

Lalish Dictionary

The Yazidish Encyclopedia

Thank and gratitude:

In this research, which is very necessary to introduce the Eizidis to the world, in terms of their history, identity, religion, and tragedies, we can only extend our sincere thanks and gratitude to the two honorable brothers, Khudeida, and Badal sons of the great teacher, Faqir Haji Shamo, may God have mercy on him, and to Mr. Faleh Hassan Bashieqi, teacher of the religious education, and our excellent pupil, Sheikh Khairy Khidr Ibrahim Dinnani, and the grandson of the two giant brothers Shams and Fakhr, Sheikh Mirza Khatari, and everyone who provided us with the simplest information about any of our sanctities and our history, may God prolong their lives, for what they provided us from the valuable information about our Saints the founders of our religion, and other figures, whose names were mentioned in our texts, or represented in sacred points in Lalish al-Nurani. They did not withhold any of their knowledge from us, and we, in turn, pledge not to be stingy with any truth we discover to our honorable Eizidi and non-Eizidi readers who are eager to know our religion and our red history.



MAP OF DAINLAND IN 1200 AC: An illustrative map showing the Yazidish

homeland and their areas of presence, as stated in the pledges of Sheikh Adi II and Yazidina Mir, 590 AH, at the end of the Abbasid state, the pressure of the Islamic State is very clear on the southern parts of Kurdistan, meaning that the Dassinites were present in all areas of Kurdistan, especially the northern parts that were close to the Romans and far from the influence of the Arab Muslims

Preface:

The motive that made me take this step, was the mystery that is still involving the Eizidi religion, its identity, sanctities, and personalities from all aspects, even the identity of its believers that is crystal clear, is still unclear to many, although we have uncovered and sufficiently clarified their history, the history of the Dassinite people, who was called the Eizidi very recently.

We believe that what we have presented in the two books (Al-Muntazar 1 and 2) meets all the questions of the searcher concerning the truth of the Eizidis, to make sure of their identity and religion, but unfortunately the ignorant voices increased and became louder -especially the Eizidis- who neither want to know the truth nor to acknowledge it, but rather some of them do not want the truth to come out.

Here, in this research, we wanted to define every name, every personality, Eizidi Saint, or any foreign name who had a sacred point on which a wick is ignited in his name in Lalash or outside Lalash, or

mentioned in the texts or stories of the Eizidi religion, to define each name briefly, apart and independent of other events in order to provide the researcher with a clearer picture and a more precise definition for it, so that it is correct to call this research a Lalish dictionary or Lalish index, but we decided to call it (Lalish Panorama), which means the silent play acted by statues instead of living actors, the silent play that simulates the meaning of Lalish, the Valley of Silence, as we will come to it shortly.

The most difficult matter that confronted me in this dictionary research was sorting and classification, because I did not find a basis for a unified method for all, because of the diversity of the names and their great difference in importance, affiliation, timing, and titles, even their currently acknowledged definition is inaccurate..., so it cannot be sequenced according to the alphabet like other dictionaries because of the different types of names, therefore we decided to classify them into chapters whose contents differ greatly from each other:

The first is for Lalish from its various aspects, then the sacred theologicals, then the human Saints (مالیت) (نادیا) the sheikhs and the peers, whose definition for me greatly differs from what with the Eizidis, for me they are the companions of Sheikhadai II, and for the Eizidis they are the companions of Sheikhadai I, son of Musafir, and the difference between them is more than two generations, after them the other sheikhs and the peers, then those with unspecified titles, followed by foreign or ancient individuals, then various places and symbols. This is the best we have been able to present to the honorable reader.

Haji Alo Arab

17 April 2024

Chapter I

The history of the Temple

1. Galli Lalish: The Valley of Lalish is located in the north of Mosul-Iraq, midst very high and rugged mountains, it was impossible for the invading Arabs to reach during their Islamic conquests, so it was survived from them, and was singled out for sanctification and became the greatest temple and the second qiblah after the Sun, and attracted everyone who remained on his Dassinite religion from the Sassanid Kurds, therefore, northern Iraq only was considered as the homeland for the Eizidi Dassinites among the foreigners, while their homeland is every inch of the land of Kurdistan, that included all the western land of the Sassanid State before Islam: From the head of the Persian Gulf to Zakros Toros Mountains, to Anatolia, even some of them were displaced to it from Afghanistan, Iran and Turkey Syria, Basra, Kufa and Hatra.

Lalish as a name, in its current pronunciation in the known local languages, means nothing but a proper name indicating the sacred Valley, where the religious center and the greatest Eizidish temple existed, the house of Sheikhadi, and the start point of the creation. The Eizidis have exhausted themselves in searching for the meaning of the word Lalish, some said that it is Sumerian derived from Lagash, and others claim that it is Aramaic. The best interpretation is that one of them said: perhaps it is a combined name from two Kurdish words

Lal (dumb) and Hish (shut up), which means reverence and silence. On this basis, Galli Lalish means the Valley of silence and reverence, from which we derived the title of the research (Lalish's silent play).

The Temple of Lalish: All the temples of the Dassinite Zoroastrians are very old, most of them preceded Zoroaster, such as the temple of Eizida in Babylon, the temple of the Sun in Hatra, Inahita, Naubahar, and the Kaaba of Zoroaster in Iran, most of the Sassanian monuments were temples, all of which were destroyed by Islam or transformed into monasteries or mosques, very few of them, in rugged remote areas survived from the hands of the Arab Muslims, like Lalish, but it remained in secret and did not appear in public until after Saladin the Kurd took over the leadership of the Islamic army and sought help from the Dassinite Kurds, so they rose up and revived their religion and took Lalish, the only remaining temple in the fortified place, as a religious center for them, so its name flourished and became popular during the Ayyubid period under the leadership of Sheikhandi II but he was known by the name of Sheikhandi without identification until today: Lalish the house of Sheikhandi, the foreigners attributed it to Sheikhandi I Ibn Musafir, whom they knew as he lived among them in Baghdad, but that is a great mistake and a terrible forgery to Lalish and the Eizidi religion and their history.

The Dassinites did not move before Saladin even for a single day, and they did not live in safety for a single day after the

Ayyubids's fall, and when the Ayyubid state fell, in the sixth decade of the seventh century AH, Hulagu had eliminated the authority of the Arab-Islamic caliphate, so the annihilating invasions were stopped, and the Eizidis survived with their only temple of Lalish, no evidence for that is greater than that all our Saints and the active personalities who contributed to the renaissance of the Dassinites and the formation of the Eizidi religion, have lived between 590-650AH, and all the changes in leadership and religion, including the formulation of the testimony has taken place during this period, and all our religious texts were composed after Islam, specifically after 600 AH during the Ayyubid era, so it is not surprising that all veneration, sanctification, symbols, and wicks that are ignited for the holy names are concentrated in Lalish, even those who preceded this date or came much after it, such as al-Hallaj, Bazid al-Bistami, Kouchac Bireem, and Mam Issou, may God have mercy on them.

The sanctity of Lalish in the Eizidi point of view is derived from its being the begin of creation, as it is the first point that froze and formed the earth. In Lalish, Kania Spi the thrombus of creation is located, it preceded Adam and humanity, and with the water of Kania Spi the Eizidis baptize and seek blessing, and for this reason God chose it as the ideal place for the creation to begin, and Sheikhadi took it as his reside:

(په تشايه و هه ر چار ياره ل مركبى بوون سواره كوژتن نهفه لالش حق واره)

(The Patsha and his four assistants, boarded the ship, they chose Lalish and said this is the best house)

These God's companions were: Sheikhandi II, Sheikh Hassan, Sijadin, and Nassirdin) according to the Saying of Qara Firqan, and all of them have lived in that period and the history confirmed this as well.

The sane human has opened his eyes in northern Iraq first, in the cave of Chanider in particular, and there the civilization began: The fire was discovered, the language developed, and the agricultural revolution started there, at least six thousand years before its crawl to southern Iraq. The Kurdish language in its vocabulary confirms that north Iraq was the region of creation /birth: (Zan) in two Kurdish words alive until today, namely: **Zei**-bar: birthplace in the root form, and Bar-**Zan** is the birthplace in the infinitive form.

2- Lalish in History: Muslim historians, did not mention Lalish until after Sheikhandi as being his temple, but the late Archbishop Yousif Babana, in his book (Alqosh Through History- Second Edition 2012), mentioned its existence at the beginning of the Arab-Islamic invasions in the seventh century AD, and mentioned the foundation of several Monasteries during this period, including the Monastery of Raban Hormuz, Deir Maqlub, and a monastery in Lalish founded by Mar Hanna the Persian and Ieshua Sabran in 640

A.D. that decisively confirms the seizure of the Zoroastrian Dassinite temples by Christians, whether by seizing them in cooperation with the Muslims, or handing them over to them voluntarily so that they remain safe untouched as Islam commanded to destroy and kill their followers, and what indicates that, is that some of their custodians were Christianized voluntarily to remain serving their Christianized temples such as Mar Hanna the Persian, Mar Hormuz the Persian, and Youssif Bouzani, all of them were Dassinite Kurds, they were named Persians like the rest of the Kurdish people before Islam. It seems that the Arab invaders did not penetrate into the mountains, so the temple of Lalish remained in the hands of its owners, and the temples reached by the Arab hands were either destroyed or most likely has been handed over in advance to the Christians voluntarily, as evidenced by the fact that they did not lead the Arab to Lalish to seize it by force, so it remained in the custody of its Dassinite owners, who called it a monastery out of fear from Muslims, and to protect it, this is a common saying and the Eizidis admit it until to day. As for converting them into mosques, it did not take place in the first centuries because the goal of the invaders at first, was spoils and not caring for Islam, rather, this happened in the second Abbasid era in Iraq and most likely at the hands of the Arabized foreigner Muslims, and not at the hands of the Arabs.

The talk that spread about the establishment of Christian monasteries in this particular period, or taking them over, and the conversion of the Dassinite temples into monasteries, means that they were existed much before that date, such as the Sun Temple in Hatra, the Kassite Eizida Temple in Babylon, and the Inahita Temple (the God of water) in Kermanshah before Zoroaster, so the Hormuzgah of Alqosh, its Sun Temple, which was converted into the Monastery of Mar Hormuz, certainly Lalish was not newer, if it was not much older than them.

On pages 132 and 445 in his book, Rev. Babana confirms the alliance and cooperation of the Christians with the Arabs in their conquests, and Arab's support to them and even their generous assistance to Mar Hormuz the Persian (the Dassinite Kurd who converted to Christianity) in taking over the temple of Alqosh and developing it with the money of the Muslim governor, Utbah bin Farqad on Mosul, who was appointed by Umar ibn al-Khattab, owner of the famous Omari pact that granted privileges to Christians in return for their cooperation and alliance with them, this was confirmed by the two christian contemporaries Nafi' Shabo and Suhail Qasha, who documented this in his book: (The Conditions of the Christians in the Umayyad Caliphate /Volume One /p 11 /Authored by Father Suhail Qasha /Published in 2005 / Beirut /Arab Christian Heritage Center) he said in it: (.. The eastern christians welcomed the conquering Muslim Arabs, as they saw in them the liberators who removed from upon

them the burdens of the mighty Persian and Byzantine authorities that underestimated their dignity and violated their sanctities and tried to eliminate their religion by successive persecutions over generations, the most famous of which was the Fortyed persecution 339-378), on page 113 quoting al-Tabari he added: (...and the Christians in Syria high appreciated Umar ibn al-Khattab to a degree that they named him the justful, until he said: The people of the Book were the first who named Umar: Al-Faruq, which means the saviour and the rescuer). In addition to that we have never found any single Christian name, throughout the Iraqi revolutions, who revolted against the Islamic caliphate in the Rashidin, Umayyad and Abbasid eras, no one of them revolted against the Islamic rule at all, they were free in their heritage and language, no one forced them to change their Aramaic names to Arabic as happened to the Kurds and Persians, any Christian was not exposed to Persecution until the second Abbasid era, when the power of non-Arab Muslims increased in the authority, rather there are some Muslims who accuse the Umayyads of Christianity. Yes, and indeed, the advice was Christian and the order was strict Islamic militarily. They were the ones who worked in translation and writing, any Muslim did not write a word in Arabic before the era of al-Ma'mun, it is sufficient to say that there was not a single individual among the Arabs who can write, so al-Mansur commissioned a Christian to write the biography for the Prophet, he was Ibn Isaac, the

grandson of a Christian priest who was a slave to Bani Abd al-Muttalib.

Among the remarks that attracted our attention in his book, pg. 446, was that he gave explanations for the names of a number of villages neighboring Alqosh that they are all Syriac names, but in deed most of them are Kurdish, for example, Beiban does not need intelligency (Bei-Ban) which means without-roof in Kurdish, he interpreted it as bathrooms and Beiban had had never enough water for drinking, and (Banda-Wayah) is a clear Kurdish name that is proven in our sacred narrative heritage that it is the cry and echo of the sacred Bull: (Banda then, Waya), it is a sacred narrative Bull that cries on Wednesday and Friday eves, and the village of Boza, he attributed the village to its inhabitant contrary to what is known, to one of its residents who normally should be attributed to his village as it is supposed, his name was Yousif Bozani in Kurdish dialect and in Syriac Yousif Bosnaya, and (Boz) In Kurdish, it means white because it is a village without orchards, as there is no green spot in it, and its water is barely sufficient for drinking only, in fact, you cannot find in the entire region a village bearing a Syriac-Assyrian name that appeared throughout the history, for example, (Tasqoupa), which appears to the ignorant to be purely Syriac, but it is purely Arabic, as it is (Tal- al-Asqof: hill of the Priest) is composed of the Arabic Tal al-Asqof, and it is an Arabic designation for a Christian religious rank, the village of Dahkan, its water was coming

out from ten neighbouring springs, so it was named as (10 springs) in Kurdish (Dah-kani) abbreviated into Da-ka, even the Assyrian capital (Ninawa) is a Kurdish name, as foreigners pronounce it Nineva (Nin- Ava), the newtown. Or perhaps (there is no water), its water is insufficient in summer because it is far from the river, and the water of al-Khawsar was too little in summer, so the myth of Sennacherib was created, and in Assyrian it is called Ninwa, so we ask what is the meaning of Ninwa in Assyrian?

Al-Hamdaniya (Bekhdeida), the unmerged origin is Beth-t Khudeida, which means the house of Khudeida, and it is a Kurdish name, the current residents inhabited it after its owners fled in front of the Arab invaders. The priest completely evaded giving an explanation for the name of his own town Alqosh itself, as he is a Chaldean from Babylon in south of Iraq, who ascended to the north with the progress of the Islamic invasions, as he claimed that it was founded in 700 B.C, but it has a Turkish name, not preceding the time of al-Mu'tasim, who introduced the Turks, or perhaps from the time of the Atabegs who ruled the Alqosh region closely after that: (Al-Qosh) which means the spotted bird with black and white, it may be the stork, the magpie, or the little nightingale.

In one of our religious texts, it is mentioned the name of (Alqosha Makhina) meaning the Alqosh of Makhinites, that is the residents of Alqosh were Makhinites, so was its name Makhina before Turkifying its name? frankly we can say:

perhaps the nearby village of Macana was an ancient Assyrian name, derived from Makhina, meaning the Assyrian village, for it is neither Kurdish, nor Persian, nor Arabic, nor Turkish. As for the other villages, they are all names in other well-known languages, for example, Dash-Qutan, Turkish-Kurdish, which means hitting by stone, Keranjuk is a pure Kurdish word that means a thorn of legumes family that is widely spread in that region (Qarranjuk), and Khawshaba, which is similar to Khusheiba /Sunday in Syriac, but it is a pure Persian Kurdish word (Khosh Ava) the good town, which is well known, similar to Khatun Ava, Garm Aava, Piruz Ava, and the sound (v) in Persian usually turns into (b) like Khurs-abad, Islam-abad, Fayrouz-Abad, Nin-ava Nin-abad..... names spread from Syria to India, and by the way, the Assyrian names of the days of the week are derived from Kurdish-Persian (Shab-bu it was a night), and surprisingly, two peoples have coexisted together for three thousand years, but there are not three Aramaic words in the Kurdish language of the Eizidis, while it is filled of Arabic words, but its cause is understandable, for Arabization had accompanied Islamization by sword, for other than People of Thimma.

But the false myth that preoccupied the minds of historians without any of them bothering himself to investigate it on the ground, although most of them are Iraqis and some of them live in the vicinity, it is the Sennacherib Dam (Jarwana Barrage) to divert the waters of Gomel River into Khawser

River to supply Ninava with water. Local and foreign historians and professors are discussing it, flipping the clay tablets and various manuscripts, without noticing the topography of the land on which they live, which asserts for them that nothing of this kind had happened, no one had tried to divert any water to Khawser river, as the heights of Beit Nar there, with no trace for any try to divert water, which is naturally impossible, only the stupid ones think so, and the stupidest ones are those who believe them, as the water of Sheev Baluka to the west of those heights, in which the water of Sarei Kanye flows in Ain Sifni, is twice the amount of water of the Gomel River in summer, sufficient to operate water-mills even in the summer, i.e. the capacity of a pipe with a diameter of more than four inches at a moderate speed, its water can be diverted to Khawser by simple manual means, just as the residents of Ain Sifni were used to do when planting rice on the west side of the road sometimes, they were diverting its water to the west of the road with a handi shovel and if they had left it flow, it would have flowed to Khawser river very easily and without trouble, so why did Sennacherib not divert it? Perhaps he had thought of building barrages and dams to irrigate the plain of Baskye Sheikha, but he did not complete it, so he left it to attack Judah and Israel and engaged in devastating and losing wars.

3- The affiliation and identity: the identity of the Eizidis among foreigners is exactly on the contrary, even it is

distorted by many Eizidis. For foreigners, they are a special people who managed to survive with their ancient religion despite the successive genocides, and resisted all violent religious currents throughout the ages, as Muslims were not able to impose Islam on them or exterminate them, nor did they voluntarily enter any religion. According to foreigner's definition, they are ethnically consisting of the diaspora of the ancient Iraqi peoples ... but this is the biggest error, it is true that they are the diaspora, but they are the diaspora of an ancient and distinguished people, the Kurdish Sassanid people. Their language, religion, habitats confirm that, as there is no trace of any foreign language in it. Even the Assyrians, who coexisted with them for three thousand years, there is no trace of their language in the language of the Eizidis at all. The language of the Eizidis is the pure Kurdish, as the Kurds have lost most of their Kurdish names, and there is no any trace of the Aramaic or Sumerian language, in the meantime they have succeeded in sticking to their religion, but they failed to resist Islam, as 95% of them are now Muslims, and the same number were exterminated during the Islamic invasions, they are the Sassanids who survived genocides and avoided Islam, and they were consisting the western section of the Sassanid state, whose majority were Kurdish, especially in central and southern Iraq. The Shingaris are the people of Kufa and Qtesiphon, the ones who were killed became extinct, and who remained in his place embraced Islam by the sword, and arabized by

enslavement (موالي) and they are now Shiite Arabs, meaning that they have actually become extinct as being Sassanian Kurds Zoroastrians.

The Eizidis, in short, are the fragments of the Sassanid, Dassinite, Magi, Kurdish people who were scattered and dispersed by Islam, from each Kurdish large tribe, only few families or individuals survived, they fled to the mountains and hid until the relief came to them, by the advent of Saladin, so the Dassinites rose up and organized their affairs under the leadership of a clever leader he was Ezdinmir who handed the leadership over to a young competent leader: Sheikhandi II, so they rose up and emerged again in the name of the Eizidi religion, and there is not a single member of another race among them. Islam recognized the Aramean Christians and the Jews who cooperated with them in their conquests, as we mentioned before, so Islam was not imposed on any individual among them, and they were not persecuted until lately, and then who of them changed his religion after the Abbasid caliph Al-Mutawakkil, it was for Islam and not for the Eizidish infidel persecuted religion, that is, there might be Assyrians or Chaldeans who converted to Islam lately, but there was neither a single individual from them who converted to the Eizidi religion under the rule of Islam, nor before Islam under the Zoroastrian religious tolerance that did not accept foreigners. All the Sassanid people whom were targeted by Islam have converted to Islam partially or completely, and acquired the

most of Islam inspite of retaining some of their peculiarities that are contrary to Islam, such as the Shiites by 90%, the Alawites like that, the Druze less than them, the Yarsan, and even the Kaka'is have borrowed something from Islam, except for the Eizidis, who retained all the characteristics of their Sun religion strongly contradicting Islam, and thanks to their impregnable mountains, they resisted all the successive exterminations, so they preserved their religion and all their national and linguistic characteristics, while their cousins who converted to Islam, lost their religion and their Kurdish heritage and many of them lost their language as well and Arabized totally, Shiites and Sunnites, but Sheikhadî, by this new Eizidi name and the strict laws of (حد و سد), has formed an impenetrable barrier that prevented their gradual integration into their Muslim Kurdish society, and if they had intermarried with their Kurdish relatives who had converted to Islam, they would have gradually melted into them through persecutions.

4 - The domes: it is a unique building style, specially for the important sacred Eizidish buildings, without other religions or peoples of the world, and this only indicates the antiquity of the Dassinite Eizidish religion and its wide spread and global influence during the rule of all the Mazdassinite Zoroastrian-Shamsanid empires (the Medes, Achaemenids, the Ashkans, the Sassanids), so Mazdassinism was the official religion for the state. When establishing each state, the founding leader was organizing the religion first, because

it was very important in the life of the ancient societies, so Zoroaster the Mede tried but failed because he did not have the power, and as a result, the Medes fell, Cyrus I came on the same continuity, but his son Cambyses tampered with religion and he was overthrown immediately and as soon as Dara I assumed the reins of the Achaemenid state, he adopted the teachings of Zoroaster and imposed Mazdassinism as the state religion, recognizing the changes of Zoroaster, and when the Ashkan state established after Alexander, one of the first tasks of the founder, Arshak, was to gather the Avesta and renew the Mazdassinid Zoroastrian religion, and Ardashir the Sassanid did the same when he established the Sassanid State.

Everything in the Eizidi religion is related to the Sun, the holiest of the sanctities, and so is the style of the religious buildings, as they are designed in the form of rays that radiate from a point in the sky towards the earth, i.e. in the form of a regular polygonal cone whose ribs meet at the top with a pointed end of plaster or a metal crescent to which fabrics called (Paries) are tied.

The first dome was built on Kania Spi as it is the start of creation and the curd of the earth. In the circulating speech they also say: Kania Spi is older than Zimzim, and the second dome was built over the structure of Mithra, the Sun, the shrine of Sheishims, and in later times the Dual-domes were built over the Hendrru, Zimzim and Chilakhana, one of them is assigned to be for Sheikhadi and the other for his son

Sheikh Hasan, and a small dome over the house of the Rag called the dome of Mir Ibrahim ye Khorristani the owner of the first Rag. At the entrance to the sacred valley on the left of the road stated the dome of Sheikh Mishallah Khafurei Rreiya is built.

Zimzim is the miracle of Sheikhadi, and for this reason we attribute to him the Dual-domes (Joutkeit Quba), but not everything we say is true, as everything is from the miracles of Sheikhadi bin Musafir in word, but he has done nothing indeed, except as a symbol. In the pledges of Sheikhadi-Ezdinamir, when he handed him over the leadership of the Eizidis in 590AH, he talked about the domes, that is, they were existed in advance, but how many were they at that time? The important thing is that there were a number of domes before Sheikhadi, and certainly they were not built in the dark period since the beginning of the Islamic attacks, when there was violent persecution and crushing disappearance, until the advent of Saladin, so they were certainly built before the Islamic invasions, as it is evidenced by the presence of domes in Iran, where the influence of Sheikhadi and the new doctrine never reached, such as the dome of Sultan Ezi in Dezful, which was prominent until 1829, and many of the domes of the Kurdish Islamic shrines are similar to the Eizidi domes even after their conversion to Islam. It is most likely that the large added domes over Hindirru were built during the time of Sheikh Adi II, the period of stable safety, lasting peace and economic

prosperity during the Ayyubid state, i.e. the very short golden age that the Dassinites lived since the fall of the Sassanid state.

5 - The sacred points:

We counted the number of the sacred points in its various names, on which wicks are lit in Lalish actually in a tour in which we accompanied the Khilmatkar and the Dai Kabani to light the wicks on a Wednesday eve, so the Khilmatkar was walking in steady steps not focusing his gaze on anything, but repeating at every change in his way the word (Du'aya) permitting those whom we did not see to sit, that the holy Chaqaltu has passed them and they could sit and rest after they had stood at the advent of the Chaqaltu.

There were 318 black sacred points in addition to three other areas under reconstruction in Hindrru and around Sheikh Mshallah and Amadin region, perhaps the full number was 366 sacred points as the number of days of the year, while Faqir Badal Haji Shamo stated in his book (Belief and the Mythology of Eizdis) fixed 223 sacred names, some of which are a group of points, and I remember very well a Nishan was in Kulana Sheikh Qileej, I did not see any trace for it after the great flood in 1969 and then its reconstruction.

6- Lightening the sacred wicks: The wicks are lit on the eve of the sacred days. In the Kurdish account the day begins at the sunset of the previous day and ends with the sunset of

the day. The whole sacred Valley is divided into three sectors to lighten the wicks:

1-The first sector, its wicks are lit daily throughout the year, it is the largest sector. It is divided into four adjacent areas named Qantara, surrounding the main temple in the middle of the valley in which the path of lighting is interrupted several times to a new start, ending one Qantara to start with another Qantara:

The first line starts with a candle that is lit from inside Qapi Gate, it is the candle of Shikhadi, then it moves to Barei Hissabei (Rock of accountability) in Marifat market, then Baloul to Amadin, Sheishims, and Khatuna Fakhra, and ends after Nasrdin at the Nishan of Pir Deli, then exits to the Wednesday sector in the west, or return to the **the second line** inside the sector at a candle for Sheikh Roumi near Khatuna Fakhra then Buqatarye Baba, then Sheikh Mand, then exits to Mahama Rashan sector on Wednesday, or return to **the third line** inside the sector at Haggi Feires ye Hakim, then it goes in a long line with many twists and zigzags to Sheikh Abdali Bisk, Sheikh Mshallah Sheikh Hassan Kania Spi Chilmeira Bazid Pir Mend and then Kolana Dina to Sherfadin and Eizi and then exit to the Friday sector to the north, or return to **the fourth line** inside the Temple at Der-ye Meer and then inside: Sheikhadi's courtyard, then in Hindrru, Hasn Dana, Zimzim, Chilakhana, Sharfadin hall, Kolana Stiaya Eis, then Faqir's house, then the last wick at Mizerka Stia Eis point.

2- The second sector is on Wednesday eves only, and it is of two Qantaras: **the large western Qantara** its first line starts at Khatti Pissi to Pirafat, then Hajjal, Stuna Miraza, Ismail Anzali, and ends at Berei Book u Zava opposite to Kotchka Zoroy, then it moves returning to the first Qantara, at the candle of Sheikh Romi, **then the second qantara**, which starts from Hasnalaka near Muhamma Rashan, Hanna, Mar Hanna, and Meydana Malaka, it ends at Sheikh Mahmad Battini, and then returns to Haggi Feirs-ye Hakim in Kolana Baadria.

3- The third sector it is a small Qantara it is lit on Friday eves only. It includes the upper part of the Mount of Arafat. It starts from Peer-ye Jarwa and Sheikhubakr, then descends to Kolana Dinna and ends at wicks of Massruggia, after which it returns to the first sector in Der-ye Mir.

4- On Feasts, all candles are lit in all sectors, without exception.

Chapter II

Classifying the Holy Names:

The sacred names, mentioned in the religious texts and stories, and have sacred points in Lalish, most of them have sacred points outside Lalsh as well distributed in the Eizidi villages, centering the village's cemetery.

They are too many in number. We can say that they are randomly distributed, very different in importance, and the time is completely absent, among them who was very important but neglected, and among them who was contradictory to others, rather he had nothing to do with the Eizidis, but he was very glorified, and this only indicates that the continuous violent persecutions over centuries had imposed strange names on our religion, we will come to them in detail when we go through them. We can divide the religious sanctities in Lalish into distinct groups in terms of their identity and the importance of their roles:

A - The theologicals.

B- Material tangible symbols: such as the Sun, fire, bull, The Barat, Bar-ye Shibakye, the Taus, the Rag, touck

C- The righteous Saints, the humans (Chakeit Khudye).

D- Sacred places.

A- The theologians: They are the Gods, angels, and abstract names, i.e. designations for supposed beings that were

believed to be effective in human's life, society, and the nature. Undoubtedly, the ancient peoples believed in many of them when the polytheism was prevalent, and since the Eizidi religion is still in its ancient nature, so they have had many of these Gods, every productive and beneficial natural phenomenon was attributed to a deity, for example: Inahita, the God of water, who is the owner of Friday, the day of washing (balav-roy) among the Kurds until today, Hauma for wine, some of them were changed by names that became known during the time of Shekhadi, such as Sheikh Mus, Mam Shivan and others, which are still sacred until today, despite the monotheism of Zoroaster 26 centuries ago, when he assigned Ahuramazda (the Sun) as the only great God who created the universe, and abolished all the invisible theological deities to be less than the Creator in rank, and here, the concept of angels arose, but not with Aramaic names, Amin Zaki called them: The holy immortals (Amsha Spandat) the helpers of Ahuramazda. This ancient pluralism has affected even in monotheism, so we have several names for the only Creator: Tausi Peer, Khudye, Eizi, Patsha, not to mention for his many nicknames such as Bei Stoon rawastai, the single one without partener, the Creator, the Mighty, the Facilitator.

1-Diaus Peter /Tausi Peer: meaning the top of the sky, the father of the sky, the Lord of the sky, the ancient of the sky, according to the definition of Tawfiq Wahbi: among the Kurds Diaus Peter, and among the ancient Greek: Zaus

Peter, and among ancient Romans: Joe Peter, and none of these three peoples abandoned the greatest God even after their Christianity, Zios means God in Greek until today, and the Romans honored their great church after their Christianity in the name of the greatest God, Joe Peter to be (Saint Peters), which is in fact the God Peter and not the disciple of Christ whose name was Shimon Keipa, and they had called their greatest building before Christianity, the Capitol Parliament building, which they turned it into Vatican Church after christianity and attributed it with the same name Peters to the apostle Simon Keipa.

Then Wahbi ended his article with explicit words:

نهم خوابه دياوس پيتر بوو كه هه تا ئيشتاش له ناو داسنيه كانه وه به ناوى ملك تاوس (/عب تاوسه وه نه پهرستري

This God was Diaos Peter, who is still worshiped by the Dassinites in the name of Malk Taus (Ab Taos) until today. In the time of Sheikhandi II peer was replaced by malak, and became Tausimalak, to banish the concept of polytheism in God, and he was sent down to the rank of angels.

2- Khudei /Khudan: It means the Creator, the owner of universe, the God of universe, the creator of the universe, and this name alone was translated into (الله) but Tausi Peer into Malak as an angel, and Eizi is a Persian-Babylonian name that was probably not known in north Iraq until after Islam but after Sheikhandi he was also turned to Yazid bin

Muawiya, Khudei is recognized among all the Kurds that He is alone the Arabic (الله).

3- Eizi / Eizid: It is pronounced in both names, with the letter (d) added when it is not at the end of the sentence or speech (رۆژییت ئیزی/ئیزییدی سۆر) He is a southern deity. Our first historical knowledge of him was from the Persian Internet, it talked about the fifteenth century BC, the beginning of the Kassite rule in Babylon, perhaps the time of the Justful King Jamshid i Jam the persian, among the Eizidis known as (Jim jim i sltan Bull worshipper) it mentioned the Zarovani religion and their God Eizid, it seems that the fleeing inhabitants of southern Iraq to all directions escaping the Islamic attacks, had taken with them the name of their God Eizid, so the name of Eizid has become known everywhere the Dassinite Sassanids fled to, even to the farthest reaches of Afghanistan, and his name was associated with the sacred Touk, the symbol of the Eizidi since after Islam, so whoever fled and kept his Touk intact he was on his religion, and whoever did not flee, converted to Islam and split his Touk as a sign of entering Islam according to the recommendation of Omar bin Khattab to his fighters, for this very reason, the Arabic name of the collar, that was given by Omar, became popular and overshadowed the original name which was Giervan and Pesseer, for this reason the Touck that was not known, but became famous after being subjected to persecutions at the hands of the Muslims.

As for Eizdan, it is the plural of Eizid, the God by adding the article of plural (Aan). Before the monotheism of Zoroaster there was never a God with the name of Yezdan, and there were a very large number of them before monotheism, but the well known of them were three, according to Amin Zaki in his book (Summary of Kurd and Kurdistan): (yezid, Ezid Eizit), after monotheism, Zoroaster assigned Ahuramazda alone the greatest God and the rest of the Gods are secondary and altogether named them as (Yezdan) by adding (aan) the Sorani Kurdish and Persian article for plural, but the biased translator, Ali Awni, distorted it by translating it into (Yezidis) in Arabic but that is incorrect. As a non-Arabic name that cannot be pluralized normally, it must be pluralized in a feminine intact form: (yazdat). So Yezdan as a plural, means the multitude of Gods, and after Islam, the previous names were forbidden, and the meanings were mixed, and Yezdan as one group became meaning the greatest God, Allah, and Ahura Mazda, and certainly this name replaced Him after forbidding Ahura Mazda and its disappearance after Islam.

4- The angels: perhaps they were the result of monotheism, which eliminated the plurality of Gods, and reduced them all to one God, the Creator of everything and the owner of everything, so what to do with other Gods who still enjoy sacred status in a society depending on economic activities influenced by different Gods other than the greatest God? Here, the ideas and concepts conflicted until they reached a

compromise, which was: that these Gods still retain their status and importance, but they are less than the greatest God who created everything and to Him things attributed. This was one of the great problems that Zoroaster faced with the Medean people, but he solved it, so instead of throwing them in the trash, he said that they were the helping deities for Ahuramazda, and the idea developed among different nations and beliefs until they attained Hebrew names for the Semites, and Islam imposed them on all nations, and they are now acknowledged by the Eizidis (Azrael, Gabriel) the same as Islam.

B- Material and tangible sanctities:

1- The Sun is the first God that the creature knew and cared about since it was in its animal stage before developing into the intelligent human form and the emergence of religious worship, the Kurds worshiped it and were very attached to it because of the bitterly cold climate of their mountainous homeland, Kurdistan, in addition to being the source of light, warmth and life, most of our religious texts revolve around the sanctity of the Sun. The most important of our Feasts is the Feast of fasting for the return of the Sun. Its light is from the light of God), any of the prophets and messengers who claim to be heavenly, even by using the sword, were unable to move the faith of the Dassinite Eizidis in Her, even for one millimeter, while all the other peoples and sects in the world, all of which were sanctifying or worshiping the Sun in one way or another, they denied it and believed in the new

human religions that appeared and took advantage of the intellectual progress of mankind and the religious development of man, while the Eizidis remained in their belief in one creator for the entire universe, who is Tausi Peer, titled the owner of the universe Khudei, and they became increasingly attached to revere the Sun, the mother of nature and there is no life without it, they realized that and felt it tangibly.

2- Fire is a piece of the Sun on the earth, it represents it and performs its function, but rather more important than it in man's practical life on the earth.

