

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

## **Part Two**

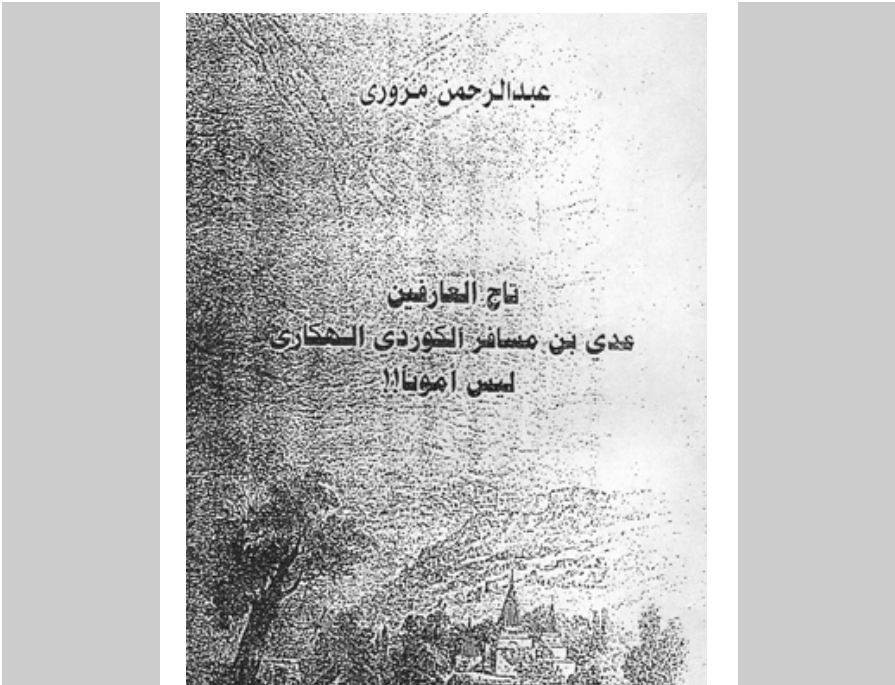
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### **S**Second: Kurds in Bilad Al-Sham (Syria now)

Historical resources state that many Kurdish groups, sects and clans lived in Bilad Al-Sham in the period that Udday bin Musafir lived, that is, in the 12th century and before. The famous linguistic historian, Dr. Mustafa Al-Juad, mentioned in his study on the poet Al-Malik Al-Amjad Bahram Shah Al-Aiyouby of Kurdish origins that the Kurdish nation is one of the ancient glorified nations historically. It coexisted with Arabs in Diarbakir and Peninsulas (between Euphrates and Tigris rivers) many years and epochs before Islam (39: p. 294). Our comment on Dr. Al-Juad's statement is that Arabs did not inhabit Pe-



ninsulas and Diarbakir before Islam advent since they crossed Euphrates only after their victory over Sassanides in Al-Qadissia Battle in 16h/ 637 A.D. (14: p. 365). Diarbakir is almost a recent name given to the ancient Kurdish Median city of 'Amad' whose name came as Amedi/ Media in the ancient Assyrian texts (33: p. 504), and as Amed/ Amidi in Roman and Greek sources (90: pp. 333- 334). Its name was Arabized into Diarbakir only after it was conquered by Muslim Arabs and migration of Arabic clans (Bano Sheban and Bano Bakir) to it in the era of the third Rashideen Caliphes, Othman bin Affan. Al-Wakidi used this new name (Diarbakir) for the first time in his works in the eighth century (91: p. 606).

Because Amad and its castle were built of black Basalt stones, the Ottoman conquerors called it Qara, viz, Black Amad and remained so till 1937 when formally announced.

To go back to Kurds in Bilad Al-Sham, the Syriac resources confirm that Al-Mahlamia clan (Kurdish, the researcher) lived and spread in Kora Diar-Robe, in the ninth century (43: p. 198).

