

ТЕОЛОГИЯ
علم اللاهوت
THEOLOGY

Theology

Original article

УДК 299

DOI: 10.26907/2619-1261.2022.5.3.66-87

**A Yezidi Manuscript – Mišūr of Pir Amar Qubaysi, its study
and critical analysis**

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Abstract. It is known that Yezidi religion is mainly based on the oral transmission of religious tradition. In this sense less known sacred manuscripts called “*mshur*” *mišūr* (in Kurmanji—*mişûr*) represent one of the rarest and the most important written sources for the study of Yezidi history and religion. Only two letters have been published so far. Yezidi *mišûrs* belonging to certain lineages of Pirs represent certificates of recognition of those lineages and those Yezidi tribes that were attributed to them as Murids.

The article provides an overview and a description of Mišūr of Pir Amar Qubaysi (in Kurmanji: Mişûra E’mer Qubeysi), who was one of the closest companions of the principal Yezidi saint – Sheikh Adi.

The authors provide information about the mention of Amar Kubaysi both in the Yezidi religious text (Qasīdā of Īsēbīya) and in the well-known hagiographic work (*Qala’id al-Jjawahir*).

Amar Qubaysi was not previously associated with the caste of Pirs. Following document indicates that Amar Qubaysi is the founder of the lineage of the Pirs of

Marqabēs. The article analyzes the Pirs of Amar Qubaysi (Marqabēs) lineage, their internal and external caste relations.

In addition to this, on the basis of this mišūr the authors attempt to establish the correctness of names and people with similar names among the Yezidi saints mentioned in “list of the forty” of Sheikh Adi and “list of the forty” of Sheikh Ḥassan, contained in the previously published Mišūr of Pir Khatib Pisi.

Keywords: Yezidis, *mišūrs*, Mišūr of Pir Amar Qubaysi, Amar Qubaysi, Pirs of Marqabēs, Sufi, Sheikh Adi

For citation: Pirbari D. V., Mossaki N. Z. A Yezidi Manuscript – Mišūr of Pir Amar Qubaysi, its study and critical analysis. *Eurasian Arabic Studies*. 2022;5(3):66-87. DOI: 10.26907/2619-1261.2022.5.3.66-87.

Теология

Научная статья

Езидская рукопись – Мшур Пира Амара Кубайси: критический анализ

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Аннотация. Езидская религия, как известно, основана на устной передаче религиозной традиции. В этом смысле малоизвестные священные рукописи – «мшуры» – представляют один из редких и наиболее важных письменных источников по изучению езидской истории и истории. До сих пор опубликовано лишь два подобных документа. Мшуры, принадлежащие определенным родам пирам, представляют своего рода грамоты, в которых этим родам приписаны определенные племена мюридов.

В статье осуществлено критическое описание Мшура Пира Амара Кубайси, являвшегося ближайшим соратником главного езидского святого – Шейха Ади.

Авторы приводят сведения об упоминании Амара Кубайси как в езидском религиозном тексте (*Qasīdā of Īsēbīya*), так и в широко известной агиографической работе (*Qala'id al-Jjawahir*).

Причем ранее Амар Кубайси не ассоциировался с кастой пиров. Приводимый манускрипт показывает также, что Амар Кубайси является основателем рода пиров Маркабес. В статье приводятся сведения о роде Пиров Маркабес и их внешние кастовые отношения.

Кроме того, с учетом анализируемого мшюра авторы предпринимают попытку уточнить некоторые имена езидских святых, встречающихся в «списках сорока» Шейха Ади и Шейха Хасана, содержащихся и в Мшуре Пира Хатиба Пси.

Ключевые слова: езиды, мшур, Мшур Пира Амара Кубайси, Амар Кубайси, Пир Маркабес, суфии, Шейх Ади

Для цитирования: Исмоилов Л. Э., «Мазарная тематика» как составная часть суфийской концепции путешествия: анализ жизнеописания шейха Ходжаги Ахмада Косони // Арабистика Евразии. 2022. т. 5 № 2. С. 66–87. DOI: 10.26907/2619-1261.2022.5.3.66-87.

Introduction

It is known that Yezidi religion is mainly based on the oral transmission of religious tradition. It was the religious hymns (*Qawls, Bayts* and *Qasīdās*), parables and various legends that have left their mark in folk tales for centuries have been responsible among the Yezidis for the transmission and reproduction of traditions by being the main source for understanding the various aspects of the Yezidi religion. In this sense less known sacred manuscripts called “*mshur*” *mišūr* (in Kurmanji – *mişûr*) represent one of the rarest and the most important written sources for the study of Yezidi history and religion. Yezidi *mišûrs* were granted only to certain lineages of Pirs and represented documents of recognition of those lineages and those Yezidi tribes that were attributed to them as *Murids*. For more information about *mišûrs*, as well as further literature about these written sources, see [1], [2], [3], [4]. In this article there is no need to repeat the information that is already given in these works.

Without a doubt, an analysis of the information contained in the Yezidi *mišûrs* and their comparison with the oral tradition is a very promising tool for clarifying various aspects of the Yezidi religion and history.

In this article we will look at the *mišūr* belonging to the Yezidi saint Amar Qubaysi (in Kurmanji – *E'mer Qubeysi*) عمر قببسي, who was one of the closest companions of the principal Yezidi saint – Sheikh Adi (1072/1078–1162).

In Arabic “Qubaysī” قبيسي comes from word قبس “burning”, “burning coal.” Badri writes these words through the letter ص قبيصي–ص [5].

Review and Analysis of Mišūr of Pir Amar Qubaysi

The manuscript under the study was kept in the family of Pir of Marqabes, in in the family of Shirin son of Pir Khidir Ape (Shirinē Pīr Khidre Āpē Pīrē Marqabēs) who live in the Suburb of Tbilisi. We first saw the manuscript in 2008. The condition of the manuscript was quite poor, it had been folded a few times, in some places the paper was damp, damaged and glued together. The *mišūr* was kept in a bag, made of wool, which is used to store sacred items, in a *khurj* (khurj). The document itself was a scroll of paper that was kept folded several times by the owners. In 2011 attempt to unfold the *mišūr* the paper was accidentally torn into 4 pieces. Because of the condition of the paper, it was impossible to distinguish the words and phrases on one of the pieces. It was only possible to make out only a few separate words that could not be combined into any coherent text. At the same time, handwriting on that piece was different from the rest of the manuscript – which was difficult but still possible to restore. Now it is not possible to determine whether all these fragments constituted one single document or if the piece of paper of different handwriting was a kind of annex to the *mišūr* as a prayer amulet or perhaps it was a previous version of the *mišūr* itself. Those words and phrases that were legible were rewritten on a separate paper. We made photocopies of the *mišūr*, which are given in this article.

It should be noted that the size of the preserved text on paper subject to restoration, and checking the formula of *mišūr* standards well known to us, as well as the list of names of the saints allowed us to restore the document in a greater extent.¹ The preserved part of the beginning of the document matches the *Mišūr* of Pir Khatīb Pisī ibn Pir Būtār (further – *Mišūr* of KhP), which was first published by Pir Khidir Silēman [2]. In English, the *Mišūr* of KhP was published by Khanna Omarkhali [3].

