

## The Historical Geography of the Kurds in the First Islamic Centuries

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**Abstract:** With respect to the Kurds' origin and pedigree there are a variety of ideas. Some maintain that Kurds are the remainders of some old ethnic groups that settled in Iran before the coming of Aryans to the west of Iran and still there are others who believe that the Kurds are among the subgroups of Aryans and relate them to the Medes. A third view is that the Kurds are a mixture of Medes and the old ethnic groups settled in the western Iran and northern Mesopotamia. As for the term 'Kurd', some historians consider it as name that was applied for the tent-dweller ethnic groups. Such ideas could not be true since in those first centuries there were major cities and civil centers that Muslim historians and geographers maintain that their dwellers were Kurd and thus this theory (the Kurds means tent-dwellers) is overruled. Thus for an exact specification of Kurds' places of residence in this era, the concept of 'Kurd' will first be discussed in this article and then the Kurd-dwelling cities in the first Islamic centuries will be studied.

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### 1. Introduction

In the late Sassanid era and the first Islamic centuries, the Kurds lived in a much vaster area than they live now. In this era there was no specific state called Kurdistan and according to the Arab's official divisions, the Kurds lived in the states of Jazireh, Jebal, Azerbaijan, Khuzestan, and Fars.

#### Problem statement

Kurdish areas in the provinces of West Azerbaijan, Ilam, Kurdistan, Kermanshah, Khorasan and also in areas of the provinces of Gilan, Qom, Qazvin, Hamedan Persian Gulf and the Caspian and Balochistan and scattered populations living. In Azerbaijan, Armenia and Kurdistan, Turkey, Syria, Iraq and the Kurds living in Kurdistan.

All territories Kurdish Median Empire from 1514 AD to the U.S. in Iran. Chaldoran war between the forces of Safavid Shah Ismail I, Sultan Selim I of the Ottoman Empire in 1514 AD, was a failure on the part of the Ottoman territories Kurdish part of Iran has been isolated. For years, the land was part of the Ottoman Kurdistan, Ermanrand until the end of the First World War and the destruction of the Ottoman Empire and its possessions: Kurdish lands, territories, Arabic, Asia Minor and the Balkans were beginning to divide or separate. The land was part of Iranian Kurdistan, the map today in Turkey, Iraq and Syria are.

#### Research questions

1 - Do the Kurds have a strategic role in the region and Iran have historically plateau?

2 - History of the Kurds in Iran and how they affect the history and culture of the Kurds in Iran and Iraq have contributed to the culture of their society?

#### Research hypotheses

Kurdish people are spread across India. Iranian Kurdish areas of northern West Azerbaijan starts with taking part in the western and southern provinces, other provinces of the West Kurdistan, Kermanshah, Ilam and Khorasan and also in areas of Shan and the northern provinces of Gilan and Langerud Chamkhaleh in Qazvin, Iran and Mazandaran scattered populations living are included.

Kurds Kurds have migrated to other parts of Iran, Khorasan and Baluchistan are like this. Shah Abbas I to Khorasan and Northern Khorasan Kurds Kvchand land in the valley areas and gaz Abyvrđ Bakhrz about Marv was housing, to be a barrier against the Uzbek and Turkmen striker. In parts of the northern part of Khorasan province, there are also areas in which people speak the Kurmanji-speaking areas of the possible areas: geo, Bojnourd, Shirvan, Quchan, Dargaz, sycamore and tax collectors cited. Using their relentless attacks against Uzbek Kvchand Khorasan.

The major towns are the capital of a Kurdish Iranian Kermanshah, Ilam, Sanandaj and named.

### 2. Method of Research

In spite of Publication of different documents regarding Kurds and his clan, there hasn't been any independent research or thesis in this regard. Although

there are some documents on the personality of kurds have been published.

### 3. The Concept of Kurds

As some old ethnic groups such as Guthis, Lulus, Kasis, and etc had long lived in this region and they were attacked by the Assyrians, there was sort of unification among these old ethnic groups and Medes called Manai to confront the Assyrian attacks (pirnia,2001:175). One can say that there was a sort of mixing among them and when the Medes succeeded in eliminating the Assyrians and dominated over the northern Mesopotamia, most of the residents of those regions were assimilated among them and thus the current ethnic group 'The Kurds' were formed by mixing these isolated ethnic groups and the Medes.

As for the term 'Kurd', some historians consider it as name that was applied for the tent-dweller ethnic groups. For example Shpooler maintains that in the first Islamic centuries and even in the ancient times, the word Kurd was not specifically used to refer to this ethnic group and most of the obsolete ethnic groups, the language of whom was not known by anybody, were called Kurds (Shpooler, 1998:436).

Such ideas could not be true since in those first centuries there were major cities and civil centers that Muslim historians and geographers maintain that their dwellers were Kurd and thus this theory (the Kurds means tent-dwellers) is overruled. On the other hand the term Kurd for this ethnic group has a long history. Xenophon (being the head of an army) passed the Kurdish-dwelling regions 400 years B.C and referred to the Kurds in his writings and considered them as an ethnic group that went out of the Achaemenians and did not accept their governance. Then Xenophon writes about the Kurds' customs and behaviors (Xenophon,1996:253).

