RISE OF THE SALJUQS TO POWER
AND CONSOLIDATION OF THEIR RULE
IN CENTRAL ASIA

a. RISE OF THE SALJUQS TO POWER:

As already pointed out Saljuq, the commander in chief (subashi) of the Ghuzz king, migrated to Transoxiana in 985 A.D., along with his tribe, camels and sheep. Whatever the reasons for their migration to Transoxiana it nevertheless, proved an event of far

1. see infra., PP. 63, 64.

2. Apart from the fact that Saljuq was compelled by the Ghuzz king to leave his kingdom on account of the Saljuq's misbehavior or due to his growing rapport in the empire which would, obviously, endanger the Yabghu's supremacy in future. Some sources have specifically mentioned that it was the pressure of population and the need for pasture which compelled
reaching importance for Saljûqs in particular and for the history of Islam and central Asia in general.

To the good fortune of Saljûqs, Transoxiana, at that time was a mosaic of independent principalities broadly divided among two warring kingdoms: the Kara Khânids\(^1\) (932-1165) and Ghaznavids. Continued...

the Saljûqs to migrate to Transoxiana. See Rawandi, P.86; 
Târikh-i-Guzida, P.426; Lub ut-Tawaríakh, P.172; Camb.P.18. Yet again legend too might have played its role. Malik Nâma narrates a dream in which Saljûq saw himself urinating fire, whose sparks spread all over the world. A Shaman priest interpreted it to mean that a son of his would rule all over the world. (Camb. ibid.).

\(^1\) The Kara Khânids also known as Ilk-Khân or Uigurs were a Turkish people of unknown antecedents and were perhaps converted to Islam in 960 A.D. under Sâmanids who are said to have converted a Turkish tribe of 200,000 tents (Kara Khânids) [Saunders, op.cit, PP.134-135; see also Barthold, Turkistan, op.cit, PP.254-5; Barthold, Pour Studies, op.cit, P.102]. As early as the first decades of 11th century the sources mention internecine strife in the family and two distinct branches Alids and Hasanids begun to emerge. After 1041 A.D. there were the lines of eastern and western Karakhanids, established at first in Balasagun and Uzkand respectively and then in Kashghar and Samarkand. With the
The provinces along the Zarafshân and the middle of Sir Daryâ were under the general supervision of Kara Khânid princes and the vast province of Khurasân had already passed from Samânids into the hands of Ghaznavids who were determined to annex Baghdâd the seat of Caliphate to their domain.

With their settlement at Jand and subsequent conversion to Islam, the entry of Saljûqs into Muslim territories was facilitated first by Samânids with whom Saljûqs joined hands against Karâkhânids and later, in 999 A.D., after the fall of Samânids, by

Continued...

family there existed the complicated system of a double khânate and subordinate under Khâns, so that several princes might hold power simultaneously in various regions. (Camb. P.11).

1. The Ghazanavid empire which had become a successor state to the Samânids in their former lands south of the Oxus with its original center at Ghazna, was at its largest at the time of Mahmûd's death in 1030 A.D. (Camb. P.13; for details see Lane Poole, op.cit, PP.90-95.

2. The Samânid dynasty on the eve of their downfall in Transoxiana, was attacked, by Karâkhânid Nasr bin Ali b. Musa b. Satûq, (d.1012-1013 A.D.), a nephew of Bughrâ Khân Harûn, in 999 A.D. Thereupon Samânid Amir Ibrâhîm turned to Saljûqs for help in 1003 A.D. With the help of the later Samânids retrieved
Karakhânids who were fighting against Ghaznavids¹. The important
Continued...

their possessions. (Habib us-Siyar, P.480; Barthold, Four
Studies, P.102; Rice, op.cit, P.28).

Abbâs Parviz, P.98.

Mashkawti, P.2

As a result of the help rendered to Samanids, Israil was allowed
by the former to settle down in the steppe of "Nûr" near Bukhâra.
(Râwandi, PP.86-87; Abbâs Parviz, ibid, Barthold, P.101,
Mashkawti, ibid, op.cit. Cahen, op.cit. P.20.)

1. As already stated the Karakhânid domain was divided into numerous
independent principalities, ruled by Khâns and sub-Khâns. One
such principality was Bukhûrâ and Samarqand ruled by a
Karakhânid called `Ali Tegin. `Ali Tegin was attacked by Mahmûd
Ghaznavi and the former sought help from Israil, the Saljuq's
son, and received full support from him (Barthold, op.cit,
P.103.).
thing to note is that over the next few decades, following their migration to Transoxiana, Saljūqs lend their services to the warring factions of Transoxiana and fought for any one who would assure them pasture for their herds. And in fact Saljūqs, in the mean while, continued to increase the area of their influence by allowing large number of Turks from Khazar desert and other Ghuzz lands to join their group.

1. Saljūq had by now died at Jand at the ripe age of 107 years. (Cahen, op.cit, P.20; Rice, op.cit, P.27; Barthold, op.cit, P.100.) and he was survived by four sons: Isrā'īl (Baigū Arsalān—the Lion), Mikā'il, Yūnus and Musa (Musa Bigu). Mikā'il and Musa were killed in their youth in a battle. The house of Saljūq was now led by Isrā'īl and the two sons of Mikā'il namely Tughril Beg (Muhammad) and Chorgi Beg (Da`ud)—Rūwandi, P. 87; Abbās Parviz, P.98. Mashkawti, P.2, see also Barthold, op.cit. P.101; Cahen, P.20.

2. Abbās Parviz, ibid.


Simultaneously the growing military authority and political rapport of the Saljuqs came to be reconginsed in the whole of Khurasan and Transoxiana.\(^1\)

It is, most probably, at this stage that the two antagonistic leaders Sultan Mahmud and Ilk Khan\(^2\) apprehended the rising Saljuq authority in the region and considering it a threat to their supremacy, resolved, by entering into a treaty, in 396 A.H., on the banks of Jaxartes (Sir Daryā), to keep united against their common enemy— the Saljuqs, and in addition to this determined the boundaries of their respective domains.\(^3\) Il Khan at the same time, impressed upon

\(^1\) ibid.


\(^3\) Rawandi, pp.87-88.

Cardizi, (op.cit. pp.187-188) has a beautiful narrative covering every aspect of the meeting of the two leaders. From other sources like ibn al-Athir it appears, that Sultan Mahmūd, instead of coming in person to fulfill the treaty, got it concluded through his ambassadors. Again he states that it was actually Yusuf Qadar
Sultan Mahmud to take necessary step to put a check to the growing influence and military power of the Saljuqs around their domains.\footnote{Rawandi, P.88.}

Influenced by the words of the former, Sultan Mahmud wooed and lulled the leader of Saljuqs Israil and through a perfidious strategy got him arrested and put him in the fortress of Kalingar.

Continued...

Khan (nephew of Ilk-Khan) with whom Mehmud entered into treaty to fix up the boundaries of their empires, the year of treaty being 419 A.H. But Gardizi (ibid) reckons 415 A.H. as the year of treaty. cf. Abbas Parviz P.99; Barthold, op.cit. PP.100-103; Camb. PP.5-8

\footnote{Rawandi, P.88.}
Before his death, however, Israil made a will which he managed to send from the fortress of Kalinger to his nephews and other followers: "you should stand against Mahmud to take revenge of the perfidy (he played with me). You should not surrender even if you lose the battle ten times. This king (Mahmud) is the son of a slave, treacherous and traitor, unworthy of kingship, therefore the power shall ultimately come to you".

---

1. Tārīkh-i-Guzida, P.427.; cf. Gardizi, P. 189.; Habib us Siyyar, P.482; Rawandi, PP.88-99. The author gives a detailed account of the whole episode. See also: Cahen, op.cit, P.21; Abbās Parviz, P.100. Sultan Mahmūd got Israil arrested in 415 A.H. (according to Gardizi in 419 A.H.). Israil remained for seven years in the fortress of Kalinger as a prisoner of Mahmūd. Therefore the year of his death must be 422 A.H. or as per Gardizi's version 426 A.H. (Rawandi, n. P.92.)

2. Rawandi, P.91.
They did not exhibit any resentment on what Sultan Mahmud had done to Israil. Instead, acting under the command of Tughril and Chagri, made a submission to the Sultan requesting him to allow them to cross the waters of Oxus and settle down somewhere between Nasâ and Abivard in order to have sufficient grazing grounds for their cattle:

The Sultan Mahmud acceded to their request and allotted them the grazing grounds in the steppe near Sarakhs, Abivard and

1. Rawandi, P.92. Again in the words of Gardizi, Saijuqs have put forth the problem of their growing population:

Gardizi, PP.189-190. See also Lub ut-Tawârikh, Tarikh-i-Guzida, P.427., Habib as Siyyar, P.482.

Abbâs Parviz, P.101; Barthold, op.cit, P.103-105.
Farava (Qizil Arvat),\(^1\) in spite of fact that Arsalân Jadhîb the governor of Tûs, warned the Sultan against this \(^2\) and suggested either to eliminate all the Saljuqs or to get the thumbs of their male ones cut, so that they may not be able to operate the bows:\(^3\)

But the Sultan, it seems, did not accept the suggestion

---

1. Gardizi, P.190; Rawandi, P.93; Lub ut-Tawârîkh, P.173; Tarikh-i-Guzida, ibid.; Abbas Parviz, ibid.; Barthold, ibid.

2. The governor apprehended that the Saljuqs, who were large in numbers (only those who were to settle consisted of 4000 families along with a large fleet of camels, horses and Sheep—(Gardizi, ibid.,) were waiting for an opportunity to take revenge from Ghaznavids, (Rawandi P.92)

may creat any trouble in future. (Rawandi; ibid)

see also: Tarikh-i-Guzida ibid.

see also: Gardizi ibid.; Lub ut-Tawârîkh, PP.172-173;

of the governor. But very soon the apprehensions of the latter proved
to be correct. The Saljuqs did not hesitate to misuse the cultivated and
the cultivable lands and to enter into well governed cities, from which
they had promised to refrain. However towards the end of 408 A.H. the
people of Nasa, Abivard and Farava complained to Sultan Mahmud,
against the nefarious and pillaging activities of the Saljuqs.

