

# MESHAF RESH

## The Black Book

In the beginning God created the White Pearl out of His most precious Essence; and He created a bird named Anfar. And He placed the pearl upon its back, and dwelt thereon forty thousand years.

On the first day, Sunday, He created an angel named 'Azazil, which is Ta'us Melek ("the Peacock Angel"), the chief of all.

On Monday He created Darda'il, which is Sheikh Hasan.

On Tuesday he created Israfil, who is Sheikh Shams.

On Wednesday He created Jibra'il (Gabriel), who is Sheikh Abu Bekr.

On Thursday He created 'Azra'il, who is Sajadin.

On Friday He created the angel Shemna'il, who is Nasiru'd-Din.

On Saturday He created the angel Nura'il, who is [...] He made Melek Ta'us chief over them.

Afterwards he created the form of the seven heavens, and the earth, and the sun, and the moon [...] He created mankind, and animals, and birds, and beasts, and placed them in the folds of His mantle, and arose from the Pearl, accompanied by the angels. Then He cried out at the Pearl with a loud cry, and forthwith it fell asunder into four pieces, and water gushed out from it and became the sea. The world was round without clefts.

Then He created Gabriel in the form of a bird, and committed to his hands the deposition of the four corners. Then He created a ship and abode therein thirty thousand years, after which He came and dwelt in Lalesh. He cried out in the world, and the sea coagulated, and the world became earth and they continued quivering. Then He commanded Gabriel to take two of the pieces of the White Pearl, one of which He placed under the earth, while the other rested in the Gate of Heaven. Then He placed in them the sun and the moon, and created the stars from their fragments, and suspended them in heaven for an ornament. He also created fruit-bearing trees and plants in the earth, and likewise the mountains, to embellish the earth. He created the Throne over the Carpet.

Then said the Mighty Lord, "O Angels, I will create Adam and Eve, and will make them human beings, and from them two shall arise, out of the loins of Adam, Shehr ibn Jebr; and from him shall arise a single people on the earth, the people of 'Azazel, to wit of Ta'us Melek, which is the Yezidi people. Then I shall send Sheikh 'Adi b. Musafir from the land of Syria, and he shall come and dwell in Lalesh".

Then the Lord descended to the holy land and commanded Gabriel to take earth from the four corners of the world: earth, air, fire and water. He made it man, and endowed

it with a soul by His power. Then He commanded Gabriel to place Adam in Paradise, where he might eat of the fruit of every green herb, only of wheat should he not eat. After a hundred years Ta`us Melek said to God, "How shall Adam increase and multiply, and where is his offspring?" God said to him, "Into thy hand have I surrendered authority and administration". Then he came and said to Adam, "Hast thou eaten of the wheat?" He answered, "No, for God hath forbidden me so to do, and hath said, 'Thou shalt not eat of it'". Melek Ta`us said to him, "If you eat of it, all shall go better with thee". But, after he had eaten, his belly swelled up, and Ta`us Melek drove him forth from Paradise, and left him, and ascended into heaven. Then Adam suffered from the distention of his belly, because it had no outlet. But God sent a bird, which came and helped him, and made an outlet for it, and he was relieved. And Gabriel continued absent from him for a hundred years, and he was sad, and wept. Then God commanded Gabriel, and he came and created Eve from under Adam's left armpit.

Then Melek Ta`us descended to earth for the sake of our people- I mean the much-suffering Yezidis- and raised up for us kings beside the kings of the ancient Assyrians, Nesrukh (who is Nasiru'd-Din) and Kamush (who is King Fakhru'd-Din) and Artimus (who is King Shamsu'd-Din). And after this we had two kings, the first and second Shapur, whose rule lasted one hundred and fifty years, and from whose seed are our Amirs until the present day; and we became divided into four Septs.

To us it is forbidden to eat lettuce (khass) - because its name resembles that of our prophetess Khassa - and haricot beans; also to use dark blue dye; neither do we eat fish, out of respect for Jonah the prophet; nor gazelles, because these constituted the flock of one of our prophets. The Sheik and his disciples, moreover, eat not the flesh of the cock, out of respect for the peacock' for it is one of the seven gods before mentioned, and his image is in the form of a cock. The Sheikh and his disciples likewise abstain from eating pumpkin. It is, moreover, forbidden to us to make water standing, or to put on our clothes sitting, or to cleanse ourselves in the privy, as do the Mohammedans, or to perform our ablutions in their baths. Neither is it permitted to us to pronounce the name of Shaitan (because it is the name of our God), nor any name resembling this, such as Kitan, Sharr, Shatt; nor any vocable resembling mal'un, [...], na'l, or the like. Before [...] our religion was called idolatry: and the Jews, Christians, Muslims and Persians held aloof from our religion. King Ahab and Amran were of us, so that they used to call the God of Ahab Beelzebub, whom they call amongst us Pir-bub. We had

a king in Babel whose name was Bukhti-Nossor (Nebuchadnezzar), and Ahasuerus in Persia, and in Constantinople Aghriqalus. Before heaven and earth existed, God was over the waters in a vessel in the midst of the waters.

