

Taj Al- Arifeen: Udday bin Musafir Al- Kurdy Al- Hakary Is not an Umayy- ad

Part One

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A booklet entitled I'tikad/ Belief of Ahlu Al- Sinna wa/ and Al_Jama' was published in Saudi Arabia in 1998 by Al-Sheikh Udday bin Musafir. It was studied and verified by two Kurdish researchers, Hamdy Abdul- Majeed Al- Salafy and Tahseen Ibraheem Al- Dousky, whom we thank for their efforts in serving the Islamic culture, particularly Kurdish. We wish them all the success in their future researches. Though they did their best in studying and verifying the booklet, they made some mistakes which require clarification and correction for the service of the Kurdish culture and scientific truth too. I would like to say from the

beginning that I have no comment on the religious dogma of Al- Sinna and Al- Jama' because of my poor knowledge in this field. Therefore, the ancestry of Al- Sheikh Udday bin Musafir and the roots of Izidy religion will be the principal points of my notes and this study.

First: Al- Sheikh Udday's Ancestry

Al- Salafy and Al- Dousky mentioned Udday's full name on the cover of his book as ' Udday bin Musafir Al- Umayyad Al- Hakary'. According to their opinions, all the historians agree on Sheikh Udday's Umayyad ancestry, and that he belongs to Umayyad Caliph, Marwan bin Al- Hakam. I wonder how Al- Salafy and Al- Dousky claim- God forgives them - that all historians agree upon Udday's Umayyad ancestry. Let's ask first the historians about his ancestry.

1. There were three contemporaneous historians with Sheikh Udday bin Musafir; Abdul- Kareem bin Mohammad Al- Sama'ny (d. 1166), Ibn Al- Mistaufy Al- Arbily (d. 1239), and Ibn Al- Athir Al- Jiziri (d. 1232). Let's start with the last two ones since they were not only contemporaneous with Udday, but also shared the same geographical place and habitation. Ibn Al- Mistaufy says that Sheikh Udday bin Musafir is related directly to one of his relatives, who is Al- Barakat bin Sakhar bin Musafir saying: He is Udday

bin Musafir bin Ismael bin Moses bin Marwan bin Hassan bin Marwan (34, p. 116). Al- Mistaufy does not mention anything about Udday's Umayyad ancestry or his relation to Marwan bin Al- Kakam, the Umayyad Caliph. It is not reasonable for a person like Al- Hassan who was known for his extensive knowledge of literature, science and wittiness (32, pp. 123- 124) would had forgotten mentioning his Umayyad ancestry or his caliph grandfather, Marwan bin Al- Hakam, if there had been any point of truth for Udday's ancestry.

Ibn Al- Athir Al- Jizri (d. 1232) was one of the most famous Moslim historians of the 12th century and contemporaneous with Sheikh Udday living in the same place. The author renders Udday in his book, Al- Libab in Tahth-teb/ Education Al- Ansab, as Udday bin Musafir Al- Hakary (27, p. 292). The writer does not refer to Udday's Umayyad ancestry or his relation to Marwan bin Al- Hakam.

The third contemporaneous historian with Sheikh Udday was Al- Sama'ny (d. 1166). Like Al- Jizri, Al- Sama'ny does not refer to Udday as one of the Umayyad descendants, but nicknames him Al- Hakary (64, p. 591).

