

## The new approach to study of relationship between Tughrul and Caliph Alqayem (in in the second half of the fourth Hijri century)

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**Abstract:** In the second half of the fourth Hijra century, the Seljuks government was recognized. It was historically the most important and valid Turkmen tribes. With the emergence of Seljuk dynasty, a new era began in the history of Islam. For the first time, the Turkish tribes dominated southwest of Asia and possessed the political power of Caliphate system. At the same time, it was the source of happiness for Abbasids that Seljuks were devout Sunnis and remained Sunni. Thus, they were the pioneers of a proactive cooperation with Caliphs and forcefully prevented the Ismaili conspirators. The military expedition of Tughrul to Iraq not only saved the Caliph from his enemies, but also caused a new division of power and brought a definitive shape of influence in the central territories of Darulislam. In the present study, we have tried to depict the relations of Tughrul, as the first king of Seljuks, and Caliph Alqayem. We also addressed the ups and downs of Caliph and Sultan relations and the formation of these relationships.

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### 1. Introduction

Seljuks established the largest Empire in West Asia; it was the largest one after Islam. They were able to form a strong central state from East Turkestan to the east coasts of the Mediterranean Sea. The power peak of this dynasty should be found under the rule of Tughrul, Alp Arslan, Malek Shah, Berkiaraq, Mohammad and Sultan Sanjar, whose capital cities were Rey, Isfahan, Hamadan, and Marv, respectively. For 123 years, the dynasty ruled in Transoxiana (beyond the Oxus River), 128 years in Khorasan, 161 years in Iraq, 150 years in Kerman, and 230 years in the Minor Asia.

Like other Turk tribes of central Asia, this immigrant tribe moved from Turkestan toward the border and near the Transoxiana (beyond the Oxus River) about Bukhara embraced the faith of Islam. Then, they gradually entered Khorasan and thereafter dominated Iraq, Syria and Minor Asia. Tughrul came officially to power in 429 AH in Nishapur. Then, he occupied Gorgan, Tabarestan, Khaarazm, Rey and Hamadan. He occupied Isfahan in 443 AH and Azerbaijan in 446 AH and overthrow the rule of Buwayhid in 447 AH. Alqayem Bamrillah was the twenty sixth Abbasid Caliph. He confronted the revolt of Basassiry- the commander of his Turk troops- and called Turghrul for help. Tughrul entered Baghdad in support of the Caliph, and defeated and killed Basassiry. He also offered his niece- the sister of Alp Arslan- to the Caliph and Caliph married her. Caliph called his savior the Sultan of East and West; thus the center of Islamic Caliphate was under the influence of Seljuks.

In that period, not only the twelve-Imam and Zeydy Shiites get the Caliphate in trouble, but also Ismailis were so dangerous. Ismailis had a base in Egypt in 358 AH/969 AD and from that base, which led by Fatimid Caliphs of Egypt, they run their propaganda. The base placed all the Fertile Crescent - and above all Iran- under the coverage of a network of fortifications. The agents of their governments were accepted, wherever they were. If Seljuks were not present there and forthrightly did not impose the religious of Sunnis, it was a possibility that Ismailis could come to power. However, Seljuks did not stop in Iran and moved to Syria and occupied Jerusalem in 463 AH/1071 AD and Damascus in 468 AH/1076 AD. At this time, they declared war to promote the faith of Islam.

In this study, the situation of Abbasid Caliphate system, reasons for invitation of Tughrul to Baghdad, quality of his entrance to Baghdad, measures of Tughrul in Baghdad, conditions of his marriage with the daughter of Caliph, and the official and political relationships between Sultan and Caliph are analyzed and explained.

### 2. Relationship of Tughrul and Alqayem

Political relationships between Tughrul and Caliph of Baghdad began after Dandaghan event in 431 AH/1040 AD. After the victory of Seljuks in Dandaghan, they wrote a formal proclamation of victory and sent it to Baghdad by Abu Is'haq Alfaqani. In the letter, the Seljuk leaders introduced themselves to be obedient and adhering to the Abbasid government. They wrote that we do ever

