



STATE ORGANIZATION AND ELEMENTS OF THE REIGN IN NĪSHĀPŪRĪ'S SALJŪQNĀMA

NĪSHĀBŪRĪ'NİN SELÇUKNĀME'SİNDE DEVLET TEŞKĪLATI VE
HÜKŪMDARLIK UNSURLARI

Ayşe Gül FİDAN

Arş. Gör., Ankara Üniversitesi, Dil ve Tarih Coğrafya Fakültesi,
Doğu Dilleri ve Edebiyatları Bölümü, Fars Dili ve Edebiyatı Anabilim Dalı,
afidan@ankara.edu.tr

Abstract

The Great Saljūq (1037-1194) was an empire that stretched from the borders of China to the coast of Mediterranean and dominated a vast geography and many nations and states. Even though this empire ruled such a vast geography for one and a half century, it left relatively few historical records, and we may say it was not a bright period in terms of historiography. This situation necessitates studying every aspect of extant historical records of the period with rigor. The work, which was written by Hāje Imām Zahīr al-Dīn Nīshāpūrī in Persian, and which includes political, social and cultural events from the emergence of the Great Saljūq on the historical scene up to the beginning of the reign of Iraqi Saljūqids' last ruler Abu Tālib Toghrul bin Arslan (1177-1194), also gives information about the organizational history and elements of the reign of the Saljūqs. In our work, information relayed by Nīshāpūrī on state tradition, system and operation is evaluated in the light of the previously written works on this subject.

Öz

Büyük Selçuklu Devleti (1037-1194) Çin sınırlarından Akdeniz kıyılarına uzanan büyük bir coğrafya ile beraber birçok kavim ve devleti hâkimiyeti altına almıştır. Bir buçuk asır boyunca böylesine geniş bir coğrafyada hüküm süren bu imparatorluğun geride bıraktığı tarih kayıtları nispeten kısıtlı olup, tarih yazıcılığı bakımından pek de parlak bir devir olmadığı söylenebilir. Bu da o devre ait günümüze ulaşan tarih kayıtlarının her yönüyle ele alınarak incelenmesini zaruri kılmaktadır. Büyük Selçuklu Devleti'nin tarih sahnesine çıkışından, Irak Selçukluları'nın son hükümdarı Ebü Tâlib Tuğrul b. Arslan'ın (1177-1194) saltanat döneminin başlarına kadar gerçekleşen siyasi, sosyal ve kültürel olayları içeren ve Hāje Imām Zahīr al-Dīn Nīshāpūrī tarafından, Farsça olarak kaleme alınan eser Selçuklu devletinin teşkilat ve hükümdarlık unsurları ile ilgili bilgilere de yer vermektedir. Çalışmamızda Nīshāpūrī'nin, devlet geleneği, sistemi ve işleyişi hakkında aktardığı bilgiler daha önce bu konuda yazılan kıymetli eserler ışığında değerlendirilecektir.

Makale Bilgisi

Gönderildiği tarih: 3 Eylül 2017
Kabul edildiği tarih: 21 Eylül 2017
Yayınlanma tarihi: 27 Aralık 2017

Article Info

Date submitted: 3 September 2017
Date accepted: 21 September 2017
Date published: 27 December 2017

Anahtar sözcükler

Selçuklu Tarihi; Selçuknâme; Hāje Imām Zahīr al-Dīn Nīshāpūrī; Devlet Teşkilatı; Hükümdarlık Unsurları

Keywords

Saljūq History; Saljūqnāma; Hāje Imām Zahīr al-Dīn Nīshāpūrī; State Organization; Elements of the Reign

DOI: 10.1501/Dtcfder_0000001536

Foreword

Saljūqnāma by Hāje Imām Zahīr al-Dīn Nīshāpūrī, thought to be written between 1177-1186, is a primary source regarding the history of Great Seljuk Empire and Seljuks of Iraq, and deals with the political, social and cultural events of the period. The work is dedicated to the Iraqi Seljuk ruler Abū Tālib Toghrul b. Arslan (1177-1194) and it being the first known saljūqnāma and a reference source for later Seljuk history chroniclers makes this work highly important. We had knowledge about Saljūqnāma from other works addressing the period, but for a long time it was thought to be lost until A. H. Morton found a single copy of the manuscript registered under the registration number Persian 22 (b) (Morley138) in the Royal Asiatic Society and published it in 2004 in London. A. H. Morton resorted to comparing this copy with other historical records written by authors who he thought used Saljūqnāma and dealt with the same subjects. Eventually, he completed his study with full text of

Nîshâpûrî's *Saljûqnâma* and foreword discussing in great detail other historical records which used it as a reference source.