Then He was wroth with the Pearl which he had created, wherefore he cast it away: and from the crash of it were produced the mountains, and from the clang of it the sand-hills, and from its smoke the heavens. Then God ascended into heaven, and condensed the heavens, and fixed them without supports, and enclosed the earth. Then He took the pen in His hands, and began to write down the names of all his creatures. From His essence and light He created six gods, whose creation was as one lighteth a lamp from another lamp.

Then said the first god to the second god, "I have created heaven; ascend thou into it, and create something else." And when he ascended, the sun came into being. And he said to the next, "Ascend!" and the moon came into being. And the third put the heavens in movement, and the fourth created the stars, and the fifth created el-Kuragh - that is to say, the Morning Star; and so on.

# KITAB el-JELWA

## The Book Of Revelation

Melek Ta'us existed before all creatures. He sent his servant into this world to warn and separate his chosen people from error: first by oral tradition, secondly by this by this book Jilwa, which is not permitted to strangers to read or to look upon.

### First Section

I was, and am now, and will continue unto eternity, ruling over all creatures and ordering the affairs and deeds of those who are under my sway. I am presently at hand to such as trust in me and call upon me in time of need, neither is there any place void of me where I am not present.

I am concerned in all those events which strangers name evils because they are not done according to their desire. Every age has a Regent, and this by my counsel. Every generation changes with the Chief of this World, so that each one of the chiefs in his turn and cycle fulfills his charge. I grant indulgence according to the just merits of those qualities wherewith each disposition is by nature endowed. He who opposeth me shall have regrets and be grieved. The other gods may not interfere in my business and work: whatsoever I determine, that is.

The Scriptures which are in the hands of strangers, even though they were written by prophets and apostles, yet have these turned aside, and rebelled, and perverted them; and each one of them confuseth the other and abrogateth it. Truth and Falsehood are distinguished by proving them at the time of their appearance. I will fulfill my promise to those who put their trust in me, and will perform my covenant, or will act contrary to it, according to the judgment of those wise and discerning Regents to whom I have delegated my authority for determinate periods. I take notes of all affairs, and promote the performance of what is useful in its due time. I direct and teach such as will follow my teaching, who find in their accord with me joy and delight greater than any joy wherewith the soul rejoiceth.

### Second Section

I reward and I punish this progeny of Adam in all different ways of which I have knowledge. In this my hand is the control of earth and what is above it and beneath it. I undertake not the assistance of other races, neither do I withhold good from them; much less do I grudge it to those who are my chosen people and obedient servants. I surrender active control into the hands of those whom I have proved, who are, in accordance with my will, friends in some shape and fashion to such as are faithful and abide by my counsel. I take and I give; I make rich and I make poor; I make happy and I make wretched, according to environments and seasons, and there is none who hath the right to interfere, or to withdraw any man from my control. I draw down pains and sicknesses upon such as strive to thwart me. He, who is accounted mine, dieth not like other men. I suffer no man to dwell in this lower world for more than the period determined by me; and, if I wish, I send him back into this world a second

and a third time, or more, by the transmigration of the soul, and this by a universal law.

### Third Section

I guide without a scripture; I point the way by unseen means unto my friends and such as observe the precepts of my teaching, which is not grievous, and is adapted to the time and conditions. I punish such as contravene my laws in other worlds. The children of this Adam know not those things which are determined, wherefore they oft-times fall into error. The beasts of the field, and of heaven, and the fish of the sea, all of them are in my hand and under my control. I know the treasures and hoards buried in the heart of the earth, and I cause one after another to inherit them. I make manifest my signs and wonders to such as will receive them and seek them from me in their due season. The antagonism and opposition of strangers to me and my followers do but injure the authors thereof, because they know not that might and wealth are in my hands, and that I bestow them on such of Adam's progeny as are deserving of them. The ordering of the worlds, the revolution of ages, and the changing of their regents are mine from eternity. And whosoever walketh not uprightly therein, him I will chastise in my own appointed tie, and turn back to his former charge.

