

**TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI**  
**HUZURIDAGI ILMIY DARAJALAR BERUVCHI**  
**DSc.03/31.01.2024.Tar.21.03 RAQAMLI ILMIY KENGASH**  

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**TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI**

**QODIROV ZIKRILLOXON MUSOXONOVICH**

**MARKAZIY VA G'ARBIY OSIYODA SALJUQIYLAR DAVLATI**  
**(MANBASHUNOSLIGI VA DAVLAT BOSHQARUV TIZIMI)**

**07.00.08 – Tarixshunoslik, manbashunoslik va tarixiy tadqiqot usullari**

**TARIX FANLARI BO'YICHA FALSAFA DOKTORI (PhD)**  
**DISSERTATSIYASI AVTOREFERATI**

**Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati  
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**Оглавление автореферата доктора философии (PhD)  
по историческим наукам**

**Qodirov Zikrilloxon Musoxonovich**

Markaziy va G'arbiy Osiyoda Saljuqiylar davlati  
(manbashunosligi va davlat boshqaruv tizimi)..... 3

**Kodirov Zikrillokhon Musokhonovich**

The Seljuk State in Central and Western Asia  
(Source Studies and System of State Administration)..... 29

**Кадиров Зикриллохон Мусохонович**

Сельджукское государство в Центральной и Западной Азии  
(источниковедение и система государственного управления) ..... 57

**E'lon qilingan ishlar ro'yxati**

List of published works  
Список опубликованных работ ..... 61

**TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI**  
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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon miqyosida yuz berayotgan globallashuv jarayonlari ilm-fan insoniyat taraqqiyotining bosh omili ekanligini ko'rsatmoqda. Bu borada, jahon tarixshunosligida ham O'rta asr Sharq mamlakatlari tarixi va davlatchilik masalalarini o'rganishga alohida e'tibor berilib, ko'plab tadqiqotlar amalga oshirimoqda. Saljuqiylar bugungi Markaziy Osiyo, Ozarbayjon, Eron va Iroq, ayniqsa Turkiya hududlaridagi tarixiy jarayonlarda faol qatnashib, o'z davlatlari, siyosiy va harbiy uyushmalarini tashkil qildilar. Ularning mazkur hududlarda tashkil qilgan davlatlari XIII asrda mo'g'ullar bosqini ostida tarqaldi, hamda yangi davlat va tuzilmalar tarkibiga singib ketdi. Ularning vorislari keyinchalik G'arbiy Osiyoda o'z davrida muhim o'rin egallagan Usmonli turk davlatini tuzishda qatnashdilar. Markaziy va G'arbiy Osiyoda Saljuqiylar davlatining shakllanish tarixini, davlat boshqaruvi, unda bo'lib o'tgan ijtimoiy-siyosiy jarayonlarni o'rganish jahon tarixi, ayniqsa o'zbek davlatchiligi tarixining dolzarb va istiqbolli ilmiy yo'nalishlaridan birini tashkil qiladi.

Saljuqiylar tarixini o'rganish bo'yicha yaxlit bir qarash mavjud emas. Xususan, Saljuqiylar davlati chegaralari, ichki tuzilishi, ijtimoiy-iqtisodiy rivojlanishi, harbiy boshqaruvi, aholining etnik tarkibi, ularning Yaqin va O'rta Sharq mintaqasi siyosiy jarayonlarida tutgan o'rni va yana bir qator masalalar. Aynan Saljuqiylar sulolasi vakillarining faoliyati bilan bog'liq turli siyosiy voqealar va jarayonlar natijasida Markaziy va G'arbiy Osiyo mintaqasida bir qator tarixiy va etnomadaniy hodisalar, o'zgarishlar yuzaga kelgan. Markaziy Osiyo, jumladan bugungi O'zbekiston hududida paydo bo'lgan va rivojlanib borgan, turli siyosiy, ijtimoiy-iqtisodiy va madaniy jarayonlarni bosib o'tgan barcha davlatlarning haqqoniy vorisidir. O'zbek xalqi shunday ulkan merosni yuzaga kelishi hamda taraqqiy etishida faol qatnashib, insoniyat tarixi va madaniyatiga katta hissa qo'shgan. Bu davrda ajdodlarimizning davlatchilik tarixi, ilm-fan va madaniyat rivojiga qo'shgan hissalar insoniyat tarixining uyg'onish davrini tashkil qiladi.

Mustaqillik yillarida barcha fanlarni puxta o'zlashtirish, xususan, tarix fanini chuqur o'rganish masalasiga alohida e'tibor qaratildi. Ilm-fanni rivojlantirish davlat siyosati darajasiga ko'tarildi. O'zbekiston Respublikasini rivojlantirishning 2017-2021-yillarga mo'ljallangan Harakatlar strategiyasida "Ta'lim va fan sohasini rivojlantirish" alohida qayd etilgan bo'lib, 4.4-bandida yozma manbalarni o'rganish va tadqiq etish borasida hozirgi zamon ilm-fani oidda turgan muhim vazifalar belgilab berildi<sup>1</sup>. Zero, "Ulug' ajdodlarimiz tomonidan yaratilgan va bugungi kunda butun ma'rifatli dunyoni hayratga solib kelayotgan ilmiy meros faqat bir millat yoki xalqning emas, balki butun insoniyatning ma'naviy mulki bo'lib, bu bebaho boylik yangi avlodlar uchun donishmandlik va bilim manbai, eng muhimi, yangi kashfiyotlar uchun mustahkam zamin bo'lib xizmat qilishi shubhasizdir"<sup>2</sup>. O'zbek davlatchilik tarixida Markaziy Osiyo, jumladan O'zbekiston hududida turli davrlarda mavjud bo'lgan

<sup>1</sup> O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha harakatlar strategiyasi to'g'risida"gi PF-4947-sonli Farmoni. O'zbekiston Respublikasi qonun hujjatlari to'plami, 2017-y., 6-son, 70-modda, 20-son, 354-modda, 23-son, 448-modda.

<sup>2</sup> O'zbekiston Respublikasi Prezidenti Sh.M.Mirziyoyevning "O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi O'zbekistonda Islom madaniyati markazini tashkil etish chora-tadbirlari to'g'risida"gi Qarori // Xalq so'zi. – 2017. – 24-iyun.

davlatlar, ularda kechgan siyosiy, ijtimoiy-iqtisodiy va madaniy jarayonlar ma'lum darajada iz qoldirdi. O'tmish tarixning ajralmas qismi bo'lgan o'zbek xalqining davlatchilik tarixi ham turli siyosiy voqealar va hodisalarga boy bo'lgan sahifalardan iborat. Shunday bo'y, ilmiy va madaniy jihatlardan qiziqarli bo'lgan davr Saljuqiylar davri hisoblanadi. Biroq shunday bo'lsa-da, Saljuqiylar tomonidan asos solingan davlatlar tarixi O'zbekiston tarixi fanida eng kam o'rganilgan davr va bosqich sanaladi. Shu jihatdan Saljuqiylar davri tarixiga oid yozma manbalar va ilmiy adabiyotlarni atroflicha o'rganib, tadqiq etish o'zbek davlatchiligi tarixining kemtik joylarini to'ldirish imkonini beradi.

O'zbekiston Respublikasi Prezidentining 2022-yil 29-yanvardagi PF-60-sonli "2022-2026-yillarga mo'ljallangan yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida", 2020-yil 29-oktyabrdagi PF-6097-sonli "Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida", 2016-yil 18-iyundagi PQ-2562-son "O'zbekiston tarixi sohasidagi tadqiqotlarni tashkil etish tizimini yanada takomillashtirish, chora-tadbirlari to'g'risida", 2017-yil 24-maydagi PQ-2995-son<sup>3</sup> "Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida", 2017-yil 20-iyundagi PQ-3074-son<sup>4</sup> "O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi O'zbekistonga oid xorijdagi madaniy boyliklarni tadqiq etish markazini tashkil etish to'g'risida", 2020-yil 16-apreldagi "Sharqshunoslik sohasida kadrlar tayyorlash tizimini tubdan takomillashtirish va ilmiy salohiyatni oshirish chora-tadbirlari to'g'risida"<sup>5</sup> PQ-4680-sonli qarorlari va hukumatning boshqa qaror hamda farmoyishlarida belgilangan ilmiy-tadqiqot ishlarini rivojlantirish, o'zbek xalqining boy tarixini ilmiy o'rganish, ularni keng targ'ib qilish, millatlararo totuvlik va bag'rikenglikni keng targ'ib qilish kabi vazifalarni bajarishda ushbu tadqiqot ma'lum darajada ko'maklashadi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi.** Mazkur tadqiqot ishi respublika fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovasion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" dasturining ustuvor yo'nalishiga mos keladi.

**Muammoning o'rganilganlik darajasi.** Mazkur mavzu Saljuqiylarning tarix sahnasida paydo bo'lgan davridan boshlab manbalar va turli asarlarda yoritib kekinmoqda. Arab, fors va turk tillarida keng ko'lamlı asarlar qatlami yuzaga kelganki, ular Markaziy va G'arbiy Osiyodagi Saljuqiylar tarixini o'rganishda yaqindan yordam beradi. Bular orasida Sadridin al-Husayniyning Axbor ad-davlat as-saljuqiyya ("Saljuqiylar davlati haqida xabarlar"), Ibn al-Asimning al-Komil fi-t-tarix ("Mufassal tarix"), Muhammad as-Sam'oniyning Kitob al-ansob ("Nasabnoma"), Nizomulmulknning Siyosatnoma, Mirxondning Rovzat as-safo ("Musaffoiik bog'i"), Imodiddin Isfahoniyning Nusrat al-fatra va ustrat al-fitra, Rovandiyning Rohat as-sudur va oyat as-surur ("Qalbning orom olishi va quvonch mo'jizasi"), Muhammad al-Koshoniyning Fatarot fi zamoni-l-vuzaro va vuzaro fi zamoni-l-fatarot (Vazirlar

<sup>3</sup> O'zbekiston Respublikasi qonun hujjatlari to'plami, 2017-yil, 21-son, 389-modda.

<sup>4</sup> "Xalq so'zi", 2017-yil, 122 (6816)-son.

<sup>5</sup> <https://lex.uz/docs/4791086>.

zamonida fatarot va fatarot davridagi vazirlar), Yoqut Hamaviyning Mo'jam al-buldon ("Mamlakatlar qomusi"), ibn al-Bibi al-Munajjimning Tarixi Ibn Bibi ("Ibn Bibi tarixi"), Jamol Qarshiyning Mulhaqot bi-s-suroh ("Suroh lug'atiga ilova") va boshqa asarlarni tilga olish mumkin. Mazkur asarlarning aksariyati O'zRFA Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti fondida saqlanadi, bir qismi tarjima qilinib chop etilgan.

Yuqorida tilga olingan arab, fors va turkiy tillardagi manbalarning ma'lumotlari tanlangan mavzu doirasida qisman o'rganilgan. Ularning ko'p ma'lumotlari alohida muammolar bo'yicha ayrim joylari olingan bo'lib, manbalar yaxlit bir umumiy tarzda o'rganilmagan. Saljuqiylar tarixiga oid axborotlari esa tarqoq tarzda turgani ayon bo'ldi. Ushbu ilmiy adabiyotlar va manbalarni muammoviy-xronologik mezon va tillarga ko'ra guruhlash orqali tizimli tahlil qilish dissertatsiya natijalarining konseptual asoslarini aniqlashtirishga xizmat qiladi. Shu maqsadda, tadqiqotda foydalanilgan adabiyotlarni quyidagi uch guruh (tilar kesimida – o'zbek, rus, xorijiy tillar) ga ajratish maqsadga muvofiq. Ushbu tasnif dissertatsiya mavzusining ilmiy asoslarini chuqurlashtirish, mavjud ilmiy merosni tanqidiy tahlil qilish va mavzuga doir ilg'or nazariy yondashuvlarni aniqlash imkonini beradi.

Birinchi guruhga mansub o'zbek tilidagi tadqiqotlar, asosan, Saljuqiylar davlati tarixini to'g'ridan-to'g'ri emas, balki bilvosita yorituvchi ilmiy izlanishlarni qamrab oladi. Bu ishlar O'rta asr Sharq tarixining umumiy jarayonlarini, ayniqsa XI–XII asrlardagi siyosiy harakatlar, sulolalararo munosabatlar, va davlatlar shakllanishini tahlil qilishga yo'naltirilgan. Jumladan, ayrim tadqiqotlarda Buyuk Saljuqiylar davlatining Movarounnahr, Xuroson va Eron hududlari bilan bog'liq yurishlari, hakamronlik strategiyalari haqida fikr yuritiladi. Hasan Ato Abushiy, Z.Buniyodov, Azamat Ziyo, K.Shoniyozov, A.Xo'jayev, R.Murtazayeva, A.Asqarov, Sh.Vohidov, Z.Jo'rayev<sup>6</sup> kabi tarixchilarning ishlari Saljuqiylarning Movarounnahr hududlariga ta'sirini yoritishda muhim nazariy asos yaratadi. Shuningdek, o'zbek sharqshunosligida tarixiy manba va solnomalarni tahlil qilish orqali Saljuqiylarga oid ma'lumotlarni aniqlash, ularni boshqa sulolalar bilan qiyosiy tahlil qilishga doir yondashuvlar shakllangan.

Ikkinchi guruhga mansub rus tilidagi tadqiqotlar Saljuqiylar davlati tarixiga doir fundamental ilmiy manbaviy tahlillarni o'z ichiga oladi. Bu tadqiqotlar asosan sobiq Sovet maktabi doirasida shakllangan sharqshunoslik va tarixiy manbashunoslik an'analari asosida olib borilgan bo'lib, Saljuqiylar sulolasining siyosiy geografiyasi, davlat boshqaruvi masalalarini yoritadi. Jumladan, A.E. Krimskiy, A.Yu. Yakubovskiy, B.N. Zaxoder, V.A. Gordlevskiy, A.D. Novichev, S.G. Agadjanov, D.E. Yeremeyev, S.A. Semenova, Yu.A. Petrosyan, G.M. Kurpalidis,

<sup>6</sup> Hasan Ato Abushiy. Turkiy qavmlar tarixi. – Toshkent: Chulpon, 1993. – 240 b.; Buniyodov Z. Anqunagan Horazmshohlar davlati. (1097-1231) / Aniraf Ahmad va Maxkam Maxmud tarjimasini. – Toshkent: F.Gulom nomidagi Adbiyot va san'at nashriyati, 1998. – 256 b.; Azamat Ziyo. Uzbek davlatchiligi tarixi: (Eng kladimig davrdan Rossia bosquniga qadar) // Mas'ul muharrir: B. Axmedov. – T.: «Sharq», 2001. – 368 b.; Shoniyozov K.Sh. Uzbek xalqining shakllanish jarayoni. – Toshkent: Sharq, 2001. – 462 b.; Xujashev A., Xujashev K. Qadimgi manbalarda xalqimiz ʻzminini. – Toshkent: Mavlaviyat, 2001. – 117 b.; Uzbekiston tarixi / Mas'ul muharrir P.X. Murgashev. – Toshkent: Universitet, 2004. – 452 b.; Asqarov A.A. Uzbek xalqining etnogenezini va etnik tarixini. – Toshkent: Universitet, 2007. – B. 339.; Vohidov Sh., Qodirov A. Sharqning mashhur sulolalari. – Toshkent: Akademnasir, 2013. – 620 b.; Juraev Z. Movaradivning Sharq davlatchilik tahlilnisi (X–XI asrlar). – Toshkent: Alisher Navoiy nomidagi ʻzMK nashriyati. – 2015. – 310 b.

