Sosyal Bilimler Dergisi / The Journal of Social Sciences

Akademik Sosyal Araştırmalar Dergisi, Yıl: 7, Sayı: 44, Şubat 2020, s. 211-218

ISSN: 2149-0821 Doi Number: <http://dx.doi.org/10.29228/SOBIDER.41739>

Dr. Öğr. Üyesi Vesile ŞEMŞEK

Kastamonu Üniversitesi, İlahiyat Fakültesi, İslam Tarihi Bölümü, vsemsek@gmail.com,

ORCID: 0000-0002-9800-4557

INVESTIGATION OF THE HÜRREMİS AND BABEK REVOLUTION IN THE HISTORY OF ISLAM ACCORDING TO LOCAL SOURCES

Abstract

One of the most important events in the history of Islam is the Hürremis movement. The Hürremis, considered to be the largest religious political movement of the Abbasid era, have left their distinctive mark in the political history of Islam. At a time of increasing political strife in the center of the caliphate, the Hürremis movement expanded further and gained momentum. Taking advantage of the internal turmoil caused by the domination and throne fights, Babek took advantage of this situation and managed to provoke the people against the Arabs. The Hürremi campaign, the main philosophy of Babek, “claim the land, destroy the wrongdoers and Mazdekilik” by taking the poem, the local people's united against the Arabs. With Babek in charge, the Hürremis movement began to grow rapidly and the divisions within the community ceased to exist. "Babek Khurram", who succeeded in defeating the six famous commanders of the Caliph, had turned the hürremism movement into the most fearful rebellion of the time.

The main purpose of this research is to examine the religious political dimension of the Hürremis campaign during the Abbasid period within the context of local sources and to reveal its importance in the history of Turkish Islam.

Key words: Babek, political movement, Hürremis, Turkish Islamic history

İSLAM TARİHİNİN DİNİ SİYASİ HAREKÂTLARINDAN HÜRREMİLER VE BABEK İSYANININ YEREL KAYNAKLARA GÖRE İNCELENMESİ

Özet

İslam tarihinde meydana gelen önemli olaylardan biri de Hürremiler harekâtıdır. Abbasi döneminin en büyük dini siyasi harekâtı olarak değerlendirilen Hürremiler, İslam'ın siyasi tarihinde kendine özgü iz bırakmıştır. Hilafet merkezinde siyasi çekişmelerin arttığı bir dönemde Hürremiler harekâtı daha da genişleyerek hız kazandı. Hâkimiyet ve taht kavgaları ile meydana gelen iç karışıklıklardan istifade eden Babek, bu durumdan yararlanarak Araplara karşı halkı kışkırtmayı başardı. Hürremi harekâtı, ana felsefesi, Babek'in "toprağına sahip çık, zalimleri mahvet ve Mazdekiliği ihya et" şiarından alarak, yerel halkların Araplara karşı birleşmesini sağlamış oldu. Babek'in başa geçmesi ile Hürremiler harekâtı hızla büyümeye başlamış ve topluluk içindeki ayrılıklar ortadan kalkmıştır. Halife'nin altı ünlü komutanını mağlup etmeyi başaran "Babek Hürremi" Hürremilik hareketini devrin en korkulu isyanına çevirmişti.

Bu araştırmanın başlıca amacı, Abbasiler döneminde meydana gelen Hürremiler harekâtının dini siyasi boyutunu yerel kaynaklar kapsamında inceleyerek ve Türk İslam tarihindeki yerini ortaya çıkarmaktır.

Anahtar Kelimeler: Babek, siyasi harekât, Hürremiler, Türk İslam tarihi

INTRODUCTION

One of the important events that occurred during the Abbasid period is the Simbad revolt that launched in 755. The Khurrams, considered to be the largest religious political popular Movement of the Abbasid era, have left their distinctive mark in Islamic history. On the other hand, the Caliph Emin and the brothers of me'mun who were fighting against the control and throne fights in the center of the Caliphate and the internal conflicts between the benefit of Babek, taking advantage of this situation to provoke the people against the Arabs was able to. The Hürremi campaign, the main philosophy of Babek, "claim the land, destroy the wrongdoers and Mazdakilik" by taking the poem, the local people's united against the Arabs.