The work which consists of dedication and subsequent fourteen chapters, comprises the events from the emergence of Seljuks on the historical scene and the beginning of the reign of the last ruler of Seljuks of Iraq, Toghrul III. Every chapter gives information about sultans' birth and death dates, the beginning and length of their reign, physical characteristics, genealogy, habits, *tawkis*, viziers, *hajibs* and events that occurred during each sultan's reign. The manuscript contains 35 lines in every folio, 21 folios in total. Despite the fact that at first glance it doesn't look voluminous for a work dealing with Seljuk history, it includes important information and is a Persian source of earlier period than majority of primary Arabic sources. As Nîshâpûrî stated in the dedication, he penned a concise compilation.

Hâje Imâm Zahîr al-Dîn Nîshâpûrî doesn't give us a lot of information about his life. The only biographical information we have about him can be found in Rawandî's work *Rahat al-Sudur*, in preface to which Rawandî records that Zahîr al-Dîn Nîshâpûrî wrote *Saljûqnâma* during the last Iraqi Seljuk ruler Toghrul b. Arslan's (Toghrul III) (1177-1194) reigning period and recorded the same events before, and says that Nîshâpûrî was the tutor of Sultan Arslan and Mas'ud and also remarks that Nîshâpûrî was his relative (Râvendî 64; Rawandî 64-65). In his dedication author narrates that he wrote his work to present to Iraqi Seljuk Sultan Abû Tâlib Toghrul b. Arslan (1177-1194) with these words:

The preamble of this compilation is written for the name and titles of blessed Sultan-i Âzam and the lord of kings of ummah, honourer of Islam, the pillar of religion and the world and of Muslims, sultan of sultans, Abu Talib Toghrul b. Arslan, king of east and west, Rum and China, he's the fellow of the Prophet – may Allah enlighten his testimony –and his purpose is to do justice to the old service and renovate the tragic destiny... (Morton 3; Fidan 60).

And through this we can accurately establish the period in which the author lived. Moreover, in fourteenth chapter, the last chapter of his book, contrary to previous chapters where he narrated other Saljuq sultans, he wrote "May Allah make his dominions everlasting" after the name of Abu Talib Toghrul b. Arslan (Morton 120, Fidan 147). Even though we can't determine the exact dates from these expressions, these support the idea that Zahîr al-Dîn Nîshâpûrî lived during Abu Talib Toghrul b. Arslan's (1177-1194) reign. *The Saljûqnâma* is the only known

work of Nīshāpūrī. There is no information regarding his other writings in works from his period and the period after him.

Saljūqnāma is a general name given to works written specifically about Saljuqs after the second half of 11. Century and Nīshāpūrī's *Saljūqnāma* is known to be the first extant *Saljūqnāma* (Merçil "Selçuknâme" 398). It was thought to be lost for a long time, but the only surviving manuscript was found by A. H. Morton and was published in 2004 in London. Being the first *Saljūqnāma*, it was used directly or indirectly by later Seljuk history chroniclers. Before the manuscript was found, the opinion was that Zahīr al-Dīn Nīshāpūrī's *Saljūqnāma* was lost and *Jāmi' al-Tawārīkh*, *Rahat al-Sudur*, *Zubdat al-Tawarikh* and many other historical records about Saljuq history were based on *Saljūqnāma* (Cahen 191-193; Turan 3; Fazlullah 58-59; Luther and Bosworth viii). According to A. H. Morton; almost every Persian historian who dealt with Saljuq dynasty made use of the text derived from the *Saljūqnāma* (Morton 5).

