# Al–Jalwa and Miscehaff Rash
## in text and commentary

### with an appending Qawl

commented and translated
by
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# Introduction

The Eizidis, always have been talking about a magic book called Al-Jalwa and another in the name of Miscehaff Rash, which contain all the information about the religion and history, and in them existed the key that will solve their dilemma and all their mysteries for them, so they have been searching for them restlessly everywhere, not to mention the empty allegations, that the foreigners have deliberately hidden and forged them, and the goals of others in that, although they have another book known and under hand but they did not see it and it did not solve for them a single mystery other than the absolute secrecy surrounding it, and although their memorized texts and their inherited oral heritage, have made clear to them every little and big of the religion, and it has presented to them and is still providing the details of their history, if they believe it, and if they do not believe, so what is their need to an alleged book which foreigners have falsified as they wished?

the strange thing in the matter, is that the Muslims are more eager than the Eizidis to search for it and reveal its contents, but for a different goal, that is to confirm their false claim that the Eizidis were an Islamic group that deviated from the Islamic teachings of Sheikhadi after his death, but here in Miscehaf Rash, which we found recently, and thanks to God, that Sheikhadi has come from Levant only to warn against Islam and Muslims, and the other two appends (Jews and Christians) have been appended from the context and do not mean anything, neither fear from them at all, nor warn until today, even though they are two Abrahamic religions vehemently oppose the Eizidis, Islam agreed them openly, and fought them secretly[1].

After the attack of ISIS 2014 and the spread of the name of the Eizidis in all the world, the lost Eizidish books had more importance and greater interest in

[1] In a true prophetic Hadith documented in Sahih al-Bukhari, the Messenger says (by God, I will expel the Jews and Christians from the Arabian Peninsula, and I will not let except a Muslim) in addition to that the blood money for a dhimmi is half that of a Muslim, and the tribute imposed in Surat At-Tawbah, which is all dedicated to them, this is in the time of the Messenger, so what about that followed ?

them by the researchers, and the search for them did not stop until the Internet brought them out from under the seventh layer of the earth, but they neither added an iota to the known nor revealed a single secret from the unknown, neither in religion nor in history, that made the Eizidis reject them as they had been fallen into foreign hands that had manipulated their content a lot, but I received them with joy and gladness, for they denied everything they have said and supported everything we have revealed, they did not add anything to the known, but they became a historical document and a living witness to the known that we have uncovered and clarified since 2004 in our al-Muntazar book, and the Eizidis were not convinced. As for the Muslims, they were also disappointed, because they proved the opposite for them, with their content that is very far from Islam, as they attributed them to Sheikhadi himself and Sheikh Hassan, they reject them because of the weakness of the language that the two Sheikhs were fluent in,

according to their assumptions, but I also found the opposite in them too, their language is the language of the Eizidis, the Arabized Kurds of Mosul, it is a little more eloquent than the current dialect of Bashiqa and Bahzani, and this is a normal matter, as the writer was reforming his language as much as he could to be better than the spoken vernacular, and there is nothing in the two books that is not verbally circulating among the Eizidis partially or completely although it is in a weak Arabized language as we mentioned before, and due to the transmission, reproduction or translation by the non-Eizidi eloquents, many of the phrases of Miscehaff Rash have been refined and corrected, not to mention the eloquent additions they added to it with their own offensive intentions to the Eizidis to provoke more hatred and hostility against them between the surrounding, this is very clear, in its many rough expressions.

The Eizidis were not able to write down anything

freely about their beliefs or their history, nor were they able to preserve anything they wrote, and for this very reason the two books do not contain any explicit or useful information, as the falling into the hands of the enemies is an expected matter, and it was happened. Amin Zaki has talked about three Kurdish books in defending the Zoroastrian religion in the third century AH, all disappeared due to its falling into the hands of the enemies or its owners converted to Islam, then they threw them away, as we see now in the reality of the Kurds that 95% of them are now Muslims, as they were the ones who wrote those books before Islam became entrenched in them over centuries so they threw them away, Fakhradin mentioned three other books that were also lost, in addition to a large number of Mishoors of the Peers from the time of the Saints, they were all lost, it did not survive from them unscathed except for the Mishoor of Khati Pissi the only one that contains very important news from the time of the Saints, while the

book of Al-Jalwa, which is alleged to be from the same period, does not contain anything that indicates that it was written in that period, as it doesn't mention any of the Khasses surrounding Sheikh Hasan who participated with him in the establishment of the Eizidi religion, and there is not any phrase from a religious text in it, nor a historical paragraph, nor a hint, even from far to the Eizidis or Dasinids or Kurds or any other name by which they were named, as he was the active member among them and they were his surroundings, and never mentioned Yazid bin Muawiyah, whom he was establishing an active call among the Dassinites of Mosul in his name. For this reason it seems to me that the book was written at a late time, and any Khass has not witnessed it at all, that is, after the demise of the Abbasid state and after the advent of Holagu in 656 AH, at the beginning of the foggy period that extended for about 300 years. The book is a true image of what was going on in that terrifying atmosphere and the dangerous situation in

which the Eizidis were living, a troubled religious perception even after the demise of the Abbasid Islamic Caliphate rule. This is how the situation was, and this was the atmosphere in which the book was written, and this was how it fell into the hands of the foreigners, that allowed wide scope for interference and distortion of meanings and adding meanings that were not existed in the origin, although I do not see anything of such historical or religious value in it neither added nor deleted.

It is a disappointing book, but its focus on Tausi Malak leaves no room for doubt that it is a book for the Eizidi Dassinites only, these two terrifying infidel names, so the book was completely devoid of them as if they have nothing to do with them, even its alleged writer Sheikh Hassan who was living among them in 625 AH, as if he was born centuries after the events of the emergence of the Eizidi religion, in which he was a prominent member, this if he was its actual writer, as he did not hint at the slightest reference to any of

these hot events, nor to Lalish nor other than Lalish, from the places of his social religious activity scene.

The Saying of the Jalwa (قەولێ جەلوێ) is a religious Saying that we do not know its composer, it is specifically devoted to confirm the existence of the book of Jalwa and its description, ascribed to Sheikh Hasan, it contains religious information and the names of Eizidi personalities contemporary to Sheikh Hasan, multiplied times than is in the book, however, we cannot attribute the book to someone else, even though the content of the book confirms that it belongs to someone else, one thing I am sure of, it is the atmosphere of mortal fear that surrounded the Eizidis even after the demise of the rule of the Arab Islamic caliphate and its perpetual persecution for six centuries. As you can see in the phrases of the two books absolute secrecy and an obvious warning from the surrounding religions mentioned by the explicit name (Jews, Christians and Islam), and unparalleled encouragement for the followers of the Sun religion,

the religion of Tausi Malak, to adhere to their religion and avoid mixing with them or coming into contact with them, this is a decisive affirmation that the three religions have nothing to do with the religion of the two books, nor with their authors even an iota.

As for the Islamic labels, they were used as a (Taqiyya) and protection because of the Islamic government's control over the country of the Dassinides until today, they are in the two books much less than what is mentioned in our well-known religious texts, and in the hidden written Eizidi Mishoors which we found them filled with praise and prayers and peace be upon foreign personalities, especially the Muslim ones, as there is neither mention nor any slightest gesture to the ancient Mesopotamian ancient religions, not Sumer no Gilgamesh no Napo no Ishtar no Demozu, no Anlil no Aano no square cross, no rectangle cross no monastery, no bell, no anything else, which the ignorant Eizidis desperately struggle to link their

religion and rituals to the foreign ancient religions,…. and this was what relieved my chest and pleased me too much, and was a strong motivation for us to study and publish the two books so that they will be conclusive historical evidence for the correctness of what we have said and claimed and revealed the truth with irrefutable historical evidences. They are two books for the Eizidis only, in which they do not favor any religion and do not glorify any of the other religions whom they call (the outsiders), even if it is a respectless word that does not fit the codification, perhaps because of the weak expression or translation, but it is explicit, eloquent and frank, more over they emphasize on being careful and being very cautious of them (Jews, Christians and Islam) alike and not believing in anything from their books except what the Dassinid religion affirms, such as believing in the oneness of the Creator God, unlike the Sun, they all reject the Sun, while we consider it (the manifestation of the Lord of the Worlds, God), and we turn to it in

our prayers regarding it the image of God, here, I wonder at the contradiction of Islam when they say in an authentic Hadith (the sun rises from between the two horns of Satan...) while in the Quran God is light upon light, so where does His light come from?

The writer of the book, is a common normal Dassinide, he was neither a religious man nor was specialized in memorizing the religious texts, otherwise, he would have referred to them with a simple gesture, he has conveyed the public rhetoric and the societal speech as it is, with innocence and without reservation or courtesy, so he conveyed to us the best true picture of the life of the Eizidis with their religion in the hostile environment, which might have been less violent than it was before that, (certainly it was in the foggy period), and he also transmitted to us some of what was available to him from the anecdotal news of the past that we desperately need. They are books for fearful, reclusive, little-communicated people, who feel that their

religion is the best of all religions.

## Section one
## The two books in text

1-Al-Jalwa:

I was existed and still existing with Tausi Malak before all the creatures, and he sent to this world a servant of Tausi Malak, in order to distinguish things, teach and guide his own people from error, first by handing over orally, and then with this book of Jalwa which no one of the outsiders is allowed to read or see.

### Chapter 1

I was existed and I am still existing now, and I have no end, and I have authority over creatures, and manage the interests of all those who are under my image, and I am ready quickly to those who trust in me and call me in time of need, as no part of the world is devoid of me, I am involved in all the events that the outsiders call them evils because they are not

according to their intentions, every time has its manager according to my advice, every generation changes, even the rulers of this world and the chiefs, each one in his turn and his shift to complete his job, I give them permission according to the right of nature to the man, they will regret and grieve who resist me, all the Gods have no interference with my work, preventing me by them is a serious issue, all the books that are among the outsiders, they have changed in them, and they have deviated off them, even if the prophets and messengers have written them, because each one invalidates the other and abrogates his book.

The truth and the falsehood are known to me when they fall from experience, I give my covenant to those who rely on me, and I give them the opinion for the clever managers, because I have delegated them for times known to me, I mention and move the necessary matters at the time, I guide and teach those who follow my teaching, and if they hear my

words and agree with my advice, they find in it joy and pleasant and it is good for them.

## Chapter 2

I reward the offspring of Adam with the types I know, with my hand the strong and dominion over all that is on the earth above and below it, I do not accept you accompanying other worlds, and I do not prevent the good of those who are mine and voluntarily obey me and I put my work in the hands of those I have tried and they are according to my goals, I appear in some types and forms to those who are peaceful and under my order, I take and give, make rich and poor, make happier or make more miserable, according to circumstances and times, and no one has the right to interfere with anything of my job, I bring sadness and soreness upon those who oppose me, who dies from my followers is not like the outsiders of Adam's offspring, I do not allow anyone to stay this world more than the limited time from me, and if I wanted,

I would sent him again, second and third, to this world or to another by transmigration of souls.

## Chapter 3

I guide without a book, I dedicate by unseen my beloved ones and my special ones, all my teachings are without burdens that are compatible with the situation and time, I will punish those who violate my laws in other worlds, these descendants of Adam, they do not know the suitable conditions, so they fall many times in mistakes, the beasts of the land, the birds of the sky, and the fish of the sea are all in my hand, and under my control, all the treasuries and the burials that are under the earth I have them, and I leave them for the one whom I want, I show my miracles and my wonders to those who accept them and demand them from me at the time, the foreigners are in opposition and in difference with me, and they do not care about it, and they know it is harmful to them, because the greatness, wealth, and richness are

in my hand, and I choose who is worthy of it from among the descendants of Adam, and the standards of the world over generations and changing their managers have been a system of mine since ancient times.

## Chapter 4

My rights I never give them to other Gods, four elements, four seasons, and four directions, which I arranged them for the necessities of creatures, the books of foreigners as Jews, Christians and Islam, accept from them what is in accordance with my teachings, and whatever is contrary to them, do not accept, because they have changed them. Three things are against me and three things I hate. Those who keep my secrets get my promises, and those who suffer misfortunes because of me I must recompense them with one of the worlds. All my followers I want to be united in one bond, lest foreigners oppose them. O you who followed all my commandments and

teachings, deny all the teachings and sayings of the foreigners that I did not do, and they are not from me, do not mention my name or my attributes, lest you regret it, because you do not know what foreigners do.

## Chapter 5

O you who have believed, honor my personality and my image because they remind you of me. Keep my teachings and my laws. you have to Obey and listen to my servants with what they teach you from the knowledge of the unseen that is from me, memorize the knowledge they teach you, and do not reveal it in front of outsiders such as Jews, Christians, Islam and others, because they do not know what are my teachings, and do not give them your books, lest they change them while you do not know, so memorize the most unseen teachings so that they do not change against you.

## 2– The book of Miscehaff Rash:

In the beginning, God created a white Durr (diamond) from his divine power, and created a bird named Angher, and placed the Durr on its back, and lived on it for forty thousand years.

On the first day, Sunday, angel Azazel was created and he is Tausi Malak, the chief of all.

On Monday, angel Dardael was created, and he is Sheikh Hassan

On Tuesday, angel Israfil was created, and he is the sheikhshims

On Wednesday, angel Mikael was created, who is Sheikhubakr

On Thursday, angel Gabriel was created, he is Sijadin

On Friday, angel Shamnael, who is Nasirdin, was created

On Saturday, angel Nurael was created while he is Fakhruddin.

And made Tausi Malak the chief over all

After that He created the image of the seven heavens, the earth, the sun, the moon and Fakhruddin, people, animals, birds, and beasts, and put them in the pockets of the Rag, and he came out of the Durr with the angels, so he shouted on the Durr a great cry, and it separated and became into four pieces, from its belly the water came out and became a sea, and the world was round without topography, then he created Gabriel and the image of a bird, and sent with his hand and placed four destinations, then he created a boat and boarded in it thirty thousand years, and after that he came and dwelt in the mountain of Lalish, and he shouted in the world, and the sea was frozen, and it became the earth, and it kept shaking, then at that Gabriel brought two pieces of the white Durr, so he placed one under the earth, and in the gate of heaven the other settled, then he placed in it the sun and the moon, and he created the stars from the scattering of the white Durr and hung them in the sky for the sake of decoration, and he created fruitful trees,

plants and mountains for He created a throne on the platform the earth, and the Almighty God said, "Oh angels, I will create Adam — a human being, and from his divine power will be Shahr ibn Jabr." And also from him it will be a sect following the sect of Azazel, I mean Tausi Malak, which is the sect of the Eizidis, then he sent Sheikhadi bin Musafir from the land of the Levant, and sent him to Lalish, then the Lord descended to the Black Mountain and shouted and created thirty thousand angels, and separated them into three groups, and they began to worship for forty thousand years, then he handed them over to Tausi Malak, so he ascended with them to the heavens, then the Lord descended to the land of Jerusalem, and commanded Gabriel, so he brought dust from the four corners of the earth: soil, air, fire, and water.

And Gabriel was commanded to enter Adam the Paradise, and he commanded him to eat from every tree, only wheat, not to eat.

Then there were a hundred years left. then Tausi Malak told the God : How can Adam multiply, and where are his offspring if he does not eat from the wheat tree? God told him that the matter and the management, I handed them to you, so Tausi Malak came and said to Adam, have you eaten the wheat? Adam said: No, because God forbade me. Tausi Malak said eat wheat it will become better for you, then Adam ate the wheat, and immediately his stomach was swollen, so Tausi Malak expelled him out of Paradise, he left him and ascended to heaven, so Adam was distressed by blowing his stomach because he had no way out, so God sent a crow to him and pecked his anus, and opened an exit for him, so he was rested, Gabriel was absent from him for a hundred years, and Adam was sad and weeping, so God commanded Gabriel to create Eve from under his left armpit, and after Eve and all the animals were created, there was a quarrel between Adam and Eve over the offspring and the affiliation of the firstborn

(human) race, and each of them said to the other that the procreation is from me, and that was when they saw the partnership of male and female between the animals, and after discussion between them, the agreement came to this:

That is, each one of them must cast his lust into a jar and sealed its mouth with his seal, and they were patient for nine months, and after that they opened them so looked, and behold, Adams jar gave a pair of babies, male and female, and of these our nation procreated, and when Eve's jar was opened, they saw in it a rotten, hateful-smelling worms, and God gave Adam a breast to nurse the babies who came out of his jar, and for the sake of nursing them, the man has a breast.

After this, Adam knew Eve, and she bore two babies, a male and a female, and they are the ones, from whose offspring are the Jews, Christians, Islam and other sects, as for Chet and Noah, _____they are righteous and they are our first fathers, and from

Adam only they reproduced, and after this, there was an argument between a man and his wife at that time, the man says that she is his woman and the woman says that he is not her husband, so one of the righteous from our nation ruled, and commanded that every wedding should have a drum and trumpet, for the sake of witnessing to the marriage, so that people would hear that So-and-so man took the meant woman by marriage .

Then Tausi Malak came down to earth for the sake of our created sect, and he set up kings for us, except for the kings of the ancient Assyrians, namely Nesrokh, who is Nasirdin, and Kamoush, who is Fakhridin, and Artemis, who is the Malak Shamsdin, after that, we had two kings, Shapur, the first and the second, and their reign lasted for one hundred and fifty years, and from their offspring our princes were generated until now.

And four kings hated us, and before the coming of Christ to this world our religion was called pagan, and

the king of Ahab was one of us, and they called him the God of Ahab Beelzeboul, and now we call him Peerboob, and we had a king in Babylon was called Bakhtanzer and another in the Persians named Ahshurash and in Constantinople another king named Agricolaus, and all the Jews, Christians, Islam and other sects, even the Ajam also resisted our religion, but they are not able to overcome us, because our God strengthens us over them and teaches us the knowledge of the first and the last, ____ among his teachings is that before the creation of the heavens and the earth, the God was present on the seas, as we wrote to you earlier, and that he made for himself a boat that floated in the seas, a promenade for Himself, and that He created a Durr and stated on it for forty years, and after that he became angry at the Durr and kicked it, and to his amazing wonder, from its noise became mountains, and from its roaring the hills, and from its smoke the heavens, so the God ascended and froze it and fixed it without pillars, and left it back to

the ground and took a pen in his hand, and began to write the whole creation.

In the beginning, the God created six Gods from Himself and His Light, and thus their creation was like one lighting a lamp from another lamp, the God said, "I created the sky, so let one of you ascend and create something in it." So the second one ascended and created the Sun, the third ascended and created the moon, the fourth created the ark, the fifth created the Qurgh, meaning the morning star, the sixth created Paradise, and the seventh created Hell, and after that, he created Adam and Eve as we wrote to you previously.

And you have to know that the flood that came at the time of Noah, it occurred another flood—--—and our Eizidi nation who procreated from Naomi (1) for the sake of the honorable king of peace who—-—the king of Malky Meran, and the rest of the sects procreated from Ham who insulted his father.