Sultan Mahmud now decided to take action against the
Saljuqs. He marched against the Saljuqs and defeated them near Farava
in 419 A.H., wherein a large number of them were taken as prisoners
and about 4000 were killed. The remnants of Saljuqs in Khurasan,

2. Gardizi; P.192. By reckoning the date of this episode as 408 A.H.
Gardizi obliges us to believe that the Saljuqs were granted the
permission to settle in the Khurasanian territories long before
the death of Isra'il which occurred in 422 A.H. or 426 A.H. Yet
again Habib us-Siyyar, quoting Raudat us-Safa of Mir Khawand, has
mentioned the migration of Saljuqs to the said lands during the
reign of Sultan Mas'ud (918-1030). Habib us-Siyyar, P.482.
3. By this time Saljuqs had become so strong that Arsalan Jadib was
unable to master them and Sultan was obliged to march against them
in person (Gardizi, ibid.). After defeating them Sultan Mahmud
drove some of them to Dihistan and Balkhan, (Gardizi, ibid) while
under the leadership of Chagri and Tughril, however, did not give in and continued to benefit from the political chaos prevailing in Khurasan owing to the misrule of Ghaznavids who could not provide an effective and just administration to Khurasan, due to their continued engagements on Indian soil. Day in and day out between A.D. 1035 and 1040, the continued...

some others went to Kirman and from there to Isfahan, after which down to the middle of 1040's they successfully plundered and devastated Persia and regions further to the west including the towns of Mesopotamia, Kurdistán and Armenia. From that time onwards there are three distinguished branches of Oghuz Turks. Those of the Saljuqs those of the Balkhan and those of Iraq. when in 1035 A.D. Saljuqs grand son addressed to Sultan Masud to cede to them the regions of the towns of Nesa and Farava, they promised among other things to prevent the incursions of rebels from the direction of Balkhan and Dihistan. In later times, in a letter to western rulers, Tughril Beg spoke of the Oghuz who had advanced westwards as of his servants who had left him while he was at war with Ghaznavids, and expressed his assurance that in the end they would again rally to his banner (Barthold, op.cit.105).

1. Khurasan suffered most severely from the exaction of Ghaznavid tax collectors. For some ten years, until his dismissal and death in 1013/14 A.D., the wazir Abul Abbas al-Isfaraini mulcted the merchants, artisans and peasants of Khurasan, causing misery and depopulation (Camb.P.13). In the words of Ghaznavid historian
Ghaaznavid rulers alternated between attempts at reconciliation and punitive expeditions against Saljūqs, in which Sultān's forces scored some successes in pitched battles but they were never able to follow them up. Ghaznavids tried to befriend Saljūqs, even, by enrolling their leaders as frontier guards against further Turkman incursions, giving them each in 426-1035 the title "Dihqan" and the insignia and dress of a governor.

Ghaznavids even offered marriage alliance to Tughrīl.

--------------------------
Continued...

`Utabi affairs were characterised by nothing but tax levies, sucking which sucked dry, and attempts to extract fresh sources of revenue without any constructive measures" (`Utbi: Al-Tārīkh al Yamīnī, vol.II, PP.158-159); cf. Busworth: The Ghaznavids: Their Empire in Afghanistan and Eastern Iran, Edinburg, 1963, PP.65,869; For details see: Camb. PP.13-14.

1. Habīb us-Siyyar, PP.402-484.; Gardizi, PP.196-206. Both the authors have narrated in full detail the battles that took place between the two rival powers after the death of Sultān Mahmūd. For further details of Ghaznavid-Saljūq confrontations, see also: Abbās Parviz, PP.101-107; Barthold, op.cit. PP. 103-7.

2. Those Oghuz Turks who had fled to Balkhān and Dihistān.
Chagri and Musa Yabghu. But Ghaznavids could not stop the rising tide of Saljuq power, whose skies became more clear with the death of Sultan Mahmud in 421 A.H. Again the fact lies there that apart from having an advantageous position from the military strategic point of view Saljuqs too had the fullest support of Khurasanian nobility and landed aristocracy at their back. Again by cementing their relations with orthodox circles in large towns, Saljuqs very soon saw the people of those towns, who were praying for deliverance from their Ghaznavid misrule and extortions, submitted to them. In each case notables and landowners took the initiative. Ghaznavid's authority was declining.


2. For details see: ibid.


even in the more easterly regions of Badghis and Tukhārīstān. Law and order broke down, and the officials and leading citizens in cities like Hirat began to negotiate with the Saljuqs for the surrender of their cities.¹

The final and decisive blow to Ghaznavid authority came in 431/1040 in the waterless desert of Dandāngān between Sarkhs and Marv, where the dispirited and exhausted Ghaznavid army was utterly routed ². The Saljuqs dispersed then to receive the final surrender of the cities. Tughril occupied the imperial throne of Mas'ūd at Nishāpur, Musa Yabghu represented the Saljuq authority in Merv and Chagri in Balkh and Tukhārīstān.³

THE CONSOLIDATION OF SALJUQ RULE IN CENTRAL ASIA

With the East secured by the success at Dandāngān,

Habibus Siyyar. ibid.


² 2. *Tārīkh-i-Guzida*, P.428; Rawandi, PP.94-95 *Habib us-Siyyar*, P.484; Barthold, P.108.

the lands farther West now lay open to Saljuq attack and they started moving west wards into the disintegrated realm of the Buylaids.\footnote{Conditions in the west (Iraq and Persia) favoured their...}

\begin{enumerate}
\item Buwayids (932-1055). Buwayh, reported to be a descendent of the ancient kings of Persia, was the chief of a warlike clan of the highlanders of Daylam, and like most of his countrymen had taken part in the frequent wars which disturbed the provinces bordering on the Caspean. In opposition to Samanids, Buwayh had extended his support to Ziyarids in about 930 A.D. (for details on Ziyarids see Lane Poole, op.cit, PP.136-138). Simultaneously the eldest son of Buwayh, Ali was granted by Ziyarids the government of Karj. Ali, with the help of his brothers Hasan (Rukn ud-Dula) and Ahmad (M'uiz ud-Daula) occupied the provinces of Isfahan, Arajan, Nubandijan and drove the Arab garrison out of Kazirun. They captured even Shiraz in 322 A.H. They entered Baghdad in 945 A.D. and forced the Caliph to recognize them as his lieutenants by giving three brothers the honorific titles of Imad, Rukn and Mu'izz respectively. (For how the brothers and their descendents divided Persia and Iraq among themselves see: Lane Poole, op.cit, PP.141-145). Division among the princes encouraged aggression, and the wide dominions of the Buwayhids fell peacemeal to the Ghaznavids, Kakwayhids and Saljaqs (Lane Poole op.cit. 139-142). cf. Saunders, op.cit, P.146; Camb. PP.23-25.; Mashkawti, PP.326.
intervention. Political authority had been split up among the various members of the Buyid family and there was a serious loss of control by Central government.\(^1\) Hence, one by one the towns of Persia fell into the Saljūq hands.\(^2\) They annexed with less difficulty the provinces of Iraq, Azarbāijān, Kurdistān, Fārs and Khūzistān into their territories.\(^3\) On the other hand, the Abbāsids, humiliated by their own impotence, yearned for deliverance from their heretic masters—Ismā'īlis. It is at this stage that Saljūqs who were now led by Chagri Beg, Tughril Beg and Mūsā Bagu (all Saljūq's sons), together with their nephews, clan leaders, chiefs and military commanders held an assembly and pledged to be united against their enemies and in expanding their respective

1. Saunders, ibid. The Fatimid policy of diverting trade with the east from the Persian gulf to the Red Sea had impoverished the Buyid state. Ismā'īlian propaganda further helped to undermine its authority. The urban merchant class resented the loss of trade and the arrogance of the military aristocracy. (ibid.).

2. ibid.

domains.¹

In order to legitimize their position as the right and genuine rulers of the lands of Islam, Saljuqs submitted a joint memorandum ² in 432 A.H. to Qa'im the Abbasid Caliph at Baghdad (1041-75) explaining their position as the "Humble servants of Allah and

1. Rawandi, P.102; cf. Abbas Parviz, P.104. The Saljuqs divided their kingdom on the following lines: Chagri Beg with the major part of Khurasan under him adopted Merv as his capital Musa Beg was given Bust, Hirât, Sistân and whatever he could annex around it. Qawurt, Chargi's son, was given Tabaszin and the surroundings of Kirman, Tughril himself occuppied Iraq and Ibrahim Inal (Tughri's brother from maternal side), Yaquti (son of Chaghri) and Qutulmish bin Isrâ'il (Tughril's cousin) were supposed to work with Tughril. After occupying Ray and making it the seat of his government, Tughril assigned to Ibrahim Inal the principality of Hamadan, to Yaquti. Babahr and Zanjan and the surroundings of Azarbaijan and gave the rule of Gurgan Damagan to Qutulmish. (Tarikh-i-Cuzida, PP.428-429; Lub ut-Tawârikh, P.174; Rawandi P.104. Abbas Parviz, P.104; See also Cahen, PP.21-22.

2. The memorandum was sent through the Saljuq courtier Abu Ishaq al-Fuqâ'i (Rawandi, P.104). cf. Bundari; P.8.
His Prophet", complaining to the caliph of the perfidy played with them by Mehmûd of Ghaznâ by killing Isrâ'il the eldest son of Saljûq and by saying that they have been invited by the Khurâsânians to deliver them from the Ghaznavid misrule. The memorandum, above all, in its real spirit, was the desire of the Saljûqs to obtain ratification and recognition from Caliph for their positions as Sultans.¹ As a result of this diplomatic mission, Caliph Kâ'im invited Tughril Beg to Baghdad in the year 444 A.H. But Tughril couldn't find time for his sojourn to Baghdad due to his continuous engagement in the conquests of central Iran. With the result Caliph's messenger Abu Mumammad Hibat ullah bin Muhammad bin al Hasan bin al Mâmun, had to wait in Tughril's capital:

¹ Rawandi, PP.103-104.; cf. Abbas Parviz, PP.104-105. The contents of the letter/memo as reported by Rawandi are:
Ray for three years. In the meanwhile Caliph, in the year 447 A.H., ordered for the recitation of Friday Khutba, in the mosques of Baghdad in the name of Tughril Beg and coins too were minted on his name.

Tughril beg was given the title of Rukn ud-Daula Abu Talib Tughril beg Muhammad bin Mikail, Yamin-u-Amir ul-Muminin. In the same year i.e. 447 A.D. Tughril marched against western Iran on his way to Baghdad. On hearing about Tughril's arrival Caliph Kā'im dispatched an advance party to Naharwān, under the leadership of Malik Rahim Daylāmi, to receive the Sultan Tughril. Tughril, besides being granted a "red carpet" welcome, was offered gifts of matchless value and was adored and honored by the caliph. The former also proclaimed himself as the 'Caliph's faithful

1. Rawandi; P. 105;

2. ibid.

