a. INTRODUCTION:

The advent of Saljūq Turks ushers in a new and notable era in the history of Islam. During this period momentous changes took place that mark it out from the period that preceded or followed it. One of the most significant development was that the Saljūqs gave a new lease of life to the moribund Caliphate at least for another two hundred years.

At the time of their appearance from the East, in the early part of eleventh century A.D., the Caliph held but a shadow of his former power and the Caliphate no longer corresponded with practice. It had, as a centralised monarchy ruling all the Muslim people, woefully failed even to preserve the religious and spiritual unity of the Ummah. It had become merely a symbolic office maintaining links with the past. The empire of the Caliph had almost dismembered. The Caliphate, which for over a century had endured the "protectorate" of military leaders,
could not expect to recover its former authority.\(^1\) The Umayyads in Spain and Shi'ite Fâtimids in Egypt and North Africa were established beyond any hope of displacement from Baghdad. North Syria and upper-Mesopotamia, were in the hands of turbulent Arab chieftains, some of whom had succeeded in founding dynasties. Persia, Transoxiana and the lands to the east were parcelled among Buwahid and Gaznavid princes or held by petty dynasties, each waiting for an opportunity to fly at the throat of the other.\(^2\) Political and military anarchy prevailed everywhere. Shi'ite-Sunnite confusion was the order of the day and the whole of Islamdom seemed crushed to the ground.

The Saljûqs liberated the helpless Caliph al-Qâ'im from the Yoke of Fâtimids in 451/1060 and restored him on the Caliphal throne.\(^3\) The position of the Caliph as head of the Muslim community was

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It was resolved in the first ever embassy of the Saljūqs and the Caliph of Baghdad that the two offices, that of the Sultan and the Caliph shall work with utmost co-ordination and the former will abide by the dictates of the latter. Thus a new association between the Caliph and the Sultan was envisaged and cooperation continued...

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2. For details of the embassy see: Rawandi, PP.102-5; cf. Cahen, PP.23-24. The strengthening of the ties seems to have been a political expediency as well. In order to cement these ties further, the two sides entered into frequent marriage alliances with each other. In Muharam 448/1056 Arsalān Khātūn, Chagri Beg Daūd's daughter was married to Caliph al- Qā'īm. Bundārī states that al-Qā'īm intended by this marriage to strengthen the Sultan's prestige and cement his friendship with him (see Camb, P.212). For further details of marriage alliances see: ibid., PP. 212-13.
between the two offices was assumed. On the one hand the Caliph was to be designated by the Sultân who through his exercise of constituent authority, recognised the institutional authority of the Caliph and on the other hand the validity of the Sultân's government was established by his oath of allegiance to that Caliph who authorised his rule. In this way the Turkish prince (Tughril) was proclaimed the Sultan in 447/1056 by the Caliph al-Qâ'îm and the former in turn proclaimed himself the Caliph's faithful client (maula Amir ul-Muminin).¹

Tughril showed a greater degree of respect for the Caliphal office and with him, the Caliphate indeed enjoyed greater material comfort. The fact is that Saljûqs justified their claim to the throne, not by appealing to their genealogy, but by presenting themselves as protectors of the Caliph and defenders of the true faith.² As a compensatory gesture the Caliph conferred upon Tughril the title Sultan ul-Mashriq wa al-Magrib (King of the East and West),³ which

¹. Rawandi, P.105.
². Rawandi, P.103
³. Saunders. P.146. The Sultan was a title which the people had long used but which now seems to have been conferred officially for the first time and signifies the granting of the fullest power with

gave him the right and the mission to conquer all those Muslim territories, which did not recognise the Abbasid Caliphate. It was now the duty of Sultān to act as the early Caliphs had done: to defend the Ummah, to extirpate schism and heresy, and to resume the Jihad against the nations who rejected the Allah and His Prophet.

The second aspect which makes the period of Saljuqs as the most important was the revival of 'Sunni orthodoxy' after a long period of Ismā'īli domination.1 Tughril Beg, immediately after taking over as Sultān ud-Daulah, resolved to restore to Baghdad the Sunni orthodoxy which the Shi'i-Būyid princes were compromising. Tughril, still further, resolved to fight as soon as possible against the

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the guaranteee of the Caliph's sanction. Earlier, Mahmūd of Ghazna had been glad to win recognition from the Caliph but it was his court poets who had hailed him as Sultān a word meaning originally governmental powere but henceforth used as a personal title. (ibid. P.147).

1. In Fātimid and Buyid states the orthodox Muslims were chafed under the rule of Shi'ites who had not been able to maintain peace and order and there was a strong resentment against the administrative and fiscal policies of both these states. (Saunders, P.146.)
particularly dangerous heretics, the Ismā'īlīan Fātimid Caliphs of Cairo. Consequently Fātimids lost all chances of success with the failure of Basāsiri's coup in Baghdad and the re-installation of al-Qā'im, by Tughril on the Caliphal throne. The `Alid Caliph was now restricted to Egypt and the neighbouring lands only and could never acquire universal dominion in Islam. the power of the state could now be employed to put down Shi‘ism of all kinds and especially in particular. In this way the fall of the Buyids and the coming of the Saljuqs registered a great triumph for the Sunnite orthodoxy.

The manifestations of Sunnite policies can be viewed in the establishment of Nizāmiyas (Nizāmiya colleges), almost in every city of the empire, especially in Baghdad and Nishapūr, by the Sunni-Saljuq Prime Minister Nizām ul Mulk Tūsi. These colleges were supposed to shelter the new middle road Sunni orthodoxy namely Ash‘arism and to propagate the Ash‘arite doctrinal system in order to combat the Ismā‘īlī propaganda that was being launched by the Fātimids


2. See Saunders, P.147 and also: George Makdisi, op.cit., P.155.
from the Azhar mosque at Cairo.\(^1\)

Another aspect of this new dispensation was the appointment of Abu Hāmid al-Ghazālī as the chairman of the reputed Nizāmiyya of Baghdad. Ghazālī is supposed to have professed Ashʿarism at the Nizāmiyya and sought a reconciliation of Sufism with Sunni orthodoxy\(^2\). More important function of Ghazālī at the Nizāmiyya was to combat the growing menace of Ismāʿīlī influence.\(^3\) The famous

\(^1\) Ghazālī, Abu Hāmid, *Nasihat ul-Mulûk*, Tr. F.R.C. Bagley, London, 1964, p. 29. Besides, these colleges were also meant to provide complete and reliable theologians, judges and sectaries for the state religion and administration. (ibid.).

\(^2\) George Makdisi, ibid.

