



## RAWWADIDS

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**RAWWADIDS** (Ar. *Rawwādiya*, *Rawādiya*), a family of Arab descent that controlled Tabriz and north-eastern Azarbaijan in the late 8th and early 9th centuries. Their Kurdicized descendants ruled over Azarbaijan and parts of Armenia in the second half of the 10th and much of the 11th century.

There is some uncertainty over the correct spelling of the dynastic name, and it has been suggested that it is necessary to distinguish between *Rawwād*, the name of the Arab family and *Rawād*, a later Kurdish form, which are graphically identical in unpointed Arabic script (Kasravi, pp. 132-33; Minorsky, p. 115). The confusion probably arises from the intermarriage of the Arab *Rawwād* family with the Kurdish tribe of *Rawād*; an ode (*qaṣida*) on the Rawwadid ruler Vahsudān b. Mamlān notes his mixed Arab and Iranian (Ar. *ʿajam*; q.v.) descent (Kasravi, p. 155). The Rawwadids are described by Ebn Ḳallekān (d. 681/1282) as a branch of the Haḏbāni Kurds, and [Ebn al-Aṭīr](#) (XI, p. 341) says the Rawwadids were “the most noble of the Kurds.” Although the Haḏbāni Kurds are generally associated with the region of Lake Urmiya, Ebn Ḳallekān states that the village of Ajdanaqān near [Dvin](#) in Armenia (see [ARMENIA AND IRAN vi](#)), from where the forefathers of the [Ayyubids](#) (12th-13th centuries) came, was populated by the Kurdish *Rawād* (Ebn Ḳallekān, V, pp. 494-95; cf. Minorsky, pp. 124-25, 128-29).

### THE RAWWADIDS OF Azarbaijan (LATE 8TH-EARLY 9TH CENTURIES)

The first attested family member is *Rawwād* b. Moṭannā Azdi, who is said to have lived in the time of the ʿAbbasid caliph (see [ʿABBASID CALIPHATE](#)) Abu



Ja'far al-Manşur (r. 136-58/754-75). The 'Abbasid governor of Azarbaijan, Yazid b. Ḥāṭem Mohallabi, moved Yemeni tribesmen from Basra to the province. Among these tribesmen was Rawwād who settled in the area around Tabriz and obtained control of territories as far as the town of [Baḍḍ](#) (Ya'qubi, II, p. 446). The latter has been identified by Kasravi (p. 133) with the modern town of Qarajadāg northeast of [Ahar](#). [Balāḍori](#) (p. 462) and [Ebn al-Faḡih](#) (pp. 284-85) credit Rawwād and his son Wajnā' with construction works in Tabriz, including its fortification. Yāqut (II, p. 13; cf. *Safina*, p. 439) also mentions the building activity in Tabriz, but he wrongly makes Rawwād a contemporary of al-Motawwakel (r. 232-47/847-61), perhaps because some of the city's buildings were also attributed to that 'Abbasid caliph. [Balāḍori](#) and [Ebn al-Faḡih](#) also state that Wajnā' and his Azdi client (Ar. *mawlā*) Ṣadaqa b. 'Ali rebelled during the caliphate of [Hārūn al-Rašid](#) (r. 170-93/786-809), so that [Ḳozayma](#), the 'Abbasid governor of Armenia and Azarbaijan, fortified and garrisoned Marāḡa. Early Islamic Azarbaijan was largely controlled by Yemeni Arab settlers who often presented severe challenges to the 'Abbasid governors. Since control of castles was vital for the assertion of power, the settlers frequently fought each other for their control. Ba'it b. Ḥalbas, the lord of Marand, is said to have been one of Wajnā's followers (Ar. *şu'luk*, pl. *şa'ālik* "vagabonds, bandits"), but Ba'it's son Moḡammad seized the castle of Šāhi from Wajnā' ([Ṭabari](#), III, p. 1172). The Rawwadids seem even to have lost control of Tabriz for a time, for [Ebn al-Aṭir](#) (VI, p. 447) counts it as one of Moḡammad b. Ba'it's possessions.