The main reason why the Zoroastrian Dassinites adhere to worship fire, is another reason than representing the Sun on the earth and its actual benefit, rather because the Kurdish people was the one who discovered it first in their homeland in northern Iraq in Shanidar Cave, and since the ignition of fire (its outbreak due to natural conditions) was occurring naturally and by chance and its time was unknown, so its extinguishing meant its loss for an unknown period, then taking care to perpetuate it was very necessary, so they adhered to perpetuating it and then sanctifying it until today, and until today, the Zoroastrians keep it blazing as they used to do at the beginning of its discovery, until it became a sacred tradition that they never neglected, and among the Eizidis, there is no Feast without fire be ignited on the eve of all Feasts and holy days, in addition to two Feasts for fire itself, they are Nowruz and the Great Beilinda.

3- The Bull: Glorifying the bull was known before Zoroaster, rather since the agricultural revolution that took place and developed in the Kurds habitat in northern Iraq, that was completely depending on the shoulder of the bull, as the other animals currently used in plowing were not yet domesticated, and when Zoroaster came, he emphasized it and prevented the slaughter of sacrifices, so that the calves that were being slaughtered as offerings to the Gods, would survive to be oxen for plowing in future, moreover, he emphasized agriculture and excluded the peasants from fasting for the same reason, and in his principle of the struggle between good and evil, the bull became the symbol of good wrestling the lion the symbol of evil, and we do not forget that this struggle between good and evil was known before Zoroaster, and in the Mithraic tablets there was like this struggle represented by the bull, the symbol of good, and its opposite the scorpion, the symbol of evil. It strived to kill it at its weakest point, which was the testicles, the symbol of procreation and fertility. The bull was sanctified much before Zoroaster, as we have in our religious texts, an important Saying in glorifying and worshiping the bull, which is the Saying of Jim jim i Sultan Gay Pareisce (Bull worshiper), the greatest of the kings of the Aryans, his throne is still sacred in Iran (Takht Jamshid), most of the evidences indicate that he was a Kurdish Kassite king who ruled in Babylon in 1500 BC.

We have two Feasts for the bull, and an important Saying: (the Saying of Hazar u Eik Nava) that raises the bull to the rank of the angels, even the seven angels were ready in obedience to the bull that drank from the cup of Sultan Eizi.

The Eizidis say something else about the bull, which is a tangible fact that is practically proven, so they say: that Tausimalak, when he taught the human how to farm, called on the camel to pull the plow, but it did not respond, and called on the horse, but the yoke bloodied its shoulder, then the bull came forward and said: “Put the yoke on me, I will plow in a straight line” so Tausimalak blessed him and put the protruding lump of meat on his shoulder to protect it. Since then, the bull has become famous for plowing and the symbol of agriculture, even if it does not attract attention nowadays after the machine overshadowed all agricultural work, and practically, test it yourself now: if you put the yoke on the shoulders of the one-hoofed animals without thick protection, their shoulder will be easily eroded and bloodied, but the ox will not be affected without any protect, just wood on flesh.

4- The Barat: It is a sacred religious blessing because it is from the soil of Lalish and represents it. If you have the Barat in your pocket, as if you are in Lalish, exactly like the soil of Al-Hussein for our Shiite brothers, and for us it is like the presence of the greatest Saints and the oath is sworn in front of them in disputes and resolving problems, so it is not permissible to deviate from the oath performed in the Barat

in front of witnesses, just like the oath in the holy books of other religions.

The Barat is a sphere approximately 1,2 cm in diameter, made of white calcareous soil of Lalish, from Shkafta Barata (a spot from which the soil was dug over centuries so it became in the form of a cave) located in the Shamsani section in Lalish southeast of Seidera Sheishims between the shrine of Sheikh Babak and Khatuna Fakhra, the soil is kneaded with the water of Kania Spiy by the hands of virgin girls and unmarried boys assisting individuals of (Mala Safila) the family of the ascetics, Babei Chawish and Dai Kabani, they receive the sacred soil which the house of the Faqir has brought from the Cave of Barats, and after sifting and purifying it, is handed over to (Mala Safila) who are in charge of making the Barats, the soil is kneaded after mixing it with Kania Spi water and a little salt. From the beginning religious sayings are recited as well as supplications, the Barats are distributed to the Eizidis on special occasions:

A- The Madbakhchi Faqir, distributes them to those who have completed the rituals and visited the holy shrines in Lalish and are about to leave the Valley, so they come to the Faqir and receive their Barat which we call it in this case (taskara), meaning the permission to leave Lalish.

B- The Faqir or the guarantor of Taus in its annual tours

C- Babye Sheikh and Peishimam in their annual tours they perform together like the tours of Taus, knowing that only the head of the family is the one who receives his Barat.

5- Berye Shibakye: It is a sacred symbol of the Shamsanite family, the royal family of the Dassinites before the advent of Sheikhandi. It is a very old-fashioned window made of bronze with great skill, it enjoys great reverence, just like the Abbas window of our Shiite brothers and from the same source, certainly their number was very large, the Muslim Arabs seized them, and most of them were sold to the Romans to turn them into valuable utensils and antiques, and those whose owners were able to keep, reappeared again with great reverence as a symbol of the temples in which they believed after Islam.

Doubtless it was a window in a very sacred building, such as the Hatra Shamsanid Temple, that was served by the Shamsanid family who fled from there, escaping the violent Islamic invasion, and it is still kept by the Shamsanid House in the custody of the Khatari Birggai clan. It is not taken out to the public except once a year, on the Feast of Jama, when it is transported to Lalish to clean it with the water of Kaniya Spi. It is floated on the day of the Feast only, then it is visited by the visitors of Lalish.

It remained to say that its transfer from Bahzani to Lalish in the past, and due to constant persecution, was performed in complete secrecy and great camouflage, and in the rare

peaceful years, it was transported by a caravan of mules belonged to the pastor's house of the Christian church, led by a Muslim man, his family is the only Muslim family in Bahzani dedicated to this job in particular, and certainly he was also an Arabized Kurdish Dassinite who joined his relatives in Bahzani to serve them in this way, it is the family of Hassan Rahho which is living in Bahzani until today. But after the final eradication of the Ottoman Islamic caliphate, and thanks to the British government which provided religious freedom and stable security for the Eizidis, this procedure was abolished and the mules of Beit Abuzeid were used, then the car was used.

6- The Taus: They are Sheikhadi's symbols, he brought them with his family from Lebanon, they represent Sheikhadi wherever they be. They were seven in number, but now there are four or three, and only two of them go out for tours among the Eizidis: Taus of Margah for the east of Tigris, and Shingar's Taus for the west bank of it.

The known source of Taus is Sheikhadi, and certainly they were not made by him, rather, they were in his possession before coming in Margah among the Dassinites, and he has never seized them after the fall of the Umayyad state and their disappearance. It is most likely they were siezed by the Umayyads as spoils during their conquests east and west without stopping, they seized them from eastern peoples in particular, therefore, we believe that at least some of them were belonged to the Dassinites before Islam, especially

(جرائی معرفہ تی) the sacred lamp that illuminates the Diwan of Taus now, it was illuminating the Diwan of Khassrau Anu Shirwan in the past, who is very famous among the Eizidis, therefore, we believe that the Tauses were in the custody of the Umayyad, the survivors kept them as their symbols in secret, until conditions became properly for them, so they showed them after their arrival to Hakarland among the Dassinites where they received a warm welcome and glorification and got a high position among them, that is, some Tauses were belonged to the Dassinites before the Umayyads seizing them, and when Sheikhadi brought them back, their veneration increased, as it is said that at least one of them was Umayyad's and was kept in the Kaaba before Islam.???

7- The Daff, and Shibab and Tanbour: the Daff and Shibab are the ones that accompany the Taus wherever it be. They are played when Sayings are recited on all religious occasions and on new graves on holidays and when performing the Sama and Taus sessions.

Until recently we were used to think that they were the meant by (Shaz and Qidum) in the Saying of Zabunye Maksur to resurrect the soul in Adam, but after one of the Kakai brothers said that they believe that the Tanbour was the one that was played for Adam, we immediately believed him, because the Tanbour with us is also sacred and the player kisses it before playing, and we call its music (Shaz of

Eizi- the music of Eizi), which is the official starting music on social occasions, we begin them with the official music in Twafs and events, and we call it (Mayterkhana).

8- Bowls and rings: They are very old bronze metal artifacts in the form of bowls, cups, or small jars. They were considered as rare artifacts that only deified kings could acquire, so they are made by divinal power. They are kept by some religious families, including sheikhs and peers. People turn to them to seek intercession and recovery. Such as Jam of Eizi and Jam Babadin, and there are lamps in the same importance, such as (Chra-ye Buqatar) and Chra-ye Maarifatei, which is in the form of a dish with a diameter of about 30 cm, in the middle of which fixed another circular dish with a diameter of about 12 cm. It is filled with oil and wicks to light the Diwan of Taus in its annual tours.

Chaqaltu of Sheikhadi, the (compound lamp) is composed of four lamps surrounding a bronze metal axis that has completely blackened due to the use over centuries. It illuminates Sheikhadi's courtyard during the Sama and other religious occasions. It is kept inside the door of Qapi on the left side. Likewise, the rings we call them (Khadim) and we consider them to be divinal, and fixed upon sacred bags.

All of these mentioned symbols are of antiquity and rarity, so that only the deified kings possessed them, and it is not possible for a human hand to manufacture them, so if this

indicates something, then it indicates the antiquity of this religion and this belief.

9- Babye Sheikh's sacred Carpet: We call it (جیبی نہختیاری) (مہرگہہی, جیبی دہلیلا) meaning the place of revelation, it is the throne of the previous royal family that was kept by Malikfakhredin after the leadership was handed over to Shekhadi II firstly in 590 A.H, and secondly to the joint tripartite leadership headed by the Qatani Mir permanently in 630 AH. The carpet belongs to the Shamsani family. Its ownership is transmitted in a semi-hereditary manner, as it is confined only to the dynasty of Fakhradin, the first Akhtiar sat on the Carpet after his father Eizdinamir, the last Mir of the previous Dassinite leadership. Fakhreddin was the most knowledgeable of the scholars of his time, and most of the essential religious texts that deal with the belief of the Eizidis in creation, the universe and sanctities are of his authorship, and for this reason his place is called the place of revelation (جیبی دہلیلا) and the Kouchaks are inspired by (دہفتر) (ملک فخر دین) meaning the revelation of Fakhrdin.

10- The Curtains: They are sacred curtains that cover the sacred Sindrooks of the great Saints (symbolic graves for them), and they are pieces of excellent silk fabrics of their time, with bright, beautiful and various colours, they are baptized in the water of Zimzim and Kania Spi, they are also fixed to the crescents of the shrines and domes of the Saints,

and they are many and in different sizes, such as: Pariya Shekhadi, Pariya Sheikh Hassan, Pariya Shishims, Pariya Sheikhubakr and Pariya Malikfakhredin, and the kerchiefs of all domes that have a metal crescent, a symbolic cloth is fixed on it.

11- Kharqa, the Rag: It is the mourning garment, first worn by the Sassanian kings who fled to Khurasan, especially in the city of Kandahar, and it is named after it to this day, it is a shirt woven from white wool, spun and woven by hand, and sewn the same as the Kiras, but a little shorter with the Touk, it is coloured black by the leaves of Zirguze tree boiled with it, and it turns black, and the Faqir wears it after he reaches an advanced age.

The Mir of the Eizidis is the only owner of the Rag. He grants it or takes it off from whom he wishes. He has the absolute authority to deal with the Rag, because he is the grandson of Sheikhubakr the Faqir, the owner of the first Rag, and he is the one who has authorized a representative to do his job in shingar on his behalf, and what we want to clarify here, is that the conditions for wearing the Rag are not suitable now adays, especially the rising generation of the children of Faqirs, and if the same conditions remain strictly, then I am sure that the Rag will disappear within a generation or so, and the Mir of the Eizidis should issue a fatwa to ease these conditions so that we do not lose one of our most important sacred symbols.

The Rag was introduced to the Dassinites in Margah by Sheikhubakr the Qatanite the Sassanid, one of their king's offspring in 580 AH, coming from Baghdad, his full name was Sheikh Abdulaziz Abu Bakr Ibn Abdul Qadir Gailani, from an ancient Persian family from western Gailan, but we attribute him to Mir Brahim Khorrestani (King of Madaen) the capital of the Sassanids whose king Yazdegurd the Sassanid left it and fled to the country of Khorasan which is now Turkestan, Afghanistan and a large part of Iran, and they stayed there until the opportunity was prepared for them to act at the end of the Umayyad state, their grandson was Brahim Adham Abu Isaac, his military name Abu Muslim Khurasani, whose Persian name was Behzad Hormuz, he was the first to raise his black Rag as a slogan for his movement (Jamagan Siah- the black Cups) against the Muslim Umayyad state and annihilated the Arabs from Khurasan and succeeded in overthrowing the Islamic state, but the Abbasids overpowered him with cunning, like a fox that defeated a lion with its cunning and treachery.

The one who wears the Rag is called a Faqir, and whoever assaults a Faqir wearing a Rag, he is out of the religion, and if the Faqir comes forward, then everyone must stand out of respect for the Rag he wears. The sacred Sama on the days of Feasts in Lalish is not performed unless a Faqir leads it, wearing the Rag and the sacred Robe and the tanj and Kullec.

12- The Touck: I wonder! who made the Touck famous in its Arabic name while its Kurdish name is alive and known: (Girvan and Peissir) and Ziq in the dialect of the Arabized Eizidis, Dr. Aida Badr indicated in her book (The impact of the Eizidi religion on the Zoroastrian Religion) that the Zoroastrians, wear a shirt with sleeves and have a small opening called the Girban), which is the same as the description of the Kiras in the same Kurdish name, even the Arabs neither know it nor acknowledge it, so who is the one who imposed this foreign Arabic name on the Eizidis?

After we tracked the traces of the Touck in history, we did not find what indicate its reverence among the various religions and peoples that used to make and wear clothes, including the Sassanids, rather, we found most of the old clothes were simplified, with the smallest openings, as the circle is the smallest opening that allows the head to be inserted, and we did not find any trace of its reverence, but we did find an evidence that we saw in the Iranian film of Mukhtarnama, it was the collar slit on the penitents, and they were the Zoroastrians whom Islam was imposed on again, they were in white clothes like the Eizidish clothes, but with a slit collar shirt, and that was the sign of their entry into Islam according to the recommend of Umar ibn al-Khattab: That everyone, who has a complete collar around his neck, he is an infidel, Islam must be imposed on him or killed, so who converted to Islam, how can he be distinguished from others who did not convert to Islam? Are they be stripped of

their clothes? so slitting the collar of the shirt was the best sign of their Islam, whoever found wearing a shirt with a slitted collar, then he has entered Islam and a Muslim, and they were called repentants after the re-impose of Islam on them in 41 AH by Muawiya, and whoever adhered his religion and did not slit his collar, then he is on the religion of Eizi, whom Yazdagurd mentioned in his letter to Omar bin Khattab. Thus, the Arabic name (Touck), became a title for the Dassinites' adherence to his authentic religion: (whoever has a slit collar he has embraced Islam, and whoever has an intact collar, he is a follower of Eizi religion) and until today the term (Girvan Kalashti: slitted collar) means a Muslim and not another religion. Thus, the Touck became a symbol of the Dassinite's adherence to his religion and a sacred religious symbol for the Eizidis.

13- The Maftool, and this is a purely Zoroastrian symbol, the late Bab-ye Sheikh, Haji Ismail said: that he had paid a visit to the Zoroastrian priests, and he mentioned that they used to wear it, as well as the Zoroastrian girdle (belt), with a number of cycles similar to that for the Bab-ye sheikh. The Maftool is a finely twisted, strong, rather thick woolen thread with a diameter of about 1 cm. It is tied around the neck of the ascetic hermits to increase abstinence and devotion, it is tied in a circle shape with loosen ends, it was worn by a large number of religious people, hermits, and even ordinary people who vowed themselves for various religious purposes, and now you may not find it even in the

necks of hermits, but the Dazzik is still existed on the necks and the hands of children.

14- The Resta, the belt: It is the sacred belt of Zoroaster, that the Kurdish costume is distinguished by it in general, neither a Muslim nor an Eizidi male or female is excluded, it was an indispensable part of the Shingari outfit, which is an exact copy of the Sassanid outfit with the orange woolen belt woven in a rather broad form, it is an essential part for hermits, ascetics, and clerics garment, and it complements the turban and the white clothes. The belt and the loosen clothing began to disappear after the development of clothing and fashions, but it did not get extinct among the public in Shingar yet, and it is still prominent for adornment among Muslim Kurdish women. For men, the belt has evolved into different fabrics in several cycles for Muslims and Eizidis who wear the Kurdish dress. For religious people it is still the most important feature of religiosity and asceticism, with the same woolen orange color.

15- The Kullek: It is a non-protrusive hat on the head, worn by the religious bearded individuals. It is woven from woolen threads that are baptized in Kanya Spi and Zimzim. It may be colored with the sacred Zirgooz, especially for those who wear a turban of black cloth, while others wear a white turban or jamadani or aqal over it. The well-known Kullek among us is the Kullek of Haselmaman. As well as the kullek of Qawwals and the kullek of Faqirs.

16- Tanj & Hulla: The tanj is a black Zirguze-dyed hat over which a black turban is wrapped, with fringes hanging from it, covering the face of the Faqir leading the Sama, (the Samakeish) who wear it only when performing the Sama. The Hulla is a black cloak made of thick woolen fabric, worn by the Faqir during the Sama over the Rag, and it is loose hangs down until below the knee. We do not know much about it, but it is attributed to Sheikhadi, it is said that it is of a higher degree than the Rag, the Faqir wears it over the Rag during the Sama, it is worth mentioning that our Shiite brothers also have turbans in degrees, the highest rank is the black turban called the Taj as well.

17- The (Qarqara): It is the garment of the deceased and the most important part of the shroud, it is white in color like the rest of the parts of the shroud, it contains the sacred Touck.

18. The Dazzik: meaning the Thread, it is light hairs from the head of a sheikh or a Peer, wrapped with a half-twisted cotton thread, tied around the neck or the wrist of a child as protection or a talisman for children to keep the harm away from them.

19- Bissik girten, blessing the strand: It is the launch of the Eizidi person, when the child reaches the age of 5-7 years, so his sheikh comes and wipes his forehead and his head with his hand and offers him a shirt, and kisses him, so he becomes a follower to the religion of Tausi Malak, this is a step equal to baptism for the Eizidis.

20- Baptism and pilgrimage: one of the pillars of the Eizidish religion stated in the Testimony, and the Eizidi must be baptized at least once in Kania Spi and Zimzim during the years of his life.

The Holy waters in Lalish:

1- Kania Spi: It is the curd of the creation and the Baptism of the Eizidis. It is the first point coagulated on the earth, from which creation began. It is older than Zimzim and has its own dome, which we believe the oldest dome. It is located in the middle of the Valley to the left of the road to the west in the southern sector occupied by the Shamsanites in front of Ezdinamir's house, the chief of the Dassinites before the advent of Sheikhadi, the Ezidi has to baptize himself in the waters of Kania Spi, at least once during his lifetime, all the sacred symbols are baptized in it too, in addition to the materials that are intended to be sanctified or used for sacred purposes, such as Barye Shibakye and Tauses are washed with its water annually, the sacred Rag and the Paries, and some baptize clothes for their burial.

Mijewr of Kania Spi, the Sardari, must be Peer, and exclusively of peer-Bual, he is a member in the Sama rite. Its water runs into two branches after leaving the main inner basin, into two other inner basins, the eastern one is for baptizing males, and it is called Kania Kurrca, and the western to baptize girls, and it is called Kania Kishka, then

the water runs into two external rectangular stone basins, the eastern one is larger than the western. Currently, everyone is baptized in the main spring, on the condition that males and females do not baptize together, as they will be brothers.

2- Zimzim: is a spring of water in the form of a natural waterfall, flowing from a height of less than two meters into a natural, unsculpted pool of water that flows through Chilakhana to the outside. The spring of Zimzam water is located in (Hendirru) inside the main temple structure which is topped by the double domes. The amount of water flowing from it varies from year to year, it is equal to the amount of a pipe with a diameter of 3 to 4 inches on the average. It flows from the lowest eastern-north corner inside the temple, then its water flows through Chilakhana to Abba Gushgush, and then to the outside through Gay-kuj.

The fountain of Zimzim is the miracle of Sheikhandi, when the sheikhs of Baghdad led by Sheikh Ahmed Rifai visited him, they asked him for water for ablution, so he raised his stick and hit the rock with it, saying: Come out Zimzim, and the water flowed from it, bringing with it the rosary and stick of Sheikh Al-Rifai, which he had forgotten at the Zimzim well in Mecca, thus, the water of Zimzim in Lalish was linked to that in Mecca, and baptism with Zimzim water is one of the pillars of pilgrimage for the Eizidis.

It remained to say that the name Zimzim is not strange or intruder to the Dassinites. Zimzim is a Kurdish word that

means the soaked land saturated with water in the Shabak dialect (Zim Zimei) and was dug by the Dassintes. It was dug by Sapur II the Sassanid to water his army on his way to Yemen, when he met the eleventh grandfather of the Arabic Messenger, Malik bin Nadhr bin Kinana in about 350 AD. Muhammad Missayah the Moroccan testified to this, as he confirmed: (No building was found in the name of Mecca until the fourth century AD). Yes, in the fourth, the well was dug and named it Maca (the source) and in the fifth Amro bin Lahi al-Khuzai built the Kaaba as a sacred centre, in the sixth Qussay bin Kilab seized it to be the only source of water in the region, so it became a commercial point, then a religious qiblah, visited by the Bedouins, and it flourished and resulted in Islam.

Macca is also a living Kurdish name (مآك) that means mother or the main source, the only source of water in the drought region, and the Arabs translated it literally, so they called it the mother, (أم القرى) the mother of the villages, Quraish also a Kurdish word, a diminutive of the word Qarrash, meaning the worker in a facility such as a mill, a tavern, a hotel, a khan, a restaurant, and these were the occupations of the residents of the trading point.

3- Kania Culava / spring of Felts: It is located to the west of the Valley, below Babadin's place, to the left of the road. Its water flows in rainy years until late in summer, felts mats, rugs, and other textiles are washed there, and there is also Kania Shivana, that is, the shepherds' spring, and perhaps the

both are the same fountain, as the felt is the shepherds' clothing, and for other furnishings too, and Kania sheikh Missur we do not know its location in the Valley.

4- Kani Baykei: a spring of water emerges at the foot of the mountain to the right of the road between the police station and the olive orchard (about halfway between them). They seek blessing from its water for treatment of rheumatism and rickets (Bawi).

5- Kania Kurrca and Kanya Kishka: The water of Kania Spi, after its flow from the main inner basin, branches into two branches to each of Kania Kishka in the west and Kania Korca to the east, beside of Kania Spi.

6 - Kalouk and Kani Zark pool, which is an underground water stream coming from the main basins, appears in two pools in Sheikhandi's courtyard, and from them also the water drains underground to the Nassrdin basin inside the temple to the left of Qapi Gate, and from there, and under the ground, it is drained outside at Aba Gushgush. There are also two other basins: Hanifa basin and Mahama Rasha basin.

7- Aba Gushgush: It is a small waterfall emerging from a height of about a meter near Faqir's house in Kolana Stia Ace, the corridor leading to Gay Kuj. The water is diverted to it by underground streams from the water basins of Kani Zark and Kania Spi to be drained to the outside via underground streams as well.

Chapter III

Eizidish leaders:

1-The Mir: meaning the King, he is the head of the Eizidis as a whole, the political leader and in his hands are the decisions and religious fatwas, but he does not possess any religious knowledgement and has nothing to do with sanctities except in his authority as the supreme leader, his foremost ancestor, Sheikhubakr, was the owner of the first sacred Rag introduced into the Eizidi religion, but the Mir dynasty, although he is the master of the Rag, has abandoned it several generations ago, the first Mir was the first member in the joint tripartite leadership that was formed in 630 AH and assumed the leadership after mysterious changes in the leadership after the death of Sheikhadi II.

The Mir belongs to the Qatanite sheikhs who descend from the dynasty of Mir Brahim Khorristani, whose name was Ibrahim Adham Abu Isaac, his real Persian name was Behzad Hormuz, from the dynasty of the Sassanian kings Sapur I and II, according to Miscehaff Rash and the Kurdish stories, and affirmed by the ancient Iranian heritage as well.

2- Sheikh-ye Warzir: He is exclusively from the dynasty of Sheishims, the second member in the joint tripartite leadership, the brother of Fakhradin, and the most active personality in the society until his death, even after the Qattani Mir assumed the highest position in the leadership.

Most of our religious texts affirm that there is no decision or resolution without order from Shams Eizdina, he was named Sheishims after acquiring the status of sheikh, along with his three brothers who form the ancestors of the Shamsanite sheikhs. It is worth to say that the sheikh minister is not a minister for life, as is the case with the Mir and Bab-ye sheikh and Peishimam, but whoever assumes the threshold of the shrine of Shishams in Lalish he will be the one who is called the Wazir Sheikh, and as soon as another of his cousins assumes it, the new one is called the Minister. His religious influence is not as clear as the other members of the conditional leadership on the day when it was formed, it is most likely that this is because his elder brother, Fakhredin, the grandfather of Babye Sheikh, assumed the position of leadership of the Shamssanites and occupied his father's throne of the former Dassinite leadership.

3- The Peishimam, he is the third member of the joint tripartite leadership that we mentioned, he belongs to the Adanite sheikhs, relatives of Sheikhadi, and exclusively from Sherfadin's dynasty, the eldest son of Sheikh Hassan, and he is also highly respected, he precedes Babye Sheikh in his religious official missions, as they are inseparable in their tours among the Eizidis.

4- Bab-ye Sheikh: he is from the class of the Shamsanite sheikhs and exclusively from Fakhradin's offspring, the son of Eizdinamir, the last Mir of the previous Dassinite leading family, he retained the throne of the previous leadership after

they lost it, represented in the holy carpet, this throne we call it (جہی دہلیلا) meaning the source of revelation because of its great importance before the advent of Sheikhadi, and this is a clear indication to that the power of the king was derived from God as it was in the very ancient beliefs, and until the time of the Italian Romans the Caesar was the Lord and his obedience was from the obedience of the greatest God Jupiter before Christianity.

Bab-ye Sheikh does not belong to the joint tripartite leadership that was formed in Shavbarat uprising, but he has wide authority over the Eizidis and great respect and veneration, even if his influence is less than the Mir, and his knowledge is less than the knowledge of Qawals.

5- Bab-ye Gavan: He is an official religious position, and he is from the dynasty of Sheikh Amadin exclusively, the son of Sheishims, the trusted guard of Sheikhadi. Bab-ye Gavan wears white religious clothes with a white turban and a red belt. He is the last member in the row when performing the Sama, and since his grandfather was Sheikhadi's guard and his dependence in timing was on the crowing of the rooster, to determine night's periods, so his offspring and his followers have forbidden eating the meat of the rooster, and he also possesses something from religious knowledge.

6- The Qawal, they are entrusted to play the sacred music on occasions and on graves, and reciting religious texts and memorize them in their chests, and therefore they are

religious scholars by heredity. It is said that they were Peers, before Sheikhadi, but they became commons, and I have no doubt about that, because of the melting of the Kurdish Dassinite society in Mosul, and under direct pressure from the Arab-Islamic rule, they all melted into one crucible, as a persecuted people in the lowest rank of the society until they were expelled from Mosul in a firman at the hands of Badridin in 652 AH, so they settled in the villages of Bashiqa, Bahzani, and Fadhiliyah, which are completely devoid of Peers. But the Eizidis have a different story: that Peerbub prevents the Peers from staying in his village, but in my opinion, the truth is what we mentioned above, and had it not been for Hulagu's attack on Badridin and his master the Abbasid caliph, he would not have stopped chasing them until complete annihilation or pushing them beyond the mountains.

7- Bab-ye Tchawish and (Day Kabanies): They are voluntarily ascetics (male and female) who have dedicated themselves to serving the holy shrines in Lalish and reside there all their lives. The most important of their service is supervising the daily lighting of wicks, manufacturing Barats, cleaning and maintaining work, and the development of Lalish. In one of the videos of the departed Bab-ye Tchawish Peer Kamal son of Peer Maraan said: The first Bab-ye Chawish at the time of Sheikhadi, was Hassin-ye Jalei.

The permanent residence of Babei Tchawish and Kabaneis is inside the building outside the Holy Temple on the right of the road before the house of the Faqir.

8- Al-Farrash, the employee: He is a worker at the house of the Faqir, and he may be one of his family, he is a person who is in charge to lightening the wicks of Valley Lalash, especially when performing the Sama rite. He holds the pot of oil in his hand to add it constantly to light the Chaqaltu, in addition to other works.

9- The Kouchaks: They are individuals with special religious inclinations who voluntarily ascetic in their homes, so they increase in worship and reincarnation, they develop a special feeling that takes them to the unseen world and contact with the Saints, so they talk about matters that people do not know, then they come to tell them about their special problems that are difficult for them to resolve, especially the diseases, so they sleep in a coma and get the answer, and sometimes they fall into a trance (a state of attraction) without being asked, but rather by listening to religious sayings and hymns, so they rise up with news and historical religious information and narrate it to people in their councils. We name this information (دفتر ملك فخردين) the book of Fakhreddin, that is, the revelation of Fakhreddin. Kouchak is a non-hereditary religious rank, the man is called Kouchak and the woman is called the Fuqra, and both of them wear white ascetic garment with the red-orange belt.

10- The Faqir: He is neither an ascetic nor a cleric, he is a lover of religion who gets closer to God by wearing coarse wool coloured with black zirgooz to mourn the destroyed kingdom and not to the religious Sufism known in the Arabic concept which the Arab Muslims never understand, there is no Sufism among the Arabs, neither in the past nor in present, and there is no definition of this religious path among the Arabs and they do not know it, the first Sufis during the governments of the Arabic caliphate, all of them were of non-Arabic origin (Kurdish or Persian), Islam was imposed on them by the sword, so when Islam became entrenched in them after generations, and the talent ones among them explored the roots of Islam and stood on its contradictions, they jumped over it directly to the God to make sure of the texts of His book in (اللوح المحفوظ) the Preserved Tablet, weather they are identical to what is in their hands or not? Just like our Shiite brothers and other foreign Muslims who claim that the Sunna had distorted the Quraan.

Perhaps the diligent Faqir will be able to obtain a lot of religious and history science if he strived to acquire the texts of religion, such as the late Faqir Haji Shamo and Khidir Barkat and other Shingareis. Only men wear the Rag and called Faqirs, the Faqir is a religious rank linked to heredity, only those who belong to Faqir dynasteis can wear it, the first Faqir was Sheikhubakr the-Faqir, the owner of the first Rag, and from him it was distributed among many other

families who did not wear a Rag before, but this was in the distant past and now only Faqir dynasties wear it at very difficult conditions, according to what Faqir Khudida, son of the late Faqir Haji Shamu described to us, and I doubt that the Rag will retain its existence after a generation, if the Mir does not hasten to ease the conditions for wearing the Rag, rather a lot of other reforms, and in other topics are needed.

Eizidi books:

The Eizidis have neither a revealed book nor a prophet sent, they do not believe in such formula to approach God and worship Him, there is no human being above nature, they believe that the God is not embodied, cannot be seen, not hear from Him, not spoken with, rather He is felt in the hearts and consciences (خودی یت دلا دا یت قه‌لپادا), He is present in every time and place, the Eizidis' approach, and the link with the God, is through the Sun, its light is from the light of the Lord of the worlds, if it ended, the world would end, neither a prophet be useful nor a revealed book. The Eizidi writings we have found so far are:

1- Miscchaff Rash: falsely attributed to Sheikhandi, but it is a real book written by the Eizidis in later times after the Saints, and it is the only book that recorded something from our early history that is closest to the events and the truth, and much of it, is circulated, rather it is more daring and explicit than the oral texts which has been greatly affected through oral transmission over generations in the frightening

surround, as it has been filled with praising those who openly and explicitly hostile to our religion, even if they differed in the degree and the method, Miscehaf Rash strongly warns the Eizidis from them, describing them (the three of them) as outlaws: Jews, Christians and Islam: (Do not listen to their words because they have distorted in their books, and I do not accept you mixing with them ...) thus frankly and without courtesy, but it does not include more new information about the Eizidi religion, that we have published it with an adequate comment.

2- The book of Jalwa, like the previous book, is attributed falsely to Sheikh Hassan It only talks about Tausi Malak. It was also written by the Eizidis in the same period, more likely in the late 13th century, and we have published it with a sufficient commentary.

3- The Book of Sheikh Hassan: A third book for the Eizidis is preserved in Bahzani in the house of Peishimam of the book, surrounded by much secrecy, and no one except the privates has seen it, and its content has not been published until today, and no one knows anything about it.

4-Mishoor of Khatti-Pissi: This is the only Eizidish document remained in the hands of its owners the Eizidis, survived from persecution and manipulation, reliable and of great historical importance in the Eizidi religion and history, it is the written document and the conclusive evidence that accurately defines the history of the religious and political

changes in the Eizidish society and its personalities, it was signed by the three members of the joint tripartite Eizidi leadership, which was formed after a dispute that ended with an agreement in Shavbarat.

This unique document shows the distribution of the Mireeds between the sheikhs and the Peers, signed with seals, by the three leaders: Sheikh Hadi Ibn Sheikh Mahmud al-Batini al-Qatani, the first Mir, Sheishims al-Shamsani son of Ezdinmir, Sheikh Hassan al-Adani, the son of Sheikhadi II, accepting the share of Khatti Pissi of the Mireeds, and because the distribution had not been finished yet in the time of Sheikh Mahmud, who had died early and before finishing the distribution, so his son Sheikh Hadi replaced him to be the Mir of the Eizidis, and he is the ancestor of the current Eizidish emirate family which is not changed until today, according to the genealogical tree that is recognized by everyone without opposition, rather opposing and protest is against the lineage that preceded Sheikh Mahmud in the statement submitted by the late Prince Bayazid Ismail Beg in the seventies of the last century after the disastrous Arabization act that Saddam Hussein carried out to eliminate the Kurdish people, and he included the Eizidis in it, and as a preventive act, the late prince wanted to exempt them from it, as followers of Sheikhadi the Umayyad and that he is of the same origin, so he mixed the lineages from the sequence 11 to 16 in a way that neither mind nor logic agree, as he made Sheikhadi bin Musafir the Umayyad hermit who has

not married at all, to be the fifth grandfather for Sheikhubakr Al-Qatani, and the time difference between them does not exceed 50 years, and of course Saddam was not deceived by this claim and he had scholars of history who know the truth more than the Eizidis, and his statement did not affect his wicked plans not even an iota despite the war that broke out with Iran, so he evacuated the rest of the Eizidis to other gatherings without Arabization waiting the end of the ongoing war to do the worst, but thanks to God, it ended to the worst to him than with Iran, that was the occupation of Kuwait, so all his plans were aborted and led him to the gallow.