\(^3\) Despite its attractions, Ismāʿīlism was not acceptable to most Muslims on account of its misfitting doctrinal system where upon the sect conceded the limitless authority to the living man (Imām). In fact Ghazālī, while refuting the Ismāʿīlis, voiced his opinion more against this doctrine. In addition to this the alleged antinomianism of the Ismāʿīlism, their secrecy and practice of assassination were also repellent to the majority. (Ghazālī, op.cit. P.30): cf. Trimmingham, J.S. *The Sufi orders in Islam* Oxford, 1971, PP. 7-8.
Dars-i-Nizâmi (Nizâmiya curriculum) which was taught at these colleges and which constituted the educational code of the Muslim societies all over the world till late 19 the century, is actually the legacy of the Saljûqs.¹

Another important feature of the period of Saljûqs is the revolts of Ismâ`îlis, known to the crusader history as the 'Assassins'. They attempted to introduce a religious reform precisely in opposition to the whole pattern of the Sunni amirs and ulma alike. In the last years of Malik Shah's rule, (A.D.1076-1096), just before the Saljûq empire began to disintegrate, these Ismâ`îli's began concerted efforts to seize power in Iran. In 1090 A.D. they seized the mountain fortress of Alamût, in the Daylami mountains north of Qazvîn, which later became their headquarters, and various towns in Kuhistân, a mountainous area south of Khurasân. After the death of Malik shah they broke out into full scale revolt throughout Iran, Khurasân, Iraq and later in Syria as well. The conspiratorial resources of the Ismâ`îli movement, with its secret cells, made it possible to seize an Ismâ`îli stronghold. Thus the whole of Saljûq period witnessed the frequent revolts of Ismâ`îlis, some of which were the bloodiest and the Saljûq amirs were left on tenterhooks and remained always in the fear of

assassination by the Ismāʿīlī fidāṣīs. Mothers used to weep for grief whenever they found that their sons returned home safely after the accomplishment of murders allotted to them.¹ Assassinations were equally countered with massacres of all in a town who might be suspected of being Ismāʿīlī.²

Interestingly the Saljūq period is considered as one of the most important periods in the history of Sufism.³ It was during this period that the great Sufis like Abu Saʿīd Abul-Khair (d. 1048 A.D.), the famous Sufi theoretician Qushairi (d.1073), Khawaja Ahmad Sarakhsi Hujviri and Abu Abdullah Bāku and some famous Chishti saints like Muhammad bin Abi Ahmad, Yūsuf bin Muhammad bin Samā (d. 1067) and Qutb ud din bin Maudūd chishti (d. 1133) lived and established their Sufi circles.


2. In Isfahān suspects were thrown alive on a bonfire in the Centre of the town (Hodgson, M.G.S., The Venture of Islam, Vol.II, Chicago, 1974, P.60.): For more details see: Sannaullah, M.F., The Decline of the Saljūqid Empire, Calcutta, 1938, PP.61-68.

3. Camb.,P.296; Richards, P.105; Trimingham, P.9; Cahen; PP.14-15,44.
Again the legendary figures in the field of Sufism like Khawâja Abdullah Ansâri, (d. 481 A.H.) from the offspring of famous Sahâbi Abu Ayyûb Ansâri, Hujjat ul-Islâm Abu Hâmid al-Ghazâlî (d. 505 A.H.), Sheîkh ul-Mashaîkh Ahmad bin Muhammad al-Ghazâlî (brother of Imâm Ghazâlî), Imâm Abû Qâsim Abdul-Karîm bin Hawâzin al-Qushairi (d. 465 A.H.), Abû-Hasan ‘Alî al-Ghaznâwi Hujwîrî (d. 465 A.H.), Abû-Mâli ‘Ayn ul-Qaddât (d. 1131 A.D.), Najm ud-dîn Kubra, Majd ud-dîn Baghdaḍî, Bâha ud-dîn Wald and others lived in the same period. One of the greatest Sufis of Khurasân was Shaîkh ul Shayûkh Abû ‘Alî Farmadî, who lived in the second half of the eleventh century. He was a spiritual disciple of Abû-Hasan Kharaqâni, Abû sa‘îd bin Abû-Khair, Abû-Qâsim Gurgâni, and of Qushairi and in his turn became master of Imâm Ghazâlî.

Saljûq rulers were themselves the great patrons of Sufis and ‘Ulamâ. Sufis were treated with great respect by the ruling class, because the ruling class needed their support because the Sufis were closer to the common people than the ‘Ulamâ2 and also because the Saljûq leaders, like their followers were attracted to the popular

1. For details see: Abbâs Parviz, Târîkh i- Salâiq wa Khawarizm Shahân, Tehran, 1930, p. 425 ff.

2. Richards, ibid.
religion of the Sufis.¹

The importance of the Saljuq period vis-à-vis Sufism lies in the emergence of the Sufi silsilas/Tariqa orders. The main Sufi orders that flourished in this period were the khawajagan (founded by Yousuf Hamadâni, d. 1140 A.D.) commonly known as Naqshbandiya, which spread especially in Turkistan. Secondly Kubraviya (founded in Khurasâni by Najm ud din Kubra, d. 1221 A.D.) and thirdly the famous Qadiriya founded in Baghdad some decades after the death of its spiritual originator shaikh- Abdul- Qâdir Jilâni, d. 1168 A.D.). It was also during the same period that the followers of particular silsila began to live in a cloister (Khanqâh). And a network of Khanqâhs was introduced in the nook and corner of Saljuq empire These Khanqâhs were readily aided and funded by the Saljuq rulers.² Yet another remarkable feature of this period is that Sufism after years of distrust and even persecution by members of the orthodoxy, found its way in a modified form into Sunni orthodoxy itself. Qushairi and then Ghazâli,

1. ibid., PP. 164-66.

2. For details see: Trimingham, op.cit. P.1 ff; and P.166 ff; Camb.,P.301; Cahen, P.44.
gave to Sufism full rights of citizenship in Sunnism.\(^1\)

Another aspect which attached great importance to the Saljūq period is their administrative system. Which was evolved by its political theorists: Nizāmul-Mulk Tūsi in his "Siyāsat Nāma" and Abu Hāmid Ghazāli in his "Nasihat ul- Mulūk". There was almost a certain unity or uniformity throughout the empire, which was due perhaps, to an acceptance of a common administrative tradition and theory of state.

The Saljūq administration and discipline, owed much to a long administrative tradition stretching back to pre-Islamic times the old institutions such as Iqta and the madrasa were given a new content and at least one new institution, the Atabagate emerged. The details of this system, which set the pattern for succeeding centuries, were worked out by the officials of the bureaucracy and the religious institutions.\(^2\)

The theoretical basis of the state was derived from two main sources: the Islamic theory of state and the old Persian theory. Al-Māwardi had, by his interpretation of the classical jurists kept the Caliphal institution in tact and it is he who worked out the

\begin{enumerate}
\item Camb., P. 296.
\item Richards, op.cit, pp. 105-6.
\end{enumerate}
new relationship between the Caliphate and sultanate.\textsuperscript{1} Later under the Saljūqs, Al-Ghazālī more emphatically advocated the same principles of relationship between the Caliph and the Sultān. This reformulation was of importance for the preservation of the religious life of the community.\textsuperscript{2}

The old Persian theory of state was expressed by Nizāmul- Mulk Tūsi who was profoundly influenced by the Islamic ethic. He was the prime minister first of the Sultan Alp Arsalān and then of Sultān Malikshāh. So long as Malik shāh adorned the Saljūqid throne with his towering personality, the commanding geniues of his prime minister, Nizāmul Mulk, held together the discordant elements which had arisen in the state. During the period of twenty years (465-85 A.H.) as the prime minister of Malikshāh, he busied himself in modelling the new state as closely as possible on that of the Ghaznavids in which he had been born and brought up. Almost all the historians and Tadhkīra writers unanimously believe that no other minister under the great Saljūqs excelled khawaja Nizām ul Mulk in statesmanship, sagacity and justice. He had to control the affairs of a kingdom which extended from

\begin{itemize}
\item[\textsuperscript{1}] Camb. P.206.
\item[\textsuperscript{2}] Richards, ibid.
\end{itemize}
the confines of China to the Mediterranean on the West, from Georgia in the North to Yemen in the South. The grandeur and magnificence of Malik Shah’s reign and the prosperity of the people rivalled the best period of Roman or Arabian domination and it was all due to this able prime minister. In fact the introduction of Madarsa was partially meant to train the reliable personnel as secretaries and officials who would in turn run the administration of the states on the lines which he had prescribed in his own political theory.