The document apparently begins with a phrase traditionally used in the *mišūrs* (we base this on the fact that the published *Mišūr* of KhP and other *mišūrs* known to us, excluding *Mišūr* of Pir Sīnī Bahrī, start in the similar way): “Bismillāhī ār-raḥman ār-raḥīm” (Arabic: “In the name of God the Most Gracious, the Most Merciful”), then it is followed by the praise of Sheikh Adi (other forms: Šikhādī, Šekhādī) and Sheikh Ḥassan

¹ The authors would like to thank Sheikh Mirza Sulaiman for his assistance in translating some words of the of the *mišūr*.

(other forms: Shēkh H’asan, Shikhsin, Shekhsn) and ‘list of the forty’ of Sheikh Adi² (among which is mentioned Amar Qubaysi) and “list of the forty” of Sheikh Ḥassan.³

Following this is a list of Yezidi tribes assigned to the owner of the *mišūr*, and it is in this part that Amar Qubaysi again mentioned, although in the *mišūrs* known to us, as a rule, the owner of the *mišūr* is mentioned separately, right after the ‘list of the forty’ of Sheikh Adi and the ‘list of the forty’ of Sheikh Ḥassan, or as in *Mišūr* of Pir Sīnī Baḥrī, is praised after Sheikh Adi. This manuscript also contains the list of names of ancestors of the owner of this *mišūr*. The document ends with the phrase: “Completed in the name of God the almighty and blessed”, also in this *mišūr* the names of compiler or scribe is missing, furthermore there are no seals or dates that are usually found in these manuscripts. As far as the surviving paper allows us to determine, these provisions are not lost but were absent from the beginning. It is most likely that this document is a copy of an earlier manuscript. It can be assumed that in this case the scribe was not a Yezidi sheikh from Peshimam (Pēšīmam) family, as it should have been according to the Yezidi tradition, because he would have written his name, the date of rewriting and the seal as well. Apparently because of the geographical distance from Lalish the owners of the *mišūr* resorted to the help from an educated Muslim to save the text. In this case the list of descendants of Amar Qubaysi is noteworthy – which is obviously a later addition to the text, although we do not know which names of the descendants were mentioned in *mišūr* this manuscript was supposedly copied from or what additions have been made by the copier. Nevertheless, it is obvious that the mentioning of at least fourteen generations (it was impossible to read two more names) of the descendants of Amar Qubaysi suggests that the *mišūr* was copied for a quite long period of time after the death of the Yezidi saint. Taking into account the fact that, with rare exceptions [2], the *mišūrs* that have reached us were mainly composed after the formation of the Yezidi caste system, which happened during Sheikh Ḥassan’s time and immediately after him (thirteenth – fourteenth centuries), it can be assumed that the version we have now of the *Mišūr* of Amar Qubaysi with the indication of his descendants, was copied not earlier than eighteenth century. The original of the *mišūr* must have been lost or became unsuitable for use due to the poor condition of the paper.

² In Kurmanji – *Çilê Şixadi*. According to the legend, these forty men were always with their teacher Sheikh Adi. It is possible that there were other companions of Sheikh Adi, that were not mentioned in this list. Men mentioned in *Çilê Şixadi* are the founders of many lineages of Pirs. Although, not all of them have descendants.

³ Sheikh Ḥassan (1195–1246, Grandson of brother of Sheikh Adi), during whose life the formation of the Yezidi community actually took place, also had forty companions – “*Çilê Melek Şexsin*”, who also happen to be the ancestors of several Pir clans, and this is already the second generation of Yezidi saints, from whom came the next generation of Pir. Some of them could have family ties with the companions of Sheikh Adi.

In this document there are no formulas related to Islam (for example, lines from the surahs, verses or quotes from the Quran), which were often added by the Yezidi scribes in later texts for the political expedience – to give the document an acceptable guise in the Muslim environment.

It should be noted, that in the text of the *Mišūr* of Amar Qubaysi examined by us, there are names of some saints that even though are similar to the names written in the *Mišūr* KhP, they still differ in the reading, and publishers of the *Mišūr* KhP have indicated them mistakenly. When we compared the documents we tried to take into consideration the very clear spelling of the names in the *Mišūr* of Amar Qubaysi and for more reliability we compared them to their mentions in the oral tradition. This allowed us to identify and specify the spelling of the list of names of Yezidi saints published in the *Mišūr* of KhP. So, in the *Mišūr* of Amar Qubaysi in one of the names it is possible to read only “ībn Ābī,” however the other part of the name (obviously it is – “’Īsā”) is not legible. However, in the *Mišūr* of KhP this name Pir Khidir Sileman is mistakenly read as – “al-Zābī” [2]. Khanna Omarkhali repeated the same error [3], even though there is no one under the name of “’Īsā al-Zābī” in Yezidism. ‘Īsā ībn Ābī who is mentioned in the *Mišūr* of KhP was not identified as Īsēbīya by Pir Khidir Sileman and following him, by Khanna Omarkhali. In the document cited by R. Lescot [6] there is ‘Īsā ībn Ābī mentioned as well after ‘Amar Qubaysi, 6th in the list. For the identification of ‘Īsā ībn Ābī with Īsēbīya, we used Qasīdā of Īsēbīya as well, where ‘Īsā ībn Ābī is mentioned as a treasurer of Sheikh Adi:

’Īso ībn Ābī,

Ū čākyā pādšānī,

’Īso bū khizīndārē Šīkhādī.⁴

’Īso ībn Ābī

You are the grace of kings

Īso became treasurer of Sheikh Adi

Even though in the both *mišūrs* there are forty companions and the majority of the names coincide, there are still notable differences. So in “list of the forty” of Sheikh Ḥassan in the *Mišūr* of Amar Qubaysi one name is missing, and it is most likely Khatīb ‘Īsā, which is present in the *Mišūr* of KhP and in manuscript published by Roger Lescot as well. It should be noted that neither Pir Khidir Sileman, not Khanna Omarkhali identified Khatīb ‘Īsā in Sheikh Ḥassan’s the “list of the forty” with Pir Khatīb Piṣī in the works about *Mišūr* of KhP.

⁴ Qasīdā of Īsēbīya see in [7], [8].

In the oral tradition, over time, there was a distortion from “’Īsā ībn Ābī” to “’Īsā ībn’ Ādī.” Bedele Feqīr Heçi, as well as a connoisseur of *Qawls* Hajji Qawal Hussein and several other connoisseurs agreed with us that a distortion probably occurred.

Amar Qubaysi is mentioned fifth in in the list of companions of Sheikh Adi (for example, in *Mišūr* of KhP. However, it should be noted that in *Mišūr* of Pir Sīnī Bahrī “list of the forty” of Sheikh Adi and “list of the forty” of Sheikh Ḥassan is absent which is apparently because of the early date of writing – 1208). This order of names of the companions of Sheikh Adi and Sheikh Ḥassan are wholly repeated in all the *mišūrs* known to us. The principle of chronology of the mentioned names is not known to us, although it could be assumed that the order depended on the level of achievement in Dervishhood or the degree of proximity to Sheikh Adi. At the same time despite the place so close to Sheikh Adi in the list of names of Yezidi saints, no *Qawls* or *Qasīdā* were dedicated to Amar Qubaysi, or they were not preserved. At least there is no evidence available currently. The only holy text of Yezidis where Amar Qubaysi is mentioned is *Qasīdā* of Īsēbīya, which is itself a part of *Bayt* of Sheikhs and Pir (*Baytā šēkh ū Pira*). In this *Qasīdā* Amar Qubaysi is mentioned in context with Pir Īsēbīya as his *yār* (literally beloved) or a friend along with well-known Yezidi saint Mahmarašān (Muḥammad Rašān, Muḥammad ībn Raš, i.e. son of Raš⁵). It should be noted that Amar Qubaysi and Mahmarašān are mentioned together also in a very famous hagiographic work – *Qala'id al-Jjawahir*, which is dedicated to Sufī ‘Abd al-Qādir al-Gīlānī⁶ and his companions, in the chapter on Sheikh Adi [9], as well as in the manuscript dedicated to the acts of Sheikh Adi, written in the fifteenth–sixteenth centuries [5].