3. Ibn ul-Athir, V.IX, P.419; Rawandi, ibid.; Tārīkh-i-Gūzīda, PP.428-429.

4. Rawandi, ibid., Tārīkh-i-Gūzīda, ibid.

5. Rawandi, P.105.
It is here that Tughril resolved to restore to Baghdad the Sunni orthodoxy which the Buyid princes (Sh'i sectarians) were compromising. He also assured the Caliph to fight, as soon as possible, against the particularly dangerous heretics-- the Isma'ili Fatimid Caliphs of Cairo.²

In the mean while Tughril's brother, Ibrahim Inal raised a rebellion in Hamadan in 450 A.H. and the former with the help of his nephew Alp Arsalan, who succeeded his father Chaghri (d. 1058,) and chose to work under the patronage of his uncle-- Tughril, crushed the rebellion and killed Ibrahim Inal in Ray.³

Itself in Baghdad the commander Basasiri,⁴ raised a

1. ibid., P.105-106.
4. Tārikh-i-Guzida, P.429, Rawandi P.107. He is Abul Harith Basasiri, the commander of the Turkish guard of the Caliph who was handling the real reins of power. Basasiri was quite jealous of the growing rapport of Saljuqs in the empire.
rebellion in 449 A.H. to stop the further advance of Saljuqs\(^1\), and therefore asked for help from the Fatimid Caliph of Egypt Al Mustansir Billah.\(^2\) The hostile commander Basāsiri arrested the Caliph Kā'īm and sent him to Ayna.\(^3\) For forty Fridays the Khutba was recited in the Abbasid Capital in the name of Fātimid caliph Al-Mustansir of Cairo.\(^4\) According to Rāwandi, for one complete year (48 Fridays) Khutba was recited in the name of Mustansir.\(^5\) Caliph Qā'im summoned Tughril to Baghdād to save the situation and defend the Caliphate. Tughril hasted towards Baghdād with such a huge army as left the Earth trembling and the mountains shaking.\(^6\)

---


2. The Fatimids who had established their caliphate in Tunis in 297 A.H. and had adopted Cairo as their capital after conquering it in 356 A.H., always desired to annex the eastern part of caliphate, along with Baghdad, with their domain and to establish Fatimid/Shiite rule in Baghdad also (Mashkauti, P.5)

3. Ibn-ul-Āthīr, V.9, PP.440-443; Bundari, P.16; Rāwāndi P.108.

4. Saunders, ibid.

5. Rāwāndi, P.108.

On reaching Baghdād an extra ordinary struggle took place between the forces of Sultān Tughril and Basāsiri, whereupon the latter was killed. Henceforth, Caliph Kālim was released from Ayna and was re-established on the Caliphate in Dulhijjah 451 A.H.¹

As result of what Tughril contributed towards restoring him in Baghdad, the Caliph conferred upon him the title "King of the East and West", which gave him the right to conquer all Muslim territories especially those which did not recognize the Abbasid Caliphate.² He also gave him the title of Sultān, 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 the guarantee of the Caliphs sanction.³ Tughril's investiture by the caliph, in a magnificent ceremony during which two crowns were held over his head as symbols of his regal authority over 'al-mashriq wa al-Maghrib' (east and West), informed the people that the commander of

---


³ 3. ibid.
the faithful had delegated his Sultanate to his Turkish lieutenant. It 
was now the Sultan's duty to act as the early Caliphs had done, to 
defend the Ummah, to extirpate schism and heresy and to resume 
the jihād against the nations who rejected God and His prophet.¹

By the failure of Basāsiri's coup at Baghdād and 
reinstation of Caliph on the throne, many things were decided. First, 
Fatimids lost all chance of being the pivot of Islamic political activity. It 
also meant that the 'Alid Caliph would be restricted to Egypt and the 
neighbouring lands and would never acquire the Universal dominion in 
Islam. Secondly, the fall of the Buyids and the coming of the Saljuqs 
registered a great triumph for Sunnite orthodoxy: the power of the 
state could now be employed to put down schism of all kinds and 
Isma'ilism in particular. Thirdly, the Abbasid Caliphate was restored to 
some sort of life and independence, but its character was changed, and 
a new institution— the Sultanate was created in an endeavor to 
re-establish the political unity of Islam.²

The cordiality between the two peoples, Saljuqs and 
House of the Prophet's uncle (Abbāsids) was reinforced soon after by 
the Caliphs marriage with Tughril's niece, Arsalān Khatūn Khadija, a

¹ 1. Saunders, P.147.
² 2. ibid.
sister of Alp Arsalân. The ceremony was celebrated in Baghdad with
great splendor.¹

As a result of the strengthening of their relationship
both on social as well as political levels, Tughril seems to have taken on
over ambitious step of asking for one of caliphs daughters Sayida
Khâtûn in marriage. Tughril seems to have found himself obviously
justified for the claim on the basis of his services rendered to the
Caliph in saving the seat of Caliphate and more important the life of the
Caliph by rescuing him from Basâsiri's grip. Yet again Tughril, rightly,
wanted to strengthen the ties with the house of the "Prophet's Uncle."²
Although the Caliph was hesitant to consent the proposal, because in the
eyes of Abbasids Tughril was still no more than a barbarian and an
upstart, more-over, he was about seventy years old and childless, yet
the Caliph had to be compelled to understand that "resistance was
useless";³ and the marriage took place according to Turkish rites in Ray
the Capital of Tughril's domains⁴. But immediately after this alliance,

¹ 1.  Târikh-i-Guzâda, P.355; Rice, P.32.

² 2.  Râwândî,PP.110-111; Abbâs Perviz, PP.110-111; Cahen, ibid.

³ 3.  Râwândî, ibid.

Tughril died in Ray on Friday, 8th of Ramdan, 455 A.H\(^1\).

Before his death, Tughril seems to have designated as his successor Chagri's Younger son Sulaimān, a virtual non-entity who is hardly mentioned in the sources before this.\(^2\) But the union of both eastern and western lands under one Saljūq Sultanat surely demanded the strongest possible man at the top. Direct unified rule had never before been achieved, and there were powerful centrifugal forces at work in the Saljūq dominions including the ambitious members of the Saljūq family and the naturally anarchical tendencies of the Turkman.\(^3\)

Several Saljūq slave commanders also had these considerations in their minds whose interests could be safeguarded only in a strong central

\(^{1}\) Rawand, P.112; Abbās Pervīz, ibid.; Lub ut-Tawārikh, P.174. The author gives 454 A.H. as the date of Tughril's death); Habīb us-Siyyār, II, P.486

\(^{2}\) Sulaimān was actually the son of Chagri Beg from his Khawarzimian wife. After the death of his brother, Tughril married her and since Tughril had no son, therefore, on the insistance of his wife he nominated sulaimān as his successor. (Rāwāndi n. P116.; Bundari, P.26; Ibn-ul-Athir, Vol.X, P.18.)

\(^{3}\) Camb. P.54.
authority with a powerful professional army at its back.¹

Two such slave commanders, Yaghi-Basan and Erdem proclaimed at Qazvin the succession of Alp Arsalân—the nephew of Tughril.² But his accession in 455 A.H. did not take place without difficulties which demand a bit of explanation.

Sulaiman, apart from, having been the nominee of Tughril, was the candidate of latter's wazīr and advisor, the Amid ul-Mulk al-Kundūri, who doubtless hoped to perpetuate his own influence in the state. It was patent that if Alp Arsalân come to throne, it would be the star of his own wazīr and protege, Nizām ul Mulk, which would rise, whereas that of Kunduri would fall.³ The perciplent Nizām

¹ ibid.

² Azad ud-Dīn Abu Shuj’a Alp Arsalân Muhammad bin Mikail bin Saljūq was born on (Friday) 2nd of Moharram, 431 A.H. (Rūwândi, P.117). Historians differ on the date of his birth. Ibn ul-Athîr and Bundari give 424 A.H. as the year of his birth and Ibn-i-Khaliqân also mentions the same date. But most of other contemporary sources e.g. Ibn an Nazzâm, Jāmi’ut- Tawârikh, Raudat us-Salâ and Habīb us-Siyyar mention 421 A.H. as date of his birth, which seems to be correct. (Abbâs Parviz, P.114.)

³ Camb. ibid.
ul-Mulk therefore threw his weight into the struggle on his master's side, and since Alp Arsalān already was in possession of Khuršān and was obviously superior in military experience, Kundūrī and Sulaimān had to yield.¹

The favourable circumstances made the accession of alp Arsalān duly effected and also the fall of Kundūrī inevitable who was arrested and later executed on the prompting of Nizām ul-Mulk.² The

---

1. For details see: Rāwāndi, PP.117-119; Abbās Perviz, op.cit., PP.111-114.

2. Habīb-us-Siyyar, P.486. The author carries an interesting account about the whole episode, see ibid. n. 2. Lub ut-Tawārikh, P.175. Kundūri is said to have conveyed in a message to Alp Arsalān saying that his old master Tughril had given him secular power and now his nephew was going to give him a martyr's crown for the next world.

"سلطان رابئو للعشت ابن حيان بسم راد تابآر خالک فرم و تو آن جیام رادی و خساهم تری نوزی نری بلس ذخربستیخها ر پیاد د نیاد آ نریت یافتم"  

Rāwāndi P.118.

Kundūri also warned Nizām ul-Mulk in a message through his executioner which he delivered a short while before his death: "you have introduced a reprehensible innovation and an ugly
Caliph's assent was now secured for Alp Arsalân's assumption of the Sultanate. The Caliph agreed to designate the new Sultan "Trusted Son" and he bestowed on him the honorifics Azd ud-Daula (Strong arm of the State) and Diya ud-Dîn (Light of the religion) in 456/1064.¹ This practice into the world by executing a (dismissed) minister and considered what the end of this all will be. I fear that this evil and blameworthy practice will rebound on the heads of your own children and descendents."

RAWANDI Ibid.

was followed by the appointment of the Abu Ali Hasaan bin Ishâq Tusi (Nizâm ul-Mulk Tâsi) as the new wazir of Saljuq empire.

Alp Arsalân's reign of ten years (455-465/1063-1073) and the succeeding twenty years rule of his son Malik shâh form the apogee of the great Saljuq Sultânate. During these decades the Saljuq dominions were united under the rule of one man, and the energetic and unceasing journeys and campaigns of the Sultâns meant that this unity was far from theoretical. Central Asia, during this period, was enjoying an intellectual, and cultural floresence as well as a considerable commercial and agricultural prosperity.¹ The combined period of thirty years may also be characterized as the age of the great Wazir Nizâm al-Mulk or al-Daula al Nizamiyya as Ibn al-Athîr specifically calls it.² Apart from being the mentor of Saljuq Sultâns, he is rightly considered one of the most capable wazîrs and political theorists Islâm has ever produced. Leaving the details about him and his political thought to the forthcoming pages directly the reign of Alp Arsalân.

