

Information about Early Futuhāt Period in the Work of “Mirat-al-zaman”

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Abstract

The work “Mirat-al-zaman fi tavarikh-al-ayan” (“Mirror of time in the history of the nobles”) by Sibṭ Ibn al-Jawzī, Gizoghlu (1186-1257), one of the medieval Arabic authors, is a very valuable source for studying the history of Azerbaijan in the VII-VIII centuries, (historical process that arose since the early Futuhāt period and after the arrival of the Seljuk Empire, including the Seljuks to Azerbaijan)

The purpose of the research is about to study of Azerbaijan history of Middle Ages based on the work of “Mirat-al-zaman fi tavarikh-al-ayan” (“Mirror of time in the history of the nobles”) was written by Sibṭ Ibn al-Jawzī, Gizoghlu (1186-1257) who is the almost unknown in Azerbaijan and by origin Turkish ones. Thus, the “Mirat-al-zaman” is considers one of the most important sources to learn the history of the Middle Ages of the East and at the same time this work gives us necessary opportunities to explore the wide rang towards to that period of Azerbaijan history. The following research methods were used during the research – collecting and systematizing facts and materials and systematic analysis and interpretation analysis of the research results.

The main novelty of the research is coming across the information about historical territory of Azerbaijan, cities, customs, etc., mentioning the name Azerbaijan as it is, being the historical land of Azerbaijan of the territory called Arminiyya, and being one of the peoples of the Armen people living in the territory of Azerbaijan are based on the results extracted from the work. One of the major features of the work “Miratuz-Zaman” is that there is information about the personalities of all periods. In volume V page 459 there is information about Salman ibn Rabia. Vagidi says: We remember that Salman ibn Rabia has been killed in Balanjar in 29. Abu Vali says: Osman appointed him as a vali in the battle of Armaniyya. He was martyred here.” (Ibn al-Jawzi, 2013,459).

Keywords: Azerbaijan, battle of Nihavand, Khazar, Hamadan, Caliphate, Futuhāt

Інформація про ранній період Футухат у творі «Мірат-аль-заман»

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Анотація

Праця одного із середньовічних арабських авторів Сібта ібн аль-Джаузі Гізоглу (1186-1257) є твір «Мірат-аль-заман фі таварих-аль-аян» («Дзеркало часу в історії вельмож») дуже цінне джерело для вивчення історії Азербайджану VII-VIII століть (історичний процес, який виник з раннього періоду Футухат і після приходу імперії сельджуків, в тому числі сельджуків в Азербайджан).

Метою дослідження є вивчення історії Середньовіччя Азербайджану на основі праці «Мірат-аль-заман фі таварих-аль-аян» («Дзеркало часу в історії вельмож»), написаної Сібтом. ібн аль-Джаузі Гізоглу (1186-1257), який є майже невідомим в Азербайджані і за походженням турецьким. Таким чином, «Мірат-аль-Заман» вважається одним із найважливіших джерел для вивчення історії Середньовіччя Сходу, і в той же час ця робота дає нам необхідні можливості для дослідження широкого діапазону до того періоду історії Азербайджану. Під час дослідження використовувалися наступні методи дослідження – збір і систематизація фактів і матеріалів, системний аналіз та інтерпретаційний аналіз результатів дослідження.

Основною новизною дослідження є використання інформації про історичну територію Азербайджану, міста, звичаї тощо, згадування назви Азербайджан як вона є, будучи історичною землею Азербайджану на території, яка називається Армінія, і є одним із народів Вірменського народу, що проживає на території Азербайджану. Однією з головних особливостей твору «Мірат-аль-Заман» є те, що в ньому представлені відомості про персоналій усіх періодів. У томі V на сторінці 459 є інформація про Салмана ібн Рабіа. Вагіді каже: «Ми пам'ятаємо, що Салман ібн Рабіа був убитий у Баланджарі в 29 р. Абу Валі каже: Осман призначив його валією в битві при Арманії. Тут він прийняв мученицьку смерть» (Ibn al-Jawzi, 2013, p. 459).