Some other historians emphasize that Sheikh Udday was Hakary and not Umayyad like Abo Al- Fida Al- Aiouby (d. 1331) in his book, Al- Mukhtasar fi (in) Akhbar Al- Basher (p. 40); Al- Hafith Shams Al- Deen Al- Thahaby (d. 1345)

in *Dwal Al- Islam [Islam States]* vol. 2 p. 50; Jalal Al- Deen Al- Siouty (d. 1505) in *Lub Albab in Tahreer Al- Ansab* p. 279; Abdul- Wahab Al- Sha'rany (d. 1565) in *Tabakat Al- Sada Al- Akhbar* vol. 1 pp. 118- 119; Alwatery Alshafie (d. 1572) in *Roudhat Al- Nadhreen and Khulasat Manakib Al- Saliheen* pp. 131- 132; and A. Tritton in *Islam Encyclopedia* pp. 195- 196. Al- Shamy and Al- Hakary was another nickname given to Udday by Abdullah Al- Yafia' (d. 1366) in *Miraat Al- Jinan and Eun Al- Yakdham* vol. 3, p. 313, and Ibn Imad Al- Hanbaly (d. 1678) in *Shathrat Al- Thahab in Akhbar from Thahab* pp. 179- 180.

Among other historians who nicknamed Udday as Hakary and not Umayyad are Ismael Pasha Al- Babany Al- Baghdady in *Hadiat Al- Arifeen in Asma' Al- Mualifeen* p. 662, and the Christian priest Ishak Al- Ba'shiky in *Izidy Dogmas* (58, p. 248). Mehrdad Izzady also mentions Udday as Hakary in his book, *The Kurds*, p. 155 (This last sentence is interlocked by the translator).

From the above historical review, it is clear that the majority of the contemporaneous historians with Sheikh Udday and those living afterwards did not mention any relation of Udday to Umayyad. Thus, the two Kurdish researchers, Al- Salafy and Al- Dousky, not only wronged themselves, but also all the historians claiming that all of them agree on Udday's Umayyad ancestry.

2. Ibn Timia Al- Harrany (d. 1326) denies Umayyad ancestry of Al- Sheikh Udday bin Musafir. Al- Salafy and Al- Dousky say that he doubts. There is difference between 'doubt' and 'denial'. Ibn Timia says that Udday bin Musafir bin Ismael bin Moses bin Marwan bin Ahmed bin Marwan bin Al- Hakam the Umayyad is decisively a lie. Furthermore, Al- Harrany refuses that these were five generations between Udday and Marwan bin Al- Hakam the Umayyad (83, p. 4). Al- Salafy and Al- Dousky comment on Ibn Timia's speech using the word 'rather'. The long period of time between Marwan bin Al- Hakam (d. 65 H) and Udday bin Musafir's birth in 467 H was the main reason behind Ibn Timia's refusal (83, p. 5). Yes, it was that long period of time between them without using the word 'rather' as used by Al- Salafy and Al- Dousky. There were four hundred and two years between Udday bin Musafir's birth (467 H) and Marwan bin Al- Hakam's death (65 H). Thus, if we assume that if every father after Marwan bin Al- Hakam had been given a child after his marriage at the age of twenty and the death of that child after living sixty-five years as an average, there would have been three centuries between Musafir's death and the birth of his son, Udday. And this is quite improbable. Therefore, Ibn Timia - God shows mercy on him - substituted 'doubt' with 'certainty' saying that it is decisively a lie as in the following clarified list:

Marwan bin Al- Hakam was born in 2 H and died in 65 H (Al- Zirkly, vol. 4, p. 207); Ahmed bin Marwan was born in 22 H when his father became twenty years old, lived 65 years and died in 87 H; Marwan bin Ahmed was born in 42 H after his father reached 20, and lived 65 and died in 107 H; Moses bin Marwan was born in 62 H after his father reached 20, lived 65 H and died in 127 H; Ismael bin Moses was born in 82 H when his father became twenty, who lived till 65 H and died in 147 H; Musafir bin Ismael was born in 102 H, lived 65 years and died in 167 H after his father became 20 years old. Udday was born in 467 H and Al- Musafir died in 167 H. Thus, there were three hundred years between the two. Therefore, Ibn Timia said that Al- Sheikh Udday's Umayyad ancestry was decisively a historical lie. Despite this historical fact, Al- Salafy and Al- Dousky -God forgives them - said that Udday was an Umayyad linking his ancestry to Caliphate, Marwan bin Al- Hakam (83, p. 5).