The *Saljūqnāma* is written in Persian, consists of dedication and fourteen chapters. In dedication, Nīshāpūrī gives information on the contents of the *Saljūqnāma* and writes:

...By virtue of these dedications, we considered it necessary to write a brief compilation about their genealogy, dynasty, traditions and customs, manners and a concise compilation within the boundaries of our knowledge about foundation of the state and mobilization as a result of the demand for land, life of each one, length of reign and interesting events that took place during each one's ruling, furthermore about the names of their viziers and hajibs. This way, readers will know their rights upon Muslim nation, pray for the souls of the ones who passed away and pray for the continuity of the ones who are still on the throne... (Morton 3; Fidan 60).

As a matter of fact, when we look at the contents of the *Saljūqnāma*, we see that he largely achieved objectives he reflected in the dedication. Each chapter contains political and social events that occurred during given ruler's period. Dates of events are given as day and month, sometimes only as a year. First chapter following the dedication covers the events from the emergence of Saljuqs on the historical scene up to the death of Toghrul Beg. At the end of the first chapter, author gives the year of Toghrul's ascending to the throne and the length of his reign. Following thirteen chapters chronologically address the reigns of subsequent sultans. At the beginning of the chapters, the characteristics of sultans are given;

sultans' physical appearances, the names of viziers and *hajibs*, and *tawkis* are given at the end of each chapter.

State Organization and Elements of the Reign in Saljūqnāma

As we mentioned before, the *Saljūqnāma* is an important historical source, which was penned with the intention of narrating historical events of the Saljuq period, and it contains invaluable information regarding the working of Saljuq Empire and its state organization. In our article, we will dwell on this aspects as well.

Following the dedication, in the first chapter Nīshāpūrī talks about the foundation of the Great Saljuq Empire, and about Chaghri Beg Abu Suleiman Dawud. Toghrul Beg's name is given at the end of this chapter. After this point, names of sultans and their titles and *laqabs*, which were sovereignty attributes and were used as an indicator of authority and were inscribed on coins (Merçil *Selçuklular'da Hükümdarlık Alâmetleri* 37-38; Köymen 9-10), are given at the beginning of each chapter dedicated to each sultan's reign in the following manner:

Chaghri Beg Abû Suleiman Dawud.

As-Sultan Abû Tâlib Toghrul Beg Muhammad b. Mikâ'il (Morton 19; Fidan 72)

As-Sultân "Adudu'd-Devle Abû Shujâ" Alp Arslan Muhammad b. Chaghri Beg b. Mikâ'il (Morton 21, Fidan73)

As-Sultân Mu'izzu'd-Dunyâwa'd-Dîn Malikshâh b. Muhammad b. Dâwud, Kasım Amîru'l-Mu'minîn (Morton 26, Fidan 77)

As-Sultân Ruknu'd-Dunyâwa'd-Dîn Abu'l-Muzaffar Berkyâruk b. Malikshâh, Yemîn Amîru'l-Mu'minîn (Morton 35, Fidan 84)

As-Sultân Giyâsu'd-Dunyâwa'd-Dîn Abû Shujâ' Muhammad b. Malikshâh, Kasım Amîru'l-Mu'minîn (Morton 44, Fidan 91)

As-Sultân Mu'izzu'd-Dunyâwa'd-Dîn Abu'l-Hâris Sanjar b. Malikshâh Burhân Amîru'l-Mu'minîn (Morton 54; Fidan98)

As-Sultân Mugîsu'd-Dunyâwa'd-Dîn Mahmud b. Muhammad b. Malikshâh, Yemîn Amîru'l-Mu'minîn (Morton 70; Fidan109)

As-Sultânû'l-Mu'azzam Ruknu'd-Dunyâwa'd-Dîn Abû Tâlib Toghrul b. Muhammad b. Malikshâh, Yemîn Amîru'l-Mu'minîn (Morton 72; Fidan 111)

As-Sultân Giyâsu'd-Dunyâwa'd-Dîn Abu'l-Feth Mas'ud b. Muhammad, Kâsim Amîru'l-Mu'minîn (Morton74; Fidan 112)

As-Sultân Mugîsu'd-Dunyâwa'd-Dîn Malikshâh b. Mahmud b. Muhammad b. Malikshâh, Yemîn Amîru'l-Mu'minîn (Morton87; Fidan 122)

