CHAPTER FIVE

LIFE OF HUSAMUDDIN UMAR BIN ABD UL-AZIZ
BIN MAZAH AL-BUKHARI (d. 536 H.A.)

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Name, Agnomen, Surname and Native Place:

His name is Umar bin Abdul Aziz bin Umar Ibn Mazah. In some of the biographies his name is mentioned Umar bin Abdul Aziz without describing his grandfather's name. The first is more correct.

His famous agnomens are Husamuddin and al-sadr al-Shaheed. Some biographies mention only one agnomen. Sometimes both of the agnomens are mixed with each other like al-Husam al-Shaheed and Husamuddin al-Shaheed. He has some other agnomens also like Burhanuddin and al-Sadr al-Kabeer.

All the sources mention his surname as Abu Muhammad unanimously. Al-Zahabi is the only writer who has described his surname as Abu Hafs bin Abu al-Mafakhir. In the same way all the biographies have mentioned his ascription to Bukhara.

Origin and Growth:

The biographies do not discuss about his origin except his ascription to Bukhara. His name is completed with the name of his grandfather Umar whose surname was Maza.
All the sources are unanimously agreed with his year of birth. He was born in 483 A.H. The scholar live a prosperous life with his father who was among the prominent Ulama at that time. The man is fully influenced with his atmosphere and culture. That is why he was superior in his knowledge and character. The sources are silent about his early life specially when he was a young man. We hope that he might have spent his whole life in acquiring knowledge and seeking expertise in Hadith, Fiqh, Arabic language and learning the Quran by heart certainly. He then had began writing and composing alongwith his teaching simultaneously.

Qualities and Character

Umar bin Abdul Aziz bin Mazah progressed to the high intellectual status to the extent that the rulers used to depend on his opinion for their decision in various affairs. It is impossible that the character of a scholar is disgraceful and receives inspite of it so much respect and honour. The knowledge must be armed with the sound character. His students and beneficiaries have testified his good behaviour and noble character. One of his students Burhanuddin Ali bin Abu Bakr al-Marghinani the author of Hidayah says about his
teacher that he was too generous with me and treated me as one of his beloved and nearest students in his special lectures. (14)

Academic Position:

Al-Zahabi recorded the academic status of Umar bin Abdul Aziz bin Umar bin Mazah al-Bukhari in the following words:

"He sought expertise in the juristic school of Abu Haneefah and became the teacher of that period. He debated with the opponents and dominated them. He lived a highly respectable and popular life." (15)

Ibn Taghri Bardi has complimented that he was the leader of hanafis at Bukhara, the forefront of Islam, and most learned man in his age. He gained too much respect and honour. He had very popular books in his credit. (16)

Al-Qirashi has said, 'He is an Imam the son of an Imam and the sea (of knowledge) the son the sea. It is reported from the author of Hidayah about his teacher he said: I achieved the insight and jurisprudence both from him. I benefitted a lot from his deep knowledge.' (17)
Abdul Hai of Lucknow has written in his al-Fawaid that Umar bin Abdul Aziz bin Umar was the Imam in the roots and branches (of Shariah), the distinguished in comprehensible issues and in the understanding of the text and was amongst the towering scholars and learned jurists. He had expertise in the issues of dispute and in the hanafi school of thought. (18)

School of Thought:

All the sources are agreed upon his school of thought as hanafi and that he was a distinguished scholar and a sea (of knowledge) of hanafi school of jurisprudence. All of his books speak of hanafi school. Abdul Hasanat Lucknawi in his book al-Fawaid al-Bahiyah has pointed out that Umar bin Abdul Aziz Ibn Mazah was born in 483 A.H. as written by Qazi al-Quzat Al-Subuki in Tabaqat al-Shafiyyah he has further discussed that he was a hanafi. Some scholars misunderstood him as Shafii, that is why I just mentioned it here. (19) There was no need to mention it however, because Umar bin Abdul Aziz Ibn Mazah did not travel to Syria or Egypt. He did not write anything but Shafii school of thought, nor did he compare between hanafi and shafii schools. Shafii school was not even spread in Bukhara.
Jihad:

The surname of Umar bin Abdul Aziz Ibn Mazah as 'al-Sadr al-Shaheed' was a distinguished feature, since he died while fighting in the way of Islam and was entitled as 'Shaheed'.