Alp Arsalân was to prove worthy of his throne. Both

¹. Camb. P.56.
². ibid.
his appearance and character fitted him for the role of sovereign; he was extremely tall, yet he added to the impression greater by his great height by wearing immensely high hat, and he grew his moustache so long that, when out hunting, he was obliged to knot its ends behind his head that they should not interfere with his aim. His strength was as great as his aim was true, yet his valour exceeded both. Indeed he was as noble and brave in his conduct as he was magnificent in his appearance. Austere in his way of life, unspoilt in his taste and sincere in his behaviour, he was by nature extremely chivalrous. He generally treated his enemies with courtesy. He was generous often distributing large sums of money among the poor and showing himself ready to relieve distress by money gifts or grant of pensions. On the other hand he did not succeede in mastering his hot temper, and when his feelings were deeply involved could act as harshly as his uncle Tughril.

Alp Arsalân was also an excellent judge of men and chose his advisors wisely. He had a natural respect for learning and this was fostered in him by his remarkable wasir Nizam ul-Mulk. Under

2. Ibid. cf. Rice, PP.32 Abbâs Perviz, P.114.
3. Rice, ibid.
the latter's guidance Alp Arsalān came to delight in the company of scholars and artists, but his greatest pleasure lay in listening to the tales of chivalry of the heroes of Persia's past. These provided him with inspiration for his own conduct, spurring him to perform acts of daring which were in their turn, immortalized by the poets gathered at his court. With their aid no less than by virtue of his own personality, his achievements as a ruler, a military commander and a patron of the arts set a standard which subsequent Saljuqid rulers strove to equal.

We find five main points of policy in Alp Arsalān's reign: first, in order to weaken his formidable rivals on the western front he dispatched the Turkmans for raiding the Christian kingdoms of Asia Minor and the Caucasus, as well as the lands of Shi'i Fatimids in Syria.

Even prior to this move, Muslim encroachments in that area had begun to assume dangerous proportions, when Tughril's military reforms led the turbulent Turkman nomads to flee the Saljuqids empire in ever-increasing numbers and to seek new pasture lands in

---


2. For details of these reforms see: Rice, op. cit., pp. 30-32, and Cahen, p. 26.
eastern Byzantium. Alp Arsalân however assigned a common adventure of weakening and disturbing the western enemies especially Byzantine. It was surely to minimize the over confidence of his immediate rivals that he, immediately after accession, lead a campaign into Georgia and Armenia. The King Gregore was defeated and subsequently made peace with Sultan. He accepted Islam along with his nobles and community members. Alp Arsalân made peace with the king of Armenia and the latter gave his daughter to Sultan in marriage. Sultan, however, divorced this lady shortly afterwards only to be married to his wazir Nizâm ul-Mulk. Second, the Sultan showed clemency towards those princes who raised against him and reinstated those who submitted. The instance of Qavurt's reinstation on the throne of Kirman after he was defeated substantiates this aspect of Alp Arsalân's policy. The local rulers, both Sunnis and shi'is, were maintained in such regions as Iraq, Fârs, Azarbaijân and the Caspian provinces, while member of the Saljûq

-----------------------------

1. Rice., P.34.

2. Tārīkh-i-Guzîda, P.432.


family were used as provincial governors.\(^1\) Fourth, to prevent the kind of crisis that had occurred on Tughril's death,\(^2\), he made the early appointment of Malik Shāh as \textit{wali'ahd} (heir) even though he was not the eldest son.\(^3\) And finally the Sultan always observed good and cordial relations with the Abbāsid Caliphs.\(^4\)

The first challenge to Alp Arsalān’s authority after obtaining the throne, came from his uncle Qutulmish bin Isrā‘īl\(^5\). In his claim Qutulmish had voiced the old Turkish idea of seniorate "By right, the Sultanate should come to me because my father was the senior and Qutulmish raised the standard of revolt at Save

\(^{1}\) Camb., P.57.

\(^{2}\) The numerous claimants to the throne had left the whole empire in a state of chaos and confusion ending only with the submission of all others to Alp Arsalān. (Rāwandi, P.123.)


\(^{5}\) \textit{Tārīkh-i-Guzidā}, P.430.
in 456/1054, accompanied by his brother and the large number of Turkmans. Nizam ul-Mulk Tusi fitted for the Sultan an army which crushed the stronger forces of Qutulmish. The latter fell from the horse's back, a stone struck against his head and died.  

Yet another important member of Saljuq family, Qavurt the elder brother of Sultan Alp Arsalan, not contented with his subordinate position as ruler of Kirmân, rebelled against the Sultan in 1067 A.D. Sultan experienced his muscle against Qavurt, defeated him and later, on his request, was granted asylum by Sultan and reinstated on the government of Kirmân. After conquering Hirat, Alp Arsalan crossed the Araxes in 1064 A.D. in order to attack Ani, the capital of the last independent Amir of Kars. Inflicting heavy damage on the town, the Saljuq armies swing south to pillage Antioch and Odessa (Urfa). In 1067

---


2. Tārīkh-i-Guzidā, P.43. Ḥābīb-us-Siyyar, P.489.


A.D. the Sultân's army marched into Fârs. In the course of the campaign of Fârs, several fortresses were taken.\textsuperscript{1} Thus Alp Arsalân established his reputation as a military commander by capturing Fârs within a year of his accession. In the course of another twelve months he had conquered Jand, where his grand father Saljûq was buried. He also restored order in the unsettled districts of Fârs and Kirmân, retook the holy cities of Mecca and Medina from the Fâtimids and captured Aleppo.\textsuperscript{2} The marriage of one of his sons to a Ghazanavid princess (daughter of Ibrâhim Ghaznavî) and that of his another son M âlik Şâh with the daughter of Tamghâj Khân Tûrnânî (the Karâkhânid ruler in central Asia) helped in bringing close the three rival dynasties: the Saljûqs, Il-khâns and Ghaznavids in addition to pacifying\textsuperscript{3} the eastern and southern boundaries of his empire. Thus, though the kingdom of Sultân Alp Arsalân stretched from the frontiers of Afghanistan to those of Fatimid Egypt, only his western boundaries remained unsecured.\textsuperscript{4}

As already stated the Turkmans dispatched by Alp

\textsuperscript{1} Rawândî P.118.

\textsuperscript{2} Mashkauti, P.7

\textsuperscript{3} ibid; cf. Rice P.34.

\textsuperscript{4} ibid.
Arsalan and yet others who had migrated during Tughril's reign were making plundering raids and incursions on Byzantine territories. Their attacks on Central Anatolia menaced the Byzantine lines of communication that stretched through the Taurus and Cilicia to their cities of Antioch, Edessa and Malatya in northern Syria and Diyar-i-Bakr. The emperor Romanus was very much alive to the difficulties confronting him, for he realized that although the Saljuqs were still content to do little more than raid and plunder the Byzantine territory, the situation could only deteriorate if it were allowed to drift on. Therefore he thought it essential to control Armenia so as to transform it into a bulwark of Byzantium, and he therefore determined to try to evict the Saljuqs from that country with this end in view the emperor Romanus sent an army to northern Syria which secured the defense of these cities and then took the offensive against the Muslims. With the result Artah, between Antioch and Aleppo, and Manbij on the Euphrates were both captured, and Aleppo itself was menaced. Sultan,


2. Rice., P.37.


at this stage, made a truce with the Roman Emperor because the former was busy in fulfilling his much trumpeted desire of expelling the Fatimids from Syria and marching against Egypt.¹

But in the spring of 463/1071 Alp Arsalân, while in northern Syria, was taken aback on hearing the news that the Byzantine Emperor Romanus Diogenes, quite against the treaty of peace, had assembled a vast army at Erzerum and had marched east-wards into Armenia.² Romanus had enrolled the men of diverse nationalities into his army, such as Norsmen, Franks, Slavs, Turks of diverse origins e.g. Cumans, Ghuzz or even Turks from southern Russia.³

Sources differ about the number of Diogenese’s forces. Some reckon the number at two hundred thousand, some sixty hundred

¹ Camb., ibid; Cahen, ibid.

² ibid.

³ Mashkauti, P.8. Rice, P.37. see also: Hābīb-us-Sīyyar, P.487.

thousand while others say thirty hundred thousand. But Rawandi's opinion has been accepted by the majority and seems to be more realistic. He reckons the number of Roman forces at thirty hundred thousand.\textsuperscript{2}

With minor successes at Armenia, Romanus was emboldened to decide to launch his major attack against Saljuqs in 1070-71 A.D.\textsuperscript{3} Entrusting the conduct of affairs in Egypt to his vassal Atsiz b. Abaq, Alp Arsalân hurried northwards at the head of a strong army determined on giving battle to Romanus. The latter was caught unawares by the Saljuq forces close at hand for, he had already dispatched his forces into two different directions one towards Ahlat to capture it and another towards Manazikert and it was now impossible for him to reunite his forces.\textsuperscript{4}

The emperor Romanus was still confident enough to catch up with the rest of his army that he pressed forward without

\begin{itemize}
\item[1.] See: Hābib-us-Siyyar, P.487. Tārikh-i-Cuzidā, P.432., Camb. op.cit., P.63., Rice P.37.
\item[2.] Rawandi P.49.
\item[3.] Rice, ibid.
\item[4.] ibid., For more details see: Hābib-us-Siyyar, PP.487-488.
\end{itemize}
sending scouts to reconnoiter along his line of advance. The Greeks were to pay dearly for the shortcomings of their intelligence service and for their Emperor's carelessness.¹

Although the Byzantine army was far more numerous than the Sultan's but it was demoralized by the devastation of the regions through which it had travelled, and it was composed of mercenaries of all races who had often rebelled against each other and against their rulers and were devoid of patriotism.²

On the fateful morning of Friday, 19th of August 1071 A.D., Alp Arsalan contrived to trap the bulk of the vast Byzantine army in a valley on the outskirts of Manazikert (on the upper reaches of the southern branch of the Euphrates.)³

The forces of the emperor, quite genuinely, suspected one another of treason. Armenians suspecting Greeks or Turks and vice versa.

¹ ibid.
² Cahen, P.29. Rice P.37.
versa, not to mention Russians and Franco-Normans.\(^1\) Ghuzz and Cumân mercenaries of emperor's forces all being men of Turkish origin and some of them Kinsmen of Saljûqs, deserted the Byzantines.\(^2\) In the morning, however, Romanus could not avoid giving battle, his men still out-numbered those of Alp Arsalân, who are thought not to have exceeded 150,000. But the ultimate signs of Roman misfortune appeared only when the emperor's Frankish troops refused, at the eleventh hour, to take part in the contest.\(^3\) The fighting which ensued, was bitter in the extreme, but the Byzantines proved no match for the Saljûqs, and the former fled in panic before the fierceness of the onslaught, breaking up into small bands they forgot, in their fear and confusion, to safeguard even the person of their sovereign. Abandoned even by his body guard, the emperor was captured by Alp Arsalân's men.\(^4\)

Romanus was brought to Sultan and asked as to how he

\(^1\) Cahen, P.29.