After the defeat of this revolt, in 778 began a new rebellion which became famous with the name "al-Muhammara" (red dressers). Ibn Nedim, who refers to Khurram's as Muhammira because they use red-colored robes, signs and flags, refers to the movement of Mazdek in general rather than a part of the sect by this name (Al-Fihrist, p. 405). According to the historian of Ibni Nedim, the concepts of war, massacre, torment, torture and evil didn't lie at the base of the creed, however, after Babak led the rebels, the Khurrams movement lost its religious purpose, reaching a different dimension and completely new political form. Therefore, as it can be understood from here, Babeks (Babak 's supporters) had no religious belief or any religious, but the rebel occupation policy changed the purpose of the whole operation. On the other hand, most of local people, who lived in Azerbaijan and Arran regions for their dissatisfaction with the Arab government gathered around Babek. In particular a a large mass of youth joined the army, the number of Khurrams soldiers increased rapidly, and the number of cavalry reached

twenty thousand excluding infantry. The rebellion, which spread to the whole Azerbaijan in a short time, turned into a major popular movement , "a struggle for independence".

Some the leaders and commanders involved in the operation along with local people against the Arabs, and became allies of Babek for their own benefit. One of them was Mazyer, the ruler of Tabaristan, who supported Babekin his correspondence with him and considered that struggle rightful. Again, emir Mingechevir Al-Fergani, the ruler of Merend Ismail al-Kürdi and other Kurdish emirs, joining Babek to achieve his political goals supported him significantly. Moreover, the South Caucasus ruler, Hatim bin Hersem (815-818), who was trying to separate from the caliphate and establish an independent state, is known to have supported this movement significantly. According to the information given by yakubi, one of the important reasons of Babek's victory in Azerbaijan was his letter sent to Hatim bin Hersem in which he was inviting the ruler to the region of Arran. He encouraged him to come here personally, writing that he would not face any serious resistance in the region of Arran, where there is a majority of Muslim Arabs, and that there was no threat by Khurrams, no measures taken against them. It is also known that Afshin, another Arab commander, who opposed the Arab Caliphate, was also accused of his collaboration with Babek. (Alıyarlı, 1996: 142).

In June 829, for the sake of Bezz fortress at the foot of the Hashdad Sar mountain, the battle of the bloody battle between the Arabs and the Khurrams, ended with Khurrams' great victory. Commander Tusi was killed with 30. 000 Muslim soldiers in the war, which resulted in the heavy defeat of the Arabs. Ibrahim bin Lays Fadl, who was appointed as the new commander of the Arab army in the same year, was defeated by Babek in the next war. This time the caliph appointed Abdullah bin Tahiri, a chief commander, and sent him against Babek. However, before he could do this task, he replaced his brother in Khorasan, who passed away. In the same year, the Caliph Mamun, appointed his own commander, Ali bin Hisham the governor of Azerbaijan and Isfahan. The new governor failed to provide public order instead of fighting the enemy and made the situation worse.

After the death of Caliph Mamun in 833, the Khurrams regained power. According to the information given by Nizamul Mulk, the operation reached as far as Isfahan, Iran, all the way to Kohistan. during his twenty-year reign, Caliph Mamun fought with Babekis, but did not succeed. At the end of the testament he wrote to his successor brother : 'Be relentless and brave against Khurrams, support your appointed commander financially and morally, equip the soldiers well, and patiently help them. "Upon this testament, Caliph Mu'tasim began to prepare for serious war. The Caliph was aware that the Khurrams movement was a serious threat to the survival of the Khilafah, as it was expanding beyond the borders of Azerbaijan and spreading to the surrounding areas. Thus, from the first day he came to power, he began to see serious political and military measures against them. (Bunyadov, 1998: 243).

In the period of Abbasid Caliph Mu'tasim, the struggles against the Khurrams campaign passed. Caliph Mutasim, as soon as he came to power, established a military camp in Jebel province, which was located near Hemedan. He sent Isaac bin Ibrahim, who had previously been appointed the ruler of Jebel, against the Babaks (supporters). In 833, the bloody battle at Hemedan resulted in the victory of the Arab Army. An army of 60 thousand Khurram rebels was blown to pieces. 14 thousand rebels, Babek supporters fled to Byzantium after the heavy defeat and took refuge. According to local sources, the rebels who fled to Byzantium

accepted Christianity and took part in military marches with them, turning them into active associates of the struggles against the Arabs. (Babayev, 1997: 75).

