

**A Visual Manifestation of Political and Social Events of the Second
to Fourth centuries AH on Historical Buildings
(from the Perspective of the Travelogues of Ibn Fazlan and Ibn Batuta)**

Abstract

Travelogues are one of the most imperative writings that illuminate our understanding of the world around us and the events of the past. Writing this type of work has been common since ancient times. After the advent of Islam and as a result of encouraging religious teachings to travel with religious, scientific, and political motives, the writing of travelogues increased. The written travelogues are the result of the travel writer's personal observations and perceptions of the world around him and what has been seen and heard. In the first centuries of Islam, we see the emergence of many travel writers whose works today is one of the important sources for accurate knowledge of the temporal and spatial developments of their period. Ibn Fadhlān and Ibn Battuta were also among these travel writers whose study of works is a mirror for awareness of political and social developments. The present research is accomplished by descriptive and analytical methods and by relying on the data of library resources. The present study attempts to examine these two travelogues with a comparative perspective based on anthropological issues. Findings of the research indicate that one of the most significant themes in these two travelogues is the political and social events of the second to fourth centuries AH and its manifestation in historical buildings.

Research aims:

١. Recognition of the general lines of political and social developments of the second to fourth centuries AH, the contents of the travelogues of Ibn Fazlan and Ibn Battuta.
٢. Perception of the visual manifestation of political and social events of the second to fourth centuries AH in historical buildings based on the travelogues of Ibn Fazlan and Ibn Batuta.

Research questions:

١. What is the reflection of the political and social developments of the second to the fourth AH in the travelogue of Ibn Fazlan and Ibn Batuta?
٢. What is the manifestation of political and social developments of the second to fourth centuries AH on historical buildings?

Keywords: Ibn Fazlan, Ibn Batuta, historical study, historical monuments.

Introduction

One of the most significant legacies of the past is the writings of travel writers who have tried to leave a vivid picture of the world they have encountered in the form of travelogues for the future. In this way, travel writing deals with events and happenings in which the narrator and the observer attempt to convey their perception of the areas they have entered or heard about. Such writings have been prevalent in the history of mankind for a long time, and with the advent of Islam and the encouragement of Muslims to travel around the world, such writings increased. The main purpose of these writings was to propagate Islam. Among these travelogues that are very important in the history of Islam are the travelogue of Ibn Fadhlān, the ambassador sent by the Caliph, and the travelogue of Ibn Battuta. The present study is a comparative study of the two mentioned travelogues, which seeks to express the similarities and differences between the two with a comparative view as one of the most important parts of a comparative study is to examine the similarities and differences between the two subjects. The treatises of Ibn Fadhlān and Ibn Battuta are of great importance in this regard, as they have both encountered and described people of the same lineage over a period of several hundred years.

A review of the research background shows that many studies have been accomplished regarding the travelogue of Ibn Fazlan and Ibn Battuta, including the writings of Mirza Mohammad Khan Bahador (١٩٣٥) about the travelogue of Ibn Battuta, Dupoygudo translated by Gholamreza Samiei, Saghafi (١٩٩٦), Rudgar (١٩٩٧), Zakavati Qaragazloo (١٩٩٨), Nasib (٢٠٠٣) who has an anthropological view of Ibn Battuta's work, Hashemi (٢٠٠٤) who criticizes the writing style of Ibn

Fazlan's treatise and the research studies of Homayoun (٢٠٠٦). Due to the importance of this travelogue in discussing the history of Central Asia, the Caspian and Slavic peoples, Hassan Habibi (٢٠٠٦) and Gravand (٢٠٠٨) in their undergraduate dissertation discuss travel writing and travelers. In his work, he has studied the works of Ibn Fadhlān, Ibn Jubayr and Ibn Battuta as a case study and has attempted to make a comparative study of these travelogues. In the mentioned works, the visual manifestation of political and social events of the second to fourth centuries AH on historical buildings has not been dealt with.