As-Sultân Giyâsu'd-Dunyâwa'd-Dîn Abû Shujâ'Muhammad b. Mahmud b. Muhammad, Kâsim Amîru'l-Mu'minîn (Morton 89; Fidan 124)

As-Sultân Mu'izzu'd-Dunyâwa'd-Dîn Abu'l-Hâris Suleiman b. Muhammad, Burhân Amîru'l-Mu'minîn (Morton 100; Fidan 132)

As-Sultân Ruknu'd-Dunyâwa'd-Dîn Arslan b. Toghrul b. Muhammad b. Malikshâh, Kâsim Amîru'l-Mu'minîn (Morton 104; Fidan 135)

As-Sultânü'l-A'zam Ruknu'd-Dunyâwa'd-Dîn Abû Tâlib Toghrul b. Arslan, Kâsim Amîru'l-Mu'minîn (Morton 120; Fidan 147)

In addition to this, at the end of the second chapter which deals with the rule of Alp Arslan bin Chaghri Beg, it's recorded that his *laqab* was Izzed al-Dawla Alp Arslan Muhammad Dawud bin Mika'il Burhan Amir al-Mumin'in.

Another Saljuq sovereignty attribute is *tawki*. It was used personally by rulers and thus is the most important among attributes of rulership. It's an attribute showing will and suitability of the ruler and is equal to signature (Merçil *Selçuklular'da Hükümdarlık Alâmetleri* 217). Sultans' *tawkis* are given at the end of each chapter. At the end of the first chapter, it's stated that Toghrul Beg's *tawki* was in the form of a club (Morton 19; Fidan 72), after that point every ruler's *tawki* is given at the end of each chapter as follows:

Sultan	Tawki
Alp Arslan b. Chaghri Beg	Yensuru'allah (Morton 25; Fidan 76)
Malikshah b. Alp Arslan	Not given in the work.
Berkyaruk b. Malikshah	I'timâdîalâ'llah (Morton 43; Fidan 90)
Muhammad b. Malikshah	Iste'antubi'llâh (Morton 53; Fidan 97)
Sanjar b. Malikshah	Tevekkeltu'ala'llâh (Morton 69; Fidan 108)
Mahmud b. Muhammad b. Malikshah	I'tesemtubi'llah (Morton 71; Fidan 110)
Toghrul b. Muhammad b. Malikshah	I'tadadtubi'llâhivahdehu (Morton73; Fidan 111)

Masud b. Muhammad b. Malikshah	I'timâdialâ'llah (Morton 86; Fidan 121)
Malikshah b. Mahmud	Iste'antubi'llâh (Morton 88; Fidan 123)
Muhammad b. Mahmud	Not given in the book.
Suleiman b. Muhammad b. Malikshah	Not given in the book.
Arslan b. Toghrul	Not given in the book.
Toghrul b. Arslan	Not given in the book.

Another important element of Saljuq state organization is vizier's office. Vizier's office, which came second after sovereign, had a very important place in the state affairs. Inkwell, *turban* or *dastar* were presented to the vizier as the attribute of his viziership (Uzunçarşılı 39, 361). Furthermore, *hajib*, who was chamberlain of the court and was also named *parda-dar*, was the intermediate between sovereign and government and being one of the most important offices, people appointed to this office were among sovereign's most trusted men. As vizier came after the ruler in the government organization, so *Hajib al-hujjab*, i.e. *Amir hajib* was the first in the court organization (Merçil *Türkiye Selçukluları'nda Meslekler* 75; Uzunçarşılı 33). In the *Saljuqnâme*, at the end of every chapter Nîshâpûrî first wrote sultan's vizier, then his *hajib*. It's given in chronological order in this way:

Toghrul Beg's viziers and hajibs:

Viziers: Sâlâr Bûjgân, Abu al-Kâsimal-Kuvbânî, Abâ Ahmad Al-Dehistânî, 'Amîd al-Mulk Abû Nasr Kunderî.

Hajibs: Hâjib Abd al-Rahman Alp Zen al-Aghacî (Morton 20).

Alp Arslan's viziers and hajibs:

Vizier: Vizier Nizâm al-Mulk Abû Ali Hasan b. Ali b. Ishak.