Al-Mahlamia is regarded as one generation of Kurdish clans, which together with Al-Riman, Al-Kikan, Al-Dakuran and Al-Haverkan sects form Al-Mahmodakan tribes, that is, the great Kurdish clans in Tor Abiddeen and its surroundings (6: p. 136). The chairman (Mr. T.Hilal) of the political branch in Al-Hassaka in 1963 confessed that Al-Mahlamia clan is Kurdish living with other Kurdish clans such as Al-Shekhan, Al-Kitkan, Al-Dokan, Al-Miran, Al-Hasnan, and Al-Haunan in the area situated at the east of Qamishly city, whose favour goes back to the witness of the enemies as it is said. Mr. Hilal goes on and says that all those clans were organized by one organizer and influenced by one factor, viz, homesickness (84: p. 38).

The poet, Dashty, says that Al-Mahmalia is one of the generations of Kurdish Khoshnow clan living in Shaklawa surroundings. I don't know if this generation (Khoshnow) has any relation with Al-Mahlamia clan widely spread in west of Kurdistan, especially if we know of the great overlapping of Kurdish vocabularies in Kurdish areas. For instance, the word 'Khez' which means 'soil' is changed into 'zeikh' of the same meaning in

some places; the adverb of place 'nek' which means 'close to' is changed into 'ken'; 'zh(g)bli' which means 'except' is changed into 'bizh(g)li', and 'zh(g)inbra' which means 'one's brother's wife' is changed into 'birazh(g)in' and many more. Therefore, it is not strange that the word 'Al-Mahlamia' used in west of Kurdistan is changed into 'Al-Mohmalia' in mid Kurdistan. Dashty says (translated by the author):

**Where is Al-Jaf chairman and**

**Where are princes of beyond Al-Gale?**

**Where is the meeting of prince (Wison)**

**With Al-Mahmali prince?**

**Where are Al-Himawand, Al-Shikak and**

**Al-Botanioun and Genj owners? (2: p. 159)**

**As for Koradiar Rabea' inhabited by**

**Al-Mahlamia clan, the area is defined by**

**Al-Bildanioun (city-dwellers) Moslms like**

**Ibn Khirdathba, Al-Makdisy, and Ibn Rista**

**In the areas of Arzin, Amad, Miiafarkeen,**

**Mardeen, Ra's Al-Aeen, Ba'rbaya, Nisibeen,**

**Kafartoosha, Al-Hilal, Al-Rikka, Al-Haditha,**

**Karkisia, Sironj, Simesat, Harranö**

**(31, Vol. 1 p. 106; 29: p. 96; and 80: p. 137).**

Al-Masoudy - one of the tenth century historians - states in his book, **Al-THahab Mirouj**, many Kurdish clans in Persia,

Azerbaijan and Akleem Al-Jabal (Mountain Region). He also adds that among the Kurds lived in Bilad Al-Sham (Syria) was Al-Dababila/ Al-Dunabila) and others (78: p. 123). In his second book, **Al-Tanbeen and Al-Ishraf**, he states that most Kurdish lived in Al-Jazira area (between Tigris and Euphrates), Bilad Al-Sham and Al-Thigfor (77: p. 94).

Al-Danabila(Al-Dababila) clan which lived in Bilad Al-Sham since the 10th century A.D. as Al-Masudy says that Al-Dinabilia clan which is a Kurdish clan lived in the areas surrounding Mosul city. Al-Fairouz Abdy, the author of Al-Muheet Dictionary and one of the historians of the 14th century, says that 'Dinabil' is of the same meter of 'Kunfidh' (18: P. 101). Al-Badleesy also enumerated it within the Kurdish clans in Botan saying that at the beginning it was accounted as an Izidy source (37: P. 305). The historian, Jameel Bindy Al-Rouzhbiany, gives some invaluable information about it. He says that the dialect of the Kurdish Al-Dunabilia clan originally 'Gorany' and its religion was 'Izidian'. This clan had many branches and widely spread in areas extending from Quchan in Khurasan in the east to Dersim and Kurd Dagh in the west and from Dasin and Sinjar mountains and Al-Sham steppes in the south to Azerbaijan and Taflees in the north despite its historical habitation in Azerbaijan (8: P. 18). It is worth saying that a section of this clan still believes in its original Izidy religion whose Pier(Priest) is Mam Shivan (45: PP. 234-256). Again in the 10th century Al-Astakhry mentions