### Fourth Section

The seasons are four, and the elements are four; these have I vouchsafed to meet the needs of my creatures. I accept the scriptures of strangers in so far as they accord and agree with my ordinances and run not counter to them for they have been for the most part perverted.

Three there are opposed to me, and three names do I hate. To such as keep my secrets shall my promises be fulfilled. All those who have undergone tribulations for my sake, will I recompense without fail in one of the worlds. I desire all my followers to be united in one fold on account of those who are antagonists and strangers to them. O ye who observe my injunctions, reject such sayings and teachings as are not from me. Mention not my name or my attributes, as strangers do, lest ye be guilty of sin, for ye have no knowledge thereof.

### Fifth Section

Honor my symbol and image, for it will remind you of what ye have neglected of my laws and ordinances. Be obedient to my servants and listen to what they communicate to you of that knowledge of the unseen which they receive from me.

## THE HYMN OF SHEIKH ADI

My understanding surround the truth of things,  
And my truth is mixed up in me.  
And the truth of my descent is set forth by itself;  
And when it was known it was altogether in me.  
All who are in the universe are under me,  
And all the habitable parts and the deserts,  
And every thing created is under me.  
And I am the ruling power, preceding all that exists.  
And I am he who spake a true saying.  
And I am the just judge, and the ruler of the earth.  
And I am he whom men worship in my glory,  
Coming to me and kissing my feet.  
And I am he who spread over the heavens their height.  
And I am he who cried in the beginning,  
And I am the Sheikh, the one and only one.  
And I am he who of myself revealeth all things.  
For I am he to whom came the book of glad tidings,  
From my Lord who burneth the mountains.  
And I am he to whom all created men come,  
In obedience to kiss my feet.  
I bring forth fruit from the first juice of early youth,  
By my presence; and turn towards me my disciples.  
And before his light the darkness of the morning cleared away.  
I guide him who asketh for guidance.  
And I am he that caused Adam to dwell in Paradise,  
And Nimrod to inhabit a hot burning fire.  
And I am he who guided Ahmed the Just,  
And let him into my path and way.  
And I am he unto whom all creatures  
Come unto for my good purposes and gifts.  
And I am he who visited all the heights,  
And goodness and charity proceed from my mercy.  
And I am he who made all hearts to fear my purpose,  
And they magnified the power and majesty of my awfulness.  
And I am he to whom the destroying lion came,  
Raging, and I shouted against him and he became stone.  
And I am he to whom the serpent came,  
And by my will I made him dust.  
And I am he who struck the rock and made it tremble,  
And made to burst from its side the sweetest of waters.  
And I am he who sent down the certain truth.  
From me the book that comforteth the oppressed.  
And I am he who judged justly;  
And when I judged it was my right.  
And I am he who made the springs to give water,  
Sweeter and pleasanter than all waters.  
And I am he that caused it to appear in my mercy,  
And by my power I called it the pure.

And I am he to whom the Lord of Heaven hath said.  
Thou art the Just Judge, and the ruler of the earth.  
And I am he who disclosed some of my wonders.  
And some of my virtues are manifested in that which exists  
And I am he who caused the mountains to bow,  
To move under me, and at my will.  
And I am he before whose awful majesty the wild beasts cried;  
They turned to me worshipping, and kissed my feet.  
And I am Adi Es-shami, the son of Moosafir.  
Verily the All Merciful has assigned unto me names,  
The heavenly throne, and the seat, and the seven and the earth.  
In the secret of my knowledge there is no God but me.  
These things are subservient to my power.  
And for which state do you deny my guidance.  
Oh men! Deny me not, but submit;  
In the day of Judgement you will be happy in meeting me.  
Who dies in my love I will cast him  
In the midst of Paradise by my will and pleasure;  
But he who dies unmindful of me,  
Will be thrown into torture in misery and affliction.  
I say that I am the only one and the exalted;  
I create and make rich those whom I will.  
Praise be to myself, and all things are by my will.  
And the universe is lighted by some of my gifts.  
I am the king who magnifies himself;  
And all the riches of creation are at my bidding.  
I have made known unto you, O people, some of my ways,  
Who desireth me must forsake the world.  
And I can also speak the true saying.  
And the garden on high is for those who do my pleasure.  
I sought the truth, and became a confirming truth;  
And by the like truth they shall possess the highest place like me.