As for the ship, it started in the town of Ain Sivni,

five leagues away from Mosul, and the reason for the first flood, it was because of mocking, that the others, such as the Jews, Christians, Islam and others who procreated from Adam and Eve, not like us who procreated from Adam only, as we had told you, but the second flood came upon our Eizidi nation as well. When the waters rose and the ship floated over the water, it was settled on Mount of Sinjar, and it was hit by a stone, so it was dug up, and the serpent coiled itself down on the hole and blocked it, so the ship sailed and rested on Mount of Judi, so the snake sex increased and it was biting people and animals, so they caught it and burned it with fire, and from its ashes the fleas became in the world.

From the flood until now seven thousand years, and in every thousand years one God from the seven Gods descends, makes miracles, laws, and legislations for us, then ascends to his place, his descent becomes a Feast for us because all the holy places are with us, and in this time God descended to us more than in

the past, and we do not have prophets, and he used to speak to us in the Kurdish language.

Once he bowed to Muhammad, the Prophet of the Ismailis, and Muhammad have had a servant named Muawiyah, so God looked at Prophet Muhammad, and his head got a headache, and Muhammad said to Muawiyah, "Come, shave my head." because he knew how to shave, so Muawiyah came and shaved him lightly and difficultly until he wounded him and the blood ran out of his head, when Muawiyah saw that, he wiped the blood with his tongue so that not to let it fall on the ground. Muhammad said to him: What have you done, Muawiyah? Muawiyah answered: I licked it with my tongue, lest your blood would fall on the ground, so Muhammad said to him, "You have sinned in this, O Muawiyah, that you will bring one nation after you, that would turn over my nation." Muawiyah said, "I will never enter the world and never get married." After a long time, God set scorpions on Muawiyah, so they stung him and

sprayed their poison in his face. So the doctors decided that he should marry, or else he would die, so when he heard that, he was satisfied with the marriage, so they brought him an eighty-years-old woman to marry, so that she would not become pregnant, so he knew her, and on the next day, a twenty-five-years-old girl was appeared, and that was by the divine power of the Great God, and she conceived and gave birth to our God, who is called Yazid.

As for the foreign nations, they do not know this, and they blaspheme him, they only erred in that and they went astray. As for us - the Eizidis, we do not accept that because we know him that he is one of the seven mentioned deities. We know the image of his person and his statue, which is the image of the rooster that we have had. It is not permissible for any of us to pronounce his name or resemble his name such as Satan, Qaitan, Evil, Shatt, and the like, not even the words: curse, cursed, sandal, and the like, all of them

are forbidden to us first, and then out of respect for him.

Then it is forbidden for us to eat lettuce because it is in the name of our Khasses the Saints, and fish is forbidden to us, out of respect for the Prophet Jonah, and the deer because it is the sheep of one of our Saints, and the Sheikh and his disciples, and it is forbidden for them to eat the rooster for Taus our God, and the squash is also, those whom we mentioned do not eat.

And urinating while standing is also forbidden to us, to wear clothes while sitting, to defecate in special single room, as is the customary in the town, and to wash in the bathroom, all of these are prohibited, and whoever did it, has disbelieved, as for the rest of the sects such as Jews, Christians, Islam, and other sects, they do not know these things because they do not like Tausi Malak, and for this reason, He also does not teach them and does not come down with them, as for us, the Eizidi community, he came to us and

handed over to us the facts, verses, laws, and supplications until they all became by procreation and inheritance from father to the son, then ascended to heaven.

B - The social life:

As for the Sanjaks, one of the seven Gods made them and gave them to Solomon the Wise. After the death of Solomon the Wise, our kings received them. And on the day our God Yazid the Berber was born, he took the Sanjaks to our nation with great reverence and made two occasions for them so that they could chant Qawls and praise, and move before them in the acceptable Kurdish language. The meaning of the chant is this: Praise be to the desirous mighty God, and beating the drums, tambourines and cymbals before them, and the place of storing of the sanjaks is at our prince house who sitting on the throne of Yazid. As for sending them out to tours, the Qawals gather at the prince house and the representative of

the great general sheikh and the representative on behalf of Sheikh Nasrdin, that is, Nisrokh the God of the ancient Assyrians, and they line themselves up to visit the sanjaks, then they send one of them to the Celts, the second to Aleppo, the third to the land of Muskov, and the fourth to Mount Sinjar, these four sanjaks are given to these qawals on guarantee. First, they go with them to Sheikh Adi, there they are baptized with great chanting and dancing. Each of these guarantors takes a load of Sheikh Adi's soil and make like nuts out of it to the size of tannins. They carry them with the sanjaks to give them to the visitors to bless them. When the owner of the sanjak approaches a city or village, he sends a herald before him so that they may prepare to receive him with honor and reverence. They all get out to meet the Taus in luxurious, beautiful clothes, with incense and perfumes, and the women chant and say songs of joy. Upon his entry, there is an auction of ten thousand in the house that hosted it. As for the rest of the people

of the town or village, they visit it with a gift of money of silver, each one according to his ability.

As for the three remaining sanjaks of the seven, after sending the four mentioned above, they are kept in a holy place for visiting by ill people for recovery, two of them are remained in Lalish and the other in the village of Bahzani, which is four hours from Mosul. Every four months one of the Tauses goes out in tours around, one of them under the authority of the emir. Every year one Sinjak is send to tours and in order, and before leaving, it must be washed with water acidified with sumac until it is cleaned of its rust, then it is anointed with oil, then a lamp is lit in each room has a sinjak in it, and this is how the sanjaks are dealt with.

As for our New Year, it is the month of Nisan, and on the first Wednesday in the week, it is the Feast of Sarsal, I mean the New Year. Every house must have meat. The rich slaughter sheep or bulls, and the poor slaughter chickens or something else. It must be

cooked on the aforementioned Wednesday eve, and at dawn they the food is presented on the New Year out of charity on the dead souls.

As for the young women and girls, they should gather from the wilderness roses and flowers of every kind, whatever is red in color, and tie them into bouquets and keep them for three days and place them at the doors as a baptism for the houses. On the morrow all the doors will appear decorated with red lilies, as for women, they place food on the graves for the poor and the needy passersby who do not have food, and the qawwals run around the graves with tambourines and chant in the Kurdish language, and they are given dirhams in return for that.

On this day, the aforementioned Sarsali, musical instruments do not play because God is sitting on the throne, ordering the knowledgeable and the close to Him to gather and says to them: (I am intended to descend to the earth with reverence and praise.) Then they all stand up and rejoice before God and cast lots

of worship upon them and God will seal him with a seal. Then the great God will give a document to the God who will descend to the earth and will hand over to Him the authority to do everything according to His will.

As for fasting and prayer, God differentiates us from them, but He wants good and charity for us. One of the idols, such as Sijadin or Sheikh Shams, are better than fasting. When one of the Kojaks fasts for forty days in the summer or winter, one of the Mireed must make a bless for him. And if he says: "This is the charity of the Sanjak of so-and-so," and his fast is blessed (broken), because the man of the year (I mean the guardian of that year), When he sees that their alms are insufficient, he strikes them with blows such as death, diseases, and so on. When that happens, the Qojaks must be given money so that they can fight the Roman soldiers and avert the wrath of the guardian of the year from the nation.

And every Friday, they must offer one lamb as alms to

be sacrificed to the idol, after the servant gives a loud informing from the roof of the kojak's house, saying: (A prophet's invitation (meaning the Feast of so-and-so's feast) they must listen in reverence attentively, and each one has to kiss the ground, or the stone on which he is leaning. Also, one of our laws is that the Sayers do not shave their beard, and when wedding, a loaf of bread must be given from the sheikh's house, the groom eats half of it and the bride eats the other half, as a marriage law, or, instead of the bread, they eat a little of the sheikh's soil, as a blessing.

In the month of April, marriage is forbidden because it is the New Year, except for the Mir who is permitted to marry whomever he desires. As for the daughters of the Kochacs, the Mireeds are not allowed to marry them, except within their class, they are allowed to marry from ten to eighty years old, and he can marry one until to six wives, and when they bring the bride to the groom's house, she must visit all the sacred points she passes on her way, even if she

passed by a Christian church, she is also obligated to visit it. When she arrives at the groom's house, the groom must hit her with a small stone so that she be under his authority, and they have to break a loaf of bread on her head so that she will love the poor and needy, and on Wednesday and Friday nights intercourse is forbidden. All of this, is obligatory for every Yazidi to comply and whoever disobeys is an infidel.

If someone kidnapped his companion's wife, or his first wife, or his sister, or his mother, he is not obligated to pay her dowry because she is the earning of his hand. As for the daughters, they do not have an inheritance in their father's house. Rather, the daughter is sold like a field. If she refused to marry, she must pay her father in service until he releases her.

Muscehaff Rash is completed in its two parts.

## Section II

## Study and analysis of Jalwa

### Introduction

The whole book is devoted to Tausi Malak, his functions, are the functions of God, his attributes are the attributes of the God, his power is absolute and all the affairs of the universe are in his hand, but the writer begins by saying (I was present with Tausi Malak, preceding all God's creatures) so who was the one who had been with Tausi Malak before all God's creatures? He certainly does not mean Tausi Malak, nor the God, so is he meaning Sheikhady? Then why was his name not mentioned to the end of the book? Or was he Eizzi? This also was not mentioned, then he adds: [And he is the one who sent the servant of Tausi Malak to advice his people and make them understand and teach and distinguish the good from bad…] Undoubtedly here he means Sheikhady, because in Miscehaff Rash there is an indication to this meaning, as he says [Then he sent Sheikhadi bin

Musafir from the land of the Levant, to Lalish] but the speech there, is about the God, so it means that Tausi Malak himself is the God, then the scribe of Jalwah continues in his speech, saying : [first by verbal transmission and then with this: the book of Jalwah, which any of those outsiders is not allowed to read or see] that is by means of the knowledge of the chest and oral convey, so that the outsiders have no scope to see it, he is meaning all the non-Eizidis and not only the Muslim Kharijites, this is clear in other similar expressions, just as there were no Muslim Kharijites at the time of composing this book.

What is worth mentioning here is that we do not pronounce the name Tausi Malak as (Tauus Malak) nor Malak Tauus at all, including the residents of Bashiqa and Bahzani, but this is the name that the foreigners call him, and thus was mentioned in the two books to their end, but however this complex can be resolved and explained, perhaps the Dassinides of Mosul would have been pronouncing it in this way

at first, or perhaps the transfer and the recopying at the hands of foreigners may have distorted its name according to the name of Tauus of Sheikhady the - Sinjaq after it was introduced to the Dassinide society, as His name that preceded the arrival of Sheikh Adi was (Tausi Peer), not to mention the weakness in expression that can indicate very different meanings.

**Chapter 1**:

At first he says

[I was existing, and I am existing now, and I have no end… there is no a place in the world is devoid of me] This is exactly the definition of the God by us, He is eternal and existed in everywhere and every time, omnipotent and a theologian, whose description does not come to a mind, present in hearts and consciences at the same time, and he continues:

[I have dominion over all creatures and manage the interest of all who are under my image] Whose image? Here is the dilemma, I think that it is a metaphorical

expression meaning those who believe in Him without naming them by any name until the end of the book. Then he says:

[I am involved in all the events that the outsiders name them, evil because they are not according to their intentions...] Have you ever found a sane one who approves evil accusations against himself? Then what are these actions that the outsiders name them evil? Did he burn their crops or withhold the rain from them or drown them in floods or did He steal their sheep or kill their children...? The one who blocks the rain in the dry years is the God, and who kills the children is Azrael, God's representative by everyone's admission, but instead, they have him as a holy angel, or is he Nimrod, who they say in his superstition story that he was fighting the God, so he was climbing the ziggurat and pointing up his arrow towards the sky and says I killed the God.....? mockingly absurdities do not end in the oppressed persecuted heritage, it is due to abstaining from

entering Islam only, and avoiding its pressure and persecution and everyone who refuses to enter Islam other than the people of Dhimma is an infidel, his blood is wasted and his God is Satan, the owner of the evil and mischief in Islam, the Jews do not know him and the Christians do not use a sword. The sword of the Arabic Islam was basically not for the worship of God after the death of the Messenger, but for the spoils and captives, and if the Messenger had lived until after the fall of the Sasanians, he would have imposed the ongoing tax (jizya) instead of killing and looting for one time, or imposing Islam on them to get the payment of zakat only, which was less than a quarter of the jizya, or they might be exempted, but after the death of the Messenger and the interruption of revelation, the legislation ended and changing was not allowed, especially since there were other reasons that necessitated the extermination of the Sassanid Zoroastrian people in its large size, which was a great danger to the future of the occupier, and in fact their

revolutions never stopped, all the revolutions that took place in the name of the Ahl al-Bayt against the Islamic authority were on the shoulders of the Dassinite Sassanids, whether they had converted to Islam in the name of the Tawabun or not yet. The issue was not only religious, but spoils, captivity, occupation and Arabization as well, religion was a matter of submission and surrender, and Islam did not settle in Iraq except during the Abbasid era after too many revolutions under the name of Ahl-al Bayt, and after transferring the caliphate to Iraq and building Baghdad from the ruins of Al-Madain, Ctesiphon, After that, Iran was the source of the successive revolutions until they brought in Hulagu and eliminated them, then the next role was for the Turkish Islam, which was in the country of the Khaltan, a real part of the Abbasid era.

Thus, it became clear that the confusion in the definition of Tausi, Malak (Tausi Peer) among the Dasinids is not recent, and had preceded the advent of

Sheikhady and the formation of the Eizidi religion, but rather since the first Islamic invasions until the appearance of Salah al-Din, the bloody persecutions were continuing under the same slogan (be Muslim, be safe) and whoever rejects it, he is an infidel, and his God is the evil devil the enemy of Allah u Akber, whoever he be, and if the Adanites had not concealed Eizid the red the Babylonian God, under the name of Yazid Ibn Muawiyah the Caliph of Islam, this one would have been turned into a demon as well, so the accusation was settled against Tausi Malak, and the meanings branched and spread, until the name of Tausi Malak was proven as the Kurdish name for the Arabic Satan, which is the source of evil among them, it is just a translation, and therefore even today, many Eizidis believe that everyone who pronounces his name means an insult to our God, and therefore they avoid pronouncing his name with the wording used for the starting in Islam, i.e. (Satan), while the word Iblees is the same being and meaning, but there is no

sensitivity towards it.

The writer of this book did not know anything about the events of the Eizidi religion that created it, and he has written it, at least after all the Saints have passed away, and none of them had witnessed his book, and he has expressed one opinion of the opinions at that time, and there are still many similar ignorant opinions.

[Each generation changes, even the chief of this world, and the chiefs each in his turn and his shift in order to complete his function, they were given a license according to the right of nature to man….]

This statement is meaning the evolution, each individual performs his role as allowed by the Creator, whom referred to as He is the nature, so He says I allow him according to the right of nature, and here according to this chapter He is Tausi Malak.

[The one who resists me, he will regret and grieve, all the Gods have no interference with my work…]

notice that, he does not say angels, but Gods, and this

is evidence that the Eizidis were neither knowing what the Aramaic angels are, nor what they mean, otherwise they will not change their labels frequently: Gods, Angels, human Saints .... and here the Creator, and the others are unknown names angels or Gods…., but they have nothing to do with His will.

[All the books that existed among the outsiders, were changed and deviated, even if they were written by prophets and messengers because each one nullifies the other and abrogates his book…] Similar to this has been stated in the Quran also, that all the books are heavenly from God officially recognized by Islam but at the end, he accused their followers of having distorted them, as it is stated in the Quran, (They distort the word from its places al-Nisa 46) as well as abrogation and forgetting (if we abrogated a verse or enforgot it..106 al-Bakara) and by this confess he had asserted that the previous books have been altered and deviated off the origin. Thus is our God or rather our religion, He also warns against the previous books

even if their writers were prophets and messengers…., each one says I am the permanent and the other is abrogated, and I am the true last model .

[The truth and falsehood are known to me when they fall from temptation, I give my covenant to those who rely on me, and I give them the advice of the clever managers, because I have appointed them for times known to me…] Here he says that he is the God who has the truth and falsehood clear by Him, and that is exactly what we believe and repeat it until today: (خێر و شەڕ هەر دوو ژ دەرگەهێ خودێنە) good and evil both of them are from the gate of God, He has tested the messengers and prophets and handed them the books and laws, but they did not achieve the justice entrusted to them and were recommended to fulfill, for that reason, the prophets and messengers were sent in succession, and all of them were neither able to prevail justice nor to achieve it nor preventing bloodshed, but rather they participated in it, even the owner of the Jalwa has never done anything, although

he was the one who entrusted the rulers to extend justice and for known times, so many kings and prophets have ruled, and the Injustice is still prevailing until today, especially in religious countries, therefore, we see that the wise developed countries have separated religion from the state because injustice cannot be eliminated whatever it be, therefore, keeping religion away from responsibility exonerates it from the charges and crimes committed in the name of the religion, and this is a belief in God, better than the faith of those who rule according to religious constitutions.

[I guide and teach those who follow my teachings, and if they listen to my words and agree with my advice, they will find in them pleasure, joy, and it is good for them.] Here, the encouragement is used to adhere to and follow the teachings of the Eizidi religion, in order to have victory and joy. Notice this encouragement differs from what other religions have : the Jews have the promised land and they are

the chosen people of God, the Christians receive the Malcoot of Paradise for those who follow the teachings of Christ, and the Muslims have a paradise that surpasses description for those who follow the teachings of Quran, but the Eizidi is convinced and satisfied with peace, safety, and joy, and this is all that the Eizidi dreams of until today.

## Chapter 2

The second chapter also does not differ from the first in anything, neither in terms of the style of writing nor in terms of content. It also does not mention the name of any God or some being, except in the short introduction, which is Tausi Malak, here he tempts his followers and says:

[I reward and recompense the descendants of Adam in different ways that I know, as my hand is strong and dominating everything on the earth above and below it...] He rewards and repays, and there is no punishment in it, for the offspring of Adam who obey

the God (Tausi Malak) and He is the All-Powerful who is in control of all the affairs of the universe, His authority is effective in the heavens, the earth and what is below and above it.

[I do not accept companying other worlds (people), and I do not deprive my followers from the good, and I voluntarily deliver my work to the hands of those I have tested and they are according to my goals...] Here he is warning his believers not to accompany other peoples : (Jews, Christians, and Islam) and this is what we have talked about in all of our previous books, that persecution has forced the Dassinites to retreat and avoid mixing others, because any crisis in relations with them has the immediate single result, which is the losing withdrawal of the Eizidi, and the concession on his issue even if he is right, otherwise the case will develop into a Firman and tragedies multiple times of the right that he clings to, and this happened in front of us and we witnessed it with our own eyes in our current democratic era over and over

again, so how was it in the past? He is not stingy with anything for his believers, and He delivers the affairs of the universe into the hands of His own believers, whom he tried and trusted, (here he may mean the prophets, angels, or Saints of the Eizidis) because they obey him and carry out his commands.