Ключові слова: Азербайджан, Ніхавандська битва, Хазар, Хамадан, Халіфат, Футухат

Introduction.

Sibt Ibn al-Jawzi (the grandson ibn Jawzi) Shamsuddin Abu-l Muzaffer Yusif ibn Gizoghlu ibn Abdullah which was by origin the Turk, is one of the Arabian historians of XII century. As is known, the end XII, the beginnings of XIII century the period of progress Arabian historiography. But this is one of little learned period of history. One of principal causes of it is lack written sources. Product Sibt Ibn al-Jawzi, "Mirat-alzaman fi tavarikh-al-ayan", stored ANAS Institute of Manuscripts named after Muhammad Fuzuli, is considered one of the important sources for studying that period of history of the East.

The purpose of the research is about to study of Azerbaijan history of Middle Ages and historical process that arose since the early Futuh period based on the work of "Mirat-al-zaman".

Analysis of the latest relevant research and publications.

This study is based on the work of "Mirat-al-zaman fi tavarikh-al-ayan" ("Mirror of time in the history of the nobles") by Sibt Ibn al-Jawzi, (Ibn al-Jawzi, 2013) and sources written by various authors, such as "Azerbaijani feudal states in the II half of the 9th century – 11th century" by M. X. Sharifli (2013), "Azerbaijan in the VII-XII centuries: history, sources, comments" by Valikhanli N. (2016), "Atabays State of Azerbaijan" by Bunyadov Z. (2007), "History of Azerbaijan" in VII Vol. (II Vol.) Ed. Respon. N. M. Valikhanli (2007) have been studied.

Results of the research.

Sibt Ibn al-Jawzi, (the grandson ibn Jawzi) Shamsuddin Abu-l Muzaffer Yusif ibn Kizoqli ibn Abdullah which was by origin the Turk, is one of the Arabian historians of XII century. As is known, the end XII, the beginnings of XIII century the period of progress Arabian historiography (Bunyadov, 2007, p. 15).

In the middle of VII century the historical north-south lands of Azerbaijan were attacked by the Arabs-Caliphate troops. Islam began to spread among the population of Azerbaijan. According to information from different sources, armed Arabs who came to Azerbaijan and Arran (Albania) conquered these places "by force".

It is claimed that capture of Azerbaijan by the troops of Caliphate, according to one information, happened in 18 (639) under the leadership of Huzayfa ibn al-Yaman, sent by Caliph Omar, after several days of "fierce fighting", according to the peace treaty, and according to other information, for the first time it was occupied in 20 (640-641), and the second time in 22 (642-643) by Mughira ibn Shuba. (Valikhanli, 2007, p. 20) In volume V (a.h.11-32/633-654) of the work by Jawzi the sequence of the events related to early futuh period in Azerbaijan is written: "Under the title of Omar ibn Khattab's conversation with Abbas it is reported as follows: "There is a possibility to conquer Iraq and from there to al-Ahwaz, and they made a deal. Omar Musa al-Ashari was sent to them. Omar ibn al-Huseyn succeeded

in Basra and conquered it" (Ibn al-Jawzi, 2013, 270). "Ten thousand and four dirhams were taken for this. Then he went to the soldiers in Sabur, As-Sus, Jurjan, Azerbaijan and Tabaristan. It is said that the name of the place was simply called Jurjan because it was built by Jurjan ibn Lahiz ibn Sam ibn Nuh and it was conquered in 22." Abu-al Hasan al-Madaini says that Jurjan was conquered in the 30 during the reign of caliph Osman. However, Azerbaijan was peacefully conquered with the help of Utba Ibn Fargad (Ibn al-Jawzi, 2013, p. 272).