3. Al- Sheikh Udday bin Musafir - may God show mercy on him -never nicknames himself an Umayyad in his writings and poems, which were rescued from various treason and oppressions. Most of Udday's works and poems are still kept in manuscripts some of which were written probably by Udday himself in their original phases and then transmitted by hand and copy such as:

3. A

In the manuscript book, I'tikad Ahlu- Al- Sinna wa (and) Al- Jama' written by Yousif bin Mohammad bin Yousif Al- Hakary in 669 H. Its author's name was written as Taj Al- Arifeen: Udday bin Musafir Al- Shamy. And this is the only manuscript that Al- Salafy and Al- Dousky depended on. But they changed the name on the cover of the book into Udday bin Musafir the Umayyad.

3. B

In Risala fi Al- Akaid [A Letter in Dogmas] manuscript of which there is a copy in the library of Al- Hajiat School in Mosul/ Iraq numbered 117, the name of its author was written as Udday bin Musafir Al- Shamy Al- Hakary (48, p. 106).

3. C

In the manuscript, Risala fi I'tikad Ahlul Al- Sinna wa Al- Jama' [A Letter in Belief of Al- Sinna and Al- Jama'] of which there is a copy in the library of the late Sa'ed Al- De- wajy, in which its author's name was written as Udday bin Musafir Al- Hakary (58, p. 256).

3. D

In the manuscript, Akedat Ahl Al- Sinna wa Al- Jama' [Belief of Sinni and Al- Jama' People] mentioned by Hajy Khalifa, the beginning of which starts with "Thanks to God Who is All and One." Its author's name was written as Ud-

day bin Musafir Al- Shamy (50, p. 1108).

3. E

In the manuscript, Die Bibliothek Zu Berlin No. 3982 available in the royal library of Berlin, including commandments of its author, Al- Sheikh Udday bin Musafir Al- Shamy Al- Hakary (74, p. 275).

3. F

In another manuscript in the same library numbered 1769 WE which includes six poems by Al- Sheikh Udday bin Musafir saying "I am Udday Al- Shamy Ibn Musafir. God gave me the names of throne. etc (93, p. 38).

3. G

In a manuscript in the library of the second Wetstein Museum in Berlin No. 1743 which includes commandments to Al- Qaidy Caliphate (Al- Qaidy name is erased and changed into Al- Haidy or Al- Hady). He might be Al- Bozy Qaid who was one of Udday's forty students/ pupils whose author's name came as Udday bin Musafir.

3. H

In a manuscript including Arabic verse poems by Al- Sheikh Udday bin Musafir Al- Hakary of which there is a copy in the library of the late Sa'd Al- Dewajy in Mosul/ Iraq in which Al- Sheikh Udday says:

**I am Udday Al- Shamy Ibn Musafir,
Al- Rahman had given me many names.**

Concerning the white fountain in Lalish Valley, Al- Sheikh Udday says:

**It is I who found it by my favour,
And by my power call it the white fountain.
(58, p. 67)**

The question that one asks here is that why Udday did not mention his Umayyed nickname or ancestry in his writings and poems. If he had written, for instance, "I am Udday the Umayyad bin Musafir" neither the meaning nor the meter of the poems would have been changed. Thus, there is no truth in his Umayyad nickname.

3. I

Pier Khateeb Pisy Ibn Pier Botar in Mushur (Manshur) manuscript, which is Al- Sheikh Udday's speech written by his clerk, Hassan, in Lalish Valley in a council involved Al- Sheikh himself. In it his name was written Udday bin Musafir Al- Shamy and not the Umayyad (89, p. 88). If Mau-shur was by Al- Sheikh Udday, one wonders why he would not order his clerk to write his Umayyad nickname.