Jihad against infidels and we always visit the Kaaba, they also complained that Mahmoud Ghaznavi arrested their uncle -Israel Ben Seljuk- who did not commit any crime and sent him to Kaalanjar Castle in India, they said that their uncle spent seven years -the rest of his life- in prison. In that letter, they added: Masoud, the son of Mahmoud disregards the interests of Khorasan and spent his time in binge. Invitation of the Greats of Khorasan is the reason of our presence here and God helped us to overcome Masoud Ghaznavi. At the end of the letter, they piously stated that they will manage the conquered territories according to the religious law of Islam and the order of Caliph. "Thanks for this gift and for this victory, we will expand justice and equity and will avoid oppression and injustice and we will act according to the religious law and the order of Caliph" (Rahat Alsodur 1363 pp. 102-104; Seljuknameh 1342 p.17). Coincidentally, the situation of Baghdad was chaotic. The court of Caliphate was the arena of political competitions; especially conflict between Ibn Moslemeh, the minister of Alqayem and Abulhares Arsalan Bsasyry, the Shahneh (commander) of Baghdad. So, the city was experiencing sedition. Ibn Moslemeh thought that Bsasyry was the agent of Mostazar, who was the Fatimid Caliph in Egypt in 427-487 AH /1035-1094 AD. In fact, at the same time, the great Ismailis' missionary, Almuayyed Feddin Abunasr Ben Omran, was in Iran and he entered the Abu Kaalijar dynasty in 415-440 AH/1024-1048 AD. He invited the Emir of Bouyeh and many people around him to the Ismaili faith. He also started to correspond with Basasyry and contacted with Syrian and Iraqi Arab Emirs (Farsnameh 1363, p. 119; Sirat Almoayyedadain Dae Aldoa 1945 pp. 96-109-113-141; Alkamel fi Tarikh 1966 AD p. 608).

Under the circumstances, Ibn Moslemeh competed with Basasyry and tried to vanquish him, so he decided to unite with Tughrul and invited him to Baghdad.

Arrival of Tughrul in Baghdad: Prevalence of Caliph  
When Tughrul was invited by Ibn Muslemeh, he did not directly move to Baghdad. At this time, he was involved in Rey. After conquest of Rey in 447 AH, he went to Hamadan and announced that he will go to Hajj and is intended to correct the way of Mecca and after that, he is going to go to Damascus and Egypt to overthrow the government of Almostansar Alavi, which was the rival of Caliph. Then, he wrote letters to his friends in Dinoor, Qarmisin, and Halvan to prepare food and fodder, but rumor of Tughrul's arrival to Baghdad led to the chaos in city and Turks decided to conquer Caliphate governing office (History of Ibn Khaldun 1368 V4 p. 12).

Malek Rahim, a ruler of Bowahid dynasty, who was informed of Tughrul's arrival in Baghdad, moved from Vaaset to Baghdad and declared his obedience to Caliph. He considered that he will obey every command of Caliph. But Tughrul sent a messenger to Caliph and exaggerated his obedience. Moreover, Tughrul sent messages to Turks of Baghdad gave him their favor and benevolence. But Turks of Baghdad were unhappy to hear that he will come to Baghdad and requested Caliph to keep this enemy away from them. However, the court did not answer them explicitly, because the Caliph preferred Tughrul to come hereby to end the rule of Deylam.

Advisors of Caliph deemed it advisable that the existing troops go to their tents and send a certain person to Tughrul to welcome his arrival in Baghdad. The Caliph sent a message to Tughrul that he can enter Baghdad. In Nahravan, the prime minister went to welcome him with a great retinue of judges, chiefs, aristocrats, witnesses, servants, and nobles. Tughrul sent Abunasr Kandari, his minister, to welcome them, too. The prime minister met Tughrul and gave the message of Caliph to him to swear allegiance to the Caliph, Malek Rahim, and army officers (the same; Rahat Alsodur and Ayat Alsorur 1363 P105).

After Tughrul's arrival in Baghdad, his troops found a fault and came to blow the people of Baghdad and many people were killed. Tughrul put the blame on Malek Rahim, who irritated the people, but Caliph asked to give protection to Malek Rahim. Caliph also sent a group to testify that he was innocence. In that case, it is not clear that if Tughrul and Caliph were conspired or not, but Tughrul ordered to arrest Malek Rahim and his followers and sent them to the Sirvan castle (Alkamel fi Tarikh V9 pp. 613-627; Zobdat Alnasrah and Nokhbat Alosrah 2536 p. 52). At that time, the Caliph was more powerful than Tughrul and blamed Tughrul for the actions he committed. The Caliph told Tughrul that they came to you by my order and security and if you do not free them, I will leave Baghdad; I thought if you come there, the conditions will become better and the honor of Caliphate will increase. Tughrul lived in Baghdad for thirteen months without being accepted by the Caliph. Their negotiations were conducted by their ministers (Rahat Alsodur and Ayat Alsorur p.105; Seljuknameh p.19).