\(^2\) Rice, P.38.

\(^3\) ibid.

\(^4\) ibid.; cf. Cahen, P.29.
wants to be dealt with. He said "If you are a king, forgive me, if a butcher, kill me and if a merchant, sell me". The generous Sultan accepted his release after branding both his ears and after concluding a peace treaty, according to which the Emperor had to submit every day a tribute of one thousand dinars. He had also to agree to a fifty year truce and to the release of all the Muslim prisoners held by the Byzantines and the restitution of the frontier strongholds acquired by the Byzantines from the Muslims in the preceding half century including the cities like Manzikert (Malazgird), Edessa, Antioch and Manbij. The Emperor had also, as stipulated in the treaty, to provide the Sultan, whenever he needed, with a Roman contingent of ten

---

1. ibid.; cf. Cahen, P.29; Rice, PP.38-39.


Abbas Parviz has quoted Saljuq Nama of Nishapuri (P.27). But on the other hand the author of Hābib-us-Siyyar, (P.493) refers this statement to Malik Shāh’s reign.

3. Rawand, P.120. See also: Bundari PP.143-44., Ibn-ul-Athir, P.45; Lub ut-Twārikh, P.175; Hābib-us-Siyyar, P.488. Mashkauti, op.cit., P.8; Abbās Perviz, P.117. cf. Rice, ibid.; Cahen, ibid;

thousand soldiers.¹ But the deposition and death of Romanus rendered all these provisions void.² The measures of Alp Arsalân's successful against the Byzantine empire was such that he would apparently have been able to occupy the greater part of Asia Minor without much difficulty. In view of this it is especially remarkable to observe the extraordinary moderation of his policy in leaving the emperor scot free although in return for a harsh treaty. Perhaps he was not interested in the conquest of a country which had nothing Muslim about it.³ Moreover the Turcomans would merely have been able to increase their power and independence there, and the difficulties he would have encountered from that quarter would have jeopardized his greater project, the campaign agonist Egypt, and the necessary defense of his other frontiers.⁴

The real historical significance of Manzikert lies in the fact that, from that time, the Turcomans were able to enter 'Rûm'.

¹ Abbas Perviz, P.117, Rice, P.39.
² Bundari, PP.38-44., Camb. P.64.
³ Cahen. P.29.
⁴ ibid.
without difficulty. And an easy access of Muslims to Byzantine provinces would certainly fetch its own results as usual. Yet again, we can not tell what Alp Arsalan would have done if he had been given time to formulate a policy in the wake of Byzantine refusal to receive back Romanus Diogenes, whom Michael VII Ducas had replaced, and who had no respect for the treaty entered into with Sultan by his predecessor. Yet again, we can not tell what Alp Arsalan would have done if he had been given time to formulate a policy in the wake of Byzantine refusal to receive back Romanus Diogenes, whom Michael VII Ducas had replaced, and who had no respect for the treaty entered into with Sultan by his predecessor. Yet again, we can not tell what Alp Arsalan would have done if he had been given time to formulate a policy in the wake of Byzantine refusal to receive back Romanus Diogenes, whom Michael VII Ducas had replaced, and who had no respect for the treaty entered into with Sultan by his predecessor. Yet again, we can not tell what Alp Arsalan would have done if he had been given time to formulate a policy in the wake of Byzantine refusal to receive back Romanus Diogenes, whom Michael VII Ducas had replaced, and who had no respect for the treaty entered into with Sultan by his predecessor.

Yet again, we can not tell what Alp Arsalan would have done if he had been given time to formulate a policy in the wake of Byzantine refusal to receive back Romanus Diogenes, whom Michael VII Ducas had replaced, and who had no respect for the treaty entered into with Sultan by his predecessor. Yet again, we can not tell what Alp Arsalan would have done if he had been given time to formulate a policy in the wake of Byzantine refusal to receive back Romanus Diogenes, whom Michael VII Ducas had replaced, and who had no respect for the treaty entered into with Sultan by his predecessor. Yet again, we can not tell what Alp Arsalan would have done if he had been given time to formulate a policy in the wake of Byzantine refusal to receive back Romanus Diogenes, whom Michael VII Ducas had replaced, and who had no respect for the treaty entered into with Sultan by his predecessor. Yet again, we can not tell what Alp Arsalan would have done if he had been given time to formulate a policy in the wake of Byzantine refusal to receive back Romanus Diogenes, whom Michael VII Ducas had replaced, and who had no respect for the treaty entered into with Sultan by his predecessor.

Yet again, we can not tell what Alp Arsalan would have done if he had been given time to formulate a policy in the wake of Byzantine refusal to receive back Romanus Diogenes, whom Michael VII Ducas had replaced, and who had no respect for the treaty entered into with Sultan by his predecessor.

we are at a loss to judge about the line of action the Sultan would have adopted for, he had been compelled at that time to undertake an expedition in Central Asia, against the Karakhânid Tamghah Khan or Tamghaj Khan in the beginning of the year 465/1072.

Meanwhile the campaign in Central Asia was to prove Alp Arsalan's last. Death came to him in a strange manner, befalling him as he sat in judgment over a band of captives, whence he was finished upon by one of the captives Yûsuf, who attacked the Sultan by his dagger. Sultan succumbed to the injury four days latter, at the age of

---


2. Abbâs Perviz, P.117.

3. Râwandi; P.120; Târikh-i-Guzidâ, P.433; Hâbib-us-Siyyar, P.489-100. Mashkauti, P.9.; Abbâs Perviz, P.118.

forty, in Rabi I 465/1072.\textsuperscript{1} Thus came to end the man who had captured a Byzantine Emperor, who was at the head of the greatest Islamic empire to have been seen for generations, and upon whom Manzikert had just conferred immortal prestige.

Sultan Alp Arsalan was succeeded by his son Jalal ud-Daula Mu'iz ud-Din Abul-Fateh Malik Shâh. Born in 440 A.H. he died at the age of thirty eight and ruled from 1072-92 A.D.\textsuperscript{2} Malik shah continued and in some ways surpassed the triumphs of his father Alp Arsalan. The lands of the great Saljûq empire were never more extensive than during Malik shah's reign.

At the time of Malik shâh's accession to the throne, in the East there was something like a state of equilibrium with the Gaznavid Sultan Ibrahim, although the north Eastern part (the lands to the South of Oxus) which were under Karakhânids and had already caused anxiety to Alp Arsalan, were still a source of worry in the early

\textsuperscript{1} ibid.

\textsuperscript{2} Rawandi. P. 125.
part of Malik Shāh's reign. But when internal dissension within the Karakhānid dominions afforded a chance of intervention, the Sultān undertook an important campaign into Transoxiana and beyond carrying Saljuq arms into places where they had never been seen before such as Talās and Kāshghar across the mountains at the Western end of the Tarim Basin.

Malik Shāh had to deal with a number of rebellious uprisings within the Saljuq domains itself. In 467 A.H. his brother Tuqush rebelled against him. Sultān besieged and imprisoned him in Nishāpur. In the same year he dispatched the two sons of Qutulmish and Mansūr to conquer Antioch. Just after his accession, Malik Shāh had to crush the rebellion of his uncle Qavurt the ruler of Kirmān. The latter was defeated at Karj by Malik Shāh's forces, captured and poisoned to death. In the year 471 A.H. Malik Shāh invaded Samargand.

---


2. ibid.; Hodgson, op. cit., P.45.

3. Tarikh-i-Guzida, P.434.

4. ibid.

5. Rawandi, P.126. Tarikh-i-Guzida P.434; Ḥabīb-us-Siyyar, P.491.
caught Karakhânid Sulaimân Khân and conquered Samarqand. On his way back from Samarqand, Sultan crossed the river Oxus through a bridge of boats whose owners were given the token to revive the payment from the tribute of Antioch. At the same time Sultan married


2. Rawandi, P.126.; Tārīkh-i-Guzida, P.435; Hābib-us-Siyyar, P.492. It was actually Nizām ul-Mulk who had proposed the deal when asked by Sultan Malik Shāh as to why he had required the boatmen to receive their payment out of the tribute money of Antioch, the wazīr replied: "In future people will envy the greatness of your empire, that is why I have proposed this deal."

Tārīkh-i-Guzida, P.453

Rawandi. PP.128-29.

Hābib-us-Siyyar, P.492.


Turkân Khâtûn daughter of Tamghâj Khân bin Bughra Khân bin Ibrahim bin Nasr bin Ilk khân bin Bughra Khân, who subsequently gave birth to a son at Sanjar\(^1\) on 25th of Rajab. 479 A.H, who was named Sanjar, the future Sultan.\(^2\)

In 481 A.H. Sultan Malik Shâh went to perform pilgrimage and ordered for the construction of a highway from Isfahan. Along the route he provided beacons, wells and cisterns, and he compensated the Amir of the Haramain (the two holy places; Mecca and Madina) with a subsidy, in order that a tax levied on pilgrims might be abolished. Thence from 479/1086 till the Sultan's death, the pilgrimage was performed each year without any mishap.\(^3\)

In fact the reign of Sultan Malik Shâh is considered as the zenith of the Saljuq period so far as the expansion and the

\(^1\) Name of a famous city. cf. Lestrange, op.cit., PP.97-99.

\(^2\) Târikh-i-Guzïda, P.435. Hâbîb-us-Sîyyar, P.492.