4. Al- Salafy and Al- Dausky have neglected all the references related to Udday bin Musafir's Kurdish ancestry for unknown reasons and purposes. As for Udday's Kurdish ancestry, we present the following truths and clues:

4. A

In his book, *Iraqi Researches*, Jacob Sarkees says that the priest Ramesho' wrote an Aramic text in 1451 in which he mentioned that the name of Sheikn Udday's father was Musfir or Musafir bin Ahmed who is from Al- Tirahia Kurds (63, p. 218). The reality of Al- Tirahia is clear through the available resources. Some people think that their dogma is like that of old Zoroastrians/ old Zoroastrianism (52, p. 17). Whereas others deny any relation between the two (7, p. 97). The historian, Ibn Al- Athir, might be the first one who mentioned Al- Tirahian within 1205 events. He said that they turned against Shihab Al- Deen Mohammad bin Sam Al- Ghory and that they - according to his speech - were unbelievers having no dependable dogma or religion (27, p. 211, vol. 12).

4. B

Mr. Lock Zodo mentions that Udday's father's name is Safar bin Ahmed Al- Kurdy and adds that he (Safar) was Barhamian in both ancestry and dogma (62, p. 129). He was either Barhamian in ancestry, which contradicts his previous claim that he was Kurdish, or his dogma was Barhamian. My opinion goes with that of Mr. Zodo alone. It is not known exactly to what extent this Al- Barhamia or Al- Birhamania religion was effective on Kurdish people in ancient times.

4. C

The historian, Ibn Anba, relates Al- Sheikh Udday to Kurds in his book, Al- Fisoul Al- Fakhria, saying: Among Kurds there were kings of Shibankara and Al- Marwan and kings of Diarbakir, Al- Sheikh Jageer the Kurd, Al- Sheikh Udday Al- Hakary, Al- Sheikh Abo Al- Wifa Al- Hilwany and others. There were also others like Al Abi Al- Shook and mountain kings (10, p. 37).

4. D

Ismael Pasha Al- Babany in his book, Idhah Al- Maknon, mentions Udday as Udday bin Musafir Al- Kurdy Al- Soufi (42, pp. 364- 365).

4. E

The Kurdish ancestry is joined to a number of grandsons and the family of Al- Sheikh Udday, the great- Udday bin Musafir. Among them are Al- Sheikh Udday Al- Kurdy II bin Abi Barakat Sakhar bin Musafir Al- Hakary (92, pp. 39, 34, 153, 152), his son Al- Sheikh Hassan Al- Kurdy bin Udday II (42, p. 364), Sharaf Al- Deen Mohammad Al- Kurdy bin Al- Sheikh Hassan bin Udday II (40, p. 22), Al- Sheikh Izadeen Al- Kurdy bin Yousif bin Mohammad bin Hassan bin Udday II (40, pp. 26- 27), and Al- Sheikh Mohammad Al- Kurdy Al- Arbily whose ancestry belongs to Al- Sheikh Abo Bakir from Al- Uddawy House (229, p. 35).

4. F

It is said that after his departure from Bilad Al- Sham [Syria] to Bilad Al- Hakary [Turkey], Al- Sheikh Udday bin Musafir passed by Al- Daraweesh village north of Makloub Mountain and took rest there with its Sheikh, Hassan Firdousy. And when Hassan asked him about the differences between the two Bilads, Udday answered in Kurdish since Hassan was a Kurd from Al- Shamsania clan (35, p. 108).

4. G

In a manuscript, Manakib Al- Sheikh Ahmed Al- Rifa'y, by Badry Abdulla (95) it is recounted that Omer Al- Manji, who was one of Al- Sheikh Udday bin Musafir's followers said: One day I was with Al- Sheikh Udday, a group of Al- Birzia or Al- Brazia Kurd visited him, (96). Among them there was a man whose name was Al- Khateeb Hussein. Al- Sheikh Udday told him: Get up with the group to carry and transform the stones so as to build a wall round this orchard (68, p. 10). The same event was recounted by Al- Sheikh Mohammad bin Yahia Al- Taad in Al- Hanbaly's book, Kiladat Al- Jawahir in which he mentioned the visiting Kurdish group as Al- Bozia and not Al- Birzia (55, p. 86). The question is in which language did the Sheikh talk with them if not Kurdish, their own language?