L.S. Vasilev, V.M. Zaporjets<sup>7</sup> kabi olimlarning ishlari Saljuqiylar tarixiga oid arab va fors manbalarini tarjima, tahlil va ilmiy sharhlash asosida Saljuqiylar davridagi siyosiy voqelikni qayta tiklashga xizmat qiladi. Shuningdek, rus tilidagi tadqiqotlarda Saljuqiylar davriga oid tarixiy jarayonlar boshqa sulolalar, jumladan Abbosiylar, G'aznaviylar va Qoraxoniylar kontekstida qiyosiy tahlil qilinadi. Bu esa dissertatsiya mavzusida ko'zda tutilgan Saljuqiylar davlati tarixining manbaviy asoslarini aniqlash, davlat boshqaruvi tizimining shakllanishi va evolyutsiyasini tahlil qilish kabi asosiy ilmiy muvohajirlarni to'laqonli yoritishga xizmat qiladi.

Uchinchi guruhga mansub tadqiqotlar Saljuqiylar davlati tarixini to'g'ridan-to'g'ri yoritishga bag'ishlangan arab, fors, turk va ingliz tillaridagi zamonaviy ilmiy tadqiqotlardan iborat bo'lib, ularning ko'pchiligi nufuzli xorijiy universitet va ilmiy markazlarda yaratilgan. Bu tadqiqotlarda, ayniqsa, Saljuqiylar davlati siyosiy tuzilmasi, markaziy va mahalliy boshqaruv tizimi va sulton-xalifa munosabatlari chuqur yoritilgan. Jumladan, T. Rays, C.E. Bosworth, A. Sevim, T. Baykara, O. Turan, E. Merçil, M. Akdag<sup>8</sup>, I. Demirkent, M. Koymen, A. O'zaydin, C. Hillenbrand, A. Pekok<sup>8</sup>, Seyyed Javad Tabatabaei, Ali Rafiei Mehrabadi, Mahdi Masoumi, Mohammad Hossein Fazeli, Atiyya al-Qousi, Abdulbaqi Abdulmuhsin, Abdullab bin Nasir al-Yahya, Qasim Hassan al-Badrani, Hussein Jasim Ahmad, Umar al-Zubdani<sup>9</sup>

<sup>7</sup> Крымский А.Е. История Турции и его литературы. А Крымского. Т.1. / Труды по востоковедению издаваемые Лазаревским институтом Восточных языков. Вып. I. Т.1. / От возникновения до начала XVI. – Москва, 1916. – 279 с.; Якубовский А.Ю. Сельджуцкое движение и туркмены в XI в. // ИАН СССР. ООИ, 1937. № 4. – С. 921-946.; Захедер Б.Н. Хорасан и образование государства сельджуков / Вопросы истории, 1945, №5-6. – С.119-142.; Гордешевский В.А. Государство сельджуков Малой Азии. Избранные сочинения Т.1. – Москва, 1960. – С.259-548.; Новичев А.Д. Турция. Краткая история. – Москва: Наука, 1965. – 270 с.; Агаджанов С.Г. Сельджуки и Туркмены в XI-XII вв. Под ред. Чл.кор. АН ТССР А.А. Рослякова. – Ашхабад: Ёшлы, 1973. – 163 с.; Еремеев Д.Е. На стыке Азии и Европы: очерки о Турции и турках. – Москва: Наука, 1980. – С.238. Шу муаллиф. Проникновение торкских племен в Малую Азию. [Международный конгресс антропологов и этнографов. Москва, август 1964 г.] – Москва: Наука, 1964. – 10 с.; Семенов Л.А. Из истории средневековой Сирии. Сельджуцкий период. – Москва: Наука, 1990. – 246 с.; Петросян Ю.А. Османская империя: могущество и гибель. – М., 1990; Курпаллидис, Г. М. Государство Великих Сельджуков: официальные документы об административном управлении и в социально-экономических отношениях / Г. М. Курпаллидис. – М.: Наука. Гл. ред. вост. лит., 1992. – 143 с.; Васильев Л.С. История востока. Том 1-2. – М.: МГУ, 2003.; Заторжоец В.М. Сельджуки. – М., Воениздат, 2011. – 295 с.

<sup>8</sup> Rice, Tamara Talbot. The Seljuks in Asia Minor. – London: Thames and Hudson, 1961. Asarning rus tilidagi tarjimasidan foydalanildi. Qarang: Райс Тамара Т. Сельджуки. Кочевники – завоеватели Малой Азии / Пер. с англ. О.И. Миловой. – Москва: ЗАО Центрполиграф, 2004. – 238 с.; Bosworth C.E. Islamic Dynasties: A Chronological and Genealogical Handbook / Clifford E. Bosworth. – Edinburgh, 1981. – 264 p.; Sevim, A. Suriye ve Filistin Selçukluları tarihi / Ali Sevim. – Ankara, 1983. – 293 s.; Baykara T. Türkiye Selçukluları devrinde Konya / Tuncer Baykara. – Ankara, 1985. – 165 s.; Turan O. Selçuklular tarihi ve Türk-İslâm medeniyeti / Osman Turan. – İstanbul, 1993. – 445 s.; Merçil, E., Sevim, A. Selçuklu devletleri tarihi. Siyaset, teşkilat ve kültür / Erdoğan Merçil, Ali Sevim. – Ankara, 1995. – 599 s.; Akdag M. Türkiye'nin iktisadi ve içtimai tarihi / Mustafa Akdag. – Cilt I (1243-1453). İstanbul, 1995. – 432 s.; Demirkent I. Türkiye Selçuklu hükümdarı Sultan I. Kılıç Arslan / I Demirkent. – Ankara, 1996. – 96 s.; Köymen M.A. Büyük Selçuklu imparatorluğu tarihi. I. cilt. Kuruluş devri / M.A. Köymen. – Ankara, 2000. – 526 s.; Özaydin A. Sultan Berkıyark devri Selçuklu tarihi (485-498/1092-1104) / A. Özaydin. – İstanbul, 2001. – 272 s.; Merçil, E. Selçuklularda hükümdarlık alametleri / Erdoğan Merçil. – Ankara, 2007. – 283 s.; Hillenbrand Carole. Turkish Myth and Muslim Symbol. The Battle of Manzikert / Carole Hillenbrand. – Edinburgh: Edinburgh University Press, 2007. – 288 p.; Peacock A.C.S. The Great Seljuk Empire / A.C.S. Peacock. – Edinburgh: Edinburgh University Press, 2015. – 392 p.

<sup>9</sup> Tabataba'ī, Sayyid Jawād. Zawā' al-dīnīya shāhī dar Irān. – Tīhrān: Nashr Kavīr, 1380. – 410 s.; Rafī'ī Mīhrābādī, 'Alī. Tārīkh hukūmatī Saljūqiyyān-i buzurg. – Tīhrān: Intishārāt-i Dānīshgāh-i Tīhrān, 1390. – 472 s.; Ma'šūmī, Mahdī. Barrasi-yi tabīqī-yi nizām-i qaḍā'ī-yi Saljūqiyyān va Şāfiyyān. – Tīhrān: Nashr 'Ilm, 1393. – 260 s.; Fāḍilī, Muḥammad-Ḥusayn. Nihādihā-yi qudrat dar dawlat-i Saljūqiyyān-i Irān. – Tīhrān: Markaz-i Asnād va Muḥāla'āt-i Tārīkhī, 1400. – 298 s.; 'Atiyya, al-Qūsi. Tārīkh al-duwal al-mustaḥqila fi al-mashriq 'an al-khilāfa al-'Abbāsiyya. – al-Qāhira: Dār al-Ma'ārif, 1985. – 472 s.; al-Jubūrī, Sāliḥ Mahdī. al-Hayāt al-'ilmiyya fi al-'aṣr al-Saljūqī. – Baghdād: Dār al-Ḥurriyya li-l-ṭibā'a, 1995. – 287 s.; 'Abd al-Muhsin, 'Abd al-Bāqī. Taṭawwur nuzum al-idāra fi al-dawla al-islāmiyya ḥattā nihāyat al-'aṣr al-'Abbāsī. – al-Qūhira: Maktabat al-Khānāḥī, 1998. – 368 s.; Ahmad, Ḥusayn Jāsīm. al-Hayāt al-'ilmiyya fi al-'aṣr al-'Abbāsī al-thāni. – Baghdād: Dār al-Kutub al-'Ilmiyya, 2005. – 312 s.; al-Zubdānī, 'Umar. al-Wazīr al-Saljūqī Nizām al-Mulk. – Bayrūt: Dār al-'Uṣmā', 2017. – 256 s.

kabi mualliflarning asarlari Saljuqiylar sulolasining siyosiy strategiyasi, din-davlat munosabatlari, harbiy tashkilot va madaniy-siyosiy merosiga oid qimmatli tahlillarni o'z ichiga oladi. Shuningdek, ushbu tillardagi zamonaviy dissertatsiyalar, maqolalar va ilmiy risolalarda tarixiy manbalarni tanqidiy o'rganish, qo'lyozma asoslaridagi tafsifiy izohlar va Saljuqiylar davrining mahalliy xususiyatlarini aniqlovchi tadqiqotlar mavjud. Bu guruhdagi ishlar dissertatsiyada Saljuqiylar davriga oid birlamchi va ikkilamchi manbalarni kompleks yondashuv asosida tahlil qilish imkonini yaratib, tadqiqotning manbashunoslik va qiyosiy tahliliga asos bo'lib xizmat qiladi. Mavzuga oid adabiyotlar va ishlarning to'liq ro'yxati tadqiqotning bibliografiyasida berilgan.

Ta'kidlash lozimki, Saljuqiylar tarixi, ular ishtirokidagi etnosiyosiy va etnomadaniy jarayonlar, ularning X – XIII asrlardagi Markaziy va G'arbiy Osiyo tarixida tutgan o'rni yagona bir jarayon va uning oqibati sifatida baholanmagan. Har bir hududdagi Saljuqiylar harakati bilan bog'liq voqea va hodisalarni, madaniy va ma'naviy o'zgarishlarni turkiy xalqlarning yagona bir jarayoni natijasi sifatida o'rganib baho berish lozim bo'ladi. Bundan tashqari eng yangi davrda Saljuqiylar davlati o'zbek xalqi davlatchiligi tarixida alohida bir bosqich sifatida talqin qilinishi ham yangicha ilmiy munosabatdir.

**Tadqiqotning dissertatsiya bajarilgan oliy ta'lim yoki ilmiy tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Dissertatsiya tadqiqoti Toshkent davlat sharqshunoslik universitetining ilmiy-tadqiqot ishlari rejasining "Xorijiy Sharq mamlakatlari tarixi va tarixiy manbashunosligi masalalari" mavzusidagi ustuvor ilmiy tadqiqot yo'nalishiga mos keladi hamda A-1-191 "Xorijiy tillardagi tarixiy asarlarning ilmiy tadqiqi va tanqidiy tahlili asosida Sharq mamlakatlari tarixiga oid zamonaviy o'quv adabiyotlarini yaratish" (2015-2017-yy.) mavzusidagi amaliy loyiha doirasida hamda O'zRFA Tarix institutining OT A1 – 128 "VII – XIX asr birinchi yarmi o'zbek davlatchiligi tizimida dargoh va devonlar faoliyati tarixidan" mavzusidagi innovatsion loyihasi doirasida bajarilgan.

**Tadqiqotning maqsadi:** X – XIII asrlarda Markaziy va G'arbiy Osiyodagi Saljuqiylar davlati tarixi va davlat boshqaruv tizimiga oid manbalarning ilmiy tahlili orqali davr tarixini ochib berishdan iborat.

**Tadqiqotning vazifalari:**

Saljuqiylar tarixini o'rganishga doir arab va fors tilidagi asosiy yozma manbalarni o'rganish va tahlil qilish;

Saljuqiylar tarixini o'rganishga doir vizantiya, arman va boshqa nomusulmon manbalarni tavsiflash;

Saljuqiylar davlati tarixiga oid yo'qolgan manbalarni o'rganish va tahlil qilish;

Buyuk Saljuqiylar davlatining tashkil topishi va rivojlanishi masalasini ochib berish;

Saljuqiylar davlatining davlat boshqaruv tizimini o'rganish va tahlil qilish;

Saljuqiylar davlatida qo'shin va harb ishi masalasini o'rganish va manbalar asosida ochib berish.

**Tadqiqotning obyekti** sifatida XI-XIII asrlarda Markaziy va G'arbiy Osiyo tarixida muhim o'rin tutgan Saljuqiylar davlati olindi.

**Tadqiqotning predmetini** XI-XIII asrlarda Markaziy va G'arbiy Osiyo tarixida muhim o'rin tutgan Saljuqiylar davri tarixini o'rganishga oid manbalar tahlili hamda yo'qolgan manbalar tavsifi, Saljuqiylar davlatining tashkil topishi va davlat boshqaruv tizimi bilan bog'liq jarayonlar tashkil qiladi.

**Tadqiqot usullari.** Tadqiqot jarayonida xolislik va tarixiylik tamoyillari, qiyosiy va tizimli tahlil, muammoviy va kontent tahlil kabi ilmiy tadqiqot usullaridan foydalanildi.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

Saljuqiylar tarixi bilan bog'liq arab, fors, vizantiya, arman va boshqa nomusulmon manbalar tizimli hamda qiyosiy-manbashunoslik usulida o'rganilib, ilgari faqat bir yoki ikki tildagi manbalar asosida cheklangan holda yoritilgan tarixiy jarayonlar ko'p qirrali, sivilizatsion yondashuv asosida qayta ko'rib chiqilgani, turli muhitlarda vujudga kelgan manbalarni birinchi bor birgalikda qiyoslash orqali Saljuqiylar tarixi haqidagi tasavvurlarni yangi bosqichga ko'tarib, tarixni faqat islomiy yoki faqat g'arb nuqtai nazaridan emas, balki o'zaro ta'sir va manbalar o'rtasidagi muloqot madaniyati asosida o'rganish imkoni yaratilgan.