In working out the nature of the Saljuq state vis-a-vis its Islamicate character or Sharī'ī basis, our main tools are the political theories of the two ideologues Nizāmul Mulk and Al-Ghazālī. In the light of these tools we feel that in religion the characteristic feature of the Suljuq period consists in the organisation of a strongly orthodox Sunni movement. Suljuq’s posed as champions of orthodoxy against the laxity and wranglings of preceding generations. In fact their conquest had been facilitated by the support they received from the Khurasānian

Sunni orthodox notables.\textsuperscript{1} Thus, we should not be mistaken to attribute the successes of Suljuqs only to their military superiority or any other single political factor. We should rather merit it to the force of the general movement of orthodox reaction which is characteristic of Islam from the eleventh century, and which the Saljuqs championed for.\textsuperscript{2}

Perhaps the Saljuqs' pledge,\textsuperscript{3} before the Caliph al-Qā'im immediately after taking over the Sultanate, to uphold the Sunnah and Shari'a should be viewed in the light of that mysterious voice which was delivered to Imām Abu Hanifa (while he was circumambulating the K'aba during his last pilgrimage) and which carried the message, "oh abu Hanifa! your creed (suni school) will be dominant, on account of its

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\textsuperscript{1} All the big cities in Transoxiana surrendered in support of Saljuqs one by one (Habib us-Siyyar, P.484.).


\textsuperscript{3} Tughril Beg in his first mission to the Caliph of Baghdad, in 432 A.H., pledged, among other things, to uphold the Sunnah and religion of Islam under the leadership of the exalted Caliph. (Rāwandi, pp. 102-3).
being the rightest, till the sword (power) lies in the hands of the Turks (Saljūqs). This must have certainly added to the Saljūqs' zeal of defending the Sunnah.

It was abundantly clear to Saljūqs that only the right religion can provide the basis for an ideal prosperous society. Both the Sultāns as well as the Caliphs considered it their duty to promote religion and religious works. The famous historian of the Saljūqs, Rāwandi, is of the opinion that no Islamic theocracy after the pious Caliphs was as Sharī'ī and religious as that of the Saljūqs. The religious education, revival of Islamic values, constructions of mosques,

1. Rāwandi, PP. 16-17.


colleges, khanqāhs, zawiyas and financial assistance to 'Ulamā, sādāt (sayids and pious men) all point to the religious orientation and shari'ī basis of the Saljuq state.1

All the religious and political institutions of the Saljuqs are a testimony to the fact that religion was supposed to be the basis of their state and shari'ia was its guiding principle. The Tafawid (circulars/orders) issued to the governors and officials of the bureaucracy from time to time, by the Sultāns, abundantly point to their efforts and policies of running the government strictly on Islamic lines.2

The 'Ulamā played an extremely important role in the

1. Rāwandi, PP.,66,67.
Their first loyalty was to Allāh and His Prophet, then to the Caliph whose duty it was to guard and maintain the Prophets' religion. One of their main functions was to call the rulers to account. They were the custodians of 'ilm, the religious patrimony of the Prophet. The consensus (ʾijma) of 'Ulamā" represented and constituted the foundation of Islam itself. The ultimate decision on matters of constitution, law and theology rested in the hands of 'Ulamā. The famous Shafa'i- Ash'ari scholar, abu Hāmid al-Isfarā'ī (d.406/1105) when threatened by the Caliph to be removed from the position of Qādi, wrote to the Caliph saying that he did not have the power to fire him; whereas he (Isfarā'ī) could write a note to Khurasān, and with two or three words, have him removed from the Caliphate.

Again, the men in power needed the support of the

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3. ibid.
4. ibid.
Muslim masses and there was no better way to it than through the 'Ulamâ. Instituting colleges or mosque colleges, khangâhs and other institutions of learning with large salaries for the professors and scholarships for a number of select candidates, was one way to attract the loyalty of the 'Ulamâ.

To be sure the chroniclers of the Saljuqs seem to be exaggerating and over glorifying the Islamic character of the Saljuq rule. Even Ghazâli did not consider the government of the Saljuqs as truly Islamic. He makes frequent allusions to the injustice of the Turks. But, Still, he was a realist so he made certain concessions and adjustments to enable life to run its course within the framework of Islam. True his emphasis on the sharî'i basis of the Sultan's rule did not stop the exercise of arbitrary power. Yet it tempered its use and helped to prevent it reaching the lengths which were felt by the people to be intolerable.¹

Again we should not expect the Saljuq state as a model of truly Islamic or high Caliphal theocracy. Politics is pragmatism and practicality. The vast empire, the heterogeneous society, the amalgam of different cultural and ethnic groups, the numerous religious sects and multitude of diverse interests is what Saljuqs had to deal with. In

¹. Camb., P.206.
such circumstances to be more scientific was to be more successful. Thus, different forces of habit had to be accommodated. The adaptation, compromise and assimilation (although only to a certain extent) was the only way to ensure the effective rule and a prosperous society. Even the Arabs of Caliphal and Umayyed times, who had almost a homogeneous society to rule, had to make adjustments and had to restrict themselves only to limited extent of healthy and reformative changes instead of a total reshaul or removal of existing social and political structures. As in the proceeding periods (Umayyad and Abbasid) the social pressures must have made their own ways and acted, as always, as the barriers in implementing those policies which one always cherishes to see practiced. Ghazali in his 'Nasihat ul Muluk' and other writings and Nizam ul- Mulk Tusi in his 'Siyasat Nama' have frequently requested their Saljuq rulers to act in accordance with Shariat. It surely points towards the barriers discussed above that Saljuqs too must have been facing in modeling their government on pure Islamic principles.

The everlasting contributions of the Saljuqs to Islamic civilization are the political and administrative institutions some which were innovated by them and some, which were already existing were given a new or broader content and meaning.

Stretching back behind the Saljuq period is a long
continuity of administrative practice from high Caliphal times to the period of Ghaznavids. But under the Saljuqs the old institutions gained a new meaning; developments that had begun in the preceding periods crystallised, and new elements of worth were added to the Persian heritage. The new system definitely worked under the strict administrative talent of the Saljuqs.

