paris**. Objet : faire connaître par tous les moyens de diffusion, de représentation et d'édition connus ou inconnus de nos jours, tout ce qui peut contribuer au rayonnement de Paris en France et dans le monde entier. Siège social : 42, boulevard Gouvion-Saint-Cyr, 75017 Paris.

3 février 1983 Déclaration à la préfecture de police **Protection chats, Charonne, Voltaire (P.C.C.V.)**. Objet : assurer la protection, la non-abroutillage et la subsistance des animaux abandonnés de Voltaire et de Charonne. Siège social : 48, avenue Philippe-Auguste, 75014 Paris.

3 février 1983 Déclaration à la préfecture de police **Sculpture et sanderia**. Objet : connaissance de la sculpture contemporaine et des métiers d'art associés pour promouvoir, informer, soutenir techniques, rôles et prestige en France comme ailleurs. Siège social : 18, rue Cortambart, 75016 Paris.

3 février 1983 Déclaration à la préfecture de police **Tropicain-Club**. Objet : offrir aux Africains de France un cadre récréatif adéquat aux rencontres et échanges ; participer à la promotion, en France, de l'animation culturelle des peuples de l'Afrique francophone ; inviter davantage les Français à participer à ce mouvement. Siège social : 7, rue de Lappe, 75011 Paris.

3 février 1983 Déclaration à la préfecture de police **Tuyau urbain réalisateur (T.U.R.)**. Objet : initier, renseigner et donner une connaissance de base sur les problèmes de plomberie. Siège social : 46, rue Petit, 75019 Paris.

4 février 1983 Déclaration à la préfecture de police **Ad hoc**. Objet : favoriser le libre débat d'idées et mise en œuvre des moyens nécessaires à cet effet. Siège social : 3, rue Alphonse-Daudot, 75014 Paris.

4 février 1983 Déclaration à la préfecture de police **Amicizia Finances Paris 3 (A.F.I.P. 3)**. Objet : resserrer les liens d'amitié entre ses membres par diverses activités. Siège social : 20 et 22, rue Geoffroy-Saint-Hilaire, 75005 Paris.

4 février 1983 Déclaration à la préfecture de police **Anacrona**. Objet : toutes activités culturelles et de loisirs concernant la création et la diffusion de la musique de jazz. Siège social : 3, rue du Dessous-des-Berges, 75013 Paris.

4 février 1983 Déclaration à la préfecture de police **Association Métropolis**. Objet : élaboration et organisation d'études techniques ; édition, formation, notamment dans les domaines de l'urbanisme, de l'architecture, des télécommunications et de la culture. Siège social : 8, rue de la Cossonnerie, 75001 Paris.

4 février 1983 Déclaration à la préfecture de police **Association pour la connaissance mutuelle des cultures d'Afrique de langues officielles espagnole, française et portugaise**. Objet : promouvoir les œuvres des pays francophones, lusophones et hispanophones. Siège social : 103, rue de Lille, 75007 Paris.

4 février 1983 Déclaration à la préfecture de police **Association pour la promotion des techniques avancées (A.P.T.A.)**. Objet : promotion des techniques avancées dans les domaines de l'informatique, la mécanique, l'aéronautique et de l'astronautique par la création d'ateliers, la participation à des manifestations, la prise de contact avec tout média. Siège social : 8, rue Huysmans, 75006 Paris.

4 février 1983 Déclaration à la préfecture de police **Association synergique pour la création d'entreprises**. Objet : faire participer les cadres demandeurs d'emploi à la création d'entreprises. Siège social : chez M. de Saint-Simon, 242 bis, rue des Pyrénées, 75020 Paris.

4 février 1983 Déclaration à la préfecture de police **Association Zoroastrienne-Kurde**. Objet : rassembler les Kurdes, zoroastriens ; étudier et faire connaître les principes de leur religion et leur culture ; collaboration avec toutes les associations déjà existantes. Siège social : 163, boulevard Lefebvre, 75015 Paris.