Buyuk va Turkiya (Rum) saljuqiylari tarixiga oid yo'qolgan yoki parchalanib saqlangan bir qator tarixiy manbalarning mazmun va funksiyalari funksional rekonstruksiya usuli orqali qayta tiklanib, Saljuqiylar davridagi siyosiy voqealar, sultonlik ma'muriyati, harbiy tizim va davlatchilik an'analari haqidagi ma'lumotlar manbalarning ichki logikasi va qiyosiy tahlili orqali ilmiy jihatdan qayta baholangan.

Saljuqiylar davlat boshqaruv tizimi turkiy davlatchilik an'analari va islomiy siyosiy-huquqiy meros uyg'unligida ilmiy-nazariy asosda o'rganilib, sulton hokimiyatining qonuniyligi, markaziy devonlar faoliyati va davlat ma'muriyatining tuzilishi manbashunoslik jihatdan qayta ko'rib chiqilgan va shu orqali turkiy va islomiy davlatchilik an'analari o'rtasidagi institusional va mafkuraviy bog'lanishlari, manbalarda Saljuqiy hukmdorlarining siyosiy qudrati faqat harbiy kuch emas, balki adolat, shariat va turkiy boshqaruv an'analari uyg'unligida qonuniy deb baholangani asoslab berilgan.

Saljuqiylar harbiy tizimi va "iqto instituti"ning davlat qurilishidagi roli ilmiy talqin qilinib, iqto tizimining harbiy-iqtisodiy funksiyalari qayta baholanib, uning davlat barqarorligini ta'minlashdagi ahamiyati, iqto tizimi nafaqat iqtisodiy manba, balki siyosiy loyallik va markazlashgan boshqaruvni mustahkamlash vositasi bo'lgani ilmiy asosda isbotlanib, Saljuqiylar harbiy tuzilmasi – xos qo'shinlari, g'ulomlar tizimi va sipohiyalar korpusi davlat qudratining asosiy ustuni sifatida namoyon bo'lgani va bu tizim islom dunyosida ilk bor turkiy an'analari asosida harbiy-ma'muriy professionallashuvni ta'minlagani bilan ahamiyatli ekanligi asoslab berilgan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

Saljuqiylar davri tarixi hamda davlat boshqaruv tizimiga oid manbalar jamlanib tahlil qilindi va bizgacha yetib kelmagan manbalar aniqlanib tavsiflandi;

XI–XIII asrlarda Markaziy va G'arbiy Osiyoda Saljuqiylar davlati tarixiga oid arab, fors, turk, rus va boshqa tillardagi manbalar, mavzuga oid dissertatsiya tadqiqotlari, ilmiy adabiyotlar, davriy nashrlarda e'lon qilingan maqolalar, ma'ruza tezislari hamda boshqa materiallar jamlanib, manbashunoslik va tarixshunoslik

nuqtayi nazaridan ochib berildi, ular asosida “Buyuk tarix yaratgan sulola: Saljuqiylar Markaziy va Gʻarbiy Osiyoda (tarixiga oid manbalari va davlatchilik masalalari)” nomli monografiya tayyorlanib, ilmiy jamoatchilikka taqdim etildi;

Saljuqiylar davlatchilik tarixi va ular tarixiga oid birlamchi manbalarning oʻrganilishi va ular tasnifining taqdim etilishi bu borada yana koʻplab vazifalar boʻyicha keng koʻlamli tadqiqotlar olib borish uchun taklif va tavsiyalar ishlab chiqildi;

Tadqiqotda keltirilgan mulohazalar, taklif va tavsiyalar milliy davlatchilik tizimini takomillashtirish, maʼnaviy-axloqiy immunitetni shakllantirishda qoʻl keladi.

**Tadqiqot natijalarining ishonchligi** dissertatsiya manbashunoslik va tarixshunoslik tadqiqotlarining metodologiyasi va usullari asosida bajarilganligi, sohaga oid koʻp turdagi manbalar va tarixiy adabiyotlar hamda boshqa ijtimoiy-gumanitar fanlar vakillarining tadqiqotlaridan foydalanilganligi, xulosa, taklif va tavsiyalarning amaliyotga joriy etilgani, olingan natijalarning tegishli tuzilmalar tomonidan tasdiqlanganligi bilan taʼminlangan.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati Saljuqiylar davri tarixi va davlatchilik anʼanalarini tarixiylik, xolislik, tizimlilik prinsiplari hamda fanlararo yondashuvlar, xususan, tarix va siyosatshunoslik fanlari metodlari asosida yoritilishi mazkur muammoga oid metodologik yondashuvlar va nazariy xulosalarni takomillashtirishga imkon berishida koʻrinadi.

Dissertatsiya natijalarining amaliy ahamiyati ushbu tadqiqotda yoritilgan masalalar, chiqarilgan xulosalar va tavsiyalardan zamonaviy Oʻzbekiston davlatchiligi tarixining ayrim masalalarini oʻrganishda hamda oʻrta asrlar davridagi Markaziy va Gʻarbiy Osiyoning siyosiy, ijtimoiy va madaniy tarixiga oid bilimlarni kengaytirishga qaratilgan. Qolaversa, tadqiqot natijalarini Oʻzbekistonning oʻrta asrlar tarixi boʻyicha umumiy asarlar yaratish, shuningdek Oʻzbekiston Respublikasi oliy oʻquv yurtlarida gumanitar yoʻnalishda, xususan Toshkent davlat sharqshunoslik universiteti talabalari uchun “Turkiya tarixi”, “Turkiya tarixi manbashunosligi va tarixshunosligi”, “Markaziy Osiyo xalqalari tarixi manbashunosligi va tarixshunosligi” fanlari doirasida oʻquv adabiyotlarini yaratish hamda maxsus kurslar oʻqishda qoʻllash mumkin.

**Tadqiqot natijalarining joriy qilinishi.** “Markaziy va Gʻarbiy Osiyoda Saljuqiylar davlati (manbashunosligi va davlat boshqaruv tizimi)” mavzusidagi tadqiqot natijalari, mavzu doirasida ishlab chiqilgan ilmiy xulosa va takliflar asosida:

“Markaziy va Gʻarbiy Osiyoda Saljuqiylar davlati (manbashunosligi va davlat boshqaruv tizimi)” mavzusiga oid manbalar va adabiyotlarni oʻrganish hamda tahlil qilish natijasida olingan xulosa va ilmiy natijalari hamda yangi faktlarga asoslangan ilmiy materiallaridan “Oʻzbekiston tarixi” telekanali orqali efirga uzatilgan “Ochiq dars”, “Taqdimot” va “Tarixiy savol” ilmiy-maʼrifiy koʻrsatuvlarini tayyorlashda manba sifatida foydalanilgan (Oʻzbekiston milliy teleradiokompaniyasi “Oʻzbekiston teleradiokanali” davlat muassasasining 2019-yil 13-dekabrda 02-40-2640-son, 2020-yil 10-yanvardagi 02-40-91-son va 2021-yil 24-sentyabrda 4040-15-04-son maʼlumotnomalari). Natijada teletomoshabinlarga Saljuqiylar davri haqida

manbalarga asoslangan aniq ma'lumotlar olish hamda ko'rsatuvlarning ilmiy saviyasi oshishiga xizmat qilgan.

"Markaziy va G'arbiy Osiyoda Saljuqiylar davlati (manbashunosligi va davlat boshqaruv tizimi)" mavzusida yozilgan dissertatsiyasi ilmiy natijalaridan Tarix institutida 2017 – 2019 yillarda bajarilgan OT A1 – 128 "VII – XIX asr birinchi yarmi o'zbek davlatchiligi tizimida dargoh va devonlar faoliyati tarixidan" amaliy loyihasi doirasida foydalanilgan. Xususan, - Saljuqiylar asos solgan davlatlarning davlat boshqaruv tizimi, amaldagi unvon va mansablar, saljuqiylarning ma'muriy boshqaruv an'analari o'ziga xos jihatlari, qo'shni va merosxo'r davlatlarga ta'siri ko'rsatib berilgan hamda manbalar asosida dalillangan (O'zbekiston Respublikasi Fanlar akademiyasining 2025-yil 18-iyuldagi 3/1255-1781-sonli ma'lumotnomasi). Natijada Saljuqiylar davlat boshqaruv tizimida asosiy mansablar va devonlar haqidagi ma'lumotlarga aniqlik kiritilishiga xizmat qilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari 1 monografiya, 17 ta ilmiy-amaliy anjumanda, jumladan, 5 ta xalqaro va 12 ta respublika miqyosidagi konferensiyada aprobatsiyadan o'tgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Dissertatsiya mavzusi bo'yicha jami 28 ta ilmiy ish, jumladan Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 10 ta maqola (ulardan, 9 ta respublika va 1 ta xorijiy jurnallarda) nashr qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Tadqiqot kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan iborat. Dissertatsiyaning tadqiqot qismi 139 betni tashkil etgan.

## DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning **Kirish** qismida tanlangan mavzuning dolzarbligi asoslanib, tadqiqotning maqsad va vazifalari, obykti va predmeti belgilab olingan. Tadqiqotning fan va texnologiyalar rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilib, ilmiy yangiligi va amaliy natijalari bayon qilingan. Olingan natijalarning ishonchligi asoslangan holda nazariy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy etilishi, aprobatsiyasi, e'lon qilingan ishlar, dissertatsiyaning tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi "**Saljuqiylar davlati tarixiga oid manbalar tavsifi va adabiyotlar tahlili**"ga bag'ishlangan. Ushbu bobda manbalar ikki guruhga bo'lib o'rganildi. Birinchi guruh asosan arab va fors tilidagi manbalardan iborat. Ularning ichida bevosita Saljuqiylar davlati tarixining o'ziga bag'ishlab yozilgan, yoki boshqa hududlar tarixini yoritish doirasida Saljuqiylar davlatida kechgan siyosiy, ijtimoiy-iqtisodiy va madaniy jarayonlarning u yoki bu jihatlari yoritishga keng o'rin ajratilgan. Ko'p hollarda Saljuqiylar davlati tarixini ochib berishni o'z oldiga maqsad qilib qo'ymagan ayrim manbalarda Saljuqiylar davlati tarixiga aloqador juda katta qimmatga ega, original ma'lumotlar uchraydi. Bu haqida ishning birinchi bob birinchi paragrafidagi to'liq ma'lumot berilgan.

Ikkinchi guruh manbalari esa asosan vizantiya, arman va boshqa tillardagi manbalardan iborat bo'lib, ulardagi ma'lumotlar asosida birinchi guruhdagi manbalar

keltirgan ma'lumotlar solishtirildi. Bu haqida ishning birinchi bob ikkinchi paragrafida to'liq ma'lumot berilgan.

**“Saljuqiylar tarixini o'rganishga doir arab va fors tilidagi asosiy yozma manbalar tahlili”** deb nomlangan birinchi paragrafda taqdim etilayotgan dissertatsiya ishining manbaviy asosini tashkil etuvchi Saljuqiylar davlati tarixiga oid siyosiy, ijtimoiy-iqtisodiy va madaniy jarayonlar bo'yicha ma'lumot beradigan asosan arab va fors tilidagi birinchi guruh manbalari tavsifi berilib, tahlil qilingan.

Birinchi guruh manbalariga bevosita Saljuqiylar davlati tarixiga bag'ishlangan yoki Saljuqiylar davlati tarixini yoritishga o'zida juda keng o'rin ajratilgan ishlarni kiritish mumkin. Birinchi guruh manbalari qatoridan Saljuqiylar davlati tarixiga bevosita aloqador bo'lgan Sadridin al-Husayniyning Axbor ad-davlat as-saljuqiyya (“Saljuqiylar davlati haqida xabarlar”), Ibn al-Asir al-Jazariyning al-Komil fi-t-tarix (“Mufasssal tarix”), Muhammad as-Sam'oniyning Kitob al-ansob (“Nasabnoma”), Nizomulmulukning Siyosatnoma (yoki Siyar al-muluk – “Podshohlar turmushi”), Imodiddin Isfahoniyning Nusrat al-fatra va ustrat al-fitra, Muhammad al-Bundariyning (Imodiddin Isfahoniyy asarining redaksiyasi) Zubdat an-nusra va nuhat al-usra (“Yordam”) kitobining qaymog'i va “Panoh” kitobidan saylanma), Rovandiyning Saljuqiylar tarixiga oid Rohat as-sudur va oyat as-surur (“Qalbning orom olishi va quvonch mo'jizasi”), Sib al-Javziyning Mir'ot az-zamon fiy tarix al-a'yon, Muhammad al-Koshoniyning fors tilidagi Fatarot fi zamoni-l-vuzaro va vuzaro fi zamoni-l-fatarot (Vazirlar zamonida fatarot va fatarot davridagi vazirlar), Yoqut Hamaviyning sakkiz jildlik Mo'jam al-buldon (“Mamlakatlar qomusi”), ibn al-Bibi al-Munajjimning Tarixi Ibn Bibi (“Ibn Bibi tarixi”), al-Avomiru-l-Aloiya fi-l-umuri-l-Aloiya yoki Saljuqnoma, Jamol Qarshiyning Mulhaqot bi-s-suroh (“Suroh lug'atiga ilova”), Kirmon saljuqiylari tarixiga oid eng muhim va birlamchi manbalardan biri Afzaliddin Abu Homid Kirmoniyning Saljuqiyoni dar Kirmon (“Kirmon saljuqiylari”) (aslida nomi Tarixi Afzal yoki Badoe' az-zamon fiy vaqoe' Kirmon), Tavorixi Oli Saljuq (“Saljuqiylar sulolasi tarixlari”) (bu asar aslida Ibn Bibi asarining turkcha tarjimai bo'lib, muallifi Yazijjo'g'li Ali) kabi asarlar o'rin olgan. Turklarning tarix sahanasida paydo bo'lishlaridan to Usmonli turklargacha bo'lgan davrni qamrab olgan bu asarlar ma'lumotlari asosida turklarni tarix sahanasiga chiqishlari, islom davridagi turklar tarixi, o'g'uzlar, ularning urf-odatlari, Saljuqiylar shajarasi, Anatoliya saljuqiylari, turklarning davlat boshqaruv tizimi, harb ishi, ijtimoiy-siyosiy, iqtisodiy va madaniy hayoti haqida qimmatli ma'lumotlar beradi.

Saljuqiylar davlati tarixi – o'rta asr musulmon sharqining harbiy-siyosiy va madaniy rivojlanishida chuqur iz qoldirgan murakkab jarayonlardan biridir. Mazkur tarixni tadqiq etishda yozma manbalar, xususan arab va fors tilidagi tarixiy asarlar birlamchi va poydevoriy ahamiyat kasb etadi. Ushbu manbalar tafsilotlarining ko'pchiligi fragmentar va ba'zan subyektiv xarakterda bo'lishiga qaramay, ular Saljuqiylar davlati tuzulmasi, siyosiy-dinamik o'zgarishlari, madaniy taraqqiyoti hamda mintaqaviy farqlarni ochib berishda nodir ilmiy asosni tashkil etadi.