Hajibs: Abd al-Rahman Al-Aghacî, Hâcib Begrek, Amîr Hâcib Komaj (Morton 24- 25).

Malikshah b. Alp Arslan's viziers and hajibs:

Vizier: Nizâm al-Mulk Abû Ali Hasan b. Ali b. Ishâk.

Hajib: Amîr Hâcib Komaj (Morton 34).

Berkyaruk b. Malikshah's viziers and hajibs:

Viziers: Vizier İzz al-Mulk al-Huseyn b. Nizâm al-Mulk, Vizier Mûeyyed al-Mulk Abû Bakr b. Nizâm al-Mulk, Vizier Fahr al-Mulk b. Nizâmme, Vizier Izzi al-Mulk Abd al-Jalilak-I Dihistânî, Vizier Mecd al-Mulk, Abu al-Fazl Kummî.

Hajibs: Amîr Hâjib Komaj, Amîr Hâjib Togayürek, Amîr Hâjib Abd al-Mulk (Morton 43).

Muhammad b. Malikshah's viziers and hajibs:

Viziers: Mûeyyed al-Mulk b. Nizâm al-Mulk, Vizier Hatîr al-Mulk Abû Mansûr Al-Meybedî, Vizier Sa'd al-Mulk Al-Âbî, Vizier Ahmad bin Nizâm al-Mulk, Vizier Rebîb al-Dawla Abû Mansûr Al-Kirâtî

Hajibs: Hâjib Abd al-Malik, Hâjib Omar Karategin, Hâjib Alibâr (Morton 53).

Sanjar b. Malikshah's viziers and hajibs:

Viziers: Vizier Shahab al-Din Abu al-Mehâsin b. Al-Fakih al-Ajal Ahî Nizâm al-Mulk, Vizier Sharaf al-Din Abû Tâhir Mâmisâ Al-Kummî, Vizier Togân Beg Al-Kashgarî, Vizier Mu'in al-Din Muhtasi al-Dawla Abû Nasr Al-Kâshî, Vizier Kivam al-Din Abu al-Kâsim Tughrâyî, Vizier Nasir al-Din Tâhir b. Fahr al-Mulk b. Nizâm al-Mulk.

Hajibs: Al-Amir Hâjib Gazgalî, Al-Hâjib Al-Husayn, Al-Hâjib Nizam al-Din Mahmud Al-Kâshânî, Hâjib Felek al-Din Ali Chetrî (Morton 69).

Mahmud b. Muhammad b. Malikshah's viziers and hajibs:

Viziers: Vizier Rebîb al-Dawla Abû Mansûr Al-Kirâtî, Vizier Kamâl al-Din al-Samîramî, Vizier Shams al-Mulk Othmân b. Nizâm al-Mulk, Vizier Kivam al-Din Abu al-Kâsim, Vizier Sharaf al-Din Nûshirvan b. Halid Kâshânî.

Hajibs: Hâjib Muhammad b. Alibâr, Hâjib Togayürek, Hâjib Ergân (Morton 71).

Toghrul b. Muhammad b. Malikshah's viziers and hajibs:

Viziers: Vizier Kivâm al-Din Abu al-Kâsim, Vizier Sharaf al-Din Ali b. Rejâ.

Hajibs: Hâjib Menguberz, Hâjib Yunus, Amîr Hâjib Tatar (Morton 73).

Mas'ud b. Muhammad b. Malikshah's viziers and hajibs:

Viziers: Vizier Sharaf al-Din Nûshirvan b. Halid Al-Kashî, Vizier 'Imad al-Din Abu al-Berekât Al-Derkejinî, Vizier Kamâl al-Din Muhammad Al-Hâzin, Vizier 'Izz al-Mulk Abu al-'Izzî al-Berûjerdî, Vizier Mûeyyed al-Din Abû Ismail Tughrayî, Vizier Tâj al-Din Al-Shirâzî, Vizier Shams al-Din Abu al-Najib.

Hajibs: Amîr Hâjib Menguberz, Amîr Hâjib Tatar, Amîr Hâjib Abd al-Rahman, Amîr Hâjib Hasbeg (Morton 86).