Conclusion

A comparative study of the travelogues of Ibn Fadhlān and Ibn Battuta displayed that despite the historical dimension of the two travelogues in terms of time, the regions to which they traveled did not differ much in substance over several centuries. Economically, socially, culturally and demographically, both have confirmed common ground that underlies our understanding of the people of the Russian and Bulgarian regions. Ibn Fadhlān was more than a travel writer, he was the ambassador of the caliph's court with a delegation sent to the Bulgarians. The description of this journey must have been either for the caliph himself or for the policy-making apparatus of the caliphate. Ibn Battuta's travelogue was also spelled out at the request of the Tunisian Amir, and is therefore the basis for both political-religious writings. In the works of both authors, useful information about the historical geography of the Islamic world is expressed. On the other hand, they have studied the situation and social and cultural structures of the tribes in the second to fourth centuries AH and from the works of these two can be useful information about the religious, social and cultural beliefs of the tribes in this historical period. acquired. The study of political and social developments in the mirror of these travelogues plays an important role in achieving an accurate view of the developments of this period. Where political and social stability and the spread of religion in the shadow of governments such as the Samanids and Seljuks has led to the construction of mosques in the region of Transoxiana and Khorasan. On the other hand, this political stability has paved the way for the construction of numerous ties in this historical period.

References

- Akbari, Amir; Farrokhi, Ali (۲۰۱۶). "The importance of stone monuments and the intersection of the Silk Road communication routes in Khorasan", *History Research Quarterly*, No. ۲۲, pp. ۲۱-۷.
- Aienevand, Sadegh; Geravand, Mojtaba. (۲۰۱۰). "The style of travel writing in Morocco and Andalusia; A Case Study of Abu Abdullah Abdari (۴th to ۸th Century AH), *Historical Research, New Era*, Third Year; Fourth issue, pp. ۲۲-۱.
- Barani, Mohammad Reza (Beta). *Introduction and critique of Ibn Fazlan's travelogue*. Tehran: Negah.
- Baghdadi, Abu Mansour Abdul Qahir (۱۹۷۹). *الفرق بين-الفرق*, translated by Mohammad Javad Mushkour, Tehran: Ishraqi.
- Boroumand Alam, Abbas; Anarki, Roghayeh. (۲۰۱۲). "Educational Institutions in the Far West in the Age of Bani Marin", *Studies in the History of Islam*, Fourth Year, No. ۱۰.
- Foroughi, Mohammad Ali (۱۹۳۷). "What is Anthropology?", *Journal of Anthropology*, Year ۸, Vol.
- Geravand, Mojtaba. (۲۰۰۸). "Rahlan and Rahleh Writing in Islamic Civilization", Master Thesis, Islamic Azad University of Tehran, Central Branch, Tehran.
- Habibi, Hassan (۲۰۰۶). "Some examples of sociological and psychological data in Ibn Battuta's travelogue, *Association Quarterly*, No. ۲۱.
- Hamavi, Yaghut. (۱۳۷۴ AH). *Dictionary of Countries*, Beirut: Dar al-Sadr.
- Holt and Lambton. (۲۰۰۲). *History of Islam*, translated by Ahmad Aram, Tehran: Amirkabir.
- Ibn Batuta, Abu Abdullah. (۱۹۰۸). *Travelogue*, translated by Mohammad Ali Movahed, Tehran: Book Translation and Publishing Company.
- Ibn Fazlan, Ahmad. (۱۹۶۶). *Travelogue*, translated by Abolfazl Tabatabai, Tehran: Iran Culture Foundation Publications.
- Ibn Khaldun, (۱۹۸۰). *Al-Abr*, translated by Mohammad Ibrahim Ayati, Tehran: Institute of Cultural Studies and Research.

Ibn Manzur, Jamal al-Din Muhammad ibn Makram. (۱۹۰۰). Arabic Language, Beirut: Dar Sader.

Ibn Taqtaqi, Muhammad ibn Ali ibn Tabataba. (۱۹۸۱). Tarikh Fakhri, translated by Mohammad Vahid Golpayegani; Tehran: Book Translation and Publishing Company.

Jovini, Atamlek. (۲۰۰۳). History of Jahangisha. Corrected by Mohammad Qazvini. Tehran: Book World Publications.

Kolsinkov, A.I. (۱۹۷۸). Iran on the eve of the invasion, translated by M.R. Yahyaei, Tehran: Agah.

Krachkovsky, Ignatius Yulianovich. (۱۹۹۷). History of Geographical Writings in the Islamic World, translated by Abolghasem Payende, Tehran: Scientific and Cultural Publishing Company.

