

S U M M A R Y

On the eve of the Arab conquest Armenia was divided and dominated by two empires of the time: The Byzantium and the Sasanian state. The two giants were weakened by a long struggle with each other and were soon defeated by the young and energetic Moslem state within hardly a decade (633-642).

In a very short period Syria, Mesopotamia, Egypt and the greater part of Iran were conquered by the Arabs. Armenia took much longer. The first campaigns were undertaken in 40-50s of the 7th century right after the occupation of neighbouring Northern Mesopotamia (Djazira) and Atropatena (Adharbaydjan). But these campaigns were followed by half a century of struggle between the Caliphate and Byzantine empire with varying success, which provided an opportunity for the Armenian princes to manoeuvre between two superpowers. This balance came to an end at the end of the 7th and the beginning of 8th centuries, during the powerful caliph Abd al-Malik of the Umayyad dynasty. Together with former Persian Armenia and the great part of the Byzantine Armenia, the lands of Iberia (Djurzan), Albania (Arran), Sharwan and the mountainous regions of Caucasus up to the pass of Darband were definitely subjugated. These lands formed a province within the Arab Caliphate called "Arminiya". In the beginning the center of the province was Dwin (arab. Dabil), and from the 2nd part of the 8th c. there were two centers - Dwin and Partav (Bardaa).

The province of "Arminiya" together with Adharbaydjan, Djazira and the so called "Thughur" (Arab-Byzantine frontier region) formed Northern territories of the vast empire, which had an exceptional role in the almost incessant wars of the Caliphate against its two principal rivals - the Byzantine empire and the Khazar state.

At the 2nd half of the 9th century, especially after the death of the Abbasid Caliph Mutawakkil (861), the process of dismemberment of the Caliphate advanced increasingly. Together with Maghrib, Egypt, Iranian and Central Asian provinces, Armenia also, under the Bagratuni (Bagratid) dynasty, proclaimed its independence (previously lost in 428) in 885 and was recognized a sovereign state both by the Caliphate and Byzantium.

In spite of that, in the first decades of the 10th century the Sadjid rulers of Adharbaydjan tried, in the name of the Caliph, to subdue Bagratid Armenia, and succeeded for a short time, but finally failed in their policy after 928. After that, there were no new attempts to dominate Armenia, as the Caliphate itself was not only decreased, but soon (945) was submitted to the Iranian Buwayhid dynasty.

As early as in the late 8th century, during the reign of Harun al-Rashid (786-

809) some Arab tribes settled in various regions of Armenia, creating emirates on lands which formerly belonged to Armenian rebel princes. These emirates survived after the end of the Caliphate domination in Armenia, and even after the fall of the Bagratid kingdom (1045). In the same time, especially after the Seljuk invasions (11th c.) the ethnic image of the emirates was changed. For that period one can already speak about them as Moslem, rather than Arab, emirates, since during centuries instead of Arabs Kurds, Turks and other Moslem peoples settled there.

After the Seljuk invasions, and mainly, after the battle of Manazkert (Mantzikert) in 1071, which was disastrous for the Byzantine empire, huge masses of Armenians fled from Armenia to the inner provinces of the Empire and to the closest Arab countries. So already at the end of the 11th century there was solid Armenian population and even Armenian principalities, not only in some provinces of Asia Minor, but also in Northern Syria and Djazira (Northern Iraq). Lesser by number, but equally important Armenian communities were settled in Central and Southern Syria and Egypt. Some representatives of the latter were even promoted to the position of Fatimid vizirs, such as Badr al-Djamali (or al-Gamali), Bahram (Vahram) al-Armani and others.

In the Eastern Mediterranean the fates of two nations crossed once again, when a new Armenian state emerged and survived for three centuries in Cilicia (11-14th cc.). Armenian-Arab contacts are worth mentioning in the 12-13th cc. during the Crusades: the complex relationship of the Armenian kingdom of Cilicia with the state of Nur al-Din, with Salah al-Din Ayyubi, and in the 13-14th cc., the mostly hostile relations of Armeno-Cilicia with the Mameluk sultanate. Finally, from the beginning of 16th c. both Arabs and Armenians were dominated by the Ottoman Turks, and, for about 400 years, the two nations shared the same destiny within the Ottoman empire until the end of the World War I.

These contacts, spanning more than a millennium, from the 7th c. to the 17-18th cc., gave birth to various cultural interchanges. The recreation of a nation-state in 885 only signified political separation of Armenia and Armenians from the Arab world. As for cultural ties between the two nations, they became closer after the end of Arab domination than were during the Caliphate rule. This has its explanation that Arab literature, science and culture had developed and reached their peak in 9-10th cc. as the political and military power of the Caliphate was coming down.

The Armenian-Arab relations can be followed more significantly in fields as medicine, botany, chemistry, veterinary science etc. One can also add literary and religious contacts (mutual translations of historical and religious works, fairy tales, fables etc.), which refer first of all to Armenian-Arab Christian contacts during the Middle Ages. As a result of these translations an important number of

borrowings (mainly medical terms, plants' names etc) from Arabic were included in the lexicon of Middle Armenian (12-16th cc.). of which the majority is no longer used in modern literary Armenian language.

