



Tabayyun : Journal Of Islamic Studies

Vol. 3 No. 1, 2025, E-ISSN: 3046-5729

The Saljuq Dynasty: The History of the Establishment and Development of Civilization

Maruli Tumangger

Sekolah Tinggi Ilmu Tarbiyah Hamzah Al-Fansuri Barus, Indonesia.

Email : marulicaem69@gmail.com

Abstract : The Saljuq Dynasty is one of the dynasties that has ever existed in the history of Islamic government. This dynasty was an independent dynasty independent of the Abbasid Dynasty rule in Baghdad. The Saljuq dynasty made the territory of present-day Afghanistan the center of government, far from Abbasid rule in Baghdad. There are many advances in civilization that were built during the establishment of the Saljuk dynasty, including the establishment of Madrasah Nizamiyah which was once led by a great scholar who was very famous among Muslims, namely Imam Al-Ghazali. This article was written in order to explain the history of the founding of the Saljuq dynasty, the development of its government and the progress of civilization achieved during its reign.

Keywords: Dynasty, Saljuq, History, Development.

Introduction

The Saljuq people are a large Al-Ghizz family from Turkey. They attributed themselves to their ancestor Sajuq Bin Talaq. They lived in the country of Turkistan under the rule of the pagan Turks. The Samaniyum people asked for his help to expel the infidels of the Turks from their country. So, he helped them by sending his son Arsalen and after that Mikail Bin Arsalen. He continued to fight with them as his father did.

Mikail was replaced by his two children named Thuqhril Beik and Daud Beik. The Samanid government collapsed in 390 AH/1000 AD. So Thugril Beik controlled Marw, Naisabur, Jurjan, Thabaristan,

Karman, Khawarizm, Ashfahan and other regions. He announced the founding of their country in 432 AH/1040 AH. The Saljuqs divided their vast territory into several territories and elected Thughril Beik as their king as a whole, making Ray the center of their government.

Sultanati Saljuq stands on the ruins of the Ghaznavid Dynasty. The Saljuq Dynasty was the same as the Buawiyah Dynasty and other dynasties, namely where the dynasties that broke free from Baghdad. The Saljuq Dynasty was a dynasty that ushered in a new and famous chapter for its history and government system. The madhhab of the Saljuq Dynasty is the Sunni School and to develop its Sunni teachings, Madrasah Nijamiyah was established which is famous in the history of Islam.

The emergence of the Saljuq Dynasty has an important significance for the development of Islamic history, because of the many advances made and the vastness of the territory it controlled. To expand Islamic power, even to Asia.

Some of the research on the saljuk dynasty includes the study of Azan Riskian Jaya, et al, about Islamic education during the Saljuk dynasty: Madrasah Nizamiyah. This article highlights the Nizamiyah madrasah that was established and developed during the Saljuk Dynasty.¹ Likewise, Sukijan Athoillah's writing discusses almost the same problem, namely related to the model of the nizamiyah madrasah institutional system in the Saljuk Dynasty era.² Saidah Kahiriyah highlighted the nizhamiyah madrasah as one of the patronages of the power of the Saljuk dynasty.³ Another piece of writing is the work of Siti Chotijah which looks at the role of Sultan Alp Arselan, one of the prominent Sultans in developing and advancing the Saljuk dynasty.⁴ Another research is the writing of M. Nuruddin which discusses the influence of the saljuq dynasty on the ahlu sunnah wal jamah school in the Islamic world.⁵

¹ Azan Riskian Jaya and M. Nurul Humaidi, "Pendidikan Islam Pada Masa Dinasti Saljuk: Madrasah Nizamiyah," *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 8, no. 1 (June 25, 2023), <https://doi.org/10.29300/ttjksi.v8i1.4153>.

² Sukijan Athoillah, "MODEL SISTEM INSTITUSI MADRASAH NIDZAMIYAH DI ERA DINASTI SALJUK," *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam* 3, no. 2 (August 29, 2020): 33–42, <https://doi.org/10.30659/jspi.v3i2.15533>.

³ Saidah Khairiyah, "Madrasah Nizhamiyah; Patronase Kekuasaan Dinasti Bani Saljuk," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 8, no. 4 (December 28, 2024), <https://doi.org/10.47006/er.v8i4.22482>.