(I appear in some forms and shapes for those who are peaceful and trusted under my advice ….) really, this is an ambiguous statement, so what is He talking about? and for whom? Neither God nor Tausi Malak appear in any form. It is known among the Eizidis that Amin Gabriel is the one who appears to humans in special cases in different forms, or may he mean us the humans, so that he reshows us by reincarnation in several life roles in different forms that are good for those who believe in him and obey him?

[I take and give, I make rich and poor, I make happier and more miserable, according to the circumstances and times, and no one has the right to interfere with anything of my authorities …]

Certainly these are the descriptions of the God, the Creator, who no one interfere in his work, He is the one who gives life and causes death, happiness and misery, He takes and gives sustenance or withholds it, he guides whomever he wills, and leads astray whomever he wanted, everything is of his will, the incompetence of the writer and poor wording, have distorted the intended meanings.

[I bring pain upon those who oppose me, the one who obeys me does not die like those who have gone outsiders from the descendants of Adam...] This is the opposite of what has passed, threatening and temptation like the rest of the surrounding religions in an almost similar manner, but much less than the burning with the fire of Hell, where they will remain forever, this is an imitation used by the previous prophets used to threaten those who oppose them and refuse to believe in them. The author of the book must have been influenced by the Islam surrounding him, without believing in heaven, hell, or

resurrection, but rather by the transmigration of souls, followers of Tausi Malak do not die as the followers of other religions die, who believe in resurrection, and we believe in reincarnation, so we say that lifetime is in the hands of God, on the day which the baby is born, the limited life will be written for him in this world, and by the transmigration of souls, he may come back to life again and again to this world or other worlds and with different bodies and shapes as before:

[the one who belongs to me does not die like those outsiders of the offspring of Adam, I do not allow anyone to inhabit this world more than the time limited by me, and if I wish, I will send him again, second and third, to this world or to another by reincarnation.]

## Chapter 3

[I guide without a book, I dedicate in unseen my dear ones and my acquaintances, all of my teachings are

without tiredness, according to the situation and time....] This is exactly the natural religion, everyone who raises his head to the sky and sees the sun, and guided by its light does not need prophets or miracles to sanctify it, or believe in it, and to worship it's controlling Creator, the Father of Heaven, Diaus Peter (Tausi Melak-Khudan), if he has had an iota of reason and a little insight, as he does not need artificial practices or teachings imposed by the sword, which they may not suit everyone in all circumstances and times.

The natural religion of the Sun is for all human beings, it grants its light to the all mankind without recompense and to all living creatures without exception, and freely without obligations, our religious Sayings are full of this meanings, such as the Saying of (Sheishims the Tabreazi) but no one sanctify it and acknowledge its virtue, except the Eizidis and the empirical science the maker of the true miracles. The virtues that the other religions claim, are made

by their human pioneers and valid only for their own societies, even its standards differ among the different societies and nations, the good that is fit to you, it may be harmful to others, and vice versa, they are relative considerations.

[I will punish those who violate my laws in other worlds, those are of Adams offspring, they do not know the expected conditions, so they fall in mistakes many times ...] Other worlds meaning the return of the soul to another body in another cycle of life by transmigration of souls, thus, those who violate the laws of the religion, will be punished by reincarnation and not by the eternal fire, but the followers of other religions from Adam's offspring do not know the future and what will be, and therefore they often fall into mistakes.

[The beasts of the land, the birds of the sky, and the fish of the sea are all in my hand, and under my control, I have all the treasuries and the burials which are under the earth, I over hand them from one to

one for whom I want...] This is a repeated paragraph that confirms the authority of Tausi Malak over everything, everything is in his hand and under his authority, He has what is in the heavens and what is on the earth, He gives them to whomever He wills and pleased with him.

[I show my miracles and wonders to those who accept them and seek them from me at the time, and the foreigners who disagree me and they are in opposition to me, and they do not care about that, even they know that it is harmful to them...] The Eizidi religion is the natural religion of the Sun which is the source of the life it is the real miracle, and the Eizidi does not need any more alleged miracles, nevertheless, the Sayings and the stories of the Eizidi religion talk about many other miracles, especially at the hands of Sheikhadi, such as the emerging of the spring of Zimzim water, and there are also among the Saints who have had miracles and dignities like the mystics do, especially since the miracles of the

Muslim mystics were at their peak at that time, and they filled the books of religion and history, so it was necessary for the Dassinites to quote something from them, but here, he does neither mention any of the miracles nor Saints, so is the talk here about Sheikhady? We say, perhaps, that he also has been deified: (Shekhadi, Khodi, Tausi Malik, and Eizi eikin), all of them are the same God, multiple designations of the same Creator, capable of miracles has power over dignities, here he confirms that he shows them to those who believe in him and ask for them in time of need, but the foreigners who oppose this religion do not believe in them even though they know that it harms them, so greatness, wealth and success is in his hand, and he is the one who chooses who is worthy of them from the descendants of Adam and gives them to him, and the future of the world over the generations is in his hand, and he is the one who appoints the leaders of human affairs in this world:

[Because greatness, wealth and property are in my hand, and I choose who is worthy of them from the descendants of Adam, and the managing of the world and over the succession of generations and the change of their managers, is a system of mine since ancient times.]

**Chapter 4**

[My rights, I do not give them to other Gods, four elements, four times, and four directions, I have created them for the necessities of creatures...] He is the God, the Greatest of Gods, the only Creator, this is an irrefutable evidence of the Dassinite confirmed belief in monotheism, long ago before Sheikhadi and Islam, there is no one who has that absolute ability except the mighty God, the author has expressed it in a weak expression, it is clear that the Dassinites had neither knowledge about the angels nor their Aramaic names at all, except as imaginary deified beings or spirits that were recognized in the Islamic

environment as auxiliary and obedient beings to God, and they have understood them in varying degrees of sacredness, sometimes they call them angels, sometimes deities, and other times miracles of God, or the Eizidi Saints as humans. It is not unlikely that they had the idea of assistant gods, since Zoroaster unified all the Gods and abolished them to be holy spirits or secondary Gods, helping Hormuzda in managing the affairs of the universe.

Then he mentions the number, four elements of nature that Zarathustra had defined, but he did not list them, which are the four components of the nature (soil, water, air, fire – that is, matter in its three cases + energy) and then the four seasons of the year (winter, spring, summer, autumn) and the four corners of the world i.e the four directions east, west, north, south. He created and specified them for the sake of creatures and the management of the affairs of the universe.

[The books of foreigners as the Jews, Christians and

Islam, accept from them what agrees and matches my method, and what contradicts it, you have not to accept, because they have changed them.…] thus was how all the religious cultures have been, and they are so until today, everyone praises the other and acknowledges it in principle, but rejects it and detracts it in reality, as we see how the Jews did not recognize the Bible, the Christians denied the Quran, and the Muslims also denied recognizing anyone who would come after them, at first they glorified the Torah and the Bible a lot, then they turned around them in Surat An-Nisa 46, accusing them of distorting the words of their books, and curse them, but here the tolerant religion of the Sun, does not detract anyone, but accepts from their books what agrees with our religion and our method and neglects the rest. God the Creator is the only one, but with various names among all peoples in their different languages, and He is the common denominator and acceptable to us with His name in our own language,

and the prophets and their instructions in their languages, they are for their peoples and not for us, in the Qawl of Zaboonye Maksoor, Malak Fakhridin recounted all the prophets and concluded that Sheikhadi is the crown of the first and the last.

[Three things are against me and three things I hate. Those who keep my secrets I promise them, and those who suffer misfortunes because of me I must recompense them with one of the worlds....] three things are against Him and He hates them, but he did not explicitly mentioned them, it is a poor expression and a circumvention of the meanings, so he mentioned their opposites, which are the desired ones, he loves them and they are the duty that we have to adhere to:

1- Keeping his secrets, the secrets of religion and identity.

2- Adherence to their religion despite violent persecution.

3- To unify them as one block to resist the

continuous persecutions.

He says: Those who conceal the secrets of their religion will be rewarded, and those who suffer because of their religion will be rewarded by their religion in other worlds with reincarnation and will incarnate them to a happy human body in the next life cycle.

[I want all my followers be united in one bond, lest foreigners oppose them, you who follow all my commandments and teachings, deny all the teachings and the sayings of the foreigners that I did not make...]

The idea is clear, they are threatened by extermination round the clock, He advises them to unite, cooperate, maintain secrecy and isolated and adhere to the teachings of their religion and identity, and urges them to reject the teachings of others that are against their religion and are not from the teachings of the religion of the Sun, the Dassinid, the religion of Tausi Malik.

[ and it is not of mine. Do not mention my name or

my attributes, lest you get regret, because you do not know what do the foreigners do.] He warns them strongly lest they say something, and they will be discovered and exposed to genocides and they will regret it, the fearful dangerous atmosphere was permanent and everlasting, and the Dasinids did not survive only with this secrecy and avoidance of mixing with the others throughout the rule of the Arab Islamic Caliphate until the emergence of Salahdin, so they flourished under the shadow of the Ayyubid state and the leadership of Sheikhadi II, then with the advent of Hulagu and getting rid of the rule of the Arab Islamic Caliphate, they lasted survived and did not become extinct.

**Chapter 5**

[O you who have believed, honor my personality and my image because they remind you of me, keep my method and my laws...] The strange thing here, is that he addresses the follower of this religion in the

name of the believers al-Muminun, so where is the Eizidi label, who was the author of this book? And who were his people? Yes, their name was Dassini which was regarded as infidel and was forbidden. Undoubtedly, this means that it was written at an early time after the Saints, so the Eizidi name was not known yet, and the previous name, Al-Dassini, was infidel and forbidden, no one dared to utter it, otherwise it would be a disaster for the book and the community, as it was expressed by the writer at the end of the previous chapter. As for (honor my person and my image), such an expression was mentioned in the Eizidi petition of 1872 to the Ottoman Sublime Porte, meaning the image of the Taus of Sheikhadi the Sinjak, and this means that the overlap and analogy between Tausi Malak the God and the Taus of Sheikhadi has taken place in the beginning, that is, since Sheikhadi has brought it from the Levant, and they had thought that it was a statue of Tausi Malak the God, whom no one had seen.

The Eizidi religion is still containing many mysteries and secrets, and it needs more research and study. Then it confirms that it reminds us of Him so that we may memorize His teachings and His laws.

[Be obedient and listen to my servants with what they teach you of the knowledge of the unseen which is from me, memorize the knowledge that they teach you....] He urges adhering to the teachings of the religion that the Qawals have assigned to memorize and teach them to the people, generation after generation, whom he calls here the servants of the religion (the Qawals).

But as it is known among us to this day, is that Sheikhadi was the one who commissioned the Qawal to memorize and recite the science of religion, and he was the one who said: (Qawwal: Say-(قَوّال قُل), and he gave him the Daff and the Shibab and the religious sciences, but (بەیتا شیخ وپیرا) the poem of the Sheikhs and Peers, also reports that this was done through Peer Kamal, and even today they are the scholars of

religion by heredity, the owners of the knowledge of the chest, here he calls it the knowledge of the unseen, and he recommends the sect to listen to them and obey them religiously.

[And do not mention it in front of the foreigners such as the Jews, Christians, Islam and others, because they do not know what my education is ] He warns against showing their sciences to the foreigners or revealing their religion in front of the outsiders, because they will uncover them, since the three of them were hostile to our religion and our instructions, and he specified by the name, although Islam was the most dangerous one, and it would be a disaster for them if they were known. And as it is well known that Islam did not recognize the Sassanian Zoroastrian religion as a divine religion, and that is why they were regarded infidel Magi, worshipers of the Sun and fire, and fought them fiercely, although their book of Avesta contains real sciences and polite social and religious morals that are better than all of the Abrahamic books,

and although it is the only book written by its true owner with his own hand, while the other books, no one of their owners has seen his book with his own eyes.

I wonder what made the Arabic prophet to believe in the books of the Jews and Christians and fight the religion of the Sassanids and its book even though he borrowed many religious customs from them?

This is a matter of natural, as every action has a reaction, and enmity is met with enmity, and because the Arab lands were under the rule of the Sasanians, so they were invading, and then they were repelled and followed into the depth of the desert, until Shapur II met once with the eleventh grandfather of the Prophet (Malik bin Nadhir bin Kinana) and there was a talk and agreement between them.

It was the desert that saved them from the Sassanid invasion and occupation since the time of Shapur II (Shapur Dhu al-Acknaf, or Dhu Al- Actaf as the Arabs say), who penetrated the Arabian Peninsula to

the desolate Hijaz region.

and when the means were overstrained for him, so they searched for water in those dry valleys until they discovered an area with drenched soil saturated with water in which they dug a well and called it Zamzami, meaning the land saturated with water in the language of the Persians and Kurds to this day, and they pronounce it in Arabic (Zamzam) to this day, and the Bedouins and others gathered around it, so it became a permanent settlement in which there was water and it was called Mecca, meaning the mother source, the main source of water in that region. It developed until it became an important commercial center on the caravan route.

The Arabs until today call Mecca as (Umm / Umm al-Qura, meaning the mother, Mak in the Kurdish language the extra (a) is verb to be.

[And do not give them from your books, lest they change them against you while you do not know, memorize the most teachings so that they do not

change them against you…] that is exactly, what we have said in our previous books, the Eizidis had tried to write down their religious and historical sciences fully completed in written books generation after generation, and when they failed to protect it, they changed to memorizing to preserve it in their hearts out of fear for it and for themselves, and here the author of the book confirms that and says: Do not put it in the hands of foreigners for fear of forgery while you do not know, it is in fact not because of forgery, rather, for fear of revealing their reality, so that it will be an extermination for them, their book and their religion.

The Jalwa book is ended, and despite of its small brief size, I do not see in it a trace of a truncated meaning or a deleted chapter, nor a strange word that was inserted by manipulators, as the Eizidis claim. Perhaps the repeated transmission or translation by foreigners has caused some distortion in the meanings or expressions, such as the name of Tausi Malak is never

pronounced by the Eizidis, as Tauus Malak.

All the meanings contained in it are circulated and known in part or in whole, and the book did not add anything new to what we are looking for, which we have already uncovered most of it, it did not clarify or define a date or a time for any event at all.

The most important thing that the Eizidis did not understand until today, so I must make them understand it now, and they should understand it before taking a pen to start their analysis, it is: the intense permanent fear in which the Dassinites lived before Salah al-Din, it was a period of total vanishing and permanent persecution, which eased a little after the demise of the Arab caliphate, so they appeared, spoke and wrote despite the continuation of the persecutions and the intermittent annihilations. In the same time, it also cut off the hope of some Muslims who still cling to their allegation that the Eizidis were an Islamic sect that has deviated, outlawed and exited out.

The book is never written by Sheikh Hassan bin Sheikhadi II, so if this is the book of Al-Jalwah in particular, then it is for another Sheikh whose name is Hassan also, perhaps one of the grandchildren of Sheikh Hassan the first, this writer has never lived with the Saints, otherwise, what is the meaning of his complete ignorance of every event that occurred, or any name that appeared in the time of the Saints, and mentioning their names would not have added any more fear or warn to what was mentioned in the book, as reservations and cautions from the surrounding religions.

## Section III

## Study and analysis of Miscehaff

### 1– Creation of angels:

On Sunday the first, Azaziel was created, Tausi Malak the head of all.

On Monday, the angel Dardael, created, and he is Sheikh Hassan

On Tuesday, the angel Israfil was created, and he is sheikhshams

On Wednesday, the angel Mikael was created, Sheikh Abu Bakr.

On Thursday, the angel Gabriel was created, Sijadin.

On Friday he created the angel Shamnael, who is Nasirdin.

On Saturday, the angel Nurael was created who is Fakhruddin.

And he made Tauus Malak over everyone.

But where is Azrael? the most important angel among the Eizidis, who is known to them as the one who kidnaps the souls, and no one can die in his absence, I

am certain that I have never heard from religious scholars, except the names of the two angels only: Azrael and Gabriel, and here the most important one of them is lost! Thus lying is cheap and abundant, but the truth is valuable and rare.

Turbulence and contradictions in the Eizidi religion is never ending story.

In the book of the interpretation of the Sayings, in the interpret of (Qawl Hazar U eik Nava), we presented five tables of the angels from different sources, and this is the sixth table, and none of them matches the other, the number in each of them is seven, but the names totally are 11, and they are only seven angels, so who is to be crossed out, and who among them is the sacrifice, and who is the scapegoat, and which of them must be left behind? That is why we say and insist on it: (The angels, with their Aramaic names, Abrahamic religious concepts, and sacred duties are strange and alien to the Shamsani Aryan Dassinid religion) and we have nothing to do

with them, but they were imposed by the neighboring religions after the fall of their authority and the supremacy of Islam and its imposition on the subjects of the Sassanids followers of Mazdassini religion, whom the Arabs called polytheistic Magi, so they were imposed and incorporated into the new Eizidi religion, and their names were added to the important Eizidi religious figures in the new religion, as it is clear in the above table:

Dardael is Sheikh Hassan bin Adi II, Israfil is Sheikh Shams bin Eizdinahmir, Michael is Sheikhubakr bin Abdul Qadir Al-Gailani, the grandfather of the house of the emirate, Gabriel is Sijadin bin Ezdinamir, Shamnael is Nasirdin bin Ezdinamir, and the latter is his brother Malak Fakhruddin Norael, the four sons of Ezdinamir the chief of the previous leading family, in addition to the owner of the first Rag, Sheikhubakr, the leader of the Qatanites, and Sheikh Hassan, the leader of the Adanians, all of them are angels, Saints human beings. In the Saying of Hazar U

Eik Nava, he makes Sheikh Adi the first angel in the name of Malak Adi, and he says in the seventh verse of it:

(سەروەریێ هەر هەفتا ملک ئادیه)

The chief of the seven is Adi the angel (Sheikhadi), knowing that Tausi Malak whose eternal name is Tausi Peer, was changed into Malak only during the formation of the new doctrine, so he became an angel and then an archangel after that. Thus, chaos filled the Eizidi religion because of the violent persecutions first, then by merging the authentic beliefs with those imposed under the pressure of persecutions, but whoever searches deeply in the accurate parts of the events with patience and carefully, he will inevitably discover the truth, and these two books, with their contradictions, have summarized a large part of the false assumptions and opinions put forward by the Eizidis and non-Eizidis alike.

Beginning from Sunday is neither a Christian tradition nor imitating the Christian calendar, rather,

it is the tradition of the eternal Kurdish counting, so nothing is mentioned with the first number except the single God, so we say (Eik Khudey Eik) when buying and selling, and in games for fun, the first number is not counted at all, so we say (bo Khudey hilgira vei) the first one for God and count the other, likewise with the Kurdish days of the week also, the number is not counted with the first day, so we say (shav buu/ shambuu) it has been a night with no number, and the second day (Eik shambuu) the first night, (Duu shambuu) the second night ….., and this method is used with the angels as well, and the calculation of the European week is also not Christian, the First is for the Sun (Sunday) neither Jesus-day nor Christ-tag .