Yozma manbalar tematik va uslubiy yondashuviga qarab ikki asosiy guruhga ajratilgan: birinchisi – to'g'ridan-to'g'ri Saljuqiylar tarixiga bag'ishlangan musulmon mualliflar asarlari; ikkinchisi esa boshqa kontekstlarda bu davlatchilik haqida

ma'lumot beruvchi noisloimiy manbalar. Ushbu band doirasida, ayniqsa, birinchi guruh – arab va fors tillarida yaratilgan fundamental manbalar chuqur o'rganilgan.

Ular orasida Sadriddin al-Husayniyning "Axbor ad-davla as-saljuqiyya" asari alohida o'rin tutadi. Ushbu asar Saljuqiylar tarixining yakuniy bosqichlarini yoritib, ayniqsa Ozarbayjon va Ildigiziyalar sulolasiga oid jarayonlarga e'tibor qaratadi. Asarning yarim mustaqil bo'limlardan iboratligi, qisman boshqa mualliflar tomonidan to'ldirilgani (masalan, Imodiddin al-Isfahoniya bog'liq qismlar) uning manbashunoslikdagi tavsifini murakkablashtiradi, biroq bu holat tarixiy tafsilotlarning boyligini kamaytirmaydi. Shu bilan birga, al-Husayniyning "Zubdat at-tavorix" asari ham Saljuqiylar tarixi uchun bebaho bo'lib, uning ilmiy nashrlari (Iqbol, Zyussxeym, Lugal va Buniyatovlar tomonidan) tarixshunoslik doirasida keng tatbiq topgan.

Yana bir asosiy manba – Ibn al-Asirning sakkiz jildlik "al-Kamil fi-t-tarix" asaridir. Bu yilnoma asar Saljuqiylar tarixini, ayniqsa ularning Xorazmshohlar va Mo'g'ullar bilan bo'lgan murakkab munosabatlari doirasida yoritadi. Ibn al-Asir voqealarning tanqidiy bayoni, madaniy kontekstdagi yondashuvi va shaxslar haqida bergan tafsilotlari bilan boshqa mualliflardan ajralib turadi. Ayniqsa, 1230-1231-yillargacha bo'lgan davrni yoritishda uning asari asosiy manba sifatida baholanadi. Tarixiy voqealar guvohlaridan foydalanish usuli, qo'lyozmalarining keng tarqalganligi va rus tilidagi tarjimalari mazkur manbaning global ilm-fan uchun ham dolzarbligini ko'rsatadi.

Abu Sa'id as-Sam'oni tomonidan yozilgan "Kitob al-ansob" va Ibn al-Asirning unga asoslangan "al-Lubab" asari esa ijtimoiy tarix va shaxslar biografiyasini o'rganishda noyob manbadir. Saljuqiylar hukmdorlariga oid ma'lumotlar bu asarda biografik shaklda bayon etilgan bo'lib, ularning nasab va maqomlari, ilmiy va siyosiy salohiyatlari yoritiladi. Xuddi shunday, Mahmud Koshg'ariyning "Devonu lug'otit-turk" asari tilshunoslik manbasi bo'lishiga qaramay, Saljuqiylar davridagi turkiy qabila va toponimlarning joylashuvi, etnografik va madaniy xususiyatlari haqida muhim axborot beradi.

Forsiy manbalar orasida Nizomulmulkning "Siyosatnoma" asari siyosiy-nazariy tafakkurning durdonasi sifatida alohida o'ringa ega. Vazirlik amaliyotidan kelib chiqqan bu risola orqali Saljuqiylar boshqaruv tizimi, vazir-sulton munosabatlari, davlatni idora etish etikasi va qonuniylik masalalari o'z ifodasini topgan. "Siyosatnoma"ning zamonasida ham amaliyotda qo'llanilishi, asarning saljuqiylar siyosiy modeli uchun qomusiy ahamiyat kasb etganini isbotlaydi.

Imodiddin al-Isfahoni, Najmiddin Rovandiy, Anushirvon ibn Xolid, Ibn Bibi, Afzaliddin Kirmoniy, Yoqut Hamaviy, Karimiddin Oqsaroyiy, Jamol Qarshiy kabi mualliflarning asarlari esa Saljuqiylar tarixining mintaqaviy (Iroq, Kirmon, Anatoliya, Xuroson) tafvutlarini yoritishda ustuvor ahamiyatga ega. Ular orqali faqat siyosiy emas, balki ijtimoiy-iqtisodiy, madaniy va hatto sufiy-avliyo doirasidagi dinamikalarni ham ko'rish mumkin.

Masalan, Jamol Qarshiy asarida Qoraxoniylar va Saljuqiylar o'rtasidagi aloqalar, elchilik va iqtisodiy tizimi haqida noyob tafsilotlar mavjud. Ibn Bibi asarida esa Anatoliya saljuqiylarining mo'g'ullar bilan bo'lgan murakkab diplomatik munosabatlari, shajaraviy masalalar va devonlar faoliyati o'rganiladi. Ahmad

Aflokiy, Yazijio'g'li Ali, Sibt al-Javziy, Ibn Isfandiyor kabi mualliflar esa ko'pincha mahalliy voqealar fonida Saljuqiylar merosini yoritganlar.

Shu tariqa, birinchi guruhdagi yozma manbalar faqatgina voqealar bayonini emas, balki tarixiy tafakkur, davlat konsepsiyasi, siyosiy legitimlik, madaniy uyg'unish va turkiy-sharqiy uyg'unlikni anglashda manbashunoslikda yadro rolini bajaradi. Bu manbalarning har biri o'z ixtisoslashuvi, til xususiyati, uslubiyati bilan Saljuqiylar davlati haqidagi ilmiy tasavvurni boyitadi.

Birinchi bobning ikkinchi paragrafi **"Saljuqiylar tarixini o'rganishga doir vizantiya, arman, xitoy va boshqa nomusulmon manbalar tavsifi"** deb nomlanadi. Saljuqiylar davlati tarixi nafaqat islomiy manbalar orqali, balki vizantiya, arman, suryoniy va xitoy manbalari orqali ham yoritiladi. Ushbu manbalar o'z tabiatiga ko'ra Saljuqiylar tarixining ichki emas, tashqi – ya'ni bu sulola bilan to'qnashgan yoki diplomatik-siyosiy munosabatlarda bo'lgan boshqa sivilizatsiyalarning qarashlari, kuzatishlari va reaksiyalarini ifodalaydi. Bu manbalar muhim bo'lishining sababi shundaki, ular Saljuqiylar faoliyatini musulmon olami tashqarisidan, ba'zan qarama-qarshi nuqtai nazardan tasvirlaydi. Aynan shuning uchun ham ularning mazmuni qiyosiy manbashunoslik yondashuvi uchun boy imkoniyat yaratadi. Bu manbalarda asosan Saljuqiylar tarixiga oid ayrim voqealar, asarlar yozilgan hududlar yoki ularning hukmdorlari mafkurasiga mos tarzda yoritilgan. Tadqiqotda ushbu manbalarning e'lon qilingan tarjimalaridan qisman foydalanildi va bu bilan arab-fors manbalaridan keltirilgan ayrim ma'lumotlar qiyosiy metod vositasida tahlil qilindi. Ikkinchi guruh manbalaridan quyidagilar tadqiqotga jalb qilindi.

Vizantiya manbalari: Mixail Psellning *Khronographia* ("Xronografiya") asari, u bu asarni 1076-1077-yy. orasida yozgan. Muallif bu asarda Saljuqiylar tarafidan Anatoliyaning fath etilishi, Vizantiyaning ichki va tashqi siyosati, imperator saroyidagi vaziyatni yoritadi<sup>10</sup>. Anna Komninning *The Alexiad* (grek. Αλεξιάς, Aleksias - "Aleksiada") asari. "Aleksiada" asarida Aleksey Komninning imperatorlik davri yoritiladi. Imperator saroyidagi voqealar doirasida Turkiya Saljuqiylari davri ham unumli bayon qilingan<sup>11</sup>. Ioann Kinnamning *Istoria* ("Tarix") nomli asarida 1118-1176-yy. orasidagi voqealar bayon qilinadi. Vizantiya imperatori Ioann II va Manuil Komninlar davrini qamrab olgan asar, Sulton Mas'ud I (1116-1155) va Qilich Arslon II (1155-1192) davridagi Vizantiya va Saljuqiylar munosabatlari, ikkinchi salib yurishi va turkmanlar haqida qimmatli ma'lumot beradigan manbadir<sup>12</sup>.

Arman manbalari: Aristakning *Istoria*<sup>13</sup> ("Tarix"), Urfali Mateosning "Voqeanomasi" (bu asarga Papaz Grigor Zayl – ("Ilova") yozib voqealar bayonini 1162-y. qadar beradi<sup>14</sup>), Kirakos Gandzaketsining *Historia of the Armenians* ("Armaniston tarixi"), Lambron seniori Konstantinning o'g'li bo'lgan Smbatning *Chronicle* ("Voqeanoma")<sup>15</sup> nomli asarlari. Bu asarlarda Chag'ribekning Anatoliyaga

<sup>10</sup> Карацц: Psellos Mikhaïl. *Khronographia*. Haz. Işın Demirkent. TÜRK Yay. – Ankara, 1992.

<sup>11</sup> Анна Комнина. *Alexiad* / Çev. Bilge Umar. – İstanbul, 1996.; Комнина, Анна. *Алексиада*. Вступительная статья, перевод, комментарий Я.Н. Любарского. – М., 1965.

<sup>12</sup> Ioann Kinnamos. *Historia* (1118-1176). Haz. Işın Demirkent. NNK Yay. – Ankara, 2001.

<sup>13</sup> Aristakes. *Historia*. / trans. Robert Bedrosian. – New York, 1985.

<sup>14</sup> Urfali Mateos *Vekayi-namesi* (952-1136) va Papaz Grigor'un *Zeyli* (1136-1162). / Türkçe terc. Hrant Andreassyan. Notlar: Edourd Dulaurer-Halil Yinanç. NNK Yay. – Ankara, 2000.

<sup>15</sup> Smbat Chronicle. / Trans. Robert Bedrosian. Long Branch. – New York, 2005.

ilk yurishi, Malazgirt muhorabasi, Anatoliyaning turk yurtiga aylanishi, Turkiya saljuqiylari davlatining tashkil topishi, Xorazmshoh Jaloliddin Munkburni va Mo'g'ullarning Armaniston va boshqa mamlakatlarga qilgan xuruji, Turkiya saljuqiylari bilan Mo'g'ullar orasidagi munosabatlari, Turkiya Saljuqiylar davlatining Kilikiyadagi arman qirollari bilan munosabatlari keng yoritilgan.

Suryoniy manbalar<sup>16</sup>: Mixail/Mishel Suryoniyning Chronique<sup>17</sup> ("Voqeanoma")si. Odam davridan boshlab 1195-yilga qadar tarixni qamrab olgan bu manbadagi ma'lumotlar boshqa suryoniy va arab tilidagi asarlarda uchramaydi. Qilich Arslon II ni shaxsan ko'rgan va bilgan mazkur muallif shu sulton davrida sodir bo'lgan voqealar va turkmanlar harakatlari haqida ma'lumotlar bergan. Anonymous syriac chronicle "Anonim Suryoniyning voqeanomasi" nomli asar. Urfali Basil qaydlariga tayanib yozilgan mazkur manbada Birinchi va Ikkinchi Salib yurishlari bilan bog'liq voqealar tasvirlangan<sup>18</sup>. "Tarixi Abulfaraj" Abulfaraj ibn al-Ibriyning asari bo'lib, unda Odam yaratilishi davridan 1285-yilga qadar voqealar bayon qilinadi. Bu asaridan tashqari Abulfarajning o'z davridagi davlatlar tarixiga bag'ishlangan arab tilidagi "Tarixi muxtasari duval" asari ham mavjud. Uning mo'g'ullar davri va mo'g'ul hukmdorlariga bag'ishlangan to'qqizinchi bo'limi turk tilida chop etilgan<sup>19</sup>.

Gruzin manbalari: "Tarixi Gurjiston" nomli asar XVIII asrdagi Gruziya qiroli Vaxtang VI amri bilan yuzaga kelgan. Gruziya manbalarining tadqiqotchisi Mariya Felichet Brosse mazkur asarni "Gurjiston/Gruziya tarixi" nomi bilan fransuz tilida

<sup>16</sup> Segal J.B. Syriac Chronicles as source material for the history of Islamic peoples // *Historians of the Middle East* / ed. B. Lewis and P.M. Holt. - London, 1962. - P. 246-258.

<sup>17</sup> Chabot Jean-Baptiste / ed. & trans. Chronique de Michel le Syrien, Patriarche Jacobite d'Antioche (1166-1199), Vol. I (1899), II (1901), III (1905), and IV (Texte syriaque: 1910). - Paris: l'Academie des Inscriptions et Belles-Lettres.; Süryani Patrik Mihail'nin Vakayanamesi (1042-1195). II. Türkçe terc. Hrand D. Andreasyan. - Ankara, 1944.; Chabot Jean-Baptiste. La littérature historique des syriens // *Revue Historique*, Vol. 137 (1921). - P. 74-80.; Илья мыаушш. Un episode de l'histoire des croisades // *Melanges offerts a Gustave Schlumberger*, Vol. I. - Paris, 1924. - P. 169-179.; Duval Rubens. Chronique de Michel le Syrien // *Journal Asiatique*, Series X, Vol. IV (1904). - P. 177-84.; Shu muallif La Littérature syriaque. - Paris, 1907 (reprinted by Philo Press, Amsterdam, 1970); Gregorios, Mar Saliba Shamoun. The General Chronicle of Michael the Syrian Patriarch of Antioch, translated into Arabic, I-III. - Damascus, Sidawi, 1996.; Healey, John. "Michael I the Syrian." // *The Blackwell Dictionary of Eastern Christianity* / ed. Ken Parry et al. - Oxford: Blackwell, 1999, p. 317.; Morony Michael. Michael the Syrian as a Source for Economic History / *Hugoye* (<http://syrcom.cua.edu/Hugoye/>), Vol. 3, No. 2 (2000).

<sup>18</sup> Konaş Fazlı. Selçuklular Bibliografyası. Yüksek Lisans Tezi. - Kayseri, 2002.; Husseinov R. Les sources syriaques sur les croyances et les mœurs des Oghuz du VII<sup>e</sup> au XII<sup>e</sup> siècle // *Turcica*, Vol. 8 (1976). - P. 21-27.