⁴ Siti Chotijah, Skripsi, Proram Studi Sejarah Peradaban Islam, Universitas Islam Neeri Profesor Kiai Haji Saifuddin Zuhri, Purwokerto, 2023.

⁵ M. Nuruddin, "[Nuruddin]," *FIKRAH* 2, no. 2 (December 27, 2014), <https://doi.org/10.21043/fikrah.v2i2.665>.

Among some of the above writings and research, there is no discussion related to this research related to how the establishment, development and progress of the Saljuq Dynasty and its influence on Islamic civilization. This is not only related to the world of education, as shown in previous writings.

Discussion

A. Saljuk Dynasty: Origin and History of Its Establishment.

The Saljuq came from a small tribe of Turkic descent, namely the Qunuq tribe, this tribe along with twenty other tribes united to form the Ghuz clan. Originally, this combination did not have a name, so the figure of Saljuq Ibn Tuqaq appeared who united them, by giving them the name Saljuq,⁶ So that from his name was taken the Saljuq Dynasty. Among the famous Turkish Dynasties before the Mongol period was the Saljuq Turks. The Saljuq are a tribe that is used to living freely and originated in Central Asia by herding livestock across the Persian region to Anatolia and northern Iraq as well as Syria.⁷

Bangsa Saljuq adalah bangsa Turki. Dimana ketika itu raja Turki oleh Beiqu ingin menguasai wilayah kerajaan Islam.⁸ At first, Saljuq Tuqaq served Beiqu, the king of the Turkoman region that covered the area around the Arabian Sea and the Caspian Sea, and then Saljuq was considered the leader of the army. Saljuq's influence was so great that the king of Beiqu was worried that his position was threatened. The king intended to get rid of Saljuq, but before the plan could be carried out, Saljuq found out. He did not take action against or rebel, but with his followers he immigrated to the Jend area or also called *wana warma wara'a al-Nahar*, a Muslim region in the Transxiana region (between the rivers um Driya and Syidarya or Sihun). They inhabited this area with the permission of the ruler of the Samanid Dynasty who controlled the area.⁹

Demik is the story of the origin of the Saljuq Dynasty which witnessed the events of tribal groups who fled from the interior of

⁶K. Ali, *Sejarah Islam Tarikh Pra modern* (Jakarta: Raja Grafindo Persada, 2000), h. 270.

⁷Syafiq A. Mungni, *Sejarah Kebudayaan Islam di Turki* (Ciputat: Logos Wacana Ilmu, 1997), h.13.

⁸*Ibid.*, p. 14.

⁹Badri Yatim, *Sejarah Peradapan Islam Dirasah Islamiyah II* (Jakarta: Raja Grafindo Persada, 1996), h. 73.

Turkistan due to economic pressure. This incident began in the second and third centuries of Hijri.

The establishment of this dynasty is the same as the Buaiwiyah Dynasty, which is located around the Caspian Sea, which both have a history of dynasties that are independent from Baqdad. It's just that the Buaiwiyah Dynasty that ruled Baghdad was the most powerful and extensive dynasty in the 10th-11th centuries AD. While the Saljuq Dynasty was a dynasty that ushered in a new and famous chapter for the history of Islam and its system of government.

However, when Saljuq managed to enter Baqdad after defeating the power of buaiwiyah (1037-1063)¹⁰. At that time, the power of the Saljuqs began to brighten, and the power of the Banu Buaiwiyah began to dim and fade. At that time Buaiwiyah was led by Raja Rahim and Saljuq was led by Tuqrul Bey. So the era of the Banu Buaiwiyah ended and the power of the Saljuq began.

Before meeting the Buaiwiyah Dynasty, Saljuq lived close to the Sammaniyah. And at that time the Sammanids were at war with Ghaznah. The Saljuqs sided with the Sammanids and supported them.¹¹ The Sammanid kingdom was paralyzed by the end of the fourth century. Meanwhile, the Ghaznah are increasing in strength. This gave the Saljuqs the opportunity to be independent along with the remnants of the collapsed Sammanid kingdom. Saljuq then died when he was about a hundred years old and left behind four children, namely: Michael, Moses, Isabel and Jonah. After the death of Saljuq Ibn Tuqaq, the leadership of the Saljuq family was in the hands of Israil Ibn Saljuq who was also known as Arsalen. During the Saljuq Dynasty, it was large and expanded its territory to Nur Bukhara (now Nur Ata) and around Samarkand.