**2- Creation of the universe**:

[In the beginning, God created a white Durr from his dear divine power and created a bird named Angher, and placed the Durr on its back and settled there for

forty thousand years...] This formula in the creation of the universe is somewhat similar to what is said in Qawl Sheikhubakr about it, and the writer Abdul Razzaq al-Hasani spoke about it, and commented on it with: (The hand that put it didn't improve its order, it is confused and puzzled at the same time) perhaps it is so, as we see the Qawl talking about the creation in the foreground, turns directly to the Rag and does not touch the creation of humans never more, so we relied in the interpretation of the Sayings about the creation, on Qawl of Zaboon-ye Maksoor with clear explain in the smallest details of creation in a scientific and religious way.

[After He created the image of the seven heavens, the earth, the Sun, the moon and Fakhruddin, people, animals, birds, and beasts, and put them in the pockets of the Rag ..] It seems clear that there is a gap between the two paragraphs, suggesting that foreign hands have intervened and caused a serious distortion, such as Malkfakhradin was introduced as a celestial

body or some kind of inanimate object, while he is a human being son of Eizdinamir, and the greatest Eizidi religious scholar, who has played the major role in crystallizing the new Eizidi religion, thanks to him that the new religion has retained all the features of the Dassinid religion that preceded Sheikh Adi and Islam. Then it mentions that he (the Creator) put all these creatures in the pockets of the Rag, here, he meets again with the Qawl of Sheikhubakr the Faqiir, the owner of the first and oldest Rag.

[And he came out of the Durr with angels, and he shouted at the Durr a great cry, so it separated and became four pieces, from its inside the water came out and became a sea, the earth was even and round without landforms …] An illogical arrangement as Al-Hassani said: the Creator with his angels came out together from the Durr, which is in the size of an egg, and then the waters came out also, then He commanded it, and it separated and became four pieces, and from its belly the water came out and

became a sea, and the earth was round and flat without topography .., it is worth saying that, in our writings, we define the Durr, in such situations as it is the light and not an egg, although it has many meanings, all of which are round shaped in religion and miracles, the best two truer definitions of it are light and wheat, the energy of faith. We have dealt with this issue in some detail, how the water was created from the Durr the light, in the Saying of Zaboon-ye Maksoor in the book of : (Interpretations of Sayings).

[Then He created Gabriel and the image of a bird, and He was sent with His hand and placed the four directions, then He created a boat and descended in it thirty thousand years …] In fact, the meanings are not coherent and not in order, perhaps he wanted to say: He created Gabriel in the image of a bird, then sent him to inspect the universe and determine the four directions, then he created a boat and boarded on it in the water and stayed there for thirty thousand years.

[And after he came and dwelt in the mountain of Lalish and shouted in the world, so the sea froze, and it became the earth, and it kept shaking, at that time Gabriel ordered two pieces of the white Durr and put one under the earth....] This is a paragraph completely parallel to what is in our religious knowledge (Ilm al-Sadr) the memorized texts, the shortcoming is in the poor wording, and perhaps a weakness in the writers expression or a misunderstanding of the translator and the transmitter, the Creator and the four assistants boarded the boat and sailed in the four directions, so they chose Lalish to be the starting point for the freezing of the earth and the beginning of the creation, here the Creator and Gabriel, the same process : The earth froze and did not settle, so Gabriel was ordered to manage the matter, therefore he brought two pieces of the pearl and put one of them under the earth and raised the second to be the sky.

[And in the gate of heaven, the second piece settled,

then He made in them the Sun and the moon, and He created the stars from the scatterings of the white Durr and hung them in the sky for adornment, and He created fruitful trees, plants and mountains…] and from the second half of the Durr the sky was formed, then the Sun and the moon were fixed in it and it was decorated with stars, and the same happened in the Abrahamic religions as well, then plants were created and the earth flourished with fruit trees, plants, animals and mountains in preparation for the next step, which is the creation of human.

3- [For the sake of_____ creating a throne on mattress, and the Almighty Lord said, "O angels, I will create Adam –-- a human being, and from the divine power of Adam is Shahr ibn Jabr, and also from him will be the sect of Azazel, I mean the sect of Tausi Malak, which is the Eizidi sect…] unreadable word, so He created the Throne on the platform/ the ground, the throne is the throne of the Great Creator the God (Tausi Malak) As for the platform, which is

the Earth, meaning that the Creator and His angels were still on the Earth after the sea was frozen, and the earthly world was formed. Can you imagine where were they? They must have been in Lalish, the first point that had been frozen, from which the creation began, this is according to the Eizidi belief,* but the throne being on the ground is not mentioned in any of the oral texts of the Eizidi religion, the throne of God is (Arshye Ailiy) which is on the top of the heaven, and those in the boat were the Patsha- the God (Tausi Malak, Khoudi……) and his four human assistants: Shekhadi, his son Sheikh Hassan, and his two nephews, Sijadin and Nasirdin, according to the Saying of Qara Furqan.

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*Margine: The history also affirms that civilization was started from north Iraq, the Cave of Shanidar which is not far from Lalish.

In a way similar to what is stated in Quran: God tells the angels that he is going to create Adam to be human, from whose divine power will be Shahr ibn

Jabr. This name is not found among the Eizidis, perhaps it is distorted from Shadeed ibn Jarrah, whom they attribute themselves to, but here he contradicts him, as he says, and also another sect will be from him (that is a different sect), it is the sect of Azaziel, which means Tausi Malak, and it is the Eizidi people, weak expression and weak language have mixed meanings, and this is not forgery, but rather linguistic weakness, difficulty in expression, and lack of knowledge, then the name of Eizidi was occurred and this was not known at the time of the Saints themselves, and it is not mentioned in any of the religion texts, nor in the testimony, nor in the aforementioned Jalwah, it must have been added at later times by the conveyors who knew something from the Eizidi belief and customs and may not necessarily with the intention of distortion or forgery.

[Then he sent Sheikhadi bin Musafir from the land of the Levant, to come to Lalish, then the Lord descended to the Black Mountain and shouted and

created thirty thousand angels, and separated them into three groups, and they began to worship forty thousand years…] The God sent Sheikhadi bin Musafir from the land of the Levant to Lalish, then the God descended to the Black Mountain or the Mountain of lions, (the poor formula carries two different meanings) both of which are not from the Eizidi religion at all, most likely it is a geographical area, perhaps in Syria, Qaradagh which means the Black Mountain which is a Turkish name mentioned in the Eizidi songs, then the Lord shouted and created thirty thousand angels and divided them into three groups, perhaps this phrase has something to do with the abstract spirits auxiliary to Ahuramazda, whose numbers are very large, the important of which are only three, according to Amin Zaki, even the name of the Lord is translated from the Kurdish (Patsha), which the Eizidis use frequently in the texts and stories of their religion, so the writer of these phrases cannot be a foreigner, it is clear that it is an authentic

Kurdish Dassinid culture with a weak knowledge of the details of the religion that appeared after Sheikhadi. Then everyone began to pray in preparation for creating Adam.

[Then he handed them over to Tauus Malak, who ascended with them to the heavens, then the Lord descended to the land of Jerusalem, and commanded Gabriel, so he brought dust from the four corners of the earth: dust, air, fire, and water, so He created Adam and placed in him a spirit from his power and named him Adam.], The angels were handed over to (their chief) Tausi Malak to ascend with them to the heavens, this means that they were all on the earth where everything was created and every event has happened, and after Tausi Malak took them to the heavens, the Lord descended to the earth, it's a problem in the expression, the Lord was on the ground, then He commissioned Tausi Malak to take the angels to heaven, but why did He not take them? How does He descend while he has not been

ascended? It is a confusion between Tausi Malak and al-Patsha, and the Lord. The important thing is that the Lord has been on the earth again. This means that the earth was created before the heavens, according to Miscehaff Rash, and that Adam was created on the earth first, for Gabriel was ordered to collect dust from the four corners of the earth and knead it with water, air and fire, so he made Adams mold and put in it the spirit from his divine power, this method of creating Adam is somewhat similar to the Saying of Zaboon-ye Maksoor by Malik Fakhradin, with a simple difference in its components and getting the soul enter in it, but it differs greatly from what is stated in the Quran, despite the presence of angels, there is no prostration, disobedience, or Satan, even the Joker here is Gabriel.

[And Gabriel was commanded to take Adam to enter Paradise, and commanded him to eat from all the trees, only the wheat he must not eat] After he created Adam, Gabriel was commanded to take him

to Paradise, as he is now on the earth and not in Paradise, but where is it the Paradise? Is it in the sky or in a corner of the earth (Garden of Eden for example)? According to the view of the Semitic religions, it is located in the seventh heaven at the tree of the ultimate Almuntaha, and in the Aramaic Christian view, it is the heaven of (Malakutha) from which the name of the angels is derived, in Arabic they must be named the (heavenly spirits). In the authentic Eizidi belief, that believes in the reincarnation of souls only, the Paradise is on the earth, man dies and his soul returns to another body that lives on earth too, and also the Hell, where is it? Heaven is the abode of Gods/ angels, although we define the God that He is existed in every time and in everywhere, He is existing and present in the consciences and hearts and He is everywhere at the same time. So Gabriel took Adam to Paradise and commanded him to eat from all the fruits except the wheat, that he must not eat. By the way, the Eizidis

sanctify wheat too much, that the bread is made of, so they call it the food of faith, and in religious Sayings it is also called the Durr (Durr, Surr, and Noor /wheat, water, Sun).

[Then he remained for a hundred years, so Taus Malak told the God: How does Adam multiply, if he does not eat from the wheat tree, and where is his offspring? God said to him, the issue is handed to you, and you have to manage it,...] So Adam stayed for a hundred years, neither eating wheat nor multiplying, nor begetting a child, so Tausi Malak asked the God : How can Adam reproduce if he does not eat the fruit of wheat? so the God authorized him to manage the matter, this is our current belief in Tausi Malak, everything is in his hand by the authority of the God-Khodi, he is his will and the one who carries out and enforces everything, but I am sure that this was not the case before Islam, even before the advent of Sheikhadi as a defined point: firstly, his name was not Tausi Malak at all, He was Tausi Peer and He is still

named Peer. This was confirmed by Tawfiq Wahbi that he is (the father of Heaven, Lord of Heaven, the Top of Heaven), and the three expressions mean that there is no one higher than him and Wahbi called him Khuwa-God in explicit clear expression, and we have elaborated on this subject in al-Muntazar part I, in the Saying of (Sibaykeit Adawiya) by Sheikhady II, When he called him the angel to reduce his status and avoid associating partners with God in the Islamic environment that only allows God as the name of the Creator.

[Tausi Malak came and said to Adam, did you eat wheat? Adam said, No, because God prevented me from eating it. So, Tausi Malik said, "Eat wheat because it becomes better for you." Adam ate the wheat, and immediately his stomach was swollen, so Tausi Malak expelled him from Paradise...] Then Tausi Malik came to Adam and said to him: Did you eat the fruit of the wheat? Adam said no, because God prevented me, and Tausi Malak said eat it, it will be

better for you." so Adam ate wheat …, such a narration is present in our circulated oral stories, but it does not exist, nor has anything similar to it in our religious texts that were organized during the time of the Saints who contributed to the establishment of the modern Eizidish religion in the first half of the seventh century AH, the thirteenth century AD. The jurisprudence and religious arguments under persecution must have produced such ideas since the Abbasid era, especially during and after al-Mamuns era, and they were included in Miscehaff Rash when it was written or after that by other hands, and there is no such idea or method to move Adam out of Paradise in the Semitic books as well, and we do not know exactly why was the God angry with Satan? was it because of his refusal to prostrate, or because of expelling Adam out of the Paradise? Then has the name of Tausi Malak been mentioned in those Semitic books? Where and on which occasion? Or did those books talk about a foreign deity of any

people who is hostile to God in any name? Did the Arabs before Islam worship a God named Tausi Malak? ….. There are many questions that have only one answer, which is: That everyone who rejects the Islamic religion, except the Dhimma people, he is a Satan worshipper, whoever be his God, whenever and however he be, embrace Islam and you will be safe and innocent and nothing else, then the spoils and women captives after that, even those who embraced Islam became (Mawali) slaves for the Arabs, and followers whom were exploited in work and wars that do not concern them, as we saw in the Film of Al-Mukhtar Al-Thaqafi in Almada'in and Musa bin Nusayr in the conquest of Andalusia by Tariq bin Ziyad, the Amazigh.

Then Adam ate wheat, and his stomach was swollen and he was annoyed, so Satan drove him out of Paradise to defecate, but he was not able until a crow came to him and pecked his end, so he rested. Is it reasonable that God who created Adam in the best

form and image, perfect in reason and description, has forgot his anus? Then how did Adam disobey the God and obeyed Satan? God commanded him, he did not obey, but Satan deceived him and he obeyed? There must be a secret point in the topic.

If we supposed that Adam was adherent to the command of God and did not eat wheat, then would he remain there forever, so who would have inhabited the earth? And how can the verse 30 of Surat Al-Baqarah be fulfilled, was He determined to create mankind on the earth or in paradise? So, it was necessary to manage a plan to lure Adam out of Paradise to the earth.

Then let us come to the heresy of the Eizidis, did the Creator leave a defect in his first perfect wise creature over nature? How was Adam defecating for a hundred years eating everything? It is only a result of the religious arguments and debates between the various sects, especially in the foggy period in which the Eizidis lived without religious genocides by the

Muslim state, for nearly three hundred years after the demise of the Abbasid state and until the rule of the Ottoman state was established in the name of the Islamic caliphate again.

[Gabriel was absent from him for a hundred years, and Adam was sad and weeping, so God commanded Gabriel to create Eve from under his left armpit…]

After Adam came out of Paradise alone, he cried for a hundred years until Gabriel came to him by order from God to create Eve from under his left armpit for him, which is known to Muslims as one of his left ribs, and that's not much of a difference. Most likely, the Dassinites before Islam had had neither idea about Adam nor Eve as in the Abrahamic creation at all, and they frankly say they are not from Adam and Eve, and because of the violent persecutions and their inability to reject the Semitic story in creating human being, or deny their Adam, they were forced to invent twisted stories to remote themselves from the harm of followers of those religions, so they weaved different

kinds of stories such as Sheet, Houria, Shadeed bin Jarrah, Shahr bin Jabr and Shahid Peghambar, all of which are labels derived from one artificial, mythical source to patch the problem, the greatest scholar Malik Fakhradin of the Eizidi religion himself, in Zaboon-ye Maksoor neither mentioned Eve in any way nor Sheet nor his entourage, the original belief of the Dassinites in the creation of human beings is stated in the Shahnameh of Al-Ferdousi:

**چون از خاک مرد جانور زند کرد / نخستین گیومرت را زند کرد**

How were human and insects created from the soil/ and the first man was created

[and after Eve and all the animals were created, Adam and Eve quarreled over the attribution of the offspring, the firstborn, and each of them said to the other, from me is the procreation, and that was when they looked at the male and the female partnership in procreation between the animals…] After creating the animals and the observation of their reproduction and the partnership of the male and the female in

procreation, Eve and Adam quarreled over the true affiliation of the offspring, which of them has the right in the offspring, and each of them claimed the child for himself, until they agreed on an agreement, that each of them would put his sweat in a jar.

[After the discussion between them, the agreement came to this: That is each one will cast his lust in a jar and seal its mouth with his seal, and they waited for nine months, and after that, they opened them and looked, and behold, Adam's jar gave a pair of babies, male and female, and from these ones our Eizidi nation reproduced···] in another circulated story, it was one baby named shet, but the shrewd writer of Miscehaf Rash, had invented a needed woman, so he made them two, male and female, and this narration is also circulated and even more logical.

[And when Eve's jar was opened, they saw in it rotten, hateful worms, and God gave Adam a breast to nurse the babies who came out of his jar, and because of that occasion the man had a breast···] as for Eve's jar,

there were rotten insects and worms in it, and for the sake of the two babies, God made two breasts for Adam, that would produce milk to nurse them, and for this reason we see that men also have breasts, and this is a part of community's intellectual activity in interpreting the reason for the presence of breasts for men, the same as the Shiite say in Abi Talib, as the both are from Sassanid (Kurdish-Persian) origin.

As for the issue of Adam's jar had produced a son and from him the man reproduced, and then the jar of Eve, from which insects were created, it is a purely Zoroastrian Mazdassinid idea: The God created a creature that Ferdousi called it gay o mard (man-bull, or man and bull). He created man from the human half, and insects (Janawar) were created from the bull half. Another question: Why were humans created from Adam's jar, and insects were created from Eve's jar? This is due to the male-dominated ideology taking over the Middle Eastern society, especially after Islam, as the human is created from a man's

sperm only, and the woman is nothing but a vessel for procreation and a means of pleasure.

4-[And after this, Adam contacted Eve, and she bore two babies, a male and a female, and those are the ones from whom the Jews, Christians, Islam and the other sects were procreate. As for Shet and Noah, they are righteous, and they are our first fathers, they are from Adam's offspring only …] after that, Eve and Adam procreated and multiplied, and they gave birth to offspring that formed different peoples such as Jews, Christians Islam and other sects, but we are from Shet and Noah, our first fathers, here Noah is also attributed to the Eizidi Dassinid race, and this is well-known among us that Noah was an Eizidi (Ahley Khudey), meaning the Eizidis, the believers in God, the phrase (And from Adam only have procreated). this phrase, its location is before Shet, and because of lack of fluency and poor expression its location was delayed, and such errors frequently occurred in the two books distort the meaning and affect the

commentary.

[After this, there happened an argument between a man and his wife at that time, the man says: she is my wife and the woman says that he is not her husband, so one of our righteous men decided, and commanded that every wedding should have a drum and trumpet, and that is for the sake of witnessing their marriage, so that people would hear that so-and-so officially married the meant woman. .] This is a well-known and common story in the Eizidi society and perhaps the Kurdish in general, the issue is a social, not religious, and it has preceded Islam surely, so such cases must have been occurred in the Muslim Kurdish society as well, and in order not to let the man rape whatever girl he wants and then claim that she is his wife, or for the woman to refuse her husband whenever she wanted, so the sages of the community decided that a legal marriage should take place in a public announcement by means of a drum and Zirna (trumpet) the well-known music in the

Eizidi community in particular, after the prohibition of enjoying the Zirna music among the Muslim Kurds after Islam its use decreased but it did not get extinct among them despite that, so that the far and the near be aware of the marriage of so and so to his specific wife, so they will be witnesses when problems occur, while it is said that Hammurabi was the first to put in place legislation to define marriage restrictions and family planning and set taboos in marriage, the expulsion was the punish of everyone who marries incest, and he wrote in his obelisk the laws of the Sun God Mardukh, and that was in Babylon when most of its inhabitants were Kassite Kurds (most likely they are currently Sinjaris), who ruled after him for four hundred years after the expulsion of the Hittites from Babylon.