Many Saljuqs institutions lasted in their outwards forms (though the terminology was in some cases changed) until the 20th century. Prominent among them is the institution of 'Iqta.

The 'Iqta emerged in the 10th century against a background of change in the economic and social environment of the Abbasid Caliphate. It evolved, in response to the state's dominant need to finance its operations and to pay its civil and military officers. Throughout the Saljuq empire there was considerable variety of practice as well as terminology, and the term 'Iqta is used in the sources to cover a number of different grants.

There are a number of new institutions such as

Shahna, which was particularly favoured by the development of army.¹
In most administrative institutions the senior civil officials were called Aimid (pl) Umada’ from whom the governors of the provinces were selected. The controller of the a accountancy department, elsewhere called the head of the Zimám, was here known as mustawfi. Apart from the courts of Qadís, special courts were introduced for the redressel of wrongs known as mazálim which was interested to an amir-i-dâd.²

Perhaps there is hardly any aspect of Islamic civilization which has not touched the pinnacles of progress and advancement during the period of Saljúqs. The grandeur ever and magnificence of Malik Shah’s reign and the prosperity of the people reivaled the best period of Roman or Arabian domination.³ The cities

1. The earlier Muslim capital cities had a police force the ‘Shurta’ but in practice most of the towns depended for their policing upon various official types of militia, recruited locally. This local force was often unreliable to the foreign princes (Turks) especially during the war. Hence Saljúqs automatically replaced them by a garrison ‘Shahna’ of the regular Turkish Army. (Cahen, P.40).

2. Cahen, PP.40-41.

3. Faizi, op.cit, P.392.
of the Asia were adorned with colleges, hospitals, mosques and palaces and the empire was covered with roads and canals to facilitate traffic and fertilize the soil.\(^1\) In spite of chronic wars, hardships, famine, pestilence, violence, ignorance and superstition, a high degree of technical skill was achieved by weavers, and new elements of scale and spatial composition were introduced into architecture. The Saljūq state was the organising force that brought about conditions in which the Arts flourished and the talents of these men and many others burgeoned and thrived.\(^2\)

The fact becomes especially clear if we look for artistic movements from the Saljūq period.\(^3\) Again the impressive roads, a magnificent series of vast caravan-sarāis and schools and numerous mosques and mansole were established as a result of Saljūq's interest in building work and architecture.\(^4\)

1. ibid.
2. Camb., P.205.
3. Richards, op.cit, P.205. (This article is a detailed survey of the Artistic centres of Saljūq period).
The network of Nizāmiyya colleges and other educational institutions developed such an academic temperament during the Saljūq period as became the glory of the Ummah and an insight for the medieval European societies. The names of Syed Tāj ud-dīn Muhammad Gilakī a contemporary of Sultan Tughrīl Beg, Shamsul Islam Haska-Babuya, Abu Sa`īd Abu Ali Astrābdī, and Imam-ul-Haramayn Abul Ma`āli Abdul Malik bin Abdullah al Juwainai(d. 478 A.H.) are like shining stars on the sky of educational history.

The famous teachers who taught at Nizāmiya of Baghdad, include apart from Imam Ghazālī, Imam Sheikh Abu Ishaq Shirāzi, Abu Sa`īd Ab. Rehman bin Muhamad Nishapuri. The Nizāmiyya of Baghdad had a big unit of teachers, Mu’iyyadin, librarians, students, servants and gate keepers.

Nizām ul-Mulk spent the hundred thousand dinars to accomplish the construction of this Madrassa and later adorned its surroundings with bazars and ceyloons. More than one thousand students qualified every year from this college.

1. Those who explained the lectures of the professors.
The Saljūq's interest in academics can be estimated by a number of national libraries that were built by them, almost in every city. Some of these were *kitāb khāna-i-Sahībi*, affiliated to the name of Sāhib bin 'Ibad, at Rayy, Kutub Khāna-i-Abu Tahir Khâtûni at Sāweh. Yaqut Hamâlî, in his *M'ujîm ul-Buldân*, says that there were ten big libraries at Merv. Famous among them was Aziziya library which possessed twelve thousand books. Apart from this the libraries of Jamia Kamâliya, libirary of Sharf-ul- Mulk Mustawfi, Sam'ani library, 'Amîdiya library, library of Majdul-Mulk, Khâtûniya and Zamîriya libraries are also worth mentioning.

Saljūq rulers were great patrons of scientific learning too. this period has produced great scientists in thefields of pure sciences such as Astronomy, Physics, Chemistry and mathematics. Sultan Malik Shah's reign is especially important for erecting observatories and other centres of astronomical learning. The great astronomer Shahmardân bin Abil-Khayr who lived towards the end of 5th century A.H. The famous 6th century mathematician Mas'udi Ghaznavi, the renowned physician and mathematician 'Ayn uzzamân Qatân Marwazi (465-548 A.H.), abu Hâtîm Isfazârî (d.515 A.H.) a contemporary of Umar Khayyâm and a great mathematician who prepared tables of Archemedes and persented them to Sultan Sanjar, and Abu Saeed Ganami, the famous mathematician who lived during the last decades of 5th century all are a testimony to it. Marvellous contributions were made in the field of religious sciences.
too. The science of Tafsir and Fiqh especially got a boost in this period. One of the great *muffasirin* of 5th century A.H. was Abu Bakr `Atiq Harvi Surabadi a contemporary of Sultan Alp Arslan, who wrote a Persian tafsir known as *Tafsiri-Surabadi*. Yet another great *Muffassir* of the period was `Imad ud-din Abul-Muzzafar Shafi`e (d. 471). His Persian Tafsir is known as *Tafsir-i-Isfara`ini* or *Taj ut-Tarajim*.

The renowned Faqih (theologian) of the Saljuq period was Abul-Ma`ali Muhammad bin Ubaidullah whose famous book in Fiqh is *Bayanul-Adyan*. Najm ud-din Abu Hafs an Nasafi the most renowned theologian and contemporary of Sultan Sanjar wrote about one hundred books in Fiqh, Tafsir and Hadith. Another legendary theologian of Sultan Sanjar's reign is Abul Fath Muhammad bin Abdul- Karim Shahristani (d. 548 A.H.), the author of monumental book *al-Milal wa an-Nihl*.

The Saljuqs produced great historians whose objective and analytical researches in historiography have made a mark in the world of academics. The famous Ibn al-Balkhi contemporary of Sultan Mohammed bin Malik Shah, Muhammad bin Zafar, the famous historian from Bukhara and the translator of Narshakhi’s *Tariikh-i-Bukhara*, the author of *Tariikh i- Bayhaq*, Abul Hasan Bayhaqi (Ibn-i-Fanduq 499-565 A.H.) and the great Najm ud-din Abu Bakr Muhammad bin `Ali bin Sulaiman ar-Rawandi the author of the celebrated and much quoted history of the Saljuqs *Rahat us-Sudur wa-ayat us-Surur* all belong to
the period of Saljūqs. Apart from these there were many other famous writers who have contributed in different fields. They include Unār ul-Ma'ālij, Abul Hasan Nizām ud-din Ahmad bin Umar bin 'Ali known as Nizāmī 'Aruzī Samaraqandi the author of *Chahār Maqāla*, Muntajib ud-din, Atabek of Sulṭān Sanjar, Zahīrī Samaraqandi and Muḥammad Awfī author of *Lubāb ul-Albāb*.