Wajnā' was succeeded by his brother Moḡammad, who, along with many other governors across Azarbaijan and Iraq, rebelled against [al-Ma'mun](#) upon his succession to the caliphate in 198/813-14 (Ya'qubi, II, p. 540). The Rawwadid territories were also affected by the rebellion of the [Ḳorramis](#) in the early 9th century. [Bābak Ḳorrami](#) (d. 223/838) first raised the standard of revolt in the Rawwadid town of [Baḍḍ](#), which remained a Khorrami stronghold even after the failure of their rebellion ([Balāḍori](#), p. 462). Bābak is also said ([Ebn al-Nadim](#), p. 529) to have spent about two years in the service of Moḡammad b. Rawwād Azdi, even though the latter cooperated with al-Ma'mun's governor of Azarbaijan and Armenia, 'Isa b. Moḡammad, in his failed attempt to hunt down and kill Bābak ca. 205/820-21 (Ya'qubi, II, p. 564). Moḡammad b. Rawwād was not, however, a wholly loyal servant of the 'Abbasids, for he seems to have been among the leading Azarbaijanis taken captive taken by al-Ma'mun's general Moḡammad b. Ḥamid, who was sent to suppress Bābak in 212/827-28: Ya'qubi (II, p. 540) names Moḡammad b.

Rawwād as one of those sent to Baghdad when the Khorrami revolt was crushed. At some point Moḥammad b. Rawwād returned to Azarbaijan, for [Ebn Kordāḍbeh](#) (p. 119), who wrote before 232/847, states that Marāḡa, Ardabil, Tabriz, and a few other towns belonged to Moḥammad b. Rawwād while Moḥammad b. Ba'it held Marand. Meskawayh (repr., IV, p. 112) mentions in his report about the rebellion of Moḥammad b. Ba'it in 234/848 that his territories adjoined those of Moḥammad b. Rawwād (Ṭabari, III, p. 1380).

The other early Rawwadid mentioned in the sources is Yaḥyā b. Rawwād, who seems to have been associated with the rebellious Moḥammad b. Ba'it. When the latter was captured and brought to Baghdad in 235/849, Yaḥya was also taken, but afterwards he assumed a position of leadership (Ya'qubi, II, p. 594: *soyyera lahu esm wa-qiāda*), although it is unclear whether this was just of Marand or of Azarbaijan more generally. The lack of any further references to the Rawwadids for another century suggests that any power Yaḥyā gained was short-lived. Other than these passing mentions of Rawwadid involvement in rebellions or their suppression, there is little hard evidence for the family's activities. Like other Arab settlers in Azarbaijan, they probably started to become to some extent assimilated with Iranian society during the 9th century, just as their rival Moḥammad b. Ba'it is known to have composed poetry in Persian and joined Bābak's rebellion (Ṭabari, III, p. 1388; Ya'qubi, II, p. 577). By the 10th century, according to Ebn Ḥawqal (II, p. 348), Persian was the language of Azarbaijan and most of Armenia, although Arabic was still in use but not universally understood.

#### THE RAWWADID DYNASTY OF TABRIZ (10TH-11TH CENTURIES)

From the middle of the 9th to the middle of the 10th centuries, no information at all survives about the Rawwadids. It is reasonable to assume that during that period they had intermarried with local Kurdish families, for when they re-emerge into the light of history some of them are known by typically Kurdish names like Mamlān, and from the 11th century onwards the connection with the Haḍbāni Kurds is attested. The sources show a good deal of confusion about the 10th-century Rawwadids, and many of the details suggested by the Iranian historian [Aḥmad Kasravi](#) (1890-1946) need to be revised.

Moḥammad b. Ḥosayn is counted by Monajjem-baši (d. 1113/1702), on the authority of the now-lost 12th century *Ta'riḡ al-Bāb wa'l-Abwāb*, as the first of