4 février 1983 Déclaration à la préfecture de police **Conseil national des centres commerciaux**. Objet : regrouper les promoteurs et gestionnaires de centres commerciaux ; mettre en œuvre les moyens propres à définir une charte professionnelle ; effectuer des études et recherches de tous ordres relatives aux centres commerciaux ; prendre une part active à la formation professionnelle ; encourager l'harmonisation et la normalisation des procédures techniques dans le cadre de la promotion et de la gestion des centres commerciaux, et généralement toutes opérations de quelque nature qu'elles soient

se rattachant à l'objet susindiqué, de nature à favoriser directement ou indirectement le but poursuivi par l'association, son existence et son développement. Siège social : 37, rue Lapérouse, 75016 Paris.

4 février 1983 Déclaration à la préfecture de police **Groupe de recherche et d'études pour l'entreprise nouvelle**. Objet : étude, recherche et promotion par tous moyens de tous projets ou statuts concernant l'entreprise ou tous autres cadres d'activités humaines dans une optique d'utilité individuelle et sociale. Siège social : 62 bis, boulevard Richard-Lenoir, 75011 Paris.

4 février 1983 Déclaration à la préfecture de police **Le Un ou Jean-Maridor**. Objet : défense des intérêts matériels et moraux des familles du groupe d'immables. Siège social : chez le président, M. Jean-Pierre Gouffier, bâtiment 3, 1, rue Jean-Maridor, 75015 Paris.

4 février 1983 Déclaration à la préfecture de police **Rythmes et danses**. Objet : enseignement de la danse et de la percussion. Siège social : 20, rue de l'Armorique, 75015 Paris.

4 février 1983 Déclaration à la préfecture de police **X-Pat Thââia**. Objet : présenter des pièces de théâtre et créations d'avant-garde, expérimentales et classiques en anglais. Siège social : 75 bis, rue Michel-Ange, 75016 Paris.

4 février 1983 Déclaration à la préfecture de police **L'Association franco-britannique change son titre, qui devient : Association nationale franco-britannique**. Siège social : 16, rue du General-Guilhem, 75011 Paris.

4 février 1983 Déclaration à la préfecture de police **L'Association nationale des anciens des forces françaises de l'O.N.U. et du régiment de Corée** transfère son siège social du 5, rue Caplat, 75018 Paris, au 12, avenue de la Grande-Armée, 75017 Paris.

8 février 1983 Déclaration à la préfecture de police **Association pour le développement de nouvelles techniques de communication (A.D.E.N.O.T.E.C.)**. Objet : encouragement à la recherche et au développement de nouvelles techniques de communication. Siège social : 11, rue Saulnier, 75009 Paris.

8 février 1983 Déclaration à la préfecture de police **L'Association Comité de liaison des centres de formation permanente et supérieure en travail social**. change son titre, qui devient : **Comité de liaison des centres de formation permanente et supérieure en travail social**. Siège social : 3, rue de Stockholm, 75008 Paris.

9 février 1983 Déclaration à la préfecture de police **L'Association Centre d'études et de recherches des artistes plasticiens en audiovisuel (C.E.R.A.P.A.V.)** change son titre, qui devient : **Centre d'études et de recherches des arts plastiques audiovisuels (C.E.R.A.P.A.V.)**. Siège social : maison des Artistes, 11, rue Berryer, 75008 Paris.

14 février 1983 Déclaration à la préfecture de police **Comité de libération du docteur Philippe Augoyard**. Objet : par tous les moyens nécessaires, au plan national et international, obtenir la libération la plus rapide possible du docteur Philippe Augoyard emprisonné depuis le 16 janvier 1983 en Afghanistan alors qu'il effectuait une mission médicale humanitaire auprès des populations civiles de ce pays ; affirmer à cette occasion le droit absolu pour les organisations médicales humanitaires d'apporter partout dans le monde leur détermination raciale, politique, philosophique ou religieuse. Siège social : 119, rue des Amandiers, 75020 Paris.

Rectificatif au Journal officiel du 5 janvier 1983 (N.C. 3), 2^e liste, page 116, 2^e colonne, 1^{er} insertion, en ce qui concerne le nouveau siège de l'Association des parents d'élèves du collège et du lycée Victor-Hugo, au lieu de : 35, boulevard de Sébastopol, 75001 Paris, lire : 45, boulevard de Sébastopol, 75001 Paris.