<sup>19</sup> Kapam: Bedjan, Paul / ed. Gregorii Barhebraei Chronicon syriacum. - Paris: J.-P. Maisonneuve, 1890.; Budge, Ernest A. Wallis. The Chronography of Gregory Abu'l Faraj (1225 - 1286) the son of Aaron, the Hebrew Physician commonly known as Bar Hebraeus, being the part of his political history of the world. Translated from the Syriac. Volume I: English translation. Amsterdam, 1932.; Ebu'l-Ferec İbnü'l-İbri. Tarihi Mehtasari'd-Düval. Türkçe terc. Şerafiddin Yaktıaya. - İstanbul, 1941.; Abu'l Faraj, Gregory (Bar Hebraeus). Abu'l Faraj Tarihi. Cilt I. Suryancadan İngilizceye çeviren Ernest A. Wallis Budge. Türkçeye çeviren Omer Rıza Doğrul. - Ankara, 1945.; Abbeles, Jean-Baptiste and Thomas Joseph Lamy / ed. & trans. Gregorii Barhebraei Chronicon ecclesiasticum, Vol. I (1872), II (1874) and III (1877). - Leuven: Peeters and Paris: J.-P. Maisonneuve, 1872-1877.; Fiey, J.-M. Esquisse d'une bibliographie de Bar Hebraeus (+1286) // *PdO*, Vol. XIII (1986), 279-312.; Bualwan Hayat el-Eid. The Histories of Ibn al-'Ibri // *PdO*, Vol. XXVI (2001). - P. 145-158.; Conrad Lawrence I. On the Arabic Chronicle of Bar Hebraeus: His Aims and Audience // *PdO*, Vol. XIX (1994). - P. 320-378.; Fathi-Chelhad, Jean. L'origine du nom Bar 'Ebroyo: Une vieille histoire d'homonymes // *Hugoye* (<http://syrcom.cua.edu/Hugoye/>), Vol. 4, No. 1 (2001); Healey John. Barhebraeus // *The Blackwell Dictionary of Eastern Christianity* / ed. Ken Parry et al. - Oxford: Blackwell, 1999, p. 76.; Lane George. An Account of Gregory Bar Hebraeus Abu al-Faraj and His Relations with the Mongols of Persia // *Hugoye* (<http://syrcom.cua.edu/Hugoye/>), Vol. 2, No. 2 (1999); Murphy, F.X. "Bar-Hebraeus (Gregorius ibn al-Ibri)." // *New Catholic Encyclopedia*, Second Edition, Vol. 2. - P. 82-83. - Washington, DC: Catholic University of America, 2003.; Samir Khalil. Trois manuscrits de la chronique arabe de Bar Hebraeus a Istanbul // *Orientalia Christiana Periodica*, Vol. 48 (1980). - P. 142-144.

chop etgan. Unda XIII asrda Saljuqiy sultonlarni qirolicha Tamara va uning vorislari bilan olib borgan munosabatlari haqida ma'lumotlar mavjud. Asarning turkcha tarjimai Anqarada 2003-yili chop etilgan<sup>20</sup>.

Yuqorida tilga olingan keng ko'lamdagi manbalar vizantiya, arman va gruzin tillarida bo'lib, ularda o'rganilayotgan dissertatsiya mavzusiga aloqador masalalar yoki ayrim jihatlar yoritilgan.

Ikkinchi guruh manbalari – ya'ni noislomiy sivilizatsiyalar tomonidan yaratilgan yozma hujjatlar – Saljuqiylar tarixining manzarasini geografik va g'oyaviy jihatdan boyitadi. Shu bilan birga, ular orqali Saljuqiylar davrida shakllangan transmadaniy aloqalar, imperiyalararo diplomatiya va ijtimoiy dinamika chuqurroq tahlil qilinadi. Bundan tashqari, bu manbalar orqali tarixiy tafsilotlarni solishtirish va aniqlashtirish, xususan sanalar, shaxslar, hududlar, urushlar haqida obyektivroq manzara hosil qilish mumkin. Shuning uchun ham ularni Saljuqiylar tarixini o'rganishda mustahkam ikkilamchi emas, balki alternativ birlamchi manbalar sifatida qarash maqsadga muvofiqdir.

Saljuqiylar tarixi manbalarining qiyosiy tahlili shuni ko'rsatadiki: Birinchi guruh (musulmon mualliflari) voqealarni ichki nuqtai nazardan, ko'pincha hukmdorlar siyosati asosida bayon etadi. Ikkinchi guruh (nomusulmon va qo'shimcha manbalar) Saljuqiylarni tashqi ta'sirlar, masalan, Vizantiya va Arman tarixchilari nuqtai nazaridan yoritadi. Bu manbalar yig'indisi davlatning siyosiy tuzilishi, iqtisodiy hayoti, madaniy taraqqiyoti va turkiy xalqlarning roli haqidagi asosiy tarixiy tasavvurni shakllantiradi. Manbashunoslik nuqtai nazaridan, ularning har biri yo'qolgan ma'lumotlarni to'ldirishda, voqealarni qayta tiklashda va tarixiy jarayonlarni xolis anglashda bebaho ahamiyatga ega.

Dissertatsiyaning **“Saljuqiylar davlati tarixiga oid yo'qolgan manbalar tavsifi”** nomli ikkinchi bobining birinchi paragrafi **“Buyuk Saljuqiylar davlati tarixiga oid yo'qolgan manbalar tavsifi”ga** bag'ishlangan.

Tarixiy jarayonga nazar tashlaganimizda, bizgacha yetib kelgan manbalar qatorida, ilgari davrlarda mavjud bo'lgani ma'lum bo'lgan, tarixning turli davrlari haqida ma'lumot beruvchi, biroq turli sabablarga ko'ra bugungi kungacha yetib kelmagan yoki yo'qolgan hamda hanuz oshkor etilishini kutayotgan asarlar ham juda ko'p. Tarixiy tadqiqotlarda, odatda, faqatgina bizgacha yetib kelgan manbalar ustida ishlar olib borilsa-da, yo'qolib ketgan manbalar haqida bunday ishlar kam uchraydi.

Buyuk Saljuqiylar davlatining tarixini o'rganishda tarixiy manbalarning roli nihoyatda katta. Tadqiqot jarayonida foydalaniladigan manbalar ikki asosiy guruhga bo'linadi: bizgacha yetib kelgan va turli sabablarga ko'ra yo'qolgan yoki bizgacha yetib kelmagan asarlar. Bu bo'limda Saljuqiylar davri tarixini yoritishda muhim ahamiyatga ega bo'lgan, ammo turli tarixiy omillar sababli yo'qolgan manbalarning umumiy tavsifi keltiriladi.

Tarixiy voqealarni yoritishda mavjud manbalar qatorida bizgacha yetib kelmagan manbalarni ham hisobga olish juda muhimdir. Chunki tarixiy manbalar yo'qolishi jarayoni ko'plab tarixiy bilimlarning bizga yetib kelmasligiga olib keladi

<sup>20</sup> Maria Felicite Brosset. *Gurcistan Tarihi (Eski Çağlardan 1212 yilina kadar)*. Çev.Hrand D. Andreasyan.TTK. Yay. – Ankara, 2003.

va tarixni to'liq anglash imkoniyatlarini cheklaydi. Saljuqiylar davri tarixiy manbalar ko'pligi bilan ajralib turgan bo'lsa-da, mo'g'ul istilolari, Salib yurishlari va boshqa turli harbiy, siyosiy va tabiiy omillar sababli ko'plab qimmatli manbalar yo'qolgan yoki bizgacha yetib kelmagan.

Mazkur bandeda Saljuqiylar tarixiga oid yo'qolgan va qisman saqlangan asarlar haqida batafsil ma'lumot berilgan bo'lib, turli mualliflar va ularning tarixiy asarlari haqida so'z yuritilgan. Birinchi bo'lib Hilol ibn Muhsin as-Sa'biy va uning o'g'li G'arsunne'maning asarlari keltirilgan. Hilol ibn Muhsin "Tarix", "Tuhfatul-Umaro fi Tarixil-Vuzaro", "Kitobu Rusumi Doril-Xilofa" va "Kitobu Axbori Bag'dod" kabi asarlarni yozgan. Uning asarlari Saljuqiylar davriga oid qimmatli ma'lumotlarni saqlagan bo'lsa-da, afsuski, yo'qolgan yoki qisman saqlangan. Hilol ibn Muhsinning o'g'li G'arsunne'ma "Uyun ut-Tavorix" va "Kitob ur-Rabi'" kabi tarixiy asarlarni yaratgan. U o'z davrida guvohi bo'lgan voqealarni to'g'ridan-to'g'ri bayon qilgani bois, bu asarlar Saljuqiylar tarixini o'rganishda katta ahamiyatga ega bo'lgan. Ammo, afsuski, bu asarlar ham to'liq holda bizgacha yetib kelmagan.

Keyingi mualliflar Munqiziy oilasiga mansub bo'lib, Shayzar mintaqasida amirlik qilgan bu oila a'zolaridan Ali ibn Murshid, Usoma ibn Murshid, Munqiz ibn Murshid va Murxif ibn Usoma Saljuqiylar haqida asarlar yozishgan. Bu asarlar ham saqlanmagan bo'lsa-da, Ibn al-Adim kabi keyingi tarixchilar tomonidan iqtiboslar orqali saqlanib qolgan<sup>21</sup>. Abu Tohir Xotuniy Muhammad Tapar davrida xizmat qilgan shoir va davlat arbobi bo'lib, "Tarixi Oli Saljuq" va "Shikornoma" nomli asarlar yozgan<sup>22</sup>. Bu asarlarda siyosiy tarix va madaniyat haqida qimmatli ma'lumotlar mavjud bo'lib, yo'qolganligi katta yo'qotish hisoblanadi.

Anushirvon ibn Xolidning "Futuru zamonis-Sudur va Suduru zamonil-Futur" asari Sulton Malikshoh davridan To'g'rul ibn Muhammadning vafotigacha bo'lgan voqealarni qamrab olgan. Bu asar Imodiddin Isfahoniy tomonidan arab tiliga tarjima qilinib, keyinchalik Bunday tomonidan qisqartirilgan shaklda qayta yozilgan. Asarning asl nusxasi to'liq holda saqlanmagan. Muhammad ibn Ali al-Azimiy yozgan "al-Muvassal Ala-l-Asil-Mavsil" asari Saljuqiylar tarixi bo'yicha juda muhim bo'lgan, ammo bizgacha yetib kelmagan. Ibn al-Adim kabi tarixchilar tomonidan bu asardan ko'p iqtiboslar keltirilgan. Bayhaqiy (Ibn Funduq) tomonidan yozilgan "Tarixi Bayhaqiy" va "Mashoribu-t-tajorib" asarlari ham to'liq saqlanmagan bo'lib, ularning faqat ayrim qismlari mavjud. Bu asarlarda Saljuqiylar tarixiga oid ko'plab muhim ma'lumotlar mavjud bo'lgan.

Ibn al-Qiftiyning "Axbori-s-Saljuqiyya" asari ham yo'qolgan bo'lib, Saljuqiylarning Anatoliya hududlaridagi hukmronligi haqida qimmatli ma'lumotlarni o'z ichiga olganligi ta'kidlangan<sup>23</sup>. Ali ibn Abul-Faraj al-Basriyning "Siyratul-Malik To'g'rul Bek as-Saljuqiy" asari ham Kotib Chalabiy tomonidan qayd etilgan, ammo bu asar bizgacha yetib kelmagan. Shuningdek, noma'lum muallifga tegishli "Maliknoma" asari haqida ma'lumot berilgan bo'lib, bu asarda Saljuqiylar

<sup>21</sup> Abdülkerim Özyayın, "Beni Münkiz", DİA, C.32, - İstanbul, 2006. - 15 s.; Sevim, "Münkiz Müelliflerinin Selçuklularla İlgili Kayıtları", Tarih Araştırmaları Dergisi, C.16, S.27, - Ankara, 1994. - 5 s.

<sup>22</sup> Ravendi, Râhâtü's-Sudûr ve Âyetü's-Sürûr, çev. Ahmet Ateş, 3. Baskı, TTK Yayınları, - Ankara, 2020. - 132-133 ss.; Mürsel Öztürk, "Ebu Tâhir-i Hâtûnî", DİA, C.10, - İstanbul, 1994. - 236 s.

<sup>23</sup> Şeşen, Müslümanlarda Tarih - Coğrafya Yazıcılığı, ss.142; Günaltay, İslam Tarihinin Kaynakları - Tarih ve Mînaverimler, ss. 179-182; Mahmut Kaya, "İbnü'l-Kâfî", DİA, C. 21, - İstanbul, 2000. - 112-114 ss.

Javlatining tashkil topishi haqida batafsil ma'lumotlar bo'lgan. Ushbu asardan Mirxond, Ibn al-Adim va Abu-l-Faraj Ibn al-Ibriy kabi tarixchilar foydalangan.

Ushbu tadqiqotimizda Saljuqiylar tarixi bilan bog'liq yo'qolgan, mazmuni haqida ma'lumotga ega bo'lganimiz va tahlil qilganimiz 10 dan ortiq tarixiy manba mavjud. Bundan tashqari, faqat nomi ma'lum bo'lib, mazmuni haqida hech qanday ma'lumot bo'lmagan manbalar ham bor. Turli tillarda va turli davrlarda yozilgan bu asarlar Saljuqiylar tarixining turli davrlarini yoritib bergan. Biroq, ularning mazmunidan asosan boshqa manbalardagi iqtiboslar orqali xabardor bo'lsak-da, bu ma'lumotlarning qanchasi bizgacha yetib kelgani va iqtibos vaqtida qanday olingani aniq emas. Bu esa manbalarga tanqidiy yondashish zarurligini ko'rsatadi.

Ikkinchi bobning ikkinchi paragrafi **“Turkiya Saljuqiylari tarixi bilan bog'liq yo'qolgan manbalar tavsifi”** deb nomlangan.

O'rta asr Islom olamida yozilgan asarlar va tashkil etilgan kutubxonalar buyuk bir sivilizatsiyaning shakllanishiga zamin yaratdi. Saljuqiylar davrida ham turli sohalarda ko'plab asarlar yaratilgan. Bu asarlarning ba'zilar bugungi kungacha yetib kelgan bo'lsa, ayrimlari turli sabablarga ko'ra bizgacha yetib kelmagan.

Bizning kunlarimizgacha yetib kelmagan manbalarning muhim qismini Saljuqiylar tarixiga oid manbalar tashkil etadi. Bugungi kunda mavjud bo'lgan tarixiy manbalarda Saljuqiylar davri mualliflari foydalangan manbalardan iqtibos keltirilgani — bizga yetib kelmagan manbalar haqida ma'lumot olishimiz va ularning mazmuni to'g'risida tasavvur hosil qilishimizga imkon bermoqda.

Ushbu bo'limda asosiy manbalar orqali berilgan ma'lumotlar va Turkiya Saljuqiylari tarixi manbalari ustida olib borilgan izlanishlar asosida Saljuqiylar tarixiga oid yo'qolgan manbalarni adabiy meros sifatida taqdim etish maqsad qilingan. Turkiya Saljuqiylari davrida yozilgan, Saljuqiylar tarixi haqida ma'lumot beruvchi, ammo turli sabablarga ko'ra bizgacha yetib kelmagan asarlar aniqlanib, ularning mazmunlari bilan birga taqdim etilgan.