5 - [Then Tausi Malak came down to the earth for the sake of our created sect, and he set up kings for us, other than the kings of the ancient Assyrians, and they were Nesrukh, who is Nasirdin, and Kamoush, who

is Fakhridin, and Artemis, who is Shams Din...] This is how creation took place and the man multiplicated and sects and societies were formed, so Tausi Malak descended for the sake of guiding and directing our sect, so they have had rulers and kings, other than the kings of the ancient Athurians (Assyrians), who were kings occupied and ruled their countries but they did not belong to their nationality, so the war with them was continuous until the fall of Ninava, meaning that the Dassinids had kept the news of their history since the Median era and the Assyrian occupation through social circulated stories.

Except for those kings, he mentioned the names of three other kings whom we did not hear about in the history, however, the verbal similarity suggests that the first one is Sassanid Nesrukh, he may be the father of the second Shapur, which we will come to mention later, and his known name in the history is Narseh and he died before his son, the crown prince was born, here he called him Nasirdin, but Nasirdin

was not a king at any time, even if he was addressed as (the King Nasirdin), and he was a descendant of kings but he had never ruled. Perhaps reincarnation has played a role in this merging and affiliation, the second one is Kamosh, which is also unknown in the history, there is also a verbal analogy to the Kings of Kassite Kurds, whose known name was Akum the first and the second, he named them: Fakhrin and his brother Nasirdin and both from the previous royal family, also nicknamed (Kings) Fakhridin is a Khas/ Saint and the scholar of the Eizidi religion. As for the third, Artemis, it is clear that it is a Greek or Roman name that has nothing to do with the ancient Dassinites, but here he says that he is Shamsdin the brother of the other two ones from the former royal family, he is also addressed as (Miir), meaning the king, and was nicknamed as the minister after Shavbarat uprising. These three persons are the children of Ezdinamir (Eizdin the king), but what made the writer glorify the members of the former

family only and completely ignore the personalities who became more important than them, especially Sheikhadi and Sheikhubakr, the owner of the Rag, and his son Sheikh Muhammad, who actually became a king? The writer of this phrase is neither an Adani nor a foreigner, and he did not know anything about what happened in the Dassinid leadership after the appearance of Sheikhadi, but the name of Sheikhadi is mentioned in Miscehaff Rash, but the name of the Eizidi religion was not mentioned even by the Saints in their time, so this is nothing but decisive evidence of the intervention of more than one hand in writing Miscehaf Rash in later times.

Is it conceivable that these phrases are some of the scattered excerpts from the books that Amin Zaki and Malik Fakhrudin had mentioned, that were lost and disappeared, and fragments of them leaked through the community and popular stories to this book? yes it is possible, or may this book be one of those books from which much was lost, and too much more was

added through severe persecutions, even its name has been changed under Islamic rule to a purely Islamic Arabic name that mimics the Qurans ? ..... Everything is possible.

.. [And after that we have had two kings, Shapur, the first and the second, and their reign lasted for one hundred and fifty years, and from their offspring descend our princes until now.] Indeed, their rule lasted for 140 years, from 239 to 379 AD, between them 39 years, during which three kings ruled, it confirms that our princes, at the time of the writer which is not before 743 AH at least, were descended from them by their lineage, as Amin Zaki confirmed that Miscehaf Rash was written at that date, and many writers such as Al-Hasani confirm more additions in later times by foreigners such as Jeremiah the priest, but any of theose additions are not alien to the known circulated Eizidish heritage, that in turn confirms what is mentioned in this paragraph from Miscehaf Rash, as the Eizidis affirm that the Qatanites,

including the house of the Emirate, are the grandsons of Sheikhubakr al-Qatani, the son of Miir Ibrahim Khorristani (Miirye Khorrstanei) son of Darwish Adam, meaning the King Brahim, King of Khorristan-Ctesiphon, the Sassanian capital, and we have previously explained in Al-Muntazar Book 1.

In various interwoven stories and historical Iranian and Eizidi narrations confirming that Miir Brahim of Khorrestan, descends from the lineage of the Sassanian kings, but the direct ancestor of the house of the Emirate, Sheikhubakr, is in fact not directly the son of Miir Brahim, but rather the son of Sheikh Abdul Qadir Al-Gailani, who is from an ancient honorable Persian family of the same origin, the first he came to Baghdad, he went to Al-Mada'in/ Ctesiphon to inspect the castle of his ancestors, his son, Sheikhubaker, joined the Dassinites immediately after the emergence of Salahdin, and the start of the Dassinites renaissance and the renewal of the Dassinid religion, the current Eizidi religion.

The Eizidi narrative heritage, in turn, confirms the close relationship of the Eizidis with the Sassanid history, even if it was distorted after Islam, and its heritage mixed under the sword, they praise the justice of the king Khassrow Noshin Rawan and the heroism of his son-in-law, who is currently called Hamza Palawan, and they glorify the great Persian leader Rostam-ye Zalei, while they do not mention anything about Muslim leaders and presidents.

But the most decisive evidence of all, are the fragments of the ancient oral and poetic heritage from the first days of the fall of the Sassanid state at the hands of the Arabs, it is a true summarized copy of the letter of the last Sassanid King Yazdegurd III to Omar bin Khattab, in which he seeks help to stop the brutality of his Muslim fighters against the people without regard to any standards, so the Eizidis say:

(عمر بن خەتابە, کوشتن دای و بابە, نەخێرە و نە جوابە)

O Omar bin Khattab, your soldiers killed the fathers and mothers, and there is no response from you, nor a

good answer.

(چیچکۆ چیچکێ هێلینێ, چەنگا تێهلینە ژخوونێ, جوابێ بگەهینە مەدینێ)

O bird in the nest, soak your wings in blood and take the news to Al-Madina.

This is how the stupid seek the help from the Caliph, as if he was not the one who ordered the attack on them and to slaughter everyone who was not a Dhimmi, unless he surrenders and declares his Islam, and to loot everything that was transportable, including the offsprings, until the alleys of the city were filled with the captives from women and children of the Sassanian Magi, so that one of the Magi was driven to take revenge on Omar, so he killed him in the worst way, while he was praying.??

[And four kings hated us, and before the coming of Christ to this world our religion was called (a pagan religion) and the king of Ahab was one from us, and they called him the God of Ahab Baalzebol, and now we call him Peer Bub...] The writer is talking about

the history that has been passed, so we cannot speculate exactly who they were or when they were, certainly dozens of kings have been hostile to the Dassinite- Eizidis, as the history is a struggle in which they had friends as well as they had enemies, but it turns out that the Sassanians were their kings, so those who hated them were the enemies of the Sassanians, most likely they were Romans, Byzantines and the Muslim caliphs after them, but they were not only four.

As for our religion it was called paganism before Christ, this is a matter of inaccuracy, the Eizidi Kurds were not pagans, rather they were Mazdassinia (Ahura Mazdassini / worshipers of the Sun God) since the Mede era until the Islamic conquest, they were monotheists since Zoroastism 500 years B.C. they did not change their religion, neither before nor after Christ, except after Islam and by the sword more of them turned Muslims, the Aramaic peoples were pagan on their ancient religions under the tolerant

Zoroastrian Mazdasini governments until the advent of Christ, so they embraced Christianity immediately, that is, before the end of the first century AD, the Assyrians and the Chaldeans had become Christians. The writer of this phrase is not an Eizidi, he had intervened carefully so that no traces of forgery appear in the wording, but the meaning uncovered him. He was an Aramaic who was a pagan before Christ that is true, he may be Jeremiah the priest whom Al-Hassani referred to, and it may be others, but he is inevitably an Aramaic, and King Ahab is from them, who is also an Aramaic, the king of Israel the dissident from Judah-Jerusalem after a fierce dispute with King David, then his son Solomon bin Bathsheba the Hittite wife of Uriyah, who hated the people of Israel with great hatred, and she was the main cause of the schism, so they split from them and settled in Samaria in the name of the kingdom of Israel and Ahab was the seventh king among them that differed even in worship from the dynasty of David and Solomon, the

last they said in them : (We have no chance in David's son).

And Beelzebub is a pagan deity that was known among the people of Israel since the time of Moses, and he is not Peer Boob, but was incorporated by the forging hand among the phrases of the Eizidi book mainly because of the verbal similarity, and perhaps for positive motives, as many contemporary Christian scribes and with noble motives, tend to count some Eizidis of Aramaic origin and search for imaginary commonalities with them, such as George Habib, Firas al-Sawah and others.

Peer Boob the Eizidi is not a pagan God, he is mankind a Khass (Saint). His shrine is in Bahzani, as well as in the Muslim village of Peer Boob, but his shrine there has been disappeared.

[And we have had a king in Babylon called Bakhtnassar and another in the Persians whose name was Ahasurash, and in Constantinople another king named Agricolaus…]

Bakhtanassar or Nebuchadnezzar in the Eizidi stories, is a matter of fact, he is the son-in-law of Kiykhassraw the Mede and his contemporary and contemporary of his son Astiak, the last weak king of Media. Nebuchadnezzar was the famous emperor and the people follow him, but they do not affiliate to him ethnically. He is their son-in-law and their king and they participated in his wars in the conquest of Jerusalem, but they did not belong to his nationality or to his religion.

The Medes were Mazdassinians and Nebuchadnezzar was a Chaldean with his ancient pagan religion until they became Christian after Christianity appeared, as we have mentioned before. Do not forget that most of the people of Babylon and southern Iraq were Kassite Kurds and they ruled Babylon for four hundred years before the Chaldeans rule, with their Zoroani religion and their God Eizid, as for Ahashurash, the fourth Achaemenid Shah, the son of Dara the Mede, according to Torah, the Book of

Esther, he was a Mede in the Zoroastrian Mazdasani religion, which his father Dara had declared as the state's religion after the chaos of Kambeez and his murder. From the dynasty of Dara-Ahasurash descended the princes of Istakhr, among whom were the Sasanian Kings mentioned above. As for Agricolaus, he is a Greek name, and in Constantinople, he is a Roman Byzantine Christian Caesar, a rival of the Sassanids, who has nothing to do with the Dassinites the Eizidis, and he is not a famous name in the history. It may have occurred into the memory of the writer or the forger by chance, or he may have been good to them at some time, as we have not to forget that the Dassini Kurds on the western bank of the Euphrates River were followers under the authority of the Romans and the Christians on the eastern of the Euphrates were under the authority of the Sassan and there were treaties and agreements to organize dealing and providing freedom of belief on both sides, such as the agreement

of 435 and another in 553 AD between Bahram V and Anushirwan with the Roms.

When we translated this name into English they gave us his name in this orthography (Agricolaus) and this reminded us of the name of a famous Christian Saint Nicholaus of Anatolia, one of the Eizidi scribes, Pir Khidir Dabloush, mentioned him in the course of his research on the origin of his great-grandfather Peer Aali Cheilkiy, we do not remember the details of the theme, but there must be some kind of link, as it is certain that the Dassinites had never had a Roman king in Constantinople.

[And all the Jews, Christians, Islam and other sects, even the Ajams as well, have resisted our religion, but they cannot overpower us, because our God strengthens us over them and teaches us the knowledge of the first and the last...] Certainly, all of them have taken the position of the enemies toward them, especially the Muslims held the sword in them unless they embrace Islam, as for the Jews and

Christians, they were not friends, Islam considered them to be people of the covenant, and exempted them from killing. Rather, it freed them from the Sassanid Zoroastrian rule, which they considered to be heresy and blasphemy, especially since the Sassanians had wronged them a lot in their last days at the hands of Khosrow Pervez, so they considered Islam as their savior, and they caused a sedition in the ruling family and contributed a lot to the fall of the Sasanian state in the hands of the Muslim Arabs with the direct support of Heraclius Caesar of Roms, and the infighting in the Sassanid ruling family was led by Christians, the assassination of Khosrow Parviz in his prison by his son and the son of the infiltrator Yazdin the Chief of the Christian believers, Adi Sher, Suhail Qasha, and the contemporary Nafie Shabou and many others testify to this contribution. And when the Ajam, the Kurds and Persians, embraced Islam, they also turned against them and resisted the Eizidis and fought them until recently, and in spite of all this

enmity, they are still steadfast, resisting the aggressions over the ages, because they have the hope in the Savior (Eizid-ye Sour), the awaited God, who provides them with hope for salvation and survive, and their hope is not disappointed in Him, in 2014, the far and the near, rushed to their rescue from the descendants of the Abbasids the ISIS in the last genocide in Sinjar, also we have from the religion knowledge, monotheism, belief in the One Creator, and scientific principles that the scriptural religions themselves do not have, and despite of that they do not recognize our religion for non-religious reasons.

6 - [And among his teachings is that before the creation of heaven and earth, the God was present on the seas, as we wrote to you earlier, and that he made for him a boat and travelled in the seas, a promenade in Himself…] Meaning the teachings of Tausi Malak, that is an indicate to the source of our religion sciences (Ilm al-Sadr-Chest knowledge), which is not from a single person inspired to him by heaven, but

rather several individuals who contributed with their religious sciences derived from their heritage and history news, in composing the Eizidi religious texts, setting laws and legislations, the principles of religion, taboos, and reorganizing the societal structure and the system of the emirate that is continuing until today.

Then he goes on to say: (From his teachings, that God was present wandering on the seas …) This is the third confirmation that the God was present on the planet of Earth, which was an ocean sea before the beginning of the creation, and not in the heaven that was formed from the fumes of the earthly volcanoes after freezing, then he made a boat in which he roamed around the four directions with his four assistants, as we have mentioned above:

(پەتشایە وهەر چار یارە, ل مرکبێ بوونە سوارە, گۆتن ئەڤە لالش حق وارە)

But here he does not mention any assistants, neither Sheikhadi, nor Tausi Malak, perhaps in the Kurdish origin he was not named the God, but the Batsha, or

the Lord.

7- [And that he created a Durr and barred it for forty years, and after that he got angry at the Durr and kicked it, what a strange wonder, as from its disturbance mountains were composed, and from its noise became hills...) it is a repetition, and new formula of the method of creating the universe, slightly differs in wording from the first given at the beginning, a sharp cut in time too much, from forty thousand years to only forty years, this method is not mentioned in the religious texts available to us, but there are similar familiar mentions, and it is normal that the oral heritage have many scattered differences, as he says that the God was angry at the Durr and kicked it, I do not know why He was angry with it and did not order it without anger, as in Islam ( Kun fa-yakuun, Be, and it is been), this phrase is well known and is circulated until now (kafi kun-the same meaning), the important thing is that it was kicked and exploded, and from its cracking and noise formed

mountains, and from its noise and voice formed the hills.

[And from its smoke the heavens formed, then the God ascended and froze it and fixed it without pillars, and came back to the ground and took a pen in his hand, and began to plan the whole creation....] then he says, from its smoke, the heavens were formed, this is consistent with the Saying of Zaboonye Maksoor by Fakhrudin, but not from the Durr, rather from the earthly volcanoes after it was frozen and the volcanoes erupted from it, and from their rising smoke the heavens were formed :

(دخانه‌ک ژێ ده‌خنی هه‌ر هه‌فت عه‌زمان پێ نژنی)

Then he says: ( So he ascended to heaven and froze it and stabilized it without pillars...),it is another confirmation that the God was on the earth first, so He ascended to make heaven, then returned to earth to plan and divide the details of the earth and begin creation, and this is mentioned in Zaboon-ye Maksoor too, and that was happened on the

Wednesday, the most sacred day, which is not mentioned on any occasion in the two books at all:

ل شەمبوێ دانا ئاساسە, ل )

چارشەمبوێ بڕی کراسە, ل ئینیکر

[In the beginning, God created six Gods from Himself and His Light, and thus their creation was: like someone lit a lamp from another lamp...] formerly, He presented seven and named them angels, and here he calls them Gods, and in another place he has called them Saints human beings, ... and whatever it be, where is the seventh? He is the God, Tausi Malak the chief of all, and he is the one who created the others, it is a true ancient belief of the Zoroastrian, the Aramaic names of angels imposed on them after Islam: Ahuramzda and the Six Holy Immortals (Amsha Spandat) thus, the relationship between Tausi Malak and the Creator God and Ahuramazda is close, and the confusion is deep, and the situation of the Dassinites under religious persecution, and the use of (taqiyyah-shieldizing) to protect, has confused them,

so the interpretations branched out in all directions. What made me very happy and pleased with these simple pages that have been spared from being lost, is that they neither mention anything about prostration, nor (who is proud of anything other than God, is humiliated) nor reward nor falling, rather alternating roles between the names of God and Tausi Malak along the two books, and I am sure that the Kurdish text was using the name of Patsha, and perhaps Khodi also or Eizid or Yazdan, all were translated into God and the name of Tausi Malak was left as it was, on the basis that He is a being other than the God.

The issue of comparing their creation to a lamp lit from a candle, I did not find it in our religious texts, but it is well-known and orally conveyed.

[God said, I created the sky, so let one of you ascend and create something in it. So the second ascended and created the Sun, and the third ascended and created the moon...] Here the first the God says: I created the sky, so one of you must ascend and create

something in it. Then the second ascended and created the Sun and the third created the moon …. , within the limit of my knowledge, this story is neither found in our religious texts, nor in the oral speech. There are many texts that we were not able to obtain, and I also did not know all of our circulated oral heritage, but the idea does not seem strange to the ancient Eizidi belief and the scattered heritage, we have Sheikh Shams Ibn Eizdinamir who is the representative of the Sun and its symbol, but not its creator, as well as his brother Fakhruddin is similar to the moon, we name the full moon as the view of Malak Fakhruddin, meaning the moon is his appearance but he is not its creator, we believe that the creator of everything is the God Tausi Malak, currently Tausi Malak is the will of the God and also is the creator of everything, this distortion and alteration came after Islam and the Arabic name of the God was imposed as the only creator with the only name (Allah) and any other name or word in any

language is polytheistic.

[And the fourth created the tropic, and the fifth created the Qurgh, the morning star, and the sixth created Paradise, and the seventh created Hell, and after that he created Adam and Eve as we wrote to you earlier…], the fourth created the tropic, which is in astronomy, the orbit in which the stars and celestial constellations revolve, perhaps it is an imaginary circle above the tropic of cancer for the observers in the northern hemisphere, and perhaps it is a mistake in the translation and inaccuracy in the expression, the intent might have been the galaxy, as it extends in the sky in length or breadth according to the seasons, and the next one created the morning star Qurgh in Kurdish, the one after him created Paradise and the last one created the Hell, in the previous paragraph, we explained that this theory is not mentioned among the Eizidis, the Creator of the universe, the earth, the heavens and everything is the only God, as the belief in reincarnation does not presuppose the existence of

heaven or hell, but they have entered our belief after Islam alongside with the belief in resurrection.