Then let us see the manuscript of Khatti Pissi, which was actually written, shortly after Shavbarat 630 AH by Sheikh Hassan bin Sheikhadi II, who was assassinated in 644 AH. It shows the continuation of distributing the Mireeds over the sheikhs and Peers until the time of the second Mir, Sheikh Hadi, but it is mentioned in the manuscript that it was written by Sheikh Hassan Al-Basri, and this is impossible, rather he is Sheikh Hassan the Adanite, as we said, the verbal analogy and believing in reincarnation made the Eizidis believe that the spirit of Hassan Al-Basri has incarnated in Sheikh Hassan son of Sheikhadi II, the writer of the Mishoor, so the Eizidi researchers became distrusting everything, they entered into endless arguments, believing the lies of others and denying their heritage in which the truth is obvious, with real tangible results they sensed them,

including this Mishoor, the only one in which we found the historical facts tangible until today, what is certain is that the Mishoor has been written in the fourth decade of the seventh century AH when Sheikh Hassan was still alive.

It was not available for us to read the Mishoor in full, rather terrible analyzes by Eizidi writers on what was stated in it attached with some of its texts, we got them by the efforts of the researcher brother Dawood Al-Khatari. We believe that the comments were the opinions of several thinkers, some of them may be for the late Peer Khidir Suleiman, but we have in them a very different opinion, because they insist that everything belongs to Shekhadi I, as evidenced by the phrase contained in it: (This Mishoor is from the words of shekhadi.... everyone who contradicts this publication is like the one who contradicts the words of Shekhadi-(هل منشور من) (كلام الشيخ عادي كل من يخالف هل منشور كمن خالف كلام شيخ عادي) But I see the exact opposite, it is a conclusive evidence that the Mishoor is not for Shekhadi and he was not present at the time when it was written down, as he is the basis and the sacred reference. The phrase is a pledge and an oath to abide by the terms of the Mishoor, just as we do now in every agreement or pledge, so we cite the most sacred of sanctities such as the Barat, Shekhadi, the God or other sacred names, that whoever contradicts the Mishoor, he contradicts the sacreds. And on that basis another chapter of never-ending contradictions was built.

And in another place it was stated: (In the presence of Sheishims ... in the presence of Malik Fakhridin, Nasirdin, and Sijadin), so the commentator wrote: (From this it is known that these four persons were the chiefs of the Eizidis, and they were the sons of Eizdinamir the Shamsanite, and they were contemporaries of Sheikhadi I himself and not contemporaries of Sheikh Hassan), yesterday they said that Ezdinmir is the son of Sheikh Hassan's sister, and once he is the son of Abi Al-Barakat, and then his children were contemporaries to Sheikhadi bin Musafir I ? ? ? ? Oh God, open their mind and eyes, and guide them to the right path.

Yes, the sons of Ezdenimir had attended signing the Mishoor during the time of Sheikh Hassan for sure, and most likely Fakhredin, who might have died a short time before that, was absent, so his daughter Khatuna Fakhra, attended on his behalf, and became the official sheikh for Khatti Pissi as he was the ancestor of the family and the family is named after him until today, and there is no mentioning of the Qatanites from the beginning to the end, while they were the supreme owner of the Mishoor and with the signature of the Qatanite Mir the head of the committee, Sheikh Hadi, the grandfather of the emirate family, any of their names was not mentioned, neither among the forty companions of Sheikhadi nor among the forty companions of Sheikh Hasan nor among others, even the title of the family Al-Qatanite has not been mentioned, in the same time they attribute them all to Abi al-Barakat, four families with their sons and grandsons do not

attend the Mishoor of their supposed cousin Sheikh Hassan, while the names of dozens of unknown strangers were mentioned? that is something unbelievable.

In an other place, one of them wrote: (Sheikh Shams was a minister to Sheikh Hassan) and this is nonsense, both of them were members in the joint leadership of the Qatanite which is clearly obvious in the Mishoor, one of them is the minister and the other is the Imam the owner of the pen, and the head Mir Hadi, those jobs are existed and clear until today, Malikfakhradin did not affiliated with anyone and he was not a member in the joint leadership that was formed after explicit dispute that lasted six years, he occupied his father's position.

All of these companions, who attributed to Sheikhandi I, are for Sheikhandi II, and many of them for Sheikh Hassan as well. Hassil maman had joined Sheishims in opposing Sheikhandi II, and there was a comparison between Mahamat Rashan and Hassil maman over the Kullek in front of Sheikhandi II...., and there is another evidence from the mouth of the Eizidis, as they say that Sheikhandi bin Musafir, when he felt his end came near, said: (Whoever you find in my place is the one who will succeed me) and in one of the mornings they came and found Sheikh Mahmud Ibn Sheikhubakr sitting in his place, so they accepted his leadership and named him Al-Batini, and the difference between them was three generations.

The Mishoor has no terms as mentioned in the comments about it. There are no manipulations or additions, so, if it had been fallen into the hands of foreigners, it would never return to the Eizidis, and if not, the Eizidis would not touch a word of it because it is sacred, rather, there is nothing in it biased for this or that, it is a valuable historical document agreed upon by all of the parties affirming the right of its owner in his Mireeds, and his descendants have preserved it because it is their right, and the names of their ancestors were added in an additional appendix without touching the sacred origin, but our people infer the manipulation because of its vernacular of the language, which was more eloquent in the supposed origin written by Sheikhadi I, who did not write down anything for the Eiazidis at all, then, was Sheikhadi more eloquent than Sheikh Hassan? and which of the Eizidish writings is more eloquent than it? It is the same language of Jalwa and Miscehaff Resh, and if we have read the whole Mishoor, we would have more clarifications about it.

In his comment, it seems that Damluji was very upset because of what is written in the manuscript, yes, the ignorant gets angry when he sees the truth uncovering his ignorance, so he said: (Is it reasonable for Sheikhadi to say this? as we find in the poem an exaggeration and claiming divinity, what supports that one of the extremist followers of Adawiyah method have plagiarized it and attributed it to Sheikhadi, and he is innocent of what was attributed to him),

but he does not know that this is the tip of the iceberg only, and the Eizidis, with great regret, only rely on those foreigners who do not know anything about the Eizidish religion at all.

When I saw the fourth item in the notebook of the late Juma'a Khidir al-Bashiqi, in which Sheikhandi bin Musafir al-Shami and Abu Bulghani meeting in the same council, I could not believe my eyes, so I re-read it several times, until I realized that a great confusion has occurred in the Eizidi history and religion, because what stated in it, is impossible, and we have to re-read our history from the beginning, away of divine miracles, and postulates, or taken for granted, and after searching in the texts and its interpretations, we found several contradictions of that kind, until we found this Mishoor that settled the argument, so it took the needle out of the huge haystack and put it on the table with the thread in it, then it was confirmed to us that the interview was correct, but Sheikhandi was the second, and he was called Ibn Musafir by impersonate and imitation, and he was the one who led the Dassinites during the Ayyubid state, the period of Dassianite prosperity, security recovery, and prevailing peace that would not have been available to them except by a divine power under his leadership, so the Dassinites believed in him as a Sheikh with miracls and extraordinary dignity in the degree of God. This is evident in many texts and stories of our religion.

5- The rest of the Mishoors: We said in the beginning, that Brother Dawood Murad Khatari presented us with seven Mishoors of Peers, to discuss and express points of view, except for the aforementioned Khatti Pissi Mishoor, we did not find anything worthy to research in any of them, as they have nothing to do with religion or the Eizidi history from near or far, nor were they written down by the hand of the Eizidi Saints, they were a true simulation of Qalaid al Jawahir and its like from the Islamic blogs, in my opinion, they are the true image of the gradual Kurdish convert into Islam before it been consolidated in them over ages, especially in Ottoman era.

The owners of the Mishoors were not Muslims, but recognizing Islam as the religion of the state, makes the all as subjects within the circle of Islam, but without testimony, prayer, fasting, nor pilgrimage, they were Dassinites, and it was forbidden to mention this name. They were only subjects of the Muslim Abbasid state, they glorify its Islamic characters and symbols, in one of them the word Dassinite was mentioned in a marginal way as a separate tribe, and this is a true indication to the existence of a distinguished group that believed in Lalish, because the name of Eizidi was not yet popular. It seemed that the Kurds were at that time in less than half the way to Islam like our Kakai brothers now, in later times some of them forgot Islam permanently and believed in Sheikhadi, even some of the manuscripts are still with Muslim families, such as Mishoor Peer-ye Jarwa with

the Muslim sheikhs of Dervishan and Peer Hamad in Nisra village, all of them were Dassinite Peers, mentioning Muslim personalities with veneration such as (PBUH) and (Radha), and the title of the Peer was still very glorified, so that the writer called the important personalities as Peers, and some of them were not Kurds, nor their religion was Kurdish, as in the second Mishoor, and among them were foreign political leaders, as in the sixth Mishoor.

Confusion in time and names is unparalleled, just relying on the memory of the writer and his inclinations according to the miracles and legends narrated to him about the previous Saints and notables of his time, that is, besides recognizing Islam as the religion of the state, they adhered to their entire Peerani heritage as their Kurdish faith, even if they hid every Islamicly fearful names, such as the mention of Zoroaster, the Dassinite religion, or sanctification of the Sun and fire, which Islam vigorously fought against, so that some of those in whom Islam was entrenched translated their Peer title into a master, as we see Now dozens of prominent Kurdish Muslim families allege the Sayyid origin, and the Arabic lineage, but they were Dassinite Peers who translated the name Peer into a master (سید) after their conversion to Islam.

In short, they are Peeranish Kurdish Mishoors in less than halfway to Islam until then, i.e. in the fourteenth century AD or after that, and if the Islamic caliphate after the fall of the Abbasids had not moved to the Ottomans, who exploited Islam and worked to consolidate it among the Kurds, most of

the Kurds would have been Eizidis now, and perhaps by the name of Dassinite Zoroastrians as well.

Eizidish Feasts:

The Eizidis have many Feasts and seasonal and religious occasions, some of which were acquired and most of them authentic: The four most important holidays are very old and preceded all calendars with evidence that they are timed by climate and not after a number or counting days in the month, and in the form of a group of holidays within a period of time, the first is set at the beginning of winter and for a period of two weeks, the first Friday is the Feast of the Sun its the day of its return, i.e. the day of the winter solstice. There was no calendar that used astronomy to determine precisely December 21, the Feast of fasting, the beginning of winter, it is the start of winter's Chila, and the night of Shavbarat, the second Friday is the Feast of Kashka Pirafat, and there might have been several many local Feasts in this period in the past, as there is Patzemia Chilka also in the same time and for eight days, and the third Friday is the great Feast of Beilinda. The second period is Sersal and Tawaf Festivals: Creation Day is set on Wednesday the middle of spring, the end of the cold, and not according to the month of April eastern, western, northern, or southern, there was neither a calendar, nor the birth of Christ, nor the name of Nissan. The calendars of the ancient peoples were

all lunar that its dates could not be fixed in the year nor the years or the days were counted.

Perhaps Zoroaster was the first to discover the astronomical calculation of the solar calendar, so he precisely determined the dates of the equinox and the peak and divided the year into four climatic parts, between each joint three months: 1 Farvardin-April, 1 Tirmah-July, 1 Mihrimah-October, and 1 Deimah- January, corresponding the 21st of each month in the Western calendar.

After Islam, the Kurdish-Persian calendar was banned, so the dates of sowing and holidays were disturbed and shifted from their positions for a few days after the eastern Julian calendar was adopted as a basis for their timing.

The third period is the Feast of Jama, also one of the very old feasts, within a week for winter preparations, as it is all dedicated to cleaning, pilgrimage, baptism, and visiting the holy places, especially for the consecration of Barye shibakye, to prepare for the harsh winter slumber, and it might have timed on the Zoroastrian festival of the autumnal equinox, counterpart to Newroz in the vernal equinox, which Zoroaster considered the New Year's Feast according to his principle of the predominance of good and evil, and Dr. Aida Badr confirmed this in her book (The Impact of the Eizidi Religion on the Zoroastrian Religion) that made it the New Year's Feast in the Persian Achaemenid era when they recognized the teachings of Zoroaster. It was the mid-year

Feast opposite to Newroz, the start of the New Year. As for the Feast of Khidir Elias, the Feast of immortality, I think it is a southern Feast that depends on the migration of birds searching for immortality in order to survive, and its timing at the same time confirms that.

We have talked enough about the Eizidish holidays in our previous books, except for (Batizmia Chelka) a Feast for Peer Aali, which is a local Feast specific to the Turkish Chelka clan, and it also falls within the collection of winter Feasts. The preparations for the Feast begin on the last Sunday of Western December lasting for a week: on Sunday purification, cleaning and washing clothes, it is called the day of (جل شؤ), followed by three days of fasting, on Wednesday the sacrifices are slaughtered, and on the eve of Thursday the dough is kneaded and the (khawra) is baked, on Friday night they stay up (Shavbarat), on Saturday cooking food and preparations for the Feast on the next Sunday. Thus, Batizmi is seven days of preparations and a day Feast.

Currently, the Feasts are timed according to the eastern Christian calendar, after Islam eliminated every aspect of the Mazdassinia religion and the Sassanian nationality, including their Kurdish-Persian calendar, so the Persians changed their date to the solar Hijri calendar after their conversion to Islam, but the Dassinites tried to find a formula for a timing that does not conflict with the Islamic lunar timing by adding eleven and 0,05 of a day annually in

a very complicated account that they had to switch away from it to the eastern Romanian solar calendar, because it was appropriate for their occasions and timing the peasant economic life.

This calculation takes the first Kurdish month (March) as a basis for the calendar, so the first basis is one, and 11 days are added to it annually, until the base coincides with zero after 20 years, but they re-calculate it as one, and so a simple fraction is added as the leap year, until the account is stabled, so the lunar day is determined on the basis of the solar calendar. This calculation was intractable that forced them to resort to the Romanian calendar, but it is still present and known. It was transmitted to us by Faqir Khudeida, as the following formula:

The Basis+day's number in Roman month+month's sequence – 30, if it exceeded 30

For example: today is Monday 18th of Shawwal 1444 H:

The basis of this year is **21** + **25** April 2023+ the sequence of April **2** – 30 = **18**

$21+25+2-30 = 18$

Chapter IV

Maleit Aadia

The Khasses, sheikhs and Peers:

Preface:

The Eizidish religious personalities we call them Khass (Saint) but the texts and stories of the Eizidish religion mention a large number of foreign personalities as well, most of whom are of Dassinite Zoroastrian origin, perhaps some of them preventively had declared their conversion to Islam outwardly, and some did not, even some of them were hostile to our religion, but their names entered our texts for preventive. Among them were those who lived during the events of the Eizidi religion and affected it, and some of them preceded those events for centuries, and some of them came later the important thing is that: Everyone his name is mentioned in the texts or stories of the religion, or a candle ignited for him in Lalish in his name, we will try hard to determine his identity, his role, and the location of his point in Lalish as much as possible. As we know in advance that accuracy is difficult due to their names mentioned in several forms in different dialects, repeated in more than one place, so that we do not know whether they are the same name with a different pronunciation or a different person? not to mention the difficulty of obtaining reliable, decisive sources for identity, we will try to provide a definition for

each name in proportion to its role and importance in the renaissance of the Dassinites and the emergence of their modern Eizidi religion. In dealing with this large number of personalities with contradictory definitions and roles, we must classify them according to their identities, importance, and roles:

First- The Peers: They were the core of the Dassinite Zoroastrian religion before Islam, and the pioneers of its renaissance after Islam. They are all Kurds, with no individual other than Kurdish or Persian, and since the religion in ancient societies had had all the priority and authority, so they were the influential class, and among them was the ruling royal family. Their position was greatly weakened under Islamic rule, but the title of Peer remained preserving its status as we found in the Mishoors that we talked about, and when they had the opportunity with the emergence of Saladin, they were the first to rush to join him, then it was the renaissance of the nation and its prosperity.

The Peers are not a distinct class of people as we imagine, and they are not relatives, rather there were not distincted classes before Sheikhadi, all the nation were one people, among them the prominent and among them the humble, and there was no red line for marriage, but perhaps there was arrogance as it is now in conservative societies.

The Peers are families or individuals from various Dassinite groups in different villages, whoever served the village

shrine for long periods (one or two generations, which were the influential families) was called a Peer, and whoever his affairs deteriorated and abandoned religious work returned as a common Kirmanj, exactly as it happened in Mosul so because of the persecution, the Peers melted and assimilated in the Kirmanj, and they are now residents of Bashiqra and Bahzani where there is not a single Peer among them, but after the (حەدەد و سەدەد) in the time of Sheikh Hassan and Sheishims, the identities were stated by inheritance and ancestry, after which there is no change from or to the different groups, and the Peers now are relatives through the women.

The word Peer in its dictionary meaning, means the old, the elderly, the long-lived, the foremost, and this gives many contradictory meanings in the place of use, so with the non-sane it means the old, the bad, the consumed, but with the deities it means the foremost and the greatest such as Tausi Peer means the oldest of the universe, the Lord of the universe, the Creator of the universe, and for the sane human, it means the most experienced and dignified, so he is the one who is qualified to lead the group and carry out the sacred religious tasks. We will define each name mentioned with an appropriate definition in the proper time.

second- The sheikhs: Sheikh is an Arabic word that means peer in Kurdish, it appeared after Islam and glorified and entered the field of the religion in the Abbasid era. All the

foreign sheikhs recognized by the Eizidis were of the Sassanid, Zoroastrian, Dassinite origin, except for the Umayyad Adanite family, which completely abandoned Islam and Arabism immediately after the fall of the Umayyad state, in the Levant in year 132 AH.

Here, in this chapter we have to clarify the sheikhs whom we mean, they are the families of the three Eizidi sheikhs only. Their number is limited, but their achievements are great, they are the focus of the religion and its innovators, and there are many who were called sheikhs. We do not know their exact national or religious affiliation, so we included them in a separate chapter.

Third - The dispersed: They are a large number of foreign personalities who were chronologically and practically far from the events of the Eizidi religion, rather, they had nothing to do with it, but they have a mentioning, most of them are Sassanians whom the Eizidis belong to ethnically and religiously, most of them pretended to convert to Islam out of fear of the surround, some of them were uncovered and killed on charges of Zandaqa, and some of them covered up and lived under a fake skin until the end of his life, most of them were of Aryan Zoroastrian origin, and few of them are of Aramaic origin, and even from Arabs.

A- The three main families of the Sheikhs:

1- Sheikhandi bin Musafir Al-Shami: This is the first person to whom everything in the Eizidi religion is attributed, but there is nothing true in that. He was born in Lebanon in about 470 AH. He visited Baghdad in 505 AH at the invitation of the Abbasid caliph al-Mustazhir, in attempt to unify the Arabs and make them a power against the Turkish-Persian interference in the affairs of the Abbasid state, he came to the caliph with his well-known commandments and attended the banquet that the caliph prepared for the scholars, and he stayed there for 23 years, moving between Baghdad, Kufa, Basra and Macca, in Baghdad he met sheikh Abd al-Qadir Gailani and the Dassinite Peer Qadeeb-l-Ban al-Mosuli, and finally it seemed that he was not convinced of the call of the deceitful caliph and made sure that he was not better than al-Saffah if he had the opportunity, so he headed north guided by Qadeeb l-Ban to the country of the Dassinites in 528 AH, (our religious texts confirm this in the paragraph of Qudib-l Ban in the epic of Sheikhs & Peers).

In north of Iraq, he found what he was looking for: a persecuted non-Muslim people with no trace of the authority of the Abbasid caliph there, and he found a suitable place by the first one to receive him, who was Ali al-Hakari, who had neither mentioning among the Saints nor a role, as he was not at the time of crystallization of the religion, he was living in Bingali, at a distance of six kilometers from Lalish outside

the mountains, and after Sheikhandi got acquainted with his new surrounding and made sure of the safety that his family would find there, he set out to return to his homeland Lebanon to bring his family and relatives with him, so he brought them back to the land of grace and safety, but he did not return to Ali al-Hakari, for whom he had predicted ten sons, so he settled in Boza, and stayed there until his death, and he did not see Lalish with his own eyes at all.

The fame of Sheikhandi bin Musafir I promoted by Muslims, as he was among them in Baghdad for twenty-three years, during which he composed the message of Sheikhandi to Ahl al Sunna and Jamaa, that does not contain anything about a people called the Eizidis or Dassinites or even Kurds, neither Lalish nor anything else. Miscehaff Rash was not authored by him nor al-Jalwa, then what did he have to do with the Eizidis who did not know him?

His relate with the Eizidis was established by his relatives who led the Dassinites more than half a century after his death, especially since the most famous of them was called by the same name and surname (Sheikhandi ibn Musafir al-Shami), and he was born 10 days after the death of the first Sheikhandi, believing in reincarnation made the people believe that the soul of the first Sheikhandi had incarnated in the Sheikhandi II, so he is the first has returned through reincarnation, and the Muslims promoted him, until they regarded the Dassinite Eizidis a people have apostated from the religion of a person whom they had never seen, they

knew him only through his relatives and their promotion of his alleged miracles that were anti-Islam by 180 degrees, and the same for Yazid bin Muawiyah whom they did not see, and he did not know them during his caliphate except as infidels who deserve the sword only, their money is spoils and their offspring are captives, even if they convert to Islam, they are slaves for the Arabs, in this way, the Dassinites, in middle and south of Iraq embraced the shiite Islam and entirely Arabized but they were in massive revolutions in the name of the family of the House or in the name of others against Islam throughout the Umayyad era, and Islam did not settle in Iraq except in the Abbasid era.

The lineage of Sheikhandi, whether by the ancestors' sequence, or in the stories or religious texts organized by the Adanites, or from their clear instructions in their details, confirm his Umayyad affiliation. Quite simply, what is the relationship of the Adanites with the Umayyads, in particular Yazid and Muawiya to promote them in this way while they were living under the Abbasid rule, who were very hostile to them? This is in addition to many other details that support their Umayyad lineage, yet, there are still some Eizidi and non-Eizidi Kurdish writers who allege his Kurdish origin.

After perusing pages from history books, we came across significant evidence of the Quraysh non-Arabic lineage, as they were never Bedouins, then they were Adnanite, the Arabized Arabs, that is, those who were not Arabs, but became Arabized, given that they were descendants of

Ibrahim Al-Khalil the Aramean, the father of the prophets, offspring of Kedar Ibn Qaturah or Ismail bin Hajar, but the Messenger himself in (Rahiq Almakhtoom), when they were listing genealogies in front of him and bypassing Adnan, he used to say, “The lineagers lied,” meaning that what precede Adnan is a lie, so their lineage to Ibrahim Al-Khalil is also incorrect.

In a review in the book (Introduction to Arabic Language Jurisprudence) by the Egyptian writer Louis Awad, in which he said that the Hyksos, when expelled from Egypt During the seventeenth century B.C. a group of them headed south and inhabited the Hijaz region, that derived from their name (Hyksas). This is what Louis Awad said, and God knows the better, and the Hyksos were Sun worshipers who migrated from the mountains of northern Iraq and introduced Sun worship to Egypt.

What made us support Lewis's account is not his claim, but rather the (Kurdish-Persian) vocabulary that is very important in the language of Macca in a way that cannot be ignored: Zimzim, the soaked land saturated with water (Zim-Zimei), in which Sapor II dug and extracted water, Macca, which is (Maka), meaning the mother, the main source, and the Arabs did not mistake when they translated Macca into mother, the mother of the villages, (Um al-Qura), and the Kaaba, a cube building of four walls (چار تاق) built to protect the very important water source in the desolate desert region,

something that was in effect before that date, in every place where a spring of water was existed, so it was surrounded by walls to protect it from animals, especially in Persia, such as the Kaaba of Zoroaster. Quraish is a diminutive of the Kurdish word (Qarash), which means a worker in a facility such as a worker in a mill, restaurant, hotel, or a khan, and these were the professions of the inhabitants of Mecca that located on a trade route. Ghadir Khim means the blue pond, Khim in Kurdish means the blue dye, and Ghadir is not Arabic and does not have a root, but rather from the language of Shingar, Bilqies means Princess in Kurdish: (Bilind Qiez- the high girl), which is very famous among the Eizidis. What is the occasion that the Ethiopians build a church for the Arabs in Yemen and then give it a Persian name: Kileis? wich is a Persian-Kurdish name in the Shingar dialect meaning the church, that is because its inhabitants were Persians or Kurds? Let's not forget that Yemen was a Sassanian province that was occupied by the Ethiopians during the turbulent time of Qubad I 525 A.D. Anu Sheirwan regained it after less than fifty years, and five Sassanian governors ruled it until the Islamic invasion, so they converted to Islam or fled back to Iraq, and those who remained there did not convert to Sunni Islam until today. Abdullah bin Sabaa, the founder of the Shiite, who was considered a Jew and became famous, he was from them, as well as the Judge Shuraih, who is known to the Eizidis. Likewise, Khayzuran the Barmakite was from Yemen, she

was a Bermakite, but they claim that she was a Yemeni maidservant, yes, she was a Yemeni and a Persian Bermakite.

2 - Abu Al-Barakat Sheikh Sakhr bin Sakhr bin Musafir: He was born in about 530 AH. It is likely that his father Sakhr I, had died before he left Lebanon for northern Iraq, accompanied by his uncle, Sheikhadi I, who found a safe place for them, they settled in Boza and did not live in Lalish or Bingali. In Boza he married Stia Ace and there he had his son, Sheikhadi II who was born ten days after the death of his uncle, Sheikhadi bin Musafir (according to the history of Arbil by Ibn al-Mistawfi), so he named him after his uncle and his title (Sheikhadi bin Musafir al-Shami), and he had his daughter, Stia Arab, who played the greatest role in consolidating the relationship between the Adanites and the Dassinite Shamsanites and the emergence of the modern Eizidi religion.

Abu al Barakat and his uncle, Sheikhadi I, have died in Boza, and neither of them have seen Lalish, nor did they have any religious or social activity in the Dassinite community, nor did they claim anything, they lived in a closed, hidden society, and they have passed away before the Dassinite movement began after Saladin and not a day before him, and neither of them was contemporary to a single Eizidi Khass. They have got to know the residents of the village of Boza, that is clear in the manuscript of Muhammad Ibn Al-Adawi in Manaqib (Sheikh Ahmed

Rifai-Sheikhadi) in 915 AH, in page 18 of it, Sheikh Muhamad bin Rasha said (I was accompanying Sheikh Ahmed when he went to bring the wife of Sheikh Abi al-Barakat from Zauq of Boziyyah . . .) (to save or to bring) and there is no difference in the meaning, which is that they came to the aid of Abi Al-Barakat's wife to bring her from Among the unreliable residents of Boza, after she had got widowed, and she was a Peer, probably she was related to the Peer Muhamad bin Rasha or Hajyal, the vanguard Dassinite leaders in Saladin's army, they mentioned her name without her husband Abu Al-Barakat who was most likely had died, and that was in the eighth decade in the sixth century AH, because Al-Rifai has died in 578 AH, In the epic of Sheikhs and Peers, her name was listed like all the other Saints who were active in the seventh century AH, without mentioning her husband either. In one of the important Sayings, Sheikhubakr and Eizdinamir, who were died at the end of the sixth century AH, it is mentioned that they attended the council of Sheikhadi, then it added that Abu al-Barakat did not attend because he had flown to the heavens, that is, he was dead, there is not a point for him in Lalish..., but outside Lalish there is an important square in his name in the village of Boza: The Field of Sheikh Barakat, which confirms his residence there.

3- Sheikhadi II, bin Abi Al-Barakat: He was born in Boza, ten days after the death of his father's uncle, i.e. in 557 AH, so his father named him after his uncle (Sheikhadi bin

Musafir Al-Shami), the same name and surname, so it was the dilemma of the Eizidi religion and its history until today, a strange, devout hermit whom they did not see his face, became the creator for a new religion, and another person who lived among them and led them with success and ability, organized their society and religion, and provided them with security that they had not dreamed of, and in the end he sacrificed for them in an effort to provide safety for them and defeat their enemies, but they do not know him and he does not exist in their memory, except for his offspring who only mention him as the father of their grandfather Sheikh Hassan, even there is no monument or point that ignites for his name in Lalish. Everything is in the name of Sheikhadi bin Musafir and nothing else, but in fact, he is the son of Abi Al-Barakat, as we mentioned before, thus, the two Sheikhs merged into one name, the Dassinites knew only the second, and the Muslims wrote about the first, the Adanites were the ones who promoted and introduced the first to the Dassinites, and that the miracles of the second who led them and lived between them, they are from the miracles of the first, and the first from Yazid bin Muawiyah, and thus the belief in everyone was established through the belief in reincarnation and incarnation.

Sheikhadi I was a religious ascetic who wrote a book (The Belief of Ahl al-Sunnah and Jama`a), in which there is no any mention or reference to a people or religion other than Arabs and Muslims, and he did not know anyone else.

Neither he saw, nor was he contemporary to any of the Eizidi Saints who contributed to the crystallizing of the Eizidi religion, its revival and events, but Sheikhadi II, was a man of politics and had nothing to do with religion and did not interfere the religion and did not know a people other than among whom he was born, he was the one who lived with all the Eizidi Saints, met and interacted with them positively, especially Fakhradin and Sheishims, and the Dassinites also needed a politician and not a religious man, from the beginning, he supported the Dassinites in their Shamsani religion, in the seventh Saying, when Eizdinamir handed him over the reins of affairs at the end of the sixth century AH after Saladin opened the doors of the world for them, the Mongols were advancing towards the Abbasid state which was in the process of collapse, so he was roaming the countries looking for supporters to gain strength over the enemies of the Dassinites, until he was lost on his travels (between 619 and 625), may God have mercy on him, and immediately after him the dispute began and the situation of the Dassinites deteriorated, had it not been for the coming of Hulagu, there would have been no trace of the Dassinites remained after the fall of the Ayyubids, and they would not only lose the religion, but also all the Kurds would have lost their language after converting to Islam, as it is the case with the Egyptian and Amazigh languages, which were wiped out because Hulagu failed to liberate them.

4- Sheikh Hassan bin Sheikhadi II: He was born in Lalish in the year 591 AH. He grew up in the house of the Dassinite leadership. He was strong in character, broad in knowledge, and expert in history, he had nothing to do with Islam except for the former lineage affiliation. The death of his father, Sheikhadi II, was a great shock to him that he could not bear in the shadow of the existence of two large competing families lurking leadership after his father, so it was a period of chaos and mysterious dispute. We cannot accurately predict what happened during that period between the lost of Sheikhadi II in 623 and the establishment of peace and agreement in Shavbarat 630, but there are two possibilities:

The first possibility: that Sheikh Hassan and Sheishims, any of them did not concede to the other and neither of them accepted the leadership of the other during seven years of quiet dispute until the matter developed into murdering Sheishims' son, so the internal war became clear obvious while they were both under the Abbasid rule, the enemy of the two parties, and as soon as their matter be revealed, their end would be together, so the two parties relinquished the leadership and assigned it to the Qatanites, and this was the prevailing opinion among us and among many.

The second possibility: After deeper research and analysis of the oral texts and traditional stories, we discovered that the Qatanites were the ones who demanded leadership after they discovered and exploited the weak points of the two competing parties, as they had come from Baghdad, pure,

innocent and were not claimed by anyone, and any development in the conflict the loser would be their competitor, whether he was Sheikh Hassan or Sheishims. In the Saying of Darvish Adam, a paragraph confirms that, in a form of legendary miracle, that Darwish Adam asked Sheikhadi that (the Qatanites) had endured austerity in the dress of asceticism for seven generations, so it was time for them to try their turn in leadership, so Faqir Mahmud al-Batini assumed leadership, and there is more than one evidence confirming this possibility, as they first of all, seized the leadership by heredity, then the wealth sources, the shrine of Sheikhadi with its abundant revenues can only be supervised by a Faqir who wears a Rag, and at that time only the Qatanites were the ones who were wearing the Rag, and after less than a generation the Abbasids fell, and the Umayyads' fear vanished, so they demanded their right, and there was an other dispute, finally the Adanites scattered and their influence settled in Shingar and the west, and the influence of the Shamsanites had completely evaporated with the death of Sheishims shortly before that.

The Adanites had disavowed Islam and Arabism, and this has been confirmed on several occasions and over generations: in Eizdinamir's pledge, Sheikhadi II said in it (that the shamsani path is the truth of the heavenly principles, and we believed in it with all our faith), his son Sheikh Hassan in the interrogation by Badrdin Lu'lu swore the oath in Sheikhadi's head: (حدجامه كافه ومغاره و كانيا)

(سپیه حهجه وشک تی نیه) Our Hajj is Kaf, Mighar, and Kania Spi, it is the pilgrimage doubtless, his grandson, Sharafadin, chanted in the name of Kurdistan in the West, and the Dassinites gathered around him until he was martyred for the issue of the Dassinite Kurds and Kurdistan, not for the Arabs or for the Turks, the letters of Sheikh Zaindin in his prison in Egypt exude his strong love for Lalish and his Dassinite people, which lets no room for doubt in their Shamsanite Dassinite faith, as the new Eizidi name was not known yet.

As for the Eizidi name, it is one of Sheikh Hassan creations, who endowed with all activity and enthusiasm after Shavbarat agreement to work among the Dassinite Kurds in Mosul to spread the Umayyad call in the name of Yazid bin Muawiyah, that he was the expected Dassinite God (Eizid-ye Sor), and he succeeded a great success, which raised Badrdin's fears, so he deceived and killed him. From the supporters of that call (the call of Yazid) arose the name of Yazidi, and the first who called them in it, was Badrdin Lu'lu that they were Yazidis, supporters of Sheikh Hassan, supporting the Umayyad call, so this name began to spread from there, overshadowing the forbidden blasphemous Dassinite name over generations and not overnight, it is enough to infer this, that our religious texts composed during the time of the Saints are completely devoid of this name. The first to mention the Eizidi name was a Kurd hostile to them with the intention of uncovering them and harming them, and he was Ibin Taymiyyah the traitor who betrayed

his people, after nearly a century of its creation, because he was a Kurd who knew their secrets, but foreigners did not know until very lately, even in the sixteenth and seventeenth century AD, it was not known in the offices of the Ottoman Empire that they were not Muslims, so Hussein Beg was called Hussein Pasha Dassini and Eizdi Mirza was called Mirza Pasha Dassini.

5- Sharfadin, the eldest son of Sheikh Hasan, if his father was born in 591, so his birth would not be before 615, and he might have older sisters. Sharfadin is known to us for the cave, so we say the cave of Sharfadin, in the Saying of Sharafadin, it is a blatant invitation for him to come out of the cave and help the Eizidis, and we name him: (شرفدینی) (مهدي), he is a true copy of the Shiite Expected Mahdi who is in the crypt, may God hasten their reappearance. The belief is the same and the culture is the same, the origin is the same, even the persecutions for two centuries was the same, the difference is only in Islamizing after the Shiite Islam was entrenched in them at the hands of the four ambassadors.

His shrine in Lalish is located on Arafat mount east of Kolana Dinna, but his main shrine outside Lalish, is in the village of Rashid in Shingar /north, and ruins of a castle named after him in the east of Bashiqa in a Shabak village, and the oldest and most important of them was in Nusaybin, whose features were removed during the Ottoman era. The

Eizidis in Shingar celebrate his memory annually in August every year.