\(^3\) Rawândi P.132; Târikh-i-Guzïda, P.435.; Hâbîb-us-Sîyyar, P.192; Ibn-ul-Athîr, P.144; Bundâri, PP.69-70., Lub ut-Tawârîkh, P.177.
consolidation of the empire is concerned. " His domain extended in length from Kâshghar, a town at the extreme end of the land of Turks, to Jerusalem, and in width from Constantinople to the Caspian Sea.\(^1\) But Malik Shâh was more than a ruler of an extensive empire. According to 8th/14th century historian and Geographer Hamdullah Mustaui, who while quoting a certain Risâlati-Malikshâhi, says that the annual revenue of Iran during Malik Shâh's reign amounted to two hundred fifteen million dinârs.\(^2\) Despite heavy expenditure on the administration and army, a good proportion of Sultan's income was used to erect tangible memorials of his power—roads, walls, charitable and educational institutions, mosques, and palaces. The capital Isfahan benefited especially. There he laid out several palaces and gardens, together with a madarasa, the citadel of the town, and a fortress at nerby Dizkuh, where his armoury and treasury were housed.\(^3\) In the frontier regions and in those provinces where there was a large proportion of Turkmân

---


\(^3\) Râwândi, P.132.
pastoralists the provision of town walls was of prime importance. In the exposed province of Khurasan, for example, Malik Shāh built a wall round Marv that measured 12,300 paces, and he laid out the town of Panj-Dih in the district of Marv ar-Rud. In 1071-72 A.D. Nizāmul Mulk raised the height of the walls around Baihaq.¹ Internal security and the safe movement of travelers and merchants were facilitated by building of ribāts and caravan sarais.² "All the roads of his empire were safe and safe enough for caravans, even for one or two men, to travel peacefully and without special protection from Transoxiana to Syria".³

As for Malik Shāh's reputation as a just and equitable ruler, Hussain bin Muhammad al-Hussaini relates how the Sultan send heralds all round the empire, had boards put up in the towns, and had the Khatibs (official preachers) proclaiming from the pulpits all to announce that he would personally hear and investigate every complaint of injustice.⁴ Malik Shāh recruited a special task force headed by an officer in each city to ensure that every innovator and unpleasant

¹ Ibn-i-Funduq, Tārikh-i-Baihaq, P.53.
² Tārikh-i-Guzida, P.435; Rawandi, PP.131-132.
³ Hitti, op.cit., P.587.
⁴ Camb., P.86.
custom is dropped and unlawful moores are given up.¹

The justice was delivered to everyone. The oppressed had a free access to Sultān Malikshah and no Hijāb (barrier) was observed between the oppressed and the Sultān.²

The sanitary measures introduced in Baghdad during Malik Shāh's reign speak of a high concern of the Sultān for public hygiene. These measures included the diversion of the dirty water of the public baths from the Tigris into special cesspools and the allotment of special places for cleaning and curing fish.³

Scientific and literary learning was duly patronized in the reign of Sultān Malik Shāh. Scholars, orators, poets and scientists

¹. Rawandi P.130.
². ibid.; cf. Habib us Siyyar, P.490.
³. Hitti, op.cit., PP.446-447.
were encouraged by handsom stipends. In the famous scientist-Philosopher Umar Khayyām and Abul-Abbas Lukri were permanently attached with his court. In the year 467/1074 Nizām ul-Mulk got the almanac reformed. He assembled a group of astrologers who came to an agreement about the fixing of new year's day from the point of the Sun's entry into Aries. Previously the new year's day was fixed from the Sun's entry in to the mid region of Pisces. This juncture became the starting point of the almanac.

In the same year an observatory was also built for Sultan Malik Shāh. A group of astronomers assembled to work there such as Ibrahīm al-Khayyām, Abul-Muzaffar al Isfuzārī, Mymūn ibn

1. Ḥābib-us-Siyyar, ibid.
2. Lub ut-Tawārikh, 176.
Najib al- Wāsiti and others. A large amount of money was spent on it. The observatory functioned as a department till the death of the Sultān when it was abolished.¹

Malik Shāh's achievements by no means were his personal one. Indeed the guiding hand throughout his administration was his wazīr Nizām ul-Mulk, one of the most illustrious wazīrs the world of Islam has ever produced. Leaving the details of his contribution to the political history of Islam and to Saljuqs to a forthcoming chapter, presently it is sufficient to note that he had served men of maturity and experience such as Chagri Beg and Aḥ. Arsalān. Now his Sultān was a young man of eighteen years² whom he hoped to control and adopt to his own ideal of a monarch in the Iranian-Islamic tradition.³ Nizām ul-Mulk was dismissed in 458 A.H. when

Continued...

P.377.)

1. Jāmi` ud-Duwal, ibid.

2. At the time of accession, Malik Shāh was only 18 years old, died at the age of 38. He ruled for a period of 20 years.

3. For details see: Rāwāndī PP.123-125.; Tārīkh-i-Guzida, PP.37-38.
Queen Turkān Khatūn instigated Malik Shāh against him. This was the result of Nizām's unpleasant relations with the Queen for, the former did not favour the candidature of her minor son Mahmūd for the throne and instead supported Barki Yaruk's claim who was the eldest son of Malik Shāh, from his another wife Zubaida Khatūn, the daughter of ameer Yaqūti and the sister of Amūr Ismā'īl.

1. As mentioned earlier she was a Kārkhanīd princess married to Sultan when he was conquering Transoxiana.

2. Tārikh-i-Guzida, P.438.

The state of unpleasant relations led to the dismissal of Nizām ul-Mulk which was followed immediately by his death on 12th of Ramadān in 485/1092 at Nihavand at the hands of an Ismā'īlī assasin.¹ At the time of death, Nizām ul-Mulk was more than eighty years of age.²

Continued...

cf. Hābib-us-Sīyyar, p. 493.


2. Rawandi ibid.; Some historians (see ibid. n.4) differ with Rawandi or the question of Nizām's age. They say Nizām's age did not exceed 77 years, but we have a verse of Nizām himself, quoted
His murder seems to have been the result of an intrigue engineered by his successor and rival, the candidate of Turkān Khātūn, Tājul-Mulk.¹

With the death of Nizām ul-Mulk and his patron Sultan Malik Shāh who also died, only thirty five days after his wazīr, on 16th of Shawal, 485/1092 in Baghdad, came to end the glorious period of Saljūq rule.²

As already mentioned the subject of contention between the queen Turkān and Nizām ul-mulk was the heir apparentship of the empire. Turkān had been cherishing the hope of raising her infant son Mahmūd to the Sultanate after Malik Shāh. But Nizām ul-Mulk was, as said earlier, favouring Barkiyaruq the eldest surviving son of

Continued...

in Ṭarīkh-i-Guzīda, (P.439) where by the vizir himself reconn
his age at 96 years.

cf. Lub ut-Tawārīkh. P.177.

¹ Rawandi. ibid. Ṭarīkh-i-Guzīda, P.439; Hābib-us-Siyyar, P.493

² Rawandi. ibid.; Ṭarīkh-i-Guzīda, P.439; Hābib-us-Siyyar, P.494. Lub ut-Tawārīkh. ibid.
the Sultān by another wife.1 But when Malik Shāh died, Tājul-Mulk and Tarkān Khātūn acted vigourously. Their policy in bringing up a party amongst Nizām ul-Mulk’s enemies in the army and bureaucracy, together with the fact that they happened to be in Baghdad at the crucial time, enabled them to place the four year old prince Mahmūd on the throne as Sultān. The Caliph was forced to grant him the honorific Nāsir ud-Dunya wa al-Dīn (Helper in secular and religious Affairs).2 Occupation of Isfahan was the next aim, for despite large subsidies the army was restive for pay. Mahmūd was placed on the throne in Isfahan and the royal treasuries thrown open.3 Meanwhile the rival party of the Nizāmiya, which contained the great wazīr’s relatives and partisans, led by the Ghulam er-Gush managed to seize the armaments stored up by the wazīr at Isfahan and had took with them to Ray the twelve year old Abul-Muẓafar Berk Yaruk. At Ray the ra’īs (chief notable) crowned him

\[1\] Bundāri, PP.58-60.; Rawandi, PP.140-141; Tārīkh-i-Guzīda, P.440.
\[2\] Rawandi, P.139; Tārīkh-i-Guzīda, PP.439-440.
Sultan. About 20,000 soldiers gathered round him.¹

As a youth approaching manhood Berk Yaruk was clearly more fitted to hold together his fathers heritage, and in the struggle against his brothers Mehmûd and Muhammad and his uncles Tutûsh and Arsalân Shâh he generally had the support of Nizâmiyya² He had however a good deal of success against all his potential rivals who all were almost either killed or imprisoned.³ In the meanwhile with the death of Tarkan Khâtûn in 487A.H., one of the biggest intriguers against Berk Yaruk, the latter felt relieved from the tensions she had been creating for him. Soon after this, the rival aspirant to Sultanate, Mahmûd, Turkân's son also died at the end of Shawwal 487/1094 at the age of about seven years and Berk Yaruk became the undisputed Sultan.


². Tarîkh-i-Guzîda, 440-441; cf. Nâbîb-us-Siyyar, ibid.; Nizâmiyya included the bureaucrats, military commanders, common masses and all those interest groups who favoured and supported the policies and person of Nîzâm ul-Mulk Tûsî. After his assassination the group became more active and prominent.

³. For details see: Nâbîb-us-Siyyar, PP.501-503; Tarîkh-i-Guzîda, PP.440-443; Lub ut-Tawârîkh, P.177; Râwândi, P.141-144.
Born in 474 A.H. (Moharram) at Isfahān and died on 12th of Rabi-II 498 A.H., Bark Yaruk lived for twenty five years and ruled for twelve years and eight months. The twelve years of his reign were those of internal confusion and warfare ended only by his death. The sources contain huge details of his wars that took place in almost all parts of Saljūq empire between the rival aspirants to Sultanate. We shall however confine ourselves to some of the developments that took place during his reign in the province of Khurāsān.

Apart from other formidable rivals whom he had to face in the west and other parts of his empire, Berk Yar was faced with a

\[\text{References:ibid.}\]

\[\text{Rawandi, P.138; Tārīkh-i-Guzida, P.444; Hābib-us-Siyyar gives the date of his death as Jamad-II, 498 A.H. (P.500); Luh ut-Twārikh. P.177.}\]

\[\text{For details see: Rawandi, PP.141-144; Tārīkh-i-Guzida, PP.440-443; Hābib-us-Siyyar, PP.501-503. The author has devoted one full chapter covering the details of wars and internal dissensions among the rival claimants to the throne (see P.501.) ; cf. Camb.,PP.105-118.}\]
coup d'état in the east by one of his uncles Arsalân Arghûn.¹ The latter wanted to be the autonomous ruler of Khurâsân and after seizing several parts of the province demanded his recognition as tributary ruler of the whole province except Nishâpur. Berk Yaruk sent his uncle Bori Bars against him who had some initial successes but was captured in 1095 A.D. and strangled. Arsalân Arghun unleashed a reign of terror in Khurâsân purging it of disaffected amirs and demolishing the walls and fortifications of potentially rebellious places.² It was his excesses that caused one of his own Ghulams to murder him in 1097 A.D. at Marv.³

In the meanwhile the Sultan appointed his half brother Sanjar as the governor of Khurâsân, providing him with an Atabeg and wazîr, in the year 490 A.H. and leaving the province under complete control of Sanjar.

The remaining years of Bark Yaruk's reign (490-490) were a period of strife with his brother Muhammad, who sustained a claim.