The sources of history have discussed the details of the battlefield in which the scholar was martyred. According to the sources, Sanjar killed the son of Khawarizm Shah who consequently sent for the people of Khata who belonged to Transsoxiane. Khawarizm encouraged these people to occupy the Kingdom of Sultan Sanjar. They consequently rushed with three lakh warriors. Khawarizm accompanying the Turkish and Chinese soldiers and the warriors of Khata became ready for fighting. The Sultan of Sanjar marched towards them with one lakh soldiers from Khurasan, Ghaznah, Al-Fur, Sajistan and Mazindan. He crossed the river of Jihun in the end of 535 A.H. The Prince Qamaj was the commander of the right wing and king of Sajitan on the left wing.

On Safar 5th, 536 A.H. the two armies encountered with each other in fierce fighting at the battlefield of Qatwan. Khawarizm — the commander in chief of unbelievers compelled the
Muslim army to take refuge in a valley called Dirgham. The Muslims were defeated and massacred. In that war eleven thousand scholars and four thousand women were killed. The wife of Sultan Sanjar, the ruler of Sajistan and Prince Qamaj were arrested but were released later on. Umar bin Abdul Aziz bin Mazah al-Bukhari was also killed. There was no severe assault in the history of Islam than this and no killings were made more than those in Samarqand. (21) & Khurasan. (22)

The author of al-Nujum al-Zaherah has provided some more details about the fighting. According to him, when Sanjar Shah planned to fight against the warriors of Khata and China, more than ten thousand jurists, preachers, scholars and volunteers accompanied him. All of them were killed except Al-Husam al-Shaheed and some prominent jurists who were arrested. When the fighting was over all of them were brought to the king of Khata. He asked, what did provocate you to fight against those who did not fight you directly, and harm those who did not harm you? Then he killed all of them.

The writer of Mira'h al-Jinan reported, Twelve thousand scholars along with Sanjar were killed. That was a terrible day unseen in the
history of Islam and Jahiliyah (pre-Islamic period). Ibn Mazah was killed in the month of Safar. (23)

Teachers:

The biographies dealing with the academic life of Umar bin Abdul Aziz Ibn Mazah did not provide any detail about his teachers except that he learned jurisprudence from his father.

His father is Abdul Aziz bin Umar bin Mazah known as Burhan al-Aimmah Abu Muhammad al-Sadr al-Mazi, the father of Umar surnamed with al-Sadr al-Shaheed. Al-Qirashi has reported from the author of Al-Muhit that Umar bin Abdul Aziz narrated on the authority of his father Burhanuddin. (24) His father was an expert in knowledge and a sea of sciences and his status was high and respectable.

Al-Qirashi has said in the description of the biography of Umar bin Abdul Aziz bin Umar bin Mazah that he was Imam the son of Imam, the sea the son of the sea, he learned jurisprudence from his father. (25)

Ibn Qatlubgha in Taj al-Tarajim (26), Tash Kubrazadah in Miftah al-Saadah, (27) and Abul Hasanat
Lucknowi in al-Fawaid also have mentioned that he learned jurisprudence from his father Burhanuddin Abdul Aziz, worked hard and became unique in his time. He debated with the opponent scholars, delivered lectures for the jurists, dominated the opposition and surpassed the great scholars in Khurasan.

Al-Zahabi is the only writer who has mentioned some of the teachers of Umar bin Abdul Aziz bin Mazah. He has reported that Umar learned jurisprudence from his father, from Ali bin Muhammad bin Khaddam. He has narrated on the authority of some of the scholars of Baghdad like Abu Sad Ahmad bin al-Tuyuri and Abu Talib bin Yusuf.