The leader of the Ghaznah (Sultan Mahmud) began to feel suspicious of this newly emerged power, as for the leader of the Saljuq (Israil). But he pretended to be peace-loving and invited Israel to negotiate. But Israel, who accepted the invitation, was responded to and imprisoned by the Ghaznah.

Sultan Mahmud then attacked the Saljuqs and destroyed them, coinciding in 418 H. Then Mikail also died, and the affairs of the Saljuqs were handed over to his two sons Mikail ibn Saljuq, namely: Jughri Bey and Tugrul Bey.¹² Sultan Mahmud then passed away as well,

¹⁰ Ali, *Sejarah Islam*, h.270.

¹¹A. Salabi, *Sejarah dan Kebudayaan Islam 3* (Jakarta: Al-Husna Zikra, 1997), h. 335.

¹² Mugni, *Sejarah Kebudayaan Islam*, h. 14.

This death has paved the way towards the glory of the saljuq, because his son named Mas'ud failed to fill the great void left by him and was killed at the hands of the saljuqs on the battlefield in 429 AH.

By the end of 429 AH/August 1038 the Saljuq forces were able to conquer the city of Nisapur. So the name Tughril Bey (Beg) became more and more fluttering and so did the name of his brother Jughril Bey. So in 429/1037 the Saljuq Dynasty elected Tughril Bey to be the leader of the Nisapur region, to replace Mas'ud. That year is considered the beginning of the history of the Saljuq Turkish Inperium.¹³

During the leadership of Tughril Bey, he succeeded in carrying out his plan, namely consolidating military forces that were considered to oppose the power of the Saljuq and expanding his territory. In the month of Ramadan 431/1039 AH there was a fierce battle between the Saljuq and the revenge of Mas'ud in Nisapur, and Mas'ud himself was killed, so that the Ghaznawi in Iran and behind the *Euphrates river* region were replaced by the Saljuq. Therefore, in this history it is called the history of the Great Turkey Saljuq. Because they were happy for their victory and also called the history of the Turkey Saljuq in Iran, because it was in the Iranian area.

By this time of the Great Snow, they had already controlled Iraq, Western Persia and Syria. And Saljuq already had many branches and among its famous sultans *Alp Arslan* (455-465/1063-1072) and *Malik Shah* (456-485/1072-1092) with the famous minister *Nizam al-Muluk*. Alp Arslan expanded his territory to Byzantium. Meanwhile, Malik Shah developed his territory even wider which included Afghanistan to the Mediterranean Sea, and from Asia Minor to Yemen.¹⁴

B. Perkembangan Dinasti Saljuq

The center of power of the Saljuq was in Afghanistan, while the power of the Abbasid caliphs remained in Baghdad, so the relationship between the Abbasid caliph and the Saljuq sultans was very good. Historians say that the most important reason is the agreement in the handling of the madhhab, where both adhere to the Ahlu al-Sunnah madhhab.

In the time of the Saljuqs, the city of Baghdad regained part of its original position, as the spiritual capital of the burial place of the Abbasid caliph who enjoyed religious influence. However, political

¹³Salabi, *Sejarah Kebudayaan*, h. 336.

¹⁴Ali Mufradi, *Islam kawasan Kebudayaan Arab* (Ciputat: Logos Wacana Ilmu, 1997), h. 124.

influence continued to be in the capital of the saljuq in Nisapur and then in Raiyi. A term for religious leaders in the Abbasid and Saljuq periods is called *Wajir*. Among the famous names of the wajir in the time of the Saljuq are:

1. Abu Nasr Muhammad bin Muhammad Fakhrul Daula bin Juhair, Minister of Kapada al-Qa'am.
2. Abu Sayrawan bin Khalid al-Qasyani, Minister of Kapada al-Murtar Sayyid
3. Ibn Al-Attar, Obligatory to An-Nasir¹⁵

But the influence of the Saljuq sultans was even wider, as the desert life lived by the first generation of the Saljuqs and the traditions passed down to their descendants, had left their experience in the political field and their government positions very limited, which forced them to depend on the duties while carrying the burden of ruling the country, causing the Saljuq officials to be given the title *Khawzah Bazrak*, which means the Great Lord. Wajir is best known for being a very talented figure, namely Nizam al-Muluk, they are not only a political expert, but also a commander, a philosopher, a pious person and a wide range of knowledge.¹⁶

The Saljuqs had divided the kingdom into small provinces. Each of them had a ruler from the Saljuq family as well, each of which had the title of shah, which was the king and all of them were subject to the leader of the work who was given the title of Sultan or the horned king.