In the nearby mountain, there is a long and deep crevice called the treasury of Sharfadin, but I call it the treasury of genocides. Muslim writers have always mocked this treasury, such as al-Hasani and Damluji, and the like without asking themselves why the Eizidis put their precious money that they were tortured for in this slit without returning to it? Why do they put it in a mountain crevice while they know that no one will be able to recover it and no one will benefit it? It is the deadly despair and the lack of hope to escape the genocide surrounding them, so they resort to the mountain for defense and shelter, and when the noose tightened on them, they hid their money in any place the hands of enemies could not reach, even if they had no hope to return to it if they survived by a miracle, so this cleft was the best safe place that the hand of the enemies could not reach, and with the succession of the firmans and the repetition of the process, the people got used to it even without firmans, explaining that they will gain a charity for that, and the money is a deposit with the truthful honest Saint Sherfiddin al-Mahdi, who will inevitably come out of the cave one day and he will reward them for their work and fulfill their wishes, the Eizidis have a firm belief in their sanctities, as the other religions followers do.

Sharfadin, Sheikhmand, and other Dassinites had joined the Ayyubids, and he had assumed power in Shingar 646 AH,

according to the history of Shingar by Khidir Murad, and when Hulagu swept Iraq, the Ayyubids encouraged him to go to Egypt and eliminate the Mamluks, their enemies, but unfortunately, problems happened to Hulagu's family in Qaraqurum, so he left and his commanders led the army, one of them was Sadam the Turkish who led the Ayyubid division in the Mongol army, so he betrayed in the middle of the battle, and the Mongols were defeated and Baybars the Mamluk won, so Zaindin, Sharfadin's brother, was captured and imprisoned until he died there, and whoever fled back to Aleppo, Hulagu took revenge on them, so Sharfadin fled and joined the Seljuk Turks, where he led the Eizidi Dassinite Kurds there and also lost in the ranks of the Seljuks against Hulagu this time, and he was martyred in Kharbut at least after 662 AH, but now his descendants are the ones who exclusively inherit the position of their grandfather Sheikh Hassan until today, which is the post of Peishimam that Sheikh Hassan assumed in the partnership agreement that was stated in Khatti Pissi Manuscript.

6- Sheikh Ibrahim Khatmi, Sheikh Mus and the orphan sheikhs: Sheikh Ibrahim and Sheikh Mus are sons of Sheikh Hassan, they have offspring and Mireeds to this day, but no missions assigned to them during the time of the Saints, one of their families keeps the book of Sheikh Hassan in Bahzani until today, as for the orphan sheikhs, they are also from the Adanite family, they are called the orphans of Sheikhad, with certainty that they are his relatives from the same

lineage, the sacred point of Ibrahim Khatmi is located against of Sheikh Hassan on the right of the road near Bazid Al Bastami.

7- Sheikh Antush the Arabic: This is how he is known among us the residents of Ain Sifni, where his holy shrine is less than a kilometer southeast of the old town. They say with certainty that he is the maternal uncle of Sijadin and Nasirdin, meaning that he is the brother of Stia Arab and the son of Abi Barakat, in this case he is either a Childish pampering name for Sheikhad II in his childhood, and when he grew up, they gave him the name of Sheikhad bin Musafir and his title, and the name of Antush disappeared, or he might be a second son for Abi Barakat, who either died in his childhood, or did not have offspring so he became extinct, therefore he was not mentioned among the Saints and events, except for the name and this shrine, most likely it does not contain his remains, but rather a symbol of veneration, his sacred point in Lalish, is near Amadin shrine, to the left of the Thalluk line, opposite the shrine of Sheikh Tokel.

8- Ezdinmir: He is the ancestor of all the Shamsanite sheikhs, but he was Peer and died as a Peer. His nickname was Mir, meaning the King. He was the last Dassinite leader from the former royal family. He was the one who handed over the leadership of the Dassinite to Sheikhad II in about 590 AH, after the situation of the Dassinites improved and they opened up to the world when they participated in the

armies of Saladin, so it was a great Dassinite renaissance that generated the new Eizidi religion and organized their society and reappeared after they had been erased and disappeared from existence, except in the tops of the mountains and the bottoms of the valleys, not mentioned throughout five centuries under the Islamic caliphate rule. There is no blame on those who said that they were Muslims apostatized after Sheikhadi, but the opposite is true, they were completely hidden and vanished, when Saladin appeared after the death of Sheikhadi I, whom Muslims do not know other than him, the Dassinites rose from their hiding places into the existence led by an excellent and efficient Umayyad ambassador, so they appeared and prospered. In 630 AH, they rose up and purified themselves completely from all the impurities of the pressuring environment that imposed Islam on everyone who remained in his home from the inhabitants of southern and central Iraq, and the Sassanian Zoroastrian religion was destroyed in every inch of the land that the hands of Arabs reached, when Saladin appeared, the line of Islam had reached the land of the Hagar, and thanks to him the Islamic advance stopped, and with the advent of Hulagu, the Eizidis survived with their religion and the Kurds with their Kurdishness.

The leading Shamsanite family, belonged to the Khatari clan, residents of the city of Hatra, guardians of the famous Hatra Sun Temple, they kept a sacred window similar to the holy windows of al-Abbas, but the Shamsanites have saved

only one window, perhaps they were unable to save more from their sacred Sun Temple. They bless it and sanctify it with the utmost reverence, they fled with it to the north in front of the crushing Arab Islamic advance, many of them settled in and around Mosul, but soon fled in front of the continuous Arab Islamic advance, and perhaps the abled individuals managed to escape before and faster than others. What is certain is that the eldest son of Eizdinamir was born in the village of Mekairis, east of Lalish in less than ten kilometers in straight, in about 565 AH or so, his permanent house was in Lalish, behind Kania Spi, where his body was buried.

Eizdinamir had never seen Sheikhadi I, neither in Lalish nor in other than Lalish. None of the Shamsanites had met any of the Adanites before Saladin, after him the Dassinites moved and increased communication, the family of Stia Ace, mother of Sheikhadi II was brought from Boza by Mahmud Rahan, as we mentioned earlier, and then they acquainted and intermarried, then handed over the leadership.

9- Malikfakhredin the quiet wiseman: He is the eldest son of Eizdinamir, and some say that Shams Eizdina (Sheishims) is the eldest, in any case, the two are brothers, from Ezdenmir's first wife, they were born in close times, that is, both of them were born in the seventh decade of the sixth century AH after the death of Sheikhadi I.

Fakhradin is considered the sage of the Eizidis and the master of their history, and he is the owner of the methodology of religion and revelation which we name (Daftara Malakfakhradin). He is credited with drawing the map of the new Eizidi religion on the foundation of the ancient Zoroastrian religion, which Islam had fought fiercely for more than five centuries, and he has the credit for saying today that our religion is the oldest of religions, so there is no speech above the words of Fakhradin in matters of religion and belief, all of our religion is from his mouth, and therefore we call the revelation: (Daftara Malik Fakhradin), as for wisdom, talent, and calmness he is number one. He is the owner of religion, history, harmony, and unity. He was the bridle that restrained his brother, Sheishims the adventurer since the first day his father, Ezdinamir handed over the leadership to Sheikhadi II until the death of the latter. At that time, a more serious and violent episode began, in which bloodshed occurred, however, Fakhreddine managed to contain the problem, which ended in permanent peace.

Fakhredin is the first Akhtiar after the renaissance of the Eizidis, and the leadership went out of the Shamsanid family. He is the one who preserved the throne of the previous Dassinite royal family and kept his father's throne occupied and his sacred carpet, preserving the same traditions of the leader until today. He is the one who fasts the forty-days and is blessed by the public. Fakhredin had

had three sons and a daughter, one of whom did not have children, and the other three have had many descendents. He died around the time of Shavbarat in 630, and his burial has a special ceremony and a special Saying called (Qawley Firwarey) that is recited only when the death of Bab-ye Sheikh, from the lineage of Fakhradin, what is currently done is that every Bab-ye sheikh, wherever he dies, his body is transported to Boza to be buried there, while his father, Ezdinamir, was buried in Lalish. He might have died there and buried, so it became a tradition, especially since the Cemetery of Boza is also a sacred place that we call it Kitchik Lalish. His shrine in Lalish is in the Shamsanite sector, the building of Sheikhmand and Shefakher, and he has another place in Jalsa Sheikhandi, the place of the holy carpet, and in both of them a wick is lit for him.

10- Shams Eizdina/ Sheishims the Warzir: He is addressed as the King Mir: (شیشمسؤ نافیته میره), and when he assumed the position of minister in the joint leadership, he became called the Wazir, He is also called Sheishims the Tabrizi and sometimes Tatari, he and his brother Fakhradin were born from the same mother in close times. He lived until after the assassination of Sheikh Hassan in Mosul 644 AH, according to the Eizidis' stories, he went to Aleppo to seek help from Sheikhmand Pasha to save Sheikh Hassan, and he was blessed with four daughters and nine sons.

At the end of the ninth decade of the sixth century AH, his father had entrusted him the leadership of the sect, before handing it over to Sheikhadi II, and when his father changed his mind after his accurate acquaintance with Sheikhadi II, and his competence and sincerity, who was fluent in Arabic and Kurdish languages and understands situations much better than his brave son, who does not suit all situations after the Eizidis opened up to the external environment and their interaction with it, so he entrusted Sheikhadi with the leadership, so Shams Eizdina got very angry, neither his brother Fakhredin nor his father could calm him down, and he left Lalish to the farthest corners of Kurdistan, to Tabriz, which to this day we are not sure precisely why did he choose Tabriz over other regions of Kurdistan, while in any part of Kurdistan he resorted to, he would have received a better welcome than Tabriz?

Yes, there was something else in Tabriz, that is the Mongols had begun to penetrate the lands of the Abbasids, and they were stationed in Tabriz region, and later they took Maragheh as their headquarter, yes, all their concern was the intense fear of the Abbasid firmans and how to confront them, so the search for allies was one of the first duties of the leader of the sect, even Sheikhadi II (according to the narrations) had gone on that path for the same purpose, and for some reason he did not return, this is our opinion in the case and the following events indicated that, and we should not forget that we also call him Sheishims the Tatari, along

with his name Tabrizi, and this means that he had joined them for some reason !! What was that reason?

The Eizidis say that Sheishims got angry and went to Tabriz, and he did not return except after several mediations and attempts, all of which failed, until Sheikhubakr went to him with his sacred Rag, calling on him from afar: (شہ مسو کین ژ)

(چہ) Why is the anger? Sheishims replied: Go, I am coming.

This is the formula of the miraculous story, but we believe that perhaps he had told him that his father had passed away, so he returned to avoid further complications, knowing that this Sheikhubakr had died in 602 AH, meaning that all these events had taken place during the last ten years of the sixth century AH, and indeed, by the wisdom of Fakhradin and Sheikhandi's wise policy, everyone cooperated to save the sect and develop the religion, so safety, peace and prosperity were established under the leadership of Sheikhandi II until they deified him, and this was not an exaggeration in him after five centuries of successive firmans stopped when he became the leader, those Firmans that exterminated them from southern and central Iraq until they resorted to the mountains, but the truth is that the main factor was the Ayyubid state that stopped the firmans so the Eizidis flourished, and Sheikhandi helped only as an open interface to the world for them, but immediately after his death In 623 AH, the competition returned to its intensity between his son Sheikh Hassan and Shams Eizdina for leadership again, and

another incident occurred in which blood was shed, and the situation almost got out of control, but the fearful circumstances surrounding them and the wisdom of Fakhradin, forced them again to reconcile and agree on a compromise for all parties in Shavbarat uprising that Sheishims carried out, so he reconciled with Sheikh Hassan and they kissed each other so that each of them became the official sheikh for the other, and they relinquished the leadership to the Qatanites since then.

Then the Mireeds were distributed among all the sheikhs and Peers. His shrine in Lalish is the Mithraic Temple, the well-known and prominent Seider of Sheishims behind Eizdinamir and Kania Spi. Outside Lalish his shrines are many in different villages.

Ceidera Sheishims is a miniature temple structure, its vestibule is a square building with three wide doors, and contains within it many sacred symbols, it is designed so that the first ray of the Sun when it rises enters deep inside the building from among those towering mountains, and this only indicates that it is a Sun worship temple, so we are not mistaken if we say: it was primarily a Mithraic temple for the Shamsani religion that existed before they were named Mazdasinites that preceded Zoroaster. It contains inside it:

-The Sindruk of Sheichims, which is a wooden structure covered with colorful curtains as a symbol of his holy grave. It may or may not contain his remains. Most of the Saints

were lost in mysterious circumstances among the enemies, seeking for survival and a decent life in dangerous circumstances surrounding them from every side. People visit him and seek blessings from his curtains, and the turban of pilgrims, which we call (Khalat of Sheishims), is granted from there by Sheikh the Wazir on the Feast of Jama.

-The Chaqalto of the shrine of Sheishims: It is a quadruple hanging metal lamp fixed on a metal axis in which wicks are lit to light the building in the eve of all the days.

-Nishan of Stia Zien: She is the one who is considered his mother and the mother of Fakhradin, according to the Eizidis, and I do not agree with them in this topic for reasons that may or may not be real.

-Nishan of Tayari Jinn and Sakhri Jinn: They are names for the Jinn. We believe that Sheishims has the control over the Jinn, and for this reason the headquarter of the Jinn is inside his Temple, and the start utter used is often: (Oh Sheishims) to keep the Jinn away, those may exist and we do not see.

-The sacred point of (مه لکي ميرا), the king of men or the master of men. I was used to believe that he was Tausimalak, they name him in Bashiq, (Malik Salm), his Nishan located inside the Seider building means that he is Sheishims himself, and what confirms this, is a paragraph in the epic of sheikhs and peers, so it calls him (شاهي ميرا) meaning the king of men, the same meaning. He has a great shrine in Bashiq.

11- Malik Nasirdeen: He is the third son of Eizdinamir, from his second wife, Stia Arab, daughter of Abi Barakat. She married him late in his life, and she gave birth to two sons for him, Nasirdin and Sijadin, the difference between their age and the age of the two previous brothers is large. Nasirdin did not have a major role in the hot events of the Eizidi religion, doubtless, he and his mother and brother Sijadin, have played an important role in the agreement and reconciliation between the two rival poles, namely Sheikh Hassan and Sheishims, they were the common denominator between the Shamsanite and Adanite families who met on the Shavbarat agreement.

Nasirdin is likened to Azrael who entrusted with the task of the executioner. In the testimony, it is stated that (Nasardin, is my head's executioner), but I do not think that the Eizidis had trials and executions, but the job of the angel Azrael in our belief is executioner, killing people and seizing their souls. In the epic of the sheikhs stated that Nasirdin and brother Azrael lead the armies, so Azrael's mission was entrusted to Nasirdin, and thus he became frightening while the poor has done nothing.

12- Mir Sijadin: This is how the four sons of Eizdinamir were titled, none of them was called Sheikh until the end of his live, they were princes from the Peerani class, they acquired the status of sheikh in Shavbarat reconciliation, they were not addressed as sheikhs, but their descendants were called sheikhs.

Sijadin was the last son for Eizdinamir, it seems that his mother was widowed when he was a child, as evidenced by her resorting to her family and residing among her relatives. The shrine of her son, Sijadin, is located within the Adanites in Lalish, far from the Shamsanites, in Beita Sheikh u Peera, it is stated that Sijadin had died early, and it mentioned the great grief of his mother, and the Kashakhi clan of Bahzani mourned his loss. He represents the angel Gabriel in the list of the angels, but he is not entrusted with revelation to us. Mir Sijadin has granted the gifts of Ali bin Abi Talib which are namely the Dindil and Zulfiqar. This is what we found in our texts.

13- Sheikh Amadin: He is one of the most important of Sheikhshims' elder sons, perhaps born in 590 AH. He was described as one equal to forty, and he was the personal guard of Sheikhadī, so he was named (توبه‌داری شیخادی) Sheikhadī's guardman, and as his job was guarding depending on the crowing of the rooster in determining the periods of night and the day approach, so out of respect for the role of the rooster in the job of Amadin, harming him by his offspring and Mireeds became forbidden, so they do not eat his meat, and because of the role of the rooster in waiting for the Sun to rise, the Zoroastrians also forbid eating it.

One of the missions that entrusted to Amadin's offspring is the (Tasloum- Mash) that is the thread of Amadin (Dazzik of Amadin), which is the hair from the head of a child of the

Sheikhs of Amadin wrapped with a cotton thread worn around the neck of the patient to prevent colic in the stomach, his shrine is located near Sheishims, opposite to Sheikh Toukle, to the left of the middle line, in the western part of the Shamsanite sector.

14- Sheikh Babadin: He is a son of Sheishims, and he has Mireeds and descendants who possess (Jam of Babadin), which is a shallow bronze bowl with a capacity of about half a liter, wrapped in cloth and kept in a sacred place with great care, from which patients drink to recover from different diseases in the past, now it is preserved with his descendants from daughters, the family of Babadin house in Ain Sifni, we call it (Mala Mazn) the main house, because his male offspring got extinct, his last male grandson was called Sheikh Omer, he died drowning in the waters of Khazir River during his military service when it was first applied in the Iraqi state at the beginning of the thirties of the last century.

15- Sheikh Toukle: He is called the First Rose. Perhaps he was the first son (گولا عهولى) meaning the first flower, as his father was given the name of his elder sister, Balghani. We do not know any prominent missions for him in the events and formation of the Eizidi religion. His shrine in Lalish is located opposite to Amadin to the right of the road to the west, and outside Lalish we do not know.

16- Sheikh Hassin: he is the son of Sheishims and son-in-law of Fakhradin to his daughter, Khatuna Fakhra, and he is the grandfather of her descendants, who affiliate to her clan, so they belong to the clan of Khattari. This is some of the strange overlapping events when the limits were set (حد و سد), the four brothers, the sheikhs are sons of Eizdinamir the Peer, from the Khattari clan, but they became sheikhs and were divided into clans on different and unreliable bases including the distribution of the Mireeds on the families of the sheikhs, so some of them joint the clan of his Mireeds, such as Aamadin who belonged to the Qaidi clan, Sijadin Kashakhi, and the descendants of Sheishims to several clans, mostly the Harraqi clan, it seems that Sheikh Hassin has died early, and that was why his offspring were affiliated with their mother, we have not to forget that Khatuna Fakhra was the one who attended the council of signing the Khatti Pissi manuscript on behalf of her father, and she became the official sheikh for Khatti Pissi, not her husband in the name until today, and it is said that she had many children who were invisible (Chil diar u Chil et Hunda) meaning forty visible and forty invisible the Jinn, from her visible sons, Sheikh Rashid and Sheikh Ali, and each of them has a point near the shrine of their mother Khatun.

17- Sheikh Babik: He is the son of Sheishims, his place is located to the east of Ceider of Sheishims, behind Eizdinamir's room next to Sheikh-ye Zari place, who

specialized in treating diseases of (eye injury) or jaundice. Perhaps it is another name for him or he is his son.

18- Sheikh Avdali Bisk: One of the sons of Sheishims who had a share of Mireeds and has descendants to this day, his shrine in Lalish is located in the sector of the Adanite sheikhs to the east of Sijadin above Sheikh Mshallah.

19- Sheikh Aal the Shamsani: His name is Aala Rash. He is one of the younger sons of Sheishims, he has no offspring and no Mireeds. He was murdered by the Adanite family in an incident that almost wrecked the Dassinite and ended their renaissance, had it not been for the wisdom of Fakhradin and the strong link that brought the Adanites and Shamsanites together in one fate: the two brothers Sijadin and Nasridin and their mother Stia Arab, the aunt of Sheikh Hassan, in addition to the mediation of the Qatanites.

The epic of the Sheikhs and Peers, the paragraph of Sheikh Aal says: that he lost control of his desires and was in the afterlife one of the shameful ones (نهو شۆلا نهفسی بوو خولکی خودانی) (ل ناخرهتی زهر بوو).

Eizidi stories say that Aala -Rash fell in love with the daughter of Sheikh Hassan Stia Taus and kidnapped her, so they tracked them down and caught them in Aisivnei and killed them, and they were buried there on the highest hill, which is still called after his name (گری شیخالئ شه مسسا) which is taken as a resting station for the caravan of (بهروی شباکئ)

coming from Bahzani to Lalish and vice versa on Jama Feast, another thing that we must mention is that a village of our Shabak brothers in the eastern Ninawa Plain is named after him, the village of (Aala Rash), and they call it distortedly in Arabic (Ali Rash) but this is not the first link with our Shabak brothers, as the Peer Hajial was from that region and is venerated by the Shabak Shiites in the name of Imam Kazim, likewise Peer Aali and Mahama Rashan are venerated by the Gouran clan more than Eizidis even after their conversion to Islam, one of the Eizdi texts about (Peer Dawood) explicitly says: (نهز شه به کم لاوی پیره), meaning that I am a Shabak youth, and the Dawoodi is a well known Shabak clan.

20- Sheikh Khidir and Sheikh Havind: Their descendants are named after their father Sheishims, but the name of Sheikh Khidr is apparent sometimes, and (Barye Shibakye) is preserved by a family of the descendants of Sheikh Khidir, there is no trace of Sheikh Havind except he was mentioned among Sheishims sons, but the other sons whom we mentioned, they have offspring after their names and special Mireeds of their own, and this only indicates that they were married and had their special families separated from their father at the time of distributing the Mireeds, when the limits (حد و سد) were set in Shavbarat agreement 630 AH, so they became independent with their names. As for these two brothers, they were not separated from their father, they lived with him until his death and inherited him together

even in the name, perhaps Sheikh Havind did not have offspring, so Sheikh Khidir lonely was singled out by his father's legacy and kept Barye Shibakye in the name of his father, for there are no sheikhs of Sheikh Khidr at the well-known level. The same is with the children of Fakhredin, he and his son Sheikhmand have separated offspring and Mireeds after their names, while this did not happen with the sons of Sijadin and Nasirdin, none of their sons has offspring and Mireeds in his name, because their children were within their father's family at the time of distributing the Mireeds.

21- Sheikhmand: He is the eldest son of Fakhreddin. He was probably born in 590 AH or earlier. He was an Ayyubid governor in Aleppo or Kilis. Religious texts say that Sheikhadi honored him, but the text did not clarify how and with what, it is certainly the governing of the state of Aleppo and by the Ayyubids through Sheikhadi, from Aleppo he came accompanied by his uncle Sheishims to Mosul to save Sheikh Hassan in 644 AH. We do not know the date of his death, but Dr. Adnan Ziyani stated in one of his articles that his son Malik-Arab ruled after him in Kilis and died there in the year 652AH after sheikhmand had died.

After his death, all the important stations were mentioned when transporting his coffin from Syria to Lalish: Aleppo, Urfa, Nusaybin, Jazira, then Lalish. It is remained to say that the sheikhs of Sheikhmand are allowed to catching snakes and treating their bites. His shrine in Lalish is a large room, with a large inner cave and a kitchen. His shrine is located to

the east of Khatona Fakhra, on the right of Kolana Baadria. Outside Lalish his shrines are many, all of which are important and prominent, especially in Afrin Syria, Shingar, Bahzani including one in Ain Sivni where his Tuaf is celebrated on the last Friday in the eastern April,

22- Khatuna Fakhra: She is the daughter of Fakhreddin and the daughter-in-law of Sheishims. We talked about her in point 15. In Lalish her shrine is located directly above Ceidera Sheishims to the south in the middle of the Shamsani sector.

23- Sheikh Badr: son of Fakhradin, he has no mention, he might have died without offspring, but he has a point, it is lit in his name on the large rock column inside Sheikhmand's Cave.

24- Sheikh Aaqub: He is the third son for Fakhredin from the widow of a person called Musa, so he became known as Aaqub-ye Musa, and he may be Badr himself called in the title of Aaqub, and Badr might have died before his father without offspring, so Sheikh Aaqub took over his father's carpet and in his offspring the position of Babye Sheikh was confined, they bear the title of their father Fakhradin and inherited him, while the elder brother, Sheikhmand, was a ruler in Aleppo, far from the events.

25- Mir Sheibel Qasim: This is how the young writer Serwan Salim Dinnani named him, who reported several very strange narrations about him, the closest to reason and logic

was the last one, even in it the time was contradicting: a sheikh, his fourth grandfather Sheikh Mand was alive came to save Sheikh Hasan in 1246 AD, but his fourth grandson, Shaibel Qasim was in the land of Turkey until the year 1261 A.D, and just after that, he left it to Lalish and then to Sinjar ...

We can expect his lineage to be a Shamsanite as it is evidenced by those in charge of serving his shrine who are Shamsanite sheikhs, but he is known by his Arabic name Sheikh Abu al-Qassim, merged in Kurdish to Sheibel Qasim, this means that he was known in the Arabic surround, either by travelling, contact, or residence. The last station in which he was known is the Mount of Karcei at the top of the northern slope about three kilometers east of the entrance of the Valley of Karcei overlooking the Valley to the south and the northern slope to the north. His Tuaf is celebrated in autumn by the people of Karcei, his point in Lalish, is located in the middle of the valley near Chilmera.

26- Sheikhubakr: He is the chief of the Qatanites, the son of Sheikh Abd al-Qadir Gailani, and the supreme ancestor of the house of the emirate. He was born in Baghdad in 530 and joined the Dassinites immediately after their renaissance in 580 AH, after Saladin took over the leadership of the Muslim army in 564 and the establishment of the Ayyubid state, our religious texts and its stories, and references from the Iranian heritage, and hints from history books, including Miscehaf Rash, confirm this lineage, and we have

sufficiently detailed in this topic in Almontazer 1, paragraph Al-Mir, let us summarize it again:

The story of Mir Brahim al-Khorristani among the Eizidis is long and wide: how the deer, maidservant, the ascetic shepherds of camels, and the shepherd's clothing all alerted him, exactly the same stories confirmed by the Iranian stories that he is in particular the one who was named Ibrahim Adham Abu Isaac, the civil name of Abu Muslim al-Khurasani, the grandson of the Sassanid kings, and his Persian name was Behzad Hormuz, and he was the one who endly stationed in Tabaristan, from which Abd al-Qadir Gailani was displaced, who was confirmed in history as a descendant of an ancient Persian family from Gailan, and he had nothing to do with the artificial Arabic lineage, and both of them were from the same dynasty carrying the sacred Rag.

Miscehaf Rush confirmed that our princes are from the descendants of Sapor I and II the Sassanids, in addition to the story that the Eizidis tell about the hill of Jarrahi as the Sassanian castle for Khosrau Anu Shirwan -the famous among us- as the castle of the ancestors of the Principality house, and one of them had been buried there, he was (Peermant i Gorr), known as (Bahram Gor V) Sassanid, we celebrate his Tawaf annually.

The supreme ancestor of our leading House is Sheikhubakr Al-Qatani, son of Mir Brahim ye Adama (میری خورستانہ),

meaning the King of Khorrestan the capital of the Sassanids, and the time difference between them is four centuries, but the truth is that they are of the same dynasty, we consider Abd al-Qadir himself as Mir Brahim, the king of Khorrestan, and Sheikhubakr is his son, and from him he wore the sacred Rag that was first worn by Mir Brahim Adham Abu Isaac and his dynasty, they wore it out of mourn for their kingdom that was destroyed by the invaders, unless they restore it, they will not take it off, the father hands it over to the son through generations until it reached the Dassinites in Hacarland where it took on a very religious character of sacredness, and the bearer of it, Sheikh Abdulaziz Abu Bakr, gained a sacred position of great importance as the educator (مدرسه‌ی) who was the first bearer of the sacred Rag, and on the other hand, he was a khilmatkar of Sheikhadi in the name of Abdulaziz Al-Harbi. Thus, oral narrations in the Eizidi religion created a legend full of contradictions.

Sheikhubakr the Faqir died in 602 AH and was buried in Hindirru. He has a symbolic or real grave in the house of Rags inside the building of Hassin Dana. Above his grave on the roof of the double domes, a third small dome was built, they call it the dome of Mir Brahim Khorrestani, and in fact, it is for Sheikhubakr. As for his place in Lalish, it is a building in the form of a large room on Mount of Arafat, to the left of the road to the summit, opposite Sharfadin.

27- Sheikh Ismail the Anzali: He was a relative of Sheikubakr the Qatanite, he accompanied him to Hakarland and joined the Dassinites in establishing the new society and religion. He was also the bearer of Qadiric Rag, he was the official sheikh for the family of Hesslmaman, who refused anyone to be his Sheikh but accepted the owner of the Rag to be his official sheikh. His shrine in Lalish is located in the district of Stuna Mraza, down west of Arafat Mount.

28- Sheikh Abd al-Qadir al-Rahmani, (perhaps the three were brothers) and one of them told me that Rahmani means Gailani, so: why didn't they declare his explicit title of Gailani? There is wisdom in that! It is the taqiyya practiced by the Dassinites over centuries and on a large scale. He might be a nephew of Sheikhubakr named after his grandfather, Sheikh Abdul Qadir I, or a number of his descendants named after their grandfather. The important thing is that these three were the owners of the Rag and their offspring wear it to this day, and we believe that the latter two are both younger than Sheikhubakr, as evidenced by he is the famous and he was the one who led them, and they came together to Mergah and most likely they joined Saladin's army with the Dassinites as well. His shrine in Lalish is located on mount of Arafat on the left of Kolana Dinna, it is a building and a cave.

29- Sheikh Mahmadi Batini: He is Muhammad al-Mansur, the son of Sheikhubakr, but the Eizidis, after assuming the leadership, gave him the title of Batini, and made the title of

Mansur as his father, they say Muhamad bin Mansur bin Sheikhubakr, and on the other hand, in common speech, they say Mahmud bin Sheikhubakr the Faqir, and so the Arabic compound names distort the fact when translating them into Kurdish through narrations in the absence of codification. He was the first Qatanite Mir to lead the Eizidis after a vacuum in authority for at least seven years after the death of Sheikhadi II, we believe that he was elderly when he assumed the conciliatory leadership in 630 AH, and he died shortly thereafter, as evidenced by the fact that the distribution of Mireeds had not been completed yet, that is obvious in the manuscript of Khatti Pissi, signed by his son, the Second Mir, after whom the leadership became hereditary confined to the Qatanites from father to son until today: Sheikh Mahmud, then his son Sheikh Hadi, who signed the manuscript, then his son Hamzah Beg, then his son Zainal Beg, who was captured and imprisoned to his death in 1280 AD, then the dynasty chain was interrupted for a period of 255 years until 1535 AD to start with Hussein Pasha the Dassinite, who was appointed by the Grand Vizier Ibrahim Pasha as a governor of Erbil and Mosul, then the Sultan Suleiman Qanuni killed him immediately after it became clear to him that he was not a Muslim, then he killed the Grand Vizier too because of his assigning an infidel to take over the Muslims, while he himself was suspicious and of Christian origin. After Hussein Pasha the Dassinite, his son Salih Beg inherited the throne of the emirate, and he was

succeeded by his son Suleiman Beg, then his son Abdi Beg, then his son Sharif Beg, the contemporary to Mirza Pasha Dassinite in 1638 AD, then Hassan Beg, then Suleiman Beg, then Mirkhan Beg, then Bdagh Beg, then Choul Beg then it was a tragedy in the house of the emirate when the Eizidis defeated and killed the governor of Mosul, Abd al-Baqi al-Jalili in 1786 by Nammir Simou al-Dinnani, so the Jalileans took revenge on the house of the emirate and killed everyone who led the Eizidis, four Mirs in four years: Choul Beg, Khanjar Beg and his uncle, and the others fled (Abdi Beg, Roto Beg, Gharzi Beg) either to Amadiyah or Shingar, until Hassan Choul submitted to them in absolute submission against Amediyah, so they confirmed him as a Mir and that the emirate would be exclusively in his offspring who were called pismir since that time, and the pismirs today are all descendants of Hassan Choul, and their history does not go back to the two latter centuries. After Hassan's death in 1809, his son Saleh Beg took over the emirate, and after his death his brother Ali Beg became the Mir until he was captured in 1832 by Mir-ye Koura, then the Eizidis did not have a Mir left, but his brother Suleiman Beg was a free wanderer, wandering among the afflicted Eizidis, as he is the prince's brother and the actual prince, but no one had authority. After settling matters and eliminating al-Rawandzi, the candidate for the emirate was Hussein Beg, son of Ali Beg, but for mysterious reasons he was absent for a while. perhaps he was arrested, so his cousin Jassim Beg

appeared and appointed himself as a Mir for a short period of time, and when Hussein Beg returned, he killed Jassim and appointed himself as the Mir, Suleiman Beg was still the most active, and Abdi Beg, as well as in Shingar, the family of Tammo Ruto claimed the Emirate. Perhaps during this period Babye Sheikh Nasser the Essyani was more influential in leading the Eizidis than the scattered emirate house

In short, every place in which existed one prince claimed leadership, and the emirate did not settle for Hussein Beg before 1870, perhaps his uncle Suleiman Beg had died, so he became sole in leadership and bullied in the position and began to be reckless and debauched until he illegally married a Sheikh, and no one counteracted him because of the successive calamities that befell and continued to befall the Eizidis. After his death, his son Mirza Beg became a prince and Islam was imposed on him by the sword. Then he was deposed, and his brother Ali Beg came, who was assassinated in 1913, so his wife Mian Khatun ruled on behalf of her minor son, Saeed. Beg, then in the name of her minor grandson, Tahsin Beg, and this was succeeded by the current Emir, Hazem Beg.

Sheikh Mahmud has several monuments outside Lalish, but the main one was in the village of Girkhass, south of the center of Sheikhan district, which was siezed by the Arabs, and after its liberation from the Arabs, it was occupied by the Muslim Kurds. In Lalish, he also has several monuments,

one inside the Qapi and another in Malaka Field where his father and grandfather's monuments are located, on Baadra road, after Hanna and Mar Hanna.

B- a group of sheikhs about whom we do not know much.

We will briefly present them as a fourth group:

1- Sheikh Mshallah: We call him (خه فوری رپا) meaning the guard protecting roads, in the testimony we say: Shekhadi Khafurah, in the same voice "kha" but the meaning is different, it may be him or may not, and someone say that he is the son of Zambil Froush, and this does not agree with the religious status during the time of the Saints. His monument in Lalish is the first dome on the upper left side of the road, opposite the house of the Faqir, and outside Lalish he has a dome on the road near the village of Shkaftia, and a large Dome in Bahzani where his Tuaf is celebrated annually.

2- Sheikh Anzarroot: It is said that he is Sheikh Nasrdin bin Eizdinamir, his monument is located on the Mount of Dahka, belonging to the village of Kharshania and Rickava, and he has a Tuaf that is celebrated annually by the residents of the Qaidia region.

3- Sheikh Rumi in Shingar, in the ancient village of Dihola, his shrine is a slender Dome in the middle of an area where there are scattered oak trees that are forbidden to be cut they call them the trees of sheikh Romi, and in Lalish his point is

near Khatuna Fakhra towards Sheikhmand. What is known about him that he was a skilled horseman until he was told that he would never die if he avoided the scorpion, so he never got off his horse, but once it happened that the sleep overcame him, so his hands loosened, and his spear descended to the ground, so the scorpion climbed on it until it overtook him and stung him, so he died of the sting of the scorpion, as he was foretold.