4. H

In the above mentioned book (4. G) it is recounted that Al- Sheikh Rijab Al- Baristaky, who was a follower of Al-

Sheikh Udday bin Musafir, says:

Once Al- Sheikh Udday went out from Zawita/ Dohuk and walked on foot towards a farm known as Al- Zibaria (97) close to Lalish Valley. I was beside him. He turned to me and said: Do you hear that the owner of that tomb is calling by my name? And so Al- Sheikh Udday -God shows mercy on him -went to the tomb and addressed its owner in Kurdish asking, "Oh, Hassan is your place nice here?" "Yes," Hassan replied, "and torture is now finished" (68, p. 15).

The same story was recited by Al- Sheikh Al- Tadfay Al- Hanbaly in Kalaid Al- Jawahir belonging to Al- Sheikh Al- Beri(a)staky and not to Rijab (55, p. 86)

Brushing aside the miracles of prophets, clergy, priests, etc. from where did Udday learn Kurdish? Did he learn it from his Umayyad grandfather, Abi Sifian?! For a convincing answer, you can ask Al- Salafy and Al- Dousky.

4. I

Al- Sheikh Ali Al- Wasily, who was one of Al- Sheikh Udday bin Musafir's followers describes him (Udday) the Kurd.

It was recounted that Udday asked Mohammad bin Rasha (known as Mohammad Rshan), his Kurd follower, about the extent of his patience of not eating and drinking. After Mohammad Rshan had answered, Al- Wasily who was

there beside Udday turned and asked him (Udday) "What about you- the Kurd- of not eating and drinking? I am not curious. I have sworn not tell any one about it." (68, p. 34).

4. J

Izidy oral accounts say that Udday bin Musafir in one of his sessions with his followers addressed his colleague, Mohammad Rshan, in Kurdish saying, "I have given you the salary of six people, which is equal to that of six of my followers (86, p. 110). This indicates that Udday had given Rshan a special place and status. It is also another indication that their tongue was Kurdish.

4. K

The majority of Al- Sheikh Udday bin Musafir's followers and those around him were Kurds like Al- Sheikh Mohammad Al- Shanbakya the Kurd (34, p. 114; 55, p. 89) who was from the Kurdish Al- Shubankara/ Al- Shuwankara or Al- Shuwan clan; Al- Sheikh Ishaq Al- Kurdy Al- Sardouly (68, p. 18; 93, p. 128); Al- Sheikh Hussein Al- Khudhary Al- Botany (68, p. 23); Al- Sheikh Mohammad Rasha or Ibn Rasha; Al- Sheikh Abo Al- Wifa Al- Halawany the Kurd, who was well known as Kaka Wais. The writer of Kalaid Al- Jawahir mentioned his name as 'Kaka Yees' mistakenly saying that he was from a Kurdish clan called "Narjis."