Importantly, despite of predominance of Tughrul to Malek Rahim and overthrowing of the hegemony of Bowahid, the Caliph did not accept to meet Tughrul. So, this issue shows dominance and power of the Caliph and emphasizes that Seljuks still needed the support of Caliph to legitimize their monarchy.

Departure from Baghdad and disturbance in the court of Caliphate

In the case of Tughrul's departure from Baghdad, most resources remained silent, but Ibn Khaldoon wrote: "Tughrul stayed in Baghdad for a long time and people of Baghdad suffered from his troops because they reside in the home of people, apart from the fact that they allocated provisions of city. The Caliph ordered the prime minister to write a letter to AmidulmolK Kandari and call him in presence. As he came, the prime minister told him on behalf of the Caliph: Say to Sultan that people are suffering from your oppression and if you do not keep away this oppression; for avoiding the sins the Caliph is going to leave Baghdad. This message and the Tughrul's dream that Prophet Muhammad (PBUH) blames him for his troops caused him leave Baghdad with all equipments in the tenth of Zelqaade (Eleventh Arabic Lunar month) (Ibn Khaldoon V4 P14). Thus, the Caliph himself was the reason of Tughrul's departure from Baghdad, because as even before being said, after thirteen months of Tughrul's residence in Baghdad, the Caliph did not accept to meet him in person.

But in the absence of Tughrul, who was the advocator of Caliph and imprisoning of Malek Rahim, new events occurred in Baghdad, and the Caliph was dethroned and exiled from Baghdad. In the absence of Tughrul, Basasyry with Qureish Bin Badran entered Baghdad in 450 AH/1058AD. Both Sunni and Shiite people of the city welcomed them enthusiastically. Ibn Moslem, the minister, who invited Tughrul, and several servants of Caliph were executed and the Caliph was exiled to Hadise Aane. For one year, from Zelqaade (Eleventh Arabic Lunar month) of 450 AH/1058AD, the sermon was read by the name of Fatimid Mostansar in Baghdad. But Basasyry did not come to good, because as it will be mentioned, when Tughrul returned to Baghdad, Basasyry left the city. The Fatimid Caliph and his allies -Dabis Mazidi and Qureish Aghili- did not support him and he was arrested and killed by Gamashtakin, servant of AmidulmulK Kandari, in 451 AH/1059AD. They cut his head and sent it to Baghdad, thus the activities of Fatimid Caliph and their advocators to overthrow the Abbasid Caliphate were useless (Alkamel fi Tarikh V9 PP640-645-693; The great history of Islam and Iran V16 pp. 343-344-349). The question is that what really happened in Baghdad that people of Baghdad, both Sunnis and Shiites, welcomed Basasyry after his arrival in Baghdad? Were they unhappy with Ibn Moslemeh who Invited Seljuki Tughrul to Baghdad? Did the activities of the Caliph offend people? Did unsupportiveness of Caliph toward Malek Rahim offend people? Did clashes of Tughrul's Turk troops with people and their massacre cause people's dissatisfaction? Whatever the answer was, there was

a sign of crisis in Baghdad since Monarchy and Caliphate were so interconnected, and if they did not support each other, the other one encountered challenge. This was the case when Tughrul left Baghdad, the Caliph exiled, and the Caliphate court encountered disturbance.

Return of Sultan, tranquility in the court of Caliphate According to the historians, when Tughrul left Baghdad, he proceeded to Diarbakr and occupied surrounding areas and entrusted them to his brother-Ibrahim Yanal. Disturbance in the Caliphate system and the dreams Tughrul developed in his mind for the future of Caliphate and Monarchy caused him return Baghdad. He tried to enthrone Alqayem Beamrellah again, so he sent a messenger to Basasyry and Qureish Bin Badran and requested to return the Caliph to Baghdad and to mention the name of Tughrul in the sermon and on the coin. Furthermore, he agreed not to enter Baghdad. But Basasyry and Qureish rejected this proposal and Tughrul moved toward Baghdad. As this news rumored in Baghdad, Basasyry left Baghdad with all his relatives and followers. Tughrul Beyk sent AmidulmulK Kandari to the deserts of Iraq to seek the Caliph and sent him gifts, water, tent, and pavilion. AmidulmulK with these equipments went to see the Caliph and they moved toward Baghdad. The Caliph arrived Nahravan in the twenty-fourth of Zelqaadeh (Eleventh Arabic Lunar month) of 450 AH. Tughrul met the Caliph there and as he saw him afar, he dismounted. Alqayem told him that: O! Roknollah be mounted... (Rozatossafa V4 1373 p. 666).