Finally an important field of Armenian – Arab exchanges comprises the works of medieval historians and geographers. On the one hand we come across Armenian scholars of the 7-14th cc: Sebeos, Ghevond, Hovhannes (John) Drasxanakertci, Thovma (Thomas) Artcruni, Grigor (Gregory) Tathevatici and others, whose writings include notable remarks on Prophet Muhammad, Koran, the creation of the Caliphate, the Arab conquests. They have especially abundant references to the history of Armenia under Arab domination, the governors and generals of "Arminiya" province, the revolts of Armenian princes against the Caliphate and the wars of the Caliphate against the Byzantine empire and the Khazars.

On the other hand the works of Arab historians and geographers of the 7-16th centuries contain rich facts about the history of Armenia and Armenians, including the history of a) "Arminiya" province as a part of the Caliphate; b) the Bagratid Armenian kingdom and the smaller Armenian states of the same age; c) the Cilician Armenian kingdom, and d) the Armenian communities and prominent Armenians in the Arab world.

We can confirm with confidence that, together with the Armenian, Syriac, Greek, Latin, Byzantine, Georgian, Persian and Turkish sources, the writings of Arab authors have an indispensable significance for the investigation of political, military, economic and cultural history of medieval Armenia.

The writings of Arab authors were used for composing the Armenian history already at the end of the 18th c. and during the 19th c., when the first investigations of the new age on Armenian history appeared. But a really deep scientific research of medieval Arab Sources started in Armenia in the 20th c., especially in the 2nd half of the century. From 1961 a series of publications appeared in Yerevan by the Academy of Sciences of Armenia called "Foreign sources about Armenia and Armenians". Till 1990 15 volumes of these series appeared. Together with translations from other languages, two of the series volumes were dedicated to Arab sources. The first was a volume translated and edited by prominent orientalist Hakob Nalbandian, which includes passages from the works of Yaqut al-Hamawi, Abu-l-Fida and Ibn Shaddad (13-14th cc.). The next volume on Arab sources was completely dedicated to the prominent historian of the 13th c. Ibn al-Athir. Dr. Aram Ter-Ghevondian translated and published passages from the famous "al-Kamil fi-l-Tarikh" and the "History of the Atabegs of Mosul". This book appeared in 1981.

The notable armenologist and orientalist Aram Ter-Ghevondian (1928-1988) apart from the mentioned volume, made a huge contribution during the last 3

decades of his life (9 monographs and about a hundred articles) to the investigation of the history of Armenia under Arab rule and Armenian-Arab relations in general. Among them are "Arab emirates in Bagratid Armenia" (Yerevan, 1965. in Arm., Lisbon, 1976. in Eng., Aleppo, 2003. in Arab.), "The new Arab edition of Agathangelos" (Yerevan, 1968. in Arm.), "Armenia and Arab Caliphate" (Yerevan, 1977. in Rus.), "Armenia in the 6-8th centuries" (Yerevan, 1996. in Arm.), etc.

The last unpublished volume included translations from several Arab sources. Professor Aram Ter-Ghevondian had envisaged a whole series of translations done chronologically beginning from the 9th c. Unfortunately this vast undertaking was interrupted with the passing away of the prominent orientalist. He managed to complete only the first volume with translations of passages from original Arab texts and an important introduction.

Thanks to the **Calouste Gulbenkian Foundation (Lisbon, Portugal)** and the noble initiative of **Director of the Department of Armenian Affairs Dr. Zaven V. Yegavian** the publication of the present volume was made possible. The present volume embodies a continuation of the series "Foreign sources about Armenia and Armenians" as its 16th volume and the third one dedicated to Arab sources.

It includes passages from the works of historians and geographers of the 9-10th cc. Beginning from Abu Yusuf's "Kitab al-Kharaj", Wahb ibn Munabbih's and Ibn Hisham's "Kitab al-Tijan", Wakidi's "Futuh al-Sham", Khalifah ibn Khayyat's "Tarikh", Ibn Kutayba's "Kitab al-Ma'arif", Abu Hanifa al-Dinawari's "Kitab al-Akhbar al-Tiwal", Baladhuri's "Futuh al-Buldan" and "Tarikh" of Yaqubi.

Geographers are presented by the works of prominent figures of 9th c., such as Khorezmi (Kitab Surat al-Ard), Djahiz (al-Tabassur bi-l-Tijara), Ibn Khordadbeh (Kitab al-Masalik wa l-Mamalik), Yaqubi (Kitab al-Buldan), Ibn al-Faqih (Kitab al-Buldan), Ibn Rusta (Kitab al-Alak al-Nafisa), Farghani (Kitab al-Harakat al-Samawiya wa Ilm al-Nujum), Kudama ibn Jaafar (Kitab al-Kharaj wa Sinaat al-Kitaba) and finally three famous geographers of the 10th century - Istakhri (Kitab Masalik al-Mamalik), Ibn Hauqal (Surat al-Ard) and al-Mukaddasi (Ahsan al-Takasim fi Maarifat al-Akalim). On the whole it presents 19 works of 18 scholars, including valuable reports on the 7-10th cc. history of Armenia, province of "Arminiya" (Armenia, Iberia, Albania, Sharwan, Darband), "Thughur" (Arab-Byzantine frontier region) and the neighbouring countries.

These works include abundant facts on the political and economic history of Armenia, its legal and administrative situation within the system of the Caliphate, information about mountains, rivers, lakes, flora and fauna, as well as notable remarks about cities, crafts and trade of medieval Armenia.