Malikshah b. Mahmud's viziers and hajibs:

Vizier: Shams al-Din Abu al-Najib.

Hajib: Amîr Hasbeg (Morton 88).

Muhammad b. Mahmud's viziers and hajibs:

Viziers: Vizier Jalal al-Din Abu al-Fazl, Vizier Shams al-Din Abu al-Najib.

Hajibs: Amîr Hâjib Jamal al-Din al-Kafshat b. Kaymaz, Hâjib Nâsir al-Dîn Atabek Ayâz (Morton 99).

Suleiman b. Muhammad b. Malikshah's viziers and hajibs:

Vizier: Shihab al-Din Sika.

Hajib: Muzaffer al-Din Alp Erg (Morton 103).

Arslan b. Toghrul's viziers and hajibs:

Viziers: Vizier Shihab al-Din Ibn Sika, Vizier Fahr al-Din Ibni Mu'in al-Din Muhtas, Vizier Jalal al-Din ibni Kivâm al-Dîn.

Hajibs: Amîr Hâjib Muzaffer al-Din Bâzdâr, Amîr Hâjib Atabek Ayâz, Amîr Hâjib Nusret al-Dîn Pehlevân (Morton 119).

Toghrul b. Arslan's viziers and hajibs: This information isn't present in this last chapter.

Other office holders within court and government affairs are also mentioned in the work, brief explanation of their functions being as follows:

Hâce (vizier): Second person after sovereign in the state affairs. Responsible for all state matters and is appointed by a firman (Uzunçarşılı 46).

Amir Jandar: Palace guards' commander who had many jandars under his command (Uzunçarşılı 81).

Mustawfi: State official responsible for financial affairs (Uzunçarşılı 42).

Isfahsalar: Commander-in-chief of the army (Uzunçarşılı 19).

Atabek: Atabeks were appointed as province governors by sultan, were part of prince's entourage and trained prince in administrative and official matters (Uzunçarşılı 47).

Mirahor: Official who tends to sovereign's and palace's horses, stable master (Uzunçarşılı 37).

Tasht-dar: Official who holds washbowl and ewer for sovereign, ewer-bearer (Uzunçarşılı 36).

In the Saljuq Empire, the state was common property of the ruling family and ruler was selected from the members of this family. State is in the hands of the ruler and his family. At the beginning of the book, Nishāpūrī narrates the foundation of the state with these words:

The house of Saljuq was a great family and very numerous. They had innumerable possessions, complete provisions, and well-organized regiments and retinue. On account of their prevalence and the inadequacy of grazing lands, they came from Turkestan to the province of Transoxiana. In the winter their place was Nur of Bukhara and their summer quarters were Soghd of Samarkand. Saljuq had four sons, namely Isrâ'îl, Mikâ'îl, Musa Yabgu and Yunus.

Sultan Mahmud Sebuktegin made peace with the Ilig Han. Mahmud came to the banks of the Oxus and when they concluded pacts and treaties, and settled the boundaries of the dominions, Ilig said to Mahmud "For many years, a particular tribe is coming from Turkestan to my dominion and began settling in Nur of Bukhara and Soghd districts of Samarkand, and they seized all the pastures there. Their leader is Saljuq bin Lukman, and he left four sons who came to the forefront and they took the helms of the army, and they strengthened their army by gathering various arms and military equipment and they have become very numerous (Morton 5; Fidan 61).

Saljuqs become stronger after battling and defeating Sultan Mas'ud in the desert between Serahs and Merw in 429 (1037/1038). After this battle the dynasty promised to be supportive of each other and their first contact with caliphate is narrated in the following way:

... by winning this battle, Saljuqs gained strength all at once, the troops which had scattered in the various parts of Khorasan joined them and because of them they gained a reputation in people's hearts. Leaders, both brothers, Chaghri and Toghrul, their uncle Musa, known as Yabghu Kalân, and cousins and relatives sat down together and made an agreement in assistance and mutual aid and concord, and took an oath. They said "If discord should appear among us, our enemy will be victorious over us and this realm will leave our hands". Afterwards, together they wrote a letter to Amir al-Mumin'in al-Qa'im bi-Amr Allah, saying, "We, your slaves, the house of Saljuq, are a group who are ever subjects and partisans of the

state of the holy prophet, and we strive on the way of holy war and jihad and didn't hinder our visits to Kaaba al-Muazzama... "Eventually, in the last battle, when Mas'ud attacked us with a large army, we were victorious with the help of almighty and august Allah and good fortune of pure and blessed prophet. In gratefulness for this gift and in praise of the help, we secured the justice and fairness, and stood clear of injustice and oppression. [Now] we wish this to be in accordance with the religion and the firman of Amir al-Mumin'in" they wrote in the letter (Morton 13-14; Fidan 66-67).