Thus, the Caliph who was not willing to meet Tughrul after thirteen months of his presence in Baghdad, was proudly accepted by Tughrul; considering their meeting, it is written that: five days before Zelqaadeh (Eleventh Arabic Lunar month), the Caliph and government leaders gathered. Sultan with all glory was passing the Tigris River. As the Caliph arrived, he set his foot on Caliph's horse and came toward him.

He sat on a palanquin, which was seven meters higher than the ground. The servants carried the Caliph on their shoulders and a bamboo stick in his hand. Sultan kissed the ground and the Caliph's hand. The Caliph sat him on a seat and told to prime minister that he admires Sultan's actions and he is pleased to meet him and makes him the ruler of the territories God granted him. And wanted him to give the people some consideration and fears of God...expands justice... As Tughrul heard these words, he kissed the ground. The Caliph ordered to give him the robe of honor. Tughrul was carried to a place in which the robe of honor being worn, he came back with robe of honor and kissed the hand of Caliph again and kept the robe on his eyes. Caliph

named him as the King of East and West and contracts were made. Also, Tughrul gave Caliph more gifts, such as five thousand Dinars and fifty best Turk slaves with their weapons and tools and many other garments and other precious things. Sultan Roknaddin Tughrul Yamin Amiral Mumunin was the other title of Tughrul (Selected History 1362 pp.454; Ibn Khaldun P15). Also, in that meeting Caliph granted Tughrul seven black robes- the color of Abbasids-, which was the sign of Kingdom of seven territories, a golden turban, the sign of Arab and non-Arab ruling, and a gemmed sword, the sign of ruling from East to West. Thus, the ruler of Turks became the first secular ruler in all Iran after the fall of Sassanid dynasty in 30 AH/560 AD (Zobdat Alnasrah and Nokhbat Alosrah pp.14-15; The Great history of Islam and Iran V16 pp.328-337).

In fact, by this meeting the situation quieted down. The Caliph granted Tughrul ruling of Iran and Iraq and all the territories God granted him. But the issue of managing Baghdad- the capital of Abbasids- was not clear.

When Kandary went to bring the Caliph to Hadise Aneh, he presented the Caliph a golden inkpot and a gemmed sword and said that, hereby, he adds pen services to sword services. In this way, he implicitly wanted to annex Baghdad to the territory of Sultan (Zobdat Alnasrah and Nokhbat Alosrah p.20). But Tughrul himself had not any intention or plan to occupy Baghdad. He told his minister, Amidolmulk, to request a place in the outskirts of Baghdad for him and his troops reside, when he comes to the seat of the Caliph to do the country affairs. At the same time, Alqayem sent his minister to Tughrul to request Sultan rations and a piece of land for the cost of office. A few days later, by the order of Tughrul, Aqta Alqaym (territories of Caliph) was registered in the government office and ruling of Baghdad handed over to Sultan (Rahat Alsodur and Ayat Alsorur pp.110-111; Seljuknameh p. 20-21).

But the settlement of Seljuk Sultans in Baghdad did not keep the hands of Abbasid Caliphs open to intervene in the worldly affairs of Baghdad, Iraq. In fact, Amidolmulk weakened the position of Sultan against the Caliph's by occupying Baghdad, particularly as used his influence in Baghdad by his representative, the Shahneh.