Such a system of government has planted the seeds of division experienced by the Saljuq kingdom, namely the Iraqi Saljuq, the Syrian Saljuq and the Roman Saljuq. The autonomy that existed at that time covered the territory of its power and had the right to conquer adjacent areas. Before the Snow Age, Islamic conquest did not reach Asia Minor, but the Saljuqs had entered Asia Minor through battles to crush the Byzantines and remove Roman rule from the land of Asia. Saljuq managed to win from *Malakuz Kuzd*, so that at that time there was a Crusade in the period 1096-2073 AD. That the Crusades were the culmination of a number of conflicts between the West and the East, he explained. The rapid development of Muslims caused anxiety among Western Christian figures.

The emergence of the Banu Saljuq force that managed to capture Asia Minor after defeating the Byzantine army at Manzikart in 1070. Furthermore, the Saljuq seized Jerusalem from the hands of the

¹⁵Yatim, *Sejarah Peradaban*, h.74.

¹⁶*Ibid*, h. 76.

Fatimid Dynasty in 1078 AD. The power of the Saljuq in Jerusalem was considered an obstacle for Western Christians to carry out the Hajj to Jerusalem, even though they were free to perform the Hajj in droves.

As a result of these rumors, the anger of the Elopah's Christians burned until the Crusades lasted for almost two centuries, namely in 1095-1291 AD, when the Saljuq sultanate was in decline, as a result of which it made it easier for the Crusaders to seize Islamic territories. In this condition, the Sultan of Damascus, *named Muhammad*, tried to restore the Internal conflict and unite the Saljuq to expel the Crusaders led by *Baldwin*, the ruler of Jerusalem and then be defeated by the Saljuq army¹⁷

Such is the history of Saljuq's role in fighting Christians during the Crusades, where Saljuq's goal shows his persistence in expanding Islam to Asia Minor.

C. Development of Civilization during the Saljuq Dynasty

1. Science

In science and patronage of Nizamiyah education. During the Saljuq Dynasty experienced a period of glory, prosperity, peace of life, in the time of Malik Shah, the son of Saljuq, which opened a new era not only in the history of the Saljuq but also in the history of the Islamic world in Asia. Malik Shah was assisted by his volunteer named Nizam al-Muluk who loved science.

In this reign, the entire territory of the vast Saljuq kingdom was colored by prosperity and peace of life, where Nizam al-Muluk also launched a program to establish a number of well-known institutions in the history of *Madrasah Nizamiyah* between 1065-1067 AD, where Imam Al-Ghazali was one of the teachers in the Madrasah. However, it is undeniable that the influence of the Nizamiyah Madrasah founded by Nizam al-Muluk exceeded the influence of the Madrasah established earlier. And in almost every city in Iraq and Khurastan, Nizamiyah branches were established.

According to *Philip K. Hitti*, Nizamiyah University is the capital for all universities in the future.¹⁸ This is because Madrasah Nizamiyah was the largest center of religious education during the Abbasid Dynasty which was founded by the Caliph of the Saljuq Dynasty. Why is this Nizamiyah Madrasah superior to other Madrasahs? Ibn al-Atsir is

¹⁷Salabi, *Sejarah Peradaban*, h. 277.

¹⁸Yatim, *Sejarah Peradaban*, h. 75.

of the following opinion: "Nizam al-Muluk, the minister of the Sultan of Malik Shah, has established two famous Madrasas in Baqdad and in Naisaburi. Each was named Nizamiyah, and in the 5th century AH merged into one in Naisabur.¹⁹

In addition, among the madrisis that are famous for higher education in the Abbasid region with the capital of Baghdad are Madrasah Nizamiyah and Madrasah Tajiah as well as Bayt al-Hikmah founded by Caliph Al-Makmun. These oldest universities had a role in expanding the influence of Islam over Erofa. So that this higher institution was imitated by Erofa, but the source of knowledge remained in the hands of the Islamic University. That Islamic higher education played an important and strategic role in the progress of Muslims in the Middle Ages at that time. Besides Nizam al-Muluk being a person who manages the Madrasah for certain purposes, in the fact that he is an active volunteer and the background of his establishment is political and labor issues that cannot be separated from the will to pursue duties and defend the State, both for his own benefit and for the sake of the Saljuq Sultanate.

