Political developments in the Ardabil in the period of local governments 
(From the third century to the fifth century AH)

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Abstract

Since the first half of the third century and beginning the recession of Abbasid Caliphate and the political weakness of the central government, different regions began to defect from their caliphate. The government from centralized system became decentralized system and independent and semi-independent governments were created around it. According to this, a number of governments were established in the state of Azarbaijan that the extent of the influence and power of some of them was spread to Ardabil. Sajids, Al-Mosafer (passenger) and Ravvadian were among local governments in the Azarbaijan area. According to historical sources the author attempts to explain political developments in Ardabil as one of the areas of Azarbaijan in the period of local governments. The result indicates that given the formation of multiple local governments in the third to fifth centuries, the scope of their influence was spread to Ardabil. Therefore, Ardabil and other cities at some point in the history of local governments, has been witnessed some events.

Keywords: Ardabil, Azarbaijan, Sajids, Al-e Mosafer (passengers), Ravvadian.
Introduction
Abbasid movement leaders with the regular organization founded in the early second century AH were able to overcome the Umayyad rule in 132 AH and come to the power. Abbasid caliphate after leaving behind a period of glory and authority at the end of the caliphate of al-Ma'mun and Mu'tasim (218-227 AD) entered a new phase of his life. Of the most important characteristics of this period, is the decline of the power of the Abbasid caliphs and the growing power of servants and courtiers that were caught the Abbasid caliphs in their hands and imprisoned and tortured them and sometimes murdered them in a heinous manner.
This situation led to weakness of political, administrative and financial power of central government and thus different areas of their caliphate began to separate. Throughout the Islamic lands, independent states such as Taherian, Saffarian, Samanids, Ghaznavids, Qarakhanids, Edrissian, Aghlabids, Tooloonians, Akhshydian, the Fatimids and Hamdanids were created in the East and West of the. After this, the policy of was political history of Islam world was changed and the caliphate history was little noticed; but people from various Islamic lands, were forming the history of the Islamic world.
During this period, several governments were established in the state of Azerbaijan that the scope of some of their influence and power was spread to Ardabil and its different districts. Sajids, Al-Mosafer and Ravaadian were among local governments in the Azarbaijan area.
Ardabil is located in northwestern of Iran. This city from pre-Islamic era was an important part of the Azarbaijani state. In the time of conquest on Azarbaijan by the Muslims in the year 22 AH, Ardabil was the capital of Azarbaijan. In the Islamic era, Ardabil was in relation with Azarbaijan, and in some periods of history has been one of the most important cities. Ardabil in the year 1372 (in Persian date) isolated from Azarbaijan and was designated as a separate province.
This study seeks to answer the question that considering the political situation of the caliphate and the emergence of local governments in different parts of the Islam world, how was the political developments in Ardabil region affected by the local government of Azarbaijan?
Given in the time of discussed period, the Ardabil is one of the areas of Azarbaijan state, the political situation review of Ardabil has been done in the context of political developments in Azarbaijan and in the period of each of the local governments, when the range of events has expanded to Ardabil and other its cities, focusing on those events, we have addressed the explanation of political developments of Ardabil.
So far, no independent research has been done in connection with the political history of Ardabil in this period. In the few works studied the history of Ardabil in different periods, briefly this period has been referred. Lack of attention to this issue by the researchers, makes this study necessary.
Sajids: Bani-Saj as a dynasty of some rulers, from the mid-third century to the first decade of the fourth century had rule on the Azerbaijan. This family rooted in Osrushana who were living in Central Asia (Ibn Hawqal, 506). This family was called the name of their founder Abol-Saj Diwdad ibn Divdast as Bani-Saj. Abol-Saj since 222 AH to his death in the year 266 AH was in the service of the Abbasid caliphs (See for example: Yaghoobi, 497/2; Tabari, 210/9, 47, 293, 308, 513, 549; Ibn Miskawayh, 21/4, 247, 452; Ibn Athir).
After the death of Abol-Saj, his son Mohammed, took his father position (Tabari, 549/9; Ibn Miskawayh, 452/4). He in the year 276 AH was appointed to the Azarbaijan state. In the
Azerbaijan with intimidating the claimants, he could establish a kind of inherited strong
government foundation for the Bani-Saj family (Zarrinkoob, 304). In this year, following intense
battles defeated the Maragheh ruler, as a the rebellion (Tabari, 43/10; Ibn Athir, 436/7) and
placed it as his Emirate's headquarters a while, but since his possessions have been threatening
by Bagratuni (Bagratids) kings, inevitably more was staying in the Barda. Mohammed instructed
by Khalifa attended in the coronation of Sombat I, king of Armenia, and placed the royal crown
on her head on the behalf of the caliph. Given the turmoil of Baghdad, Muhammad went seeking
independence. In the year 285 AH he felt so powerful himself that refused the caliph’s
command, and withheld sending tribute that was sending that annually to caliph’s treasury and
claimed independence in the Barda’e and hit coin named Afshin (The Osrushana Kings epithet)
(Ibn Athir, 496/7); but the Abbasid Caliph, Al-Mu'tazed tried to appease him and resigned
Azerbaijan and Armenia government officially to Muhammad and sent him a robe (Tabari, 68/10
and 70; Ibn Miskawayh, 7/5). But independence thought was not relieving him. So with his
servant, planned a conspiracy so that acquiring the Mozer land could depose obedience from the
Caliph; but in the meantime, his slave was arrested and the conspiracy was revealed. Muhammad
Ibn Abi -Alsaj in the year 288 AH. Died (Tabari, 83/10, Ibn Athir, 509/7) while the idea of
independence from the Caliphate.