Who was Shahneh? In Baghdad when Tughrul took the government offices under his power, up to the Caliphate of Almustansar in 512-529 AH/1118-1135 AD, administrative power was dominated by Sultan and his agents. Shahneh was the most important of them, who was the ambassador of Sultan in sight of Caliph and supervised Caliph and his agents. He usually was selected from among the Turk commanders (Emirs) and had some military duties. In

Baghdad, to some extent, there was a conflict for legal authorities, and citizens preferred Caliph because they could access him; however, Shahneh could have access to Sultan. Totally, there seem to be that the order and national security responsibilities were divided between the agents of Caliph and Shahneh. In Baghdad, the minister of Caliph exercised legal authority in some extent and sometimes established the court of injustice (A satiety on Iran's history after Islam 1363 p. 19). Such measures, which were accomplished in the meeting of Tughrul and Caliph, determined a private income (Naan Pareh) for the Caliph in exchange of monitoring the official organizations of Baghdad. After that, the Caliph was not exposed in arbitrary dispossession, like the case of Ale Bowahid era. He was allowed to use the income of his private property without fear of any account or confiscation of his property. The dignity of his position was improved to some extent, but the respect which Seljuks professed him, although significant, but was limited. And the place which was his residence at the time of Bowahid dynasty, for all those feared Bouwahis. But such a situation did not exist at the time of the Seljuks dynasty. Additionally, Seljuks dominated the Caliph by appointing his minister (A satiety on Iran's history after Islam p. 18).

The most important issue that should be considered about giving the political power by the Caliph is that the monarchy has been separated and became an independent institution from the Caliphate. In the beginning of Seljuk's arrival in Khorasan, they did not know anything about the absolute power of the King and they imagined the empire as the property of Seljuks dynasty; therefore, after the Dandanqan victory, it was seen that in some cities of Khorasan the sermon was read by the name of Tughrul and others by the name of Cheqri Beik.... (Seljuks p.170). Undoubtedly, one way to legitimize the rule of Seljuks in Iran was the familial ties with Abbasid Caliphate of Baghdad and apparently the consultants of Tughrul recommended him to do so. In fact, when Tughrul was moving toward Iraq, he intended to bring the two dynasties closer by marriage. Arsalan Khatoon, the daughter of Cheqri Beik Davood, and the Caliph married together in 448 AH/ 1056 AD (Zobdat Alnasrah and Nokhbat Alaosrah p.113, Alkamil fi Tarikh V9 p. 63, The great history of Iran and Islam V16 p. 320). In this marriage, a girl from a royal family gets married the Caliph of Baghdad. However, course of events showed that the daughter of Sultan usually could not live in harem, as it was the case of the daughter of Malek Shah and Torkan Khatoon marriage to the Caliph. But in this context, a mutual link is provided. After failure of Basasyry and managing of Iraq's affair by Tughrul, he decided to

marry one of the Caliph's daughters. The Sultan dispatched Abumosaed, the Judge of Rey, to pose his request. Ibn Jozi mentioned that the former spouse of Tughrul Beyk, who passed away in 452 AH/1060 AD, recommended him to do so (Almontazem 1357-9 V3 p. 218). The marriage of a bride from the Abbasid dynasty with a rough and wild Turk was another case, and Alqayem responded that such a marriage was not common among the former Caliphs (History of Iran Cambridge V5 p. 54). It seems that the Caliph still did not understand his position against Sultan. That was the Sultan, who vanquished the sedition of Basasyry and other enemies of Caliph and had returned the Caliph from exile to Baghdad. And more importantly, that the Caliph earned living by the income which the Sultan provided him (Naan Pareh) and expenses of the Caliph and the court were funded by the incomes Tughrul provided. So Tughrul dispatched Amidolmulk Kandari to the court to explain the situation for him. It has been written that when Kadary visited the Caliph, he kissed the ground on Tughrul's part and said that Sultan send his respect and thanks Emiralmomenin government for his proceeding gifts. I have achieved all my wishes and I do not have any wish except joining Your Excellency and joining this blessed dynasty (Tajareb Alself 1357 p. 262). At first, against the persistence of Kandary, which was backed by Arsalan Khatoon, the spouse of the Caliph, he haughtily replied that: we, the Abbasid dynasty, are the best of people and there is a leader among us, until the day of resurrection; everyone who accompanies us will be saved and guided and who opposes us will be misled and perplexed (The same; Zobdat Alnasrah and Nokhat Alosrah pp. 22-26-31-32; Alkamel fi Tarikh V9 pp. 20-22-25-26; Rahat Alsodur and Ayat Alsorur p. 111).