In Ferdowsi's Shahnameh the term Kurd has been mentioned. Ferdowsi attributes Kurd's formation to the Zahak era. It is mentioned in Shahnameh that Satan kissed Zahak's shoulders from which two snakes came out. Zahak had to kill two young men every day to feed the snakes their brain. Two persons under the names of Armayl and Garmayl went to Zahak and were employed as his chefs. They set free a young man every day and they mixed the other young man's brain with a sheep's brain to feed the snakes. The escaped settled in the mountains and they formed the race of the Kurds (Ferdowsi,1999:28). Also elsewhere Ferdowsi has referred to the battle of Ardashi I of the Sassanid against the Fars' Kurds. In this battle Ardashir was beaten but then he defeated the in a sudden attack at the end of which lots of Kurds were killed (ibid:895-896).

What is evident is that in the southern Lake Van in the modern Ibn Omar Island and Bhutan there was small state called Korduk (Kordun) that was one of

the Armenia's states in the Seleucid era (markurat,2004:76). In the time of Shpoor II of Sassanid, Korduk's army commander joined Shapoor's army and separated his land from Armenia (ibid:70). It is likely that when Medes dominated Korduk, by mixing with its settlers the name 'Kordu' or 'Kord' was applied for them too and it was applied in general. The root of the Kord (Kurd) goes back to that very state of Kordu (or Kordun).

Areas settled by the Kurds in Jebal (mountains)

In the mid-sixth century A.D Khosrow Anushirwan divided Iran into four parts. Each of these parts was ruled by one of the generals. The general was a military commander and was also in charge of governing the region. He was also in charge of collecting taxes from the people in his territory and each part followed a semi-independent policy in its economic practices. These four parts include: Khorasan, Khorbaran, Nimrooz, and Azerbaigan (northern) (Kolsinkov,2537:231). The Islamic era's Jebal state is the same Azerbaigan (northern). Having conquered this state, the Arabs called this state Jebal (which means mountains in Arabic language) because it was mountainous.

The Azerbaigan part includes the states of Rey, Ghazvin, Zanjan, Hamedan, Qom, Isfahan, Dinwar, Kermanshahan, Holvan, Shahre-i Zoor, Azerbaijan, and the western regions of Tabarestan and Gilan. The general of Azerbaigan was from the Mehran dynasty (Zarrinkoob,1998:19).

The territory of Jebal state has some differences with the northern part. What is evident is that the regions Kermanshah (Ghermasin), Dinwar, Hamedan, Nahavand (Mah-i Basreh), Masabzan, Mehrjan Ghazagh, Karaj, Isfahan, Rey, Ghazvin, Zanjan, and Shahr-i Zoor belongs to Jebal. Some geographers have excluded Ghazvin from Jebal. There are also some others that maintain Azerbaijan was a separate state and it is not to be included as belonging to Jebal. The situation of Holvan has always changed in different eras. It was once a region within Jebal and at sometime a distinct region of Iraq (Abulfeda, 1967:470- Estakhri, 1989:162).

The state of Jebal was among the main centers for the settlement of the Kurds. They settled mostly in the western part of this state and the Kurdish nomadic tribes raised their cattle and sheep between cold and tropical regions from southern Azerbaijan to the territory of Ahvaz (Khuzestan) (Zarrinkoob, ibid:86).

Ibn Huqal has frequently commented about the lifestyle of Jebal's people and writes "Jebal's people were mostly engaged in raising sheep. Their food was mostly milk and dairies and its residents and great men were famous for chivalry, generosity, and magnanimity (Ibn Huqal.1966:116).

Jebal's Kurds settled mostly in the cities of Shahr-i Zoor, Dinvar, Nahavand, Masbezan, Mehrjan Kadak, Holvan, and the suburbs of Isfahan (Ahmad, ibn Abi Yaqub.2536:50).

#### Shahr-i Zoor City

In the first Islamic centuries Shahr-i Zoor involved from Mussel to Hamedan (Abulfeda,477). Shahr-i Zoor's neighbors included Azerbaijan from the north and Dinvar from the south. Abuldef Sayyah who visited Shahr-i Zoor in 341 A. H.

(Anno Hegrae) provides a full account on the city and maintains that Shahr-i Zoor included numerous towns and villages. In the 4th century A.H 60000 households of the Kurds of Jalali (Jalalieh), Yabsani (Basyani), Hakami, and Suli lived in Shahr-i Zoor that engaged in farming and they provided most of their food from their own farms (Abudelf:55).

The people of Shahr-i Zoor were well-known for bravery and valor and they always rebelled against the governors and Caliphs. Shahr-i Zoor was one of the centers for Khorram Dinan and Khavarej and was always known during the foreigners' rebels from the Fourth Caliph (Ali) to the Abbasid era.

#### Shahr-i Zoor

The center of Shahr-i Zoor is called Shahr-i Zoor. Abulfeda maintains that its construction dates back to the time of Zoor ibn Zahak and that is the main reason for giving that name (Abulfeda, ibid:477). In the Sassanid era this city was called "Half of the way", since it was in the middle of Ctesiphon (Iranian capital) and Sheez (Ganzak) in which there was Azer Gashnasb's main fire-temple (Ibn Khordad,1989:18). Ibn Huqal and Estakhri state that there was no Abbasid governor in this state and the city was governed by the Kurds themselves and most of the city's inhabitants were Kurds (Estakhri, ibid:112).