In addition to the new era of the establishment of Nizamiyah, there are provisions related to the educational component, namely the government's involvement in the management of madrasas. Madrasah Nizamiyah is an official educational institution and the government is involved in setting its goals, setting the curriculum, selecting teachers and providing regular funds to the Madrasah.

Before the emergence of Madrasah Nizamiyah, the curriculum at that time was sometimes *Kuttab*, just reading and writing, sometimes learning Nahu, poetry and moving from one teacher to another.²⁰ However, the emergence of Madrasah Nizamiyah in the form of education is complete, it is no longer in the mosque, because according to Nizam al-Muluk it can interfere with worship, so it already has its own study room, hut and mosque.

The flexible form of Madrasah Nizamiyah curriculum reflects a society that is an expert in the world of employment and an expert in religion. As taught by the Ash'ariyah kalam which uses mantiq reason. In addition, the Qur'an, Hadith, Fiqh, Ushul Fiqh, Mathematics, Philosophy, and kalam are also taught.²¹ This Nizamiyah Madrasah

¹⁹Ali al-Jambulati, *Perbandingan Pendidikan Islam* (Jakarta: Rineka Cipta, 1994), h. 31.

²⁰Maksum, *Madrasah Sejarah Perkembangannya* (Ciputat: Logos Wacana Ilmu, 1999), h. 79.

²¹*Ibid.*, h. 69.

concentrates its efforts on teaching *al-Ulm Ash-Ariyah* and *Ushul Ad-Din* as well as *Umu an-Naqliyah* related to the Qur'an such as Tafsir, Qiraat, Hadith, Ushul Fiqih and *Ulm al-Lisaniyah* including, language, literature, nahu, sharaf, because all of these are included in the purpose of the Madrasah.

In the context of developing the teachings of Sunny, Madrasah Nizamiyah teaches fiqh that prepares government employees, especially in the field of hukun and education. By using fiqh, a person will be needed in society at that time. In addition, a number of great scholars eventually created new core textbooks in various religious disciplines that resulted in a specific curriculum.

Nizam al-Muluk has made a great contribution in awakening the movement of Islamic science which is widely praised and praised by many people. He himself visited the madrassas a lot and often gave the study of Hadith, even more than that he gave salaries to his teachers. He also encouraged the spread of Islam with its distinctive characteristics, he even appointed Umar al-Khayam as one of the *star Observatory*. Umar is a scholar in the field of Mathematics and astronomy as well as an expert in sha'ir. In addition, Al-Ghajali also taught for four years, from 484 to 488 AH at Madrasah Nizamiyah.

The Nizamiyah complex consists of study rooms, education rooms, mosques, libraries, observatories built by Umar al-Khayam and the existence of student corpora. The system applied at Madrasah Nizamiyah aims to defend the school, namely the Sunny school. Then the term teacher is known as Muddaris, murit, Muntasib. Meanwhile, the curriculum used is Aqliyah and Naqliyah.²²

Thus, Nizam al-Muluk established Madrasah in the Abbasid region which had declined at that time, so that the stability of the Abbasids could rise again. In addition, as the founder of Nizamiyah education. Nizam al-Muluk along with his reputation as vizier in the rule of the Banu Salljuq.

2. Political Field and Expansion

History has recorded that the Saljuq dynasty in the historical level of Islam has made a very significant contribution to the treasures of Islamic civilization. In 448 AH / 1056 A.D. Thugril entered Baghdad and captured Al-malik ar-Rahim, the last sultan of Buwaiyih's reign. Thus ended Buwaiyihun and established the Saljuq government, a very large predominantly Sunni Islamic government. This government

²²*Ibid.*, h. 59.

succeeded in saving Baghdad from the Buwaiyihun people who were of the Shi'a Rifidha sect, and succeeded in saving the Abbasid Caliphate from the deviant Albasasiri movement.

In regional expansion or in other words, the expansion of the areas controlled by the Saljuq Dynasty during his reign was inseparable from his strategy or politics for his territory. The Samanid government collapsed in 390 AH / 1000 AD. So Thugril Beg controlled Marw, Nisabur, Jurjan, Thabaristan, Karman, Khawarizm, Ashfahan, and other regions.