the Rawwadid dynasty, and he is described as “ruler of some districts in Armenia” (tr. Minorsky, p. 168). During the period 337-42/948-53, while the [Mosaferid](#) (Sallarid) ruler Sallār Marzobān b. Moḥammad (r. 941-57) was held captive in a fortress in Fārs by the Buyids, Moḥammad b. Ḥosayn seized some of his territories in Azarbaijan. Ebn Ḥawqal (p. 254, tr. II, p. 347), however, relates that in 344/944 the Rawwadid ruler of Ahar and Varzoqān, Abu’l-Hayjā’ b. Rawwād, sent an annual tribute of 50,000 dinars to Sallār Marzobān, indicating that the Mosaferids retained the allegiance of the Rawwadids and a degree of power. Since Abu’l-Hayjā’ was a popular epithet applied to a number of notables during this period, it is difficult to know whether this Ebn Rawwad was Moḥammad b. Ḥosayn, the ostensible founder of the dynasty, or his son Ḥosayn, or someone else. The Armenian numismatist Aram Vardanyan (2009, p. 246 n. 8) has recently identified him as Ḥosayn b. Moḥammad b. Rawwād, who is mentioned by Meskawayh (II, p. 180; V, p. 327) as an ally in 349/960 of the Mosaferid Vahsudān b. Moḥammad (r. 941-65) in his attempts to assert control over Azarbaijan. According to Monajjem-bāši (tr. Minorsky, p. 168), Ḥosayn b. Moḥammad occupied Tabriz in 956 and made the city his capital in 961. In 351/662 a Nāṣer b. Rawwād issued silver dirhams as a vassal of the Mosaferid Vahsudān b. Moḥammad in Ardabil (Vardanyan, 2009, pp. 247-48, 254 s.v. 1.), and it is possible, although far from certain, that he is identical with the Ebn al-Rawwād who slightly earlier had ruled Ahar and Varzoqān.

Ḥosayn b. Moḥammad must have succeeded his father between 342/953 and 345/956, if Monajjem-bāši’s dates are to be trusted (tr. Minorsky, p. 168). Ḥosayn b. Moḥammad was then succeeded by his son Moḥammad, better known as Abu’l-Hayjā’, or as Mamlān, the Kurdish version of Moḥammad. This had probably occurred by 975, when Abu’l-Hayjā’ is attested to have captured Derenik, the ruler of the Armenian province of Andzevacik’ (Zozan, Zavazan). By this date Ḳoy and Salmas by Lake Urmiya seem to have been controlled by Rawwadids (Matthew of Edessa, pp. 35-36; cf. Vardanyan, 2009, p. 248). Monajjem-bāši credits Abu’l-Hayjā’ with the conquest of the remaining parts of Azarbaijan from the Mosaferid Marzobān b. Esmā’il b. Vahsudān (r. 355-87/966-97) in 373/983 or 374/984 (tr. Minorsky, p. 168).

According to Stephen of Tarōn (11th cent.; bk. 3, chap. 18), Abu’l-Hayjā’ seized the remaining Mosafarid territories, including Dvin, ca. 987-88. But a Muslim ruler named Abu’l-Hayjā’ also led a campaign against Armenia in those same years in alliance with Muṣeḳ, the Bagratid (see [BAGRATIDS](#)) ruler of Kars, and attacked Abu Dolaf, the ruler of Ḳoy. Abu Dolaf captured Abu’l-Hayjā’ who

was obliged to cede to him Dvin and other territories, and yet the following year, after having vainly sought the assistance of the Byzantine emperor Basil II (r. 976-1025), Abu Dolaf died. It has been suggested that the latter Abu'l-Hayjā' was the Rawwadid Abu'l-Hayjā', though he was more likely a member of the Musafarid dynasty with the same name (Stephen of Tarōn, bk. 3, chap. 12; Vardanyan, 2009, pp. 249-50 and n. 25; cf. Kasravi, p. 146; for a different interpretation of these complicated events see Ter-Ghewondyan, pp. 101-2).

It is moreover possible that these events have been confused with the Rawwadid Abu'l-Hayjā's invasion of Vaspurakan and his seizure of Koy in 377-78/988-89, reported by Stephen of Tarōn bk. 3, chap. 19); according to Stephen of Tarōn, the Rawwadid Abu'l-Hayjā' died in that year. In contrast, Monajjem-baši states that in 386/996 Abu'l-Hayjā' captured his brother Marzobān, who had opposed him, and died in 391/1000. The conflicting evidence of the Muslim and the Christian sources is further complicated by coins from Marāga struck in the name of Moḥammad b. Ḥosayn Rawwād in 393/1002 and 405/1014, and one struck in Ardabil in 400/1009 (Album, pp. 100-102; Vardanyan, 2009, pp. 254-55). As the Rawwadid Abu'l-Hayjā' is also known as Moḥammad b. Ḥosayn Rawwād, the coins raise the possibility that he reigned far longer than either Monajjem-baši or Stephen of Tarōn indicate. Alternatively, the coins were struck by another, later ruler of this name who is unattested in the literary sources. Indeed, the numismatic evidence casts severe doubt on Monajjem-baši's trustworthiness, or that of his source. Monejjem-baši identifies as Abu'l-Hayjā's successor his son Abu Naṣr Ḥosayn, whom he claims to have died in 416/1025. However, a coin was struck in the name of Abu Naṣr Ḥosayn's brother Vahsudān b. Moḥammad already in 407/1016. These coins indicate he must have ascended to the throne between 1014 and 1016. It is possible that the Rawwadid realm was divided between the two brothers, or that Abu Naṣr Ḥosayn enjoyed an ephemeral rule, but there is no firm evidence for either. Vahsudān may well have succeeded his father directly (Album, p. 101; cf. Kasravi, pp. 153-54).