When talking about the events of 21 Hijri, Sibt ibn al-Jawzi who wrote information about the battle of Nihavand, notes that "Here Omar Osman ibn abi al-As al-Sagafi (Mughira ibn Shuba al-Sagafi ?) was sent to Arminiyya with the army and Safwan ibn al-Muattal al-Sulami was martyred there. It is said that the battle of Nihavand really took place in this year (a.h.21/641-642) and we remember it. I appointed Omar b. Yasir as an emir to Kufa, Ibn Masud as a teacher and vizier to Beytul-mal. Because they are one of noble companions of prophet (S.A.W.), people of Badr, listen to them and obey them" (Ibn al-Jawzi, 2013, p. 302). In the continuation of the events of a.h.21/641-642 Sibt writes: "this year Omar was sent to Iraq with the order of Yazdagird. He wrote to his employees who were in Iraq, as follows: he appointed Nuaym bin Mugarrin to Hamadan, Utba ibn Fargad Bukeyr b. Abdullah to Azerbaijan. He entrusted both of them to Abu Musa. Nuaym bin Mugarrin met the Ajam tribe, killed them and conquered Persia, Isfahan and others and found with the demand of Yazdagird. It is said that battle Nahavand has happened in this year, and we remember it (Ibn al-Jawzi, 2013, p. 347). After the battle of Nahavand it is informed that warriors from Kufa have come under the leadership of Huzeyfa ibn al-Yamani. It gives information that Mughira ibn Shuba, the vali of Kufa which the muslims built as a permanent military base in 638 in the north, told the caliph's order to the warlord Huzeyfa ibn al-Yamani who was in Nihavand or near it at that time, about appointing the vali of Azerbaijan, and the information about attack of Huzeyfa who got the order, to Azerbaijan.

Of course, as the way Al-Balazuri wrote, neither Huzeyfa could enter the capital Ardabil with his troops at that time nor conclude a peace treatment with its people by successfully attacking Mughan and Gilan. Because battles of Nihavand and Hamadan didn't happen yet, arabs' ways towards north – these northern provinces of Sasanian empire was still closed. It seems hereby that after the battle of Nihavand Jawzi objects Azerbaijan to be captured by Arabs.

Firstly, Azerbaijan was captured and then the battle of Nihavand happened (Valikhanli, 2007, p. 19). There were taxes which caliph Omar imposed on the people who were not muslims, those are ahl-e-Zimma. Sibt tells the information about this as follows: "in a.h. 21 the tax imposed by Omar on ahl-e-Zimma was so. The wealthy people gave 48 dirham, those who were not wealthy gave

24 dirham and those who had no wealth at all gave 12 dirhams besides Kufa and Irag's tribute tax they would give for the first year 80 thousand dirhams, to those who came to meet one hundred thousand and no more than this" (Ibn al-Jawzi, 2013, p. 349).

According to Sibṭ's writing, the capture of Hamadan by Caliphate's troops happened in a.h. 23. Jawzi writes: "Vagidi says that conquest of Hamadan has been in 23 (jumadu-l-ula), in that year Rey, Gumis were conquered with help of Nuaym ibn Mugarrin. Omar Abdur-Rahman b. Rabia ordered to cut off the river and they cut off it with a number of troops and the Turkish people strengthened here. They were frightened of and told don't cut off the river, there are angels and a great divine. They visited Hajj in that year (in 23) too" (Ibn al-Jawzi, 2013, p. 363). While writing about the confrontation between Khazar ruler and Caliphate's troops in 643-644 Sibṭ was the Turkish ruler whom he called Malikut-turk. He writes there were a lot of conquests by Omar in Irag and Sham in a.h. 23/643-644. Omar spread his soldiers to the world. Nuaym b. Mugarrin conquered Gumis and Tabaristan and concluded a peace agreement with its people. He appointed Al-Ahnaf ibn Geys (or Al-Ashas ibn Geys al-Kindi (Valikhanli, 2007, p. 228) to Khorasan, conquered Herat and reached to Marv. Abdullah b. ash-Shakhiri sent to Nishapur. Yazdagird was in Marv. He wrote to ruler Malik-at türkiye and said that he would rely on Sughd king. People of Kufa and Basra were in a hurry to help al-Ahnaf, then Yazdagird run away to Balkh, crossed the river. The ruler came to Yazdagird, they gathered together and returned to Marv. Yazdagird and two rulers with him (Sughd and Turkish ruler) came to Marv (Ibn al-Jawzi, 2013, p. 363-364).