‘Asayī tuyī Īsī,
 Nūrak li sar dīīsī,
 Tu yār ‘Amar Qabīsī.

Of course you are Īs,
 You are shining light,
 You are a friend of Amar Qubaysi.

‘Asayī Īsēbīyānī,
 Khizīndārē Pādšānī,
 Tu yār Šēr⁷ Maḥamad Rašānī

Of course you are Īsēbīyān,
 Treasurer of the kings,
 You are a friend of Šēr Muḥammad

⁵ According to the Yezidi *Qawls*, Muḥammad Rašān was one of the first who recognized Sheikh Adi as his teacher and became his true ally. In *Qawlē Šixadī ū mēra* we read some information about this. Evidence of how close Muḥammad Rašān and Sheikh Adi were can also be found in [9].

The temple of Mahmarašān is situated close to a base of mountain Maḡlub (between Sheikhan and Bašīq–Bahzān). It is believed that the temple was built over his tomb. The celebration of Mahmarašān takes place in Spring time. In Iraq after Lalish the biggest number of pilgrims visit the temple of Mahmarašān.

Mahmarašān is considered to be the head of the companions (devotees) of Sheikh Adi (*Sarwērē mērān*), master of rains and patron of cats.

About Mahmarašān see also [10].

⁶ ‘Abd al-Qādir al-Gīlānī – a great Sufī, friend of Sheikh Adi. According to the tradition, which was written down by E.S. Drower, among Yezidis “there was such communion between his spirit and that of Shaikh Adi bin Musafir that if the latter stood in a circle traced by pious magic, he could converse with his friend in Baghdad” [11]. At the same time in Yezidi *Qawls* Gilani is mentioned briefly and does not take a special place in Yezidism, unlike other well-known Sufi Al-Haladī (Ḥusayn bin Maṣūr al-Ḥallājī).

⁷ Here word ‘šēr’ we are not translating. It literally means «lion», but here – it is the epithet for Muḥammad Rašān.

[7], [8], [12].

Rašān.

In this Qasīdā Amar Qubaysi is pronounced as “‘Amar Qabisi’”. The tercet in which Amar Qubaysi is mentioned was known among Yezidis in Armenia and Georgia. Although it was in a little modified form, so the name of the Yezidi saint in Georgia and Armenia was transformed into “Marqabēs” or even “Maqlavēz”.

Īso tuyī Īsī,

Bīnā zēr tu ditayīsī,

Tu yārē Marqabēsī⁸.

Īso you are Īs,

You shine like gold,

You are a friend of Marqabēs.

This type of changes in names can be observed among Yezidis in different regions. Oral tradition as well as residence of Yezidi communities in often isolated and distant regions from each other, could not have preserved unified religious terminology. For example, name of the saint Faxradīn among Yezidis of Sinjar was modified and became Kharfadīn, as for Yezidis in Armenia and Georgia – Farkhadin, Khatunā Fakhra – Khatunā Farkha and Khatuna Kharfa, kišif (from Arabic – كشف – manifested) – kifīš, 'ibādat (from Arabic – عبادة – worship) – 'ababāt and so on. Similarly, Amar Qubaysi can be quite possibly identified with Marqabēs. Another convincing argument for our assumption is the fact that *Mišūr* of Amar Qubaysi was in fact kept in the family from the lineage of Pir Mārqaḅēs, and as it was already mentioned, they live only in Armenia and Georgia. Furthermore, the members of this family did not even know that in the *mišūr* their ancestor was mentioned as “Qubaysī”. For the first time, the assumption that the Pirs of Marqabēs are descendants of Amar Qubaysi was put forward in [13]. However, this particular *mišūr* convincingly confirms this assumption.

It should be pointed out that among the Iraqī Yezidis there is no information about the Pīrs of Marqabēs, including about the founder of this lineage under the name of Marqabēs. At least, elders of Pirs and also Yezidi religious leaders we interviewed in Iraq did not have any evidence about Pirs of Marqabēs. This is somewhat surprising considering the situation, where even some lineages of Pīrs living only in Armenia and Georgia (for instance, Pirs of the lineages of Sīnakhālī, Qadībilbān and Pir Dirbēs) and they cannot be traced to Iraq any longer, but the information about them and their founders is fully maintained, to certain degree, among the Iraqī Yezidis. Apparently, in this case this is not so much in connection

⁸ This version was heard in Tbilisi in 1992 from a Yezidi Pir – Pir Ūsoē H'oko Pirē Īsēbīya from the village Lenugi of Armenia.

with the fact that all the descendants of Amar Qubaysi, as we assume, already in the Middle Ages moved over to *Sarhad*⁹ from where they migrated to former Russian Empire and in USSR, losing contact to their historical homeland for a long time. Most probably the distortion of the name Amar Qubaysi to unknown, although a little similar sounding Marqabēs, became the main factor that made their identification difficult. At the same time, it is not only the absence of any kind of evidence about existence of lineage of Pirs of Marqabēs among Iraqi Yezidis that is interesting. The fact that the Yezidi saint Amar Qubaysi in Yezidism was never associated to caste of Pirs and was never considered as a founder of a certain lineage of Pirs is more important in our opinion. It should be pointed out that among the Yezidis in Armenia and Georgia and in this case among the Pirs of Marqabēs, it is quite surprising that there was practically no information about the origins of this lineage of P'irs, apart from a suggestion that the saint Amar Qubaysi – a female under the name “Sitī Marqabēs”, who was for some reason connected to the knitting of *tunique* (in Kurmanji – *khirqa* “*khirqa*”, sacred shirt, sacred garment). This, apparently is the only example, although kept in quite distorted form, of association of Amar Qubaysi with Marqabēs.¹⁰ Now it is difficult to determine how this tradition started and what kind of connection might Amar Qubaysi have with the *tunique* knitting. Although, it would be useful to mention, that this Yezidi saint could have been clothed in the *tunique*. Amar Qubaysi is mentioned with other well-known Yezidi saints – Maḥmarašān, Alī Tokilī and Ḥajī Raḡab al-Bēristakī [9] – among the disciples of Sheikh Adi in *Qala'id al-Jawāhir* in period which was connected to Sufī past of an main Yezidi saint.¹¹ Perhaps exactly this image of Amar Qubaysi was transferred to the Yezidi tradition. However, we were not able to find any kind of evidence to indicate the connection of Amar Qubaysi to *khirqa* in Yezidi religion. As it is known, *khirqa* is the most sacred attribute and object in Yezidism. It is the robe of Faqirs.¹² According to the tradition, two lineages of Sheikhs wear *khirqa* – Šēkhūbakr and Šēxisin. Although, among the caste of Pirs only the descendants of ‘Omar Khālān (Pirs of Omarkhālī) are allowed to wear *khirqa*.

In the chapter about Sheikh Adi in *Qala'id al-Jawāhir* we learn about his close friendship with his disciple Amar Qubaysi. In the source there are sayings of Amar

⁹*Sarhad* (in Kurmanji – “on the border”) meant territory at the junction of the Ottoman Empire, Iran and the Russian Empire. *Sarhad* included Kars, Van, Bayazid, and Alashkert regions.