#### Deilamestan

It was 42 or 54 kilometer from Deilamestan to Shahr-i Zoor. When the Deilamis attacked these regions since before Islam, they camped in Deilamestan. They attacked other parts from this center and they preserved what they had plundered here in Deilamestan (Abudelf, ibid:55) and that's why these regions were called Deilamestan. Deilami invaders attacked Shahr-i Zoor from Tarom and Zanjan (ibid: 116).

#### Bir (Pir)

Bir or Pir was the other town of this big city the people of which were Zeidi Shiites and that's why Abudelf referred to this town as the residence for plunderers and robbers. Shahr-i Zoor's (Half of the Way) residents attacked Pir's residents for the religious purposes (ibid, p: 56). This city was in the south east of Shahr-i Zoor and there is a shrine called Kosay Hajij which has still remained. It is believed to

be the grave of Obeidullah, Imam Reza's (Shiites' eighth Imam) brother. The people of Pir believe that it was Obeidullah who made them convert to Islam.

#### Erbil (Hawler)

Nehater and Shirakan (Net Artshirkan) which has been referred to as Adiabna in Shapoor I's first inscription was a city by itself the center of which was Erbil (Kolsinkov, ibid: 274-275). But in the Islamic era it was attached to Shahr-i Zoor and Abulfeda maintain that Erbil was the base of Shahr-i Zoor's towns (Abulfeda, ibid: 477). Erbil was located between the Big and the Small Zab and it is one of the Assyrian era's cities (Kolsinkov, ibid:275).

#### 2- Mah Township (Bot Madayeh)

Mah stretches from Holvan's mountain pass to the suburbs of Hamedan and it includes Dinvar and Nahawand. Its division into two official parts might have been done in the time of Ghobad I of the Sassanid. "Karen's Dynasty" who settled in Nahawand had a supreme position (ibid: 253-254).

Ibn Huqal has suggested the boundaries of Mah city from Shahr-i Zoor to Kashan and Khuzestan and thus it embraces Masabzan and Mehrgan. When the city was conquered by the Muslims, its revenues was divided between Kufeh and Basreh and that's why its northern part was referred to as Mah-i Kufeh and its southern part as Mah-i Basreh (Yaqubi, ibid: 45).

#### Mah-i Kufeh

When Dinwar was conquered by the Muslims its revenues was for the inhabitants of Kufeh and that's why it was called Mah-i Kufeh. Its boundaries include: Masabzan and Nahavand in the south, Shahr-i Zoor in the north, Hamedan in the east and Holvan in the west. Mah-i Kufeh had two centers: Dinwar and Ghermasein (Kermanshah) (Bartold,1993:216).

#### Dinwar

Dinwar was the center of Mah-i Kufeh. Its construction dates back to the Selucids (Lesternj, 1987:204). It extent was about two-thirds of Hamedan and it was famous for its people's love for knowledge and literature (Ibn Huqal, ibid: 103). The ruins of Dinwar us located near Ghale Jow village in the vicinity of modern Sonqor.

#### Ghermisein (Kermanshahan)

This city was known as Ghermisein by the Arabs and it was one of the four main cities of Jebal. Moghaddasi has attributed its construction date to the time of Ghobad of the Sassanid. Moghaddasi then elaborated on the reason for its construction as such: Ghobad did not find any other delightful place between Tigris and Hamedan's mountain pass (Moghaddasi,1982:375). The Kurds constitute a larger proportion of the city's population (Yaqubi:45).

#### Kangavar

Kangavar was Khosro Parviz's special resort and it was known as "Ghasr Al-Sus" in the Islamic

era. The reason for such naming is that when the Muslims entered Kangavar their horses were stolen and they call Kangavar as "Ghasr Al-Sus" (the castle of the thefts) but this name did not last for a long time once more it was called Kangavar (Lesternj, *ibid*: 212).

#### Si Sar (Sahneh)

Si Sar was located in the northern part of Dinvar and near the modern Sahneh (Minordki, 1999:68). In the vicinity of Si Sar there was a place with numerous springs called "Sad Khanieh" wherein Amin, the Abbasid Caliph, built a castle. The Army of Ma'mun (Amin's brother) took up its position there and summoned the Kurdish tribes possessing pastures to fight against Amin (his brother) and to depose him from Caliphate (Lesternj, *ibid*: 205).

#### Nahawand Township (Mah-i Basreh)

Nahawand was a township in the northern Dinwar. Nahawand and Borujerd was its two main centers. When this township was conquered by the Muslims its taxes were for the inhabitants of Basreh enjoyed the 'Beit Al-Mal' and that's why it was called Mah-i Basreh (Ghodameh, 1991:142).

#### Nahawand

Nahawand was the center of Basreh and has been considered an important city since the Sassanid era. Nahawand was in the northern Hamedan wherein the last battle of Persians with Arabs took place. Abudelf has pointed out the Arabs' graves killed in the beginning of Islam in Nahawand (Abudelf, *ibid*: 70). This city is the birthplace of Firooz Abulo'lo, the killer of the second caliph, Omar Ibn Khattab.