The information about conquest of Azerbaijan for the second time by arab troops given by Sibṭ is as follows: "in a.h. 23/643-644 Valid b. Ugba captured Armaniyya and Azerbaijan. The people who live there wanted Omar to be dead, because he didn't carry out the obligations he was in charge. There were 10000 jihadists in Kufa against Rey and Azerbaijan. Huzeyfa concluded a peace agreement with them, they concluded it in return of giving 800 thousand dirham for 22 years. After Omar ibn Khattab died, they refused to do their obligations. Valid ibn Ugba came to them and gave his introduction to Shubeyl Ajmasi. Then Salman ibn Rabia al Bahili with 12 thousand army under Al-Validi together with 40 thousand army gathered and went to Sham." (Ibn al-Jawzi, 2013, p. 428).

Osman Muaviyya wrote his order: Habib ibn Maslama shall capture Armaniyya. Habib came to Roman Emperor (Byzantine emperor) and said: 80 thousand Romans and Turkish people helped with army. Habibi sent to Muaviyya in order to inform. Muaviyya wrote to Osman: Osman ordered that Said b. As would help him and Salman Ibn Rabia sent six thousand army to help Habib. According to Balazuri's writing, with caliph Osman's order, Muaviya, his vali in Sham, Al-Jazira

and Sugh (in border province) sent Habib to this march (Sharifli, 2013, p. 31).

One of the major features of the work "Miratuz-Zaman" is that there is information about the personalities of all periods. In volume V page 459 there is information about Salman ibn Rabia. Vagidi says: We remember that Salman ibn Rabia has been killed in Balanjar in 29. Abu Vali says: Osman appointed him as a vali in the battle of Armaniyya. He was martyred here." (Ibn al-Jawzi, 2013, p. 459). After two days since Salman died the caliph Osman sent his warlord Habib ibn Maslama to Caucasus with new forces. This time Habib who set a camp, sent notification with the messenger to the rulers and people of all the places he conquered in Caucasus during the first and second march of arabs and demanded them to obey. A bit later caliph Osman appoints Huzayfa ibn al-Yaman as a ruler of Caucasian provinces of the Caliphate by calling Habib back (Valikhanli, 2016, p. 138). Events of a.h. 30/650-651: according to the information from Bukhari ibn Shihab, Anas: Huzeyfa b. al Yaman came to Osman who came from the battle together with the population of Sham.

In fact, Osman fought with Iragi people in order to conquer Armaniyya and Azerbaijan at that time. Huzeyfa told Osman that they faced with problem on reading Guran. (After this event Osman told Hafsa, daughter of Prophet (S.A.W.), to make Guran in the form of book.)" (Ibn al-Jawzi, 2013, p. 473). In a.h. 31-32 (652-653) Salman attacked the occupied al-Bab (Darband) city with four thousand troops again. Arabs who assessed Darband as their major base station and accepted the Khazars' reluctance to fight with them as weakness, move forward towards Balanjar city after the Khazar army under the leadership of Salman (Valikhanli, 2007, p. 59).

Sibṭ has described the events happened in a.h. 32/652-653: "In that year the battle happened near Balanjar under the leadership of Abdur-Rahman b. Rabia. He came from Babul-Abvab and asked for help from Said b. Al-As. Habib ibn Maslama al Fihri helped him. He went to Balanjar and besieged and set catapults. The Turkish people arrived and they killed him. It is said that people really put Abdur-Rahman's corpse into the marble box and took with them" (Ibn al-Jawzi, 2013, p. 487).

Conclusions.

The study, based on translations from the V volume of Miratuz-Zaman, is a source for the study of the parts of the history of Azerbaijan related to the period of the Arab Caliphate. The information written in the chronicle about the early Futuhat period often coincides with what is written in other sources. Besides coming across the information about historical territory of Azerbaijan, cities, customs, etc., mentioning the name Azerbaijan as it is, being the historical land of Azerbaijan of the territory called Arminiyya, and being one of the peoples of the Armen people living in the territory of Azerbaijan are based on the results extracted from the work. In the chronicle, information about the

capture of Azerbaijan by the troops of Caliphate and the domestic and foreign policies pursued there was selected and translated and one part of it takes place in this article.

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