The period under review has produced a galaxy of great poets whose poetry apart from the other dimensions of arts, reflects abundantly the advancement of culture and literature during the period of Saljūqs. Some famous among them are: Ibrāhīm Samā'ī, a poet of 6th century from Transoxiana, Abūl-Barkāt Bayahiqī from Khurasānī, Abul Hassān- Talha (poet of Sulṭān Sanjar), Abū Tahir Khatūnī, a contemporary and court poet of Sulṭān Muḥammad Abū ‘Alī Marwāzī, Abūl-Barkāt Bayahiqī from Khurasānī, Abul Hassān- Talha (poet of Sulṭān Sanjar), Abū Tahir Khatūnī, a contemporary and court poet of Sulṭān Muḥammad Abū ‘Alī Marwāzī, Abūl-Barkāt Bayahiqī from Khurasānī, Abul Hassān- Talha (poet of Sulṭān Sanjar), Abū Tahir Khatūnī, a contemporary and court poet of Sulṭān Sanjar, Azarqī Harawi the companion of Alp Aṛsalān, Malikūl-Kalām Shāhpir Asharī, the companion of Sulṭān Aṛsalān bin Tughrīl, Abū Abūl-Ḥanīfā Muḥammad bin Abūl Malik Mu‘īzī, the greatest poet of Saljūq period and a contemporary of Sulṭān Malik shah, Aḥwād ud-dīn Abīwardī, the contemporary and companion of Sulṭān Sanjar, Ismā‘īl Bākharāzī, Hakīm Afzal ud-dīn known as Khāqānī Shīrwānī (d.595A.H.), Khwāja Imām Umar Khayyām (d. 517 A.H) the legendary philosopher, poet and mathematician and Amīr Imām Raḥīd ud-dīn S‘ād ul Mulk Muḥammad bin Mohammed bin Abūl Jalāl known as Rashīd ud-dīn Ulmī Watwāt all belong to the Saljūq
The present work is an attempt to highlight certain broad features of Saljuq administrative system and some main characteristics of the religion and the religious developments during the period of Saljuq rule. We have considered relevent to discuss the origin of the Saljuqs and the state of affairs that prevailed in Central Asia at the time of their conversion to Islam. The Saljuq's emergence to power and the consolidation of their rule has also been discussed to have a background study of the main project.

In order to have a very clear idea about the administrative system of the Saljuqs we have thoroughly dealt with the political theories of the two political ideologues of the period — Nizam ul-Mulk Tusi and Abu Hamid al-Ghazali. It is mostly in the light of these political theories and other contemporary accounts that we have attempted to explain the nature of the Saljuq state and the pattern of their administration. Lastly we have tried to give a detailed account of the religious developments of the period in order to understand the religious character of the Saljuq state and the role of various religious groups that existed in the period under review.

In accomplishing this project I am beholden, first of all, to my esteemed teacher and guide Professor A.Q. Rafiqi who has been my only source of inspiration at all times during my research
pursuits. I am extremely thankful to him for the patience he showed towards me while suggesting the modifications and corrections in the content and method of the present work, inspite of his various academic and admininstrative engagements. I am lost for words to thank him.

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I am greatly obliged and thankful to Dr. Hafeez Kirmani and Dr. Shehnaz Zehra for their help and hospitality. Dr. Hafeez Kirmani most painstakingly and diligently printed out this thesis and transliterated it with utmost patience.

I thank, last of all, the person to whom I wished to thank first of all but for tradition, — my wife, Ruqia, the paragon of virtues and ocean of love for me.

b. SOURCES:-

Primary Sources:

We are less certain about the existence of any historical document in Central Asia prior to the Muslim conquest. True, the seventh century Chinese traveler Hiuen-Tsang, refers to a literature of this kind but even the titles of such works have not come down to us. It is more likely that in Central Asia as in Persia down to the Sasanid period, there were no historical works, but only national traditions which lost their significance after the conversion of the population to Islam. In the first three centuries of the Islamic era Arabic remained as the language of all learning and knowledge throughout the lands which came under the extent of the Muslim territories. No wonder therefore, in these centuries our sources are
mainly in Arabic. Most prominent among them are the Tarikh ur-Rusul wa-al-Muluk of Abu J'afar Muhammad bin Jarir al Tabari (d.310/923) which was brought down to A.H.302 and Al- Kamil Fi at-Tarikh of Izz ud-din Abul-Husain 'Ali bin Muhammad ibn ul-Athîr (d. A.H.630) which was brought down to the year A.H.628. Interestingly, Ibn ul-Athîr's work was published before that of al-Tabari's.

It was only with the publication of Ibn- ul Athîr's work that the students of the history of Muslim East could feel themselves on firm ground. With the best possible care and greatest conscientiousness, almost an utopia in those days, the author collected the material of different and diverse shades. Ibn ul- Athîr lays before us the actual figures of the personalities involved and also presents actual view of the prevailing circumstances.

For the history of the first three centuries of Islam, Ibn ul Athîr's chief source itself is the Tarikh of Tabari. But the seniority of Tabari's work never lessens the importance of Ibnul-Athîr's one. It still retains an outstanding place amongst original sources, even

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1. Tarikh ul-Kamil was edited by C.I. Tornberg from 1851-52, and also published in Cairo in 1301/1883, while as the publication of Tabari's work was undertaken by a group of orientalists and completed over a period of twenty two years (1879-1901 A.D.).
for the history of the most ancient period of Islam. Ibnul Athîr dealt with the material at his disposal with greater understanding. Quite often his sources remain inaccessible to us but again where ever we are in a position to verify his sources, we get results that favour Ibn ul-Athîr as the most authentic historian. This comparative study makes us to trust the author even without looking at his sources. The proof of this statement can be had from the following example produced by Brokleman who has critically evaluated the authenticity of Ibnul Athîr "It is only Ibn ul-Athîr who mentioned the conflict between Chinese and Arabs in 751A.D., which decided the fate of the Western part of Central Asia. Tabari and all other earlier historical works of Arabs are silent about this episode. But Ibn ul Athîr's mention of the event is perfectly corroborated by the Chinese history of the Tang dynasty.¹

We have equally benefited, among other later Arabic histories of importance, from the biographical dictionary Ṣafiyat ul A'yan of Shams ud-din Ahmad bin Muhammad ibn-i-Khalîkân (d. 681/1282). The first English edition of the book was published in Paris from 1842-71 A.D. The author enriches our information with the sources that have not come down to us. Another important Arabic source with us is the famous universal history of Wâli ud-din Abu Zayd Abdur-

¹. Barthold. V.V., Turkistan Down to the Mangol Invasion. , G.M.S. London.1928. P.3.
Rehman ibn-i-Khaldūn (d. 808/1406), the book, generally known as *Muqaddima*, was published at Bulāq in 1284/1867. The author who lived in Spain and Africa has less to tell about Central Asia and still whatever little he says about Central Asia is present in Ibn ul Athīr's work on whom the former has often relied. In agreement to the criticism of his contemporaries for his non-authenticity and irresponsibility, we find certain facts in *Muqaddima* which are in the first place not found in Ibn ul-Athīr and which again do not stand by the test of objectivity.