Further confusion is introduced into the chronology by the Armenian accounts of Mamlān, whom Stephen of Tarōn (bk. 3, chap. 19) describes as Abu'l-Hayjā's son and successor. Given the numismatic evidence, however, it seems likely that he is identical with the Abu'l-Hayjā' Mamlān mentioned by Monejjem-baši, and that his reign should be dated from some point after 961 to 1014 or 1016. The Armenian sources discuss in some detail his clashes with David Curopalates (Kuropalates Davit'), the Georgian ruler of Tao (Tayk'; see



GEORGIA), the mountainous region to the north of Erzurum (Kasravi, pp. 149-51). The earliest confrontation is recorded by Matthew of Edessa (pp. 37-38) to have occurred ca. 983-4 when Mamlān advanced as far as Apahunik', to the north of Lake Van, and demanded from David ten years of tribute, hostages, and a promise of future military service. However, both Mamlān's wife and his war horse were captured in the Georgian counterattack. Stephen of Tarōn (bk. 3, chap. 38) records another confrontation around 997, though this time the aggressor seems to have been David Curopalates who captured the important Muslim frontier fortress of Manzikert (Malāzgerd), expelled its Muslim inhabitants, and moved in Armenian and Georgian settlers. Since the Georgian ruler ignored Muslim pleas to return the town to them, Mamlān sent a large army against him. David and his allies Abas of Kars and Bagrat III of Georgia advanced to Vałaršakert (Tk. Eleşkirt, west of Mt. Ararat). The Rawwadid army was forced to retreat, burning down settlements as it went. Between 998 and 999 Mamlān organised another major campaign against David, assisted by an amir of Khorasan who has not been satisfactorily identified (Stephen of Tarōn, bk. 3, chap. 41). According to Stephen of Tarōn, Mamlān's aim was no less than to conquer Armenia and Georgia, to rebuild Erzurum, and to sack Tao in revenge for David's destruction of the mosque at Manzikert. As David was too old to take the field against the Muslim army, he relied on help from the kings Gagik of Armenia and Gurgun of Georgia. In response to the Christian army's tactic of hiding behind rocks and refusing to come out and fight, the Muslims attacked, but broke ranks. Consequently, the Christian army won a famous victory, chasing Mamlān all the way to the gates of Arjiš (Turk. Erciş) on the northern shores of Lake Van.

The troubled reign of Vahsudān b. Mamlān is the best attested period of Rawwadid history because sixty panegyric *qaṣidas* which Qaṭrān Tabrizi (11th cent.) addressed to rulers have been preserved (for their historical analysis, see Kasravi). However, almost nothing is known about the early years of Vahsudān's reign. Relations between members of the Rawwadid family were sometimes tense, for Abu'l-Hayjā' b. Rabīb-al-Dawla, a son of a sister of Vahsudān was on bad terms with his uncle. In 425/1033 Vahsudān incited the Byzantines to capture Barkari (Turk. Muradiye) by Lake Van, which was under the control of Abu'l-Hayjā'. The 'Abbasid caliph al-Qā'em (r. 422-67/1031-75) encouraged the quarrelling Rawwadids to form a united front to recapture this important fortress, and their counter attack seems to have inflicted great damage, yet Barkari remained in Byzantine hands (Ebn al-Aṭir, IX, p. 437; Aristakes, pp. 47-48). At an uncertain date Vahsudān also sent a major