¹⁰ Pir Usoe Moskov Pire Isēbiya, spoke about this in 1995, Tbilisi. See also [14]. It is clear, that *Dirōzga*, published in the *Zargotina kurda*, is apparently distorted. We know the Iraqi version of the *Dirōzga* but however in this text there is no mention of Amar Qubaysi, or Sitī Marqabēs.

¹¹ We understand that dividing life of Sheikh Adi in pre-Yezidi Sufi and Yezidi periods is possible only conditionally and only based on the nature of development of Yezidism and religious tradition, in which the main saint is Sheikh Adi without his association with Sufism.

¹²Faqirs – literally: beggar, poor, same as ascetic, dervish in Persian. But for Yezidis faqirs became one of the ways of monasticism. Eventually only the members of certain lineages became faqirs.

Qubaysi about Sheikh Adi and their travels together, about orders that Sheikh Adi gives his disciples as well as about the miracles – *karamat*: “Sheikh Amar Qubaysi said: ‘Seven years I served Sheikh Adi. May the God be pleased with him! I became a witness of unnatural affairs’” [9]. It is worth noting that Amar Qubaysi as well as Muḥammad Rašān are mentioned as Sheikhs. Although, if the information about Amar Qubaysi in Yezidism was in fact absent and only known fact about him was him being one of the disciples of Sheikh Adi and only the *mišūr* we are analyzing has indicated his connection to the Pirs, on the other hand Mahmarašān mentioned in the source as Sheikh is quite well known as the founder of the lineage of Pirs of the same name. This is how it is written in the source:

And thus spoke Sheikh Amar Qubaysi: “I was with Sheikh Adi (May God be pleased with him!) along with ‘Alī Mutawakil and with Muḥammad Rašān. Sheikh Muḥammad Rašān sat on the right side of Sheikh Adi on the place of Sheikh ‘Alī. Sheikh ‘Alī was not pleased about this. For an hour no one spoke a word. Sheikh Adi knew what was the matter. Sheikh Alī approached Sheikh Adi: “O, my Master, would you allow me to ask question to Sheikh Muḥammad?”

Sheikh Adi gave him permission.

Sheikh ‘Alī: “O, Sheikh Muḥammad, yesterday I was in Darakat.”

Muḥammad: “Yes.”

Sheikh ‘Alī: “How many people were there and which tribes were they from?”

Muḥammad: “17 000 Arabised, 15 000 Kurds, 7 people of Turkmans, 3 people of Hindus, 3 Nurian people from India.

Sheikh ‘Alī: “You said it correctly” [9].

In the work of Rudolf Frank Amar Qubaysi is also mentioned (as Scheich (Sheikh) *'Omar al-Qabîsî*) as one of the closest companions of Sheikh Adi and is included in the “list of forty” of Sheikh Adi [15]. R. Frank cites one more episode from life of Sheikh Adi in Mosul in the story of Amar Qubaysi [15].

Referring to Yezidi Pirs as Sheikhs in some sense is compatible to folk tradition, according to which in Yezidism caste of Sheikhs was formed by the relatives of Sheikh Adi – presumably from nephew of Sheikh Adi – Sakhr, and the Pirs were the same Sheikhs, but the pupils and companions of Sheikh Adi and Sheikh Hassan. This confirms the assumption that initially terms “Pir” and “Sheikh” were used as synonyms before the formation of the caste system of the Yezidi community at the end of

thirteenth century. It is logical to think that *mišūrs* were probably made in the period of caste system formation along with division of spiritual caste into Pirs and Sheikhs.

Qalā'id al-Jawāhir to some extent tells us about the hierarchy of the followers of Sheikh Adi and place of Amar Qubaysi among them:

When Sheikh Adi sat with his companions, [he] was very happy and calm. Sheikh Adi (May God be pleased with him!) told Sheikh 'Alī: “How long can you bear without food and water?”

“I can eat and not drink for one year. I can drink and not eat for one year. One year without drink and food.”

Sheikh said: “You are not stronger!”

Sheikh Adi turned to Muḥammad Rašān: “And what about you?”

“O, master, I will survive less than my brother Sheikh 'Ali. I can eat for 9 months and not drink. For 9 months I can go without eating but drink. For 9 months I can go without food and drink.

And he turned to me: “O, 'Amar, how about you?”

I said: “O? My Master, I can survive 6 months with only food and no drink. For 6 months with only drinking and not eating. I can go without food and drink for 6 months.

Sheikh Adi (May God be pleased with him!) spoke: “Praise God, that made it so that your kind are my companions” [9] (see also [14]).

It should be noted, that on the territory of the main Yezidi temple – Lalish – there is a memorial place for Amar Qubaysi under the name of “'Amar Qāmčī” which means 'Amar – Possessor of Scourge.

This place is situated inside the temple on the right side from the entrance (place of wick¹³ which is lighted up in honor of 'Amar Qāmčī). To Yezidis of Iraq Amar Qubaysi is also known as “'Amar Qāpčī”. “Qāpčī” in Turkish, from where it came to Kurmanji, means “gatekeeper”, accordingly, “'Amar Qāpčī” – “Amar Gatekeeper”, in other words gatekeeper of Sheikh Adi. Near Bašīqā and Baḥzān, there is a village of the same name – 'Amar Qāpčī, at the moment inhabited by Muslim Shabaks (Sunnis and Shias). As Peshimam of *Margah*, Sheikh Faruq Khalil of Bašīqa informed us this village used to be of completely Yezidi population, then the people were forcefully converted to Islam. In this village, until very recently, was a shrine of Amar Qubaysi once a small, in places collapsing structure in the style of Yezidi

¹³ On Kurmanji fitil (fitil), from Arabic فطيل.

temple architecture. The shrine was not abandoned, however. Before the well-known tragic events of 2014, Yezidis visited the shrine, took care of it and with the reassurance of Yezidi clergy they were going to restore the dome but at the time the temple is completely demolished.

Consequently, Amar Qubaysi is represented in two roles: “gatekeeper of Sheikh Adī” and “Possessor of Scourge.” Now it is impossible to determine what function this Yezidi saint was endowed with at the beginning. Maybe “qāpčī” and “qāmčī” were the result of transformation of Qabāsī and only afterwards were the mentioned variations created.

*Pirs of Amar Qubaysi (Marqabēs) lineage:
their internal and external caste relations*

Pirs of Amar Qubaysi (Marqabēs) lineage from 30–40s of the 19th century lived in the village of Mīrak (previously, this village belonged to the Aparan region and now to the Aragats region of Armenia) and from there the family which kept the examined *mišūr* moved to Tbilisi. Several more families of this lineages lived in Tbilisi and Armenia. After the collapse of USSR some members of this lineage moved to Russia (Moscow, Kaliningrad). In Armenia and Georgia some Pirs thought that Pirs of Marqabēs and Pirs of Dirbēs are related, although there is no evidence for this.

Having examined the issue about the lineage of Marqabēs and interviewed the representatives, it appears that they have lost almost all of their *Murids*. Clearly, part of their *Murids* became Muslim (since the tribes mentioned in *mišūr* are no longer among the Yezidis), and another part became *Murids* of different other lineages of Pirs. It should be noted, that as it is shown in the *mišūrs*, change of a Pir by *Murids* was not a very unusual practice. It is possible, that historical circumstances along with migration of Yezidis to different regions corrected the formal rules. When it was impossible to have direct contact to your Pir, obviously the *Murids* turned to different Pir families. Moreover, as Oleg Vil’chevskij noted even “the Yezidis belonging to the same tribe can be *Murids* of different Sheikh and Pir lineages” [16]. Although, some of the representatives of Pirs of Marqabēs remember, that they were *murrabī* (tutors) of tribe Dasinan which is also confirmed by the *Mišūr*.