We do not know much about his identity, most likely he is the Sheikh Jalal al-Din al-Rumi (the Persian who nicknamed al-Rumi) because he used to frequent the Seljuk sultans who were called Rums until their end, and they were glorifying him too much, but it was suspected in his faith by Arab Muslims and different in his religion by everyone, and he was a contemporary to the events of the Eizidi religion, so it is unreasonable for the Dassinites to neglect one of their most important contemporaries among the religiously deviant sheikhs of his time, a Zoroastrian who was well versed in Islam and a deviant, has contact with Sheishims, and does not belong to any sect, even his place in Lalish is near Sheishims

4 - Sheikh Abrus, perhaps he is not a human being, but rather he is the God of lightning and thunder. He has a point in Lalish on Mount Arafat in the area of the Peers. Perhaps his title was peer Brussi, so in this case he is Tausimalak and no one else. Because of the veneration of the Arabic titles, he was called a sheikh instead of peer. Everything is

possible, and what has happened in the Eizidi religion is too much more surprising.

5- Sheikh Mahmadi Jindar: He is one of the seven Jinn brothers (Sakhri Jinn, Tayari Jinn, Kawkabi Jinn, Rashidi Jinn, Moradi Jinn, Jinni Jinn, and Muhmadi Jinn) The first two have had their Nishan inside the Sheishims building, or rather they are all there, but Sheikh Mahmadi Jindar has a special point in the courtyard of Sheikhadi, and Sheikh Rashid's point is at Khatuna Fakhra his mother, and he is called Sheikh. Indeed, accuracy in the oral tradition is difficult, but what is certain, is that they are all Shamsanite sheikhs, descendents of Sheishims in particular, whether they were human beings from his offspring or supposed jinns, as they have neither offspring nor Mireeds. It was said to Khatuna Fakhra: (بیت دیار دیار و بیت هوندا هوندا) - the apparent ones, let them apparent, and the hidden, let them hidden. The apparent ones are the current sheikhs of Khatun, and the hidden ones are the jinns according to the Eizidi heritage.

His main shrine outside Lalish was on the Tigris River, 1 km south of the former village of Khank, which is flooded by the waters of Saddam's dam. Another shrine is built for him at the new collecting of the villages of the Dinna. they celebrate his Tuaf annually, and his custodians are now Shamsanite sheikhs. In Lalash, his sacred point is located between the place of Fakhreddin and the Corridor of Darye Mir at the stairs descending to Sheikhadi's courtyard.

6- Sheikh Hambeis: He is pronounced Sheikh Hamci according to the definition of Dinna inhabitants, and Sheikh Hamza according to the Arab residents, his monument is located east of the sanctuary of Bazid, which is submerged in the waters, in a small narrow valley in the Dinna region within the lands of the village of Kani Shirin, which was inhabited by the Eizidi Kurds, occupied by the Arabs before Saddam's Arabization, next to the village of Khanik and Qabagh, his point in Lalish is located at Sheikh Ismail Anzali above the shops to the west.

7- Sheikh Hamad, or Hamad his point is near Ezdinamir.

8- Sheikh Ajaj and Sheikh Harraj, their sacred points are in Kolana Baadria on the left, and Sheikh Mawi is at Seidara sheishims, Sheikh Kiryas, Sheikh Luqmadin and Sheikh Zouzi are at Khatuna Fakhra, and Sheikh Naiim and Sheikh-ye p Kazi, and Sheikh Nadir, all of them have simple monuments in separate places in Lalish, so they must be from the companions of Sheikhsadi and his contemporary Saints or their acquaintances.

9- Hassan Daqiq, (دهقني ميرا), meaning the adornment of men or the master of men, it is said that he is from the Adanite family, that is, one of Sheikh Hassan's offspring or his relatives, we do not know anything about his importance, his monument is located in the road of Audi Hassan leading to Sheikh Amadin coming from Kania Spi.

10- (Hassani Gayar): He is one of the descendants of Abd al-Qadir al-Rahmani. It is said that al-Rahmani in our view, means al-Gailani. He is from the Qatanites and perhaps a Faqir, and we do not have anything to add of his deeds, perhaps he was not contemporary with the events and emergence of the Eizidi religion.

It is said that he is linked with the Mir family who is a Qatanite, in the Feast of Beilinda, when distributing the Khawleir, they put a portion for him from the Khawleir, in a referring to the agriculture, so they say: (this is the portion of Hassan i Gayar), this means that he is present as a member in the family over generations.

Chapter V

The women Saints

1-Stia Ace: She is the first bind between the Dassinites and the Adanites. She is the mother of Sheikhandi II the Adanite, and the grandmother of Nasrdin and Sijadin the Shamsanites. She is the sister of Hajjal the Peer, she was strong in character and from an ancient and prominent peer family. According to the late Peer Khider Suleiman, she was from the house of Peer Hajjal, his sister or kinship, but Peer Mahama Rashan was the one whose name was mentioned in the manuscript of Muhammed Ibn Al-Adawi, page 18, that he accompanied Sheikh Rifa'i to bring her, the wife of Abi Al-Barakat from (Zouq Al-Buziyah), that is, he brought her from among the Bozanites, without mentioning the name of her husband, who might have died, leaving her a widow without relatives there. Perhaps Mahmarashan also was one of her relatives, so she was one of the peer women who married the Adanites long before the limits (حد و سد) been imposed.

She gave birth to a son, Sheikhandi II, in 557 AH, and a daughter named Stia Arab who married Eizdinamir, the leader of the Dassinites. Stia Ace moved to live in Lalish after her daughter's marriage, and her son, Sheikhandi II assumed the leadership of the Dassinites. She had a great role in the renaissance of the Dassinites and the emergence of the new religion, and she has sacred wicks and

monuments in many places in Lalish, including four to light Kolana Stia Ace leading to (Gay Kuj) her name was mentioned in the important epic of the sheikhs and peers, it talks about her death at Kania Spi and the great sadness over her death. She lived for a long time more likely until the seventh century AH.

2- Stia Arab: She is the daughter of Stia Ace, the sister of Sheikhandi II, her father is Sheikh Sakhr Abu Al-Barakat, she married Eizdinamir, the leader of the Dassinites, and she gave birth to two sons for him, Nasirdin and Sijadin, She was widowed at an early age, as evidenced by the fact that she and her children moved to live in the section of her Adanite family, where her youngest son Sijadin stayed with Sheikh Hassan, and she must have had a positive role in the reconciliation between the Adanites, led by her nephew Sheikh Hassan, and the Shamsanites, led by the brother of her two sons, Sheishims in Shavbarat reconciliation, it seems that she lived so long that her son Sijadin died before her and she was very sad for him, her monument is located near Sijadin in the Adanite section.

3- Stia Zein: She is the mother of Fakhreddin and Sheishims according to what is stated in the epic of Sheikhs and Peers, but I see otherwise, as they were born in 560 or so. So how did she plead to Sheishims in the Saying of (Hasinye Jalye) begging him out of the sake of his brother Fhakhradin, who had died after a long life, to pardon Hasinye Jalye, perhaps after the martyrdom of Sheikh Hassan in 644 when

Sheishims took the reins of affairs alone and stripped Hasinye Jalye of all his privileges, even the intercession of Stia Zien did not work, this is an almost impossible time, and it is inconceivable that their mother was still active to influence matters, then Stia (Arab) is an Arabic attribute and (Stia) is a nickname for females (st) and (ya) is for description or feminine addition, it means that Arab is not a name, it is the adjective of the (St) (the Arabic woman), and she was the only Arabic woman among them, so her explicit name (Zien) was neglected, and as she herself is the wife of Eizdinamir, and through the transmission of oral narrations, the meanings became mixed, even in the name and title, each of them became an independent character, as in (Abdulaziz the Harbi and Sheikhubakr the Faqir).

And because the mother of Sheishims and Sheikh Fakhr had died a long time before, Zien was considered their adopting mother. It is not excluded that Stia Zein was actually a second wife, whom Eizdinamir married after the death of the first wife and before Stia Arab, and she did not have children, so Sheishims and Sheifakhr were considered her true sons, this is also possible. The attribution in Bayta Sheikh & Peer is confusing and incorrect in several respects. Her monument locating inside the Sheishims building reinforces that she was his mother, yes, she is his adopting mother (step mother) and she had no other children.

4- Stia Habib: She is the daughter of Sheikh Hassan, according to what is said, and perhaps his sister or a relative.

she married Nasirdin, the son of her aunt Stia Arab. Perhaps there was a large difference between their ages, but not to the extent of impossibility according to the culture of that time. She has a monument in Lalish near Nasirdin shrine behind the Dome of Sheishims.

5- Setia Taus: She was the daughter of Sheikh Hassan. She was kidnapped by Sheikh Aal the Shamsanite, the son of Sheishims, in the midst of the tension over leadership after the death of Sheikhadi II around 623 A H, between both of her father Sheikh Hassan, and Sheishims, the father of Sheikh Aal, the story ended with their murder together in Ain Sifni and they were buried there. The monument of Sheikh Aal is a big dome on the large hill named after him and overlooks the town of Ain Sifni. At a little distance from him, Stia Taus was buried in a walled tomb. The situation developed seriously, but it ended with reconciliation in Shavbarat in 630 AH. In Lalish she has a sacred point called Taus Khatun in the corridor of Stia Ace.

6- Day-ka Chak: She is the mother of Mahma Rashan, who welcomed Sheikhadi very well, so he called her (دویکا چاک), it means the righteous mother, her monument is a prominent dome at a short distance opposite the shrine of her great son at the northern slope of Mount Maqloub in Sheikhan district, and in Lalish she also has a sacred point near him.

7- Khajija Khurasani: This name was mentioned in this title in the Saying of Hussein Hallaj, she was the one who came

at the speed of lightning to help him (from Khurasan to Baghdad in seven steps) This is in 309 AH, and according to the story of Darwish Adama she lived in the time of Sheikhadi in the sixth century AH, and according to the real birth of her son Mir Ibrahim al-Khorrestani, she lived in the end of the first century AH, these are three names of Khajija in three different times, and so, the temporal inconsistency is present in the Eizidi oral heritage but that does not matter, what is important is that the three occasions are sacred and important, and they are true episodes of the bloody Eizidish history, affirming the role of Sheikhadi in it.

Khajija in Lalish is famous for the two rocks attributed to her (به ریت خه جیجای) that she came to Lalish with two large rocks tied in each of her two braids, and they are now in Lalish over the shops of Suka Ma'rifatei, below the shrine of Sheikhuakr in the Qatanite sector at the foot of Mount Arafat.

8- Raba'a al-Adawiya, you can name her the captured Raba'a, or the kidnapped, who survived the hands of the terrorist ISIS. She was one of the thousands of minor girls who fell victims to successive Islamic invasions for six centuries, in which Sinjar lived recently for only a week, so there were a thousand Raba'a Adawiya who fell into the hands of the state of the Abbasid Caliphate in the 21st century A. C.

Rabaa, can be considered one of the kidnapped girls of Koutcho who survived the hands of ISIS, so you can never understand her except by sitting with one of the survived girls to tell you her story in the hands of ISIS, considering the large difference in time and the lack of economic life at that time when the captives had no clothes no food other than scraps of garbage and the wilderness, and there was not a single individual in the time of Rab'a who could speak about injustice, captivity, or the marriage of minors under ten years of age, but in the time of the new ISIS, the whole world rose to oppose it, and thousands dedicated all their efforts specifically to liberating the Kotcho kidnapped girls from the hands of the Abbasid Caliphate, renewed in the name of ISIS, which was emerged to live for only one week before the world rushed to surround and destroy it in its cradle.

Rabi'a Adawiya was born in Basra of ill-fated Sassanian-Dassinite origin in the year 100 AH, that is, during the rule of the Umayyad state, when revolutions were flaming against them in Iraq, and they were all suppressed with blood in the manner of Al-Hajjaj Al-Thaqafi. Another wave of Islamic invasions occurred when she was only nine years old, killing her father and capturing her and her family, as ISIS did to the daughters of Kotcho-Shingar, so the criminal hands dealt with her until she was consumed and thrown away into the street, and she was living aimlessly, so she engaged in ascetic and worship after she lost all hope in life,

hoping to find some solace in the false dreams of the hereafter, so she devoted herself to religion, worship, and humanitarian work to alleviate the sufferings of others, as some benevolent people, who volunteer in humanitarian work around the world do now. Her monument in Lalish is located indoors in Kolana Stia Ace before Gay Koj.

9- Mahwar and Marwan or Mahwar and Firman, two names feminine and masculine, they may or may not be a couple. We know nothing about them, but they have a sacred point on which a wick is lit in their names in Lalish on the Mount of Arafat above Peery Jarwa, so they are contemporaries to the Saints.

10- (کيژا پ که نيش) both the names mean the Girl, in two Kurdish dialects, Bahdinani and Shabaki Hauramani. Repeating the girl the girl, means that she was a righteous virgin and perhaps one of the first religious volunteers who became ascetic and joined the service in Lalash as Dai Kabani, Khilmatar. A candle is ignited for her on the eves of all the days.

From her name it appears that she was from the Shabak clan, and perhaps one of the relatives of Peer Daoud the Shabak, or Hajyal the Shabak, Mahamat Rshan, or others. At the beginning, we emphasized that the Eizidis are individuals and separated families who survived the genocides with their religion, from different Kurdish clans of the sprawling Sassanian Empire, only the one who escaped

and took refuge in the mountains had survived, and from the mountains their renaissance started.

Chapter VI

The Peers:

The issue of the Peers is an overlapping and complicated subject, and it is difficult to define the personality of the Peer accurately, neither in terms of his name, nor specifying the time, nor the importance of his role. Everything old is Peer, and all of them 100% preceded Sheikhadi and the events of the Eizidi religion, the contemporary Peers to Sheikhadi were individuals affiliated with their sacred Peer dynasties previously, some of the individuals who had a very important role in Dassinid renaissance, their personal names have covered the name of their dynasties, so all the family was named after their personal names until today, such as Hesmaman, Mahamat Rashan, Khatti Pissi and others.

First of all, Peeranism has emerged from the service of sanctities, and its time goes back to the depth of the history since humans gathered in small primitive villages, until today every village is centered by a sacred point symbolizing one of the multiple deities or Saints, and the one who was in charge of serving the threshold of the village's deity, and by continuation of serving for a long period, he was called a Peer, and naturally the leader of the group was the one who monopolizes the sacred tasks, and therefore he acquires his right to lead his group, so they were the notables and leaders of their societies, and if the social situation of the Peer deteriorated for long periods, he was returned to be a

Kirmanj, and if the status of a Kirmanj was magnified, he would become a Peer, also there was a reservation about marriage between them and the Kirmanj the public, but not on a forbidden religious basis, rather it was the pride that is known among the people until today, and transpassing was taking place in many cases before determining the identities and roles: (حد و سد) were established in 630 AH, so violating it became a taboo and affiliation became hereditary No acquire and no change after that.

As we said, the Peer affiliates to a sacred symbol by service and not by lineage, and in the past there were too many Gods, but there was the greatest God, the top of the sky the Sun, Tausi Peer, so the Eizdi religion was monotheistic with the only Sun before the emergence of religious thought and polytheism, and thus the top of the Peers is Tausi Peer (Melek) who is Peerafat, and from him the other Peers branched out. A family of them led the Dassinites for a long period, so it was called, the princely class, the family of the last king Eizdinamir, whose four sons acquired the status of sheikh in 630AH and became sheikhs, and the rest of their relatives continued to be called Mirs and now they form the Peers of Hasilmaman in the name of the person who was present and influential, while other families of Peerafat peers remained in the name of the ancient God Peerafat /Tausi Melek:

1-Peerafat: The oldest of all the Peers, and it is one of the names of Taosimalik. The Peers who bear his name are not

his offspring, but rather they were the ones who serve the threshold of his symbolic monument, like all the individuals who serve the holy shrines, and over years, some of them took the name of the famous individual who emerged in the dynasty, especially after Sheikhadi when distributing the Mireeds, most of their descendants became named after their grandfather the Saint contemporary to Sheikhadi, when all the Saints were considered immortals, few of them remained on the original sacred names. It is said that the previous princely class (Eizdinamir class) was a group of Peerafat's Peers who enjoyed leadership for long periods so they were distinguished by the name of the Prince. On this basis, the Shamsanite Sheikhs and Heslmaman Peers are relatives and originally Peers of Peerafat, even today Peerafat Peers have Mireeds among the Peers just like Hasilmaman.

Peers of Peerafat has a special Feast in which the kashik is cooked and distributed to the villagers, it falls on the last Friday in December, his monument in Lalish is located in the far west down of the Mount of Hizrat, and it has another sacred point on the terrace of Seidara Sheishims. Outside Lalish, he has several important monuments, including Mahit and the forest of Peerafat in Kiece Qala and many other places.

2 - Mir Haslmaman: meaning Haslmaman the King, this is how he was called because he was actually from the class of the princes, he is one of the pioneers of the Dassinite renaissance and the first generation of the Saints who

appeared immediately after Saladin, and all of them were Peers: Mahamat Rshan, Eizdinamir, Hajjal, Avdal Omara, then Sheikhubakr joined them from Baghdad, then Sheikhadi II, so they formed the first group of the Dassinite renaissance, all of them lived in the sixth century AH and participated in Saladin's army. In the manuscript of Muhammad Najl al-Adawi, p. 24, on the merits of Ahmad al-Rifai, (and there is much confusion between him and Sheikhadi II) it was reported that Sheikh Mahmud bin Rasha (who is the Peer Mahma Rshan) and Sheikh Ali Al-Mutawakkil, who is (Peer Hajjal) were in the office of Sheikhadi, so Mahmud bin Rasha counted the fighters and they were seventeen thousand fighters from the Arabized Kurds (Dassinites of Mosul) currently residing in Bashiqa and Bahzani, and twenty-five thousand from the Kurds. As Dr. Ahmed Al-Khalil, for his part, he confirmed the participation of the Kurdish fighters in Saladin's army and mentioned their Eizidi clans by name.

Haslmaman does not have an official peer, It is said that Tausi Malak told him (پیری ته نهز نه بیژه کهس) meaning, I am your Peer, not to tell anyone, doubtless this means that Tāusimalak is at the top of the pyramid of the Peeranism, which is Haslmāman, and Haslmaman supervises all the Peers. And those, in turn, supervise all the Kirmanj people, and in the same way Amin Zaki described the position of Zoroaster between Horamazda and humans.

Haslmaman is the peer of forty peers and therefore it is not permissible to intermarry with other peers, all the peers according to Sheikhandi's counting, but really, this is not true, they are many times this number, they spread throughout Kurdistan. Most of them have converted to Islam, even some of them claim that they are masters affiliate the Prophet's family, yes, they are masters, Peers, the masters of Kurds and not the Arabs.

Among the Eizidi Peers now, there are eight dynasties not Mireeds to Haslmaman, so why is it not permissible to intermarry them? And he does not have an official Peer link with them?

It is worth noting that when Eizdinamir handed over the leadership to Sheikhandi II, only two of the Dassinites got angry: Sheishims and Haslmaman, Sheishims was his son, but Haslmaman, what did he have to do with the matter if they were not relatives and from the same royal family? Only the four children of Eizdinamir gained the attribute of sheikh, so where are their remaining relatives? There is no doubt that they are the peers of Mir Haslmaman, and there is no doubt that their number was large, they were reduced due to the genocides and the restriction of marriage.

His monument in Lalish, is at the slope of Mount Mishat on right side of Koulana Baadria. He also has another sacred point in Hindirru. His homeland, according to his designation, is Dasht of Harir, Shaqlawa district, but his

descendants are scattering as far as Armenia and Turkey because of the terrible firmans over the centuries.

3- Mahma Rshan: He is one of the great pioneers in the Dassinite renaissance. Muslims mention him in their manuscripts as Sheikh Mahmad bin Rasha. His monument in Lalish is near Haslmaman, but his habitat is Mount of Maqlub, on its northern footland his large temple is located. All the Eizidis were evacuated from there in the last Firman, except for one peer-family of his descendants, who stayed to serve his shrine, they are respected by the neighboring Gouran Muslims, who were originally Eizidis and followers of Mahma Rshan. He was one of the most sincere and courageous Mireeds of Sheikhadî so that he was called the lion of Sheikhadî, as it was said that he rode a rock instead of a horse and went to receive the sheikhs of Baghdad. This rock was located at a distance of approximately 400 meters in the entrance of Nauskei vally but it was buried under the road after it was paved. As we mentioned in the previous paragraph, he was heading a large military division in Saladin's army, along with his companions, Haslmaman, Hajjal and Raja.

4- Hajjal: He is mentioned in the manuscript as Sheikh Ali al-Mutawakkil, a leader of a group of Dassinite fighters, his name is Haji Ali merged in Kurdish to Hajjal, its main shrine is in Baadra within the series of villages: Baadra Hajjal Essya Heselmaman Beirestak Haji Raja, they were named in the manuscript: Sheikh Ali al-Mutawakkil, Sheikh Hassan

bin Mam and Sheikh Raja al-Baristaqi. His shrine in Lalish is an old building of good quality. It is located in the western part of the valley at the foot of Mount Arafat at the bottom of the valley before the monument of the martyr Mahmud Eizidi. He has descendants who retain a handcuff called (قهيدا (هاجيبال) with which they bind the insane to it for treatment of nervous and psychological diseases.

5- Haji Raja Beiristaki: He did not have offspring and had no Mireeds, and that is why he is not known in general. He is called Sheikh in the manuscript like the rest of his colleagues, but he is known among us as Haji Raja, he is one of the pioneers who contributed to the renaissance of the Dassinites and participated in the wars of Saladin. His monument in Lalish is located on Mount Arafat to the left of Kolana Dinna. He may have died early without offspring, and outside Lalish his shrine in Beirestak has a large dome in the religious Dassinite style.

6- Peer Khatti Pissi: His name appeared in the aforementioned manuscript as Al-Khattib Hussein, which is merged in Kurdish into Khatti Pissi. He contributed with Sheikh Ahmed Al-Rifai in building or at least developing the Mahdar of Boza which is a sacred place so that we call it: Kitchik Lalish, it includes all the monuments of the Saints, but there are no buildings in it other than the dome of Khatti Pissi, so, he was a resident of Boza, but his descendants now live in Qaidia plain, and he has a large old dome in Eizidish

style centering Mahdar of Boza, and a good building in Lalish in the west of the valley to the left of the road at the foot of Mount Mishat.

The importance of Khatti Pissi is in his only manuscript that survived from persecution and forgery, and contains very important historical remarks, it is the only written document that confirms the serious events of the Eizidi religion, the change of leadership, the distribution of Mireeds, the limits (حد و سد), the testimony and the time of its occurrence with unambiguous accuracy, as it bears the signature of the three leaders, Sheikh Hadi the Qatanite, Sheikh Hassan the Adanite, and Sheishims the Shamsanite, agreeing the share of Khatti Pissi from Mireeds, meaning that the first Mir, Sheikh Mahmud Al-Batini had passed away before completing the distribution, shortly after assuming leadership in Shavbarai 630 AH.

7 - Peer-ye Jarwa: He is an important Peer, who seemed that he had welcomed the arrival of Sheikh Adi, while Hasilmaman was a stubborn opponent to him. The Eizidi texts say: (هسل ممان هاته جهنگی شیخادی) meaning Haslmaman came to fight Sheikhadī, while Peerye Jarwa became the official Peer for the father and his son (پیری جروا پیری باب و پسانه), this means that he was a contemporary of Sheikhadī II and his son Sheikh Hassan, and Sheikhadī gave him (ماشئ دیبیا), meaning the job of treating insect bite diseases, and the meant here is the scorpion, and he is the official Peer for the

Mir family as well, that is, he was one of those who welcomed the coming of both the Adanite and Qatanite families.

In a comment by some scribes on the manuscripts of the Peers that we talked about, and here we believe that a paragraph of these comments was made by the late peer Khidir Suleiman, from the offspring of Peerye Jarwa himself, so he wrote: The house of Peerye Jarwa were four brothers, and that his brother Haji Mahmud did not have offspring, so he adopted one of the sons of Peerye Jarwa, also the other two did not have offspring. At the same time, he confirmed that the manuscript of Peerye Jarwa is in the possession of the Muslim Darwishan sheikhs, so our comment on it was: How did the manuscript of Peerye Jarwa fall into the hands of the Darwishan sheikhs? Why do they keep it and sanctify it while they are Muslims? At the same time, three of his brothers had no offspring, and Peerye Jarwa alone left behind a whole clan? Isn't it possible that one of his brothers who had the manuscript with him, has fallen into Muslims captivity and joined them like the rest of the individuals of the Kurdish nation, so that there is no clan or group among the Eizidis that had escaped Islam with all its individuals, and there is no Eizidi who does not have Muslim relatives, even if the connection is severed. All the Eizidis are individuals or families who had escaped the hand of the enemies and survived with their religion. After

Sheikhadi, the Margah became the center of attraction for them to flee to from all over.

In Beita Sheikh & Peera, the paragraph of Peerye Jarwa makes a link between the book of Jalwa and Peerye Jarwa, but we did not find a trace of this link in the book of Jalwa, which we found recently. His main shrine is outside Lalish in the village of Jarwana his original habitat where his descendants and the neighbouring Eizidis celebrate his Tuaf annually on the last Friday in eastern April. As for Lalish, his shrine is located on the Mount of Arafat to the right of the road, and behind it there is the shrine of his brother Haji Mahmad. Their candles are lit on Friday eves only.

8- Peers of Eizi: They are descendants of Hessin Peerk. They serve the threshold of (ناقدا تیزی) the symbolic monument of Eizi. They are called the Peers of the Khan, meaning the servants of the Khan of Eizi. The Khan of Eizi is the large ancient archaeological building located to the west of the commercial road between Amadiya and Mosul, to the west of the police station towards Lalish Valley, as for Aaqida Eizi, it is located on Mount of Arafat, on the right of the road, east of Sharfadin. As for outside Lalish, its monuments spread in many villages, including the village of Mahit, where they celebrate his Tuaf on the Feast of Sarsal, but the monument of their ancestor Hassin Peerk is located in the courtyard of Sheikhubkar on Mount Arafat, to the left of the road.

9- Hasnalaka: In 1968, the Eizidi Spiritual Council issued Resolution No. 3 stating that the Peers of Haslmaman and Hasnalaka were the same clan, and intermarriage between them was possible without prejudice to our law. It issued a fatwa permitting marriage between them if they wished, but no one of the concerned people acted it. The descendants of this dynasty are distributed in the west, in Shingar, Syria, and elsewhere, and we do not know the truth of their lineage. Hasnaalka shrine is located on the slope of Mount Mishat, near Mahma Rashan, and a sacred point near Sheikhmand and Sheifakhr, on the right of Kolana Baadaria.

10- Qadib-l Ban: This is the only person who knew Sheikhadi bin Musafir I in Baghdad when they were visiting Sheikh Abdul Qadir Gailani. They all talked about Islam and none of them believed in it, and the Muslims were naming them Sufis, this definition alone affirms that they were not Muslims in faith. Abd al-Qadir Jangi Dost, a descendant of the Sassanid kings, had come specifically to look for an opportunity to overthrow the Caliph and restore his kingdom of Mada'in, he did not manage it and remained silent, but his son, Sheikh Abdul-Aziz Abu Bakr, joined the Dassinites as soon as they rose, and in his explicit name we call him (کورئى) (ميرئى خوررستانئى) son of the king of Mada'in- Khorrestan, the capital of the Sassanids, and this Qadib-l Ban, was a Peer of Dassinite from Mosul does not need an explanation. As for Sheikhadi, who had parallel hopes, surely hostile to the

Abbasids, he relapsed after the death of the caliph, who had invited him, and the falsehood of the Abbasids was revealed to him, so he was guided by Qadib-l Ban and ascended the land of Hakkar, where he found a place he had long searched for: a peaceful people far from the authority of the Abbasids, so he settled in Boza and died there, and Qadib-l Ban the Mosulian lived In Mosul and died there, and his grave is revered by the authentic Mosulian Muslims his Dassianite relatives who converted to Islam.

He is known in the Islamic history written by the sword, as a Muslim named Abu Abdullah Al-Hussein bin Issa, born in Mosul in 473 AH and died in 571 in Mosul as well, and in the same way they wrote upon all the foreigners who did not believe in Islam except outwardly and under the sword, all of them were considered Arab's followers by religion, lineage, language, and their names follow their Arab masters, so all those who were under direct rule were Arabized, and the relatively distant ones survived thanks to their distance and mountains, and finally they got rid of them with the advent of Hulagu. Qadib-l Ban was a Dassinite Peer from Mosul with knowledge and education.

In Qudeib-l Ban's poem, in the epic of Sheikhs & Peers, it is stated that Sheikhadi guided him to the country of Hakar, but the truth is the opposite, Qadeib-l Ban is from the country and knows its paths, and he is the one who guided the Lebanese stranger residing in Baghdad to his country and not the other way around, He is originally from Mosul from

the Masaki clan which scattered throughout Kurdistan as a result of the permanent genocides until his male line became extinct, but he has descendants through girls, as Ghazal Adi Gadao in the village of Mamshivan, Khanik settlement in the district of Semail. He has a respectable shrine in Mosul, I think it contains his remains. It was neither converted into a mosque nor into a monastery. It is still respected by the authentic Mosulian Muslims all of whom were his relatives of Dassinite origins, in whom Islam was entrenched and Badredin did not expel them in 652 A.H. In Lalish he also has a monument in the far west of the valley at the foot of Mount Hizrat near Peerafat.

11- Peer Buwal the Seideri: This is how his descendants name their supreme ancestor. Seidera is a village on the foot of Mont of Gara within the district of Amedi, and they were there until recently, they were assigned to supervise the holy threshold of Kania Spi, in which the Eizidis and sacred religious symbols are baptized, and from them there is a permanent member in the Sama rite which is performed in the Feasts in Lalish.

Peer Buwal peers do not have any religious link with Haslmaman peers, but it is forbidden to intermarry them. I wonder why? I think this is because they were not present on the day of stating the limits (حد و سد) in Lalish, and perhaps many Peers were not recognized by Sheikhadi because they were far from the events, and they knew and acknowledged the new doctrine at later times. His monument in Lalish was

a small dome in which a wick was ignited, lately renewed in a large building located in the far west near Qadib-I ban and another point near Kania Spi. As for outside Lalish, there must be a trace or a shrine for him in the Muslim Seidera village his true homeland, where most of the Dassinites of various stripes, have converted to Islam and remained inhabiting their villages?

12- Issibia: He was the keeper of Sheikhadi's financial treasury and one of those close to him. He was called the Hisseibdar of Shekhadi, meaning Sheikhadi's financial accountant. He himself was considered as the calendar accountant as well, and who occupied this position had to be able to read and write. Fakhradin confirmed that the Peers were the owners of the pen and keep the record, (دا دهستيت پيرا). His threshold is inside the temple when crossing from Hindirro to Zimzim and Hassin Dana, and he has a shrine on Mount of Arafat to the left of the road behind Shekhubakr. He has many offspring and Mireeds, and among his descendants is a permanent member in the Sama. Outside Lalish, he has a shrine below the village of Bingali, the Muslim residents of the village prevented the Eizidis to renew or restore it for religious and worldly reasons.

13- Peer Mahmadi Raban: The offspring of this Saint belong to the Dinna clan, he was one of the very believing in Shekhadi and eager to obey him. His name is famous in the issue of zikat, the tithes of sheikhadi, instead of paying the

tithe to the treasury of Sheikhandi, he was taking the tithe for himself and paying nine-tenths to the treasury, so his crops were blessed until his tanks were full and half of it remained in the threshing floor. This was in the time of Sheikhandi, but the situation changed in Shavbarat, as the Peers only were the ones responsible to collect zikat-the tithe, as it was reported in the Saying of Qara Firqan, but after Shavbarat, the sheikhs also became involved in collecting it, and for unknown reasons, we believe that it was due to the deterioration of the conditions of the Eizidis after the era of the Saints, and it was not possible to collect and deliver them to Lalish, so they began to collect them and spend from them until they became official for the sheikhs and Peers as we see today, and they have a legitimate share in that: (so those who work on it have a share in it) as in Surat Al-Tawbah 60.

His monument in Lalish is located on the slope of the Mount of Arafat near Peerye Jarwa, and outside Lalish, he may have Monuments in villages of the Dinna, where his descendants are scattered.

14- Peer Aalubakr: In the saga of Sheikhs & Peers is mentioned that he was one of the companions of Sheikh Hasan, from his virtues is that the oleander turned into sugar in his mouth. His shrine in Lalish is located on the Mount of Arafat to the left of the road after Sheikhubakr.

15- Peer Kurrbakr: His shrine is located close to Aalu Bakr. Those in charge of serving his shrine are Mireeds until

today, it means that his offspring have got extinct after the limits, so his Mireeds assumed the job, but they would never become Peers no matter how long they serve, because gaining or losing the quality of Peer is no longer the same as before, because it has become hereditary after the limits (حد ورسد).

16- Peer Kamal: It is stated in the saga of Sheikhs & Peers that Peer Kamal was the one who delivered the Daff and Shibab to Qawals, and his monument in Lalish is in the courtyard of Sheikhadi on Doshkye Qawala, the platform of Qawals and another one in the Adanite sector near Sijadin, and it is said that the Qawals were of Peer origin, but when I inquired the topic with the late Hussein Zayto, he said we are Shamsanites, but indeed all the Eizidis are Shamsanites, perhaps they were Peers much before Sheikhadi, when they were in Mosul, so they were melted in the Kirmanj due to the deterioration of their social and religious status under the control of Islam.

17- Peer Rashi Hayran: We believe that he is Peer Mahmah Rasha himself, whose correct name was Peer Rasham, abbreviated to Peer Rash, and Hayran is a euphemistic expression, not a name or a nickname. He is one of the most famous authors of the Sayings, and there are many Sayings attributed to him.

18- Peer Rashi Jeed: We believe that he is another expression for the previous name, as Jeed is the same like Hayran.

19- Babakr-ye Omara and Babakr-ye Zarzayi, two of the important authors of sayings, we believe that they are the same person belong to the famous Al-Dumali clan of Zarzayi, which is divided between supporters to Sheikhadi and opposers, and Hamad-ye Baba was of the opposing branch, and he was killed by Mahmud Rahan. We have not found conclusive news indicating their title, but they are most likely Peers.

20- Mamshivan: His title is Peer, the paragraph of Mamshivan confirms that he was a brave knight, the owner of the spear and sword, a brave fighter, and one of Sheikhadi's men, meaning that he was his contemporary, but known among us that he was a blessed shepherd, and his sheep were milked in two meals a day (دو ڀیر), until now, in our pastoral life, sheep are milked once a day (ٽيڪ ڀیر) from Malkazan until Sarsal, and after the Feast of Sarsal until the Tuaf of Sheikhmand two times a day (دو ڀیر). We name him as the Khudan of the sheep, the blessing of the sheep, the deity of the sheep in the old religious concept, his monument in Lalish is located at the foot of Mount Arafat near Stuna Miraza, and outside Lalish near the village of Zaniya, there is a patch of land surrounded by a line of small stones we call it (Havish-ye Mamshivan) meaning sheepfold of Mam

Shivan, and a little to the west of it, the village of Peers of Mamshivan named after him, but the prominent dome there, is for Shishams.

20- Gavan-ye Zarzai: meaning the cowherd who is from Zarzai clan, which is a branch of the Dumili clan (two branches), which seems to have been divided among itself, a branch that believed in Sheikhandi and a branch that was hostile to him, so it was called (Du-Mili).