expedition, commanded by his son Abu Naşr Mamlān and accompanied by Qaṭrān, against the *espaḥbad* of Moġān (Minorsky, 1954, pp. 524-25). After defeating this *espaḥbad*, Abu Naşr Mamlān built a fortress in Ardabil (Kasravi, pp. 182-83). Qaṭrān's poems also contain references to fighting between Vahsudān and another, unidentified, enemy ruler (Kasravi, pp. 185-86). Above all, however, Vahsudān's reign was dominated by the Türkmen invasions of Azarbaijan. These erstwhile followers of the Saljuq leader Arslān Esrā'il b. Saljuq were known as the 'Erāqiya, and their migration westwards preceded the better-known advance of Toġrel (d. 455/1063) and Čaġri (d. 452/1060). The date of the first incursion is unclear. If the evidence of Armenian sources and the arguments of the Turkish historian İbrahim Kafesoġlu (1914-84) are to be accepted, the first 'Erāqiya raid on Armenia and Azarbaijan should be dated to about 1015. The early date, though, seems to reflect a later desire to explain various misfortunes that befell the Armenians in this period. Ebn al-Aṭir, the main Islamic source for the Erāqiya, records many of their early activities for the hijra year 420 (began 20 January 1029), and the earliest 'Erāqiya presence in Azarbaijan dates in fact to about 1029 (Kafesoġlu, pp. 259-75; Cahen, pp. 275-79; Peacock, pp. 139-40).

The first group of 'Erāqiya to reach Azarbaijan were protected by Vahsudān. He formed a marriage alliance with them to use them against his enemies, a move that provoked the hostility of the Shaddadid ruler Abu'l-Ḥasan Laşkari (r. 1034-49; see Ebn al-Aṭir, IX, pp. 378, 381, 457; cf. Kasravi, p. 159). These 'Erāqiya, led by chiefs named Būqā, Göктаş, Manşur, and Dānā, did not abandon their rapacious ways. They were reinforced by the arrival of another group of Ğozz in Azarbaijan in 429/1037-38 (Ebn al-Aṭir, IX, p. 457), when the 'Erāqiya plundered Marāġa. Consequently, Vahsudān and his nephew Abu'l-Hayjā' b. Rabib-al-Dawla, who was chief of the Haḍbāni Kurds, put aside their differences and joined forces against the 'Erāqiya, who dispersed to Rayy, Isfahan, and Hamadān. However, a group of 'Erāqiya remained in Urmiya, from where they launched a raid on Armenia, while continuing to plunder the Haḍbāni lands (Ebn al-Aṭir, IX, pp. 382-83). They must have remained a significant nuisance in Azarbaijan, because in 432/1040-41 Vahsudān invited the 'Erāqiya leaders to a banquet and massacred them. Afterwards most of their followers retreated to Hakkari. A second group of 'Erāqiya reached Azarbaijan in 433/1041-42 (Ebn al-Aṭir, IX, pp. 385-86), having fled from the Jebāl to escape the Saljuq commander Ebrāhim Ināl (or Yenāl; d. 451/1059) who had been sent to bring them order. Qaṭrān mentions several battles between Vahsudān and the Ğozz, although the dates are not certain, including



a fierce battle in the desert of Sarāb in which the Rawwadids inflicted a crushing defeat on the Turks (Kasravi, pp. 171-72).

The expulsion of the Ġozz allowed Vahsudān to improve relations with the Shaddadids, and he travelled in person to [Ganja](#) to visit Abu'l-Ḥasan Laškari, as Qaṭrān recorded in an ode on this occasion (Kasravi, pp. 176-78). However, more suffering was inflicted on Azarbaijan in 434/1042-3 by the earthquake which destroyed much of Tabriz, including the citadel, walls, houses, markets and most of the Rawwadid palace (*dār al-emāra*). Ebn al-Aṭir (IX, p. 513) reports that 50,000 people died, while Nāṣer-e Ḳosrow, who passed through Tabriz four years later, gives the figure of 40,000 dead, although he states that the city was flourishing at the times of his visit (pp. 6-7). Vahsudān himself was only saved because he was in a garden, presumably outside the city. Fear of Saljuq attack made him temporarily flee to a nearby castle, the location of which is not specified, although he did in due course undertake the rebuilding of the city (*Safīna*, p. 439; cf. Kasravi, pp. 178-80). The Greek author Skylitzēs (p. 373) records destruction caused around Tabriz between 1048 and 1049 by the Türkmen chieftain Ḥasan, apparently a nephew of the Saljuq sultan Ṭoġrel. In 446/1054-55, Ṭoġrel himself came to Tabriz, where Vahsudān proclaimed the *koṭba* in his name, paid him tribute, and handed over a son as a hostage (Ebn al-Aṭir, IX, p. 598). This son was perhaps Abu'l-Hayjā' Manučehr, who, as Qaṭrān indicates, was brought up in Khorasan (Kasravi, p. 189). At any rate, Saljuq suzerainty over Azarbaijan seems to have been established without much resistance from the Rawwadids.