76 - SEINE-MARITIME

8 février 1983 Déclaration à la sous-préfecture du Havre **L'Association sportive du collège mixte nationale de Fauville-en-Caux** change son titre, qui devient : **Association sportive du collège mixte nationale François-Villon**, et transfère son siège social du collège mixte nationale, 22, rue de Normandie, 76640 Fauville-en-Caux, au collège François-Villon, rue de Grafstschaff, 76640 Fauville-en-Caux.

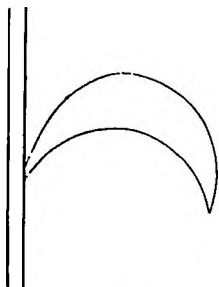
8 février 1983 Déclaration à la sous-préfecture du Havre **L'Association professionnelle des éducateurs de jeunes enfants de Normandie** change son titre, qui devient : **Association des éducateurs de jeunes enfants de Normandie**. Siège social : 10, rue du Docteur-Gibert, 76600 Le Havre.

82 - TARN-ET-GARONNE

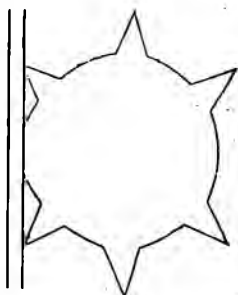
9 février 1983 Déclaration à la sous-préfecture de Castelmastrou. **Groupement d'exercice fonctionnel des cantons de Moissac (Association locale de professionnels de santé)**. Objet : assurer la participation du secteur libéral de toutes les professions de santé à l'organisation sanitaire des cantons de Moissac ; organisation des réponses aux demandes locales en matière de santé, réalisation de ses besoins sanitaires locaux, prévention grâce à une éducation sanitaire appropriée. Siège social : 11, boulevard Pierre-Dalbert, 82000 Moissac.

Copy of the French government's recognition the fondation of the Zoroastre Yazidi and kurd religion's association, in the oficial newspaper.

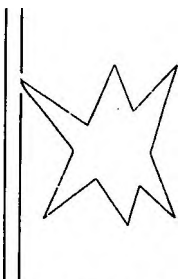
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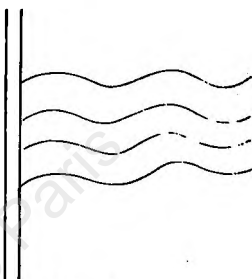
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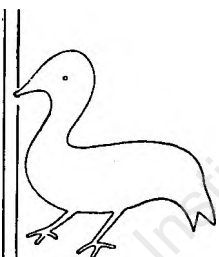
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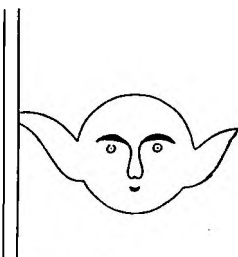
THE STARS



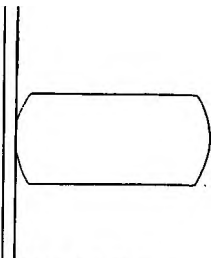
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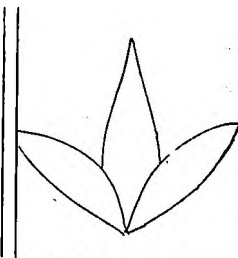
SYMBOL
OF TAVOOS MALAK



SYMBOL
OF SHAHEED BEN JAR



THE EARTH

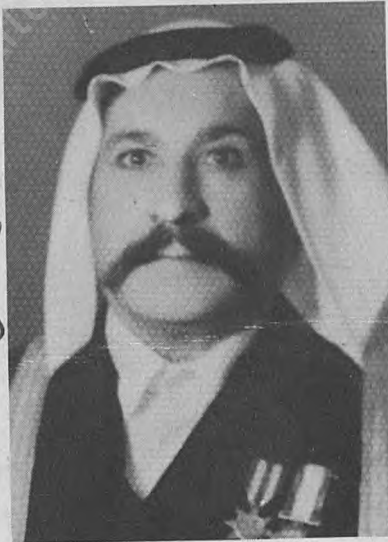


THE NUTRITION

THE ELEMENTS OF THE ZAROASTER RELIGION



EMIR YAZIN KHAN
FIRST OFFICER
SON OF YAZIDIA
ZORCASTRE FAMILY
DURING THE 1941
REVOLUTION IN
IRAK (MARCH 1941)







This book will be published in Arabic, French, Turkish, Kurdish, Persian and German Languages.

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