We have fairly a vast number of works—historical and literary, at our disposal especially toward the end of Umayyad period. The diffusion of culture under Abbāsids resulted in the development of all branches of knowledge toward the end of 10th century. A.D. Abul Farj Mohammad bin Ishaq an-Nadīm had to name his vast bibliographical work as *Fihrist ul-Ulūm* (index of the Sciences). This book provides some rare information about the scholars and branches of knowledge. We also find the names of Arab historians, which otherwise are nowhere known to us, in the *Murūj ud-dahab wa M‘adin ul-Jawhar* (Golden meadows) of Abul Hasan Ali bin Husain, al- Mas‘ūdi (d.345/956) published from 1861-77.

*Fihrist* mentions some books of very special importance to us written by Abul Hassn ‘Ali bin Muhammad al-Madā‘ini (d.215/830 or 225/840). Madā‘ini is said to have written a great deal about
Khubasân (Central Asia). While discussing the history of the Eastern regions of the Caliphate, Tabari often quotes Madâ'ini. Apart from writing a biography of the Caliphs down to al-M'utasim (A.D.833-42), Madâ'ini's other books that must have been of a great use to us are: 1) Book on the Conquests in Khurâsân, 2) Book on the Government of Asad bin-Abdullâh al-Qasari 3) Book on the government of Nasar bin Sayyâr 4) Book of anecdotes on Qutaiba bin Muslim (all of them were the Umayyad governors in Khurâsân).

Some Arabic works of the 3rd century of Hijra that have been fortunately preserved and come down to us, have dealt with the events of the Eastern World more precisely and we, sometimes, find in these writings isolated scrapes of information which are not available in Tabari. One such work is Futûh ul-Buldân of Abul Hasan Ahmad bin Yehya al-Baladhuri (d.279/892). The best work on the history of Muslim conquests in Masudi's opinion has been edited by the Dutch Orientalist, Prof. De Goeje in 1866. Among Baladhuri's sources the most important (which would have been quite relevant to our study) is Mummar bin Muthanna Abu 'Ubaida (d. c.207-11/822-6). Baladhuri has quoted such information from Abu 'Ubaida which is otherwise not available in any of the sources.

1. ibid. P.6
The much celebrated history "Tārikh" of Ahmad bin Abī Yaqūb al-Yaqūbi (d. 284/897) published by Prof. Holsma in 1863 A.D also merits much attention. The history was brought down to 258/872. The sources of al-Yaqūbi are almost different from those of Tabari. However, in relating the history of Khurasān, Yaqūbi too has made use of the works of Mad'āinī, the chief source of Tabari. Another important history that of Abu Hanifa Ahmad bin Dawūd ad-Dinawārī (d.288/901) Akhbār ut-Tiwāl published in 1918 is also useful to our study.

The third century A.H. had already witnessed a good deal of development in the geographical literature alongside the historical literature. The travel accounts of such men who traversed the lands hitherto unknown to them, the official guide-books and statistical works on the revenues of the various provinces written for the requirements of the government can be included in this category.

The geographical works which provide sufficient information about the lands of our study, that were written in the third and fourth centuries of Hijra and have come down to us, have been edited by de Goeje. These are All-Masālik-wa-al-Mamālik written about 232/847 by Ubaidulla bin Abdullah bin Khuradbih, another is Kitāb ul-Buldān of Yaqūbi already mentioned as historian. The third one is Al-`Alāqa-an-Nafisah of Abu Ali Ahmad bin `Umer ibn-i-Rustāh and the
fourth is *Kitāb ul-Buldān* written by Ibn ul-Faqih Hamadānī. During the Samanid period, within their territories at Balkh lived the geographer Abu Zayd Ahmad bin Sahl al-Balkhi (d. 934 A.D.). His work has come down to us only in a supplemented edition by Abu Ishāq Muhammad al-Istakhari (d. A.D. 951) which was itself supplemented subsequently by Abul- Qāsim ibn-i-Hawqal (d. A.D. 976). Both Istakhari and Ibn-i-Hawqal had visited Transoxiana and described it in detail. Another geographer the greatest of all times, Shams ud -din Abu Abdullāh Muhammad bin Ahmad al-Maqdīsī (d. 985 A.D.) has given a detailed information about the climate, products, trade, currencies, weights and measures, manners, taxes and other aspects of the Eastern culture.

With the emergence of Buyids and Samānids the local and dynastic histories were written in order to preserve the deeds of, and to glorify the respective dynasties. The histories written at the Buyid court may have been of importance for the study of Central Asian history but unfortunately these histories are lost.

A history of the Samānīd capital Bukhāra was written in 332/943-4, by Abu Bakr Muhammad bin J`afar an-Narshakhi (d. 348/959). This book, written in Arabic is a nice narrative about Bukhāra.

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1. ibid. P.11
its merits and charms, its products, its 'Ulama and great men and of all matters relating to it. The book was translated into Persian in thirteenth century with an abridged account by Abu Nasr Ahmad bin Muhammad al-Qubawi. Narshakhi presents us the details of Arab conquests in a more elaborate way than Tabari and others. We have made use of its Persian version.

There are numerous other sources of importance which belong to the later Samânid, Karakhânid and Ghaznavid periods. Barthold has discussed in detail each one of them in his preface to Turkistan Down to the Mongol Invasion. We are skipping over them for their lesser importance about the period of our study— the 'Saljuq period'.

Before discussing the sources of our study, it seems more proper to identify the area and period of our study among the vast territories and the long period which the Saljûqs have ruled for.

The progeny of Saljûq bin Duqâq is known through four branches:

1) The 'Great Saljûqs' who ruled Iran and central Asia from 429/1037 to 552/1157.

2) The 'Saljûqs of Iraq' who ruled the provinces of Iraq from 511/1116 to 5900/1195.

3) The Saljûqs of Kirmân who ruled from 433/1041 to 583/1187.
The period of our study is from A.D. 1037 to 1157—the period of Great Saljuqs who ruled the Persian and Central Asian territories and whose period is considered as one of the most remarkable periods in the history of Islam.

These great Saljuqs were:

1. Rukn ud-din Abu Ta'ub Tughril Beg (429-455/1037-1063).
5. Giyâth ud din-Abu Shuja' Muhammad (498-511/1105-1117).

The Saljuqs, inspite of several useful partial studies still need to be studied comprehensively to highlight the role in Muslim history. So for as the Eastern Muslim world is concerned, the true dynastic history of which the tradition could pass over into the Saljûq period, appeared under the Ghaznâvîds, both in Arabic (Utbi's "Tarikh-i-Yamini") and in Persian (Bihaqi).¹ At the moment when the

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¹ Abul FaJl Muhammad bin Husain, d.470/1077, Tarih-i-Mil-i-Subuktâgin.
Saljūqs appeared on the scene three types of historiography—pan-Islamic, regional, and dynastic were flourishing in two languages—Arabic and Persian.