Sheikhs of the Pirs of Marqabēs lineage are Sheikhs of Sijādīn and Pirs are from the lineage of Pir Ḥasnmanān, although the representatives of lineage Sijādīn and Ḥasnmanān in Iraq did not know this. It is worth noting that Pirs of Marqabēs believed that they were not allowed to enter marriage with the members of Pir Īsēbīyā lineage, since in the *Qawls* he is called his *yār* (a friend).

If we understand the word *yār* as a “friend”, then this does not necessarily forbid marriage between these lineages of Pirs. For example, in Iraq among Pirs of Mahmarašan and Īsēbīya marriage is not forbidden, even though in the Qasīdā of Īsēbīya it is mentioned that Īsēbīya was a *yār* of Mahmarašan. Yezidis are ordered to have five preceptors (*Pēnĵ farz*, five responsibilities) and along with a spiritual brother (sister)¹⁴ a friend is also mentioned – *yār*, *birē ākhratē* (spiritual brother, brother in afterlife). In practice some of the families along with *birē ākhratē* have *yārēākhratē* (spiritual friend) as well. In Iraq, Turkey and Syria the Yazidis consider *yārēākhratē* as synonym of *birē ākhratē*. Although, among the clergy of Yezidis there is no consensus regarding the similarity of these two terms so there is diverse understanding of inter-caste marriage prohibitions.

Text of Mišūr

We divided the Mišūr of Amar Qubaysi into five parts based on the content:

1. The beginning of the manuscript.
2. The list of the forty of Sheikh Adi b. Musāfīr.
3. The list of the forty of Sheikh Ḥassan.
4. The owner of the manuscript.
5. The Murids of this *mišūr*.

Here we used the method that Khanna Omarkhali applied when publishing the manuscript of the Mišūr of KhP [3].

As we have already noted, some part of the manuscript is not legible or the scribe left out some letters and therefore the text was restored on the basis of a comparison with Mišūr of KhP, as well as with the oral tradition of the Yezidis. Part of the Mišūr of Pir Amar Qubaysi, with only few exceptions, matches with Mišūr of KhP and was restored with the help of this *mišūr*. Therefore, English translation of the matching text is from Omarkhali’s work [3]. Although some names are spelled differently. Those letters and words that have been restored are underlined by us. Missing text is enclosed in square brackets.

Mišūr of Pir Amar Qubaysi: Arabic Text and English Translation

The beginning of the manuscript.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Most Gracious, the Most Merciful.

¹⁴*Qawls* give information about spiritual brother, although, in Yezidi tradition analogous relations are established with spiritual sister.

The list of the forty of Sheikh Adi b. Musāfir

هذا تذكرت اربعين سيدنا شيخ عدي ابن مسافر نور الله ضريحه اولهم محمد ابن رش و
حسن ابن مم و عيسى ابن ابي و بيري جروان و عمر قبيسي و حسن حصري و جنيد الباخوزي و
قضيبي البان الموصللي و محمد الشنبكي و ابوبكر الحمصي و سعيد البدوي و ابراهيم الرملي و قايد
البوزي و حاجي رجب البيرستي و امير محمود قلانسي و خضر الهكاري و علي التوكل
واسحاق الكوردي و علي دريالي و خشف الدنيسري و حماد البوزي و عبد العزيز الثرثاري و
داود التخومي و ابراهيم قونسي و محمد الرنبوسي و سعيد الباهي و عمر المزرجي و مبارك ابن
اخي و شيخ نعمان و شيخ فتيان و مطر ابن فيض و بشير ابن غنيمه و جمال ابن سلام و شيخ
رسلان المهرسان و حسين البروخواركي و ابو بكر قرقوري و احمد ابن شمس و ريحان عبد
الشيخ و داود خربند و محمد ابن ربن هو خاتم الاربعين رحمة الله عليه اجمعين.

This is the enumeration of the forty
of our lord Sheikh Adi b. Musāfir God illuminate his grave, peace be upon them, the
first of them¹⁵ is Muhammad ībn Raš and [the others] are Hassan ībn Mam,¹⁶ 'Īsā ībn
Ābī,¹⁷ P'ir Ĵarwān,¹⁸ Amar Qubaysi, Ḥassan Ḥasrī,¹⁹ Ĵūnaīd al-Bākhūzī,²⁰ Qadīb al-
Bānal-Mūsīlī,²¹ Muḥammad al-Šanbakī,²² Ābū Bakr al-Ḥimsī²³, Sa'īd al-
Badawī,²⁴ Ibrahīm al-Ramlī, Qā'id al-Būzī, Ḥajī Raĵab al-Beristakī, Amīr Maḥmud al-
Qalānsī²⁵, Khidir al-Hakārī, Alī Tokil,²⁶ Ishāq al-Kurdī,²⁷ 'Alī Daryālī,²⁸ Khišif al-

¹⁵ This sentence has been assembled on the basis of the *mišūr* shreds, on which it was possible to read individual words when comparing them with *Mišūr* of KhP.

¹⁶ Hassan ībn Mam (Ḥasnamāmān) was one of the close companions of Sheikh Adī, who was the Pir of forty Pirs (Pirē čil Pira) and the head of Pirs. According to the Yezidi tradition, he was the ruler (Mīr) of Ḥarir (not far from Erbil), who as he heard about Sheikh Adī decided to banish him and declared war on him with his 700 riders. When Ḥassan ībn Mam came to Lalish and saw the dervish clothed in the garment, i.e. Sheikh Adī, he had a vision, after which he believed in Sheikh Adī, he left worldly life and became a disciple of Sheikh Adī. In the 'list of the forty' of Sheikh Adī he is mentioned second after Mahmařařān. The settlement of Salahaddin, where the residence of Masoud Barzani is situated, is believed to be the patrimony of Ḥassan ībn Mam (other name – Pir Mam).

We also note that names of Muḥammad ībn Rash and Ḥassan ībn Mam are not visible in the *Mišūr* of Amar Qubaysi, although, knowing the sequence of the companions of Sheikh Adī from *Mišūr* of KhP and the document given by R. Lescot [6], we inserted them according to these sources.

¹⁷ 'Īsā ībn Ābī, i. e. 'Īsā ībn Ābī – a companion of Sheikh Adī and his *khazindar*, treasurer. See above for more information about him.

¹⁸ In the *mišūr* is written "Pir Ĵarwān", although in the *Mišūr* of KhP – Pir Ĵarwān. He is the Pir of Sheikh Adī, or the Pir of Emirs, also Pir of Šikhsins and all the Sheikhs of Adani. About him, see [1]. For same information in English, see [3].

Pir Ĵarwān is a patron of scorpions [10].

¹⁹ A companion of Sheikh Adī [5]. It should be noted, that in the *Mišūr* of KhP he is mentioned with an article "al". Pir Khidir Sileman correctly indicated Ḥassan as Ḥasrī [2], although Kh. Omarkhali doesn't write his name as "Ḥasrī," but as "Miřir" which is incorrect [3].

²⁰ A companion of Sheikh Adī [5]. Possibly, this is the family of Pir Ĵinēd. Representatives of this family live in Iraq.