The division of the country and approval of legitimacy of the Saljuq State by the caliph upon this letter is narrated by Nishāpūrī in the following manner:

The eldest brother Chaghri Beg made Merw the dar al-mulk (capital) and made majority of the Khurasan his own private domain. Chaghri Beg's eldest son Kavurd [took] Tabes and Kirman regions, Toghrul Beg came toward Iraq, his brother from maternal side, Ibrahim Yinal, his brother's son Amir Yakuti and his uncle's son Kutalmish were under his command. After liberating the city of Rey, he made it dar al-mulk. He sent Ibrahim Yinal to Hamadan, Amir Yakuti to Abhar, Zanjan and Azerbaijan region, and Kutalmish to Gorgan and Damgan provinces. His brother's son Alp Arslan Muhammad bin Chaghri Beg was under his command (Morton 14-15; Fidan 67-68).

...When their letter reached the seat of the caliphate, Amir al-Mumin'in al-Qa'im bi-Amr Allah sent Hibetallah bin Muhammad al-Ma'muni together with their envoy to Toghrul Beg in Rey and gave good news, and ordered Hibetallah to go to him and bring him [Toghrul Beg] to Baghdad. Hibetallah spent three years there, for Toghrul didn't have an opportunity to go to Baghdad because of wars and conquering provinces. In the year 447 (1055/1056) Amir al-Mumin'in ordered a khutbah to be read from the minbars of Baghdad in Toghrul Beg's name, coins minted with his name and giving him the laqab of "Rukn al-Dawla Abu Tâlib Toghrul Beg Muhammad b. Mikâ'il, Yamin Amir al-Mumin'in (Morton 15; Fidan 68).

The reading of *khutbah*, mentioned here, is one of the prerogatives of sovereignty. Another prerogative of sovereign's authority and sovereignty is minting coins with the ruler's name, title and *laqabs* (Sevim, Merçil 613-614). Mentioning of the ruler's name before Friday prayers in mosques throughout the country became a tradition and is one of the attributes of rulership.

Information regarding *iqta* system and its application under Malikshah bin Muhammad is recorded in the following fashion:

The number of the army which was always present besides [Malikshah], whose names were recorded in the daftars of diwan, was forty six thousand cavalrymen, and their iqtas were distributed throughout the country so that their ulufas and allowances were ready wherever they go. Malik of Rûm gave jizya of a thousand dinars every day to Sultan, which were delivered by Kasim al-Dawla Aksungur and Bozan (Morton 29; Fidan 80).

Playing *naubat* i.e. a special music by *naubat-khana*, during the five prayer times in front of the sovereign's palace's gates or in front of a royal tent or during three daytime prayer times in front of subject rulers' and lesser state notables residences was also one of the attributes of rulership (Merçil, *Selçuklular'da Hükümdarlık Alâmetleri* 116). According to the *Saljûqnâme*, this custom was applied during Sultan Berkyaruk b. Malikshah's, Mas'ud b. Muhammad's, Malikshah b. Mahmud b. Muhammad b. Malikshah's, and Arslan b. Toghrul b. Muhammad b. Malikshah's reigns (Morton 41, 82, 88, 106, Fidan 88, 118, 123, 137).

Lastly, Saljuqs had the tradition to give valuable cloth, i.e. *hil'at* to persons they wanted to reward. In other words, when *tiraz* was presented to someone, it was named *hil'at*. It didn't consist of only a cloth, but comprised of things like hat, belt, saber belt, saber, horse, flag and money. Tent, stable gear, robe and *turban* were also included. *Hil'at* was also presented to subject rulers, notables, envoys and by means of these envoys to foreign rulers (Sevim, Merçil 617). This custom, which is yet another attribute of rulership, is also covered in the *Saljûqnâme* (Morton 7, 56, 60, 81, 84, 110, 118; Fidan 63, 99, 102, 117, 119, 140, 145).