Strangely enough, it seems that the great Saljūqs produced no historian during their lifetimes. No compositions were written about the Saljūqs in eleventh century. The first ever account of the Saljūqs is found in the History of Hilāl al-Sābī,1 of which only that section has come down to us which does not belong to our study. It is assumed that this history was brought down the date to Tughril Beg's entry into Baghdad (447/1055).

We have another Syriac work (translated into Arabic by the author himself), the Chronography of Gregory Abul Faraj Bar-Hebraeus. Although Bar-Hebraeus's chief source itself is Ibn ul Athīr, yet for the history of the great Saljūqs he has some useful supplementary information too. More important for the Saljūq period in Iran was apparently the Mashārib ut- tajārib of the Khurasānian 'Ali bin Zayd al- Bihāqi known as Ibn-i-Funduq, of which we have once again to lament the total loss.

The three known contemporary sources the *Lam'át-ut-Tawārīkh* in Arabic by Abul- Futūh Barkāt bin Ismā'īl (d.500/1106), *Tārīkh-i-āl-i-Saljūq* of Abu Tāhir Khatūnī and *Zawāl ul 'Usūr wa 'Usūr uz-zawāl* by Sharfu d din al- Kashānī (d. 533/1131), have not come down of them is either incomplete or secondary. The last named is available to some extent in the Arabic revised version of Īmād ud din Kātib of Isfahān ( d. 597/1200). The title of this book is *Nusrat ul-Fatrah wa 'usrat ul-Fatrah* of which an abridgement by Bundārī (d. 623/1226), entitled *Zubdat un -Nasrah wa Nakhbat ul- 'ushrah* is worth mentioning.

The most precise and abundantly authentic is the great universal history *Tārīkh ul- Kāmil* of Izz ud-din Ibn ul Athīr (d. 630/1232). This history was brought down up to 628/1230.

Varied and most valuable details about the period of our study can be had from the famous Biographical dictionary *Wafiyāt ul- A'yān* of Shams ud din-Abul Abbās Ahmad ibn-i-Khallikān(d. 681/1282). Though the author has slightly treated the lives of Berkyarūk and Muhammad, the biographies of Malik Shah and Sanjar are dealt in with more detail.

Our main and frequently quoted source of information is the *Rāhat us-Sūdūr wa Ayāt us-Surūr* of Abu Bakr Muhammad bin 'Ali Al-Rawandi (d. 599/1202). This book was edited by Muḥammad Iqbal.
G.M.S. London, 1921. The author has a fine collection of proverbs and poems while explaining the episodes and events of Saljuq history. The author has quoted the verses of Anwari, Nizami, and Jamal ud-din Isfahani, most of whom were contemporaries of the author.

In the main, Rāhat us-Sudūr wa Ayāt us-Surūr contains the history of the great Saljuqs from the rise of the dynasty early in the 5th century of the Hijra down to its fall in 590/1194. The only source of the author's historical information for the earlier part of the book has been Zahir ud-din Nishapūri's Saljuğnāma. The work is not known to exist but we have reasons to believe that it forms the primary source (for the Saljuq period) of nearly all the succeeding Persian histories. Besides Rawandi, it has been used by Hamd ullah Mustawfi and Hāfiz Abrū, in compiling their great general histories, viz the Tārikh i-Guzida and the Zubdat ut-Tawārikh respectively. Both of them mention it as one of their sources. The editor of Rāhat us Sudūr has shown, by citing several common passages occurring in their books, how all these three authors quote verbally a good deal from Saljuğnāma.¹

Both Zubdat ut-Tawarikh and Rawdat us-Safa have been the popular sources with all the later Persian historians who therefore have indirectly used Saljuğnāma. Among them the Authors of Rawdat us-Safa,

Habib us-Siyyar and Tārīkh-i-Alīf deserve our notice. All these three authors have, in their prefaces, acknowledged the use of Tārīkh-i-Guzīda. Other works that are drawn directly from Rāhat us-Sūdūr are: the anonymous compendium on the Saljūq history which appears at the end of the Paris manuscript of the history of Juwaini Tārīkh-i-Jahān Gusha the abridgment called al’Urada fil-Hikayat-i-Saljūqiyah by Muhammad bin Abdullah bin Nizām al- Husaini al-Yazdi (d. 743/1342), the great Jāmi ut-Tawārīkh of Rashid ud-din Fadlullah and Qādi Ahmad Ghaffāri (16th century AD) might have used it in compiling his Tārīkh-i-Jahān Ara. There is another history in the opinion of some an abridgment of Rawandi’s Rāhat but pertaining only to the Saljuqs of Asia Minor, published by prof. Houstma, from Leiden in 1902 A.D. The author of this history is Nāṣir ud-din Yahya bin Muhammad, known as Ibn ul-Bibi. Yet again in his chahār Maqāla on secretaries, poets, astrologers and Physicians, Nizāmī ‘Arudhi Samarqandi relates some stories about the Saljuqs.

Muhammad ‘Awfi (13th century,) in his Lubāb ul -Albāb, quotes some panegyric poems on Malik Shāh and Sultān Sanjar. The history of the Saljuqs (Tārīkh-i-Al-i-Saljūq) of Jamāl ud-din ‘Ali bin Yūsuf al Qifti (d. 646/1248) has not come down to us, nor have some

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other workers of the period whose composition is unknown. Amongst these is the *Malik Nāma* (Book of kings) of an unknown author, the source of Mīr Khawnd and Abul Farj, and Probably also of Ibn ul-Athīr. The 14th century compiler Hamad ullah Mustawfi Qazwini mentions also a history of the Saljūqs of a certain Abul-'Ala Ahwāl:

All the sources mentioned above are nothing more than narratives. We can conveniently call these sources "a family of political histories". They have almost nothing precise for us so far as our theme of study in concerned. Firstly, they are silent about the origin of the Saljūqs. Even Rawandi, which of course has served as our chief source, is far more disappointing in this regard. He has abruptly started his narrative from the event of Saljūqs' migration from Turkistan to Transoxina without mentioning even a single fact about their origin.¹

The author of *Tarikh-i Guzida* too has mentioned only a few words about their origin and quotes his two sources *Saljūqnāma* of Zahirī Nishapūrī and an unknown history by some Abul 'Ala Ahwāl.²

¹ Rawandi, P.86.

² *Tarikh-i-Guzida*, P.26.
Khawnd Mir in his *Habib us-Siyyar* has discussed the origin of Saljuqs, but he has also referred to *Tārikh-i-Guziada* and *Raudat us-Safa*. The source of the latter is again the *Malik Nāma* but this information too does not satisfy us about the problem concerning the origin of the Saljuqs. The author however discusses in detail, in comparison to Rawandi and Mustawfi, the factors leading to the migration of Saljuqs to Transoxiana.¹ Gardizi is equally silent about the problem in point. He has however a very beautiful account of the embassy of Sultan Mahmūd and the Saljuqs.