There were a lot of Kurdish Sheikhs in Udday bin Mu-

safir's era like Al- Sheikh Abo Al- Wifa (55, p. 81; 34, p. 114); Al- Sheikh Ammar Al- Goly (94, p. 232) from the Kurdish Goly clan lived in Zakhow north of Iraq; Al- Sheikh Majid the Kurd (65, p. 15; 55, p. 107); Al- Sheikh Kadhib Alban Al- Mousily the Kurd whose real name was Abo Ali Umer bin Mohammad Al- Mousily, the mystic Kurd according to the historian, Ibn Al- Fouty (87, p. 358); Al- Sheikh Abo Bakir bin Huwara who was, according to the author of Kalaid Al- Jawahir, from Al- HAuweria Kurdish clan lived in marshes and moors between Wasit and Basrah governorates in Iraq (53, p. 79); Al- Sheikh Hassan Ibn Mam (94, p. 232); Al- Sheikh Nasrah bin Ali Al- Hameedy Al- Hakary (55, p. 110); the two Sheikhs known as Qaid and Hassan Al- Bozany (69, p. 27; 64, p. 232) from Boza/ Bozan an Izidy Kurdish village at the north east of the Christian quarter, Al- Qush; Al- Sheikh Dawoud [David] Al- Tikhumy or Al- Tukhuby (94, p. 232) from Tikhub area, that is the Kurdish Sarhaddan region between Turkey and Russia; Al- Sheikh Khashaf Al- Dinesry (94, p. 232) from Dinesir Kurdish village close to Mirdeen or Mardeen; Al- Sheikh Jundy Al- Bakhorzy (79) from Khorizan Kurdish Izidy village near Al- Qush Christian quarter or pronounced as Al- Jundy Al- Bakhorzy by Izidy researchers like Pier Khider Sleiman (68, p. 106) from Kurdish Bakhor or Bakoz village close to Mangesh quarter/ Dohuk; Al-

Sheikh Ibraheem Al- Ramly (79) from the Kurdish Riman clan still living in Bilad Al- Sham/ Syria and around; Al-Sheikh Jangeer the Kurd (55, p. 112; 65, p. 131); Al-Sheikh Jarwan (94, p. 232) from the ancient Kurdish Jirwan village of deep roots in the Assyrian era, which is situated at the east of Ain Safeen now Sheikhan district; Al- Sheikh Mohammad Al- Darany the Kurd (94, p. 233) from the Kurdish Qarqur or Qaria village in Al- Slivany step close to Dohuk; Al- Sheikh Mutar Al- Badhrany or Al- Badhray the Kurd (65, p. 163; 55, p. 107); Al- Sheikh Mohammad Al- Rambousy as written by Lisko p. 232 from Kurdish Ranbous or Ranbouk village on borders of Merdeen/ Mardeen; Al- Sheikh Hassan Al- Barkhuwarky (79).. The word 'Barkhuwar' in Kurdish means 'unstraight' which may be the oldest name of the Kurdish Barwar or Barwary clan; Al-Sheikh Rijab Al- Bartisky/ Al- Beristaky (68, p. 15) from Izidy Kurdish village, 'Beristaky' west of Sheikhan district, which has recently been Arabized by Iraqi rulers; Al-Sheikh Mubarak bin Akhty; Al- Sheikh Ali Dirdabaly; Al-Sheikh Ibraheem Al- Qawla Sei (94, p. 233); Al- Sheikh Rislan Al- Mihirsany, .etc.

4. L

Dr. Mamo Othman, an expert in Izidy religion, says that there are historical resources which confirm that Al-Sheikh Udday bin Musafir did know and speak Kurdish.

Udday was from Al- Dinbaliya Kurdish clan (88, p. 18). There is no doubt that Udday knew Kurdish according to many references, and resources translated by Mamo which we referred to in the previous paragraphs.

Concerning Udday's original Kurdish Dinbaliya clan, I almost, if not completely, agree with Dr. Mamo's opinion because some of its sections have been living in Bilad Al-Sham since the 10th century AD. This fact was confirmed by Al- Mas'udy, the historian (78, p. 123).

4. M

In some of his Arabic poems, Al- Sheikh, Udday bin Musafir addresses his mother as Yazda. The word Yazda' is a Kurdish Persian word derived originally from two Kurdish words -Yazd + Da-meaning God gift or giving. Therefore, names like Yazdeen, Izid, Izdo, Izdana and the like are common among Izidies up till now.

Therefore, the above mentioned facts confirm that Udday bin Musafir was Kurdish partially. The question is how Udday was an Umayyad? The answer will be found in the following sections of this booklet.