After all the measures taken against the Khurrams campaign in 835, caliph Mu'tasim appointed Afshin Haydar bin Kavus, the famous commander known for his military success in Egypt, as the commander-in-chief of the Arab armies. Afshin came to Ardabil and ordered his headquarters to be moved closer to Berzent and closer to Bezz Castle. Babek, disturbed by this situation, sent his commander, Muawiyah, to the fortress where Abu Said Muhammad was, and had a group of Arab soldiers taken prisoner and imprisoned in the Fortress of Bezz. In response, Abu Sa'id again rallied his army and attacked Muawiyah. Thus, the Khurrams, who faced the regular army of the caliphate for the first time, were defeated. All of the captured rebels were executed and their heads sent to Samarra. After this bloody incident, Babek's influence in the region lost its former power. Many of the local rulers, who had prioritized their property and personal interests, distanced themselves from him, realizing that the Arabs would destroy the Khurrams. Indeed, Tabriz and the Shahin fortress (Urmiya), Judge Muhammad bin Bais, his own father-in-law, raided military troop of Babek's important commander Isma bin Kurdini and killed them all. Commander Isma bin Kurdini was taken prisoner and sent to the Caliph. As a result of the torture carried out by the Caliph's order, Isma gave important information that would change the course of the war against Babek. According to Taberi, this incident was the second major blow to Babek. (Babayev, 1997: 79).

In the spring of 836, a new bloody battle occurred between the Arabs and the Babakis at the foot of the Hashdad Sar mountain. The Arab commander, Bugra Al-Kebir, attacked at Khurrams rebels without waiting for Afshin's order. His decision to defeat them on his own made Afshin very angry. Indeed, Bukhara's impudence and self-control resulted in a great defeat of Arabs. In the war, many Arab troops were destroyed and, Bukhrah hardly saved his life. Shortly after this incident, Babek's top commander was treacherously killed in the bed by the woman of the Turkish-origin Tarkaftise. So Khurrams suffered a great defeat, and after Tarkan's death they did not succeed again.

In 837, the Caliph sent his own commander, Jafar bin Dinar Hayyat of Turkish descent, and Utah, along with military troops to the aid of Afshin. Inspecting the situation, the commanders criticised Afshin for having travelled only four farsakh (approximately 5-6 kms) towards the Bezz fortress in two years. On the other hand, the Caliph sent one million dirhams (the currency of Caliphate) to Afshin to spend in the fight against the Khurrams. Among these expenses, Afshin was paid five thousand dirhams per day and ten thousand dirhams per day for military operations. Apart from that, he was sending all kinds of aid to the Arab Army.

Towards the end of the Khurrams campaign, negotiations were held for a peace treaty between Afshin and Mazyer, the Ruler of Tabaristan, but the final result could not be reached. Thereupon, Afshin besieged the castle by ordering the troop to attack the castle of Bezz. During the protracted siege, Babek along with his troops made many moves against the Arabs. However, equal proportions could not be achieved in terms of the number of troops and the strength of arms. Finally, despite the long-lasting resistance and defence of Khurrams, the castle fell. Unable to accept the defeat, Babek rejected Afshin's promise of life safety, and boldly defended the castle with his troops until the last moment. A few days later, together with the soldiers of Jafar Al-Khayyat, they managed to enter the Fortress of Bezz. Babek asked Afshin to 'be forgiven' for himself and his family. (Krupnoy, 1925: 56).

Tabari, 837, August 26 of the Arabs entered the castle, the Khurrams' headquarters, the castle of Bezz fell. The historian Nizamul Mulk records that eighty thousand Khurrams died during the conquest of Bezz Castle. Yakubi records that seven thousand and six hundred captives were captured in the castle of Bezz, while Babek fled and walked away from the castle in a merchant clothes. Afshin ordered the entire castle to be demolished as a precaution against possible dangers. Afshin, who ordered to arrest all captives who escaped with Babak, sent a message the castle and city rulers in the region of Azerbaijan and Armenia, and promised a great reward to those who captured and delivered Babek and his supporters back to him. Meanwhile, the letter of Caliph Mu'tasim about giving "respice" to Babek reached Afshin. Babek's eldest son, who was a prisoner of Afshin, wrote to his father an invitation letter describing the Caliph's order and proposal for him. Babek declined his son's invitation, sending him a Reply Letter of historical importance. The letter said: "If you had taken up our cause for the sake of 'independence,' you would indeed have been my heir. Because the inheritance passes from father to son. You were my son until a few days ago. But you're no longer my son after this offer! I may not live long after that, but I have lived a life of honor and the title of 'king.' I will be remembered by this name after my death. But I repeat, you are no longer my son. Because "it is better to live one day free than to live forty years as a helpless slave." (Babayev, 1997: 91).