After the death of Muhammad, his companions and his servants, his son, Diwdad, was elected as
the emirate, but his brother Yusuf Ibn- Abi Alsaj, dismissed Diwdad and in 288 AH came to rule
(Tabari, 84/10; Ibn Miskawayh, 129/5, 17).

After arriving in the emirate, moved his capital from Maragheh to Ardabil (Ibn Hawqal, 352).
Caliph for his conduct in dismissal his nephew, he refused to confirm him for a while. Caliph Al-
Moktafi (289-295 Ah) because of lack of obedience by Yusuf, in 295 AH sent an army from
Baghdad to quell him to Azerbaijan. In this battle, Yusuf was victorious (Qurtabi, 25).

Reaching AL-Moghtader to Caliphate (295-320 AH) brokered by Ibn Furat- caliph’s minister-
Yusuf obeyed and caliph sent him Azerbaijan and Armenia government command to him
(Tabari, 142/10; Ibn Miskawayh, 67/5). With the resignation of Ibn Furat in 299 AH, Yusuf
refused to meet his obligations.

Returning to the ministry in the year 304 AH Ibn Furat, Yusuf occupied territories, claiming that
the former minister, appointed him to rule these areas and apparently hoped that Ibn Furat in this
case support him; but caliph Al-Moghtader was angry and in the year 305 AH sent an army to
war with him. This corps was conquered by Yusuf. Caliph sent another corps commanded by
Mones Khadem. With the approach of the army of the caliph, Yusuf retreated to Ardabil. Despite
Ibn Furat pleading to him and Yusuf trying for getting attention of the caliph, the caliph refused
of the survival of his government on his states.

In the battle that took place near Ardabil between Mones and Yusuf, Mones was defeated; but a
year later, he defeated Amir Saji at the same place and then sent him to Baghdad scornfully
(Mas'oudi, 692/2). During Yusuf’s captivity in Baghdad, Sobok of his generals took Azarbaijan
government and caliph also recognized him (Ibn Miskawayh, 103/5; Ibn Athir, 103/8). After
three years by pleading with the Abbasid Caliph, Al-Moghtader Billah returned again to the
Azarbaijan government. Provided that pay five hundred thousand dinars annually to tribute. The
increasing power of Sajids, concerned caliph and apparently so he sent Yusuf to combat with
Qarmatians. He was defeated in this battle and was captured and later in the year 315 AH was
killed by Qarmatians (Qurtabi, 114-115; Ibn Miskawayh, 246 / 5-253). Yusuf was the most
powerful emir of Sajids and never to obeyed Abbasid caliphs. He in his rule repaired the walls of Darband dam. This dam has been built between the land of the Khazars and Iran to prevent possible attacks. Sajids princes, especially Yusuf, in their rule in cities such as Ardabil and Barda'e had mint which was a sign of prosperity in their territory (Ibn Hawqal, 353-354). Then his nephew, Abol-Mosafer Fath ibn Muhammad, arrived the empire of Azerbaijan, but his reign did not last long, and with his death in 317 AH in Ardabil, Sajids government turned to extinction.