The important thing is that Gavan-ye Zarza is the blessing of cattle or the God of cows according to the old definition, his monument out side Lalish is a very ancient oak tree, fenced and protected, unharmed by anyone from all neighboring religions, it is located on the road from Aisivnei to Basivnei, directly after Shivbaluka, in the area of Mergarasha, near to the shrine of Peer-ye Jarwa, and in Lalish, his sacred point is located on Mount Arafat, Peer's sector.

21- Peer Aali: After inquiring about him from several individuals from Cheilka clan, Mireeds of Peer Aali, including his descendants, and listening to videos on the subject, we concluded the following: Peer Aali is from the village of Derdil in the current governorate of Merdin Turkey, the home of the Chilka clan before their displacement and dispersion. There is an article by the writer Sirwan Salim Sharou, he attributed Peer Aali to the village of Barimah in Ninavah Plain, this is also evidenced by the famous branch of Cheilca clan the (Uzaira) which is a

Shabaki word means (yesterday). It seems to us that the article is very turbulent in the genealogies and times in which there are terrible speculations and fallacies, and he himself says that there is a village in the Turkish province of Batman named after the name of Peer Aali. One thing I am sure of, that is the terrible genocides had scattered this people in such a random way so that it is difficult to imagine, and I think that the oral accounts through permanent genocides had confused the names: Hajyal Haj Aali, companions of Sheikhadi, Sirwan made him a brother to him, and he is the one who is called Imam Kazim among the Shabak in that region, and he is one of the many saints who did not attend Lalish during the emergence of the new Eizidi religion, at the era of Sheikhadi, and I think that many of the Peers joined the new religion after Sheikhadi, so as the emergence of the new doctrine was in Margah, and the Peers were spread all over Kurdistan, many of them neither knew Sheikhadi nor his companions, and they did not join them, and they are now Muslims. I myself witnessed the writings of a Zeibari Peer in the village of Bamishmish /Aqrah dating back to the beginning of the thirteenth century AH, long after their conversion to Islam, he was a real Muslim and Mulla and Peer in the same time, but his seventh grand son Mulla Sabredin was not titled as a Peer, and that was how they melted after their gradually conversion to Islam, even some of them translated their title from Peer to Sayyid or Sheikh, and they are very many in Kurdistan.

The followers of Peer Aali are famous of, the Feast of Batizmi of Peer Aali. Its ceremonies are held annually by the Cheilka clan especially the Uzeira branch which is a Shabaki word means yesterday, in late western December and early January, preparations for the Feast begin on the last Sunday in December for a period of seven days, and on the following Sunday in January is the Feast, on the first day purification and washing, see the Feasts.

22- Peer Dalli: He is also from the western Peers, he has descendants and Mireeds there, but they have been displaced and scattered everywhere in Syria and Shingar, Iraq. He might not have known Sheikhadi and his companions, but he got to know the new religion and its men in later times through Taus tours preaching the Dassinite Kurds after the spread of the sheikhs in every part of Kurdistan. His sacred point is located between Nasirdin and Khatti Pissi.

24- Peer Dawud, and he is called (Dodei), there is another name, Dawud bin Darman, we believe that they are all names for the same Saint, he is from the area of Mount Maqlub a companion for Sheikhadi, his shrine outside Lalish is in the village of Mam Rasha in the district of Sheikhan, while in Lalish his sacred point is in Kolana Stia Ace, and a Monument for Dodei is near the Basins.

From his miracles: that when Sultan Zangi tried to test the miracles of Sheikhadi, by feeding his army, Sheikhadi prepared for him only one pot of food that fed all his army

and some of it remained, and when Sheikhadi wanted to test him, he sent him only one man, who was Peer Dawud to feed him, but Sultan Zang was unable to satisfy him, and Dawud devoured the contents of all his pots and dishes, even he swallowed some cooking equipment, and he was not satisfied, so he proved the inability of the Sultan and the miracle of Sheikhadi.

In one of our religious texts on the authority of Peer Dawud, he says (نهز شه به کم لاوی پیره), that is, I am a man from the Shabak clan, and that area (south east of Maqlub) was the scene of the events, and perhaps from the Zarzai clan, which was famous in those events.

25- Peer-ye Libna: he is a Peer of unknown lineage and he is nicknamed (Peer-ye Libna), which means the owner of the two bricks. Each brick represents the luck of a person in marriage, one for the boy and the other for the girl, meaning that he represents the luck of marriage for the one who will marry for the first time, and there are a large number of Peers with professional titles whose names are unknown. We attribute them all to Tausi Malak, such as Peeri Kar, Peer ye Zadi, Peer ye Tutinye Peerye Halani, it is worth noting that one of the Sayings in the context of consensus says that every agreement is acceptable to the army of the House of Adiya, and Peer ye Libena agreed, we will accept it. There is no more clarification for this ambiguous phrase than affirming the importance of Peer ye Libena. His Monument

outside Lalish out side Lalish was locating in the village of Khirbat Soufi In Zimar district, west of Tigres but the Arabs occupied the village in 1963, in Lalish his point is located inside Hassin Dana in Hindirru.

26- Peer Hassan Chinari: He is from Turkey. He has offspring and Mireeds from Khaltan Kurds in Turkey where the Eizidis among them were displaced and dispersed everywhere. He is attributed to the village in which his Monument is located, the village of Chineiriya in Bisheiriya District, Batman Governorate in Turkey. It seems that the village of Chineiriyah was large and important in his time so that included a large number of holy or venerable figures, including Jaafar al-Tayyar, brother of Ali bin Abi Talib, that is not a surprising matter, for all the Zoroastrian subjects of the Sassanian state, the Kurds and the Persians, after destroying their empire and imposing Islam on them by the sword, tended to glorify the Household, who were innocent of Omar's acts and his destructive invasions on their country and enslaving them, Muawiyah and the Umayyad and Abbasid caliphs did the same. We are here, not talking about the Islamic history, but they in their own eyes saw Ali was killed because he tried a slight mitigation of the injustice that was imposed on the Mawalies, the Sassanids who actually converted to Islam (and they are now Shiites), so in spite of their Islam, they were considered slaves Mawali free property for Arabs, so when Imam Ali tried to give them a little freedom or justice, they killed him at once, and the

murderer was not a reckless insane person, rather he was a sane Sahabi, a hadith conveyor, a reciter of the Quran at the hands of Muadh bin Jabal, and one of the most important companions of Ali himself, but just for a little fairness to the Mawali, he turned against him and killed him, not because of the battle of Siffin and the alleged arbitration, in which he was a fighter alongside with Ali. Did you find in reconciliation between cousins about to fight, any betrayal deserves murder? Yes, the Arab, the master, if his slaves been liberated, he would get angry and commit murder, and this was what happened.

Thus, Ahl al-Bait won the love of the Iraqi Sassanids, all of whom were Kurds or Persians, so they promoted them and embraced Shiism after Islam was firmly established in them. It was the Kurds who called him “Ali the Lion” even the Eizidis who strongly resisted Islam, the name of Ali and his family is glorified by them to this day. Sijadin is the heir of Ali the lion, and Fatima's name is Prophet's Fatima and their children, and here is his brother, the martyr Jaafar al-Tayyar, whom they never saw, but he was also glorified for the sake of Ali, and there is a rock excavated near the Spring of (Peeraghay) in the Valley of Karsye called (نافرئ دندلا عليئ شير), Ali the lion's horse feeder.

This is in addition to a number of other Eizidi Saints, such as: (پيرئ بهندكئ, پيرئ زراف, پير دلوكر, پير كورئ روال).

This number of Saints is found only in the important large villages even in Margah. It is remained to say that his monument in Lalish is located at the top of mount of Arafat, he may be a contemporary of the Saints, and has met them in Lalish. His Tuaf is celebrated in the month of May every year.

27- Peer Buqatar-ye Baba: his monument is located in the Shamsani section near Khatuna Fakhra. He is a Peer of the Dinna clan, according to what is known about him now. His holy lamp (Chira-ye Bu Qatar) is kept by a Dinna family of Mireed called the Qarshi Simo family, who resides in the village of Tel- Uzair in Shingar, they are Dinna do not wear Rag but they are called Faqirs because they live among the Faqirs and keep a sacred symbol. His monument was a small dome in the old village of Khank, which is flooded by the waters of Saddam's political dam.

Peer Bu Qatar is famous for his old lamp called (Chira-ye Bu Qatar, Lamp of Bu Qatar) it is considered one of the ancient sacred bronze artifacts as a symbol of its owner, the Peer of miracles, and we do not know whether he was one of the companions of Sheikhandi or not, because most of the Dassinites believed in Sheikhandi while he was far from them, some of them preceded him for generations and some after him for generations. The Kurdish Dassinite people was dispersed and scattered under the sword of Islam to the far reaches of Kurdistan, most of them converted to Islam and a

few of them survived by following the teachings of the new doctrine.

Sheikh Khalat Khidir Ibrahim al-Dinnani reported that Bab-ye Baba Peer Bu Qatar is the supreme ancestor of the Shamsani sheikhs and he is the father of Ezdinmir, but we have already found the name of Ezdinmir's father in Sheikhandi's pledge that he was Mir Ismail, but this is not a strange matter in the persecuted and exterminated history of the Dassinites. They -the royal family- were the residents of Hatra city, and they were completely exterminated, and whoever managed to escape, fled randomly to wherever his legs drove him, the last mentioning of them in their homeland (around Mosul) was under the leadership of Jaafar the Dassinite during the era of al-Mu'tasim, so they were removed from there and dispersed to the last of them, including the family of Hussein al-Hallaj the Zargun, who returned to Iraq to fight until he was killed, and the ancestors of Haslmaman fled to Erbil /Dasht of Harir and the ancestors of Ezdinamir to the Hacar Mountains, so Bu Qatar was certainly one of the cousins of Ezdenimir's ancestors without any doubt, and his descendants parted at random under the firmans, if he was the direct father for Ezdinamir, they would not have separated after organizing themselves with the advent of Saladin, and his lamp would have been associated with (Barye Shibakye), which is now preserved by the descendants of Eizdinamir. As an example of randomness, we find that the Khality clans were dispersed in

the recent foreseeable past in the modern era, we see that some of them are Shingarians now, some are Dinna and Bahdinan, some are Arabized in Bashiqa and Bahzani, others are Armenians in Yerivan, so how was the scattering during the bloody Abbasid era?

There is another Peer called “Peer Butar” which may be an abbreviation of his name, but its location is in the Peer's sector, Mount of Arafat. We do not know anything about him, if he was someone else.

28- Peer Hammad: He has a manuscript preserved by his Muslim descendants in the village of (Nisra and Rabatkei) in Mount of Gara, north of Atrush, it is one of the Manuscripts of the Dassinite Peers, so was Peer Hamad one of the believers in Sheikhadi in his time, or not? Then if Hamad the Nasri is the one who is called Hamadye Boz who has a memorial in Lalish near Khatuna Fakhra, then he is undoubtedly one of the companions of Sheikhadi, and if he is someone else, then we also say perhaps because most of the Kurds north of the latitude 37 embraced Islam after Sheikh Adi during the Ottoman era and it became firmly established among them.

It is worth mentioning that we have two other names of Hamad, one of them is a sheikh whose affiliation and identity we do not know, and the other: (Hamadye Babye) from the Zarzay tribe of Dumliya south of Maqlub, and he was opponent to Sheikhadi, and Mahma Rashan killed him.

29- Peerk-ye Khosh Avai: that is, the owner of the good building, he was from the loyal companions to Sheikhandi. The most important thing he was famous for, that he was destitute and had only a loaf of bread that he brought to the Sheikh and donated it. His shrine outside Lalish is in Ain-Sifni, that confirms that he was near to Margah, and in Lalish his monument is on the Mount of Arafat, east of Kolana Dinna.

30- Peer Mand i Gourr: That is, Peer Mand the Graveneed, he was nicknamed (Gourr) the graveneed, because, when he was roaming among the nations preaching the message of Sheikhandi and treating the sick in his name, once he was alone and treated the son of the King of Kandahar for his own Miracle, so the boy died and the king buried him with his son, so he called for help from Sheikhandi while he was in the grave, immediately the miracle of Sheikhandi accessed him and got him out of the grave, so he was called the (Gourr): the gravean, but in the Sassanid history books we discovered that he was the King Bahram V, nicknamed Bahram the gravean (بهرام گور), who died in the year 438 AD. He was called the Gourr, because he was a skillful hunter who forgot that there is a grave awaiting the end of the mankind, all his life was hunting fests and happiness and once he died suddenly, so he was called the gravean because the grave swallowed him suddenly.

He is of great importance in the Eizidi religion, and until today he has the (Khuk) which is fees of dependency. The follower must renew their loyalty annually by visiting his shrine, and none of our Saints has such a Khuk except him. His important and prominent shrine is in the village of Jarrahia, which is famous as the Sassanian castle of Nawshi-Rawan whom our princes are attributed to, and he was one of the descendants of Peer Mandi Gourr, but his name has overshadowed the name of his fourth grandfather.

That is how myth, history and religion are intertwined. He is famous for his name (Bahram Gourr) in the Sassanian history until today, and we have talked about him at length in our previous books, his Monument in Lalish was a point on which a wick was lit between two of the shops of Suka, Marifatei in the southern row, and after removing this row of shops, they built a little dome in the same place in the middle of the market now.

31-Peer Mahmad: We were confused in determining the identity of this name. There are several Peers with this name, including Haji Mahmud, the brother of Peer-ye Jarwa, and Mahmadi Raban, Mahmad Rshan, in all cases he was an important peer who supported the Shamsanites, and according to the epic of Sheikhs & Peers, he was the official Peer for (شاههی میرا) men's king, who is Sheishims because the other two families took Peer-ye Jarwa as their official Peer, and when we inquired about the official peer for Sheishims

family, all of them said that their official peer is Peerafat, so this means that the person, who was present and contemporary to Sheishims during the distribution of Mireeds, his name was Mahmad, one of the individuals of Peerafat dynasty, and his name did not overshadow the name of the dynasty, who is Tausimlik, as happened with many other Peers.

32- Hassin Peerk: See Peers of Eizi 8.

33- Peer-ye Beltka: meaning the Peer of epiglottis, who specializes in treating tonsillitis and throat diseases, his sacred point is located in Jalsa Sheikhadi area.

34- Peer Qayid or Peer Karrajal according to what Mr. Khalaf Murad al-Qaydi said, and the Qayyidi clan is named after his name, but they call him Peer Karrajal, who was mentioned in the manuscript of Mahmad al-Adawi as the Sheikh Qayid, and this is the case with Muslim scribes, they make them all sheikhs and there is no Peer among them, but on the contrary in Kurdish, they make all Peers, and there is no sheikh, except under the pressure of the Arab Islamic State.

He is one of Sheikhadi's close associates and a resident of Boza. He lived in the Plain of Qaidiya (لحفا قانديا) the village of Sina, they name him Peer Karrajal and celebrate his Tuaf in spring annually. People visit him to recover from ear diseases, and he has another apparent shrine in the district of Amediye, Sheiladz, at the foot of the Mount of (Linkye)

derived from Heilinky, meaning the nest where there is a spring of water in his name. In Lalish his sacred point located in Hindirru after the threshold of Issibia.

And even if they were two different individuals, they were both distinguished companions of Sheikhadi.

35- Peer Qarqur: His point is located to the right of the main road at the corner of Suka Migharia, next to Chilmeira. We do not know much about him, but he has descendants and Mireeds. Qarqur, in my opinion, means the name of a special place where people gathered and it was a genocide by burning.

36 - Peer-ye Kivan Ruut: meaning the master with the (naked) bow who is always ready, which means that he was one of Sheikhadi's men who was always ready for fight, or he was a skillful hunter. We do not know whether he had descendants or Mireeds. In Lalish his monument is located in the west, near Peerafat.

37 - Peer Garm, Peer Narm, and Peer Malih: names of Peers, we do not have sufficient information about them, except that they have sacred points on which wicks are lit in their names in Lalish on Mount of Arafat behind Peer Mahmadi Raban, so they are among Sheikhadi's men.

38- Peer Bub and Peer Buk: Both are located on Mount of Arafat. The first is very important and he is the main shrine in Bahzani, which is completely devoid of Peers except for his shrine. We do not know anything about his descendants,

either they have become extinct or melted in the Kirmanj in Mosul before imposing the limits, or they have other names. As for the second, perhaps he is the first himself the names were mixed up, their location is the same, and we do not know anything about their descendants, but in the statement of the Eizidis regarding the marriage of Haslmaman's Peers, it was stated that it is permissible for them to marry the Peers of Peer Buk. Does the latter have descendants? We do not know anything about them?

39- Peer i Tarjaman: the translator, His job is clear from his name, then he was fluent in foreign languages, and he might not have been Kurdish or Eizidi, but everyone who was glorified in the Kurdish community could be called a Peer had it not been for the Arab Islamic environment that imposed the title of sheikh to the righteous. The important thing is that he was one of the men of Sheikhadi in the time of the Khasses, the Saints, so that he gained a sacred point in Lalish, located on Mount of Mishat, near Mahmud Rashan.

40- Peer-yeit Omer Khala they are Faqirs, and have descendants and Mireeds. Omer Khala's dynasty is the only Peers allowed to wear the Rag, because their ancestor (perhaps Omar al-Qubaisi) was a contemporary of both Sheikhadi II and Sheikhubakr, the owner of the Rag, so he granted Sheikhadi II the Rag, then to peer Omar Khala (sheikh Omer Qubaisi, in Arabic) and to many others, except for the Shamsanite family who did not wear the Rag until today, and as long as the Peers of Omer Khala wear the Rag,

they have the right to serve the threshold of Sheikhadi and lead the Sama rite and be called the Marabi, and as long as they have no official link with the family of Haslmaman, then they can intermarry with them, and therefore their name was stated among the Peers who can intermarry with Haslmaman Peers in the statement about the marriage of Haslmaman Peers. His monument in Lalish is on Mount of Arafat near Peer-ye Jarwa.

41- Kurr-ye Ruwal, Ruwal-ye Kavin: meaning, the righteous son of an ancient origin, he is a peer from the village of Boza. He has a very old modest monument located west of the village, but when I asked about who built the Mahdar of Boza and who is its owner? One of the residents of Boza told me that it is for Kurrye Ruwal. So I was astonished as it was confirmed to me that Khatti Pissi was the one who built the Mahdar or added to it attachments, with Ahmad al-Rifai or Sheikhadi II according to what was mentioned in the manuscript, naming him: al-Khatib Hussein, the name has been merged in Kurmanji to Khatti Pissi whose current monument is the prominent dome centring the holy Cemetery of Mahdar, and this was what made me say that (Kurr-ye Ruwal) is his real Kurdish title, after his death and after expanding the Holy Mahdar, they built for him the largest dome in the Cemetery, but what attracts attention is that the shrine of Khatti Pissi in Lalish is a distinctive independent building in the west of the Valley at the foot of

Mishat Mountain, but the sacred point for Kurrye Ruwal is another where, inside the Sheikhmand building.

As for the lineage of Kurr-ye Ruwal, they differed in him greatly. Some of them said that he was Zambil Froush and one of the sons of the kings of Egypt, who sometimes mentioned in our current heritage, according to Sheikh Mirza Khattari. But quoting from the Shingari Mr. Elias Abu Dahham told us that he was Khassrau Noshi Rawan. In both cases, he is a prince one of the sons of kings.

Who is Kurrei Rual? Is he Zambil Faroush? And who is Zambil Faroush then?

After deep research in the popular culture, inherited narratives, religious texts, and fact-finding by all means, this ambiguous name dragged us to the spiral of history and the maze of assumptions, and possibilities, we successfully came to a conclusion that is evidenced by the events and results that cannot be refuted, even if they were not confirmed by written documents, like the rest of the facts of the Eizidi history and their religion, which we uncovered in the same method.

Kurrei Rual, is a description neither a name nor a title, it means the righteous son, the gallant, the elegant, the brave, the hero..., and these titles can be applied to dozens of competent and capable individuals among the men of history and religion, and for this very reason we did not detail in him sufficiently in our recently published book (Ferheng

Lalsh Panorama) for fear of the criticism that may be raised on such a topic that suddenly floated on the surface without warning and without written documents, as always critics used to protest against our previous writings, in which we uncovered almost all the historical facts and events that no one had preceded us to, even though they themselves do not have any true written evidence about any paragraph of our religion and history that they research in and publish, rather, they are the ones who do not believe in the rare written Eizidish documents.

Intially, we started from Boza Kitchik Lalish with a question to one of its residents: Who built Mahdar Boza and who is its owner? as I expected him to be Sheikhadi or Khatti Pissi, but he voluntarily answered: its Mahdar of Kurrei Rual. Surprisingly I stopped, because what is common is that everything is belonged to Sheikhadi, also, I have found in Ibn Al-Adawi's manuscript the name of Khatib Hussein (Khatti Pissi) in cooperation with Ahmed Al-Rifai or Sheikhadi II, he had contributed to construct the Mahdar or had added additions to it, so I thought that he was the owner of Mahder, especially since he is the owner of the centering largest dome in the cemetery, and the festival of Mahder is named after him, then if Kurrei Rual was its real owner, so it means that Kurrei Rual is the nickname of Khatti Pissi, and if the Mahder was older than Khatti Pissi, then that means that Kurrei Rawal is another person who preceded him by far whether he was a Sassanid or not, and with the emergence of

Saladin, the Dassinites got freed from their intense fear, so they renovated and renewed their temples, as they did in Lalish, Sinjar, and Ifrin and Sei Quba in Zimmar district, and Bashiqa, Bahzani, and many others, it was a real social and religious Dassinite renaissance during the Ayyubid era, so I had to search and investigate this holy place, until the Sinjari brother from Siba Sheikhdrei, currently living in Mahit settlement, Elias Abu Dahham, surprised me by saying: Kurrei Rual is the Shah Noshi Rawan, so we picked up the tip of the thread. Then the veteran scholar Sheikh Mirza Khutari confirmed to us that Kurrei Rual, he is Zambil Firoush and he was the son of kings (son of Mirei Misrei), the King of Egypt, became ascetic after Azrael came to him in a dream and took him to a pot of boiling tar, saying to him: Do you want the worldly life or the afterlife? He said the afterlife, so he abandoned the worldly life from that moment, and became ascetic, he gave up his wealth and kingdom and traveled around the countries making a living by making and selling baskets.

Here I became certain that he was one of the sons of kings and from the Sassanid family in particular, all of which were scattered as a result of their terrible defeat at the hands of the Arabs during the Islamic conquests, and he was not one of the sons of the Egyptian known in the Eizidi narrative heritage, as they were Christians who made peace with Arabs and even allied them in the beginning, they were not exposed to any hostility by the Muslim Arabs, and there was

no king in Egypt in that time, rather he was the religious leader (the Caucis or the Patriarch) was the one who held power.

What is certain, it was the Sassanid kings who were wiped out of existence and their families were scattered to the ends of the world, most of them to Khorasan, and those who headed to northern Iraq became famous among its Dassinite people, and legends were woven about them of every kind and color expressing the disasters and events befallen them, regardless to time and place, full of miracles and superstitions, all of them contemporaries of Sheikhadi bin Musafer, striving to Lalish by all means to meet him. In fact, they fled to the mountains to escape the Arab Muslim invaders, and they were many, and any of them was not contemporary of Sheikhadi. The name of Noushi Rawan was very famous among the people, the Eizidis mention him too frequently so that they name most of the Sassanian kings in his name, including his great grandfather, Peermad i Gourr, whose shrine is in Jarrahiya village, but, all of them were individuals of the royal Sassanid family who witnessed the events of the fall of their state, that is, after 637 AD randomly escaped and scattered every where, the Eizidis mention them with glorified names such as Shaswar, Sheikh Mshllah, Pir Hassan Firdose, Zambil Faroush, and Kurrei Rual, in addition to Darweish Adam and Mir Ibrahim, the grandfather of Sheikhubakr the Qatanite Sassanid..., one of them made a living from making baskets and selling them,

another lives by hunting until a deer mocked at him, another wears shepherd's clothing and takes care of sheep, and the other got ascetic and wears mourn- the black Rag, living on begging until the cook beat him because of a bite of hot meat before it was cooked enough....

This major disaster that befell the Sassanid family is described by Sheikh Ayad Jamal al-Din the Sassanian Shiite in one of his videos, saying: (... they struck the crown with swords and cut it off....) What is certain is that three of the Shah's own daughters were taken captives by the Arab Muslims, in addition to thousands of common daughters, exactly as it was happened in Kotcho, or even much worse, as there was no United Nations and no human rights.

It was a major disaster that befell the Sassanians, especially the residents of the capital, Mada'in, they were confident of Rustam's victory, but the result came opposite, it was a surprising defeat for the residents of the capital, so the flight was also surprising and randomly in every direction especially to Iran, Khorasan, and northern Iraq, those individuals known to us, were the ones who fled north, or their sons or descendants fled, such as the family of the Eizidish emirate. See Zambil Froush P. 137.

42- Peer Sin-ye Bahri, the seaman: We know nothing about him, but he is known as the seaman, his sacred point located west of the valley near Qadeeb-l ban, where a wick is lit for him on Wednesdays.

43 -peer Abd al-Rahman, his monument is located at the foot of Mount Arafat near Stuna Mraza. As for the Arabic name, it does not need an explanation, all the Kurdish and Persian names were Arabized under the Arab Islamic rule, had it not been for the advent of Hulagu and eliminating of the Arab Islamic rule, there would not remain a trace of anything non-Arabic in the entire Middle East.

44- We don't know anything about Peer Sharaf the Mirani. He became famous of being extremely occupied by wordly affairs and collecting the welth and money neglecting every thing else so he regretted and lost his friends and his hereafter, he was a saint, and has a sacred point on which a wick is lit for him in Lalish in the Adanite area.

45- Peer Boarr: His sacred point is on the corner of Kania Spi towards Eizdinamir, and we know nothing more about him.

46- Peer Darbis, Peer Baybun and Peer Mahmud, they have sacred points on Mount of Arafat where wicks are lit for them on Friday eves only.

47 - Peer Khannoq: From the name, it seems that he was visited by infected people, in order to recover from coughs or throat infections. His monument is located in the Adanite sector, on the left of the road between the dome of Sheikh Mshalah and the shrine of Sheikh Hassan.

48- Peer-ye Qaratchary: He is the deity of watermills, so he is Tausimalak, and he has many titles and he is the blessing

of all acts. His monuments outside Lalish are too many, all the watermills in the world are his monuments. The Eizidis used to swear the oath in the name of (Qaratchari), in Lalash, his sacred point is near Khatuna Fakhra at the foot of Mount Mishat.

49- Lawuk-ye Peer: He is one of the most important authors of the Sayings, he was a contemporary of the Saints, the Khass. He is the author of (Qawl-ye Makye), and many other Sayings. I did not come across his monument, but there must be one for him somewhere in Lalish.

50- The six sons of the oldwoman, it is said that they were Dassinites from Mosul. They defended Sheikh Hassan until they were all martyred, and they had six sacred points on both sides of the threshold of Dar-ye Mir, the Grand Gate.

51- A group of Peers, we do not know anything about them except that they have sacred points in Lalish, and wicks are lit in their names on Friday or Wednesday evenings, according to their location within the designated Qantaras, such as:

- Aqil Mand-ye Peer, it may be another name for (Peermendi Gourr) and it may not.

Peer Bashir, Peer Laghar, Peer Tuus, Peer Muus, Peer Zoazani, Peer Minna, Peer Darbass, most of them have monuments on the Mount of Arafat sector, Peer Bilik at Kanya Spi, Peer-ye Awara, and Peerye Halani in the Adanite section.

Peer Zakar in Shingar is sacred to the Eizidis and Shiite Muslims there. They were originally Daseinite Kurds. They converted to Islam under severe pressure, but they clung to Shiite Islam that opposed the aggressors, and turned their title from Peer to Sayyid as many other Kurds did after converting to Islam.

Chapter VII

Notable religious historical figures

A group of revered names among the Eizidis, most of them were of Sassanian Zoroastrian origins, and a few of them were not, most of them played a role in the Dassinte religious struggle and resisted Islam, but a few of them did not, most of them preceded the Dassinite movement, some of them for a long time, and a few of them during it and some after it.

Their classification as sheikhs or peers is not clear, naming some of them in Arabic writings as “Muslim Sheikh” is not acknowledged and does not mean anything to the Eizidis, such as Sheikh Junaid and Bazid the Bastami..., therefore, most of them were given abstract names, including Haji and Sayyid, or titles from the community. Our condition in choosing them is that they have sacred points in Lalish and wicks be lit for them or they been mentioned in our religious texts, that is why we are trying to sort them on the basis of their relation with the Eizidis and their role in the Dassinite renaissance despite the difficulty of accurate distinguishing them, especially because of the Arabic-Islamic names in which they were called. It was a dilemma that caused others to make many mistakes, but we were fortified against it and it did not affect us in the slightest. Pretending Islam was the only way to escape and survive, and the Arabic-Islamic

names and language, were preventive and imposed, we realized that and understood why:

**A --The group of assured Dassinite
Zoroastrian origin with clear evidence:**

1-Isaac Sardawili the Kurdish: He was one of the first Dassinite fighters in Saladin's army. In the manuscript of Mahmad Ibn al-Adawi about Sheikh Ahmed al-Rifai, it is stated that Isaac al-Kurdi escaped captivity in 576 AH, when Saladin made an agreement with Baldwin King of Jerusalem and Raymond III King of Tripoli the Crusaders, and Isaac was a prisoner in Tripoli, so Isaac was released, but he mentioned it as one of Ahmed Rifai's miracles and dignities in a long story how he returned to Margah to visit Sheikhadi with his companions. His monument in Lalash is above the shops near Khajija stones over of Marifatei Market (سوکا (معرفه تی) to the east.

2- Bazid-ye Bastami the Akhtiyar: This is how the Eizidis call him, according to the book of the late Reissan Hassan al-Bastami al-Dinani. Because he spent seven years worshipping in Lalash a hundred years before the Dassinite's movement, so he gained the status of Akhtiyar, which is the title of the head of a religious administrative unit that is still existed in Bashiqa and Bahzani, and the same was in Margah until

recently, and Akhtiyar-ye Margahye the Bab-ye Sheikh is the head of all Akhtiars. Perhaps this was the administrative division in the Sassanian ruling system before Islam.

Muslims falsely call him Sheikh Abu Yazid Al-Bastami. This is not true. He was never a Muslim, otherwise why did he advent Lalish coming incognito on bare feet from a distance of more than a thousand miles to worship in Lalash the Sun religion that contradicts Islam, then he lived for a while in the village of Khanik, and I firmly believe that he died in Khanik, his dome was large, in the middle of the most important Cemetary in the region, and a real shrine that was flooded by the waters of Saddam's Dam.

The Bastami clan, his followers erected an alternative dome on the land to which they were transferred. He had a monument on which a wick was being lit in Ain Sifni in the middle of the old city before it been erased by reconstruction and roads extention. As for the legend of his going to Bangladesh and his death there, it is one of the results of the Islamic persecution to Zoroastrian followers, who fled to the farthest parts of the world and carried with them their memories and symbols, so they built a monument for their Akhtiar as a shrine that they head to it in their worship, before they converted to Islam that established in them then extended to Malaysia and other countries in the far east.

He was born in the town of Bastam, the governarate of Yazd east of Albors mountains, in the year 375 and died about

495AD, in lalish ,his monument is located on the wall of Suka migharia next to Chilmeira.

3- Khafur-ye Reya: meaning the guard, protector, or deity of travels and roads, so who is this guard? In the testimony, we recite: Shekhadi Khafura, which means forgiveness, but in our dialect we pronounce it as (خ), so the two words became similar but the meaning is very different. Some say that he is Sheikh Mshallah, and according to the testimony, he is Sheikhadi, and according to what brother Faleh Hassan, a teacher of Religion education said, he is the son of Zambil Froush whom we mentioned before, it is really a very complexed topic which is difficult to get out of it without mistakes, as Zambil Firoush has nothing to do with the current Eizidi religion, his story is a social topic that emphasizes morality and chastity, he is a part of the Kurdish literature that is famous among Muslims as well as among the Eizidis, and he had preceded Sheikhadi bin Musafer too much, he was known by a professional title, as Baskets Seller, neither Sheikh, nor Peer, nor has an explicit name, so how could his son be a sheikh with a religious job, as the insurer of security and a travel safety guard? They were all resulted from the Islamic violent persecution, and the oral transmission in an atmosphere of constant fear, so that the social and religious stories were mixed in such a way that it became impossible to interpret and extract the truth. The monument of Sheikh Mshallah- Khafurei Reya, is a

prominent Dome on the right of the road opposite to the house of Faqir.

4- Brahim-ye Aadama: He is Mir Ibrahim Khorrestani, shortened in Kirmanji to Mirbireem-ye Khorrestani King of Ctesiphon. He is known in the Arabic writings as Ibrahim Adham Abu Isaac. He is the father of Sheikhubakr the Qatanite according to Eizidi stories which express the truth accurately, in addition to many other evidences scattered among the paragraphs of narrative history and the blogged writings, but the time difference between them is four centuries, Sheikhubakr is the son of Sheikh Abdl-Qadir Gailani, the Persian, from an ancient Qatanite-Sassanian family descended from Abu Muslim al-Khurasani his dianamic name, but his real Persian name was Bahzad Hurmuz, known as Ibrahim Adham Abu Isaac, grandson of the last Sassanian king.

Abdl-Qadir came from Gailan-west to Baghdad for the same goal, for which Abu Muslim cooperated with the Abbasids, but he did not succeed, not his descendent Abdul Qadir Jangi Dost succeeded, but Sheikhubakr partially succeeded after Saladin, so he joined the Dassinites and renewed the Dassinite emirate under the current Eizidi name, with a distinct entity until today. his monument is located in Malaka field near Mahma Rashan, at the foot of Mount of Mishat, and more monuments in other places, including a small dome beside Jotkeit Quba over the great Temple.

5- Hussein Hallaj: He was born in Isfahan in 250 AH, most likely of Iraqi origin. His parents fled in front of the armies of Al-Mu'tasim, who fought the Dassinites under the leadership of Mir Jaafar the Dassinite, and all the Dassinites fled randomly to everywhere, otherwise why did he return to Iraq as a fighter as soon as he was adult? He joined the Negro revolution in 269 AH, and when their revolution failed, he joined the Qarmatians, fighting the Muslims until he was captured and executed in 309 AH, the intensive interest of the Dassinites in him to this degree, leaves no room for doubt that he was one of them. The Qawl of Hussein Hallaj is entirely devoted to praising him, it describes him as a rose and the one who sacrificed for his true religion, the religion of Tausimalak, and that he was a Peer and Zargun, the title of the house of Fakhradin, he spent all his life in war and fighting against the Muslim Abbasid state, so when did he attend the sessions of knowledge and hadith in the oppressive Baghdad and memorize the Qur'an and hadith and interpret them as they claim? even he did not believe in a single word of it, and his execution was not due to explaining the distorted acts of Satan, but rather because of invaliding all the Islam. He was killed because of his fighting against the Muslim state of the Abbasid Caliph, after he fell into the grip of the state in one way or another and was executed immediately, his friend Junaid was accused of informing about him and revealing his identity to

the Abbasids. His monument is located above the shops to the east of Khajija rocks at the foot of Mount Arafat.