¹ Rawandi, PP. 142-143; Târîkh-i-Guzida, P.441.
² Camb., P.106.
³ Târîkh-i-Guzida, P.441; Rawandi P.143. Hâbib-us-Siyyar, P.502. Bundari, P.258.
to the Sultanate. The history of their struggle for the throne of the Saljuqid empire is a complicated narrative of battles, compromises and treaties until the death of Bark Yaruk and the accession of Muhammad which, temporarily, put an end to the civil war. Earlier the two brothers faced each other in battle in 1100 A.D.\(^1\) This clash, the first of five, nevertheless ended disastrously for Bark Yaruk.\(^2\) The latter fled from Hamadan to Nishapur seeking help from governor Habashi, and soon after exercised another battle with Muhammad in 1101 A.D. whence the later was defeated and his wazir Mu'lid ul-Mulk captured and personally killed by Sultan Bark Yaruk.\(^3\) Muhammad now called in Sanjar for help from Balkh and the union of their two armies caused support to melt from Bark Yaruk. Frustrated by the inability to pay his troops, Bark Yaruk appeared in Baghdad with five thousand unruly cavalry men who plundered the Swad and made his cause very unpopular and when he tried to get a subsidy from the Caliph by asking for the arrears of

---


2. Rawandi, P.147.

tribute, he only caused the latter to declare for Muhammad.¹ Now Bark Yaruk had to retreat south-wards into Khuzistān, destroying the Bridges behind him to prevent pursuit.

The third battle at Rūdravār in 1102 A.D., consisted of indecisive personal combats after which negotiations were opened up and a settlement reached. Muhammad was to bear the title of Malik and have Arrān, Azarbaijān, Diyar Bakr, Al-Jazira and Mosul, while as Berk Yaruk was to have all the rest and the title of Sultān. But Muhammad repudiated this treaty in less than two months and arrogated for himself the Sultān’s privilege of ‘five Nawbas’ (Salutes of military music). He was, however, routed in a fourth battle and shut himself in Isfahan.² Consequently Bark Yaruk began a ninth month siege of the city during which the occupants suffered terrible deprivities, though Muhammad managed to escape.³ Then in 1103 A.D. Berk Yaruk marched into Azarbaijān against Mohammad, and fifth and last battle, again a defeat for Muhammad, took place at Khuy between lakes Urmiyāh and

¹ Camb., P.110.
² Tārīkh-i-Guzīda, P.443.
³ ibid.
Bark Yaruk's illness and the exhaustion of his resources inclined him to make peace in 1104 A.D., even though he held this time most of the western and central Iran along with Diyar Bakr and Iraq. There was a complete division of the empire now; each ruler becoming Sultan in his own lands. Muhammad was to have western Iran, Diyar Bakr, Al Jazira, Mosul and Syria. Bark Yaruk was to have the core of the empire, Jibal Tabaristan, Fars Khuzistan, Baghdad and the Haramayn (Mecca and Medina) whilst Sanjar was to remain in Khurasan making the Khutba for Muhammad. Whether this precarious arrangement would have lasted could only be surmised. A year later i.e. in 1105 A.D. Berk Yaruk died and Muhammad thus became Sultan over the whole Saljûq territories.

The verdict of posterity has been that Berk Yaruk was

---


2. Tarikh-i-Guzida, PP.443-444; Hābib-us-Siyyar, P.503.; Camb. PP.110-111.

not a man of his fathers caliber. Yet it is not surprising that he burnt himself out by the age of twenty five,¹ for he campaigned ceaselessly, was often ill and was several times wounded by the Assassins. He was never able to dislodge Muhammad and he had continuously to defend the core of his territories, Fârs and Jibal while also attempting to maintain influence in Iraq.²

The divisions of power between berk Yaruk and Muhammad demonstrated cogently how vital was the principal of patrimonial shareout. The role of the Ghulam commanders and the Turkmen Begs becomes very prominent in this period. After Malik Shâh's death there were many young Saljuq princes in provincial appanages, each normally provided with a Turkish Ghulam as his Atabeg.³ These tutors not only exercised power on their charges behalf, but often succeeded in arrogating effective power for themselves, especially after the death of Sultan Muhammad in 511/418. A further notable feature of the 6th/12th century was a rise in the prestige and actual power of the

¹ Rawandi P.138.; Târîkh-i-Guzîda, P.444.
² Camb., ibid.
³ Atabeg would usually tutor the prince about administrative skills. For more details about Atabek cf: Cahen, Atabak Ency. of Islam. 2nd ed.
Abbasid Caliphate, due in large part to the need of rival claimants for Caliphal support and confirmation of titles.¹

Many of the troops of Berk Yaruk and Muhammad were furnished by the Turkish Amirs, whose frequent changes of side show that their interest lay in opposing the reconstitution of an effective central power, yet their attitudes ensure that, however crushingly any contestant was defeated, he could generally reassemble forces fairly quickly. The worst sufferers were, of course, the populations of Iran and the Swād of Iraq, across which armies were constantly marching.² For instance, the ravages of Sanjar's army in 1101 A.D. as he marched through Qumis to join Muhammad at Ray were particularly severe, causing famine and reducing people to cannibalism.³ The rival Sultāns were rarely able to collect regular territorial taxation and irregular levies were therefore resorted to,⁴ to satisfy the soldiery. Estates were often confiscated and parceled out as Iqtas amongst them. It was said

¹ Camb., ibid.
² ibid.
⁴ Camb., ibid.
against Berk Yaruk's Wazir, Al-Amid, al-Aaz abul Muhasin al-Dihistanl that he even seized private properties and turned them into Jizya. Practices like these inevitably contributed to economic and social regression after the period of internal peace under Malik Shâh.²

With the death of Berk Yaruk, Muhammad became the undisputed Sultan of the Saljûq empire. Born on 18th of Sh'aban 474 A.H., Muhammad reigned for thirteen years (498-511/1105-18) and died at the age of thirty seven.³ He allowed his brother Sanjar to continue as the viceroy of the East with his capital at Balkh, receiving the title of Malik.⁴ The sources eulogize Muhammad as "the perfect man of the Saljûqs and their mighty stallion" praising his zeal for the Sunna and

---

1. ibid.

2. ibid.

³ Râwandi P.152.; According to Ibn-ul-Athîr, and ibn-i-Khâliqân. Mohammad lived for thirty seven years, four months and six days (ibid. n.3).

4. ibid.
his hatred for Batiniya (Ism‘ā‘ilism).¹

Several facts explain Muhammed’s popularity in pious circles. First it was his fortune to secure sole power after the kingdom had been gripped by civil war for years, and at a time when it was economically exhausted and ready to accept any one who would give peace. This period of peace enabled the Sultan to give moral encouragement to his armed forces.² Finally, Muhammed was the last great Saljuq to have firm, and undisputed control of western Iran and Iraq, the heart-land of Sultanate since Tughril’s time. After his death his sons ruled successively as subordinates of Sanjar, and the center of gravity of the Sultanat tended to shift eastwards to its birth place.

¹ ibid. PP.153-155; Bundari, P.110.
² As already pointed out during the internal strife between Berkyaruk and Muhammed, Ismailis found an opportunity to despatch their preachers into the Saljuq lands and thereby succeeded in raising their influence and strength. (Abbas Parviz P.131).

It is reported that during the said period of civil war and internal strife more than seventy thousand Ismaili mercenaries had set to work in Saljuq Empire (Abbas Parviz, ibid.).
Khurāsān. There is no doubt that the Sultan had the infallible support of Nizām-miyya from the very beginning of his career, and he saw to it that the wazīrate remains in the hands of Nizām ul-mulk's sons because of their innate capability and auspiciousness.

The ambiguous attitudes and shifting alliances of the Turkish, Kurdish and Arab Amīrs of Jibal, Iraq, al-Jazīrah and Diyarbakr had added much to the confusion of Berk Yaruk's reign. Muhammad now endeavored to curb these amīrs by reducing over-mighty subjects and diverting energies into the holy wars (crusades) in Syria. But like all preceding Sultāns, he had to deal, first of all with the rival claims from members of his own dynasty. In the beginning of his reign he had to visit Baghdad to crush the rebellion of Sadaqa and Ayāz the two vassals of his brother Berk Yaruk. In the battle that ensued, the former was killed while as the latter was imprisoned. Again in 1105-6 A.D., Mengu Bars bin Bori Bars rebelled at Nihavand. In the following

---

1. ibid.
year Qılıç Arsalan bin Sulaymān, who had been fighting the Franks at Edessa, came to Mūsāl, established himself there and claimed the Sultanate for himself. Eventually defeated by Muḥammad, the former drowned himself to avoid capture.¹

The freedom from external pressure and internal chaos enabled Muḥammad to tackle the problem of Ismāʿīlīs with some success, although he never permanently quelled them. Leaving the Ismāʿīlī question to be discussed in a forthcoming chapter, one has to keep in mind that the denunciation of "heretics" is a common feature of Muḥammad's reign. In 500/1107 wāzīr Sādul Mulk abul Muḥāṣin was denounced by one of his enemies and executed together with many official of Diwān.² Fifteen years later, under Māhmūd bin Muḥammad, the celebrated poet and styesist al-Ṭugrai was executed on a charge of heresy.³

The military operation, the capture of Shahdiz fortres

¹. ibid.
³. Camb., P.118.
near Isfahān\(^1\) and Khānlanjān in 500/1107 brought the Sultān much prestige. In the tuff struggle that ensued in releasing the Shāhid from the Ismā‘īlīs\(^2\) Abdul Malik bin Atash and his son were both killed.\(^3\) In another military operation, Almūt the seat of Hassan al Sabbāh was besieged in 501/1107 and the hot bed of Ismā‘īlī activities was thus reduced and suppressed.\(^4\) In 505/1111-1112 the Sultan sent the governor of Aveh and Sāweh, Anushtagin Shirgir, who captured various castles in the region of Qazvin and Dialam.\(^5\) Towards the end of the reign Anushtegin again besieged Almūt and was about to capture it when the news of the Sultan’s death arrived and the army thereupon dispersed, allowing all its stores and baggage to fall into the Assasin’s hand.\(^6\)

---

1. More than thirty thousand men and women among the followers of Ismā‘īli, Ahmad Attash had taken refuge in this fortress. *Tārikh-i-Guzīda, P.445.*

2. For details of the struggle see: Rāwandi. PP.159-161; *Tārikh-i-Guzīda, PP.445-446.*; *Hābib-us-Siyyar, PP.505-506.*


5. Rāwandi P.162.

Sultan Muhammad died on 24th of Zul Hijjah, 511A.H. At the time of his death he murmured the following verses.¹

Sultan Muhammad was succeeded by Sultan Sanjar the great, whose lengthy reign inspired new life in the dying Saljuq empire and succeeded in upholding the institutions, political, social and religious, of the empire of his great predecessors.