At the end of the government of Bani Saj, this area for many years was the field of tension between Al-e Mosafer and Daysam ibn Ibrahim Kurdi. Daysam sought control over the region, but the pretender such as Marzban ibn Mohammed Mosafer Deilami, were serious obstacle to his domination on the region. Also, "Lashkari ibn Mardi" for some time was in conflict with Daysam to overcome the Azerbaijan. Each of these contenders for a while were dominated on Azerbaijan and Ardabil provinces until the arrival of the Seljuks, this region continues to be among the contenders hands.

Daysam who was one of Yusuf’s commanders, after his death prevailed over Azerbaijan. In contrast, "Lashkari" was one of the Wushmgir Ziyari’s commanders ceded to him Jebal region. He, in the year 326 AH invaded Azerbaijan and tried to annex this area to his territory. Daysam failed to deal with him and "Lashkari" dominated on many regions of Azerbaijan except Ardabil. Since Ardabil city had a bulwark and was fortified and equipped. "Lashkari" tried to giving promise, prompted Ardabil people, but the people did not heed his promises. Therefore, "Lashkari" tightened the siege of the city and could by penetrating the city walls breach to it (Ibn Athir, 73/20). With the arrival of nigh, "Lashkari" for fear of looting the city by troops ordered to take his army encamped outside the city and return in the morning. The city people at night by filling gaps in fort closed the gates and went to war again (Ibn Miskawayh, 3/6). “Lashkari” once again seize the Ardabil. The townspeople asked for help from Daysam. As a result Daysam with a group of Kurds from the behind of Lashkari’s army and townspeople attacked from the front to them (ibid.). "Lashkari’s" Corps was defeated and most of his troops were killed and survivor corps escaped to Mooghan (Magi), the most northerly city of Ardabil, and asked help by Espahbod of the area (Ibn Athir, 73/20). "Lashkari" after collecting Corps, came to battle with Daysam again and this time failed too. Finally, "Lashkari” with knowledge of Wushmgir help to Daysam and joining his army leaders to him, went to Armenieh and was murdered by one of the regional leaders (Ibn Athir, 74/20; Ibn Miskawayh, 8/6) and Daysam dominated on Azerbaijan (Ibn Khal dun, 630/2).

Al-e Mosafer: At the end of "Lashkari’s" riot, in the year 330 AH. Daysam faced by another contenders called Marzban ibn Mohammed Al-e Mosafer. Mosaferian who outside the Deilam were scrambling to power, extended their influence to Azerbaijan. For this dynasty some names such as Sallarian and Langarian or Kangarian have been listed (Bosworth, 293). After the imprisonment of Mohammed ibn Mosafer, head of this family (dynasty) in 330 AH by his sons, the family of Al-e Mosafer was divided into two branches; Wahsudan remained in Tarom and his brother, Marzban, expanded his territory to Azerbaijan and Arran (ibid., 294).

Marzban ibn Mohammed to overcome Azerbaijan was faced with a rival named Daysam. A group of Daylamites who were among Wushmgir’s troops remained in the Daysam’s army. The Kurds, who held office in Daysam’s state, seized some Daysam’s castles (forts). So, Daysam by the help of Daylamites prevailed on them. The resentment of Daysam’s Minister Abul
ghasemAli ibn Ja'far from him led to his going to the Marzban and appointment to the Ministry, persuade him to capture Azerbaijan. On the other hand, Marzban by appeasing Daylamites of Daysam’s army, and absorbing consent of them marched to Azerbaijan. With this action and Kurds submission, Marzban reached to success and dominated on that region in the year 330 AH. Daysam fled to Armenied (Ibn Athir, 106/20). Then Ali ibn Ja'far who because of opposition slander, see himself in danger, stimulated the Marzban to capture Tabriz and on the other hand, stimulated Tabriz people against the Marzban. Tabriz people ask for help from Daysam in the time of Marzban attack, cause the war between them. Marzban, surrounded Tabriz. Daysam fled to Ardabil. Marzban with more his own troops went to this city (Ardabil) and surrounded Daysam. Meanwhile Aboo-Abdollah Nai’imi, Daysam’s minister, who receiving Marzban’s invitation (letter) was tended to him, warned Daysam a prolonged siege of city and the possibility of people compromise with Marzban and suggested with sending city elders to Marzban ask peace. Daysam accepted his offer (Ibn Miskawayh, 64/6). Then, with the Marzban approval went to his castle (fort) in the Tarom (Ibn Khaldun, 108/20).