Turkiya Saljuqiylari tarixi bo'yicha bizgacha yetib kelmagan asosiy manbalar sifatida Muhammad ibn G'oziy al-Malatyaviyning “Murshid u'l-Kuttab”, Amir Ahmad Koni'iy Tusiyning “Saljuqnoma”, Hoja Dehhoniyning “Saljuqnoma”, Nig'dalilik Qozi Ahmadning “Saljuqnoma”, Yorjoniyning “Qaramon Shohnomasi” kabi asarlarni ko'rsatishimiz mumkin.

Nig'dalilik Qozi Ahmadning (vaf. 1334) “al-Valad ush-Shafiq va-l-Hofiz ul-Xoliq” nomli asarida Turkiya Saljuqiylarining siyosiy tarixi hamda muallif guvoh bo'lgan voqealar batafsil bayon etilgan. Qozi Ahmadning yo'qolgan “Saljuqnoma”si esa ayniqsa davlatning parchalanish davriga oid muhim ma'lumotlarni o'z ichiga olgan bo'lishi mumkin. Yo'qolgan manbalar orasida Muhammad ibn G'oziy al-Malatyaviyning “Murshid u'l-Kuttab” asari mavjud bo'lib, unda davlat xizmati bilan bog'liq hujjatlar va yozuvlar namunasi keltirilgan bo'lishi ehtimoldan xoli emas. Bu asarning yo'qolishi Turkiya Saljuqiylarining insho san'ati va davlat boshqaruvi tarixi uchun katta yo'qotishdir.

Amir Ahmad Koni'iy Tusiyning o'ttiz jildlik “Saljuqnoma” asari Turkiya Saljuqiylari tarixini batafsil yoritgan, ammo bu asar bugungi kungacha yetib kelmagan. Ibn Bibining yuqorida zikr etilgan asari ushbu yo'qolgan asarning qisqartirilgan shakli bo'lishi mumkin degan taxminlar mavjud. Hoja Dehhoniyning

yigirma ming baytdan iborat "Saljuqnoma"si ham muhim yo'qolgan manbalardan biridir. Bu asarda Saljuqiylar sulolasi tarixi batafsil yoritilgan bo'lib, ayniqsa davlatning parchalanish davriga oid muhim ma'lumotlar mavjud bo'lgan bo'lishi mumkin. Yorjoniyning "Qaramon Shohnomasi" ham bevosita saqlanmagan, ammo undan XVI asr muallifi Shikoriy foydalanib "Qaramonnomani" yozgan. Shikoriy orqali bu asardan xabardor bo'lamiz.

Arman manbalari orasida Vardapet Sargavak Hovannes, Anilik Mixitar va Vardapet Vanagan kabi mualliflarning asarlari mavjud bo'lib, ular Saljuqiylar va Mo'g'ul istilolari haqida muhim tarixiy ma'lumotlarni taqdim etgan. Bu asarlar bugungi kungacha yetib kelmagan bo'lib, ular yo'qoigan manbalardan biri sifatida Saljuqiylar tarixiga oid bilimlarimizdagi bo'shliqni aks ettiradi.

Shu asosda, Turkiya Saljuqiylari tarixiga aloqador bo'lgan yo'qolgan manbalar tarixiy bilimlarimizdagi jiddiy bo'shliqlarga sabab bo'lgan. Shunday bo'lsa-da, mavjud manbalar orqali ushbu tarix haqida qisman tasavvur hosil qilish imkoniga egamiz. Ushbu tadqiqotimizda Saljuqiylar tarixi bilan bog'liq yo'qolgan, mazmuni haqida ma'lumotga ega bo'lganimiz va tahlil qilganimiz 8 ta tarixiy manba mavjud. Bundan tashqari, faqat nomi ma'lum bo'lib, mazmuni haqida hech qanday ma'lumot bo'lmagan manbalar ham bor. Turli tillarda va turli davrlarda yozilgan bu asarlar Saljuqiylar tarixining turli davrlarini yoritib bergan. Biroq, ularning mazmunidan asosan boshqa manbalardagi iqtiboslar orqali xabardor bo'lsak-da, bu ma'lumotlarning qanchasi bizgacha yetib kelgani va iqtibos vaqtida qanday olingani aniq emas. Bu esa manbalarga tanqidiy yondashish zarurligini ko'rsatadi.

Dissertatsiyaning "**Buyuk Saljuqiylar davlatining tashkil topishi va davlat boshqaruv tizimi**" nomli uchinchi bobning birinchi paragrafi "**Buyuk Saljuqiylar davlatining tashkil topishi va kengayishi**"ga bag'ishlangan.

Manbalarda saljuqlarning kelib chiqishi to'g'risida turlicha talqindagi ma'lumotlar bo'lsa-da, ularning ko'pchiligida sulola asoschisi bo'lgan Saljuqning Sirdaryoning quyi havzalarida yashagan o'g'uzlardan kelib chiqqanligi, hamda Saljuqiylarning o'z davlatini qurishida islom dinining o'rni katta bo'lganligi aytiladi.

O'z davrida kechgan siyosiy-ijtimoiy voqealardan ilk saljuqiylar oqilona foydalanganlar. O'sha paytda markaziy hukmron sulolalar Somoniylar va Qoraxoniylar bilan quda-andachilik munosabatlarini o'rnatish orqali saljuqiylar o'z mavqelarini mustahkamlab borganlar. Shuningdek, keyinchalik Saljuqiylar davlatining yuzaga kelishida G'aznaviylar xizmatiga kirgan sulola vakillarining G'aznaviy hukmdorlari, xususan sulton Mas'ud bilan munosabatlari katta ahamiyatga ega bo'lgan.

Tarixdan ma'lumki, IX asrdan boshlab turkiy qabilalar tarkibidagi o'g'uzlar turli siyosiy – etnik jarayonlar ta'sirida g'arbga siljib, X asr o'rtalarida Sirdaryoni quyi havzasida O'g'uzlar davlatini tuzishga muvaffaq bo'ldilar. Bu davlatning poytaxti Yangikent shahri edi. X asrda O'g'uzlar davlati ichki nizolar va sharqdan qipchoqlar bostirib kelishi tufayli tugadi. O'g'uz qabilalaridan bir qismiga Saljuq boshchilik qilgan. Siyosiy barqarorlik davrida Saljuq farzandlari (To'g'ulbek, Chag'irbek) va qabilasi saljuqiylar degan nom olgan va ular Movarounnahrda, aniqrog'i hozirgi Nurota atroflariga ko'chib o'tganlar. Saljuqiy turklar XI asrning 30-yillarida

Xurosonga ko'chib, tez orada kuchli mavqega ega bo'ldilar va 1038 yili To'g'ulbek boshchiligida Nishopurni egallab oldilar va Saljuqiylar davlatiga asos soldilar.

Saljuqiylarning kuchayib borishiga tarixiy sharoitlar ham xayrixoh bo'ladi. Masalan, ular o'sha paytda kuchayib borayotgan shialik tarafdori bo'lgan isyonchilar, shialik targ'ibotchisi bo'lgan Buvayhiylar qudratini mahv etishda sunniy yo'nalishdagi islom himoyachilari sifatida muhim rol o'ynaganlar. Shunday bo'lsa-da, saljuqlar o'z davlatining qudrati yuksalishi yo'lida g'ayridin zimmiylar bilan ham iliq munosabatlarni o'rnatganlar. Jumladan, manbalarda Malikshoh davrida armanlarning "tinch va xotirjamlikda yashab, hayotlari gullab-yashnaganligi" to'g'risida ko'plab ma'lumotlarni uchratish mumkin. Eng qiziq jihati, ushbu ma'lumotlar asosan vziantiyalik va arman mualliflarining o'zlari tomonidan keltirilgan.

Saljuqiylar davlatining keyingi davrlarda kuchayib borishida sulton Alp Arslon va sulton Malikshoh hukmronlik davri alohida ahamiyat kasb etadi. Malikshoh davrida Saljuqiylar davlati hududi Kichik Osiyodan G'arbiy Xitoy chegaralarigacha bo'lgan hududlarni o'z ichiga olgan.

Saljuqiylar davlatining muvaffaqiyatida nafaqat hukmdorlarning kuchli harbiy mahorati, balki oqil vazirlar faoliyati ham katta o'rin tutadi. Xususan, Malikshohning vaziri Nizomulmulk tomonidan taklif etilgan va bevosita u rahbarlik qilgan davlat ishlari, ijtimoiy-madaniy sohadagi bir qator islohotlar ham Saljuqiylar davlatining muvaffaqiyatida muhim ahamiyatga ega.

Saljuqiylar davlatining tashkil topishiga umumiy tarixiy-nazariy baho beradigan bo'lsak, Saljuqiylar davlatining tashkil topishi turkiy qabilalarning siyosiy konsolidatsiyasi, harbiy zafarlar va islomiy legitimlashuv jarayonining uyg'un natijasi sifatida baholanadi. Uning davlat boshqaruvi tizimi esa turkiy va islomiy an'analar sintezi sifatida tarixiy ahamiyatga ega bo'lib, keyingi asrlarda turkiy-musulmon davlatchiligi uchun namuna bo'lib xizmat qildi.

**"Saljuqiylar davlatining siyosiy tizimi"** nomli ikkinchi paragrafda davlat boshqaruvi tizimi, asosiy mansablar va devonlar faoliyatining o'ziga xos jihatlari tahlil etilgan. Alp Arslon va Malikshohlarning vaziri bo'lgan Nizomulmulk Saljuqiylar davlat boshqaruvi tizimini o'z zamonasida eng mukammal deb aytgan. Bu davlatning boshlig'i sulton hisoblangan va uning hukmronligi o'sha zamon mafkurasi tili bilan aytganda, Alloh tomonidan berilgan bo'lib, vakolatlari cheklanmagan edi. Hukmron sulola vakillari o'z hokimiyatlarini qonuniylashtirish uchun legitimatsiyaning turli uslublaridan foydalanganlar. Bu yerda ularga hokimiyatni (taxtni) "xudo bergani", "taqdir ekani", "baxt qushi uning/ularning boshiga qo'ngani" kabi legitimatsiyaning ilohiyashtirish yo'llari orqali o'z hukmronliklariga qonuniy tus berishga uringanlar.

Davlatda ikkinchi oliy mansabdor shaxs vazir bo'lib, uning ish joyi Ulug' devon (Devoni kabir) bo'lgan. Tadqiqotlar shuni ko'rsatadiki, sulton harami va saroyida hojiblar ham eng yuqori amaldorlardan sanalgan. Ular sulton mahram/soqchilarining boshliqlari sifatida hukmdor va uning yaqinlarining himoyasi kabi majburiyatni bajargan. Devonda quyidagicha kichik devonlar (devoni sag'ir): devoni tug'ro va insho, devoni istifo (yoki devoni zimam va istifo), devoni ishraf va mamolik, devoni arz faoliyat olib borgan. Sulton saroyida turli darajadagi amal va mansablar qatorida

vazir(lar), amir, amiral-umaro, malik, malik al-umaro, hojib, hojibi xos, amiri hojib, vakildor, munshiy, tashtdor, xosa, isfahsolor, mustavfiy, muhrdor, jondor, otabek, rikobdor, hujjatnavis, amiri a'lam (amiri dod), turli xodim va nadimlar yana o'nlab boshqa amallar (xizmat) bo'lgani manbalarda aks etgan.

Saljuqiylarning siyosiy tizimida vazirlarning o'rni katta bo'lgan. Ular saljuqiy hukmdorlarning abbosiy xalifalaridan dunyoviy hokimiyatni tortib olish yo'lidagi kurashida katta o'rin tutganlar. Xalifalar tayinlagan vazir bilan birgalikda asosan saljuqiy hukmdorlarning o'zlari tomonidan tayinlangan vazirlar ham faoliyat ko'rsatganlar. Xalifalar ko'proq diniy vazifani bajargan "rais"larning eng katta ta'sirga ega bo'lganlari "rais ar-ruaso" ("raislar raisi")larni vazir lavozimiga qo'ygan bo'lsalar, Saljuqiylar ko'proq o'zlariga yaqin bo'lgan "hojib" lavozimida bo'lgan insonlarni vazir lavozimiga tayinlaganlar. Hojiblar raislardan farqli tarzda ozod bo'lmagan mamluklardan, hattoki g'ayridinlardan bo'lishlari ham mumkin bo'lgan.

Eron va G'arbiy Osiyodagi Saljuqiylar davlatida paydo bo'lgan eng yuqori saroy mansabi otabek/atobak bo'lib, muhim vazifa va mansablardan bo'lgan. Uning ma'nosi hukmdor farzandining murabbiysi, unga otaliq qilgan bek/amir demakdir. Saljuqiylar davlatida bu unvon birinchi bo'lib 465 hijriy yili Malikshoh ibn Alp Arslon vaziri Nizomulmulkka berilgan. Otabek barcha amirlardan yuqori mansab sanalgan. Keyin bu unvon harbiy ma'no tus olib, yosh amirlarni murabbiysiga nisbatan ham ishlatiladigan bo'ladi. Otabek mashhur harbiylar orasidan tanlab olinib, uning vazifasi merosga o'tadigan bo'ldi. Ularning ba'zilar valiahd yoki sultonning o'g'illariga ta'sir o'tkazib taxt va toj talashlarga ham aralashganlar. Keyinchalik ba'zi sulton zodalar qoshida bo'lgan otabeklar (Mavsil, Ozarboyjon, Fors, Kirmon va b.) kuchayib ketib, mustaqil sulolalarga asos soldilar.

Umuman olganda Saljuqiylar davridagi unvon va amallarni saroy, diniy va qozixona, harbiy va ma'muriy sohalarga bo'lish mumkin. Ularning daraja va martabasi amal egasining sultonga yaqinligi va sadoqati bilan belgilangan.

Saljuqiylar siyosiy tizimiga umumiy tarixiy-nazariy baho beradigan bo'lsak, Saljuqiylar davlat boshqaruv tizimi turkiy an'analarni islomiy siyosiy-huquqiy meros bilan uyg'unlashtirish orqali yangi davlatchilik modelini yaratdi. Ular turkiy siyosiy an'analarga qonuniy legitimlik, markazlashgan devon tizimi va takomillashgan iqto institutini olib kirdi. Shu bilan birga, islom olamida sunniylik himoyachisi, xalifalikning siyosiy tayanchi va madaniy-ma'rifiy tiklanishning bosh islohotchisi sifatida tarixiy o'rnini mustahkamladi.