Al-Sultan al-'Azam Mu'iz ud-Dunya wa al-Din Abul-Harith Sanjar bin Malikshah Burhan-u-Ameer ul-Muminin, was born at Sanjar in Rajab, 479 A.H.² A towering personality, Sanjar lived a long life and a lengthy career as Sultan. He was keen to deliver justice to his subjects and show piety and generosity.³ He encouraged learning

¹ Tarikh-i-Guzida, P.448.
³ Hâbîb-us-Siyyar, P.507. For a picturesque detail of his character see: Rawandi PP.167-168.
and religiosity by patronising scholars and religious leaders: 1

During the sultanate of his brothers Berk Yaruk and Muhammad he was the ruler of Khurasan for twenty years and afterwards reigned over the Saljūq kingdom as Sultan for another forty two years. 2 Among his wazirs were the famous Mu‘in ud-Din al-Kāshi, Shihāb ud-Din Abul Muhāsin, Sharf ud-Din Abu Tāhir, Yaghān Beg al-Kāshgri, Qawām ud-Din Abu al-Qāsim, Nasīr ud-Din Tāhir and others. 3

---

1. Rawandi, P.171.
2. Hābib-us-Siyyar, ibid.
3. Rawandi,168; Tarīkh-i-Guzīda, P.448.
In the outset of his Sultanate Sanjar invaded Ghazna which none of his Saljuq predecessors had even thought of. After conquering Ghazna in 530.A.H. he assigned the reins of this territory to one of Mehmud's successors Behram Shah. But according to the stipulated treaty Behram had to accept humiliating conditions from Sanjar. The former had to send everyday an amount of one thousand dinars to Sanjar's treasury. In the year 524 A.H. Sanjar had to march against Samarqand for, its ruler Ahmad Khan had raised a rebellion against the Saljuq Sultan. Sanjar besieged the town for a period of

1. Abbās Perviz, P.135; Rawandi, ibid. The expedition seems to be a defensive one (Tārikh-i-Guzida, P.449).


3. Rawandi, ibid. see also: Tārikh-i-Guzida, ibid.

four months and ultimately conquered it in the year 524 A.H. Like wise the Sultan crushed the rebellion in Khwarizm and Sistân and handed over the power in these provinces to Aţis bin Muhammad bin Naushtagin and Malik Taj ud-Din Amīr Ab ul-Fazl. Sanjar had to crush the rebellion of his nephew Mehmūd bin Muhammad bin Malikshah in Iraq. The latter was defeated in 526 A.H. but after being reprimanded he was forgiven by his uncle who allowed him to continue as the ruler of the province of Iraq which stretched from two sides upto Egypt and Syria.

After the accomplishment of these conquests Sanjar was now, practically, the Sultan-i-'Azam of the vast Saljuq Empire and the Khutba in his name was recited from Kashghar to Yeman, Mecca to Makrân, and from Azarbajjan upto the borders of Rome.

At the prime of Sanjar's Sultanate he had to come

---

1. Rawandi, ibid., cf. Tārīkh-i-Guzīda, ibid. Hābib-us-Siyyar, ibid.;

2. Rawandi, ibid.


across yet another formidable defensive situation. At Merv he received the message about the unusual movements of Karakhanid ruler Gul Khān’s army who was provoked by Karlukh Turkish nomads to invade the Saljūq domains. The rival forces met each other in 535 A.H. and in the resultant defeat of Sultan Sanjar, a fairly large number of his forces was killed and almost the whole of Transoxiana went out of his sway.2

1. Tārīkh-i-Guzīda, P.449.

2. Tārīkh-i-Guzīda, ibid. This war is known as the battle of Fatwan (place in the out skirts of Samarqand). The Karluk forces numbered at about forty thousand men while as the the Sultan’s forces also numbered around thirty thousand including a band of about four thousand men from the outstanding nobles, bureaucrats and leaders. But the forces of Sultan were caught in such a precarious condition that wazir Taj ud-din Abul Fazl had to cry:

"الخراوْنُ جا یَبِیْتادن نیست و ثیات و تَرْتُف نَمَعْودماس" 
Out of the heavily armed forces of Sultan only fifteen soldiers including Sultan could save their lives (Rawandi P.174). According to Tārīkh-i-Guzīda, the numeral strength of the forces of Sanjar who were killed in this battle is beyound any comprehension:

"وَشِیار آتشُمَات شُهرا در حِزْب عُرَفْ تَمْلِیع" 
Turkân Khātūn the wife of Sanjar, Amir Abul Fazl Sistānī, Qumari (wazīr) and many others like them were made prisoners. The fate of
Sultan Sanjar fled to Tirmiz and reinstated his position gradually in the ensuing twelve months. With the defeat at Fatwān Sanjar got a serious blow to his position as Sultan-i-'Azam.

With the reconsolidation of his power, Sanjar, after a recess of seven years, came to Ray in 543 A.H. and received the submission of his nephew Mas'ud bin Muhammad and Behrām Shah Gaznavi, the ruler of Gūr.

In the year 544 A.H. 'Alaud-ud-Din Hussain bin Gūrī poet Farid ud-din Kātib has lamented on the situation in these words:

\[
\text{Tārikh-i-Guzida, P.449.}
\]


2. Tārikh-i-Guzida, P.450; Hābib-us-Siyyar, P.509.

known as Jahân Súz (one who burns the whole world), ruler of Gur, raised a rebellion against Sultan Sanjar. The latter crushed the rebellion and defeated the joint forces of Jihan Súz and ‘Ali Chitri. Both the rebel leaders were captured and ‘Ali Chitri was executed.

The most prominent episode which took place during Sanjar’s Sultanate was his war with the Guzz Turks towards the end of 508 A.H. During Sanjar’s Sultanate forty thousand families of Guzz were settled in the territories of Khatlân, Chaghanian, outskirts of Balkh, Qandarz and Baghlân. They enjoyed the full rights over the grazing grounds in these areas. They were obliged to provide, as a tax on the grazing lands every year twenty four thousand sheeps for the Sultan’s kitchen. Incidentally the Guzz refused to provide the sheep of good quality to Sultan’s agent which resulted into a heated exchange of

1. ‘Ali Chitri was a commander of Sanjar’s forces and had ....... from him along with his followers. (Abbâs Pervîz, P.139.)

2. Râwandi, P.176; Târikh-i-Guzida, P.450; Hâbib-us-Siyyar, P.510.

3. Râwandi, P.177.


5. Râwandi, ibid.; Târikh-i-Guzida, ibid.; Hâbib-us-Siyyar, ibid.
words and the death of Sultân's agent at the hands of the Guzz.\(^1\) The complaint against the Guzz reached to commander Qumâj who was the governor of Balkh. The latter deputed another deputy to collect the stipulated number of sheep, but the Guzz refused to comply with the orders saying that they wont obey anybody other than Sultân's of person.\(^2\) This provoked the commander Qumâj against the Guzz and he marched along with his son 'Ala-ud-Din against them and in the ensuing battle Qumâj and his son were killed.\(^3\)

Sultân Sanjar and his courtiers could not bag this insult and he was incited by provocative statements against the Guzz\(^4\)

\(^1\) ibid.

\(^2\) ibid.

\(^3\) Rawandi, P.178; Tārīkh-i-Guzîda, P.451; Habib-us-Siyyar, P.510. mention another reason of their death. They say that the (Qumâj and his son) were ambushed by the Ghuzz while the former were on an hunting expedition.

\(^4\) Rawandi, ibid. Habib-us-Siyyar, P.511.
The Guzz were absolutely unnerved after coming to know about the wrathful intentions of the Sultan and despatched several embassies before Sultan to forgive their sin and oblige them by taking them, once again, as humble servants. They also promised to give one hundred thousand dinars and one thousand Turk slaves as indemnity for the two deaths of Qumaj and his son.¹

Sultan seems to have expressed his willingness to forgive them but some of his courtiers resented:²

When the Sultan along with his forces came face to face with them, they again prayed for mercy putting forth their women and small children and offered to pay seven monds of silver from every house-hold, in addition to what has already been offered by them.³

². Rawandi, ibid.
Once again Sultan took pity on them and wanted to retreat. But Amir Mu'ayyid, Yaranqash Harbuh and Umar 'Ajami (All the three nobles) came in the way of Sultan's decision and forced the Sultan to experience his strength against them.¹

To the badluck of Sultan Sanjar a big chunk of his forces, who were under the command of Mu'ayyid and Yaranqash refused to fight under their commanders who had cultivated hatred in the hearts of their troops.² On the contrary, having failed to win the mercy of the Sultan, the Ghuzz troops fought with utmost zeal and marvellous courage to defend their lives and properties:³

1. Rawandi, ibid.; Habib-us-Siyyar, ibid.; Tārikh-i-Guzida, ibid.


3. Rawandi, ibid.; Habib-us-Siyyar, ibid.
In the resultant battle the Sultan's forces were bitterly routed and Sultan was captured. The Ghuzz troops entered Merv and pillaged and looted the cities. For three days and nights the rampage continued in the cities of Merv. Simultaneously Nishapur and other towns of Khurasan met the same fate at the hands of Ghuzz.

1. "Nothing but a handful of ashes could be seen at Merv" (Abbas Perviz, P.141)

2. At Nishapur they desecrated the Masjid-i-jami Mane'ye and asjid-i Muttaraz and thus killed even those who had taken refuge in these mosques. Rawandi P.183. has described in detail the architectural magnificence of these two mosques (P.180). He says by the light of the flames that the two mosques produced while on fire, the Ghuzz rampaged and looted the city of Nishapur during the night (ibid.). Nishapur which was the assembly of greatmen, seat of learning and a colony of nobles and rulers was turned, after the Ghuzz rampage, into the wasteland were sheeps roam and wild beasts dwell. (Rawandi, P.183).
They killed every Muslim and did not spare even the religious leaders and Ulama. No place in Khurasan was left but deserted and destroyed.

Poet Kuizee laments on this pathos in these words:

Poet Muizzee laments on this pathos in these words:

Prominent among those were: Ab. Rehman bin ab. Samad al-Akaf about whom Rawandi writes (P.181): and Mohammad Yehya who too is described by Rawandi like this:

Khaqani laments on the death of Mohammad Yehya in this verse:
by the Ghuzz. Sultan was in the captivity of Guzz for four years and his wife Turkân Khatûn too, who died in 551 A.H. In the mean while Sajar managed to send a word to Ahmed Qumâj the ruler of Tirmidh who arranged a boat on the bank of oxus and through a strategem succeeded in bringing the Sultan out of Guzz captivity who sailed across the Oxus in that boat and reached Tirmidh.

For some days Sultan stayed at Tirmidh where the nobles and other followers paid him the tribute and encouraged him to reinstate his position. But the shock of his wife's death and the destruction of the most of the magnificent cities of his empire could not be tolerated by Sanjar and he therefore breathed his last on 25th Rabî', 552 A.H.¹

Continued...

Kulliyât-i-Khâqâni, ed. Lucknow, PP.507-590); for more details see: Rawandi PP.180-185; Tarîkh-i-Guzida, 451-453.

¹. Hâbib-us-Siyyar, PP.511-512.