Marzban’s decision to occupy the Rey in 377 AH, forced him to deal with Rokn-al-Dolleh. Its consequence was captivity and imprisonment in Semirom castle (Ibn Athir, 197/20, Iran history, 203/4). Then the commanders of Marzban with a large group went to his father and with his selection as their commander went to Ardabil and took over Azerbaijan. Mohammed ibn Mosafer’s mistreatment with Daylamites caused their riots. His son, Vahsoozan, against his father asking for help, jailed him and he died before Marzban release from prison (Ibn Miskawayh, 175/6; Iran history, 203/4). But Rokn-Al-Dolleh after the arrest of Marzban, sent Muhammad ibn Abdul Razzaq to Azerbaijan. Vahsoozan that was unable to tackle asked help from Daysam. Daysam to deal first went to Ardabil. With the arrival of Ibn Abdul Razzaq to Azerbaijan, Daysam retreated to Barda'e in order to collect the property, attract Kurds’ companion. However, his Minister - Ibn Mahmood, by taking property to Ardabil and write letters to Ibn Abdul Razzaq to work with him, left Daysam alone. As a result, the Daysam was defeated.

But Ibn RazzaqAbdul return to Ray, followed by Daysam’s regain of domination and control over on Azerbaijan and Ardabil (Ibn Miskawayh, 191/6). Daysam’s behavior with his Minister – Aboo-Abdollah Na’imi, led to his conspiracy along with Vahsoozan against Daysam secretly. Meanwhile, Daysam was faced with another rival, Ali ibn Mishki that together with Vahsoozan went to war against him (Ibn Athir, 220/20). Na’imi revealing his opposition with Daysam and during his absence in Ardabil, fled from there and took refuge to Ali ibn Mishki. Daysam informed of the incident returned to Ardabil. There he was faced with rebellion of Daylamites. On the other hand, aware of the Ali ibn Mishki’s decision to enter the Ardabil, he was prepared to deal with him. But by joining his army Daylamites to Ibn Mishki, was forced to flee Armenia (ibid.). There informed of the Marzban release from prison and his domination on city and informed Marzban’s decision to arrest him, in 342 AH took refuge from Armenia to Baghdad (ibid.). After it receiving a letter from his former broker was prompted to Azerbaijan government. But he failed to achieve Azerbaijan (Ibn Miskawayh, 193/6; Ibn Athir, 221/20). With Marzban death in 346 AH (Ibn Athir, 236/20), family disputes among his descendants, this family's rule in the region was shaken.

Jostan ibn Marzban was overpowered throughout his father territory and his brothers Ebrahim and Naser obeyed him (ibid, 245/20).
From now on, Vahsoozan sought disrupt his nephews’ relationships and irritate their enemies against them. Finally, troops rebelled on them. Jostan informed with the news of his brother riot-Ebrahim- returned from Barda’e to Ardabil. the uprising. Vahsoozan to divide his nephews, drew Ebrahim to himself. With separating his brother -Naser- he went to Mooghan (Magi). Jostan troops also scattered around him and joined to Naser (Ibn Miskawayh, 213/6). With the power of Naser, he took Ardabil and his brother- Jostan- took refuge to Nir city stronghold- a city in West Ardabil. After a while the Marzban’s sons found that their uncle has deceived them. So, they sought peace with each other. After accepting Jostan leadership by his brother-Naser- he came out from the fort and came together to Ardabil (ibid.). They inevitably after ensure the alliance with Vahsoozan, took refuge him. But, Vahsoozan threw them into prison, took over the army and gave its commanding to his son – Esmaiil. He sent an army to Ardabil. In this time Ebrahim sought to release his brothers and went to war with Esmaiil. Vahsoozan heard the news, killed Jostan and Naser (ibid.). Ebrahim after the defeat fled to Armenia and was ready for another war. In the meantime informed the news of the death of Esmaiil came to Ardabil and dominated on it (ibid). In another battle between them, Ebrahim proved insufficient and ran away and took refuge to Rokn-Al-Dolleh (Ibn Miskawayh, 212/6). Ebrahim with the help of Rokn-Al-Dolleh’s expeditionary corps re-mastered on Azerbaijan; however, due to incompetence and resulting riots people of Azerbaijan, the region was out of his hands (Ibn Athir, 284/20). With the assassination of Ebrahim in the year 370 AH, Sallarian power in Azerbaijan ended.

