



## A Yezidi Manuscript:—Mišūr of Pʿṯr Sīnī Bahrī/Pʿṯr Sīnī Dārānī, Its Study and Critical Analysis

Dimitri Pirbari, Nodar Mossaki & Mirza Sileman Yezdin

To cite this article: Dimitri Pirbari, Nodar Mossaki & Mirza Sileman Yezdin (2020) A Yezidi Manuscript:—Mišūr of Pʿṯr Sīnī Bahrī/Pʿṯr Sīnī Dārānī, Its Study and Critical Analysis, Iranian Studies, 53:1-2, 223-257, DOI: [10.1080/00210862.2019.1669118](https://doi.org/10.1080/00210862.2019.1669118)

To link to this article: <https://doi.org/10.1080/00210862.2019.1669118>



Published online: 19 Nov 2019.



Submit your article to this journal [↗](#)



Article views: 111



View related articles [↗](#)



View Crossmark data [↗](#)

# Regular Articles



*Dimitri Pirbari, Nodar Mossaki and Mirza Sileman Yezdin*

## **A Yezidi Manuscript:—Mišūr of P’ir Sīnī Bahrī/P’ir Sīnī Dārānī, Its Study and Critical Analysis**

*Yezidi mišūrs are one of the rarest written sources on the history and religion of the Yezidis. The special value of mišūrs is that Yezidism is characterized mainly by the oral transmission of religious tradition. The article provides an overview and a description of the four versions of Mišūr of P’ir Sīnī Bahrī/P’ir Sīnī Dārānī (Mišūr of P’ir Sīnī Behrī/P’ir Sīnī Daranī), one of which is thought to be produced in 604/1207 or 1208, making it one of the earliest sources of Yezidi history and religion. A collaborative version of the document is presented based on these four versions. Yezidi mišūrs belong to certain lineages of P’irs and represent certificates of recognition of those lineages and those Yezidi tribes that were attributed to them as Murids. The manuscript that is examined here is rich in historical data related to the establishment of the Yezidi community. The document also lists the tribes that today are not Yezidi. Furthermore, the mišūr identifies a number of previously unknown followers and associates of Sheikh ‘Adi. This data will be instrumental in identifying various features of Yezidism in its formative age.*

**Keywords:** Yezidis; *Mišūrs*; Mišūr of P’ir Sīnī Bahrī; Sufi; Sheikh ‘Adi

### *Introduction*

Yezidism is characterized by oral transmission of religious tradition. Centuries of living in a hostile environment led to the minimization of written documentation, which, together with the ban on literacy, made the role of oral tradition fundamental.<sup>1</sup>

---

Dimitri Pirbari is a Research Fellow at the G. Tsereteli Institute of Oriental Studies at Ilia State University, Tbilisi, Georgia.

Nodar Mossaki is a Senior Research Fellow at the Institute of Oriental Studies of the Russian Academy of Sciences, Moscow.

Mirza Sileman Yezdin is an Independent Scholar, Iraq.

The authors would like to thank the editors of *Iranian Studies* and the anonymous reviewer for their interest and the valuable comments that significantly improved the final version of this paper.

<sup>1</sup>Allison, *The Yezidi Oral Tradition*; Spät, “Religious Oral Tradition”; Kreyenbroek, *Yezidism—its Background*.