both Bozikan and Kikan within southern Kurdish clans (in Mara'sh) and adds that there were places for other clans in Al-Jazira are mentioned by both Al-Astakhry and Al-Masoody is considered part of Al-Mahmoodia or/and Mahmoodakan clan still living in Bilad Al-Sham (Syria) and Iraq. During the events of the year 290H/ 902A.D. Al-Tabary refers to a chief of one of the Kurdish clans and sects in Bilad Al-Sham who is Ja'far bin Hameed Al-Kurdy and Amil Al-Hussein bin Zikroya Al-Qarmity known as the owner of the famous tattoo. Most riots and worries brought about by Al-Qarimita people against the Abassid Caliphate, Al-Muktafi Bil-Lah, took place in the surrounding of Allepo and Hams (67: P. 15. Vol. 10).

In his book, Tareekh Gizeeda written in 730 H/ 1329A.D., Hamad-Allah Al-Mustaufy Al-Qazweeny who seems took his information from Zubdat Al-Tawarikh book by Jamal Al-Deen Al-Kashany, says that in the year 500H/ 1106A.D. about 500 Kurdish families moved from Jabal Al-Simak west of Allepo to Loristan upon a struggle happened between them and some of their relatives and/or chiefs in their first land, who then became subjects of Mohammad Khorsheed's (Al-Khorsheeds) grandsons who were then Loristan ministers. The lord of those migrated Kurds to Loristan was known as Abo Al-Hassan Al-Fadhlawy (22: P. 539).

Al-Badlisey refers to the same event with 400 families instead of 500 (13: P. 44). In another place, Al-Badlisey says that one of

the Kurds, whose name was Maud, was capable in the 13th century of gathering a Kurdsih sect around himself and then spread his authority over Kurds of Joom region (still Joom or Joomian clans live in the area of Jabal Al-Kurd), Klees, Qaseer, Antakia, Allepo and Hams, and Marish who lived in those areas before (113: P. 287), and Ibara clan which lived there before. This confirms that they lived there before the 13th century.

Again in the beginning of 11th century, some sects of Kurds were noticed spreading and living in Al-Wa'r villages between cities of Hams and Hamah in Bilad Al-Sham. Professor Ahmed Zakaria believes that those Kurds were brought by Shibl Al-Daula, Nasir bin Salih bin Mordas, who was then the owner of Hams and Allepo in the year 424H/ 1032A.D. or before (61: P. 466)

Al-Qalkashady from Masalik Al-Absar by Ibn Fadhlolah Al-Umary (13th and 14th centuries) states a number of Kurdish sects in Iraq, Arabic areas and Bilad Al-Ajam (Persia). He also says that there were some Kurdish clans in Al-Sham and Yemen (72:p. 373). In the opinion of the French orientalist, P. Rondot, the Kurdish clans such as Al-Miran, Al-Mihrania, Al-Mosarshan, Al- Khirkan and others used to spend winter seasons in steppes of Euphrate river in Al-Jazera and come back to their summer resorts around Wan sea in summer (59:p.24) . Those clans left their Kurdish names upon many places and sites in Al-Jazera like 'Tal Koucher' which was changed into 'Tel Kouchek'

in the Ottoman era. The name of Ramelan site is derived from Riman clan after adding Turkish letter 'T' to it like Hasan and/or Hasnanly, Meran/Meranly, Riman/Rimanly, Rimeenly/Rimeelan and Al-Seenkan south of Abdul-Aziz Mountain. Al-Seenkan clan is a section of Al-Keekan near Euphrate Khabour and Hasnar steppe (Dashta Hasnan) in Direk area (now Al-Malikia) and in other places.

Thus, it is clear from the works of Moslim and Arab historians such as Al-Masudy, Al-Astarkhy, Ibn Fadhalah Al-Umary, Al-Qalkashandy and others that some Kurdish clans and sects lived in Bilad Al-Sham from the 9th and 10th centuries and thereafter, viz, before the birth of Al-Sheikh Udday bin Musafir Al-Kurdy Al-Hakary and in his era too. Al-Sheikh Udday's contemporaneous, Ibn Al-Mistauphy Al-Arbeely, states that Udday was born in Bilad Al-Sham near Ba'labak in the site known as Shouf Al-Akrad (a place where the Kurds can be seen) and his statement is quite right.