Babek and his relatives struggled to live for a few more days in difficult conditions near the river near the Byzantine border.¹ (While Babek was under the siege in Bezz castle, the Byzantine Emperor Feofil sent him a message in which he promised him to support against the Caliphate armies and, together with all his supporters, that he would accept Christianity when he reached victory after the siege. (Velixanlı, 1998: 241).

While under siege at the castle of Bezz, the Byzantine Emperor sent word to the Bishop to support him against the armies of the Caliphate, promising to guarantee that when he triumphed after the siege, along with all his supporters, they would accept Christianity. However, most likely, the Byzantine king remained silent against this request for help and made new moves against the Arabs only after the execution of Babek. Commander Abu Sac, who had been ordered by Afshin to pursue Babek, managed to capture Babek along with his reconnaissance troops and his relatives. Babek, Abdullah escaped with several maids. The rest were taken to a prison camp. Babek and Abdullah reached the land of Sehl bin Sumbat by secret means. Struggling for life under difficult conditions for a short time, Babek sent his maid to the city to buy food. However, the maid, who was noticed to be a stranger in the city, was captured and taken to Sehl bin Sumbat. Learning the situation, Sehl succeeded to bring Babek to him by promising to send him to Byzantium, convincing him that he would help Babek, who had previously been his ally. Babek sent his brother Abdullah to Yesan Abu Musa who was his former ally and the governor of Beyleqan. However, Sehl by informing Afshin about Babek and his brother's location, created favorable conditions for their capture. Sources reveal different information about the capture of Babek. According to Tabari's records Sehl took Babek to the hunt where he was captured. On the other hand, Masudi says that he caught Babek with a chain when he made Sehl angry at lunch. Yakubi, Dinevari and Georgian historian M. Dashurantsi notes that Sehl captured Babek and kept him captive. (Bunyadov, 1998: 245).

¹ His mother, brothers Muawiyah and Abdullah, his last wife, the daughter of the Sunik King Varsak, Ibnet Al Kalenden and his servants

Although most of the sources agree that Babek was brought to the city of Samarra on the 4 of January, 838, some medieval historians record that he arrived in Samarra on 29, or March 14 of 838. Babek, who was brought to the execution area by wearing a cloth made of silk cloth on the elephant, is executed after a short interrogation, with heavy tortures, first by cutting his arm and feet and then the head. To serve as an example to other peoples, Babek's head was crucified in Khorasan, while his body was crucified in the capital. Even some Arabian fanatical historians particularly emphasize Babek's courage and stamina during his execution; when his right arm was amputated, he painted his entire face with his bloody hand. When the caliph asks the reason, Babek turns to him and gives the historical answer: "you have given the order to execute me by crucifying. As my head leaves my body and my face turns pale until the last of my blood flows, people, will think I'm afraid of death. So I painted my face so that no one would see my face turning yellow!" (Bunyadov, 1998: 134).

RESULT

One of the major events in Islamic history Khurrams movement that occurred at the beginning of the VIII. and the IX. centuries. This movement, which was launched against the Arab Caliphate and was later transformed into the people's struggle for independence by gaining religious and political dimension, weakened the caliphate politically, economically, socially, culturally and accelerated its disintegration. Mas'udi, one of the historians of the Middle Ages, explains of the importance of the event in this way " The Khurrams almost destroyed the Abbasids state." In The Struggle that continued for twenty years, 225 thousand soldiers and important commanders of the Caliphate were destroyed, and in addition, approximately 25 million dirhams were spent from the state treasury. Mas'udi considers Hürremiyyah to be the same party as the members of Abu Muslim of Khorasan (Mürücü'z-zeheb, III, 305).

Thus, this movement aggravating the relationship between oppressed nations and the Caliphate played an important role in the disintegration of the Arab Caliphate. Babak's followers continued his campaign against the caliphate with certain intervals after his death until the end of the ninth century and United with the Ismailis in the 10th century.