#### Borujerd

Borujerd was the center of southern Mah-i Basreh. Ibn Huqal states that Borujerd's lands were fertile and points out that its fruits were sent to Karaj and other areas (Kolsinkov, *ibid*: 255).

#### Masabzan Township

The boundaries of this township include: Iraq in the west, Mehrgan Kadak in the east, Dinwar and Holvan in the north, and Khuzestan in the south. This township was called Alimaeid province in the last days of Arsacids. It was also called as Masabzan, Masabdan, Masaptan, Mah Sabuzan, and Masbatika (Moghaddasi, 1982:375). Valleys of Zangwan and Sirwan were part of Masabzan. Moghaddasi (quoting from Kwaz Geography) refers to Masabzan as one of the most delightful and least rainy areas wherein the wisest, the most deceitful, and the most short-sighted men lived (Nafisi, 1973:143). Masabzan had two emirates: Sirwan and Arivjan.

#### Sirwan

Sirwan was the center of Masabzan Township, that's why some consider it as the same as Masabzan

and they call Sirwan as Masabzan (Abulfeda, *ibid*: 479).

Sirwan is one of the Sassanid era's cities that is now called Shirwan. According to Ibn Huqal: "Sirwan was a small city the buildings of which were built using stone and gypsum. It was a pleasant city in the houses and alleys of which streams flowing. There exists fruit, walnut, small melon, and hot and cold climates' products as well as numerous trees and farmlands (Ibn Huqal, *ibid*:112). Yaqubi introduced its inhabitants as a blend Arab and Persians (Yaqubi, *ibid*: 44).

#### Ariwjan

Most of those who have written on Masabzan, have introduced Ariwjan as one of the cities of this province. It was a passageway from Helvan to Hamedan (Nafisi:30). The grave of Mehdi, the Abbasid caliph, is located in Ariwjan. Minorski believe that the current location of Ariwjan is in the modern valley of Ivan (Abudelf, *ibid*:61-121).

#### 4- The Township of Mehrgan Kadak

The name of this township has always been associated with Masabzan. Mehrjan Ghazagh was in the eastern Masabzan that comprises the modern Darreh Shahr, Ilam, and the western Lorestan. Its boundaries were Mah-i Basreh in the north and Khuzestan in the south.

This township was called as Mehrgan Kadak or Mehrgan Kazak which means "the home for the Mehraks"(Kolsinkov, *ibid*:256). Hormozan, the famous Iranian general, who was taken prisoner in the battle against the Arabs, was from this city. Hormozan's castle and residence is located in Simareh, the center of this township.

#### Simareh (Kamareh)

Simareh is the center of the province of Mehrgan Ghazagh. It was two day's journeys from Sirwan to Samireh (Abudelf, *ibid*:123). The historians and geographers maintain that it was a fertile city. Yaqubi asserts that its inhabitants were a blend of Arabs, Persians, and the Kurds (Yaqubi, *ibid*: 44 - Abulfeda, *ibid*: 479). The remnants and ruins of this city is near Darreh Shahr.

#### 5- Holvan Township

This township was once part of Iraq and it was sometime part of Jebal. Its situation has changed between these two states. Holvan was part of Shadfirooz province of Savad area in the Sassanid era (Yaqubi, *ibid*: 144). Shadfirooz includes five Tesoos (parts): Ghobad, Kahestan, Tamra, Erbel, and Khaneghein (Ibn Khordad Beh, *ibid*: 13). It is to be mentioned that Erbel was part of Shahr-i Zoor in the Islamic era.

#### Holvan City

The ruins of Holvan or the old Kholman is near the modern Sarpol (Nafisi:131). The buildings of the

city were constructed using mud and stone and its largeness was half of Dinvar's (Ibn Huqal, *ibid*:112). Moghaddasi asserts that the city had eight districts that include: Khorasan, Baghat, Mosall, Yahoood, Baghdad, Por Ghalit, Yahudieh, Majekan. In the outskirts of the city there existed the Jewish temples (Moghaddasi:171). The residents of the city were a blend of Persians and Kurds (Yaqubi:45).

In the time of Khosrow Anooshirwani the travelers coming from the Turkish countries had to stop in Holvan. The court have to be provided with an elaborate account of them and then decide about them (Christensen,1999:297).

#### Khaneghein

Khaneghein was one of the prosperous and credited cities near Jolowla (Yaqubi, Albaladan, *ibid*:45). Khaneghein was the passageway of Khorasan to Kufeh and Baghdad. There were numerous oil wells in Khaneghein (Abudelf, *ibid*: 57).

#### Mazroostan

Mazroostan was in the vicinity of Khorasan's major road and it was about 35 kilometer from Mazroostan to Holvan. It had probably located in the modern Sarpol. There is a palace attributed to Bahram-i Goor of the Sassanid in Mazroostan (Abudelf, *ibid*: 57).