The issue of Caliph's daughter's marriage with Tughrul was an order, which even Abolwahid did not force the Caliph to so. Thus, Caliph tried to put an end to this problem and said to his messenger that if Tughrul insisted on marriage, receive him 300000 Dinars. However, against the spiritual power of Caliph, Tughrul was able to impose a part of the power of Cairo on him. Pecuniary affairs of the Caliphate system in those days depended on gifts of foreign powers and political envoys, selling robes of honor and titles and revenues the secular rulers of Iraq offered him. In Baghdad, Amidolmulk told explicitly to the Caliph's envoy that it is not advisable to reject this request and he threatened that in the case of refusal, he will confiscate all the left (donated) properties and will only leave the Caliph the properties owned by his father, Alqayem Beamrellah. Therefore, there was not any other choice for Caliph except a favorable answer. And the

order for managing the contract was issued. The marriage contract was signed by the representatives of the parties outside Tabriz in 454 AH/1012 AD. Tughrul himself did not attend the ceremony and dispatched his troops to Armenia for the second time (Zobdat Alnosrah and Nokhbat Alosrah 30-31; Rahat Alsodur and Ayat Alsorur pp. 111-112; Alkamel fi Tarikh V10 pp. 25-26). Raees Aleraghin Abu Ahmad Nahavandi and Abu Qanayem Abi Mahleban were the deputies of Tughrul and the Caliph, respectively. Tughrul came to Baghdad in 445 AH. We know that when matchmaking, the Caliph was not pleased with this marriage and Amidolmulk signed that the Sultan had no intentions except that this marriage is a source of pride for him (History of Ibn Khaldoun V4 p. 15). So, when Tughrul entered Baghdad and sought for the Caliph's daughter, he was told that the issue of marriage was only to respect him and they told him that the signature and conditions he accepted is available and if he had any other intention, he should meet the Caliph's daughter in the residence of Caliphate (The same). Some sources have written that finally they brought the daughter of the Caliph to the Sultan's residence in the city and he did necessary measures with her (a satiety on Iran's history after Islam p. 18). But many sources have written that the Sultan met the daughter of Caliph in the residence of Caliphate. "In the middle of the new month, Sultan met the daughter of Caliph, who sat on a golden palanquin; he kissed the ground and served her. But the lady did not take her veil off and did not stand up. The Sultan offered her abundant gems and returned. Every day, he met her in this way and returned" (History of Ibn Khaldoun V4 p. 15). Whatever the result was, the Sultan left Baghdad and moved toward Rey. In Lambton's opinion, when Sultan left Baghdad, the Caliph unwillingly let his daughter to accompany him (A satiety on Iran's history after Islam p. 18). However, considering their contract-when concluding a marriage contract and meeting the daughter of Caliph-as described above, this action seems impossible; but the certain point is that when Tughrul left Baghdad, Arsalan Khatoon -his nephew and the Caliph's wife - accompanied Tughrul, because she complained about unkindness of the Caliph in front of her paternal uncle and Tughrul accompanied her from Baghdad (History of Ibn Khaldoun V4 p. 16). On his route, Tughrul entered Ray and shortly after that he died in the eights of Ramadan (Ninth Arabic lunar month) in 455 AH/1063 AD (Zobdat Alnasarah and Nokhba Alosrah 3031; Rahat Alsodur and Ayat Alsorur pp.111-112; Alkamil fi Tarikh V10 pp. 25-26). Mentioning the story of Tughrul's death, the book Rozat Alsafa, mentioned a nice point that "the daughter of Caliph returned Baghdad without

consummation of marriage" (Rozat Alsafa V4 p. 666). Nevertheless, it was a political marriage to strengthen the monarchy and Caliphate that though it had not a happy ending in the bond of matrimony but undoubtedly strengthened the Monarchy and Caliphate. On the one side, the Sultan achieved his religious legitimacy and became the groom of the Muslim's Caliph, and on the other side, the Caliph benefitted the power of Sultan in Cairo to contend with competitors gaining properties.

