

311880

Islam on the Margins

Studies in Memory of Michael Bonner

Edited by

Robert Haug
Steven Judd

Belâzürî

020582

Fütûh-ü'l-Büldân (060482)

CHAPTER 2

The Armenian Sources of al-Balādhurī's *Kitāb Futūḥ al-buldān*: A Study of the Islamic Incursions into Armenia, Georgia, and Albania (22–24 AH/642–645 CE)

Alison M. Vacca

In 23/643–644, two armies of the caliph ʿUthmān b. ʿAffān stood poised to battle one another in Armenia.¹ One army was led by Ḥabīb b. Maslama al-Fihri, a celebrated Companion of the Prophet who gathered his forces in Syria and campaigned against the Byzantines in western Armenia on the caliph's order under the authority of Muʿāwiya b. Abī Sufyān, who was then governor of Syria. Muʿāwiya wrote to the caliph to ask for reinforcements and ʿUthmān contacted al-Walīd b. ʿUqba, the governor of Kufa.² The second army departed from Iraq led by Salmān b. Rabīʿa al-Bāhili. He brought his army north via Azerbaijan and joined forces with Ḥabīb b. Maslama. The two generals disagreed about whether Syria or Kufa deserved the spoils of the campaign. On the brink of conflict between two Muslim armies, a poet recited: "Should you kill Salmān, we will kill your Ḥabīb | should you travel for Ibn ʿAffān, we will, too" (ان تقتلوا سلمان ان تقتلوا حبيبك | وان ترحلوا نحو ابن عفان رحل).³ The two generals deescalated the conflict as the written appeal made its way to the caliph. Ḥabīb b. Maslama moved against Armenia and Georgia, while Salmān b. Rabīʿa invaded Albania.⁴ Various

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	311880
Tas. No:	1683



BRILL

LEIDEN | BOSTON

2023

11 Temmuz 2024

MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

- 1 I provide the Arabic then the Georgian or Armenian toponym to allow for easy access for both Islamicists and Caucasiologists. I use "Georgia" here because I am basing this narrative on al-Balādhurī, who uses the term Jurzān, though this term is an exonym that does not make much sense in the first/seventh century. Jurzān is better translated as K'art'li. In Georgian, the toponym "Georgia" (Sak'art'velo) does appear in one reference to the Umayyad period, but its meaning did not stabilize until unification under the Bagrationi dynasty; Rapp, *The Sasanian world through Georgian eyes*, 9 n. 3 and 21 n. 73. Arrān in Arabic or Aḥuank' in Armenian is usually rendered "Albania" in English, from the Greek Ἀλβανία. In ʿAbbasid-era Arabic texts, it refers to modern Azerbaijan and eastern Georgia, including Tiflis/Tp'ilisi.
- 2 In some versions, the governor of Kufa appears as Saʿīd b. al-ʿĀṣ; see al-Ṭabarī, *Tarīkh* i, 2808.
- 3 Al-Balādhurī, *Kitāb Futūḥ al-buldān*, 198. Ḥabīb's name literally means "beloved," so *Ḥabīb-kum* could be translated either as "your beloved" or "your Ḥabīb."
- 4 Even though the Arabic conquest narratives report Islamic control over Armenia and Albania

20-46