8 - [And you have to know that the flood that came at the time of Noah, another flood had occurred — and our Eizidi nation who procreated from Naomi (Noah)...] as for me, I have only heard of one flood from the Eizidis, we have organized it in meticulous details in a long poetic poem that may appear to the public one day, it is Noah's Flood whose story does not differ with us from that of the surrounding religions, and certainly it was taken from them after Islam as many new religious information. The people of the surrounding mountains did not have a flood and did not witness any drowning, they have migrated to the south after the flood like other neighboring peoples such as the Sumerians, the Akkadians and the rest of the Arameans, after the great flood that actually occurred about nine thousand years BC in the sedimentary plain and emptied it from the inhabitant people, but the foreign scribes

such as Al-Hassani mentioned in his book that the Eizidis believe that there were two floods, perhaps depending on this book, and in turn, I denied it in my Al-Muntazar book 1, then he says that the Eizidis are descended from Naomi, and he is Noah himself, a descendant of Adam and Eve, so how did he say in the previous pages that our Eizidi nation is not from Adam and Eve? as we explained in detail that such a talk does not exist at all among the Eizidis, neither texts nor orally circulated, the book has been undoubtedly manipulated in it, so how can it come up with two opposites within four pages, then how about the rest of the nations from Ham, and he is also the son of Noah as well? Is it possible for him to be so ignorant to this degree? or is it more than one hand that dealt with the issue? In my opinion, all the talk about Adam, Noah, Shet, the jar and the chaos, and the denial of belonging to Adam and the Floods... all these contradictions have one meaning only, which is that the Eizidis and all the Zoroastrians do not belong

to the same ethnic origin to whom the Semitic sects belong, those who believe in the three Semitic religions, and as a result, they neither believe in their origin nor their books, or why did the Prophet Muhammad recognized the Semitic books, which contain what they contain, and did not recognize the Zoroastrian Avesta, that contains better religious and social principles and scientific facts than them? And as a result of the bloody struggle between the two ethnic religious blocs in Mesopotamia, Aryan and Semitic, the Semitism prevailed, and the victorious, he is the one who writes the history.

[For the sake of the honored Malik Al-Salam who --- Malk-ye-Meiran, and the rest of the sects have procreated from Ham who insulted his father...] There seems to be an amputation or confusion in the text, for the sentence in the middle of the phrase (for the sake of the honorable king of peace who____ Malk-ye Meiran) does not fit both the ends of the phrase, in the same time this sentence is mentioned in

the Eizidi religious texts, and Malkye Myeran is an important shrine in Bashiqa, we do not know its identity, is he a human Saint or a God?

[As for the ship, it was located (made) in the village of Ain Sifni, five leagues away from Mosul, and the reason for the first flood was the mocking of the outsider human race, such as the Jews, Christians, Islam and others who procreated from Adam and Eve...] this is the common story among the Eizidis, the flood started from Ain Sifni, Kani Ma'irka) it is less than a kilometer north of the town, and the ship's position is a hill of Girkye Safeinay two hundred meters north Ma'irka. The story is long, similar to what the Semitic religions have, but why is it identical to the Islamic formula and contrary to the Torah and the flood of the Sumerian civilization, and in the same time the Eizidi intellectuals bravado that they are a part of the Sumerian religion, the first authors of the story who say that the ship lied anchor on the mount of Neysir/ Rizgari north-east Erbil the

most reasonable and suitable location, as the mountain is the closest to the land of the Sumerians, and not beyond several mountain ranges that the Sumerians have never seen or heard of, or at least on the more highest mountain of Ararat as in the Torah, but they chose the Judi that the Arabs knew and mentioned in Quran, this is another evidence that the Eizidis had many Islamic instructions imposed on them, which we have mentioned in several topics, including the angels and the story of Abraham, the Hebron and Adam and much more stories .

It seems that the flood had not been known by the Eizidis at all, and the allegation of the existence of a second flood for the Eizidis, means that at first they were denying the flood altogether and in its details, but they finally admitted it (most likely during the maturity of the current Eizidi religion (600-630 AH) so they supposed the flood to be occurred in Mergah-Hakarland, which became important and the center of the religion in that period, and if it had a specific

and defined location in Islam, it would have been the same by the Eizidis too.

Then the text is unsteady, it says the ship started from Ain Sifni neither specifying any of the Floods, nor confirming that it was for both of them, the ship, the spring, and the anchorage, and there is no talk about rain which the source of the Biblical flood.

Then he adds that the cause for the first flood was that the other nations who are from the descendants of (Adam + Eve) have mocked, but the text did not mention whom they mocked at, but our oral story about the flood says that they mocked at the Prophet Noah, his religion, and his faith in God, after the Prophet Noah relieved them from the disease, hunger, and even the death they were exempted from, so they multiplied rapidly and finally mocked at him, and the God of Noah drowned them in the flood.

[Not like us who are the offspring of Adam only as we told you, as for the second flood, it came on our Eizidi nation as well…] He says: but not we, only the

ones who were from the descendants of Adam and Eve mocked, but we did not mock the Prophet Noah, therefore the first flood did not involve us, but a second flood came on the Eizidis as well, and for a different reason! What is this reason? He did not mention it, but in my opinion, it was the true Arab-Islamic flood that spread with the sword over the country of the Sasanians in southern and central Iraq, so it removed them and wiped them out of existence, either by slaughtering or fleeing to the north where they are now, or converting to Islam and Arabization as they are now. The majority of the southern and central Iraq are Arabized Muslims now, especially in the Abbasid era when the capital and the Caliphate headquarter, the authority of Islam was moved to Iraq and set foot in their midst, and all were submitted but they are still hostile to the governments of the Arab Islamic Caliphate even after their demise: Rashedun, Umayyad and Abbasids, as their revolutions against the Arab caliphate rule did not stop for a single day,

from eastern Khorasan until Syria in the west, they were the ones who carried out all the revolutions in the name of Ahl-al-Beit, and they were the ones who brought down the Umayyads, and it is said that they were the ones who paved the way for Holako to remove the Abbasids as well.

[When the waters rose and the ship floated on the water, it became over the Mount of Sinjar, and it hit a stone that made a hole in it, so the serpent coiled itself on it and blocked the hole...] The ship began floating on the waters that covered all the world except India, according to our frequent stories as we belief, but it is not found in this book, Amin Gabriel was leading and guiding the waves of the flood. When he reached India, he said to it (Hind), which is meaning stop-enough, this is your limit. The important thing is that the ship, when it wanted to dock, headed to Mount Sinjar to rest on it, but a prominent stone that we call (Cind-l-Kiloob) until today meaning the dog's tooth or canine, and it hit the bottom of the Ship and made

a hole in it, and the water started to flow into the inside of the ship, so Noah mobilized the creatures to block the hole, and promised that the one who can block it and save the Ark, he will have everything he wishes, then everyone tried and failed, but the serpent succeeded, so it coiled itself in the hole and stopped the flow of water and the Ark survived.

[The ship departed and rested on the Mount of Judy, and the snake genus increased, and it used to bite people and animals, so they caught it and burned it with fire. From its ashes, fleas became in the world...]

Therefore, the ship turned to Al-Judi and docked safely.

Even here, the ship changing its direction from the Mount of Sinjar, to al-Judi, that agrees with the Islamic idea, is nothing but submission to the Islamic environment thought, that does not accept any difference from the Quran. Here in the story of the snake there is a great difference from what is among the Eizidis, in the frequent known story, that the

snake demanded Noah to fulfill his promise, so Noah welcomed its request and asked what it wanted, and its demand was that its nest must be under the armpits of the mankind, as it is warm and provides sustenance for its offspring, it was a shock that Noah did not expect, so he treated with it by all the means to dissuade it from this demand, but it did not work, so they turned to the vampire fly as an agent for the serpent and the swallow as an agent for Noah.... the story is too long, in the end the snake died, so they burned it and dispersed its ashes, so it turned into fleas that live under the armpits of humans and eat their blood, therefore they recommended burying the snake and not keeping it on the surface of the earth after its death for fear of its fleas, and this is an obligation among the Eizidis to this day. Thus, the serpent had its wish, and Noah fulfilled his promise.

9-[And from the Flood until now they are seven thousand years, and every a thousand years one of the seven Gods descends, makes for us miracles, laws, and

legislations, then ascends to his place…] meaning that the flood occurred seven thousand years ago, but the geological researches in the sedimentary plain confirmed the occurrence of the flood nine thousand years before BC, 11 thousand years before now, it seems that the Eizidis have relied in their timing on the number of Gods in determining the age of the flood at seven thousand, and they are (once Gods and once angels and once Saints humans, and once the divine power of the God, it seems obvious that the idea of the developed monotheism as in our current concept was not clear to the writer of Miscehaff Rash, as the first meant God that came down, was Tausi Malak and this is a well-established and firmed principle among the Eizidis. He descended first in Sarsal, our greatest Feast for Creation, in which He determined for us the laws, the religion and planned the world, in every thousand years one Khodan (God) is charged with the affairs of the universe. We call him (Mousilye Salye-Khodanye Salye) the Guardian

of the year, the protector of the year. If the first of them was Tausi Malak, who are the other six? Are they the angels: Azrael, Gabriel, Michael….., or the human Saints: Sheshams, Fakhrudin, Sheikh Hassan .., or the Gods of natural phenomena that were before Zoroaster: Malkazen, Einahita Hauma….. all were transformed by Zoroaster into six sanctified Immortal souls assisting Ahuramazda the Sun God who is (Tausmelek, Khodan, Ezi-Allah) I think they are the last ones.

The ambiguity and turmoil in the circulated speech among the Eizidis is no less turmoil than what is here in this book, as the concept of the angels among the Eizidis can neither be coincided nor compared with its concept in the Abrahamic religions in any way.

[His descent becomes a Feast for us because all the holy places are here and belonged to us, and in this time the God descended with us more than in the past, and we do not have prophets, and He used to speak to us in the Kurdish language …] His descent to

us is a Feast, yes and it is the Feast of the new year, Sersal which falls on Wednesday, and for that reason Wednesday was sanctified to a degree beyond imagination, it was described by Malik Fakhridin as the most blessed day, but it was not mentioned, neither here nor throughout the two books even with a slightest gesture, perhaps because of the abbreviation in writing, which was difficult and its materials were rare not to mention the fearful atmosphere they were living in. Then he adds saying: Because all the sacred things we have, yes, in Lalish, it includes all the shrines of the Khasses (Saints) and other sacred religious points and symbols.

As for his saying that God has descended upon us in this time more than previous times, the confusion is in the God Himself, in the naming of the deity. Is He the same God who descends and ascends several times, or are they several deities, all of whom were called Gods? He said at the beginning that every year a deity descends, perhaps originally (Khudan) the normal

known name, and He is another God than the one preceded him, and every year the God is a different one.

As for us having no prophet, this is a circulated speech and a matter of fact, but how? Sheikhadi is more glorified by us than the prophets, in the Saying of Zaboonye Maksoor, that lists all the prophets, and acknowledges that the Prophet Muhammad, is the master of the messengers, and the seal of the prophets, then he adds that Sheikhady is the crown of the first ones and the last ones, meaning that he is the most important of the all prophets, so he is for us is exactly like the two Guides of the people of Israel Samuel I and II, or you can say like Joshua son of Nun after the death of the Prophet Musa, as he was not a prophet, but rather more important than a prophet in leading the people of Israel.

I think that the denial is for the naming and revelation only, we do not have a prophets title nor in Kurdish Peighambar, we have Shekhadi, the general Sheikh,

and the other Saints his companions are humans as well, the name of the angels was added to the important Saints after they entered our belief, also the revelation, there is no revelation for the Eizidis, we name it as the book/ Daftar of Fakhridin.

In our belief the God is neither seen, nor heard, nor spoken, He is in the hearts and consciences of the human being, therefore we have no revelation from the God to a man.

It is natural that every people speaks its own language and enjoy it, and consider it the best language in the world and think it is the language of the God, and our Sayings are in Kurdish the language of the God, the Saints, the angels, and the people of Paradise, and this is a clear refutation of any other identity or designation for the language of the Dassinites the Kurds, as it is not mentioning any other distorted designations such as Kurmanjki or Eizidki, or Eizidish nationalism, alleged by some politicians from the Muslim Kurds and the Eizidis of different tendencies

alike.

The most amazing, is that the writer of the book is an Arabized Kurd from (Bashika or Bahzani, and is still proud of his ancient language.

10 - [And once He leaned to Muhammad, the prophet of the Ismailies, and Muhammad had a servant named Muawiyah, the God looked at Muhammad, and his head had a headache…], It means that once God came upon the Prophet Muhammad of the Ismailies, and the Eizidis have never used this name, nor the Arabic name for Muslims, they call them (Bisirman) used by the Muslim Kurds as well, although it seems that its meaning is unpalatable, but it is the designation used in Kurdish language, perhaps the Jews or the Christians had used the name of the Ismailis, even though they do not acknowledge the affiliation of the Prophet Muhammad in lineage to the Prophet Ismail, as there is no historical or logical evidence for that, the strange in the matter is that there is not any

mention of Ibrahim Al-Khalil from the beginning of the two books to their end, even though Miscehaff Rash has mentioned several unimportant prophets such as Naomi, Jonah, Noah and Ishmael, son of Abraham, and it did not hint to him in any slightest gesture, as the Eizidis today glorify him at a degree beyond the imagination to the extent that they attribute our entire religion to him but never mentioned even in the testimony, and that was what made me since a long time to say that we have nothing to do with him, and we have got to know him as a prophet after Islam and at the hands of Muslims, so his glorification in accordance with the surrounding environment, was an excellent coverage among the Semitic religions, especially Islam, therefore I think it is important to re-read the Eizidi history and their religion with integrity and impartiality and without courtesy at the expense of the truth and frankness.

The important here, is that the Prophet got a

headache, perhaps the God had felt that the time has come for another cycle of prophecy after the Prophet Muhammad completed his message by the conquest of Mecca, as transmigration of souls is a known religious principle in the Eizidish belief, so it is easy for them to believe such a narration easily. Muawiyah was there and he was good at shaving …

[Muhammad said to Muawiyah, "Come, shave my head, because he knew how to shave, so Muawiyah came and shaved his head lightly and difficultly until he wounded him and blood ran out…] This is what the story of Miscehaf Rash says, but I firmly believe that it was in a different way, although it is a true story, that is because headache was not treated by shaving in the past, headaches and the diseases of increased blood and its pressure were treated among the Arabs by cupping and it was known in the pre-Islamic era and in the beginning of Islam, and the Prophet Muhammad affirmed and treated by it and emphasized it, and it was considered as one of the

medicines and natural remedies that were mentioned in the prophetic medicine, and the treatment was by shaving a spot on the back of the head, then making a wound in it, then sucking the wound through the mouth or a cup, as the sucking tools were rare in the past, and so did Muawiya, the Radeef of the Prophet, that is, his close companion. The contemporary generation may see in this method something strange and a funny myth, but it is a real event and was a popular medicine recognized until today even if the following story is a myth that only the reincarnationists can believe:

[When Muawiya saw that, he wiped the blood with his tongue, fearing that it would fall to the ground. Muhammad said to him: What did you do, Muawiya?]

According to the story of shaving mentioned in this book and similarly circulated orally in the Eizidis religious narrations, is that, when Muawiyah wounded him, he was embarrassed, how could he get rid of the drop of blood without the Prophet feeling

it, so he wiped it with his tongue carefully, but the Prophet felt it, so he said: What did you do, Muawiyah?

[Muawiyah answered: I wiped it with my tongue, out of fear for your blood would fall on the ground, but Muhammad said to him, "you have sinned in this, O Muawiya, that you will bring one nation and turn over against my nation.…) so Muawiyah promised to him that he would never marry and deprived himself from the world.

[Mu'awiya said, "I will never enter the world and never get married, but after a long time the God sent scorpions to Muawiya, so they stung him and sprayed their poison in his face…] Muawiyah kept his promise and did not marry, but the fate was waiting for him, according to this book, scorpions were placed on him, but what is known among us that is, he suffered from itching and a skin disease, and no treatment worked for him, so the doctors recommended that there is no cure for him except marriage, but he did not forget

his promise, and after some hesitation, they decided to marry him to an eighty-year-old woman, according to the book, and in our current speech much more older, so that it would be impossible for her to have a child, then Muawiya was satisfied and married her, but on the next day she became a young woman at the age of twenty-five years by the divine power of the Greatest God.

[And the next day, a twenty-five-year-old girl appeared, and that was by the power of the Great God, and she conceived and gave birth to our God who is called Eizid ...] Thus was the birth of Yazid ibn Muawiyah, and according to our frequent stories, Muawiya had hostility towards him since he was in his mothers womb, so he expelled her to her exile before she gave birth to him, and after he grew up and became strong, he hated his father and disobeyed him, so he drank wine and made it and went on with the rapture and music and did everything that angered Muawiya and denied Islam, and many people

followed him, so Muawiya sought help of the judge Shurayh, the veteran judge of Kufa, to dissuade Yazid from the path he was taking, but the judge, instead of dissuading him and reforming him, he joined him. Finally, Muawiya resorted to threat the dyer, Yazid's host, to destroy his city if he kept Yazid with him, so al-Sabbagh expelled him.... .

All of these narrations are not supported by any event from the Umayyad history at all, Yazid was the right-hand man of his father and his only obedient and reliable leader after the death of Omar Ibn Al-Aass. Sheikhadi I said about him that he was memorizing the Quran and the noble science, and had made the pilgrimage to the Kaaba. There is not any indication that he was related to a people called Eizidis, Dasinids, or Kurds at all, but his name entered the Eizidi religion 500 years after his death when Sheikhadi was living among them and he picked up the name of Eizid from the mouths of the stricken Dasinids, who believe in a God named Eizid their savior God,

especially when Sheikhady was their leader during the height of the Ayyubid rule, so it was a golden period for them, freedom, peace, security and prosperity that they had never dreamed of since the first Islamic advance, a relieve that only a divine power could provide, and was brought by Sheikhadi attributed to the name of Yazid, so they exaggerated in him to the extent that they attributed everything of their happiness, religion and history to him and thanks to him, and they had the right to think so. They found freedom, peace, and security under his leadership that only a God could provide. If the Ayyubids had not changed the center of the rule to Egypt and depended on foreigners, they would not have fallen, and if the Ayyubids had not fallen, the Dassinites would not have collapsed again after their renaissance and would have returned to their glory, nevertheless, they resisted and stood firm after the demise of the Ayyubids, when Holako appeared and the religious genocides were stopped for a long time relatively.

This is a circulated and a proven story in our religious texts, but what is the purpose of including a foreign personality in the Dassinite religion and society, whom they had had no relationship with in his time, and emerged to the surface five hundred years after his death, to become the center and the pillar of their religion? Why did Sheikhad choose Yazid out of all his many ancestors? This name, which was nothing in compare with the other Umayyad caliphs? That is just because his name was similar to the name of the expected Eizid the God, believing in reincarnation helped to believe in him, and then the safety and peace and prosperity that Sheikh Adi provided under the Ayyubid rule, it was a tangible reality that they witnessed it, and that was a decisive witness to the correctness of everything he had said.