²¹ About Qadīb al-Bān or Qadīb al-Bānal-Mūsīlī (471–573/1078–1177) see [4], [17], [18].

²² Ābī Muḥammad al-Šanbakī al-Kurdī. According *Tarikh Arbil*, Sheikh Adī visited Baghdad with Muḥammad al-Šanbakī, Abd al-Qādir Gīlānī, Akīl bēn Abd al-Raḥman al-Manbajī, Ḥamad al-Dabas, Abū al-Wafā al-Ḥulwanī and others. Muḥammad al-Šanbakī joined Sheikh Adī and became his companion [19].

Pir Khidir Sileman correctly gives his name, although with Kh. Omarkhali there is a misspelling – Šanbakī [3].

²³ It appears that he was from the city of Homs.

²⁴ This is Seydil Bedew, who has a place in Lalish.

²⁵ Kh. Omarkhali missed the letter "n" [3]. Roger Lescot as well as Pir Khidir Sileman wrote correctly [2], [6].

²⁶ In the *Mišūr* of KhP he is indicated as 'Alī Tokilī.

Maybe this is Alī Mutawakil, mentioned in Qalā'id al-Jawāhir [9].

²⁷ Ishāq al-Kurdī (Ishāq al-Sārdūlī al-Kurdī) – native of the village Sārdūlī, one of the companions of Sheikh Adī. His saying about Sheikh Adī have been saved, where Ishāq al-Sārdūlī tells a story about his participations in battles with Muslims against "Franks" and about being captured together with his forty companions in Tripoli. According to a medieval source he called Sheikh Adī in prayers and a miracle happened—the captured managed to free themselves and made it to Niřībīn [5].

Dinēsri,²⁹ Ḥamad al-Būzī,³⁰ 'Abd al-'Azīz al-Tharthārī,³¹ Dawūd al-Tikhūmī, Ibrāhīm Qūnsī, Muḥammad al-Raṅbūsī,³² Sa'īd al-Bāhī,³³ 'Umār al-Mazra'ī, Mubārak ibn Ukhṭī, Sheikh Nu'mān, Sheikh Fityān, Maṭar ibn Fayḍ, Bašīr ibn Ghanīma, Ḥamāl ibn Salām, Sheikh Raslān al-Mihrsānī, Ḥusayn³⁴ Barkhwarkī, Abū Bakr Qarqūrī,³⁵ Ahmad³⁶ Ibn Šams, Rayḥān 'Abd al-Sheikh³⁷, Dawūd Kharband,³⁸ Muḥammad ibn Raban³⁹ and he is the seal (i.e. last) of the forty. May God have mercy on all of them!

The list of the forty of Sheikh Ḥassan

و هذا تذكرت اربعين سيدنا شيخ حسن الصالح الزاهد العابد الورع النقي التقى العالم العامل العابد العارف امام الموحدين و مذهب سنة الدين [ابا] محمد شيخ حسن ابن شيخ عدي رحمه الله تعالى عليهم اجمعين و اولهم حاجي محمد [كفر الزمني] و اسماعيل ابن قابيله و خضر الكوفاني و شمس محمد الدمشقي و حماد البواجي و بير بوب البحزاني و ابو بكر الدوش و بير بلجان ابن ... و شيخ مطر و شيخ جميل و شيخ زريب و شيخ علي الكافي و عبد الحميد و حاجي حسن مرداني و حاجي علي السيراني و عرفات الهكاري و محمد النيرني و بير محمد الدرجني و عيسى ابن سعيد البدوي و حسن لاكان و البوبكران و بير بوالي سيدري و بير دلي ببيادي و بير عمر الحارونكي و حاجي مكي حاجي اسرايل و عيسى البودي و علي الموكان و حسن الجناري و عمر خالان و غريب حكاك اربيلي و بوب الاحزاني و بوب الاساني و بيرخليل السهركي⁴⁰ و محمد البيبوني و موسى سرير و محمد الباشهدي و بير محمود الخندقي و سلمان الباباكري.

And this is the enumeration of the forty of our lord Sheikh Ḥassan, righteous one, the ascetic, the worshipper, the pious one, the pure one, the modest one, the learning one,

²⁸ Although, in the Mišūr of KhP he is mentioned as 'Alī Dardabālī [2], [3]. He is not mentioned at all in the work of R. Lescot.

²⁹ In the Mišūr of KhP Khishif al-Dinēsri is present, although when Pir Khidīr Sileman publishing of the Mišūr of KhP, he missed this name. Therefore, Kh. Omarkhali also skipped Khishif al-Dinēsri. In the book of R. Lescot Khishif al-Dinēsri is present [6].

³⁰ This is Pir Ḥamadē Boz, who is mentioned in *Bayt* of Sheikhs and Pirs. In Lalish there is a place dedicated to him. He is a tutor (*murrabi*) of Sheikhs of Khatuna Fakhra. He has no descendants.

Ḥamad al-Būzī is not mentioned in the 'list of the forty' of Sheikh Adī in Mišūr of KhP, but he is mentioned in R. Lescot's book [6] and mentioned as Ḥamad al-Būzāzinjī.

³¹ In the word "Tharthārī" – emphatic "s".

³² In Sinjar there is a village Rambūsī where his shrine is. It is named Šēx Muḥammad Rambūsī.

³³ This is repeated twice. First time the scribe wrote "al-Bāhā", but did not cross out and wrote correctly – Sa'īd al-Bāhī. However, in the document given by R. Lescot and in the *Mišūr* of KhP he is mentioned as Sa'īd al-Bāhī.

³⁴ Hard to read.

³⁵ One of the companions of Sheikh Adī, among the Pirs is called Pirī Qarqūr. There is only one family of these Pirs – Pir Sīso family in Baadra (Iraq). Legends about the travels of Sheikh Adī from Syria to Lalish tell us that Pir Qarqūr joined Sheikh Adī.

³⁶ In the Mišūr of KhP he is mentioned as Muḥammad [2], [3].

³⁷ In the Mišūr of KhP he is mentioned as "Rayḥān 'Abd al-Sheikh Adī" and in R. Lescot's book – as in the Mišūr of Amar Qubaysi.

³⁸ In the Mišūr of KhP is mentioned as Kharbandā. He is Pir Dawūd. There is a *Qawl* dedicated to this saint, which tells us about how the ruler of Mosul – Imad ad-Din Zengi – sent him with poisoned gifts to Sheikh Adī, but as he saw the power of Sheikh Adī, declared him as his teacher. Because of that the ruler of Mosul cut off his tongue. According to the *Qawl*, Pir Dawūd returned to Sheikh Adī and he returned to him a faculty of speech. It is believed, that from him came the Pirs: Ḥassan Pīrk, Pīrē Khanī, Pir Ḥassantalk and by some assumptions – of Pir Dirbēs.

³⁹ Muḥammad ibn Raban – i.e. son of Raban. There is a lineage of Pirs of Raban, who are Pirs of the tribe Dinan, as stated in the *Qasīdā* of Mahmādē Raban.