6- Hanna and Mar Hanna, Sidi Hanan and Manan: We believe that they are all the same single person, pronounced in two different dialects. They are the person whose name is read as a double abstract, as it is in the Kurdish language in the (جوته ناو) the dual names, repeated by adding the Syriac surname (Mar), which means the master, Saint, or sheikh, as you say: Hussein/ Sayyid-Hussein, Imad/ sir-Imad, Adi /Sheikh-Adi, Hanna/ Mar- Hanna ... , it is an ambiguous, and incorrect name, the priest Yousif Babana mentioned him as Mar Hanna the Persian, which means that he was a Dassinite Kurd, he and Jushua Sabran founded a monastery in the place where Sheikhadi lived later, and he did not mention Lalish, it was during the first Arabic Islamic invade on Iraq in the seventh century AD, so surely, he was a Zoroastrian Kurd. He might have converted to Christianity, to stay and protect his Temple from the destruction of the invaders, as many other Dassinites did at that time to stay in their temples in northern Iraq, which are now churches such as the Monastery of Mar Hormizd, Mar Odisho, Mar Mattew, and others, but this temple remained for the Daseinites, because the invading Arabs could not penetrate into the mountains.

The Eizidis promote this name, but everything is attributed to Sheikhadi bin Musafir and in his time, even if it was centuries before or after him, and this is the great mistake, as

none of the events of the Eizidi religion were witnessed by Sheikhadî bin Musafir who had nothing to do with everything that is said about him. Rather the Christians consider Sheikhadî himself to be a Christian priest named (Mar Adda), and we have spoken about this topic in detail in Almutazzar 1. Their (or his) monument in Lalish is located at the end of Kolana Baadaria to the east, at the foot of Mount Mishat.

7- Chil Hajia: The forty pilgrims, who are they? They are certainly a group of Muslim visitors who were visiting Lalish to test the miracles of Sheikhadî. The Eizidis recite a long religious story that forty sheikhs from Baghdad, led by Ahmed Rifai, visited Lalish to test Sheikhadî and they believed in his miracles, and there might be other stories.

We say that they came to fight Sheikhadî (هاتنه جهنگی شیخادی) even Mahma Rashan aroise to fight them, but Sheikhadî overcame them by his miracles, most likely they have resided in the village of Beirestak, where their monument is located, and in Lalish it is

8- Chil Meira: The forty Saints, and these are not those, these are the men of Sheikhadî and his supporters, but those were his opponents and competitors, most of those might be Arabs or Arabized Muslims, and these were all Dassinite Kurds, they have a special Simatt, which is the holiest Simatt, imitating the Hireesa of al-Hussein, special for (بهری)

(شيباكي) cooked on the Feast of Jamah when Bar-ye Shibakye is floated. It is cooked by a family of an ordinary mireed, and they have forty sacred points inside the Chilakhana whose candles are lit on the eves of all the days.

9- Darweish Adam: He is the father of Mir Ibrahim Khorrestani whom we mentioned previously in point four, his monument is located on the east side of Baadra road in Malaka field near Mahma Rshan, and it is also found in several other places, outside Lalish his dome is located in the village of Seiretchca, in the name of Sheikh Badirr.

His story among the Eizidis is long, broad and legendary, as everything in our religion and history is related to Sheikhadi bin Musafar and his miracles, the place is Lalish and the time is missing. The story in brief is that: (Mirei Khorristanei), the king of Ctesiphon, had had a daughter whose dowry was conditional: Whoever failed would lose his head, until he constructed a castle of skulls, almost he finished the youths, so Sheikhadi sent Darwish Adam to solve the mystery and save the young people from extinction. Sheikhadi sent him and by the miracle of Sheikh Adi, he passed the test and married his daughter Khajija, who gave birth to Mir Ibrahim, and Mir Ibrahim generated Sheikhubakr, and Sheikhubakr procreated Mansur, and Mansur procreated Sheikh Mahmud the Batini, who succeeded the same Sheikhadi, according to the stories of the Eizidis.

10- Dodye Shideidi: Perhaps he is another nickname for Peer Dawud whom we talked about in Peer's paragraph 22 and his point's location in Lalash is near the basins.

11- Shaswar: meaning the king of knights. He is an ancient Saint whose name is unknown. He is most likely a Peer, his shrine is a large dome in the village of Beiban, after which the Saint is named (شہسوارى دہشتا بیبانی). Christians in the region call him in a Christian name: Mar Georguis, but there is no church. We have indicated in the previous paragraphs that the Dassinite temples, where the Arab invaders swept, were seized by the Christians who cooperated with them, and turned them into churches, voluntarily or forcibly, after their owners fled in front of the invaders.

As for his lineage, the ancient lineages that long preceded Sheikhadi contain a lot of ambiguity, the evidence of that is the prevalence of his attribute to the village and the loss of his name and title, he is neither titled a Sheikh if he was modern nor Peer if he was ancient, and finally how could he be a brother to Sheikh Mshalah a contemporary of Sheikhadi, and a son of Zambil Firoush, who is famous among the Kurdish Muslims more than the Eizidis because of his antiquity that far preceded the new religion and perhaps preceded Islam as well? What is certain is that he is an important and ancient historical figure for the Dassinites his shrine threshold in Lalish located in Sheikhadi's courtyard, to the left of Qapi Gate.

12 – Zambil Froush, according to SheiKh Mirza Khattari, he is attributed to a royal family, He became ascetic and abandoned kingship and the pleasure of the world, so he began to make a living by making baskets and selling them. A large number of destitute people were attributed to him, but we do not believe that, they are all members of the royal family who were randomly dispersed, living in the margin of oppressed life after they were kings. See the section of Currei Rual Ch. VI- 41, a wick is lit for him on his point near Sheikh Mshallah.

13- Sheikh Shaila: He is a sheikh, so he is one of Sheikhandi's contemporaries or after him. We do not know anything about him except that he has a sacred point ignited in his name in the West of Suka Ma'rifatei.

14- Sheikh Mahmud Doghati: Perhaps he is Sheikh Mahmud Al-Batini the Qatanite. He has a shrine in the village of Doughata, so they say he is someone else, but we do not know anything about him other than his name. He has a sacred point in Lalash like other Saints, and some of them have multiple points, even in Lalash.

15- Abdulaziz Al-Harbi: This is the explicit name of Sheikhubakr the Qatanite, and Al-Harbi is his real title, explicit surname literally translated from Persian (Janggi Dost), the title and the lineage of his father Abdul Qadir Al-Gailani, who had no other name. His explicit full name is: (Sheikh Abdul Aziz Abu Bakr, son of Sheikh Abdul Qadir

Janggi Dost, who ascended the mountains in 580 AH, and joined the Dassinites during their renaissance immediately after the appearance of Saladin. He became famous among the Dassinites in two names, one of which was Sheikhubakr the Faqir, the educator, the owner of the first Rag, and the second was: Abdul Aziz Al-Harbi, according to the Kurdish culture they became two separate individuals, both of them important companions of Sheikhandi (they are the same person). One of them was an important educator and the other was his right-hand man. After generations of this double designation, they became different important Saints, one of them was the grandfather of the current emirate, and the second no one knows his descendants because they are the descendants of the first, there may be some among the privates who know this fact, but it is not common. Even the one who told me about him did not know the details of the truth or he was turning a blind eye to it, and he was the late Babye Sheikh Khirto Haji God have mercy on him, when I asked him: Is there among our Saints someone named Abdulaziz Al-Harbi, Father? He said: Yes, Abdul Aziz Al-Harbi, son of Sheikh Abdul Qadir Gilani, is one of Sheikhandi's close associates.

So I said: This is the explicit name of Sheikhubakr al-Faqir, and I did not go into the details, but I got reached the truth, and I realized that the Eizidi clerics know many details of the events, but they are reluctant to reveal them until they become extinct and the facts will be buried with the death of

their owners, and this was the first acknowledge by Eizidi clerics to the existence of the descendants of Sheikh Abdul Qadir Gailani among the Eizidis.

16- Kouchak Bireem: He is one of the righteous who had miracles after the Saints, and his name was recently glorified and added to the list of the Saints. He was born in 1740 AD or so, according to the sequence of generations listed for us by his sixth grandson, born in 1946: Kireit bin Ali bin Qasso bin Qasso bin Birou. Bin Darweish bin Kouchak Bireem, may God have mercy on them all.

In the year 1786, after an invasion carried out by the Jalilean governor of Mosul against the Dinna clan, it happened that the Dinna resisted and defeated the invaders and killed the governor Abdul Baqi Al-Jalili, so it was was a terrible revenge on the Eizidis at the hands of the Jalileans. They killed four leaders from the emirate's house in the next four years, and the others fled. The Eizidis did not write anything down and did not memorize anything, even through oral narratives. They only talk about miracles and the unseen that do not consistent with the actual events of history. We expect that they have killed the spiritual head of the Eizidis too, who was the Babye Sheikh, descendant of Fakhreddin exclusively, so his descendants, the owners of the sacred carpet (جیبی ده لیللا) no one dared to occupy it out of fear from the Jalileans, so the most famous Kouchak in that time volunteered to occupy the sacred position (جیبی ده لیللا) and kept

it occupied, so he sat on the sacred carpet during those dangerous events in about 1789 AD until his death in 1829 AD, according to one of the sheikhs of the lineage of Sheikh Nasser, called Sheikh Daraman Essiani, it remained to say that he was buried in Chilakhana in Lalish, unlike all the former popes from the dynasty of Fakhardin who were buried in Mahdar of Boza.

7 - Mam Issou: He was one of the recent ascetics who lived until the beginning of the twentieth century. He was famous for his extreme asceticism. He spent his entire life in worship and reciting supplications, moving between Lalash and Baadra back and forth in all seasons of the year. He had a special Simatt filled with very delicious fatty meat that became famous in his name. He was cooking it and distributing it to the hungry and poor without tasting it, he has a special cave in his name on Mount of Arafat called Shcafta Mam Issou. The residents of the region murdered him on the way during one of his visits to Lalish.

B- a group of very ancient names of important role in the ancient belief of Eizidis' ancestors in the far past:

1- Haggi Feiris the Hakim, and Hakim i Luqman: This is how he is called among us. Both are names for the same person: Luqman the Hakim, the Persian Hakim (doctor). He lived during the Persian Ashkan era and was a contemporary

to the Greek doctor Galen, the father of medicine, in the second century AD, when the scientific and medical competition was intensive between the two empires: the western Romanian and the eastern Persian, so there was an honourable race between them, who was the more advanced medically and scientifically: Hakim i Luqman, the chief physician of Persia, or Hakimi Jananos, the father of medicine, the chief physician of Roman? A meeting took place between them, and the test was a surgery in the skull of a patient suffering from a severe headache. Hakim i Jananos (Galen) opened it and found a worm that had embedded its fangs in the membrane of the brain, so he was confused about how to remove it without harming the membrane. Hakim i Luqman was observing him what he would do, so Jananos stopped in confusion, then Luqman said to him his famous sentence: (by fire, O, donkey!) so it became a proverb, when no treatment is effective other than cauterization, so when the fire touches the worm, it will immediately shrink and remove its fangs off the membrane on its own without harm.

He has a great monument in the village of Khatar and two sacred points in Lalish in Kolana Baadria after Sheikh Mand and Sheikh Fakhr. A great Tuaf is held for him in the spring annually, we appeal him in all medical operations, and he is considered one of the companions of Sheikhadi like all our Saints, even if the time difference between them is more than a thousand years, and so is the time in Eizidi history.

His high esteem among us and his glorification means that he was one of them, and we have repeatedly emphasized the common Kurdish and Persian religion and history before Islam.

2 - Shaqs-ye Batye: That is, the Saint of the village of Batti, which was seized by the Arabs a long time ago but it is currently submerged by the waters of Saddam's Dam. The Eizidis were celebrating his Tuaf annually until his Dome was submerged, but al-Hasani mentioned him in his book as Sheikh Sibatti, without knowing a single iota of what happened to the Eizidi history and heritage through episodes of persecution, distortion, and the intervention of others.

The word "Shaqs" is neither a proper name nor a title nor a nickname. It is a term derived from the Arabic (شخص) meaning the person or individual or a worker who is arrogant to others, must be obeyed and does nothing. It is used in naming the graves of unknown people, especially the single graves in desolate places, to raise its status with respect as he is unknown and dead under the protection of God, so he gained the respect of the society over generations, revered and considered among the righteous, they visit him to ask for intercession, and attribute him to the place where he is, and this (Shaqs) is in Battei, so he is called (the Shaqs of Battei), meaning the Saint of the village of Battei, and similarly: Shaqs of Zainia, Shaqs of Sarye Gundi, Shaqs of Deekilka....., and by the way, there are other shrines in the village of Battye, the most important of which

is the shrine of Amadin Ibn Sheishims, so some people imagine that he is Sheikh Amadin, but this is a mistake. It is the grave of a person whose name, lineage, and identity are unknown, and no one knows his history. He certainly has preceded Sheikhadi, and perhaps he had preceded Islam as well such as Haggi Faires and Peer Mandi Gourr, who lived in the second and fifth centuries AD. his monument in Lalish is located within the Peers area on Mount of Arafat.

3- Idris i Khayyat, Endris the Tailor: this is how his name is pronounced, perhaps it is a trace of the pressure of the Abrahamic religions, who claim that the Prophet Idris was the first to sew clothes, and this is not true at all, and the Ezidi religious scholars say that he was the first to sew the Rag, and this is also not true, as the Rag was made by Sassanid kings, they wore it after their fall to mourn their state, that is, after 637 AD at least. The Prophet Idris is mysterious in lineage, name, and time of birth. He is one of the first children of Adam, he preceded Noah by far, but he is recognized in the Semitic books as a prophet, and through the Islamic pressure he entered the Eizidi religion.

Or perhaps he was a foreign person who joined Sheikhadi, so they considered him an Englishman who was good at sewing, but this is a weak possibility, as foreigners were called Roms or Franges, and the English name was not known until very recently, his monument in Lalish is located inside the temple in the corridor coming from Deri-ye Mir.

4- Hassan Fardous: The Eizidis attribute him to Zambil Firoush, but I do not see that. How it could be possible for a penitent who was famous for his chastity, a legendary figure from the Kurdish heritage, long preceded Sheikhadi, to procreate this number of children, one of them was a contemporary to Sheikhadi?

Hassan Fardaus' shrine is in Ninava Plain in the Shabak village of Daravish, his Tuaf is celebrated by the Eizidi residents of Bashiqa and Bahzani, and certainly he was a Shabak in affiliation and nationality, as they were Dassinites before Islam, they entered Islam at very late times. The Shabak clan may have stories about their history that may touch better on this topic, and his monument in Lalish is near the Basins.

5- Fakhr-ye Kitchik: meaning the minor Fakhr, and he is certainly not Malikfakhreddin the wise sheikh, but he has a special monument in Lalish, then he is a Saint. We do not know more about his identity, miracles, or title, weather he was a sheikh, or a Peer, or something else? His sacred point is in... .

6- Bab-ye Haqye: That is, the father of justice, and we do not know more than this about him. He has a sacred point in Lalish on which wicks are lit.

7- Bapeer i Mughdar: He has a sacred point in Lalish located behind Sheikh Babik in front of Khatuna Fakhra. We do not know anything about him, except that on the eves of

holidays and occasions, we take food out for the sake of God to the neighboring houses, so we say: Where is the portion of Bapeeri Mughdar? Then another quantity of food is added to the original quantity, called the share of a passer by, any person who may meet him on the road and extends his hand begging for some food, he must not be deprived from it, so he is given some of the food, so that the charity not to be spoiled. The word Bapeer means grandfather, and it has nothing to do with the title of Sheikh or Peer.

8- Haji Mahmad Kifir Zamani, and once again Kifir Zamani has been mentioned alone. We think it is the same name. We do not know anything about him, but he has a point in Lalish, and a wick is lit for him. Rather, there are two wicks in the name of (Haji Mahmad) on the corner of Jalsa Kania Spi towards the basins, so is he the same person or someone else? It is also said that he was a writer for Sheikh Hassan.

9- Mand-ye Mal Aava: Perhaps he himself is Sheikh Mand, son of Sheikh Fakhr. Other than that, we do not know anything about him, and he has a memorial on which a wick is lit in Lalish.

10- Malik Zein, Sayid el Kawn: the Master of the Universe. Here it is become sure to us, that Malkazan, the God of fertility, is Tausimalak, the master of the universe and its creator, its owner, and its Lord, with His various titles and names: Tausi Peer, Khudan, Khudi, Patsha, Lord His titles are many and his missions are unlimited, for he is the

Creator. Among these titles is Peeri Kar, Peer-ye Zadi and Peerye Tutinye Everything is of his (Peerini) and here is Malkazan. Some of the Eizidis, affected by the Arabic language, are used to call him the King of Zein, and in all cases, he is one of the ancient Aryan Gods, and it was the name of one of the most famous months in the Persian Achaemenid era.

For us, it is the day of March 18 east, the Spring renaissance Feast, and we have talked about it a lot in our previous books, his monument is in the courtyard of Sheikhadi.

11- Aumer Manda: A common name in the Kurdish community Muslims and Eizidis, his name was used by the Kurdish gypsies (The Qaratch) in palm reading and to see the luck, we were used to consider him a myth, but it became clear through ancient writings about the Medes, that he was a leader in the Medean-Assyrian wars, and most likely he was a Mede leader against the Assyrian invasions, so he was famous for dealing with intractable matters and resolving them with great efficiency. There was also another character similar to him, in completing difficult tasks soon, and he was named Faridun, Tawfiq Wahbi used to call him (Afratawna) and we are still calling him (Firrtouna) until today, they are true fragments of the Kurdish history that have been remembered since ancient times, his monument is located in front of Nasirdin Shrine, behind the dome of Sheishims.

12- Qaziye Kolana Dinna: The judge in the Dinna Lane, he has a wick lit on one of the stones in the wall of the alley, and we do not know who is he, neither his lineage, nor his virtues.

13- Khidr Elias and Khidr Nabi: They are immortal human beings regarded as angels, but who are those human beings who won the rank of angels? When, and where were they, and what was their lineage? According to the opinion of many intellectuals, they are fictional, but I consider them real and had played a great role in our history. Their importance and excessive glorification through novels made them imaginary and legend. The name (Khidr) is existed as a fact in the Medean history the ancestors of the Eizidis. The third and the fourth kings were called: Khidr and Kichik Khidr or Kak Khidr. In the Iranian dialects, they were named: Khissro and Ki-Khissro or Khashtra and Ho-Khashtra, and in Kurmanji Khidro and Ki Khidro, and as they were consecutive, their eras together lasted for a long time (652- 585B.C) 67 years so when the second and famous died, they considered him alive and immortal.

This was not something strange in the ancient religious thought, just as the Sumerians were also famous for the story of immortality and the flood, and how Atunapishtim and his wife gained immortality, Gilgamesh desperately searched for it, but he failed. I believe that most of the ancient peoples have had similar religious ideas, especially since the Eizidis already believe in the immortality of the soul.

As for adding Elias to his name, I think it happened after the Babylonian captivity, and the relations were enhanced between the Jews and the Iranians, so the name of prophet Elija the alive was appended with him, then the both were regarded one personality named: Khidir-Elias.

For Khidr Elias, we have an important holiday that falls exactly at the beginning of the bird migration season, that is, the end of winter when birds begin to migrate to reproduce, striving to give birth is in itself a strive for immortality, and it begins from southern Iraq first, also in southern Sumerian Iraq, the idea of searching for immortality was emerged among the humans because of the large migration of birds begins from the marshlands full of migratory birds.

They have two sacred points in Lalish in two places in Kolana Baadria and inside the temple after crossing the threshold of Qapi Gate on the right near Nasirdin Pool.

Khidr Elias does not have a religious Saying of his own, as far as I know, but he has several religious stories, including the famous story of Khidr Zanda (Khidir the alive), and he has several important monuments outside Lalish where his Tuaf is celebrated annually, especially in Muslim Tal Afar town, and it is recognized by Christians as well, but on the basis of ancient Iraqi belief, and the Semitic religions have nothing to do with him, rather they were the ones who obscured him among the Muslims and Christians.

14- Mir Mihhei: A story about searching for immortality. It is very similar to Einstein's theory of relativity, the theory that the scientists were unable to understand, but the Eizidis understood it thousands of years ago, that is, if a person lived for a short period at the speed of light, the world would have passed thousands of years. We call it the esoteric year: (سالي منزلي باطني), represented for the Eizidis in (Quba Falakei), which was reached by Mir Mihhei and lived there for some time, and when he returned to his people, generations and generations of people were been passed one after the other and died, neither one knew him, nor did he know anyone.

15- Azrael and Gabrael: These are the only two angels (Malaika) recognized in the Eizidi community, and I neither knew of any other angels from the mouth of a cleric, nor in the public circulated talk, but in one of the Sayings it is explained how angels were created from the light of God sequentially, and in the Black Book the names of seven other angels are mentioned, but the most important of them is missing, which is Azrael, that raises a big question-mark about the angels in the Eizidi religion, they say that they are seven angels, but they have eleven names, so which of them must be released out of service, or abbreviated, or expelled out of the club of the angels? In Miscehaf Rush, the most important of them Azrael has been canceled, so what should we do with the others?

The word (Malaika) itself is an Aramaic word that is foreign to the Kurdish language of the Eizidis and has nothing to do with their religion, except after Islam and the dominance of the Semitic religious concepts that imposed themselves by the sword. When the Dassinites organized their religion again after six centuries of persecution and imposing ideas, their religion included such pollutants out of preventive and keeping up with the pressing environment. However, they represented them in their human Saints and acknowledged them through their Saints and not their Aramaic identity, and they are as stated in Miscehaf Resh:

- 1- Azazel: Tausimalak. 2- Dardayel: Sheikh Hassan.
- 3- Israfil: Sheishims. 4 - Michael: Sheikh Bakr.
- 5- Gabriel: Sijadin. 6- Shemnael: Nasrdin.
- 7- Nourail: Fakhardin.

There are several remarks on this abnormal table, and there are other tables that are more abnormal than it, as any of them is not identical to the others:

First of all, Azrael is missed which is the most important, most widely known, and the most dangerous one in societal custom, here he is replaced by another one completely unknown: Shemnael.

Secondly every angel is represented by an important human being, the Eizidi Saints: The leader of the Qatanites, the leader of the Adanites, and the four sons of Ezdinamir from

the Shamsanites. As for the first, he is not a human being, but rather a theological God who is Tausi Peer, here they made him as a human Saint for some a reason, but where is Shekhadi, the head of the human Saints and their earthly colleague?

In the Saying of: (هزار و نیک ناه) is stated that Sheikhadi is the archangel with the name of Melakye Aadi, the writer of Miscehaf Rash has replaced him for Tausimalak, and it was passed down on the tongues, but the truth is that both of them have no relation to all the Aramaic angels, even Azazel in his first source is not an angel, but rather God's vowed goat, according to what was stated in Torah, Book of Leviticus 16.

It remained to say that only these two angels have two sacred points in Lalish on which wicks are lit, their location is in Kolana Baadria at the entrance to Sheikhmand and Sheikh Fakhr, and there is also a monument for them inside Hindirru.

For us, Azrael is the kidnapper of souls, represented in Sheikh Nasirdin, and Gabriel appears in human clothing in rare, special cases to deal with specific metaphysical topics. He is represented by Sheikh Saijadin, and there is no role for any of the other angels.

Chapter VIII

Miscellaneous characters

Many other personalities, all of them preceded Sheikh Adi and the events of the Eizidi religion, some of them for centuries and some of them the Eizidis has nothing to do with them at all, their names had become famous in various societies and were transmitted in stories and narratives so that the peoples considered them to be sacred figures with miracles, monuments were erected for them in Lalish among those who were truly of Zoroastrian and of Dassinite ethnic origins, and from the Eizidish Dassinite heritage:

1-Balul: He is Ahmed, the son of the unknown woman, the son of Caliph Harun al-Rashid, and he was the first son to be the crown prince, but when he married his cousin Zubaida, she dismissed her co-wives along with their children, so that her son Al-Amin would become the crown prince, the mother of al-Ma'mun took refuge with her relatives in Rayy, but the mother of Ahmad with her son, because she did not have relatives to protect her, so she was displaced with her clever son wandered aimlessly, and Zubaida pursued her until she arrived in Basra, and there she died. Ahmad returned to Baghdad, but he did not dare to approach the house of the caliphate for fear of Zubaida's spies, so he used to live from people's charities, and it was said that he used to work by an employer as much as it feed him. His father was the caliph, but he was hungry and a begger working for

wages, so he was described as foolish and crazy, and his words and preach were words of a wiseman, stories and narrations abounded about him and exaggerated throughout the generations until his Jokes filled the books under the name of anecdotes of Juha. One of the most cursed stories in the Abbasid history is that: when Ahmad was dying, he handed his employer a ring bearing the seal of the Caliph Harun al-Rashid and instructed him to hand it over to the Caliph after his death. When he handed it over to the Caliph Harun, he became angry and infuriate and began hitting the ground with his feet, saying, shouting, “Where is he? Bring him to me.” I missed him...., and he was begging in front of his eyes day and night not daring to approach his house.

Thus, Balul died during the time of his father Harun, but he lived and met the Caliphs Al-Ma'mun and Al-Mu'tasim, the Eizidis affirm that he has lived much later after his father, so they say that he was the brother of the Caliph and not his son. If he had died during his father's time, they would have said: that he was the son of the Caliph. The Caliph himself died at the age of 43 years old, so how old was his son who died before him and was the sage who filled the community with his lessons and preaches? This is only the tip of the iceberg in the Abbasid history, which is full of blatant contradictions.

The Caliph meant by the Eizidis was Al-Ma'mun, who was supported by the Persians and was tolerant, so that non-Muslim sects dared to appear and speak, but Balul had

become accustomed to his private life, so he did not eat from the caliph's property because it was forbidden and its source was plunder and spoils, and the excessive injustice, food of murder and torture of peoples. That is what the Eizidis say in him, they glorified him until he entered their religion through believing in reincarnation and obtained a sacred point in Lalish.

As for Muslims, it is not possible to criticize the infallible Caliph, the leader of the Faithful, they considered Balul crazy and mocked him for his reluctance to eat the food of the Commander of the Faithful and his food is a blessing for the Muslims, so they said in him jokes and anecdotes as it is known (Anecdotes of Juha). His monument in Lalish is located west of Suka Maarifatye.

In one of our Sayings: (قول سلافت ملك فخردين), the name of Balul is mentioned, that Fakhradin saw him and knew him, so he warned the people against mocking at the righteous, as the Creator is able to create the man in a thousand forms and shapes through reincarnation and transformation, and this is an established Dassinite principle, so that Balul whom they mocked at, might be a righteous and infallible from lying, so he was known for his explicit frankness in a comical way.

2- Jaafar Al-Tayyar: He is the brother of Ali bin Abi Talib. He was martyred in the Battle of Mu'tah against the Romans in 5 AH. He did not move out of the peninsula and never set foot on the land of Iraq, but his monument is in the village of

Chineirye, governerate of Batman in south of Turkey, so how did his mention get there? It is the Ahl al-Bayt, who were revered by all the Sassanian sects whom Islam invaded during the time of Omar ibn al-Khattab, and his commanders, such as Saad bin Abi Waqqas, Numan bin al-Muqrin, Ayyadh bin Ghanam, Khalid bin Walid, al-Muthanna al-Shaybani, Abu Ubaidah al-Thaqafi... who fiercely killed them in terrible bloody slaughters, while the family of Ali were in opposition to Omar, and the hostility between them was intense. They were deprived from the spoils, but they gained a great people, the Sassanian people, with their various sects, who converted to Islam by the sword, and since it was no choice for them except Islam, they chose the side of Ali's family, and they are his Shiites until today. The Shiites in their various doctrines: Jafarya, Zaydyia, Alawite the Druze, and even the Kaka'i and the People of Truth, and here are the Eizidis who strongly resisted Islam, respected them and still retaining a good memory for them to this day, in the valley of Karcyie there existed a monument in shape of carved stone named the manger of Dindle of Ali-ye Sheir.

3- Jamal al-Din al-Ibri: We do not have any information about his lineage, but it is said that he was died in 1286 A.C, in Mragha, Iran and burried in the monastery of Mar Matti north Iraq, so doubtless he was well known by the Eizidi Saints even if he was not an Eizidi, he must be a deviated Muslim or a Christian or a Jew with an Islamic name for

taqiyya- preventive, as all peoples used to do under the Islamic rule in one way or another. His monument in Lalish is near Khatuna Fakhra.

4- Sheikh Junaid the Baghdadi: This is how he is known to the Eizidis, his memorial point existed near Qadib-l Ban and Peerafat in the far west of Lalish Valley. He is one of dozens of the deviant Muslim imams in the Abbasid era, recognized by the Eizidis in their religious texts and stories. His name was mentioned in the Saying of Hussein Hallaj, in which Sheikh Junaid played a very negative role, and according to the Saying he was the main cause for Hallaj's execution in this horrific manner and he was his close friend (the brother of hereafter) in the Eizidish definition, and history also supported this, as they were both suspected in their Islam and with the same religious thought, so how was Sheikh Junaid, along with seventy of his followers, exempted from execution while Hallaj was executed and dismembered? The question is: How did this happen? Why did Junaid testify against Hallaj? Was he a spy for the Abbasids, or was he a defendant who needed to prove his innocence, so he survived execution by paying the head of Hussein as a ransom? Most likely he was an infiltrating spy, as he was a respected sheikh living in Baghdad, while Al-Hallaj was a fighter in the Qarmatian army against the Islamic state and had nothing to do with the hollow religious interpretations that were attributed to him. His place was not in Baghdad, and for some reason he had come to Baghdad and Junaid

informed about him and handed him over to execution, and perhaps there were other circumstances, due to the bloody regime which ruled on suspicion and did not know the investigation or the law.

5- Abd-ye Rash: Is it possible to be Bilal the Habashi, Messenger's muazzin? We do not believe that, as everything is attributed to Sheikhadī and his miracles and his time, he might be one of his men contemporary of him, but infact he is neither a sheikh, nor a peer, nor a relative of a well-known family of the Saints. Nor did the Dassinites have black foreign slaves, and I do not think that the Adanites have had slaves as well. Or is it possible that one of the slaves of the foreigners escaped from his master and took refuge in the Mountains among the Dassinites in their era of prosperity, and then emerged as an important good Saint? Evry thing is possible in conditions of continuing persecution, as there were many foreign figures with whom the Eizidis have nothing to do, but their names were mentioned among the venerable figures, such as Balul, Hatim Al-Tai, and Jaafar Al-Tayyar, who was mentioned before hand. In any case, he has prominent shrines in several places, including Lalish in the interior, before Gai Kuj, and in two large villages: Kandala in Sheikhan and Deirabun in Zakho, they celebrate his Tuaf every year.

6 - Hatim Al-Ta'i: He lived in the pre-Islamic era and did not access Islam, but his son Uday strongly resisted Islam until he lost one of his eyes fighting against it. He did not

convert to Islam, until after the conquest of Mecca, when no one was able to resist Islam or remain out of it, that is, in the year of delegations and perhaps Uday was the last one of them.

As for how Hatim Ta'i entered the Eizidi heritage and its stories, especially the Shingarians most of whom were from southern and central Iraq neighbouring the Arabs since ancient times, where the generosity of Hatim and his fame, had filled all the ancient stories among various sects, and thus his name has entered the memory of the Eizidis as a generous man with great morals. Especially since his tribe was the last to embrace Islam, that is, they were loyal to the Umayyads until the end, even his memorial point is in the Adanian sector to the west of Sheikh Mshallah.

7 – Habib i Najar: The story of Habib i Najar among the Eizidis is very similar to the story of Abu Lulu al-Fayrouz, which was recounted by Sheikh al-Arifi al-Saudi. The Eizidis say that Habib i Najar was a skillful carpenter, who was making watermills which their levers and tools were all made of wood, just like agricultural machinery. For some reason, the Khundkar/ the Caliph ordered him to bring an imaginary amount of sawdust the next day, otherwise he would be executed in the morning, so he tried for a few hours without achieving anything, so he slept and put his trust in God.

Early in the morning, someone knocked on the door and told him to prepare a coffin for Khundkar, so the proverb was said about it:

یا حبیبی نجار بنفشه وه کی ههر جار ده رگهه نیکه و مفتاح ههزار خودی مهزنتره ژ شهه
(وخوند کار)

That is: O my beloved carpenter, sleep as usual. The door is one and the keys are in thousands. God is greater than the Shah and the Caliph.

As for the true historical story of Sheikh al-Arifi, he confirmed that the Caliph Omar bin al-Khattab imposed on him an impossible condition similar to the Eizidish story, that Abu Lulu, the mills' carpenter in Persia, he must install a mill for him in Medina, and when Abu Lulu said: "There is no water." The Caliph said, "Make it work by air, or else I will kill you, and windmills had not been invented yet, and there were no possibilities, so Abu Lulu knew that he would be killed inevitably, so he prepared a double-edged dagger and at dawn prayer he sneaked out through the worshipers in the dark and stabbed the Caliph who died there.

We do not rule out that he is the same person, as Abu Lulu is glorified by our Shiite brothers, and we have many common historic ideas with them, including: glorifying the members of Ahl al-Bayt, despite not believing in Islam, then believing in the Awaited Mahdi as the expected Eizid, our Barye Shibakye, is a true copy of the window of Abbas, and

the Barat itself is an abbreviation of the soil of Hussein, there is no difference except in the size....and many others. He has a sacred point in Lalish in the Shamsanite sector near Khatuna Fakhra.

8 - Hassan Al-Basri: not only his name, which is similar to the name of Sheikh Hassan al-Adani, included him in the Dassinite heritage, but rather his Sassanian Zoroastrian origin, he is the son of a Persian prisoner of war, he was raised in Medina by Ali bin Abi Talib, so his name became famous in science which is the Islam apparently. He was granted the Holy Rag by Ali according to the sequence of receiving the Rag in Qalā'id al-Jawahir, p. 4, he is at the top of the chain after Ali, and all those who followed him in the chain, such as al-Karkhi, al-Saqti, al-Ajami, and al-Makhrami....., They are all of Persian origin, and they are all mentioned in the Eizidi manuscripts and their religious stories, moreover there is no trace of the Rag in Islam, and Ali has nothing to do with it, but rather a confusion in all the narratives that confirm the firmness of their Zoroastrian faith and their weak faith in Islam, until they split to the Sufi order, which is rejected by Islam until today. When the Dassinites (Eizidis) rose up and regained their heritage, they mentioned the names of the famous and prominent people in their afflicted history, including those who were accused of Zandaqa and executed, *some* of them were able to circumvent around and escape from the knife, and the trace of this circomverce is still clear through preventive (التقيّة),

evidenced by creating deep differences in the many Islamic sects in a way that contradict each other, had it not been for that secret religious opposition and the stubborn adherence to the principles of their former Zoroastrian religion, everyone would have melted into one sect without differences, and there would be neither Eizidis today, nor Kaka'is, nor Druze, nor Alawites, nor Shiites, nor anyone other than Sunna.

9- Danun Al-Misri: As long as he is Egyptian (Coptic), then he has no attribute to the Dassinite Eizidis, and his name must have entered the Eizidish community after Islam, and perhaps during the time of Sheikhadi, when many foreign names entered the Eizidi heritage such as Ibn Al-Arabi and Ahmed Rifai al-Barbari, they were contemporaries of Sheikhadi's men, but they have no sacred points, in the sametime there are other foreigners have points in Lalish, but have nothing to do with the Eizidi heritage, we do not know anything about them. His point is in Bahzani inside Shikhubakar's building and in Lalish at...