Lesting, Guy. (۱۹۸۸). Historical geography of the lands of the Eastern Caliphate. Translated by Mahmoud Erfan Tehran: Scientific and Cultural Publications

Masoudi, Abul Hassan Ali Ibn Hussein, (۱۹۸۶). Promoters of Gold, translated by Abolghasem Payende, Tehran: Scientific and Cultural Publishing Company.

Mohammad Khan, Bahador (۱۹۳۰). "The Elders: Ibn Battuta", Mehr Magazine, No. ۲۶.

Mohammadi Malayeri, Mohammad (۲۰۰۰). History and culture of Iran during the transition to the Islamic era, Tehran: Toos.

Mousavi, Seyed Hadi (۲۰۱۳). "The event of understanding in Ibn Fazlan's travelogue based on Gadameri's hermeneutics", New History Semester, No. ۰.

Nafis Ahmad. (۱۹۹۷). Muslim Services to Geography, translated by Hassan Lahouti, Mashhad: Astan Quds Razavi Publications.

Nasib, Sayyid Omid Ali. (۲۰۰۳). "Ibn Battuta's travelogue according to anthropology", Kavoshnameh, fourth year, numbers ۰ and ۶.

Poor Ahmad, Ahmad. (۱۹۹۸), "History and Philosophy of Geography: The Role of Muslim Geographers in Advancing the Science of Geography", Revolution University, No. ۱۱۱

Rezaei, Morteza (۲۰۱۲). "An Introduction to the Travelogues of Muslims in the Abbasid Era", New History, Second Year, No. ۳.

Rezaei, Reza; Sheikh, Mohammad (۲۰۱۰). "Persian language in India based on the observations of Ibn Battuta", *Subcontinental Studies*, No. ۳۴.

Reza, Inayatullah. (۱۹۹۱). *Ibn Fazlan, The Great Islamic Encyclopedia, Volume ۴*, under the supervision of Kazem Mousavi Bojnourdi, Tehran: The Great Islamic Encyclopedia Center.

Rudgar, Mohammad Ali (۱۹۹۷). "A picture of the cultural and scientific situation of Iran in Ibn Battuta's travelogue", *Cultural Research Letter*, No. ۴.

Saghafi, Seyed Mohammad. (۲۰۱۰). "Cultural Studies in the Travelogue of Ibn Battuta in the Eighth Century", *Studies of Contemporary Muslim Thought*, No. ۱.

Saghafi, Seyed Mohammad (۱۹۹۶). "Study of socio-cultural issues of Ibn Fazlan's travelogue", *Research Mirror*, No. ۸.

Shabaroo, Issam Mohammad (۲۰۰۷). "The Mamluk government and their political and civilizational role in the history of Islam", translated by Shahla Bakhtiari, Qom: Seminary and University Research Institute.

Tabari, Muhammad ibn Jarir (۱۹۸۴). *History of Tabari*, translated by Abolghasem Payende, Tehran: Asatir Publications.

Takmil Homayoun, Nasser. (۲۰۰۶). "The Situation in Russia in Ibn Fazlan's Travelogue", *Institute for Cultural Studies in Central Asia and the Caucasus*, No. ۷.

Wajdi, Mohammad Farid (Beta). *Department of the Knowledge of the Twentieth Century, Volume Four*, Beirut: Dar al-Fikr.

Yaqubi, Ahmad Ibn Abi Yaqub (۱۹۸۷). *Tarikh Yaghoubi*, translated by Mohammad Ebrahim Ayati, Tehran: Scientific and Cultural Publishing Company.

Zakeri, Ali Akbar. (۱۹۹۷). "A Look at Tourism in Islamic Civilization", *A New Exploration in Jurisprudence*, No. ۱۴.

Zakavati Qaragazlu, Alireza. (۱۹۹۸). *Ibn Battuta, Book of the Month of Literature and Philosophy*, No. ۱۰.

Zumrashedi, Hussein (۲۰۱۰). "Innovative phenomena of Iranian architecture from the middle of the first century to the patriarchal period", *Iranian-Islamic cities*, No. ۴, pp. ۰۸-۴۹.