3. Economic Development.

The empire's economy during the Bani Saljuq period was driven by trade. Luxurious staples from the east were traded with goods from the west, during this kingdom there were various industries such as linen cloth in Egypt, silk from Syria, and Iraq, paper from Samarqand, as well as various agricultural products such as wheat from Egypt and dates from Iraq were traded to various Abbasid territories and other countries.

Because of the industrialization that emerged in the cities, urbanization could no longer be contained, besides that the trade in mining goods was also vibrant, gold, mines from Nubia and West Sudan.²³

Trade with other regions was very important, simultaneously with the progress of the Abbasid Empire, and the Saljuq Dynasty, and the T'ang Dynasty in China also experienced the peak of its glory so that trade relations at the world level. Chinese ocean ships sailed to Baghdad. In fact, many Arab villages in Chinese ports at that time, in addition to being by sea, trade was also carried out by land, which was brought to China, India, Europe, Africa, through dangang cities in the Abbasiya region. Although there was a sparse war, trade with Binzantium in Eastern Europe also took place, trade with kingdoms in the archipelago was also very intensive.

4. Social and Cultural Life

Social life during the Saljuq dynasty was a continuation of the previous eras, which was meant by its social life, namely the structure of society, family life, personal life, customs and other community life, divided into two classes, namely special classes and general classes.

²³Siti Maryam, *Sejarah Peradaban Islam Dari Masa Klasik Hingga Modderen* (Yogyakarta: Fak. Dakwah IAIN Sunan Kali Jaga, 2003), h. 129.

The special class consisted of the Caliph, the caliph's family experts, the heads of state, the ministers, the governors, the commanders, the nobles, the special officers, the members of the army, the palace servants and others. The general class, which consists of artists, scholars, fukaha, and poets, merchants, and entrepreneurs, craftsmen (industrialization) and farmers.

As each human person has his own personality. Likewise with nations, the personality of one nation is different from another nation, its customs are different, its life experience is different, its way of thinking is different, its way of looking at things is different, its manners are different, and it is different in other things.²⁴ Thus, we see that each nation has a culture that is different from the culture of other nations, because the culture of each people is the emanation of the climate of its country, its history, its kings, its people, and it is emphasized that its culture is the emanation of all branches of social life.

The elements of this nation are different from each other in all branches of life, and are united in religion and the Islamic State, which are intertwined into one kingdom, namely *Mamlakah Islamiyah*. Each element of the nation of Muslims has its own advantages and characteristics, for which they are famous. Therefore, "Islamic culture" is intertwined from various national lives.

5. Arts and Literature

The development of language arts (literature), both poetry and prose, is increasing towards maturity. Knowing the development of the two fields of language arts they have given birth to writers (poets) who bring new genres in their poems, both in terms of content, uslub, theme or target, so that in this case they surpass the previous Islamic poets. The poets of the time of the Banu Umayyads were still too hard to maintain their Arab purity. From that, creating in the field of art and prose includes:

1. Development of sound art
2. Preparation of music books
3. Music education
4. Types of music
5. Music Sufi
6. Musical instrument factory
7. The singers

²⁴A. Hasjmy, *Sejarah Kebudayaan Islam* (Jakarta: Bulan Bintang, 1995), h. 244.

8. Dance²⁵

6. Philosophy and Translator's Movement

Although the activities of translators had begun since the time of the Umayyah Empire, massive efforts to translate foreign language manuscripts, especially Greek and Persian, into Arabic experienced a golden age during the Abbasid period. Scientists were sent to the Byzantine region to search for Greek manuscripts in various fields of science, especially philosophy and doctoral. While the translation from the eastern region of Persia is mainly in the field of literature and state administration, the translators are not only from Islam but also from Christians from Syria and Magi from Persia.

Usually Greek texts are translated first into ancient Syriac, before into Arabic, this is because the translators are usually Syrian Christian priests who only understand Greek. Then scientists who understood Syriac and Arabic translated the language into Arabic.²⁶

F. Causes of the Decline of the Saljuq Dynasty

The most important factor that led to the early collapse of the Saljuq kingdom in Antolia was the premature death of Ala' al-Din Kay-Qubad. In 634 / 123 H there was a strong replacement. His son Izz al-Din Kay-Khusraw was of weak personality and political crisis, as a result of which the incorporation of the Mogol army became a complement to the destruction of the political power of the Saljuq. Where they are all the generation after Malik Shah's death.