According to Monajjem-baši, Vahsudān died in 451/1059 (Minorsky, p. 168), but Ebn al-Aṭir (IX, p. 650) writes that Ṭoġrel confirmed his son Mamlān b. Vahsudān as ruler of Azarbaijan in 450/1058-59. There may have been some kind of power struggle over the succession, for Qaṭrān alludes to Abu'l-Hayjā' Manučehr b. Vahsudān's aspirations to seize power for himself, but when and from whom is uncertain (Kasravi, pp. 189-90). As for Vahsudān's third son, Abu'l-Qāsem Ebrāhim, we know little more than his name.

Mamlān b. Vahsudān seems to have attempted to throw off Saljuq sovereignty, for in 452/1060 Ṭoġrel besieged Tabriz, but was eventually forced to give up because of the extreme cold. His armies nonetheless ravaged the region, and the destruction led to famine (Sebṭ, p. 74). The following year, the Saljuq armies were back in the Tabriz area. This time Mamlān surrendered in person to Ṭoġrel, paid him an indemnity, and handed over a son as a hostage. Ṭoġrel then proceeded to Nakhichevan ([Nakjavān](#)) to receive the allegiance of



Abu Dolaf (Sebṭ, pp. 92-94). It is probably this event to which Monajjem-bāši refers when he mentions that Ṭoḡrel came in person to Azarbaijan in 1063 and imposed a heavy tribute on Mamlān (Minorsky, p. 169). Little else is known of Mamlān's reign. Qaṭrān alludes to some battles between Mamlān and the Christians and another unidentified enemy, but it is not clear whether this took place before or after the death of Vahsudān (Kasravi, pp. 87-88). Monajjem-bāši claims Mamlān b. Vahsudān remained ruler until 463/1070 when [Alp Arslān](#) (r. 1063-73) arrested him and his children, putting an end to Rawwadid rule (Minorsky, p. 169). However, in the early 12th century, descendants of the family managed to regain power in Marāḡa, where the dynasty became known as Aḡmadilis or [Atābakān-e Marāḡa](#) (cf. Kasravi, pp. 196-98). In the mid-12th century a certain Rawādi (Rawwādi) is documented in [Arrān](#), where he had been appointed governor of Ganja by the Saljuq sultan Mas'ud (r. 529-47/1134-52). Whether he was connected with the Rawwadids must be regarded as uncertain; possibly he was related to the Kurdish Rawād of Dvin. He was supposedly of humble origin, so the Türkmen groups who were ravaging Arrān refused to obey him, although he later made peace with them and married a Türkmen woman. He was also the cousin of the powerful commander Kāṣṣ Beg b. Balankiri. Rawādi was soon deposed as governor of Ganja by the Eldigüzid (see [ATĀBAKĀN-E ĀḌARBĀJĀN](#)) ruler Šams-al-Din Eldigüz (r. ca. 530-71/1136-75; see Bondāri, p. 232; Dowsett, pp. 485-87).

Although 11th-century Azarbaijan was a remote frontier province<sup>3/4</sup>much as it had been in the 9th and 10th centuries<sup>3/4</sup>the Rawwadid court did play a certain part in promoting Persian culture. Mamlān b. Vahsudān seems to have been a poet although none of his works survive (Kasravi, p. 188), while the Rawwadid patronage of Qaṭrān indicates that in the 11th century they shared the growing enthusiasm for Persian literature. However, little else is known of their cultural activities, and no Rawwadid buildings survive in Tabriz. Equally scanty is the information how the Rawwadid state was administered. Outside of Tabriz, the Rawwadids probably relied on the uncertain loyalties of local strongmen such as the amir of Koy. The Rawwadid intervention in Vaspurakan and Apahunik' indicates that the dynasty's influence did at times extend as far west as Lake Van, where there were significant Muslim populations of Arab origin until at least the mid-11th century. But unless new sources come to light much doubt will remain about even the chronology of Rawwadid rulers, let alone other details.



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