Ravvadian: Arab dynasty ruling on Azerbaijan; ancestor of this family, Muthanna, was from the Azd dtribe who in the first half of the second century moved to Azerbaijan, where they gradually gained strength and credit (Yaghoobi, 371/2). Ravvad ibn Muthanna ordered by Aboo-Ja’far Mansoor Abbasi (136-158AH) around Tabriz and in Bazz areas, ruled for a while and established Ravvadian family rule in Azerbaijan (Baladhuri, 330; Yaghoobi, 445/2). Despite this family was Arab originally and in the beginning of Abbasid caliphate era the family members of Ravvadian, were Tabriz rulers, but in the next century or so the family as a whole, they became Kurdish-like (Bosworth, 296).

Aboal heyja Kord a descendant of Ravvad ibn Muthanna, in the Sallar Marzban ruling era had the sovereignty in areas of the of Ahar and Varzaghan and annual pay ransom to the Azarbaijan leader. During the internal wars of descendants of Salar, Aboal heyja following Ebrahim Salary's conquest on Azerbaijan, in the year 374 AH gained independence (Maşoudi, 78; Kasrawi, 172-177). His son, Abu Mansoor Wahsoodan, is the most famous Emir of Ravvadian. In about 446 year AH Abu Mansoor Wahsoodan went to war with Moghan (Magi) Isphahud and defeated him. By this time, Moghan (Magi) Isphahudan Magi ruled independence and Moghan (Magi) Isphahbud was not obeying from the Emir Wahsoodan. This was the expensive for Emir Wahsoodan and sought the war. In the war between the parties, Magi Isphahbud was defeated and forced to obey the Amir Wahsoodan (Kasrawi, 211-212). To counter with possible opposition of Magi Isphahbud, Abu Nasr established a fortress in Ardabil and a number of his troops were sent to guard it. The war between Abu Nasr and Magi Isphahbud has been reflected in the Qatran Tabrizi famous ode, who was apparently in the war with Amir Ravvady (327-329).

In the year 446 AH, with Tughril Seljuk the attack to Azerbaijan; Wahsoodan that was not able to deal with him, obeyed Tughril. Ravvadian rule in 463 AH with Mamlan’s (Wahsoodan’s son)
dethronement was ended. Among the princes (Emir) of this dynasty, Wahsoodan’s name has been engraved on coin obtained in Ardabil, (Zambaver, 276).

Conclusion
Interregnum of Abbasid caliphate was the underlying of weakness of the political power of the central government and the separation of different areas of the caliphate and the emergence of independent and semi-independent states. According to this, a number of governments such as Sajids, Al-Mosafer and Ravvadian were established in the state of Azerbaijan that the extent of the influence and power of some of them was spread to Ardabil and its regions. During the reign of Sajids, Yusuf ibn Abi-Al-Saj, put Ardabil to as capital. Because of his rebellion against the caliphate, several times some corps was sent to region to deal with him and Ardabil witnessed Sajids Emir with the Caliph’s. In the time of competition among Marzban ibn Muhammad (from Al-e Mosafer), Daysam and Lashkari ibn Mardi, Ardabil was repeatedly besieged and attacked by those who claim to power. After the death of Marzban, his brother Wahsoodan to obtain the power competed with the Marzban’s sons, and once again Ardabil and some its regions like the Magi and Nir, have been the field of conflict. During Ravvadian, Abu Mansoor Wahsoodan went to war with Magi (Moghan) Ispahbud who was not willing to obey, and defeated him and thus the scope of Ravvadian influence has spread to this area. In general, Ardabil during established local governments in Azerbaijan in the period of the third to fifth centuries always has been a place of conflict and competition between claimants to power.
Bibliography