The conflicts that arose between the Saljuq themselves were the rebellion and murder of the *Ismailis* and the *Hasimiyah group*, which gave rise to the power to oppress the Islamic country itself, which was famous for its cruel acts, deception and murder so that it became known as *Assains* in English for murder or bloodshed.

After Hasysysim conquered the city of Alamut and succeeded in subduing the fortresses in Persia and Syria, and paralyzed all attempts by the Saljuq kingdom to crush them. In 1092, they sentenced Nizam al-muluk to death.²⁷

After Malik Shah died with the minister Nizam al-Muluk. The great snow began to experience a period of decline in the political field. There was a power struggle between family members. Small dynasties fled such as *Salat*, *Khawarizm*, *Ghuz* and *Al-Giriyah*. The Saljuq in Iraq

²⁵*Ibid.*, h.305.

²⁶Mariyam, *Sejarah Peradaban*, h. 125.

²⁷Syalabi, *Sejarah peradaban*, h. 345.

ended at the hands of *Khawarizm Shah*. Meanwhile the sultan in Turkey also fled due to the Mongol attack, and the Saljuq Rum fled to Antalya, thus completing the destruction of the Saljuq Dynasty.²⁸

Conclusion

The Abbasids were seen as caliphs who had no power after the emergence of independent dynasties. This can be proven by the emergence of the Saljuq Dynasty which was able to hold Abbasid power. The emergence of the Saljuq Dynasty was an era that had an important significance for the history of Islamic civilization at that time because of the many advances they achieved. Both in the field of politics, economics, the largest in the field of education, with the existence of Madrasah Nizamiyah which was founded by the Sultan of Saljuq, namely Nizam Al-Muluk. Although in the end the Saljuq Dynasty was destroyed due to the sultans who did not have the skills and there was an attack from outside who wanted to control the territory of the Saljuq dynasty.

²⁸Yatim, *Sejarah Peradaban*, h. 347.

Bibliography

- Ali, K. *Sejarah Islam Tarikh Pra modern*. Jakarta: Raja Grafindo Persada, 2000.
- Azan Riskian Jaya and M. Nurul Humaidi, "Pendidikan Islam Pada Masa Dinasti Saljuk: Madrasah Nizamiyah," *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 8, no. 1 (June 25, 2023), <https://doi.org/10.29300/ttjksi.v8i1.4153>.
- Hasjmy, A. *Sejarah Kebudayaan Islam*. Jakarta: Bulan Bitang, 1995.
- Jambulati, Ali. *Perbandingan Pendidikan Islam*. Jakarta: Rineka Cipta, 1994.
- M. Nuruddin, "Nuruddin," *FIKRAH* 2, no. 2 (December 27, 2014), <https://doi.org/10.21043/fikrah.v2i2.665>.
- Maksum. *Madrasah Sejarah Perkembangannya*. Ciputat: Logos Wacana Ilmu, 1999.
- Maryam, Siti. *Sejarah Peradaban Islam Dari Masa Klasik Hingga Modderen*. Yogyakarta: Fak. Dakwah IAIN Sunan Kali Jaga, 2003.
- Mufradi, Ali. *Islam kawasan Kebudayaan Arab*. Ciputat: Logos Wacana Ilmu, 19974.
- Mungni, Syafiq A. *Sejarah Kebudayaan Islam di Turki*. Ciputat: Logos Wacana Ilmu, 1997.
- Saida Khairiyah, "Madrasah Nizhamiyah; Patronase Kekuasaan Dinasti Bani Saljuk," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 8, no. 4 (December 28, 2024), <https://doi.org/10.47006/er.v8i4.22482>.
- Salabi, A. *Sejarah dan Kebudayaan Islam 3*. Jakarta: Al-Husna Zikra, 1997.
- Siti Chotijah, Skripsi, Proram Studi Sejarah Peradaban Islam, Universitas Islam Neeri Profesor Kiai Haji Saifuddin Zuhri, Purwokerto, 2023.
- Sukijan Athoillah, "MODEL SISTEM INSTITUSI MADRASAH NIDZAMIYAH DI ERA DINASTI SALJUK," *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam* 3, no. 2 (August 29, 2020): 33–42, <https://doi.org/10.30659/jspi.v3i2.15533>.
- Yatim, Badri. *Sejarah Peradapan Islam Dirasah Islamiyah II*. Jakarta: Raja Grafindo Persada, 1996.