**"Saljuqiylar davlatida qo'shin va harb ishi"** nomli paragrafda harbiy boshqaruv tizimi tahlil etilgan.

Saljuqiylar tarixining ilk davrida, ya'ni ularning Xurosondagi davlati tashkil topmasdan avval ularning harbiy tashkilotlari asosan yoy, qilich va nayzalar bilan qurollangan yengil otlq askarlardan iborat bo'lgan. Ularning bu qurollari o'zining mayda o'lchami hamda yengil bo'lganligi bilan Yaqin va O'rta Sharq davlatlarining qo'shinlaridan farq qilgan. Saljuqiylarning nayzalari kaltaroq, foydalanishda yengil va ulay bo'lib, ularning qalqonlari ham ancha yengil bo'lgan. Biroq shunday kamchiliklar bilan birga bu qurol-aslahaning o'ziga yarasha ijobiy tomonlari ham bo'lgan. Ularning ijobiy jihati sifatida foydalanishga qulayligi hamda yengilligi

sababli olib yurish va jang paytida manyovr qilishda qulaylik tug'dirganligini ko'rsatish mumkin.

Saljuqiylarning harbiy qo'shini kuchli jihatlarga ham ega bo'lib, bu ularning G'aznaviylarni mag'lub etishlari va Xurosonni bosib olishlarida ancha qo'l kelgan. Saljuqiylarning harbiy tuzilmalari, birinchidan, talofot ko'rganida yoki kamayib ketganida Xuroson hududlarida ko'chib yurib mahalliy aholini talon-taroj qilayotgan o'g'uz otlilar hisobidan tez to'ldiradigan xususiyatga ega edi. Bu qabilalar kerak bo'lgan vaqtda tez Saljuqiylar tug'i ostida saf tortishga tayyor bo'lgan. Ikkinchidan, Saljuqiylar qo'shini G'aznaviylar armiyasiga qaraganda ancha mahoratli bo'lgan va harbiy manyovrlarni tez bajargan. Bundan tashqari, Saljuqiylar o'zlarining axloqiy-psixologik jihatlari bilan G'aznaviylardan ustun turganlar. Ba'zi qonli muhorabalarda Saljuqiylar metin bardoshli, bardam va g'ayratli bo'lgan bo'lsalar, G'aznaviylar sarbozlarining ruhi tez singan va ular charchab qolganlar. Bu fikrlar sulton Mas'ud vaziri nomidan Abulfazl Bayhaqiyl asarida keltirilgan<sup>24</sup>.

Xurosonda Saljuqiylar davlati tashkil topganidan so'ng ularning harbiy tashkilotida ham tub o'zgarishlar yuzaga keladi. Endi ularning qo'shinlari asosini G'aznaviylar lashkariga o'xshab maosh olib xizmat qiladigan doimiy qo'shin (g'ulomlar) tashkil etadigan bo'lgan. Malikshoh davrida Saljuqiylarda ko'ngillilar va doimiy qo'shin bilan birga yana otliq kavaleriya ham paydo bo'ladi. Ularni iqto egalari xizmatga jalb etib, qurol bilan ta'minlashlari kerak bo'lgan. Qurolli kuchlarni shakllantirish va ularning ta'minotini yo'lga qo'yish ishlarida sulton Malikshoh iqto tizimidan keng foydalangan. Shunday qilib, Buyuk saljuqiylarning harbiy tashkiloti tarkibi uch qismdan, ya'ni doimiy muntazam qo'shin (g'ulomlar), iqto egalari tuzgan otliq lashkar hamda tobe' davlatlar hukmdorlarining qo'shinlaridan iborat edi.

Nizomulmulk ma'lumotiga qaraganda, Buyuk saljuqiylar davlatining rivojlangan davrida ularning qo'shini askarlari soni 400 ming nafarga yetgan. Biroq, Malikshoh hukmronligining oxirgi yillarida ularning soni 70 minggacha kamayib ketgan. Aytish lozimki, Saljuqiylar qo'shinining boshqa Sharq davlatlaridagi kabi aniq belgilab qo'yilgan tashkiliy tuzilmasi bo'lmagan. Manbalarning ma'lumoti asosida aniqlash mumkinki, uning boshlang'ich tashkiliy birligi bitta chodir (o'tov, visoq), ya'ni unga sig'adigan odamlar soniga teng bo'lgan. Chodirning turli hajm va o'lchovda ekanini hisobga olsak, uning soni uch nafardan o'n nafargacha bo'lishi mumkin.

Kichik Osiyodagi Saljuqiylar davlati esa, Yaqin va O'rta Sharqdagi eng mukammal va samarali harbiy tashkilotga ega edi. Bu tashkilot Buyuk Saljuqiylar armiyasi tamoyillari asosiga qurilgan. Ya'ni, quruqlik qo'shinlari ikkita asosiy tarkibiy qismdan iborat bo'lgan: birinchisi poytaxtda va unga yaqin bo'lgan hududlarda joylashgan muntazam professional armiya; ikkinchisi tinchlik davrida mamlakat bo'ylab tarqatib yuboriladigan nomuntazam armiya.

Muntazam professional armiya harbiy asir va qullardan tashkil topgan bo'lib, ular uzoq muddatli harbiy tayyorgarlikdan so'ng turk tili va urf-odatlarini yaxshi o'zlashtirib, professional jangchilarga aylangan askarlardan shakllantirilgan.

<sup>24</sup> Sibt ibn al-Cevzi. Mir'atu'l-zeman fi Tarihi'l-ayan // Islom kaynaklarına göre Malazgirt savaşı / Metinler ve çeviriler Faruk Sümer ve Ali Sevim. – Ankara, 1971. – S. 35.

Professional armiya piyoda va otliq qo'shinlardan iborat edi. Ular sulton qo'shinlari hisoblanib, harbiy yurishlar davrida eng murakkab topshiriqlar shu qo'shinga topshirilgan. Muntazam professional qo'shinning soni 10 ming nafargacha bo'lgan.

Nomuntazam armiya iqto' egalari hisobidan shakllantirilgan bo'lib, faqat otliq qo'shından iborat bo'lgan. Bu qo'shinlarga sulton tomonidan tayinlangan viloyat hokimlari-suboshilar qo'mondonlik qilgan. Nomuntazam armiya askarlari soni 70-80 minggacha yetgan.

Quruqlikdagi janglarni olib borishda qo'shin belgilangan harbiy tartibga muvofiq ish ko'rgan. Uning asosiy elementlari avangard, markaz, o'ng va so'l qanotlar hamda ortdagi himoya qo'shini hisoblangan. Shuningdek, qo'shinda razvedka bo'linmasi ham bo'lib, harbiy amaliyotni amalga oshirishda yozma ravishda sultonga keltirilgan razvedka ma'lumotlari asosida qaror qabul qilingan<sup>25</sup>.

O'rta yer va Qora dengiz sohillaridagi portlar bosib olingandan so'ng, Saljuqiylarda harbiy flot vujudga keldi. Lekin u Yevropa davlatlari flotiga tenglasha olmas edi. Biroq, Saljuqiylar floti bosib olingan qal'alarni dengizdan himoya qilishda samarali foydalanilgan.

Xulosa sifatida shuni aytish mumkinki, Saljuqiylar davlatining vujudga kelishi, uning hududlarining kengayib borishi va yuksalishida ushbu davlatda yo'lga qo'yilgan harbiy ish va qo'shin tuzilmasi katta ahamiyat kasb etgan. Saljuqiylar davlati harbiy tizimida Markaziy Osiyo turkiy harbiy an'analari katta o'rin tutgan. Shunday bo'lsa-da, Buyuk Saljuqiylar davlati gurkiragan davrdan boshlab, arab-musulmon hamda eron harbiy madaniyati ham Saljuqiylar qo'shini tuzilishiga, jang olib borish san'ati va mansablar ierarxiyasiga ma'lum darajada ta'sir ko'rsatgan.

Saljuqiylar davlatidagi qo'shin va harb ishiga umumiy tarixiy-nazariy baho beradigan bo'lsak, Saljuqiylar harbiy boshqaruv tizimi turkiy an'anaviy otliq urug' qo'shinlari bilan islomiy g'ulomlar va byurokratik tizimni uyg'unlashtirdi. Ular joriy etgan iqto instituti qo'shinning barqaror manbaiga aylandi, markazlashgan harbiy boshqaruv esa davlat qudratini mustahkamladi. Shu orqali Saljuqiylar islom olamining harbiy va siyosiy himoyachisiga aylanib, turkiy va islomiy harbiy madaniyat sintezini yaratdilar.

## XULOSA

Mavzuning o'rganilishi va tahlili quyidagi xulosalarni olishga imkon beradi:

1. Saljuqiylar davlati tarixini o'rganishda arab va fors tilidagi yozma manbalar birlamchi manba sifatida beqiyos ahamiyat kasb etadi. Bu manbalar bevosita Saljuqiylarga bag'ishlangan asarlar (Sadridin al-Husayniy, Ibn al-Asir, Sam'oniyning asarlari va boshqalar) hamda boshqa tarixiy kontekstda saljuqiylarga oid ma'lumotlarni o'zida mujassamlashtirgan asarlardan iborat bo'lib, ular siyosiy, ijtimoiy, madaniy va ilmiy hayotning turli qirralarini yoritib bergan. Ayniqsa, "Axbor ad-davlat as-saljuqiyya", "al-Komil fi-t-tarix", "Kitob al-ansob", "Siyosatnoma" kabi asarlar mazkur davr tarixini tiklashda asosiy manbalardan hisoblanadi.

<sup>25</sup> Ibn Bibi (el-Hüseyn b. Muhammed b. Ali el-Ca'feri er-Rugadi). El Evamirü'l-Ala'ıye Fi'l-Umuri'l-Ala'ıye (Seiçuk-name) / Çeviren Hazırlayan Prof. Dr. Mürsel Öztürk. – Cilt I. – Ankara, 1996. – S. 205.

2. Ushbu manbalar Saljuqiylar davrining yirik siyosiy voqealari bilan birga, madaniy-ma'rifiy muhit, ilmiy maktablar, turkiy qabilalar hayoti va ularning ijtimoiy-siyosiy rolini ham yoritib beradi. Shuningdek, ayrim mualliflarning tarafdashligi, hukmdorlarni madh etish an'anasi yoki ma'lumotlarning fragmentarligi tadqiqotchi tomonidan tanqidiy yondashuvni talab qiladi. Biroq mavjud yozma manbalar o'z davri uchun ishonchli va qimmatli bo'lib, ular Saljuqiylar davlati tarixshunosligining tayanchini tashkil etadi.

3. Saljuqiylar tarixini o'rganishda vizantiya, arman, suryoniy, gurjiy va xitoy manbalari musulmon manbalarini to'ldiruvchi muhim yozma dalillar hisoblanadi. Ular Saljuqiylarning siyosiy faoliyati, hududiy kengayishi, Vizantiya va Kichik Osiyo bilan aloqalari, shuningdek, Armaniston, Gruziya va Xitoy bilan savdo-diplomatik munosabatlari haqida bevosita va qimmatli ma'lumot beradi. Bu manbalar Saljuqiylar tarixi bo'yicha qiyosiy tadqiqot olib borish imkonini yaratadi.

4. Nomusulmon mualliflar asarlarida Saljuqiylar ko'pincha o'z davrining siyosiy raqiblari yoki ittifoqchilari sifatida tasvirlanadi. Shu bois ularning matnlarida milliy va diniy tarafdashlik seziladi. Biroq, shunga qaramay, mazkur manbalar musulmon tarixchilarida uchramaydigan ayrim tafsilotlar – masalan, imperator saroyidagi muhit, salib yurishlaridagi bevosita ishtirok, yoki Saljuqiylarning mahalliy xalqlar bilan aloqalari haqida qo'shimcha dalillar beradi. Shu sababli bu manbalarni tanqidiy tahlil qilish Saljuqiylar tarixshunosligida alohida ilmiy ahamiyatga ega.

5. Buyuk Saljuqiylar tarixiga oid yo'qolgan manbalar, mavjud manbalar bilan bir qatorda, tarixshunoslikda alohida ahamiyat kasb etadi. Chunki ular tarixiy voqealarni yanada to'liq yoritishga yordam beradigan muhim ma'lumotlarni o'zida mujassam etgan. Bu asarlarning yo'qolishi natijasida biz Saljuqiylar davriga oid ko'plab voqealar, siyosiy jarayonlar, madaniy hayot tafsilotlaridan bexabar qolamiz. Shunga qaramay, iqtiboslar va boshqa tarixchilarning asarlaridagi havolalar orqali yo'qolgan manbalar funksional tarzda qayta tiklanishi mumkin. Demak, yo'qolgan manbalarni o'rganish nafaqat tarixiy voqealarni aniqlash, balki ilmiy tafakkur doirasini kengaytirish imkonini beradi.

6. Yo'qolgan manbalarni funksional rekonstruksiya qilish metodologiyasi Saljuqiylar tarixini o'rganishda qiyosiy-tahliliy yondashuvni shakllantiradi. Bu yondashuv orqali nafaqat mavjud matnlarning o'zaro bog'liqligi, balki mualliflarning tarafdashlik darajasi, siyosiy va diniy motivlari ham ochib beriladi. Shunday qilib, bu metod nafaqat Saljuqiylar tarixiga, balki umumiy manbashunoslik nazariyasiga ham metodologik yangilik olib kiradi. Yo'qolgan manbalarning funksional rekonstruksiyasi amaliy jihatdan Saljuqiylar davriga oid tarixiy voqealarni qayta tiklash, tarixiy faktlarning uzluksiz zanjirini yaratish va ilmiy adabiyotlarda mavjud bo'shliqlarni to'ldirish imkonini beradi. Bu yondashuv natijasida Saljuqiylar davlati siyosiy, ijtimoiy va madaniy hayoti haqidagi bilimlarimiz boyiydi va yangi tadqiqotlarga asos yaratiladi.

7. Turkiya Saljuqiylari davri bilan bog'liq yozilgan ko'plab tarixiy manbalar bugungi kunga yetib kelmagan bo'lsa-da, ularning mavjudligi haqidagi ma'lumotlar keyingi mualliflarning asarlari orqali aniqlanmoqda. Xususan, Muhammad ibn G'oziy al-Malatyaviy, Amir Ahmad Koni'iy Tusiy va Hoja Dehhoniy singari mualliflarning "Murshid u'l-Kuttab", o'ttiz jildlik "Saljuqnoma" va boshqa asarlari

tarixiy mazmuni jihatidan katta ahamiyatga ega bo'lgan. Ularning yo'qolishi Saljuqiylar tarixini o'rganishda katta bo'shliq tug'dirgan bo'lsa-da, iqtiboslar va ishoralar orqali mazkur asarlarning mazmuni haqida qisman tasavvur qilish imkoniyati mavjud. Shu bois, bu manbalar yo'qolgan bo'lsa-da, ularni ilmiy rekonstruksiya qilish orqali Saljuqiylar tarixiga oid muhim bilimlarni tiklash mumkin.