All the above mentioned sources are dramatically silent about the nature of Saljuq State. However Rawandi in his passing references, leads us to certain conclusions about the issue and together in the light of secondary information we have been able to discuss in some detail the nature of Saljuq State.

Again our sources are literally devoid of any direct information about the Religious ethos and political milieu of the period. Only a painstaking and hairsplinting effort to exploit the indirect information has helped us to say something concrete about the problem

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¹ 1. *Habib us-Siyyar*, PP.479-81.
in point. However Habīb us-Siyyar, by providing a full chapter to the mention of Nizām ul-mulk Tūsī enables us to some extent to opine about the political conditions of the era.

Lastly we are highly indebted to Nizām ul-Mulk's Siyāsat Nāma and Ghazālī's Nasīhat ul-Mūlūk and to some extent to his Kimya-i-S‘ādat. As already pointed out there were no accounts written in the eleventh century on the Saljūqid Sultāns that can properly be called historical. But some ideas of the organisation of the state and general conditions of life of this period is given in Nizām ul-Mulk's Siyāsat Nāma which is written at the instance of Sultan Malik Shāh to point out the loopholes and aspects of maladministration in the government of the Saljūqs. In the same way Ghazālī's Nasīhat ul-Mūlūk (counsel for the kings) also points to the aspects of misgovernment and prescribes the modus-operandi for an effective and just administration. Both the monographs were however addressed to the Saljūq Sultāns.

In fact the accounts of both these political theorists are our basis for discussing the nature of Saljūq state and the political ethos of the period.

We are happy to have a fair deal of information about the Ismā‘īlī Imam Hasan-i-Sabbāh and subsequent Imāms of this sect in Habīb us-Siyyar. No doubt, Rawandi, Tārīkh-i-Guzida and Bihaqi too have some information about the Ismā‘īlis.
b. Secondary and General Sources:

Out of all our secondary sources the preference and priority goes to the *Cambridge History of Iran Vol.V.*. The book has provided us with thoughtful details about the internal structure of Saljūq administration and the Religious developments of the period. Besides, the book beautifully discusses certain crucial problems regarding the various aspects of Saljūq rule.

Claud Cahen's *Pre-Ottoman Turkey* has provided us, in its introduction, with useful details about the 'Turks and their Islamisation before the Saljūqs' which helps us to determine the factors responsible for the emergence of Saljūqs as the champions of "Sunnah" and Islam. Although the book is primarily concerned with the history of Turkey before Ottomons, yet its beginning chapter about the 'empire of the Great Saljūqs' contains a good deal of indirect information pertaining to our theme of study.

Our another source *the Saljūqs of Asia Minor* by Tamara Talbot Rice, has too given in its first two chapters some information about the origin of the Saljūqs, though the book is silent about our main problem of study.
The most valuable source which deals broadly about the aspects of life during the period of our study is Marshall G.S. Hodgson's *The Venture of Islam* Vol.II. Besides dealing with the history of Islamic civilization in the period under review, the author has given an account (although very brief and precise) of the Tariqa orders/silsilas of the period and discussed in some detail the aspects of the victory of Sunni orthodoxy during the Saljuq period.

M.A. Czaplica in his *The Turks of Central Asia in History and at the Present Day*, inspite of being a study based on and related mostly to the ethnological inquiry, provides some information about the division of Turks, a short account of their religion and history.

The colloquium on the 'Islamic Civilization' of the Near East Centre, University of Pennsylvania, edited by D.S Richards, from Oxford, 1973 and pertaining to the period from A.D. 950 to 1150, has got a good collection of most relevant essays to our problem of study. C.E.Bosworth's article 'The Comming of the Turks into the Islamic World' and that of George Makdisi 'The Sunni Revival' are tremendously informative on their respective themes.

M.F. Sanauallah in his book *The Decline of the Saljuqid Empire* orginally his Ph.D thesis published by the University of Calcutta in 1938, has also proved very useful to us in studying the
internal structure and political institutions of the Saljūq empire. Though it is a political history, and has beautifully analysed the factors leading to the downfall of the Saljūqs, yet it has provided with such information about the Saljūq rule, as is missing in all other secondary sources. The much trumpeted history *Turkistan Down to the Mongol Invasion* by W. Barthold is, apart from being purely a political history, a rich treasure of sources and leads us to many rare studies on Central Asia. We have almost side lined him in presence of relatively original sources pertaining to our period of study. Besides, Barthold himself has attended the period of Saljūqs as generally as any other political historian. The fact goes without saying that the renowned author has had an access to most inaccessible material about the history of Central Asia.

Among a large number of the histories of medieval Islam, which are mentioned in our bibliography, *The History of Medieval Islam* by J.J. Saunders, has been our secondary source quite often while discussing the political history of the Saljūqs and the emergence of Ismāʿīlīs.

V.V. Barthold's *Four Studies on the History of Central Asia* has also been our source in discussing the origin of the Ghuzz Truks in general and Saljūqs in particular.

On the administrative institutions of the Saljūqs and
the administration of Sultan Sanjar we have a very informative article of A.K.S. Lambton, in *B.S.O.A.S.* 'The Administration of Sultan Sanjar's Empire' as Illustrated in the *Atâbat ul-Katâba*. We have very usefully utilized the information provided in this article.

Concerning the origin of the Saljuqs a nice study has been made by S.A. Hassan in his article published in *Islamic Culture*, July, 1965. We have also exploited to our use, the information present in this article.

Two main Persian secondary sources regarding our theme of study are *Târîkh-i- Salâjiqa wa Khawarizm Shâhân* of Abbas Perviz and *Az Salâjiqa Ta Safaviya* of Nusratullah Mashkawti. The former has a good detail of information about the history of Saljuqs together with a brief study of the Ismā'ili movement. The latter too has a useful account about the history, and educational and artistic achievements of the Saljūq period. We have frequently made use of both the sources. On the Ismā'ili movement, apart from the relevant articles in the *Encyclopaedia of Islam* and other works we have mainly relied on Syed Hossein Nasr's *Ismâ'ili Contribution to Islamic Culture*. The book is a unique monograph about the different and diverse aspects of Ismā'ili activity and opens a broad vistas of sources for the reader.

On the development of Sufism and Tariqa orders/silsilâs our main secondary sources are the *Sufi Orders in Islam*, by
J.S.Trimingham, A.J. Arbery's *Classical Sufi Thought*, A.A. Rizvi's *A History of Sufism* and A.Q. Rafiqi's *Sufism in Kashmir*. Besides a number of other works which have dealt with the theme Julian Baldick's *Mystical Islam* and Idries Shah's *The way of the Sufi* have also been our sources. The relevant chapters of the *History of Muslim Philosophy* ed. by M.M. Sharief have most usefully helped us in studying the issues in point.

All the sources mentioned above are only indirect scattered references speaking remotely about the theme of our study, except *Cambridge History of Iran* Vol.V which of course has a discussion about the 'Internal Structure of Saljuq Empire' and 'Religion during the Saljuq Period'.

In working out the details of our project we had to exploit the scattered references in different sources. Often the silence of sources about our theme made us to employ hairsplinting efforts to reach to the conclusions.