Conclusion

In Saljuq Empire, considerable amount of elements from state organizations of Kara-Khanids, Ghaznavids, Samanids, Abbasids and Buwayhids were borrowed, and their state and administrative bases were exploited.

We may say that Saljuq period historiography isn't very illuminating, if we take into consideration that the period spans four centuries. Every written source that didn't survive, and about which we have indirect knowledge, makes its period distant and vague, and in the same manner every found written source uncovers the darkness with the knowledge that it contains. The *Saljûqnâme*, which was found relatively late compared to other sources, is among limited sources of Saljuq

history, and as a source on early Saljuq history, it helped to answer the questions regarding the period it's addressing, and enquiries about many works it served as a source.

Even though the work was written in a period when there weren't historiographical methods, it displays ordered and uniform style. Besides its historical value the *Saljūqnāma* presents us firsthand information about administrative structure and state organization of Saljuq Empire. In the light of this information we tried to evaluate the elements regarding sovereignty and operation of the state.

WORKS CITED

- Cahen Claude. "Selçuklu Devri Tarih Yazıcılığı" Trans. İsmet Kayaoğlu and Mehmet Dağ. *İslâm İlimleri Enstitüsü Dergisi* 2 (1975): 175-198.
- C.E. Bosworth, ed. *The History of the Saljuq Turks: From the Jāmi Al-Tawārīkh : An Ilkhanid Adaptation of the Saljuq Nama*. Trans. Kenneth Allin Luther. Curzon Press, 2001.
- Fidan, Ayşe Gül. *Hâce İmâm Zahîru'd-Dîn Nişâbü'rî'nin Selçuknâme'si (İnceleme-Çeviri)*. Ankara: Unpublished Master's Thesis, 2015.
- Köymen, Mehmet Altay. *Alp Arslan Zamanı Selçuklu Saray Teşkilâtı ve Hayatı*. Ankara: Ankara Üniversitesi, 1966
- Merçil, Erdoğan. "Selçuknâme." *TDV İslam Ansiklopedisi* 2009:397-398.
- Merçil, Erdoğan. *Selçuklular'da Hükümdarlık Alâmetleri*. Ankara: Türk Tarih Kurumu, 2007.
- Merçil, Erdoğan. *Türkiye Selçukluları'nda Meslekler*. Ankara: Türk Tarih Kurumu, 2000.
- Morton, Alexander Hill. *The Saljūqnāma of Zahîr Al-Dîn Nishâpûrî*. London, Chippenham: E. J. W. Gibb Memorial Trust, 2004.
- Muhammed b. Ali b. Süleyman Er-Râvendî, *Râhat-üs-Sudûr ve Âyet-üs-Sûrûr*. Trans. Ahmed Ateş. Vol. 1. Ankara: Türk Tarih Kurumu, 1999.
- Muhammed Ibn Ali Ibn Sulayman ar-Rawandi. *Rahat-Us-Sudur Wa Ayat-Us-Surur*. Ed. Muhammad Iqbal. Leiden: E. J. Brill, 1921. E. J. W. Gibb Memorial Series: New series:II.

- Reşîdü'd-Dîn Fazlullah. *Câmi'ut-Tavarîh*. Trans. Erkan Göksu and H. Hüseyin Güneş. İstanbul: Selenge, 2010.
- Sevim, Ali, Merçil Erdoğan. *Selçuklu Devletleri Tarihi; Siyaset Teşkilât ve Kültür*. Ankara: Türk Tarih Kurumu, 2014.
- Turan, Osman. *Selçuklular Tarihi ve Türk-İslâm Medeniyeti*. 2nd ed. İstanbul: Turan Neşriyat Yurdu, 1969.
- Uzunçarşılı İsmail Hakkı. *Osmanlı Devleti Teşkilâtına Medhal*. Ankara: Türk Tarih Kurumu, 1988.