It seems with certainty that the ancestors of Sheikhadi, the Umayyads, have completely split out from the Arabs and the Muslims immediately after the fall of their state in 132 AH, so no mention of any of the

Umayyads is ever occurred in the history after that at all, they have disappeared among the Dassinite Kurds who were also had retreated and hidden into the mountains, even their case was as the Dassinites exactly, they appeared and became active with the Dassinite renaissance after the appearance of Salah al-Din immediately, and only after Holako (in the 8th century) the Umayyad name appeared again and spread, this was confirmed by more than one writer and historian, among whom we mention the neutral Christian Ram-Joshua as he said: (Sheikh Uday is a Kurd and Zoroastrian).

[As for the outsider nations, they do not know this. They blaspheme him, they just erred and went astray, but we -the Eizidis do not accept that because we know that he is one of the seven mentioned Gods…]

One of the seven gods? It is a turbulent monotheism and a chaotic definition of the angels and Gods, and they have the right in that, because they are merely foreign names neither from their language, nor their

heritage, nor their faith.

Thus, and through this fabricated imaginary tale and the golden positive conditions under the Ayyubid state, Yazid bin Muawiyah entered the Eizidi religion, although the Dassinites, even after they were called Eizidis, they have never acknowledged other than one God who created the universe, and He is (Tausi Peer), the owner of the universe, Khodan, and (Eizid-ye Sour) the awaited God, the Babylonian name for God, and the strongest evidence for it, that the waiting is in the name of the southern Babylonian Eizid, and not Tausi Malak of the North, that is because the annihilating genocides against the Dasinids began first in southern Iraq, where they were located at the mouth of the Islamic invasions until they were finally extinct from there, either killed or escaped or converted to Islam and Arabizing, and the fugitives took with them their Eizid to the north and east to the ends of Iran and Afghanistan, and Eizid is still a living name for God there despite their Islam,

and we have not to forget that Yazdagurd III, the Sassanid 637 Ah, from the south too, in his letter to Omar Ibn Khattab, indicated that they have been worshipping the only God, Eizid (Eizid Yekta), five thousand years before the Arabs know their Allah.

As for the outsider sects, they do not know this, they blaspheme against him -Yazid bin Muawiyah- yes, the nations that Sheikhadi did not lead, did not, and do not acknowledge Yazid bin Muawiyah, other than he was the caliph of the Muslims who Killed and persecuted the followers of Eizid the God, the subjects of the Sasanians, in types of torment, slaughter and displacement, even you see their fierce enmity to him until now which is in fact not because of Al-Hussein as it is said.

How can Afghan and Irani Shiites acknowledge that Eizi Allah, he is Yazid bin Muawiyah? Have you gone crazy?

As for the Dassinites in Hakar, only under the leadership of Sheikhadi II and his wisdom, security

and peace and happiness that he provided for them, they recognized Yazid bin Muawiyah as the God, in which the awaited God had incarnated, and then in the person of Sheikhadi who saved them, then Holako came immediately after the genocide of Badrddin Lulu, and rescued them, so faith in him was established until today on the basis of the first expected Eizid.

But the outsiders, they blaspheme (Yazid) and make a mistake, for they have gone astray, so everyone whom Sheikhadi did not lead, does not know Yazid bin Muawiyah, and they are not Eizidis.

[but we do not accept that, because we know him, that he is one of the seven mentioned Gods. We know the image of his person and his statue, which is the image of the rooster that we have, and it is not permissible for any of us to pronounce his name or resemble his name such as Satan, Qaytan, sharr and Shatt…] the Eizidis do not accept blaspheming him because they consider Him one of the seven Gods,

but these wrong words and names that they refuse to mention, and do not pronounce, such as the ones mentioned above, they do not indicate to the name of Eizid, whether He is the awaited God or Yazid bin Muawiyah, but they indicate to the God Tausi Malik according to the current definition among the foreigners and the Eizidis, none of them had said something about Eizid the expectant, for His name was removed from the list of infidelity and polytheism because of the predominance of the title of the Caliph of Muslims over him by foreigners, and this was a good Taqiyya and provided a bit of protection for an afflicted people. It must have been in the time of the writer that accusations and names were made to all the names of the Eizidi deities: Khodi, Tausi Malik, and Eizid, All of them were regarded Satan, unless they embrace Islam, every deity for them, is Devil, without controversy. This is what we have been and still emphasizing on. As for the image of his person and his statue, which is the image of the rooster that

we have, he meant the Taus, which is the Taus of Sheikhadi and represents him, and it has nothing to do with neither Eizid nor Tausi Malak, perhaps the public or foreigners have imagined them as Tausi Malak, but not Eizid at all.

It seems that the writer had a little knowledge of his Eizidi religion, or that he was a foreigner who had entered into the secrets of the Eizidi religion, which the Eizidis themselves are confused in. Also writing the name of Satan in the hateful word (Shaytan) by the hands of the writer himself, it means that until then they were knowing that they had nothing to do with it, even if the others accused them of it, so he wrote it without reservation to prove that, or that he was not aware of what was going on in fact.

11-[Then it is forbidden for us to eat lettuce because it is in the name of our Prophets (the Khasses), and fish is forbidden to us, out of respect for the Prophet Jonah, and the deer because it is the sheep of one of our prophets, and the Sheikh and his disciples...] One

of the forbidden foods among the Eizidis is lettuce, so he says, "We respect it because, its name resembles the name of our Khasses (Saints), but he named them prophets, and the far and near among us and the foreigners, know that we do not have prophets who came with a message directly from God, nor angels, we have a theological God the creator with several titles or names for righteous human beings we call them (Chakeit Khudei) or Khass, Sahaba or a Saint, our current Sheikhs and Peers are their grandchildren. Even our respect and recognition of foreign prophets is for the sake of their followers and believers, as the religious tolerance requires treating the religion of others as if they are your own. With regard to our view of the issue of the prohibition of lettuce according to our current culture, we see that this is an insufficient reason, so we allege health reasons, but there were no such reasons at that time, there was no microscope, nor germs, nor the science of microbes, but at the same time, the prevailing esoteric concerns

at that time were enough to forbid it because of the verbal similarity, in addition to the filth that is important to cultivate it and improve the crop and then appending it to the name of the Saints, that was something not acceptable. The fish is prohibited, not because of the prophet Jonah, but because of the tent of Yazid with its golden edges, rather, this is a clear indication that the writer was in a Christian environment or that a Christian one has changed the reason. Deer meat is not available to us to be sure of its prohibition, but the circulated story is that the deer was the sheep of Sheikh Shims and in a competition for him with Sheikh Hassan, Sheikh Hassan created the wolf to eat his deer, so he created the dog to guard them, and for this reason shepherds cannot do without dogs, the famous as the faithful guards, and I did not witness, but I think that the followers of Sheikh Shams do not hunt deer.

[And it is forbidden for them to eat a rooster for the sake of our God Taus, and the squash also is not eaten

by these mentioned people, and it is forbidden to urinate while standing...] the writer of this phrase is not an Eizidi, neither in terms of the formulation of writing nor the meaning. The well-known story is that the rooster is deprived by the sheikhs of Amadin and his mireeds, as Amadin was Sheikhadi's guard, and the guard without a watch relies on the crowing of the rooster so that they would not harm him for his sake, the truth is that the rooster is the herald of the light of the sun and the end of the terrifying night, and it is truely forbidden because of the Sun in the Zoroastrian Shamsani religion, and this is a prominent Zoroastrian symbol in the current Eizidi religion.

The prohibition of the squash is a logical explanation for the reason of the large size of its leaves, why? Because to hide one of the Khasses, Malik Fakhrudin or Sheikhmand and protect him from his enemies, but they were not exposed to any kind of fear, threat or harassment, one of them was a scholar and a wise man who did not leave his house and died on his bed

during the time of security and peace established under the Ayyubid state, and the second was his son, who was an Ayyubid ruler in Aleppo. He died on his bed as well, and his son, Malik Arab, succeeded him, and his body was transported in honor to Mergah. To urinate standing in the open is forbidden by the Eizidis until today, as it is a disgraceful behavior, but if you are in a hidden place, the matter is different.

[Wearing clothes while sitting, defecating in a solitary special place, as is customary in the country, and washing in the bathroom are all forbidden, and whoever goes against it has committed disbelief...] wearing the dress while sitting does not need words or comments, it is neither possible nor logical, as for defecating in the facility rooms designated for it, it is because of the use of water to clean the anus and the use of the hand to remove the impurity, and we have talked a lot on this subject in our previous books, it is only because to avoid the desecration of the holy water in the Eizidi religion, and this is a steady

Zoroastrian principle that is in effect until today, although using water for this purpose has become common in the current era, but in the time of the writer, the obligation was strong, whoever washes his anus with water when defecating, he is a Muslim and not another religion, this is the common known concept until today. As for the prohibition of bathing in the bathroom, this is not true at all, every house has a bathroom– Sarshow, perhaps it was rare in the past, but it was never forbidden, nakedness in an open place is prohibited.

In all parts of Kurdistan even in Muslim villages, and perhaps even today there was a place designated for bathing and washing on the day of Balav _ Rroy (washing) dedicated on Friday, the day of the ancient Kurdish God of water Eenahita, close to the water's source of the village, to which the inhabitants of the village go, except for the adult males, for the purpose of washing clothes and bodies. Perhaps the residential houses were devoid of bathrooms at that time, but

they were not forbidden, they were found in the homes since a long time that we do not remember. Talking about defecating rooms –toilets, indicates that it was written very late, with the exception of Mosul, such speech was not known in any residential society, and Mosul was emptied of the Eizidis since the time of Badriddin Lulu.

[As for the rest of the sects, such as Jews, Christians, Islam, and other sects, they do not know these things because they do not like Tausi Malak…] All of the foregoing prohibitions are not prohibited by outsiders, because they are not the sect of Tausi Malak, who singled out us with his instructions, but the others, they do not believe in him and do not know his instructions.

[because of this, he also does not teach them and does not descend with them. As for us, the Eizidi community, he has come to us, and handed the facts over to us, verses, laws and supplications until they all became by procreation and inheritance from father to

son, then ascended to heaven…] And because the rest of the religions and sects do not believe in Him, He also does not guide them or teach them his sciences, but we do believe in Him, and he comes and teaches us the sciences of religion, facts, legislation, and Tasloums (healing from diseases) until they all became ours by inheritance from father to son.

And this is the method by which the sciences of the Eizidish religion is preserved by the Qawals and passed down through the generations by heredity, then he ascended to heaven, meaning that He, Tausi Malak, is the source of our religious sciences, but the most of the Sayings are attributed to the people contemporary companions of Sheikhadi, especially Malik Fakhrudin, the owner of the Dafter that is our revelation.

**B–Commentary on Social Life**:

The difference between the previous chapter and this chapter of Muscehaf Rash is too much, in terms of content and language, so that it comes to mind that it was added to the original later and at a very late time, the previous chapter was devoted to the formation and creation, but this one is to the religious social life of the Yazidis, whatever it be, it includes a lot of what is commonly known and acknowledged, as well as there is a lot of what is unknown and unacceptable, and exaggerated, whether the writer was an ignorant Yazidi or a foreigner who knows something about the Yazidis and their customs, but he was very mistaken in translating the Yazidi symbols and sanctities, so the mistakes could be because of ignorance or it could be intentional as well.

At the beginning he says: (our God Yazid the barbarian…) So where did he get this strange astonishing title that no one has heard of? Certainly,

the writer, if he is not an ignorant fool then he is an impudent enemy who knew nothing about the Yazidis except hostility, for the Sanjaks have absolutely no relation to Yazid, whether he was Yazid bin Muawiya or the ancient Yazid the Babylonian Zarwani. Perhaps it was a real confusion in understanding the true Yazid and Yazid bin Muawiyah who was recently introduced into the Yazidish belief through reincarnation, as the expected Eizid-ye Sor, the Savior, is a real belief that has been created since the first Arab Islamic invade on the Sassanid Dassanids. After the arrival of Sheikh Adi, Yazid bin Muawiyah was also introduced into the Eizidi religious, and whoever believes in reincarnation can also believe in the second.

The Sanjaks or the Tauses, they belong to Sheikhadi Al-Adani and are named after him. He is the one who actually brought them with him from the Levant. The Emir Al-Qatani seized them in an internal dispute years after the death of Sheikh Adi II and after

the Shavbara uprising as well.

He seized them to himself for the financial benefit, and they are now preserved with him in Baadra. He keeps them with himself as a representative of Sheikhadi, and not because he is sitting on the throne of Yazid. What is well-known and established is that (Mir Shuna Sheikhadiya), meaning that the prince is a representative of Sheikh Adi, acting on his behalf, and not his heir or relative, and he has no kinship relation with Yazid or the Adanites other than religious belief like other Yazidis.

Then he returns again to become more confused, to attributes Nasr al-Din (Nasardin) to the ancient Assyrians, and he was born in the late sixth century AH, contradicting what he mentioned in the previous chapter when he said (We have kings, other than the kings of the ancient Assyrians). What he mentioned here about the Taus tours is close to the truth, except for some errors, as the one that its cleaned annually with sumac acid and kept in Bahzani, it is Barei

Shibakei, which belongs to al-Khatari Al-Barkai tribe and is kept by them in Bahzani. It seems to us that the foreign writer has mixed up the names and meanings and was confused, this means that the Yazidi author had sought help from an Aramaic or Syriac in whom the writer trusted, such as the late Ismail Chol and his friend, the writer Constantine Zurayq, so the book has become a confused coalition of information, most of which is common and acknowledged, and some of which contains huge errors, perhaps unintentionally. We will try to focus on some of the notes contained therein, rather than rewriting it.

The book discusses the source of the Tauses according to the Yazidi belief, saying: [As for the sanjaks, one of the angels has made them... see the text]. We have explained their source historically in Al-Muntazer 1, and they were brought by Sheikhadi from the Levant, here he says that one of the angels has made them and then handed them over to Prophet Solomon, and when King Solomon died, he

handed them over to our God Yazid, whom the writer does not know which one, is he the awaited one (Yazid of Porsippa the Babylonian, the God of Jim Jimi Sultan the Kassite King al-Zarwani who lived in 1500 BC), or Yazid bin Muawiya who was introduced through reincarnation not long before writing this book, and from Yazid they were handed over to Sheikhadi. What is very important here historically that he says they chant hymns in the acceptable Kurdish language, and another where he said the ancient acceptable language, and this is conclusive evidence that the writer was an Arabized Yazidi from Bahzani or Bashiqa, and he affirmed that they were Kurds who were speaking the Kurdish language, and they were proud of it despite their Arabization.

, and this is how the matter of the sanjaks is.

The image here is very close to the truth, despite it was no less than seven centuries The Qawals meet at the prince's house, the general agent of the great

sheikh, and an agent representing Sheikh Nasr al-Din. Then they send one of the Tauses to the Celts, the second to Aleppo, the third to the land of al-Misqof, and the fourth to Mount Sinjar. These four sanjaks are given to the Qawals in a guarantee ..... as for the three remaining sanjaks of the seven, after sending the four mentioned above, they are kept in a holy place to be visited for healing. Two of them remain at Sheikhadi, Lalish and the other in the village of Bahzani, which is four hours from Mosul, and each of them goes out in tours in its province, and every year they were alternated in order. Before leaving, they must be washed with water acidified with sumac until it is cleaned of its rust, then they were anointed with oil, then a lamp is lit in every sacred point that has a room.

What is important here and in several other phrases is that the name of the idol was used in translating and naming different Yazidi's symbols, and it is a hateful name for us and means blasphemy, so either the

Yazidi writer did not understand the meaning of the idol, which is a foreign word that most Yazidis do not know until today, or the foreign writer did not understand the meaning of the Yazidi symbols such as the Khas, the Domes, the Taus, or the Shrines, so he called them or translated them into an idol. In the above phrase, he meant by the idol the parts of the Taus. It seems to us that measuring the distance, using the time clock to estimate the distance is recent manipulation and a late insertion, as he had used Farsakh in another place.

As for our New Year, it is the month of Nissan, and on the first Wednesday in it, it is the Feast of Sarsali, I mean the New Year. Every house must have meat. The rich slaughter sheep or bulls, and the poor slaughter chickens or something else. It must be cooked on the aforementioned Wednesday night, and at dawn they bless the food. On the New Year, charity must be given out of mercy upon the souls of the dead.

As for the women, they put food on the graves for the poor and the needy passersby who do not have food, and the Qawals walk around the graves with drums and chant in the Kurdish language.]

The picture is true of what is done until today, and the wonder is that with their primitive calculations they have defined the timing of the holiday much better than many Yazidi educated writers, who still provide many long definitions to determine the holiday on the first Wednesday of April, which swings within the first week, it may coincide with the first day, or may coincide with the seventh day, and never exceed it.

As for fasting and prayer, God differentiates us from them, but He wants good and charity. One of the idols, such as Sijadin or Sheikh Shams, is better than fasting. When one of the Kochacs fasts for forty days in the summer or winter, one of the Mireeds must make a feast for him.

What does he mean by God has differentiated us from

them? of course he means the Muslims and Christians in their surroundings because the Yazidi fast is very different from them, as Christians abstain from eating animal products only, and as for Muslims, the Yazidi fast can be ended during the day, by offering the holy barat to the fasting person. We call it blessing the fasting, this happens in Sinjar frequently, but in Sheikhan is rare, and only for the clergy and ascetics who fast the two Chillas voluntarily. Here also the name of the idol was mentioned, but for a different meaning, they are humans Sijadin and Sheikh Shams two important Khasses, companions of Sheikh Adi II, they are brothers, sons of Eizdinamir. As for the Mireeds only to bless the Fasting Kochaks as an obligation, that is incorrect, any Eizidi can bless any fasting person whoever be.

[And every Friday he must offer one lamb of alms as an offering to the idol, then the servant gives a loud warning from the roof of the house of the Kojak

saying "The invitation of the prophet (meaning the feast of so-and-so), Then they must listen in revere and positively, and each one has to kiss the ground or the stone on which he is leaning) . Here the idol is meaning the shrine of the village, it may be a Saint or a religious symbol. On most holidays, sacrifices are made and food is taken to the shrine as charity for the poor. Sometimes on regular Fridays, when the Mijewur announces the call of the Prophet in the name of a certain Khass, and if this Khass is the guardian of a certain family, then this family offers a charity sacrifice for the neighbors, and usually this happens once a year for every family, but currently few people practice it. Perhaps this is still in effect in the collected villages in Mahd, and the servant here means the Mijewor. The writer translated it as the servant of the shrine, which is a good expression.