Students:

Umar bin Abdul Aziz bin Mazah became so much famous that the students from different corners of the Islamic world rushed to him in order to learn from him. Al-Zahabi reported that 'A number of people learned from him.' The biographies have mentioned some of his students with their names especially those who became prominent later on. They are -
1. His son Muhammad bin Umar bin Abdul Aziz bin Umar bin Mazah, Shamsuddin, Abu Jafar, Imam son of Imam Ibn al-Najjar has written that he was amongst the people of Bukhara and was one of its dignitaries and learned scholars. He was highly respected by the kings and rulers. He on his way to hajj came to Baghdad in 552 A.H. and there he narrated on the authority of his father. (33)

2. Abu Muhammad Umar bin Muhammad bin Umar bin Ahmad Sharfuddin Abu Hafs al-Aqili al-Ansari, the grandfather of Shamsuddin bin Muhammad. Al-Zahabi has said, Allama Sharfuddin was amongst the eminent hanafi scholars of Bukhara. He came to Baghdad in 588 A.H. in order to perform hajj. He performed hajj and returned back. He narrated on the authority of al-Sadr al-Ajall al-Shaheed Husamuddin Abul Mafakhir Burhan al-Aimmah Umar bin al-Sadr al-Mazi Abdul Aziz Umar bin Mazah. Al-Zahabi reported that it is narrated on the authority of Al-Farrawi, his grandson Ahmad bin Mohammad bin Ahmad and Muhammad bin Abdus Sattar al-Kardari have also reported that Abu Muhammad died in Bukhara in tuesday 5th jumad al-Ula 576 A.H. and was buried near to the graves of the seven judges. Al-Aqili is ascribed to Aqil bin Abu Talib. (34)
3. The author of al-Muhit Shaykh Burhanuddin Mahmood bin Tajuddin Ahmad bin al-Sadr al-Shaheed Burhan al-Aimmah Abdul Aziz bin Umar bin Mazah al-Bukhari al-Hanafi died in 616 A.H. He was the cousin of al-Sadr al-Shaheed Husamuddin. (35)

4. The author of al-Hidayah Ali bin Abu Bakr bin Abdul Jalil al-Farghani Shaykhul Islam Burhanuddin al-Marghinani whose expertise and excellence in jurisprudence was recognized by the Egyptian scholars and others like Pakhruddin Qazi Khan, Imam Zaynuddin al-Attabi, Najmuddin Abu Hafs Umar bin Muhammad bin Ahmad al-Nasafi. He surpassed his teachers and contemporaries especially when he composed Kitab al-Hidayah and Kifayah al-Muntaha. A number of people learned from him and graduated. Shams al-Aimmah Muhammad bin Abdus Sattar al-Kardari narrated al-Hidayah on his authority. The learned scholar studied Kitab al-Tirmizi from Shaykhul Islam Ziyauddin Abu Muhammad Saeed bin Asad. He died in 593 A.H. I heard Qazi al-Quzat Shamsuddin bin al-Hariri saying on the authority of Allama Jamaluddin bin Malik that the author of al-Hidayah knew eight sciences. He travelled and met a number of scholars and benefitted from them. (36)

5. Abu Ali al-Hasan bin Masud al-Dimashqui Ibn al-Waseer has been described by al-Zahabi
amongst the pupils of Umar bin Abdul Aziz Ibn Mazah. (37)

Death:

All the biographies are agreed upon the year and reason of his death. He died as a martyr in the battlefield of Qatwan near Samargand fighting against the unbelievers on 5th Safar 536 A.H. There is a difference however, regarding the place of death and how he died. Some sources said that he died in the battlefield of Qatwan. According to some others, he was killed in Samargand while he was brought to the king of Kukhan. (38)

Al-Zahabi reporting from Ibn al-Samani has said that when the learned scholar was about to leave his residence for the participation in jihad, bade farewell his family members as he would never return back. (39)

Works:

Ibn Mazah composed near about twenty books consisting the Shariah sciences and the principles of jurisprudence. He had a number of commentaries on valuable books in his credit. These works - from the viewpoint of their availability - may be
divided into three categories—printed, manuscript and missing. They are—

(a) Printed Books:


2. Kitab Sharh Kitab al-Nafaqat by al-Khasaf, printed unedited from Hyderabad, India.

(b) Manuscripts:

1. Usul al-Fiqh, the manuscript is preserved in India Office Library London under the number 1429 and with the name of al-Husami under No. 1438. (40)

2. Sharh al-Jame al-Sagheer by Muhammad bin Hasan al-Shaybani. This book will be discussed in detail in the coming pages.