⁴⁰ Further here should be the name of Khaṭīb Īsa [خطيب عيسى], but the scribe left out it.

the acting one, the worshipper one, the knowing one, the Imam of the confessors of Oneness and the way of the *sunnat*⁴¹ religion, [father of⁴²] Muḥammad Sheikh Ḥassan ṭbn Sheikh Adi,⁴³ may Almighty God⁴⁴ have mercy on all of them...⁴⁵ The first of them is Ḥajī Muḥammad [Kifir al-Zamānī],⁴⁶ and [the others] are Ismā'īl ṭbn Qābilah, Khidir al-Kūfānī,⁴⁷ Šams Muḥammad al-Dūmašqī,⁴⁸ Hamad al-Būwājī,...⁴⁹ Pir Būb al-Baḥzānī,⁵⁰ Abū Bakr al-Dūš, Pir Baļjan ṭbn...⁵¹ Sheikh Maṭar,⁵² Sheikh Jamīl, Sheikh Zārīb, Sheikh 'Alī al-Kāfī, Abd al-Ḥamīd, Ḥajī Ḥassan Mārdānī, Ḥajī Alī al-Sīrānī, Sheikh 'Arafāt al-Hakārī, Muḥammad Nērnī, Pir Muḥammad al-Daraĵanī, Īsā ṭbn Sa'īd al-Badawī, Ḥassan Lakān,⁵³ Al-Būbakrān,⁵⁴ Pir Buwal Sēdarī,⁵⁵ Pir Dalī Bībadī,⁵⁶ Pir 'Umar al-Ḥarūnkī,⁵⁷ Ḥajī Makkī, Ḥajī Isrā'īl, 'Īsa al-Būdī,⁵⁸ 'Alī Mukān, Ḥassan al-Ĉinārī, 'Omar Khālān,⁵⁹ Gharīb Ḥakak Īrbīlī,⁶⁰ Būb al-Āhzanī,⁶¹ Būb al-Ī[Ā]sānī,⁶² Pir

⁴¹ In the Yezidi religion *sunnat* (= *sumatkhana*) – one of the self-names of Yezidis, which means the bearer of the true tradition. Often Yezidis are mentioned with the name *sunnat* in the *Qawls*.

⁴² In the *mišūr* the word “Ābā” (“father”) is missing – i.e. father of Muḥammad. This refers to Sheikh Ḥassan – father of Muḥammad. In the *Mišūr* of KhP the word “Ābā” exists, although Kh. Omarkhali does not translate this word as “father” [3].

⁴³ Sheikh Adi – here Adi II ṭbn Abu al-Barakat – father of Sheikh Ḥassan. In the *Mišūr* of KhP “ṭbn Sheikh Adi” is not written.

⁴⁴ In the *Mišūr* of KhP – “God”.

⁴⁵ Further one word is not readable.

⁴⁶ In the name Ḥajī Muḥammad his *nīsba* is left out – Kifir al-Zamānī.

According to the Yezidi tradition, he is a brother of Pir Ĵarwān. As it is known, he was a Pir and a scribe of Sheikh Ḥassan. It should be noted, that it appears there is a big difference that chronologically between Pir Ĵarwān and Ḥajī Muḥammad, which is hard to elicit. Ḥajī Muḥammad is known not to have left any descendants and representatives of lineage Pir Ĵarwān became his heirs, who call themselves by his name. They live in Ayn Sefin (province of Nineveh, Iraq).

⁴⁷ This name has been assembled from small shreds, this is most probably Khidir Kūrdī. This is exactly the name that was indicated by Pir Khidir Sileman[2]. Although, Kh. Omarkhali writes “Khidir Kūrdī Hamād al-Buwājī” but these are two different people [3].

⁴⁸ al-Dūmašqī – from Damascus.

⁴⁹ Further one name not readable.

⁵⁰ For more details about him, see Pirbari et al., “A Yezidi Manuscript.”

⁵¹ Further, one word is not readable. In the *Mišūr* of KhP there is no mention of him, and in its place Pir Būb b. Ḥamid is mentioned.

⁵² In the *Mišūr* of KhP he is mentioned as Pir Būb Ḥamid Sheikh Maṭar [2], [3].

⁵³ The descendants of Hasn Lakan bear his name and call themselves Pirs of Ḥasnalakān. He was a Pir of Sheikh Fakhradin and his son Sheikh Mand. And the Pirs of lineage Ḥasnalakān are Ḥajī Muḥammad. Pirs of Ḥasnalakān live in Iraq, Syria (Arfin) and in Georgia. After the fall of USSR, from Georgia they emigrated to Russia, France and Germany.

⁵⁴ Presumably, this is well known among Pirs Alūbakr (possibly, from al-Abū Bakr or Alī Abū Bakr). Representatives of this lineage are only in Iraq. They are the Pirs of part of Qāidī tribe.

In the manuscript *Mišūr* of KhP is written Alī Būbakrān, although Pir Khidir Sileman mistakenly mentioned him as 'Alī Būkilān [2]. The same was repeated by Kh. Omarkhali [3].

⁵⁵ Pir Buwal from Sēdarī, that is from village Sēdar in Iraq. One of the closest companions of Sheikh Ḥassan. According to the tradition, Sheikh Ḥassan is the host of *Kanīya Sipī* (in Kurmanĵi “White Spring,” Holy Spring) and he acknowledges Pir Buwal as the custodian. Members of this lineage are also *mijewr* (custodians) of Ain Sifni and Akhtiar of Sheikhan (Bāske Shekhān). They are only in Iraq in Sheikhan.

⁵⁶ Today only one family is left from this lineage. They lived until very recently in Syria, in Barzan (region of Al-Ḥasakah). After the recent events that took place in Syria this family has moved to Germany.

⁵⁷ In the *Mišūr* of KhP, it is probably – 'Umār al-Khawbī

⁵⁸ In the *Mišūr* of KhP spelling of this name is somewhat unclear, therefore Pir Khidir Sileman read it as Badawī following him Kh. Omarkhali did the same. Although, in the examined *mišūr* it is clearly Būdī.

⁵⁹ Ḥassan al-Ĉinārī and Omar Khālān – two brothers, the saints, companions of Sheikh Ḥassan and his father Sheikh Adi II. According to the tradition Sheikh Adi made Omar Khālān a tutor (*murrabi*) of the future Emirs. Omar Khālān is one of the prominent saints and as noted above, only his descendants among the Pir lineages put on *khirqa*. Descendants of this remain in Iraq, Syria, Turkey, Armenia and Georgia (after the fall of USSR – in Russia, Ukraine and EU countries). As for the descendants of Ḥassan al-Ĉinārī, according to the tradition, Omar Khālān stripped his brother of the right to have Murids. The ancestral lands of this Pirs are believed to be Zēwa (Ĉinērī) in the region of Bišērī (Batman, Turkey), where the representatives of these lineage also lived. Zēw comes from the word “zēw” or “zawiya”, i.e. corner or the theological school and a place of solitude for the saints. It is clear, that Omar Khālān and Ḥasan al-Ĉinārī here founded their school and preached among their followers.

⁶⁰ Name Gharīb Ḥakak Īrbīlī – Pir Khidir Silēmān[2] and Kh. Omarkhali [3] wrote it as Gharīb Mīkakīl Īrbīlī, which can be explained by unclear spelling of the word Ḥakak. Although in the *mišūr* the word is quite clear.

Khalīl⁶³ al-Sahrikī⁶⁴, Muḥammad al-Baybūnī,⁶⁵ Mūsā Sarīr, Muḥammad al-Bašhadī,⁶⁶ Pir Maḥmūd al-Khandaqī,⁶⁷ and Sulayman al-Bābakr.⁶⁸

The owner of the manuscript

هذا مشور ماياكن⁶⁹ بير... قاتي ابن مامك ابن شم ابن بير شم ابن بير حرقاتي ابن مامك ابن بير هسن بير حمد بير شم بير ادي بير ... بير بكر بير صفري تمت الله تعالى هذا مبارك

This *mišūr* belongs to Pir ...⁷⁰ Qatī ībn Māmīk ībn Šam ībn Pir Šam ībn Ḥarqātī ībn Māmīk Pir Hasn Pir Ḥammad Pir Šam Pir Adī Pir ...⁷¹ Bakr Pir Safarī.

