

English summary

Dual kingship and society in 11th and 12th century Iraq: An analysis of the relationship between the Seljuq Sultanate and the Abbasid Caliphate.

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This study examines the relationship between the Seljuqs (1038–1194) of Turkish nomadic origin and the Abbasid (750–1258) in Iraq during the 11th and 12th centuries. In 1055, a Seljuq Sultan, Tughril Bek (r. 1038–63), entered Baghdad, the Abbasid capital, and was recognized as a military ruler by the Caliph. The Sultan's military rule is considered a hallmark of this period in Islamic history, but previous studies tended to place greater weight on the political history of either the Sultan or the Caliph. Therefore, this study explores the relationship between the two rulers, the Sultan and the Caliph, from the ritual aspect and the military rule aspect.

The first part of Chapter 1 presents examples of two ceremonies at the Caliph court: the *'ahd* (letter of proxy) and the *bay'a* (oath of royalty). The former was the Caliph's appointment ceremony for Sultans in which the Caliph granted the Sultan an audience, approved his rule, and issued *'ahd* while the latter showed the Sultan's allegiance to the Caliph. The ceremonies reflected the power relationship between the Sultan and the Caliph. Although the ceremonies varied in the participants and gifts according to the political backgrounds, the order of the ceremony gradually formalized and symbolized the mutual dependence as well as the authorization of each person's power to each other. These ceremonies indicated the balance of power between the leaders and the authority of the rulers. The second part of Chapter 1 deals with a marriage between the Caliph and the Sultan families. The marriage benefited both: it fortified the Sultan's authority while the Caliph received a considerable amount of income through it.

Chapter 2 examines the transformation of four of the Caliphs' privileges: *khuṭba* (mentions of the ruler's name in the Friday sermon), granting *laqab* (honorific titles), *sikka* (inscribing the ruler's *laqab* on the coinage), and *nawba* (musical performance at prayer times). The Caliphs gradually transferred these privileges to the Seljuq Sultans. The Sultans needed these privileges to maintain the order of the Muslim society, and the Caliph's authority was indispensable even under the Sultan's military rule. Baghdad was the ceremonial space where the Sultan's authority was approved and the succession of the Seljuq dynasty was secured.

Chapter 3 examines the military grounds of Seljuq Sultans. The first part tackles the duties of the *shihnas* of Baghdad (Iraq), who were among the *ghulam amirs* or the Sultan's major military personnel, and negotiated with the Caliph as a proxy of the Sultan. The second part concerns an Arab nomadic tribe, the Mazyads that was the local power in Iraq and closely related to the Caliphs and Sultans.

In Chapter 4, the succession of the Sultanate is discussed. The power struggle for the Sultanate caused the

decline of the Seljuq dynasty. The Seljuqs believed the domain should be divided and ruled by royal members because the domain belonged to the entire royal family. The most powerful member gained the Sultanate and suzerainty over other members. They did not have any rules for succession. They introduced the system of *wali al-'ahd* (the nomination for successor), but even so, other members challenged the nominated successor by military power and the power of the Seljuqs declined because of the civil wars.

This study discloses the structure of the “Sultan-Caliph allegiance system” in the 11th and 12th centuries. The Sultan maintained his power by the support of a military organization such as the *ghulam amirs*, although they always had succession problem by keeping their nomadic customs. Caliphs kept their military power and economical source and held political authority by transferring their privileges such as *khutba* and *sikka* to Sultans. The Sultan’s military rule was legitimized through ceremonies related to the Caliphs while the Caliphs, the leaders of the *umma*, the Muslim Community, were legitimized through the *bay'a* ceremony, which the subjects, including the Sultans, attended. Two kingships mutually depended on and consisted of the political allegiance system.