### 3. Conclusion

The extent of Seljuks' conquests shows that Seljuk leaders –under the rule of Tughrul- were powerful commanders. They led all Aqoozes and when they entered Khorasan, their troops were totally estimated to be about two thousands, which after the victory in Dandanqan these troops were divided among some ethnic leaders. In the war with Sultan Masoud, it was observed that Seljuk leaders often fight with minimum troops against well-equipped and superior troops of enemy and overcome them. Cheqri Beik Davood pointed out this issue in a letter to his brother and wrote: With accompanying of thirty men, we encountered with three hundreds enemies. We faced the enemies and overcome them (Alkamil fi Tarikh V10 p. 17). In addition to exceptional cases such as Tughrul's retaliatory slaughter in Sanjar, the behaviors of Seljuk leaders toward the rulers and the people of occupied areas were mostly conciliatory. They employed bureaucrats like Amidolmulk and continued Irani-Islamic statecraft (Journey of Nasser Khosrow 1370 p. 3; Zobdat Alnosrah and Nokhbat Alosrah p. 32; Akhbar Aldoolate Alseljookieh p. 32; Alkamil fi Tarikh V9 p. 459). From their arrival, they undertook the role of Sunnis' advocates against Fatimids and establishment of Sunni monarchy was a turning point for the Caliph. Overcoming the national governments through Iran and Iraq and occupying Syria and Minor Asia by Seljuks, the power was centralized in Baghdad. Most Imperial Western border rulers, which already had bowed to the Fatimids, turned to the Abbasids. Then, the name of Abbasid Caliph was read in the sermon through the Empire. Shaneh of Baghdad, who was appointed by Sultan and confirmed by the Caliph, was the liaison between Sultan and Caliph. The Caliph himself chose his successor and allegiance to the new Caliph meant that he was regarded and confirmed. With determination of the Crown Prince by Sultan, the credit of new Sultan to get the charter from Caliph and to read sermons to his name found consistency in Baghdad. Furthermore, the removal of the power of Abbasids from Caliphate increased the respect and sanctity of the person (The Caliph) and the credit of the sermon; as Malekshah at his peak of power was

not allowed to kiss the hand of Caliph Moqtadi and only kissed his ring (Zobdat Alnasrah and Nokhbat Alosrah pp. 57-59-91; The great history of Islam and Iran V17 pp. 45-46-67).

Tughrul certainly had a great personality, because during seventy years he could ascend from an unstable and precarious existence as the head of a desert-dweller tribe to the place of Kingdom of the territories extended from Kerman to Diarbakr. Besides ruling as a powerful Sultan, he was able to gain the religious legitimacy in the territories traditions played a decisive role. On the other hand, considering the social circumstances and political geometry vicariate may bring the reader to the conclusion that relations between the Sultan and the Caliph was inevitable. The Caliph of Baghdad, lost its political power in Baghdad years after dominance of Buwayhids and now with the emergence of Turkmen Seljuks which had the desire of Islam to support, the Caliphs could restore their power and improve the face of Caliph in Muslim's world. Also, overwhelming of Fatimids by Seljuks was an opportunity that the Caliph was able to take advantages in the best possible way. It is worth mentioning that, before the arrival of Seljuks, the income of Caliph was based on selling of robes and incomes of Iraq rulers, so the economic power of Caliphate field was limited. But when Tughrul arrived in Baghdad -by granting of Naan Pareh (Income) or wealthy territories - the Caliphate court became strong in the economic aspect. Considering the link between Caliph and Sultan we should mention the prominent role of the minister. During the three first Seljuk Sultans; namely, Tughrul, Alp Arsalan, and Malekshah, the minister played a prominent role in relationships between the Sultan and the Caliph; supervising the religious affairs, development of country, and organizing the relations. These were carried out by undertaking the negotiations related to the bond of matrimony with family members of Caliph. In the marriage of Cheqri Beik's daughter, Arsalan Khatoon, with Caliph Alqayed in 448 AH/1056 AD, and the controversial matchmaking of Tughrul from the daughter of Caliph and their wedding in 454 AH, as mentioned before, Amidolmulk Kenderi was the representative of Tughrul (Zobdat Alnasrah and Nokhbat Alosrah pp. 13-26; Alkamil fi Tarikh V9 p. 617; Almuntazam fi Tarikh Almoluk va Alomam V8 pp. 70-169). In the procedure of granting the political power to Tughrul, Kenderi was the translator between the Sultan and Caliph Alqayed and received the title of Seyyed Alvozara from the Caliph (Zobdat Alnasrah and Nokhbat Alosrah p. 11; Almuntazam fi Tarikh Almoluk va Alomam V1 p. 235). Since Monarchy of

Tughrul, the minister played a very important role in the relationship between Monarchy and Caliphate.

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