On the other hand, between 838-839, shortly after the execution of Babek, the last Emir of Karin dynasty in Tabaristan, Mazyar Continued Babek's "independence" struggle against Arab Caliphate. The operation, which was popularized by the local peoples of Khurrams, farked rapidly in many provinces of the South Caucasus, and the "western clearance policy" of Azerbaijan, started to move northward. As a matter of fact, Kurds, who became widespread in Horasan, Jurjan, Taberistan and especially living in the mountainous lands of Deylem, also supported Babek. According to the information provided by Abu Mansur al-Baghdadi, one of the historians of the period, the number of Babek supporters reached a total of three hundred thousand with the participation of the Kurds of Azerbaijan and Deylem.

This movement, initiated against the Arab Caliphate and subsequently gained a religious and political dimension, had become " the struggle for the independence of the people ", accelerated its fragmentation by weakening the caliphate politically and economically, socially and culturally. Mes'udi, a medieval historian, explains the importance of the event with the words, "Let the Khurrams, be less, they will destroy the Abbasid state." Another rebellion against the caliphate was initiated by Mingijivr al Fergani, a relative of Afsin whom he

appointed a governor to Azerbaijan in 841. As a result of this bloody rebellion suppressed by Arab commander Buğra al-Kebir, Mingecevir was also taken to Samarra as the fate of other riot chiefs. Taberi and Yakubi's common opinion on this uprising is that the rebels' goal is to break away from the caliphate and to establish their own independent states. Although the Khurrams operation failed, it led to the formation of local government and gaining strength, benefiting from the political and economic weakening of the Caliphate Center. As in other regions in the Caucasus also, indigenous feudal state attempted to declare their independence.² (Bunyadov, 1998: 254).

According to a medieval historian, Makdisi, the victory over Babek and the Khurrams, was the greatest success of Islam. The day when he was taken prisoner and executed was the feast day of the Muslims".

Local sources evaluate the Khurrams different aspects. This historical event, which took place in the territory of Azerbaijan, called local people to the 'national struggle for independence' against the foreign and colonial Arabs, for centuries has remained as an epic in the oral and written history and literature of the people. In particular, Babek, the leader of the movement, who is called as the "infidel", and "traitor" by Arabian historians, is known as "National hero" in local sources, along with this very contingent was given to lands, cities, towns, schools. In other words, he is described as a its name is given to many administrative areas, cities, towns and schools. In other words, it is described as the "martyr for the motherland."

On the other hand, the Khurrams movement, was one of the biggest rebellions of its period, it has been observed to continue with political-ideological practices in the following periods, despite its failure. The Babeks, who left a diptrace in the memory of the local peoples, caused not only the religious political changes in the Abbasid state, but also led to the formation of independent states. Also, considering the historical process, of the XV. century in the Sheykh Haydar's rebellion originated from the Safavids dynasty Babek's "instructions" were widely used and discussed.

BİBLİOGRAPHY

- Alıyarlı, S. (1996), *History Of Azerbaijan*, Baku.
- Arnold, T. (1982), *Intisaa Islamic History*, Ankara.
- Babayev, İ. (1997), *Azerbaijan History*, Baku.
- Barthold W. (1975), *Lessons About Central Asian*
- Bunyadov, Z. (1965), *M. Azerbaijan In VII-IX centuries*, Baku.
- Bice, H. (1991), *Life, Migrations From Caucasus To Anatolia*, Ankara.
- Belazuri Ahmet Bin Yahya, (1892), *Sources On Futuh'ul Buld, On The History Of Azerbaijan, Liberi Expugnation Region, Lugduni Batavorum*, Baku.
- Koprman K, A.Laka, (1975), *Turkish History*, Ankara.
- Krupnoy, (1925), *Istoria Kaspiyskiy Oblastey İ Istoria Muslumanskogomira, (Hazar Sahili Provinces And History Of The Islamic World)*, (In Russian) Baku.
- Demirci, M. (1996), *Beytü'l Hikme*, İstanbul.
- Delegation, (1998), *Azerbaijan History*, I-VII, Baku.
- Köprülü, F. (1957), *History Of Islamic Civilization, Presidency Of Religious Affairs*, Ankara.
- Çetin, O. (1990), *Spread Of Islam İn Anatolia*, İstanbul.
- Dowsett C.İ (1961), *The History Of The Caucasian Albaniaus By Movses D'assurance*, London
- Velixanlı, N. (1998), *History Of Azerbaijan*, Baku.
- Mas'udi, (1964), *Mürucü'z-zeheb, III*, Beyrut.
- Hamevi, Yakut, (1983), *Mucemül Buldan, İnformation About Azerbaijan*, (Çev: Z. Bünyadov And P.K. Juze), Baku.