Completed with the name of the God the Almighty and Blessed.

[Continues further on the next page]

The Murids of this mišūr

و مرید هذا مشور في حضرت شيخ عدي ابن مسافر و شيخ حسن ابن شيخ عدي و قبيلات كندلان و ... لات باوان قبيلة مسوري قبلات .. كمان قبلات بشوشان قبلات .. مارشان قبلات اتي و ران قبلات شمبيان الارشان مربياتي داسنان مربياتي عمر قبيسي رشان مربياتي تارلان سلمان خالتان و جمالات هسنا

Murids of this *mišūr* in the presence of Sheikh Adi ībn Musafir and Sheikh Ḥassan ībn Sheikh Adi and tribe of Kandālān⁷² and tribe of Bāwān⁷³ and tribe

⁶¹ We read this word as Āhzanī, although it is very hard to read. Pir Khidir Silēmān [2] and Kh. Omarkhali [3] read this word in the *Mišūr* of KhP as Khwānī, although, it is clear the word is not Khwānī.

⁶² As we see, other than Pir Būb al-Bāhzanī two more Bub exist – Būb al-Āhzanī and Būb al-Ī[Ā]sānī, and they also belong to Pirs. In Armenia and Georgia there are three different kinds of Pirs of Būb, who are not related to each other at all and their Sheikhs and Pirs are also different. It is possible that they might be descendants of different Pir of Bubs. Unfortunately, today it is hard to determine.

⁶³ In the *Mišūr* of KhP – Khal.

⁶⁴ Further here should be the name of Khaṭīb Īsa, but the scribe left out it.

⁶⁵ In the *mišūr* the scribe mistakenly wrote Muḥammad wa bū al-Baybūnī. We can assume, that Pir Khidir Sileman wrote this name correctly – Baybunī [2]. However, Kh. Omarkhali writes this name as Bībwanī [3].

Apparently this is Pir Baybun, who was a sworn brother of Pir Maḥmūd. There is an oral tradition telling about the brotherhood of these two saints (see [13]).

⁶⁶ We suppose that this name should be al-Šhadī, because in this *mišūr* the scribe repeatedly added “ba” after “al”. With Pir Khidir Sileman and Khanna Omarkhali the name is mistakenly indicated as Šihri [2].

⁶⁷ It should not be excluded, that this is Pir Maḥmūd, friend (or brother) of Pir Baībun. Pir Maḥmūd is the Pir of the tribe Hawērī. Also known as Pir Maḥbūb.

⁶⁸ Further, unlike *Mišūr* of KhP, following is not written: “Completed [is the list of] forty of our lord Sheikh Ḥasan, may God have mercy on him and on all of them. Praise be to God, the lord of the worlds!”

[تمام الاربعين الذي سيدنا شيخ حسن رحمة الله عليه و عليهم اجمعين]

⁶⁹ So it is written in the manuscript. Presumably this meant “belongs to them”.

⁷⁰ Not readable in the manuscript.

⁷¹ Not readable in the manuscript.

⁷² According to the tradition tribe Kandālī split from Mamraī some elders think [13].

Misūrīand tribe []rān⁷⁴ and tribe Bišūšān⁷⁵ and tribe _āršān⁷⁶ and tribe Ātīwl(r)ān and tribe Šambyān (and) Ālārašān⁷⁷ and tribe Dāsinān⁷⁸ (for which) *murrabī* and (him) Amar Qubaysi⁷⁹ *murrabī* of [tribe] Rašān⁸⁰ and *murrabī* of [tribe] Tārlān, Salmān, Xāltān⁸¹ and all the Hasnā⁸².

Conclusion

Usually the oral tradition of Yezidis was believed to be the main source of knowledge about Yezidi religion and legacy. Recently huge numbers of religious texts and traditions have been published in both academic and popular journals and books that gives the specialist base to speak about how “Yezidism is currently going through a new stage in its development, namely the transition to a written and technologically mediated tradition” [21]. However, it is not always clear with what changes the Yezidi hymns and oral traditions reached us; also which ones did not reach us at all. This raises some difficulties in particular with the understanding of the names of the saints and names of tribes, as well as with validity of the historical information contained in oral tradition. It should be taken into account that Yezidi oral tradition had been developing in relation with Yezidi worldview, which has been formed with the struggle of Yezidis to keep their religion in Muslim environment, usually, excluding the provisions which were inherited during the formation of the Yezidi socio-religious structure.

On example of the examined *mišūr* we have a possibility to at least partially restore few of the aspects regarding the Yezidi saint who has been in fact forgotten in Yezidism, who appears to have been one of the closest companions of the main Yezidi saint – Sheikh Adi.

The study of *Mišūr* of Pir Amar Qubaysi and its comparison with *Mišūr* of KhP and Yezidi religious texts and hymns, as well as the well-known hagiographic book dedicated to the Sufis, which describes both Sheikh Adi and his associates, made it

⁷³ Tribes, about which we have no information, have no explanation.

⁷⁴ First letter of this word is not readable in the manuscript.

⁷⁵ In the word Bišūšān – the letter Š is poorly visible, but presumably it is Š.

⁷⁶ First letter of this word is not readable in the manuscript.

⁷⁷ Ālārašān – in Syria there is a Kurdish village of the same name.

⁷⁸ Dāsinān (dāsinī) was once a powerful Yezidi tribe. The place of origin is considered the neighborhood of the city of Duhok, in the Dāsinī district. The ethnonym dāsinī was used to designate the Yezidis in general. In “Šaraf-name”, the Yezidi emir is referred to as Husayn-bēg Dāsinī, and by dāsinī is meant Yezidis [20], [4]. But in this *mišūr* text is about the part of dāsinān, who from *Sarhad* moved to Armenia and Georgia, as the connection between lineage of Pir Amar Qubaysi and this tribe still exists.

⁷⁹ Here as also in *Mišūr* of KhP, word “Qubaysi” is written with س “sīn”, but in other sources [6], [5], [9] with ص “šād”.

⁸⁰ For additional information about this tribe see [4].

⁸¹ A large tribal union of Yezidi tribes, whose habitat was the land between Diyarbakir, Batman, Hasankeyf, and Siirt [20]. This tribe is divided into many smaller tribes [4], who can have different Sheikhs, Pirs and *murrabi* (tutors).

⁸² Hasna – from the context of *mišūr* it is clear, that it is mentioned in plural form of the word. Probably this was a union of the tribes under the name Hasna. Under this name we can find tribes among Muslim Kurds.

possible to expand the still scarce information about Amar Qubaisi. The presented mišūr made it possible to understand that Amar Kubaisi is the founder of the lineage of Pir Markabes. In addition, Mišūr Amar Qubaisi provided an opportunity to clarify the names of various saints found in other manuscripts.

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The article was submitted 26.06.2022; approved after reviewing 06.08.2022; accepted for publication 27.09.2022.

Статья поступила в редакцию 26.06.2022; одобрена после рецензирования 06.08.2022; принята к публикации 27.09.2022.

Conflicts of Interest Disclosure: The author declares Conflicts of Interest Disclosure.

Раскрытие информации о конфликте интересов: Автор заявляет об отсутствии конфликта интересов.