[In the month of Nisan, it is forbidden to marry because it is the New Year, except for the Kochaks, who are permitted to do so. As for the daughters of

the Kochaks, it is not allowed for the Mireed to take them except for each one has to take from his own class, The prince is permitted to marry whomever he desires, while the common people are permitted to marry anyone within their class between the ages of ten and eighty, and they can marry one woman until six, and when they bring the bride to the groom's house, she must visit all the idols that she pass by them on her way, even if she passed by a Christian church, she is also obligated to visit it. ]

Here it seems to me that everything is mixed up irregularly, most of it is incorrect, so, is it because of ignorance or misexpression? Marriage is forbidden in Nisan for everyone and no one is exempted. The daughter of a Kojak marries within her own class because the Kojaks are not a distinctive class nor from one class, they are from all classes. The writer of these phrases must be a foreigner with a little knowledge of the Yazidis. As for the idols, here he means all the sacred places in the village, whether they are Yazidis

or Christians, the sacred points, may be a prominent stone, a tree, the dome of a special Khass (Saint), or a church, all of which are sacred places and revered by everyone in the village, but the ignorant writer calls them idols, and the new bride must visit all of them before entering the marital house. This is something that continues to this day, perhaps it has been limited currently to the main shrine in the village only.

If someone kidnapped his companion's wife, or his first wife, or his sister, or his mother, he is not obligated to pay her dowry because she is the earnings of his hand. As for the daughters, they do not have an inheritance in their father's house, rather, the daughter is sold like a field. If she refused to marry, she must pay her father in service until he releases her.

Everything mentioned in this paragraph is false and I have confirmed that this writer is definitely hostile to the Yazidis. Enemy writers such as Nizar al-Hasani and the priest Isaac al-Bartalli have dealt with this paragraph in detail and more hostility. And because of

the presence of such ridiculous expressions, the Yazidis reject the two books completely and in detail, and this is also incorrect and impermissible.

## Secton IV

The Qawl of Jalwa: : قەولێ جەلوێ

published by Firmaz Gharibo on Bahzani net :

1- چی جەلوەکە بێ قیاسە, دانان ئەرکان وئاساسە, ئێزدیاتی پێ بوو ناسە

It is a far extendinging jilwa, which contains the pillars of the religion and its foundations, by which Eizidisim has become known.

2- کتێبا سۆر و پیرۆزە, یەکاملە بێ هۆزە

It is a blessed red book, completely integrated, there is no doubt in it .

3- کتێبەکە بەر فرەهە, ئێکە کتێبا قەرەهە, ناڤێ پیرۆز مەزدەهە

It is a book of a vast knowledge, it is a black book, the blessed name is Mizdaha .

4- جەلوە ژهێڤێنێ سوونەتێ چێ بوو, پ ئاڤا کانیا سپی مۆرە لێ بوو, ت خزینا رەحمان دا دووشاخ و سۆر بوو

The jelwa is the essence of the sunnet, it was baptized in the water of Kanyaspiy, it was reddened and fortified in the Treasury of the Rahman.

5- بەرێ جەلوە شەش فسل بوون, هەر شەش پ ناڤێ تاوسی ملک بوون, پشتی هندەک سالا چار لێ زێدەبوون, هەر چار پ ناڤێ شێشمس و شێفەخر و شێخ حسن و شیخادی بوو

The Jalwa was in six chapters, the six chapters were in the name of Taosimlik, and after years four chapters were added to it, the four were in the name of Sheikh Shams, Sheikh Fakhr, Sheikh Hassan and Sheikhadi .

6- ملک شێخ حسن خودانێ جەلوا کەملی, شەش سالا ت مغارێ دا شوغولی هەتا جەلوا مە پێ خەملی

Sheikh Hassan is the owner of the integrated Jalwah, he spent six years in the cave, until he completed our Jalwah in its decoration.

7- شەش سالا چلە گرت, هەر سال ل بەر شەوقا تاوسی ملک رادوەست, هەتا ژێڕا هات کلام و تەریقەت

Six years he fasted the fortieth in seclusion, every year he stood in the light of Tawusi Melk, until he got guidance and knew the way.

8- شێخ حسن بابێ قومێ خۆ لێ دگرت ڕێزی, ئەون قومێ سلتان ئێزی, من ژ وەڕا ئانی جەلوە پ تەمیزی

Sheikh Hassan, the guardian of his respected people,

the people of Sultan Eizid, he brought them the clear clean Jalwa.

9- من ژوەڕا ئانی جەلوا سۆر, پ ئاڤا کانیا سپی هاتیە بمۆر, پ دەستێت هەر هەفت مەلەکێت پێ دای مۆر

I brought for you the red Jalwa, baptized in the water of Kaniya Spiy , by the hands of the seven sealed angels.

10- پ ناڤێ تاوسی ملک چێکر, بەرات ونیشان ڤێرا نازل کر, ژ ئێزدیارا بوویە کتێب و مەفەر

He wrote it in the name of Tausi Malak, brought with them the Barats and symbols, for the Eizidis it became the book and the guide .

11- ژ ئێزدیارا بوویە مەفەر وکتێب, ل مالا مەزن داهر بوون دەف وشبێب, تێدا هەیە دەم وحسێب

For the Eizidis has become a book and a guide, the tambourine and the flute were brought to the Holy House, at the time and the account .

12- دەم و حسێب مشوورە, ل عەزمانا و ل بنێ بحرا هەر ئی کوورە, پ دەستێ ملک شێخسن مۆرە

Time and reckoning are the Mishoor, it is the deep

knowledge of the seas and the sky, and the seal is in the hands of Sheikh Hassan.

13- جەلوە پ ئاڤا زەر خەملی, ناڤێ **72** مللەتا پێ دکەملی, هەر ناڤێ ئێزی ناڤێ عەوولی

The Jalwah was beautified with the yellow water, and with it the name of 72 peoples were completed. The name Eizid was always the first.

14- جەلوە هات ژ مللەتێ ئێزی ڕا, نەخەتەکە, یەپ خەت و زێڕە, ژ حەموا ڕا خێر وبێرە

the Jalwa was brought for the people of Eizid, it was written in golden script, so that the goodness and blessing will prevail for all.

15- خێر و بێر دەرکەتبوو بوو بنیان, بوو ئاساس وسوند ژ مالا ئادیان, مالا ئادیا کرنە عید وسوونەت خانە پێ شا بوو کرن دیلان

Goodness and blessing pervaded the earth. It became a pledge and a foundation of the House of Aadians. The House of Aadians made it a Feast that the Sunnatshire celebrated and danced.

16-16- دیلان گەڕیا هەتا بەرێ شەڤەقێ, پ شاز وقدووم وتەختێ سبەهێ, حەموا پێ باورە چۆنە هەقبێ

The feast lasted until dawn, with Shazz and Qidoom and the throne of the morning, so they all believed in the truth .

17- پ ئاڤا كانيا سپی بەرات چێكرن, جەلوە ل جڤاتا ملكشێخسن ڤەكرن, پ قەوەتا شێشمس هاتە خویا كرن

They made the Barats with the water of Kaniya Spiy, and they opened the Jalwah in the council of Sheikh Hassan, and it was explained by the help of Sheishems.

18- شێشمس وشێفەخر و چەندی علمدارە, دانە سوونەتخانێ مهدەر و فروارە, چەندی بنێڕی نا بینی هن پ حەدەرە

Sheshams and Sheikh Fakhr and all the scholars, they gave the Sunatkhana the sacred commands, however you look, you will not see anyone being cautious.

19- چی قماشەكی چەندی بەهایە, مە لالش تێ خەبەر دایە, حسێبا زۆر ومەھ وسالایە

What a precious cloth is it ?, the news was brought to Lalish, it is an eternal reckoning for months and years .

20- چی بەحرەكە بن ئی كووڕە, ژێ شەفقی چار نوورە, دانا كناریّ عەردێ سۆرە

What a deep-bottomed sea, from which four lights shone, shining on the edges of the red earth .

21- شێخ حسن شێخێ سوونەتێ, حەکیم و دەلیلێ تەریقەتێ, خۆ کرە سواری عبادەتێ

Sheikh Hassan is the Sheikh of the Sunnet, the wise guide to the creed, he specialized in worship and devotion .

22- شێخ حسن گۆتە قەومێ ئەزدانی, وەرن کۆم بن ل لالشا نوورانی, من جەلوە ژوەرا ئانی, تێدا هەیە علمێ عەرد و عەزمانی

Sheikh Hassan said to his Azdani people, "Come, gather in Lalish Al-Noorani, I have brought you the Jalwa, which contains the sciences of earth and heaven.".

23- هەر چی علمدارێ هەبێ ژ خوەرا دپرسی, هەتا لالش ل بەر جەلوی دڕەییسی,

All the scholars ask knowledge for themselves, until Lalish is integrated by the Jalwa .

24- کەشکوول و جەلوە خەلاتن, جهوەر وخادم و بەراتن, ل مالا شیخ حسن چەم و فراتن

The Jalwah, the treasury of knowledge, guidence and gifts, jewels, rings, and Barats. streams and rivers flow from the house of Sheikh Hassan .

25- بیر و باور پ جەلوێیە, سووند و ئاتقات پ جەلوێە, حەلال کرن پ جەلوێە

Our faith and our belief is the Jalwa, our oath and belief is in jilwa, and allowness and forgiveness is with Jalwa .

26- چی لۆحەکە محفووزە, علمەکی پاقژ ژ با سلتان ئیزیدە, کتێبێت دن ل بەر سجوودە

What a preserved tablet, pure knowledge from Sultan Eizid, so that all other books prostrate to it .

27- چی جەلوەکە بێ قیاسە, دوڕ و یاقووت وئلماسە, دگەڕیا ل سەر حەموو خاسا

What a wonderful Jalwa is it ? all pearls, rubies and diamonds, that roams over all the Saints.

28- شێخ حسن کتێب خەتماند پ پەڕێ قودرەتێ, دانا سەر دەستێ بڕێ ئاخرەتێ, گۆت ئەڤەیە کتێبا اهلێ سوونەتێ

Sheikh Hasan ended the jalwah with the divine pen, handed it over to the hand of the brother of Hereafter, saying, "This is the book for the poeple of Sonnet."

29- شێخ حسن مهدەر تەسمیلکرە شێشمسە, هۆریا هلهلاند پێڕا ل عەرشا, گۆتن ئەڤ مهدەر چی مهدەرەکە خوەشە

Sheikh Hassan delivered Mahdar, the sacred place to Sheikh Shams, with the chanting of the nymphs on the throne, they said this is the best religious place.

**The commentary**:

The Saying is totally devoted to describing an alleged Book called al-Jalwa, existed only in the imagination of the Eizidis. The Saying is naming a book called al-Jalwa, which is attributed to Sheikh Hasan Al-Adani, who wrote it in six years, according to the Saying, which is an exaggerated poetic formula for what is known and circulated orally about this book. These six years were not specified in the Qawl, but rather it confirms that the author was isolated and fully devoted to write his book, six years to write a book of a few pages? Something unreasonable, just as we did not find in the book of Jalwa, available to us, a trace of an amputated meaning or a deleted chapter.

In our previous researches, we have reached a conclusion for this period of time, it was the period of restlessness between the death of his father, Sheikhady II, and the Shavbarat uprising between the years 623 and 630 AH, but now it seems to me that this was not

the case, this book which called al-Jalwa, that we found recently and we are studying it now, was neither written during that period nor during the whole life of Sheikh Hassan, there is neither a reference nor a hint in it to that period with its hot decisive events in the formation of the Eizidi religion, rather, it was written and attributed to him at a later time by a person who does not know anything about the details of the Eizidi religion, neither its events nor personalities, and the Qawl also is composed at a later time after the book was written, perhaps after not a short time.

Although the Saying also is completely devoid of historical meanings or events, but it includes more religious information and the names of the Khasses and holy places than what is contained in the book of al-Jalwa itself, which is dedicated only to Tausi Malak, it neither contains anything of history nor the name of the Eizidi religion is mentioned in it, like the rest of the religious texts composed in the time of the

Khasses, that is what indicates its early codification after the Khasses, likely at the beginning of the foggy period that began with the fall of the Abbasids and ended with the Ottomans taking over the Islamic caliphate.

In the Saying, the name of (Eizdiyatiy, Eizidkhana, Suunat, Sunnatkhana) is mentioned, all of which mean the Eizidi sect, but neither in the Eizidi texts, which were mostly composed in the time of the Khasses, nor in the testimony, nor in the book of Jalwa the name of the Eizidi was mentioned even once, this means that it was composed at a late time after the spread of the Eizidi name as the religion of the Dasinid sect, centuries after the death of the Khasses, or that the people who conveyed the Saying orally for generations have changed Sunnatkhana for Eizidkhana and Sunnat into Eizidyati after the spread of the Eizidi name as we mentioned, and this is more likely in my opinion, and the two names are still the same synonyms for the same Meaning until today,

whatever it be, what is stated in the Saying does not apply to the referred book, and those who mentioned their names in the Saying did not see the book and they have no relation with it, and both of them – the Saying and the book of Jalwa, – did not add any information to what is known of the events of our history which we need them more than the religious sciences that religious scholars have transmitted to us in more and better details about them orally.

The Saying like the other entire Eizidi heritage with its Kurdish stories and songs (Muslim and Eizidi) and Eizidi Sayings and supplications...., are nothing but another mirror, clearly reflects the image of the persecutions and tragedies that this Dassinid Zoroastrian people were subjected to, until all of them were almost completely converted to Islam, and a large part of those Kurds who entered the religion of Islam were Arabised as well.

In several of its verses, it describes the unbelievable joy and happiness they felt, as if someone who

survived the death after the end of a comprehensive war that ate half the people, or the surviving residents of Hiroshima, or from a plane that crashed and a few passengers survived……, So it is the saying exactly, and so are most of the religious stories and texts attributed to that period from 590 to 644 AH, when the Eizidis lived in happiness during the Ayyubid rule during which the current Dassinid Eizidi religion matured and appeared and its characters whom we call Saints were lived and deified, even they did not die like the other humans, but it is changing shirt (کراس گوهارتن), and until today they are immortal, their souls are in the presence of Patsha the God. But this does not necessarily mean that the person who composed the Saying had lived in that period, as the news through stories transmit information over generations, but rather increase exaggeration, and the writers draw inspiration from their historical heritage.

In the verse 18 he gives declaration and good tidings of the demise of fear, so you will never find a person

to warn or be afraid anymore, the era of genocides is over, and in the verse 15, goodness and blessings spread throughout the world, all of it is joy and happiness, in the verse 16 celebrations and dancing until dawn, in the verse 10 Tausi Malik has come down and saved the nation, brought symbols, insignia, tambourines, flute, the religion was completed and the joy prevailed, and they began to make the Barats, and the other verses express these meanings too, all the characters mentioned in them lived in that period as well.

In the third verse he says the blessed name is (Mazda**h**a), which is an amputation of the Sassanian name of the Mazdasinia distorted after their fall and parted into several parts: Magi, Mazda, Dassinia ... and all of them were considered infidels. Adding the letter (**H**) is because of the verb to be (a) added to the vowel, every name ends with a vowel, such as (Mizda) it takes additional (h) or (Y) when adding the verb to be (a) to it, and in the same verse, he says (Kiteiba

Qara**h**a) extra H is also added, meaning that it is the black book (Muscehaff Rash), as he is talking about the Jalwah, which means a great temporal distance between the composition of the Saying and the two books, so that the author of the Saying did not know exactly the identity of the two books nor their reality.
In the fifth verse, the most important figures of the Eizidi religion were specifically identified such as (Sheikh Shams, Sheikh Fakhr, Sheikhadi and Sheikh Hassan, these are the ones whose role emerged at the height of the religious formation from 600 to 630 AH, but there were more important figures than these ones, the pioneers who preceded all of them and joined Salah al-Din and led the brigades, they were the examples, who acted and moved first, and then the Dassinites rose and the current Eizidi religion emerged, namely Mahma Rashan, Haslamman, Eizdinamiir and Hajyal, and all of them are Peers, neither the Saying nor the two books mentioned any of them with the slightest reference, nor to the other

Peers, the most important category in the Eizidi society and the most important men of Sheikhadi until his death in 623 AH or so.

In the twenty-second verse, the name of Azdani appears:

I did not see that this name, with this distorted pronunciation and spelling, has been mentioned neither in our oral texts, nor in the ancient historical nor religious books of the concerned studies, nor even in our spoken language at all, we have never heard from a Qawwal or other clergymen that they used it in the form of the attributed adjective, it was mentioned once in the Saying of Batsha only, and in the noun form in possessive case (Yazdan-ye min) added to the singular speaker, they pronounce it with a broken hamza (i) or (y), not with an open hamza (a) and the difference in the meaning is too much, and it is a rare name that spoken only among the Soran Kurds because they have a plural article for nouns (Aan), while in Bahdinan there is neither plural article

nor a plural form for the nouns, and this word in itself is a plural form, the plural of Gods and not a single deity, Eizid is singular, its plural is Eizdan, or Yazid – Yazdan, according to the dialect of the speaker, It is never pronounced as Azdani at all, and it is never found in the dialect of the Bahadinan Eizidis, initially it was found after Zoroaster when he abolished all the Gods except Ahuramazda and the rest of the deities were regarded as secondary Gods assisting Ahuramazda, that is, corresponding to the angels in the Abrahamic religions.

Yazid, its plural in Arabic as a foreign name is: Yazdat, and in Sorani Kurdish: Yazdan, and in its entirety becomes a single word that means the single God after monotheism and believing in One God for all.

Some have resorted to interpret depending on the verbal similarity, that the meaning of Yazidi is an abbreviation of (Az-dayi) meaning the one who created me, the God, and for attributing the people, he said the Azdani people, which is an invented term

not far beyond the current educated generation, who also changed the (Yazidis) to (Ayzidis) without any real historical or scientific evidence, and I would be very grateful if one of them showed me a book that was printed before the second half of the last century, containing the name Azdayi, Azdahi, Ázdani or Ayzidi, and this confirms that this verse, at least, has been inserted in the Saying very recently.

At the end of the Saying, a verse mentions that Sheikh Hasan has delivered the Holy place of Mahder to Sheikh Shams, and I think that this is not true, the Mahder belongs to Peer Khati Pissi, he had built it or added additions to it before Sheikh Hassan was born. Then the Adani family had moved from Bouza to Lalish before Sheikh Hassan was born, and the leadership also was passed to the Qatanites long before the death of Sheikh Hassan, and when Sheikh Hassan gave up the leadership of the Eizidis, he did not hand it over to Sheikh Shims, but to the Qatani Sheikh Muhammad al-Batini.

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The cover

The resource of these two books, is what was published by sir Isa yousif in the American Magazine for the semitic literatures and languages, and it was adopted by Abdl-Razzaq Al-Hasani who published them in his book in multiple editions: the 4th in1951, the 5th in 1968, the 7th in 1982-Baghdad, as we did not find any trace of a Kurdish text anywhere, therefore we doubt that any of the two books were composed in Kurdish initially, mostly, they were written by an individual from Bahzani or Bashiqa in their weak  Arabized language, however Al-Hassani has indicated that Anstas al-Karmally had published them in Kurdish and French in 1911, but it was refuted by his contemporaries in his time such as Alfons Magna in 1916