#### Morj Al-Ghl'e (Karand)

It is 36 kilometer from Mazroostan to Karand and its neighboring village was called Khoshan. Bothe Karand and Khoshan were on the way to Holvan and because of their well-known pastures they were referred to as Morj Al-Ghal'e (Lesternj, *ibid*). Morj Al-Ghal'e was the grazing pasture of the Abbasid caliphs' cattle (Yaqubi, Albaladan, *ibid*: 45).

#### 6- Other Kurdish Settling Areas of Jebal

##### Sohreward

Sohreward was located in Zanjan province. Sohreward was a Kurdish settling city in the first Islamic centuries and most of the authors of this era have referred to this issue (Ibn Huqal, *ibid*: 113, and Estakhri, *ibid*: 162- and Abulfeda, *ibid*: 481).

Sohreward was a fertile and prosperous city and most of its inhabitants had foreign religion. It is as large as Shahr-i Zoor and the Kurds settling in Sohreward had the control of its road to Zanjan (Ibn Huqal, *ibid*: 113).

##### Abhar (Owhar)

Abhar is located in the western Qazvin and had been well known from the old times. Ibn Huqal has referred to the Kurds' presence and domination in this city (*ibid*: 103).

##### Ghamedan and Fahman

There were Kurds that lived in the villages of Ghamedan and Fahman near Isfahan. The inhabitants of Fahman were of the Khorrami Kurds (Yaqubi, Albaladan, *ibid*: 50).

#### Azerbaijan's Kurdish Settling Areas

Azerbaijan belongs to the Medes (the northern part) in Sassanid era. In the Islamic era some authors separated its history and geography from Jebal and considered it as a distinct province. Moghaddasi has referred to Azerbaijan as part of Rehab which includes Azerbaijan, Armenia, and Aran (Moghaddasi, *ibid*: 553).

The Kurds mostly settled in the northern and western parts of Azerbaijan (just like today). Of course the Kurds had a significant participation in the other parts of Azerbaijan. When Azerbaijan was conquered by the Muslims, one of the peace conditions set by the Muslims was the non-aggression to the Kurds of Belsobhan, Sabalan, and Satrudan (Balazari,2000:196). Belsobhan was located in the southern bank of Aras River. It was 70 km from Belosobhan to Warsan, the farthest part of Azerbaijan (Ibn Khordad Beh, *ibid*: 98).

#### Urumieh

Urumieh is the second largest city of Azerbaijan (after Maragheh). It is believed to be the birthplace of Zoroaster and it was of high importance. Ibn Huqal has described the city as a pleasant city having a flourished trade and abundant grains (Ibn Huqal). Abu al-Hijar Bib Al-Dowleh Hezbani ruled Urumieh about 420 A. H. ( Abudelf, *ibid*: 85).

#### Oshneh

Oshneh was a green and fertile city. Sheep, honey, almond, walnut, wax and the like were sent to Musel and other areas from Oshneh and its suburbs. Hezbani Kurds lived there and this city was their summer resort (Ibn Huqal, *ibid*: 75).

#### Shiz

Shiz is the same ancient Ganzak. The well-known fire temple of Azer Gashnasb, one of the three main Zoroastrians' fire temples, is located in Shiz. This temple's fire was alight until 4 A. H. ( Abudelf, *ibid*: 38). Later on it was known as Solomon's Castle.

#### Neriz

Neriz was located in northern Urumieh Lake which corresponds to the modern Solduz (*ibid*: 114). Abudelf has referred to the domination of Hezbani Kurds and states: "Since the Kurds dominated Neriz they restored the ruins and undertook construction and urban development and expanded its villages (*ibid*: 54).

#### Barzh

Barzeh is one of the cities of Azerbaijan. This city is attached to Shahr-i Zoor state in southern Azerbaijan. Barzeh was an important city from which the roads to Maragheh and Urumieh were branched off. Having measured its 80 km distance from Si Sar (Sahneh) [being mentioned by the 3rd and 4th centuries' geographers], Minorski maintain that its

new location is in modern Saqqez (Minorski, *ibid*: 27).

Moghaddasi has mentioned some other cities being dominated by the Kurds that include: Debil, Salmas, Ghandarieh. The inhabitants of Debil were Christian Kurds (Moghaddasi, *ibid*: 560).

#### Hezbani Kurdish Tribe

Minorski has attributed the name of this tribe to Ardabil region who had penetrated to the upper parts of Soldoos as well as Shahr-i Zoor and Dinwar. In 420 A.H. when the Turks occupied Maragheh, they killed lots of Hezbani Kurds. The Rawadis, who had dominated Tabriz, were of Hezbani dynasty (Abudelf, *ibid*: 115).

#### The Kurdish Settling Regions of Jazireh

Since the upper part of Mesopotamia was located between Tigris and Euphrates, the Arabs called it Jazireh (means Island in Arabic). This area belonged to the Western Part (Khorbaran) in the Sassanid era which comprised Sawad and Jazireh (Zarrinkoob, *ibid*: 20).

The boundary of Sawad and Jazireh has been changed in different eras. The old Arab Geographers have determined a boundary that stretched from Anbar in Euphrates bank to Takrit in Tigris. It is to be mentioned that the two cities (Anbar and Takrit) belonged to Sawad (Iraq) (Lesternj, *ibid*: 26).