3. Sharh al-Jame al-Kabeer by Muhammad bin Hasan al-Shaybani. The manuscript is available in Raza Library Rampur under no. 1/182/126. (41)

4. Khayrat al-Fuqara. The manuscript is available in Cairo under no. 1/118. (42)
5. Kitab Masail Tabkh al-Aseer. The manuscript is preserved in Leiden Holland under no. 1768.

6. Umdah al-Mufti wa al-Mustafti. One copy of the manuscript is available in British Museum under no. 278, another in Cairo under no. 3/81 and the third one in Gotha, Germany under no. 1041.

7. Umdah al-Fatawa. It is possible that this book and Umdah al-Mufti wa al-Mustafti might be the same. This manuscript had a number of copies as mentioned by Brockelmann in his History. One of them is preserved in Cairo under no. 3/89.

8. Al-Fatawa al-Khasiyah. This has a number of copies as mentioned by Brockelmann in his History. One of them is in Cairo under no. 3/89.

9. Al-Fatawa al-Sughra. Various copies of it are available in world libraries. One of them is in Patna, India under no. Vol. 1/991, 98.

10. Al-Fatawa al-Kubra. One copy of the manuscript is available in Patna, India under no. Vol. 1, p. 99 and another in Yani Library Istanbul under no. 40/639.
   A number of copies are available in Gotha, Germany under no. 90/689. (49)

(c) The Missing Books:

1. Kitab al-Tarawih, as mentioned by al-Baghdadi in his book Hadiyyah al-Arefin. (50)
2. Kitab al-Tazkiyah. (51)
3. Kitab Sharh Adab al-Qazi by Abu Yusuf. (52)
4. Kitab Sharh al-Jame al-Sagheer (lengthy). (53)
5. Kitab Sharh al-Jame al-Sagheer (medium). (54)
6. Kitab al-Shuyu, Baghdadi has said that it might be rather Kitab al-Buyu. (55)
7. Kitab al-Muntaqa. (56)
8. Kitab al-Waqf wa al-Ibtida. (57)

Notes and References:


(6) Haji Khaleefah, op.cit., p. 1224.

(7) Bukhara was a famous big city in Transoxiane. It was the capital of Samanids. It was a clean and green town. The distance between it and Samargand was of 37 Farsakhs. Mujam al-Buldan, Vol. 1, pp. 353-356.


(10) Al-Qirashi, op.cit., vol. 1, pp. 391-392; Abdul Hai Lucknawi, op.cit., p. 149;
(11) Al-Zahabi, Ibid.


(14) Abdul Hai Lucknawi, op.cit., p. 149.

(15) Ibid.

(16) Qatawan or Qatwan a place mentioned in the holy tradition where seventy thousand martyrs would be resurrected from. It is a village in Samarqand five Farsakhs far from it. Mujam al-Buldan, Vol. 4, p. 375.


(20) Al-Qirashi, op.cit., vol. 1, p. 320.


(22) Ibn Qatlubgha, op.cit., p. 46, No. 139.


(24) Abdul Hai Lucknawi, op.cit., p. 149.

(25) The biography could not be traced.


(38) Ibid.
(40) Ibid.
(41) Ibid.
(43) Ibid.
(44) Ibid.
(45) Ibid.
(47) Ibid.
(48) Ibid.
(49) Abdul Hai Lucknawi, op.cit., p. 149.
(50) Ibid.
(52) Abdul Hai Lucknawi, op.cit., p. 149.
(53) Haji Khaleefah, op.cit., p. 1471.