10 - Dawlat Khalifa: There is no doubt that recognizing the Caliph's authority was in place. They were part of the Abbasid state, which had the highest authority, whether they wished it or not, but I wonder if that was love and faith or hatred, fear, and preventive? They have used taqiyya in more than one place and on a large scale, the most serious of which was the verse of Al-Kursi Verse, written on the front

of the Grand Gate (دہریں میر) in order to avoid the harm of evil visitors such as Sheikh Al-Rifai and other true Muslims from spying and reporting on their Sun temple so the Abbasids would destroy it.

11- Chilla Ma'ruf: meaning the forty-day Fast of Ma'ruf, so who is this famous person who used to fast the forty-day Fast? The name of Ma'ruf al-Karkhi is glorified among us, and it is mentioned in several religious stories, as well as in the epic of "Sheikhs & Peers" so if he was not a sheikh, then he would be a peer. The Dassinites did not have sheikhs in the past, so he was a Zoroastrian peer wearing the Rag, according to what was mentioned in Qala'id al-Jawahir, p. 4. How did he live in Abbasid Muslim society, and became famous? That is what the God only knows. Ma'ruf al-Karkhi was not the only one, who pretended Islam and became famous, some of whom were exposed and killed on charges of zandaka, and some managed his matters, so he lived and became a famous Muslim. His memorial point in Lalish is near...

12- Sayyid Naoum at Khatuna Fakhra, and Abdul Rahman al-Jawzi and Musa Suruji, Sayyid al-Badawi and Sheerye Ballak in Sheikhadi courtyard: We do not know anything about them, and if you ask any of the clerics, they will answer: that they were Sheikhadi's commorades. They have sacred points in Lalish in various places.

13- Qasab Joumerd and Sheikh Qasab: Perhaps they are both the same person, but they have two points in two different places. Joumerd's point is near Sheikh Mshallah and Hatim Ta'i, but Sheikh Qassab his sacred point is near Khatuna Fakhra. We do not know anything about them, but from the name of his profession /Qassab, it seems that he (or they) was responsible for the sacrifices and providing meat for cooking the famous Simat for Sheikhadi, and perhaps supervising the (گای کوز) animal barn and he was nicknamed the Sheikh due to the importance of his job.

From his Persian name it seems that he was from the Kurdish (semi-Persian) Shabak clan, which might be Dassinite at the time, or at least some of it, we should not forget that there is a Shabak clan with the name of Albu Dassin, in addition to the Daoudi clan, Peer Daoud's clan.

14- شېخادى-ته به قاي ميريت: that is, the men of Sheikhadi's entourage, we do not know who were they, perhaps they were companions of Sheikhadi I whom no one knew them by name, so they were mentioned as a group. The contemporaries of Sheikhadi II were all the Eizidish Saints, both the sheikhs and Peers and all were named (ماليت ناديا) and their names are known.

Perhaps they meant by them, the unseen angels who were assisting Sheikhadi, who was endowed with extraordinary miracles, everything is possible to imagine, the word (مير)

means the man and at the same time it means angel, so we call them (میریت مفرم) or قهله ندهریت شیخادی, Sheikh Adi's men were forty, their candles are ignited in Chilakhana in all the eves.

15– Noah and Judi: Their sacred points are near Sheikhmand and Sheifakhr, this is a clear reference to the myth of the flood and the opinion of the Eizidis about the ship landing on the Mount of Judi, neither on the Sumerian Mount of Niesir nor the biblical Mount of Ararat. It is an opinion dictated on them by the Islamic environment, basically they do not acknowledge the southern flood, which did not happen in the north, they have borrowed it from the Abrahamic environment but adopted the Islamic opinion, in the same time many of our intellectuals claim the Sumerian origin while they have nothing to do with them, otherwise, they would have to say that the ship docked on Mount Rizgari, the Kurdish name for Mount Neisir north east Arbil-Koysinjaq. There are many Abrahamic religious opinions, the Eizidis adopt the Islamic opinion in them, and that is not a believing in them at all, but rather preventive imposed by the sword. For example: The most important of them is Ibrahim Khalil, the Eizidis even do not know his name: Aphrim bin Terah, in Torah, the Muslims called him Ibrahim bin Aazir, and the Eizidi echoed them, without any awareness, as well as the preference of Ishmael over Isaac, opposite to Torah, and then the story of Hagar's departure to Hijaz and the birth of Ishmael there, and Rajab, and Shaban,

and Ramadan They are all a repetition of what the sword of Islam dictated to them, and there is not a shred of true faith in it.

16- Bileil i Habash: He is Bilal al-Habashi, the muezzin of the Messenger without any debate. The question is how he entered the Eizidi heritage and gained a sacred point in Lalish and a holy place outside Lalish at the foot of Mount of Batma opposite the village of Jagana and Babira, overlooking the lake of Saddam Dam, but it is flooded with water after the water was held back and rose. The persecutions have mixed everything and distorted everything and introduced many Arabic-Islamic strange names into the Eizidish oral heritage that was conveyed in narratives under persecution and they accepted them out of fear without understanding anything, in addition to the Umayyad Arab heritage in which Prophet's companions were glorified. His memorial point is located in Lalish in Sheikhadi's courtyard.

17- Shahid Prophet: Doubtless, he is Shahid, or Shadid, or Shet bin Jarra, the Adam of Eizidis, to whom the Eizidis are attributed and not directly to Adam and Eve. His story is widely circulated and was mentioned in Miscehaf Rash, that Adam and Eve each put their sweat in a jar, and after a year Shet came out of the jar of Adam and the insects came out of Eve's jar, and from this Shet the Eizidis were descended. Here they call him the Prophet, Peighambar, and a wick is lit for him in Lalish in the area of Sharafdin Hall.

18 - Mam u Zien: Their monument in Lalish is in the Adanian section. It is a Kurdish epic about two lovers, it lives in the marrow of the Kurdish nerve in its various sects and beliefs until it became a part of Lalish and a sacred point was made for them in it. Some analysts see it as a fictional epic between a lover and a loveress, who were the Kurdish people and his homeland Kurdistan, between the individual and his habitat, it is an epic as old as the time. They symbolized Kurdistan by the daughter of the King of Jizirye (میری جزیری), whose lover is an individual of the public, he symbolizes the common Kurdish people. Zien had a maid named Citi, and Mamo had a friend named Tajdien. After a long struggle and tragedy suffered by Mam and Zien, they failed to achieve their wish and their lives ended in tragedy, while Citi and Tajdin achieved what they wished without noteworthy effort, so the poet-philosopher Ahmad Khani refers to them in a verse of poetry:

Some became like Mam & Zien, and some like Siti & Tajdien.

Indeed, we find that the people of Kurdistan, throughout centuries of struggle and thousands of sacrifices, have failed to achieve their goal, while the clans of the Emirates, which were called the Pirates Coast, they are now the most civilized independant country without significant struggle. The Kurds must know this and understand why.

Sulaymaniyah was the first city in Iraq in terms of culture, education, and civilization. At that time, out of a total of 14 governors in Iraq, 12 of them were from Sulaymaniyah, in addition to other ministers and senior officials. Oil was discovered in Kirkuk Kurdistan before the Emirates, and because of oil, Britain had insisted on annexing Mosul to itself, otherwise it would have been handed the Mosul governorate over to Kamal Ataturk, and after Britain lost hope with Sheikh Mahmoud, the leader of Sulaymaniyah to cooperate with, it annexed Kurdistan to the kingdom of Faisal I to be a part from the Arabic Islamic Iraq, who in turn handed Kirkuk and its oil over to Britain.

19 - Bakroka: He is a symbol of hypocrisy and gossip. He tirelessly sought to spoil the relationship between Mam and Zien, and prevent the fulfillment of their wish, he pursued them wherever they went. He succeeded and became a symbol of sabotage between friends and loved ones, even in Lalish his monument point is close to their point in the Adanite area, as a symbol to alert and warn people of the consequences of falling into the traps of bad friends and slanderers.

Chapter IX

Important named places and sites in Lalish Valley

Evrything in Lalish is sacred

(دار و بهریت گهلبی لالشی)

1- Pra Sarhatei, the bridge of biography, Life Events Bridge: Because of the mixing and blending of Kurdish and Arabic words, some people pronounce it Pra Salatei, that is the pray bridge. It was not possible to enter Lalish except after passing over this bridge, before the pavement of the current road, the path for pedestrians and animals from Shcraft-hindua crossway was passing along the southern slope of the east mountain until this bridge.

The holy point on the right is visited, then the face and hands are washed and water is thrown, mentioning the names of acquaintances and friends, then the visitor can cross the bridge and ascend to the Holy Valley.

Recently, a road for cars has been paved that crosses the valley to the opposite south side, hundreds of meters before (پرا سهراتی), and a gate has been built for it to indicate the visitor that he has arrived in the Holy Land and he has to walk on bare feet after that. But now walking on barefeet begins after arriving the first wall of (Gai Kuj), a little before the Dome of Sheikh Mshallah.

Bridge of Sarhatei is a real counterpart to the Zoroastrian Jazweit Bridge that Amin Zaki mentioned and we talked about it at length in Al-Mantazar 1 that the soul of the deceased crosses this testing bridge before it is brought in front of the judges, put on trial, and held accountable. In our Eizidi belief also the Soul crosses this testing bridge (پرا (سہراتین mentioned in (قولین سہرہ مہر گئی) and then to Suka Ma'rifaty and put on trial on the Rock of interrogation (بدری (حسابین) and it will have its punishment or reward.

2- Aakhur Daoud: It means the stable of David or the crypt of Daud, his sacred point is located in Kolana Stia Ace, that leads to Gay Kuj, and not in Gay Kuj itself the stable of animals and the slaughterhouse of sacrifices. It is a rock on which a wick is lit.

3- Fitleit Kurreit Peerye: Eight wicks for the old woman's sons on the platform on both sides of Dar-ye Mir, the Grand Gate, eight for her six sons, and one for her, and another wick we do not know whom it is for. It seems that they were guarding at the entrance to the main temple, but some say that they were guarding Sheikh Hassan in Mosul in the area known as Bab al-Iraq (Bab al-Harraq), currently Bab al-Jadid, specifically in Al-Farouq Street between Al-Jumhuriya Street and Al-Sa'a area, approximately halfway to the left of the street, a modest building on which was

written, “Here lies Shams al-Din Sheikh Hassan.” Bin Adi, may God have mercy on him.

They say that the sons of Peerye defended Sheikh Hassan until they were all martyred.

There are more wicks that are lit under the name of (Fitieleit Masruggia), whose identity or owners we do not know, and more wicks in Kulana Zabeiniya and Kulana Dinna.

4-: (حدهر زیت مالا شمسانی) These are the wicks that are lit for the guards of the Shamsanite Family in their sector above Shkafta Barata in front of Khatuna Fakhra, and there are wicks for the guards of Kania Spi, and a wick for Nazarei near it.

5- Barye Hissabye (بهری حسابی): The Rock of Judgment or Trial Platform as it is called nowadays. It is located in the middle of the market (Suka Ma'rifatei) on which the soul is tried before the judge who is the Batsha (God) in the presence of the Sheikh, the Peer, the educator, and the brother of hereafter.

6- Barye Buk u Zava: The rock of the groom & bride, on which a wick is lit as a memorial to the newlyweds when they visit Lalish for the first time after their marriage. It is located west of Suka Ma'rifatye, towards Stoono Mraza.

7- Barye Sikanei: meaning the foundation stone or stability. This may mean the stability of the universe. It is located near

the financial treasury of Sheikhadi, near the threshold of Issibia inside the temple before crossing to Zimzim Sector.

8- Barye Ghaffura: It means the rock of pardon for those who seek forgiveness from their Lord asking for pardon and forgiveness, a wick is lit on it. It is located in Stoon Mraza sector.

9 - Barye maalaq- بهرى معلق: The hanging stone, it is located in Hassin Dana, near Peerye Libna. It is a stone on a high place, to which girls throw their handkerchiefs, whoever her handkerchief stabled on it and does not fall, she will have a chance in getting married soon.

Some say that it is an imitation of the Black Stone in Mecca. Indeed, there are several places in Lalish bear names of their counterparts in Mecca, in addition to the Arabic linguistic vocabulary with the same concept. This is not a strange matter, as the Elzidish religion arose after six centuries enduring the pressure of violent Islamic rule.

10- The Stone of Sheikh Hamad and Hasnalaka: One of them is a sheikh and the other is a peer, here is the wonder and the question mark, and what is well known is that Hamad is a peer and that is his manuscript in the village of Nisra, in Ibn al-Adawi's manuscript on the virtues of Ahmed Al-Rifai we found Peer Haslmaman was called a Sheikh, as well as Peer Mahma Rashan and many others, the sheikhs of the Shamsanite themselves were peers, they became sheikhs only after Shavbarat. Never a Kurd was called a sheikh,

However, the dominant Arabic titles were mixed up, so the peers became called Sheikhs little by little. Today, you can see dozens of ancient Kurdish Muslim families are called Sheikhs or Sayyid, as they were peers who converted to Islam, so they changed the honorable title of (Peer) to Sheikh over generations after Islam was established firmly in them, in my own eyes I found in the village of Bamishmish in the district of Akrei, a true, devout Muslim family, the family of Mullah Sabruddin, his seventh grandfather was a very famous peer, Muslim scholar and had Islamic writings that I myself read, he had lived in about 1227 AH. He was a true Muslim and a mullah, but his title was peer, while others have changed their Peerani title to either Sheikh or Sayyid, if you count them in Kurdistan, you will find thousands of them claiming the Arab lineage.

11- Bahesht and Jahannam (Paradise and Hell): Two small holes in the ground each with a diameter of no more than 5-7 cm, they located inside Hassin Dana the oil store.

12- (بسات وسماتیت شیخادی) that is carpets, tablecloth, and Simatt (holyfood), the place where Sheikhadi's tablecloth, its furnishing, and supplies were prepared, i.e., the kitchen and the hall. It may have been in the hall of Sharafdin, which is adjacent to (گای کوژ), but now the Simatt is cooked in Faqir's house, the guarantor of the threshold. In Feasts, the Simat is served twice a day, in the morning around nine o'clock, and at four o'clock in the afternoon, the Daff and Shibab are

played and the herald calls out in a loud voice: Come to Simat of Sheikhadi: then the Simat is served. In the past, the plates were wooden called (Shkav), and now they have been replaced with metal plates, and it is eaten by bread instead of spoons.

There are other names of sacred points which we do not know much about, such as: Banei Kafei, Dargahye Roj Hilaatei, meaning the roof of the Kaf facing the East. Perhaps it means the roof of the double domes, (Jotkeit Quba). There is also a wick in the name of Du'aya Qabul which means that your prayer be accepted.

13 - Taus Khatun, Tawaf Khana, the candle of Kharqa: They are sacred points for the names mentioned and wicks are lit for them, certainly, they were important places, so that wicks were placed for them. They are located at the house of Babye Chawiesh on the right side of the road through Kolana Stia Ace to Gay Koj, Fiteela Kharqa is for glorifying the Rag, the sacred clothing for Faqirs.

14 - Jivata Bouza: It is the place or the Courtyard of the holy Mahdar of Bouza, which is a large Cemetery with the large dome of Khatti Pissi in the middle, where all the monuments of the Saints and the revered Eizidi figures such as the Babye sheikh are existed, in addition of the dead of the neighboring villages are buried, so that it became the largest cemetery, known as the Holy Mahdar of Bouza, and here in Lalish also has a memorial place that symbolizes it.

Most likely, the Mahdar was founded after Islam's grip on the Dassinites relaxed during the Ayyubid era, so they established it instead of the Temple of Horemzda in Alqosh, which the Christians transformed it into a Christian monastery under the name of Mar Hormuz after the Islamic invasion banned the Sassanid Dassinite religion and declared its followers as infidels and exterminated them, and every temple of theirs was either destroyed or seized by Christians to be a Christian temple allowed to be remained under the Omarid Testament, and when it was a relief for the Dassinites they rose but did not restore their former temple, which had ended up to the Christians, so they built a new temple for them near it. Ibn al-Adawi's manuscript indicated that the preacher Hussein (Khatti Pissi) built a wall for the orchard in the late sixth century A H, but there was no orchard, rather, it was the Mahdar with his dome in the middle, but it did not develop into A large temple, as their activity turned to Lalish, the greatest and most important temple after the renaissance and freedom, and the Mahdar in which the important dead were buried, turned into a famous and sacred Cemetery.

15- The Guardians' Pillar: That is, the pillar of the heads of families, and we do not know whom were meant or referred to. The important thing is that they have a mentioning and a sacred point in Lalish south of Suka Magrifaty near Chilmeira.

16- Mizirk: it means the baking sticker, it is like a small, circular pillow used for baking bread and sticking it in the oven. The mizirk in question here is the Mizirk of Stia Ace, it has a sacred point in Koulana Stia Ace, and there is another point in the same area, for which a wick is lit in the name of Mijermafa about which we know nothing.

17 – Zar Guhar and Guhar Zar: The yellow earring or the earring which is yellow: perhaps it is a term to express the sacred yellow fire that is lit in (چرای معرفتی - Chiraye Ma'rifatye) fixed in the middle of the Diwan of Sama to illuminate the place and the men of Sama move around it. It also illuminates the Divan of Taus in its various tours, when the Sama is held by reciting Sayings, and playing the Daff and Shibab without men moving around it, such a Chira was used to illuminate the Diwan of Noshi Rawan the Sassanid who is famous among the Eizidis.

The Farrash of Lalish (Servant) fixes the Chaqaltu on it during performing the Sama. The Tchaqaltu is a collect of four lamps connected in a circular way, fixed on a metal axis, from which emerge four large wicks that burn with oil. The Farrash stands by the Chaqaltu, holding in his hand a large bowl filled with oil, which he adds with a large spoon to the burning wicks in the Chaqaltu. On the eves of all sacred days a wick is lit on the place as a sacred point, and the Chaqaltu is kept in its permanent place inside Qapi Gate directly on the left.

There are several Chaqaltus for a number of important Saints, but the main Chaqaltu is the one we talked about and it illuminates Sheikhadi's courtyard when performing Sama. There is another kind of hanging lamps that is smaller than the Chaqaltu and larger than Chira called Qandil.

18- The Steirrk: It means the niche or the alter the place on which the sacred lamps or wicks are lit. In the past, in every Eizidi house there was a steirrk, meaning the sparkling point in the house, on which the lamp must be lit on the eves of all Fridays, Wednesdays, and Feasts.

19 - The sacred point of Arafat Mount: it is the last sacred point on Mount Arafat at the end of the ascending road on the right to the east. It is the place where the Hajia Feast ceremonies are held, and coincides with the Feast of al-Adha for Muslims. The ceremony is throwing the bread into the air and people catch it and rush to dip it in the water of Kania Spi and eat it, then the Sama is performed and the Daff and Shibab are played.

20- Stoon Mraza, the column of hopes, which is a rocky column that a person wraps his hands around, if they connected, his wish will come true. The column is located in a cave under the foot of Mount Arafat, west of Khajija Rocks, near the shrine of Mem Shivan.

21- Silav-gaha Sheikhadi: Sheikhadi's greeting point. it is a small, non-hollow dome built of plaster and stones at the hight of the Valley on the Mount of Mishat, on the road

coming from Baadra and Essia, on the place where the dual domes first appear after descending towards the Valley. The point appears white to the viewer, covered by many pieces of beautiful colored fabrics called the Paries, but wicks are not lit on it due to the difficult distant road.

22- The mountains surrounding Lalish are three: Mount of Mishat to the south, Mount of Hizrat to the west of the valley, then the Mount of Arafat to the north of the Holy Valley.

23 - Kala Kharqa: The place of boiling and dyeing Rags, where leaves from the Zirrgooz tree are collected, treated and cooked in the known method, and the white woolen Rag is dipped in it and it becomes black. The stove is located in Gay Kuj, and a wick is lit on it.

24- Kapanak: It is an upright standing rock in the size of a sitting shepherd, inside Zimzim Cave to the left coming from Hindrru, in the shape of a shepherd's cloak made of thick felt (pressed wool), so it is stiff and takes the shape of a rectangular shirt that stands up on the ground as it is worn, and everyone who has pain in the back or spine sits and leans his back firmly against the rock, then he will rest and feel good, at God's willing. The Eizidis have a firm belief in the miracles of their sanctities.

25 - Qubka Noubadara: The Dome of the Guards. It is a guard post in the form of a small dome for the guard that clearly overlooks the basins. It is located in the front

between the basins and Kouchka Zouroy, overlooking the main road coming from the east. The dome was removed instead of being renovated, but the candle of the guards is remaining.

26- Suka Ma'rifati: It means the market of wisdom and literature, not scientific knowledge, it is a square flat area in the middle of the valley, its floor is paved with flat stones in the old historical style, its length from east to west is about 40 meters and its width is 15 meters at its widest point. To the east of it is Darye Mir the grand Gate, to the west of it, the point of Balul, and Zourow's Hall. It is bordered to the north by a row of shops built of stone in a very old style, opposing half a row of shops to the south, the southern shops were removed after reconstruction to expand the place.

28 - Suka Migharia: Migharia Market, it was the fruit market, a row of Shops was separating it from Suka Ma'rifaty, but this row of shops is completely removed after repairing Lalish. The residents of the neighboring villages, the majority of whom were Muslims from the village of Mighara, used to sell their fruit crops in it, which is a rectangular area about 10 x 15 meters, not paved, so animals were also tied up in it.

28 - Maydana Malaka: That is, the Field of Angels, it is a fairly flat place located on the right of the road coming from Baadra when they first arrive at the sacred places where there are points of the Saints, a little above the point of

Hanna and Mar Hanna, and from there the shoes are not allowed.

29 - Koutchka Zouro Agha: The hall of the Lord Zourow, one of the most prominent lords in Khalta land in the current Batman Governorate in Turkey. He built it to be his headquarter during the relatively calm period before the Firman of Mirye Kora, but followed by the Ottoman genocides much more violent than Mirye Kora, at the hands of the Muslim Kurds and the Ottoman Government, they did not stop until after its fall in the First Great War. The Hall is located between Souka Ma'rifati and the basins west of Chilmera. It was built of wood in a civilized style of old buildings in very ancient Ottoman cities, decorated with the decorations of that time, small, thin triangles adorning the edges. I found it in the sixties, and its appearance was old and worn out. It was rebuilt with modern materials and expanded until it became a large hall. It is said that it was built in the time of Babye Sheikh Koutchak Bireem in early nineteenth century AD.

30- Chila-Khana Sheikhadi: It is Sheikhadi's retreat room, and it is a part of the inclusions of the narrow, dark area of Zimzim, it is a room with irregular construction from the inside, or you can say it is a cave almost square in shape, with a low ceiling, its sides are 4 x 4 meters, its estimated location is between kolana Stia Ace and Zimzim. Almost under the Hall of Sharafdin, it can be reached from the south through the small door in Kolana Stia Ace, going up to

Zimzim and then to Hindrru and vice versa, Sheikhadī used to spend his Fast there for forty days in the summer and the same in winter, and there is the grave of Koutchak Bireem the mireed who became a Babye sheikh. Forty wicks are lit in Chila-khana, symbolizing Sheikhadī's forty companions. There is also Chila of Kania Spi, and Chila of sheikh Hassan, and perhaps other Chilas. This means that there were ascetics who fasted the Chila (forty-day) for the sake of these Saints, each in his name.

31- The Gay Kuj of Sheikhadī: Or say the animal stable, the place where vows and sacrifices offered to the Saints are kept, and the place where the sacrifices were slaughtered, it was called the slaughterplace of Lalish. It is located at the east end of the temple so that its water is drained directly to the outside.

32 - (رواقا شرفدين) Sharfadin's Hall: It is a large hall located between Hindrru in the west and Gay Kuj in the east, and it has a door that leads directly to Faqir's house to the south.

It serves as a storeroom for furniture, and kitchen supplies, or an entrance to Hindrru from the east. The place where the wicks are placed is a stone called the rock of Sharifdin's Hall.

33 - Mala Faqiri: The house of the Faqir. It is intended for the residence of the family of the Faqir the Matbakhchi, who has guaranteed the threshold of Sheikhadī for a sum of money. It is the first building that the visitor reaches on the

right side of the road, it is a large building that includes family's individuals and the large courtyard paved in the old style, and recently, a large, well-furnished hall was attached to it to receive the guests. It has two doors: the first from the courtyard to the west, branching off to the house of Babye Tchawish and Sheikhadi's courtyard ahead, or to the right towards Kaulana Stia Ace, or to the left, a door to the outside at the parking lot. As for the second, it is to the north-eastern corner to the Sharafdin Hall and from there to Hindrru and Gay Kuj.

34- Jalsa Shekhadi the courtyard of Sheikhadi: Jalsa, in our definition, is a paved area attached to a shrine, it is a courtyard surrounded by a fence or wall inside which the official religious ceremonies of that shrine are held, and visitors sit in it on holidays, there are many of them, including Sheishims' courtyard, and Sheikh Hassan's courtyard near Sheikh Hassan's shrine in the Adanite sector, Kania Spi courtyard near Kania Spi in the middle of the valley, Jalsa Qawala near the house of Babye Tchawish and many others at their shrines, wicks are lit for them all on the eves of holy days.

35- Khizina Shikhadi, meaning the store of Sheikhadi: It is a large room for supplies and ready-made bread. It is located in Jalsa Shikhadi to the south. It is annually supplied with fluffy bread that has a long shelf life, as well as flour in the spring during Safara Masta -the caravan of yougurt- brought by the Eizidis. As for Shekhadi's financial treasury, it is

supervised by the Peer Issibia and it is located near the threshold of Issibia in Hindrru before crossing to Zimzim.

36 - Hassin Dana: It is the oil storehouse consisting of two rows of very old jars, filled with oil that is supplied by the Eizidis annually in order to lit the sacred wicks over the years. It is located in the second section of the Hindirro, opposite the entrance to Zimzim on the left after crossing the threshold of Issibia.

37 - Jiye Kharqa, the storage of the Rags: Its door is inside Hassin Dana, close to the west, in which the expired Rags are kept. It contains the grave (Sindruk) of Sheikhubakr, as well as two other rows of oil jars. The small dome above its roof is called the dome of Mir Brahim Khorrestani, who is the formost grand father of Sheikhubakr, according to the stories.

38- Lalish Basin to press the olives of Lalish Orchard and extract oils. It is a large basin engraved in stone, square in shape, its sides are about 120 cm and its depth is about a meter. It is located to the left of the road to the west after the room of the Khilmatar Salim Pettei. The time for pressing olives is at the beginning of April after the olives had been stored since the harvest season in the eleventh month.

39- Paths and passages: We call them Kolan, and they are many. The important ones are Kolana Baadria between Kania Spi and the shrine of Sheikh Hassan towards the south, ascending the foot of Mount Mishat to Baadra and

Eissia. Kaulana Dinna: to the left of Dar-ye Mir towards the north-east, ascending to Mount of Arafat, Kaulana Stia Ace, which leads to Gay Kuj, Kolana Audi Hassan from behind Kania Spi to Aamadin. There is Kolana Zabeiniya starting from Balul, west of Suka Maarifatei, towards Stuna Mraza. There was the Kolan of Sheikh Qileetch in the middle of the thaluk line of the valley to the west of the basins. It was a long alley roofed in the shape of an arch of stones in the old style. It was demolished due to the great flood in 1969, and it was neither rebuilt nor its construction completed, rather, a large bridge is built in its place to cross to the shrine of Sheishims from the room of the Khilmatkar Salim Pettei.

40- Doshkye Qawala: It is a terrace opposite to the door of Qapi, on which the Qawals place their Daffs and Shibabs during their rest and lean on it when they sit. Its height is less than a meter, and width is a meter and its length is several metres, the sacred point of peer Kamal is on it, the first owner of the Daff and Shibab, on the other side of this terrace, towards the council of Fakhradin, there is another terrace adjacent to it, lower than it (one foot high), we call it the place of the carpet of Babye Sheikh, and that is its place.

41 - The main doors in the temple:

A- Dar-ye Mir, the grand Gate, it is the largest main door in the temple, and it was well guarded, it is made of luxurious alabaster and in the old ornate style, it overlooks Suka Ma'rifati towards the west.

B- Dar-ye Qap-ye, Qapi Gate, which is smaller in size than the previous one and built of luxurious alabaster too, and decorated with an image of a snake, which symbolizes that it is guarded, it leads to Hendirru to visit the symbols and internal sacred places in the temple, including the many Tauses and Sindruks covered with curtains, and Barye Shibakye is displayed there, and from there one can enter Zimzim and Chilakhana, Hassin Dana, and the place of Rags.

C- the door of Kania Spi: it is also made of alabaster, and it is clear that it is much older than the previous ones, as it is simple and small in size and can only be entered with an acute bend, inside it there is the Main basin for baptizing every Eizidi.

D- The Ceider (Three doors) it is an arched building with three large openings holding a roof to shade a small sitting area in front of the main door which is also simple made of good alabaster and small in size like the last one, in its Hindirru the most old sacred symbols are located such as the Sindruk of Sheishims which we can not rule, if it was the grave of Sheishims or a Methraic altar or a symbol representing the Sun temple, in addition to more sacred points for the Jinn and other names. It seems to be very old, perhaps older than Kania Spi itself, as there are many other doors for the important Saints in different sections of Lalish such as Sheikh Hassan and Sharfadin and Aamadin and Hassilmaman and Mahmarashan etc.

42 - Lalish Caves: We call them Shkaft and they are numerous in different places in the holy Valley, the most important of them is Shkaft of Barats, which is located on the left of the road from Sheishims to Khatuna Fakhra.

It is similar to a mine from which holy soil is dug, and after it is sifted and purified by the family of the Faqir and pure young volunteers, the sacred soil is delivered to Babye Tchawish and the Kabani mothers to knead the clay, make the baratas, and dry them under the Sun. Volunteers, virgin girls and pure young men, participate in the process. And due to the digging process continued over centuries, the mine has turned into something similar to a cave.

There is a large shkaft of Sheikhmand, families occupy it during the holidays, and the shkaft of Seikhadi is a complex of irregular carved caves in the area of Zimzim and Chilakhana. There is the shkaft of Stuna Mraza and the shkaft of Mam Issou, and Abdil Qadir Rahmani, and the cave of water

43- The Daarink: A stone basin carved in a large stone, its dimensions are approximately 100 x 55 x 50. It is located at the entrance to Sheikhmand and Sheifakhr inside on the left. It is supervised by a house of Mireed from the Hakari clan who have a cure for one of the diseases, perhaps a cold or something like it.

44- The measles and smallpox stones, two sacred points on a rock to the right of Kolana Dinna, before Sharfadin's shrine.

45 - Many sacred trees, they are very numerous among the Eizidis inside and outside Lalish such as Darka Aamadin on the road between Ain Sifni and Lalish, Dara Zangla at the foot of Mount of Mishat on the road Lalish-Baadra, after Mahma Rashan, Dara Sinka on the mountain on the road to Baadra after Mont of Mishat, the tree of Zirrguz, which is very sacred due to the coloring of the sacred Rag with its leaves one of them existed in valley of Karcei-Millec, near Kavrei Kalo.

Dara Nazarei to keep the eye away, Dara Qawala, Dara Gul-Hinara Sheishims that was standing on the right of the road between Pra Sarhatei and the house of the Faqir, it was a fruitless pomegranate tree characterized by its beautiful, large flowers. It was removed to widen the road for cars. Daara Zanjil Toupye, Daarka Khawye is a tree for sleeping diseases, Daarka Tawya is for chronic diseases such as rickets. Daara Lailye, Daara Kabania, out side Lalish there is the collect of Sheikh Roumi trees in Shingar in the village of Dihola, and Daara Gavanye Zarza in Ain sivnye and many others.

Neglected important names: There are a large number of historical religious figures mentioned in the Eizidi religious texts and stories, we did not find any sacred points for them, and no wicks were lit in their names, and we do not know why. Is it forgetfulness due to the neglect of Lalish's servants or the difficult circumstances or due to their lack of importance because indeed they have nothing to

do with our religion, or any other reasons that we do not know, such as:

Ibrahim Khalil and his son Ismail, Musa, Issa, Ahmad Al-Rifai, Aavdal Omara, his nephew Lavij the famous son of Peerye, Jimjim i Sultan, and the most important Saladin, whose name is mentioned in (songs of Lavij) as the Sultan of Sham, the Levant, and many others. The most important of those:

1- Ibrahim Hebrown: Our religious texts and stories are full of his glorified remembrance, his faith, and his fight against idols, to a point that some claim that our religion is the religion of Abraham Khalil and call him (بابی نہ بیاتو گیاتو) O father of prophets, may my soul be sacrificed for you, while he is in contrast to our religion, the religion of the Sun and fire, as he was the first to reject the religion of the Sun and fire which was about to burn him, according to our storie about him, and even in Miscehaf Rash he was not mentioned at all, in addition to that, all of our information about the Jews and Christians and their symbols are through Islam and what it approves, which indicates that everything we know about them (Jews and Christians) is nothing but a dictate imposed on the Eizidis by the prevailling Islamic environment, he is an exact true Islamic copy of Ibrahim. If the Eizidi religion, even a small part of it, was borrowed from the father of the prophets or his faith, the Eizidis would have known his correct name at least as Ephraim or the

name of his father Terah. Not an iota of his story among us is identical to what his Jewish offspring say, and the same matter with Jesus and Moshe (they are like Islam Issa and Musa). Naturally, his descendants and his offspring know the truth more than the Muslims. The writer was neither mistaken nor ignorant of them, he has mentioned the name Ismail when he called the Muslims Ismailies, he knew about them but had nothing to do with them, so he did not mention them.

2- Ahmed Al-Rifa'i: he was the head of a delegation from Baghdad composed of 40 Muslim scholars and Sheikhs who came to Lalish to fight Sheikhadi and test his miracles but Sheikhadi overcame them by his miracles in a long story, even so his name is absent, likely because he was a true Muslim and unreliable figure of foreign origin.

3- Jimjim i Siltan-ye Gay Pareisce meaning Jimjim the Bull-worshipper Siltan, he is the oldest personality in our religious history thought, most of the historic hints indicate that he had lived about 1500 B C in Babylon, that is he was a Kissite king (Kurd or Persian) so he is a part of ourr history and belief remained in our memory untile today, even believing in the Bull is from him.

4- Zoroaster: He was born in 660 B C. he is the most important figure in the religion of the Sun, the Mazdassinia that attributed to him and named the Zoroastrian religion and lately named the Eizidi, he was the second man to write his

religion after the Jewish Shafan, and because of that, the ancient religion attributed to him, while he did not creat a religion not changed a God, he called for monotheism neglecting all the deities except the Sun Ahoramzda the deity of good, next to the deity of evil Ahoriman whose name is also derived from (Hor) the Sun

He is never mentioned in our texts in his explicit name, but the name of Zerbab is very frequently mentioned which means the Zoroasterians, he does have a sacred point in Lalish, but our three main religious symbols: The Sun, Fire, Bull are his, he is the one who abolished all the deities except the Sun Horamizda, and banned the sacrifices of calves to be bulls for ploughing in future, he was the one who made the Fire his symbol.

(نہمت کیمین خودی ی تہمامہ)

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