Abulfeda has described the borders of Jazireh as such: "from Maltieh to Simsat, to Ghal'e Al-Rum, to Bireh, to Manbaj, to Balis, To Raqeh, to Qerghisa, to Rahbeh, to Heiat, to Anbar. From Anbar, Euphrates stretched out of Jazireh and Jazireh's border of Anbar (which is toward Anabr on the bank of Tigris) stretches to Sin, to Haidseh, to Musel, to Ibn Omar Island, to Amad. Then Jazireh's boundary stretches from Amad in the west to Armenia, to Rome, to Euphrates, to Maltieh.i.e., the same place we began with"(Abulfeda, *ibid*: 302).

Jazireh's land was divided into three parts each of which was named after an Arab tribe who had migrated to this land from the pre-Islamic era. These three parts include: Diar Bakr (under the name of Bani Bakr tribe), Diar Rabieh (under the name of Rabieh tribe), Diar Mazar (under the name of Mazar tribe) (Lesternj, *ibid*: 93).

Since Jazireh was located in the Iranian and Roman boundary, it was always the center of battles with the Romans in Arsacid and Sassanid era and the same battles happened between the Muslims and the Romans in the Islamic era.

Moghaddasi has referred to Jazireh not only as the Islamic government's border and the link of Iraq and Syria but also as a land for raising wild horses and source of providing most of Iraq's supplies (Moghaddasi, *ibid*: 191).

#### Diar Bakr

The border of the triple lands of Jazireh was determined by water boundaries. Diar Bakr stretched from Tigris' headwaters to its main southern curve in Tal Fafan in south west (Lesternj, *ibid*: 94).

Moghaddasi refers to Diar Bakr's cities as such: "Miafarghein, Tal Fafan, Hosn Keifa, Far, Hazebeh, Rahbeh, Ibn Tuq, Qerghisa, Aneh, Dalieh, Haidseh, Araban, Hossein, Shamsinieh, Miksein, Sakir, Abbas, Khisheh, Sakinieh, Tananir"(Moghaddasi, *ibid*: 193).

#### Diar Rabieh

Diar Rabieh was located in southern Diar Bakr and its center was Musel, This land was located in the western Hermas River. It comprises the areas that stretched from Tal Fafan to Takrit in the banks of Tigris and the western lands of Tigris to Nasibein (Lesternj, *ibid*: 94).

Ibn Khordad Beh maintains that Diar Rabieh's lands include Nasibein, Arzan, Amad, Ein, Miafarghein, Mardin, Baer Baya, Balad, Senjar, Ghara Dey, and Baz Bedi (Ibn Khordad Beh, *ibid*: 71-72). He has erroneously referred to Amad (the center of Diar Bakr) and Mardin as belonging to Diar Rabieh and it seems that Moghaddasi's information is true on the issue. Moghaddasi maintains that Diar Rabieh includes: Hadiseh, Ma'lasay, Hassanieh, Talafar, Sanjar, Jebal, Balad, Azarmeh, Barghaeid, Nasibein, Dara, Kofr, Tusa, Ras Al-Ein, Samanein, Ibn Omar Island, Fishaboor, Baeinasa, Maghiseh, and Zuzan (Moghaddasi, *ibid*: 193).

#### 3- Diar Mazar

Diar Mazar was located in the far west of Jazireh. This land included all the areas located from Simsat to Aneh (Lesternj, *ibid*:94). The center of Diar Mazar was Ragheh and as for its cities one can refer to Mohtaragheh, Rafegheh, Khanugheh, Kharish, Tal Mahri, Bajrowan, Hosn Moslemeh, Taooz, Horan, Raha, Saroj, Kofr Zab, and Kofr Sirin (Moghaddasi, *ibid*: 193).

## 4. Conclusion

In the first Islamic centuries there were major populated tribes living in Fars. It was believed that these tribes were Kurds. Since there is no trace of their language and culture, one can not determine that how much these tribes were related to the Kurds. But since in this era, the Kurdish, Gilaki, and Deilami tribes moved in different parts of Jebal and Fars (Zarrinkoob, *ibid*: 83), the chances for the presence of the Kurdish tribes are not high.

Shpooler maintains that the most populated are for the Kurds even in the pre-Islamic era was different parts of Fars, especially in the five areas of Zomum Al-Akrad which was located in the vicinity of Shapoor as well as Shabankareh (Shpooler, *ibid*: 437).

Strabon, the famous Greek geographer has mentioned the tribes settling in Fars as: "Patishkhars,

Achaemenids, Majuses, Kurtis, and Mards". Bieza, Darabgard and its neighboring areas were ruled by the Kurds and Shahnameh has mentioned Ardashir's battle against the Kurds (Yasi: 123).

The regions settled by the Kurds have been referred to as Rom (Zom) ( Ibn Kohrdad Beh, ibid: 37). Ibn Balkhi has mentioned five Roms settled by the Kurds as: Rom Jiluyeh, Rom Al-Divan, Rom Al-Lavajan, Rom Karian, and Rom Bazanjan. He has written on these Kurds as such: "The glory of the Fars Army was this Kurds. They were headstrong and when the Muslims attacked Iran they were all killed or displaced and only one of them named Alak Bur survived and converted to Islam. The Kurds settling in Fars were those migrated by Azd Al-Dowleh from the borders of Isfahan to Fars"( Ibn Balkhi, 1984:168).

Since he states that each Zom had one hundred thousand households, so it is unlikely that five hundred thousand being killed and displaced by the Arab invasion and according to Zaki Beig some of them were assimilated in Fars' nomadic tribes (Zaki Beig, 2002:241).

Ibn Khordad Beh maintain that the number of Kurdish Zoms was three "Hasan Ibn Jilooyeh Zom which was also called Bazanjan was in 85 km of Shiraz. Ardām Zom Ben Jawanah was in 150 of Shiraz. Ghasem Shahreh Baraz Zom, which was called Kurian, was located in 40 km of Shiraz"( Ibn Khordad Beh, ibid: 37).

The 4th century geographer A.H. maintains that the number of Zoms was five which is equal to the number being pointed out by Ibn Balkhi.

The reasons for the disagreement between Ibn Khordad Beh and Ibn Balkhi in mentioning the name of Fars' tribes are: in some cases since the existence of Kurdish nomadic tribes was a threat to the government and lead to the rulers' weakness, they were migrated to other areas and sometimes they left their old settlements because of the climatic changes and search for new settlements in other areas. That's why the condition of the Kurds in Ibn Balkhi era underwent major changes as being compared with their condition in Ibn Kordad Beh era (Zarrinkoob, ibid: 85-86).

Zaki Beig has determined the specific location of each of these Zoms:

Jelooya (Ramijan) in the border of Isfahan and Khuzestan;

Lavali Jan between Shairz and Persian Gulf;  
Divan, in Shapoor;

Karian in the vicinity of Kerman;

Shahriar (Bazanjan) in western Isfahan (Zaki Beig, ibid: 242).

Each Zom includes conglomerate cities and villages. The Kurds' elders collected each area's tax,

ran the affairs, maintained the roads, and executed the governments' decrees (Ibn Huqal, ibid: 39).

Ibn Huqal has mentioned the most well-known Kurdish tribes of Fars as such: "Kermanieh, Ramanieh, Modayyan, Mohammad Ibn Bashar, Baghilieh, Bendaz Mehrieh, Mohammad ibn Ishaq, Mabahieh, Ishaqieh, Azarkanieh, Sohrakieh, Tamadhanieh, Ziadeh, Heruyeh, Bendazaqieh, Khosrawieh, Zanjieh, Safarieh, Shahyarieh, Mehrakieh, Mobarakieh, Ostamehrieh, Faratieh, Salmutieh, Mirieh, Azad Dakhtieh, Motalabieh, Moalieh, Lariéh, Barazdakhtieh, Shahkanieh, Jalilieh". Each tribe had about one thousand horsemen. Most of these tribes lived in cold region (ibid: 40).

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4. Ferdowsi, Abulghasem, Shahnameh, Tehran: Peyman Press, 1999, p: 28.
5. Ibid, PP: 895-896.
6. Markurat, Yuzef, Iranshahr in the Ptolemy, translated by Mirahmadi, Maryam, Tehran: Tahoori, 2004, p: 76.
7. Ibid, p: 70.
8. Kordu (Ghordu) means hero and powerful in the Assyrian language.
9. Kolsinkov, A, E, Iran ion the Threshold of the Arabs, Translated by Yahyaei, M, R, Tehran: Agah Press, second printing, 2537 Imperial Calendar, p: 231.
10. Zarrinkoob, Abdulhussein, The History of the Iranian People; from the end of Sassanid to the end of Al-i Buye, Tehran: Amirkabir, fifth printing, 1998, p: 19.
11. Abulfeda, Taqwim Albaladan, translated by Ayati, Abdol-Mohammad, Bonyad-I Farhang-I

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12. Zarrinkoob, Abdulhussein, *ibid*, p: 86.
  13. Ibn Huqal, *Surat Al-Arz*, translated by Shoar, Jafar, PhD., Iranian Cultural Foundation Press, 1966, p: 116.
  14. In the middle Persian language city is equal or sometimes even smaller than Parthi's Satrapi which means land or state.
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  16. Abulfeda, *ibid*, p: 477.
  17. Abudelf, Mosar ibn Al-Mohalhal Al-Khazrji, *Travelogue*, translated by Tabatabaei, Seyyed Abu Al-Fazl, Tehran: Zawar, Bita, p: 55.
  18. Abulfeda, *ibid*, p: 477.
  19. Ibn Khordad, Be, Al-Masalek and Al-Mamalek, translated by Gharechanloo, Hussein, 1989, p: 18.
  20. Estakhri, *ibid*, p: 165, and, Ibn Huqal, *ibid*, p: 112.
  21. Minsorski maintains that the current location of Deilamestan is in Owraman Takht. Refer to the comments on Abudelf's travelogue.
  22. Abudelf, *ibid*, p: 55.
  23. *ibid*, p: 116.
  24. *ibid*, p: 56.
  25. Kolsinkov, *ibid*, pp: 274-275.
  26. Abulfeda, *ibid*, p: 477.
  27. Kolsinkov, *ibid*, p: 275.
  28. *ibid*, pp: 253-254.
  29. Yaqubi, Albaladan, *ibid*, p: 45.
  30. Bartold, W. *The Encyclopedia of Iran's Historical Geography*, translated by Hamzeh Sardadwar, Tehran: Tus Press, third printing, 1993, p: 216.
  31. Lesternj, Guy, *The Historical Geography of Eastern Caliphate Lands*, translated by Mahmud Erfan, Tehran: Scientific and Cultural Press, 3rd printing, 1987, p: 204.
  32. Ibn Huqal, *ibid*, p: 103.
  33. It was called Tiglat in the ancient times.
  34. Abu Abdullah Mohammad Ibn Ahmad Moghaddasi, *The Best Understanding of the Regions' Knowledge*, translated by Alinaghi Monzavi, Iranian Authors and Translated Association Press, 1982, vol. 1, p: 375.
  35. Yaqubi, Albaladan, p: 45.
  36. *The Castle of the Thefts*.
  37. Lesternj, Guy, *ibid*, p: 212.
  38. Minordki, Vladimir, *Geographical Names and Their Roots in Atropaten (Mede)*, translated by Roghayeh Behzadi, Pazhuhandeh Press, 1999, p: 68.
  39. Lesternj, Guy, *ibid*, p: 205.
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  41. Abudelf, *ibid*, p: 70.
  42. Kolsinkov, *ibid*, p: 255.
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  45. Abulfeda, *ibid*, p: 479.
  46. Ibn Huqal, *ibid*, p: 112.
  47. Yaqubi, *ibid*, p: 44.
  48. Nafisi, Saeid, Babak Khorram Din, p: 30.
  49. Abudelf, *ibid*, p: 61 and p: 121.
  50. Kolsinkov, *ibid*, p: 256.
  51. Abudelf, *ibid*, p: 123.
  52. Yaqubi, *ibid*, p: 44 and Abulfeda, *ibid*, p: 479.
  53. Yaqubi, *ibid*, p: 144.
  54. Tesoo or Tesooj equaled township district and or a farm land.
  55. Ibn Khordad Beh, *ibid*, p: 13.
  56. Nafisi, Saeid, Babak Khorramdin, p: 131.
  57. Ibn Huqal, *ibid*, p: 112.
  58. Abu Abdullah Mohammad Ahmad Moghaddasi, *ibid*, vol. 1., p: 171.
  59. Yaqubi, Albaladan, *ibid*, p: 45.
  60. Chritiensen, Arthur, *Iran in the Sassanid Era*, translated by Rashid Yasami, Tehran: Sedayer Mo'aser Press, 1999, p: 297.
  61. Yaqubi, Albaladan, *ibid*, p: 45.
  62. Abudelf, *ibid*, p: 57.
  63. *ibid*, p: 58, and Lesternj, *ibid*, p: 207.
  64. Lesternj, *ibid*.
  65. Yaqubi, Albaladan, *ibid*, p: 45.
  66. Ibn Huqal, *ibid*, p: 113, and Estakhri, *ibid*, p: 162, and Abulfeda, *ibid*, p: 481.
  67. Sohreward is the hometown of great philosopher Sohrewardi who was executed in 1191 in Aleppo.
  68. Ibn Huqal, *ibid*, p: 113.
  69. *ibid*, p: 103.
  70. Yaqubi, Albaladan, *ibid*, p: 50.
  71. Abu Abdullah Mohammad ibn Ahmad Moghaddasi, *ibid*, vol. 2, p: 553.
  72. Ahmad ibn Yahya Balazari, Fotuh al-Baladan, Abdulqader Mohammad Ali, Beirut, Dar al-Kotob al-Elmieh. 1420 A.h., 2000 A.D. p: 196.
  73. Ibn Khordad Beh, *ibid*, p: 98.



74. Ibn Huqal.
75. Abudelf, ibid, p: 85.
76. Ibn Huqal, ibid, p: 75.
77. Abudelf, ibid, p: 38.
78. ibdi, p: 114.
79. ibid, p: 54.
80. Minorski, Vladimir, ibid, p: 27.
81. Abu Abdullah Mohammad ibn Ahmad Moghaddasi, ibid, vol. 2, p: 560.
82. Abudelf, ibid, p: 115.
83. Zarrinkoob, Abdulhussein, ibid, p: 20.
84. Lesternj, Guy, ibid, p: 26.
85. Abulfeda, ibid, p: 302.
86. Lesternj, Guy, ibid, p: 93.
87. Abu Abdullah Mohammad ibn Ahmad Moghaddasi, ibid, vol. 1, p: 191.
88. Lesternj, Guy, ibid, p: 94.
89. Abu Abdullah Mohammad ibn Ahmad Moghaddasi, ibid, vol. 1, p: 193.
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91. Ibn Khordad Beh, ibid, pp: 71-72.
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- 106.
93. Lesternj, Guy, ibid, p: 94.
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101. Ibn Khordad Beh, ibid, p: 37.
102. Zarrinkoob, Abdulhussein, ibid, pp: 85-86.
103. Mohammad Amin Zaki Beig, ibid, p: 242.
104. Ibn Huqal, ibid, p: 39.
105. ibid, p: 40.

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