8. Saljuqiylar davrida yozilgan asarlarning yo'qolish sabablari ko'p qirrali bo'lib, ularga Mo'g'ullar istilosi, Salib yurishlari, tabiiy ofatlar, kutubxonalar vayron qilinishi va siyosiy beqarorliklar sabab bo'lgan. Biroq manbalar ustida olib borilgan izlanishlar shuni ko'rsatadiki, ayrim asarlar boshqa mualliflarning kitoblarida saqlanib qolgan iqtiboslar orqali bilvosita yashab kelmoqda. Demak, Turkiya Saljuqiylari tarixi faqat saqlanib qolgan manbalar emas, balki yo'qolgan manbalarni ilmiy tahlil qilish orqali ham tiklanadi. Bu yo'nalishda olib boriladigan chuqur tadqiqotlar Saljuqiylarning siyosiy, madaniy va ijtimoiy hayoti haqida yanada kengroq va mukammal tasavvur hosil qilish imkonini beradi.

9. Buyuk Saljuqiylar davlatining paydo bo'lishi turkiy qavmlar tarixida sifat jihatidan yangi bosqichni belgilab berdi. Saljuq ibn Taqoq va uning avlodlari ibtidoiy davrdanoq siyosiy vaziyatni chuqur tahlil qilib, mintaqa hukmron sulolalari – Somoniylar va Qoraxoniylar o'rtasidagi raqobatdan foydalanish orqali o'z mavqegini kuchaytirdi. Bu jarayonda ularning islom dinini erta qabul qilishi hal qiluvchi ahamiyatga ega bo'ldi. Chunki islomiy g'oyalar Saljuqiylarning "g'oz" maqomi bilan tanilishiga va musulmon aholining siyosiy-ijtimoiy qo'llab-quvvatloviga erishishiga xizmat qildi. Shu tariqa, Saljuqiylar avval turkiy qabilalar va mahalliy musulmon aholi o'rtasida qonuniy siyosiy kuch sifatida shakllandi. Ularning davlatlarida islomiy qadriyatlar bilan bir qatorda turkiy an'analar ham o'rin olgani uchun, ular keng xalq ommasiga yaqin va manfaatdor bo'lib ko'rindi. Demak, Saljuqiylar davlatining paydo bo'lishi nafaqat harbiy kuch yoki siyosiy vaziyat samarasi, balki diniy legitimlik va xalq qo'llab-quvvatloviga tayangan murakkab ijtimoiy jarayon edi.

10. XI asr boshlarida Saljuqiylar G'aznaviylar kabi yirik sulolalarga qarshi olib borgan siyosiy va harbiy harakatlari orqali o'zini mustaqil kuch sifatida namoyon qildi. 1040-yildagi Dandanakon jangi ularning tarixiy burilish nuqtasi bo'ldi. Bu g'alabadan so'ng Saljuqiylar Xurosonda Marvda davlat quriltoyini o'tkazib, siyosiy legitimlikka ega bo'ldi. Quriltoy an'anaviy turkiy davlatchilik tamoyillariga asoslangan bo'lib, unda hokimiyatning qonuniyligi va sulola davomiyligi mustahkamlandi. Bu holat ularning hokimiyatga kelishi faqat harbiy kuch bilan emas, balki siyosiy-huquqiy asoslarga ham ega ekanini ko'rsatadi. Shundan keyin Saljuqiylar davlatining hududi bosqichma-bosqich Xurosondan Iroq, Fors va Ozarbayjonga kengaydi. Bag'dodda xalifa bilan o'rnatilgan aloqalar ularga butun musulmon dunyosida siyosiy-diniy legitimlikni ta'minladi. Xalifa nomidan hukmronlik qilish orqali Saljuqiylar musulmon olamida yetakchi siyosiy kuchga aylandi va Sharq hamda G'arb o'rtasidagi strategik hududda o'zining geosiyosiy mavqegini mustahkamladi. Bu jarayon islomiy davlatchilik an'anasi bilan turkiy davlatchilik merosining uyg'unlashuvi sifatida tarixiy ahamiyat kasb etdi.

11. Saljuqiylar davlatining siyosiy va ma'muriy tizimi o'zidan avvalgi Somoniy va G'aznaviy sulolalari tajribalarini meros qilib olgan holda, unga yangi islomiy legitimatsiya mexanizmlarini qo'shdi. Sulton hokimiyati Allohning irodasi sifatida talqin qilinib, uning siyosiy qonuniyligi "hutba" va "sikka" orqali amalga oshirildi. Bu holat sultonning davlat boshqaruvida mutlaq hokimiyat sohibi sifatida namoyon bo'lishiga xizmat qildi. Shuningdek, Saljuqiylar markaziy devon tizimini mustahkamlab, uning tarkibida moliya, harbiy ishlar, diplomatiya va qonunchilik bilan shug'ullanuvchi muassasalarni tashkil etdilar. Ushbu jarayon davlatning markazlashuviga va sulton hokimiyatining cheksiz kuch sifatida shakllanishiga olib keldi. Biroq bu hokimiyat mutlaqo shaxsiy emas, balki islomiy siyosiy-huquqiy an'analar asosida qonuniylashtirilgan hokimiyat edi. Shu ma'noda, Saljuqiylar siyosiy tuzilmasi turkiy an'anaviy davlatchilik modeli bilan islomiy qonunchilikni uyg'unlashtirgan holda o'z zamonasi uchun innovatsion siyosiy tizimni shakllantirdi.

12. Vazirlik instituti Saljuqiylar davlatining siyosiy tizimida hal qiluvchi o'rin tutdi. U ikki darajali tuzilmaga – "vazir at-tavfiz" (to'liq vakolatli vazir) va "vazir at-tanfiz" (ijrochi vazir) lavozimlariga bo'lindi. Bu tuzilma orqali davlat ishlarida mas'uliyat aniq taqsimlandi va markaziy boshqaruv samaradorligi oshdi. Ayniqsa, Nizomulmulknning siyosiy-huquqiy faoliyati vazirlik institutining mustahkamlanishiga katta ta'sir ko'rsatdi. Uning "Siyosatnoma" asari nafaqat boshqaruvning nazariy qoidalarini belgiladi, balki amaliyotda ham qo'llaniladigan davlatchilik dasturi vazifasini bajardi. Vazirlik institutining kuchayishi natijasida fors tili va mahalliy ziyolilar davlat devonlarida yetakchi o'rinni egalladi. Bu esa Saljuqiylar sulolasini turk qavmiy sultonligidan ko'ra ko'p millatli, fors-islomiy an'analarga tayangan imperiyaga aylantirdi. Natijada, davlatning siyosiy barqarorligi ta'minlanib, uning ma'muriy tizimi keng hududda samarali faoliyat yuritish imkoniyatiga ega bo'ldi. Demak, vazirlik instituti nafaqat boshqaruv samaradorligini oshirdi, balki turkiy va islomiy siyosiy an'analar uyg'unligiga zamin yaratdi.

13. Saljuqiylar davlatida qo'shin boshqaruvi va ta'minot tizimi yuqori darajada markazlashgan bo'lib, Nizomulmulk tomonidan ishlab chiqilgan iqto tizimi qo'shinning moddiy asosini mustahkamladi. Lashkar intizomi, askarlarga maosh va iqto yerlaridan taqsimlanadigan daromadlar tartibli ravishda nazorat qilinishi natijasida qo'shin muntazam va tayyor holda saqlangan. Shu sababli saljuqiy qo'shini tezkor harakat qila olgan, yirik hududlarni zabt etishda va davlatni uzoq vaqt qudratli saqlashda asosiy omil bo'lib xizmat qilgan.

14. Saljuqiylarning harbiy tizimi turli qavmlar va ijtimoiy qatlamlardan tashkil topgan qo'shinlarni o'z ichiga olishi bilan o'ziga xos bo'ldi. Bu qo'shin tarkibida turkman/o'g'uzlar, g'ulomlar (muntazam askarlar), iqto egalari lashkarlari va tobe' hukmdorlar qo'shinlari mavjud bo'lib, turli xalqlarning harbiy an'analari birlashdi. Natijada saljuqiy lashkari nafaqat intizomli, balki turli sharoitlarda jang qilish qobiliyatiga ega bo'lgan ko'p qirrali qo'shinga aylangan. Bu holat saljuqiylarni mintaqadagi boshqa davlat qo'shinlaridan ustun qo'ydi.

#### **Tadqiqot natijalari asosida quyidagi taklif va tavsiyalar ishlab chiqildi:**

1. Oliy ta'lim muassasalarining Tarix ta'lim yo'nalishlaridagi "O'zbekiston tarixi", "O'zbek davlatchiligi tarixi", "Markaziy Osiyo xalqlari tarixi", "Markaziy Osiyo xalqlari tarixi manbashunosligi va tarixshunosligi", "O'rgani layotgan

mamlakat (Turkiya) tarixi”, “O’rganilayotgan mamlakat (Turkiya) tarixi manbashunosligi va tarixshunosligi” kabi fanlarni o’qitish hamda o’quv adabiyotlarini yaratishda dissertatsiya materiallaridan foydalanish maqsadga muvofiq.

2. Saljuqiylar sulolasining (1038-1308) Markaziy va G’arbiy Osiyo tarixida tutgan o’rniga oid fundamental monografiya yaratilishi muhim vazifalardan biridir.

3. Saljuqiylar sulolasi hukmronligi davrida Markaziy va G’arbiy Osiyodagi ijtimoiy-madaniy hayot, xalqaro aloqalari, ilmiy va ijtimoiy muassasalar faoliyati hamda ularning islom sivilizatsiyasi taraqqiyotiga qo’shgan hissasi kabi masalalarni tarixiy manbalarga asoslangan holda tadqiq etish lozim.

4. Saljuqiylar davri tarixi o’zbek tarixshunosligida yaxshi o’rganilmagan bo’lsa-da, xorijiy tadqiqotchilar tomonidan Saljuqiylar sulolasi hukmronligining turli jihatlari yoritishga bag’ishlangan bir qator ilmiy tadqiqotlar amalga oshirilib, ko’plab asarlar yaratilgan. Shu nuqtayi nazardan Saljuqiylar davri tarixi tarixshunosligini yaxlit bir tadqiqot sifatida amalga oshirish lozim.

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**TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES**

**KODIROV ZIKRILLOKHON MUSOKHONOVICH**

**THE SELJUK STATE IN CENTRAL AND WESTERN ASIA  
(SOURCE STUDIES AND SYSTEM OF STATE ADMINISTRATION)**

**07.00.08 – Historiography, Source Studies and Methods of Historical Research**

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OF THE DOCTOR OF PHILOSOPHY (PhD) IN HISTORICAL SCIENCES**

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The defense of the dissertation will be held on 22 november 2025 at 12:00 at the session of Scientific Council DSc.03/31.01.2024.Tar.21.03 at the Tashkent State University of Oriental Studies. (Address: 100047, Tashkent, Amir Temur Street, 20. Phone: (99871) 233-45-21; Fax: (998971) 233-52-24; e-mail: [info@tsuos.uz](mailto:info@tsuos.uz)).

The dissertation is available at the Information Resources Center of the Tashkent State University of Oriental Studies (registered under № 109). Address: 100047, Tashkent, Amir Temur Street, 20. Phone: (99871) 233-45-21.

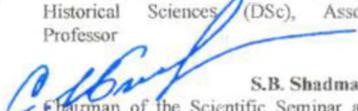
The dissertation abstract was distributed on 10 november 2025.

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## INTRODUCTION (PhD dissertation abstract)

**The relevance and necessity of the dissertation topic.** The processes of globalization taking place on a global scale demonstrate that science is the primary driving force of human progress. In this context, the history of the Eastern medieval states and issues of statehood have received particular scholarly attention in world historiography, and numerous studies have been conducted in this field. The Seljuks actively participated in the historical processes that unfolded in the territories of present-day Central Asia, Azerbaijan, Iran, Iraq, and especially Turkey, establishing their own states as well as political and military unions. However, the states they founded in these regions disintegrated under the Mongol invasions of the thirteenth century, becoming absorbed into newer political entities and administrative systems. The descendants of the Seljuks later played an important role in the formation of the Ottoman Turkish state, which came to occupy a significant place in Western Asia. The study of the formation and development of the Seljuk state in Central and Western Asia, along with its administrative system and the socio-political processes that occurred within it, constitutes one of the pressing and promising research directions in world history, particularly in the study of the history of Uzbek statehood.

There is no single, unified scholarly perspective on the history of the Seljuks. In particular, issues such as the territorial boundaries of the Seljuk state, its internal administrative structure, socio-economic development, military organization, the ethnic composition of its population, as well as the role of the Seljuks in the political processes of the Near and Middle East remain matters of ongoing academic discussion. A number of significant historical and ethnocultural phenomena and transformations that took place in Central and Western Asia were closely connected with the political activities and policies pursued by representatives of the Seljuk dynasty. Central Asia, including the territory of present-day Uzbekistan, is the rightful heir to all states that emerged and developed here, undergoing various political, socio-economic, and cultural phases. The Uzbek people actively contributed to the formation and flourishing of this rich civilizational heritage, making a substantial impact on the history and culture of humanity. The contributions of our ancestors to the development of statehood, science, and culture during this era constitute one of the formative elements of the civilizational renaissance in world history.

During the years of independence, particular attention has been devoted to the comprehensive study of all academic disciplines, especially the in-depth study of history. The development of science has been elevated to the level of state policy. In the "Action Strategy on the Development of the Republic of Uzbekistan for 2017–2021," the development of education and science is emphasized as a separate priority, and paragraph 4.4 outlines the key tasks facing contemporary scholarship in the study and analysis of written historical sources<sup>1</sup>. Indeed, "The scholarly legacy created by our great ancestors, which continues to amaze the enlightened world, is not the intellectual property of a single nation or people, but constitutes the spiritual

<sup>1</sup> O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha harakatlar strategiyasi to'g'risida"gi PF-4947-sonli Farnoni. O'zbekiston Respublikasi qonun hujjatlari to'plami, 2017-y., 6-son, 70-modda, 20-son, 354-modda, 23-son, 448-modda.

heritage of all humanity. This priceless wealth serves as a source of wisdom and knowledge for future generations and, most importantly, as a firm foundation for new discoveries.”<sup>2</sup> In the history of Uzbek statehood, the various states that emerged and developed over different periods in the territory of Central Asia, including present-day Uzbekistan, left a significant historical imprint through their political, socio-economic, and cultural processes. The history of Uzbek statehood, as an inseparable part of our past, contains chapters rich in diverse political events and developments. Among these, the Seljuk period stands out as one of the most historically and culturally significant eras. However, despite its importance, the history of the states founded by the Seljuks remains one of the least studied periods within the historiography of Uzbekistan. Therefore, a comprehensive examination and scholarly analysis of written sources and academic literature pertaining to the Seljuk era provides an opportunity to fill notable gaps in the study of the history of Uzbek statehood.

By the Decree of the President of the Republic of Uzbekistan No. PF-60 of January 29, 2022, “On the Development Strategy of New Uzbekistan for 2022–2026,” as well as the Decree No. PF-6097 of October 29, 2020, “On the Approval of the Concept for the Development of Science until 2030,” the Resolution No. PQ-2562 of June 18, 2016, “On Measures to Further Improve the System of Organizing Research in the Field of the History of Uzbekistan,” Resolution No. PQ-2995 of May 24, 2017<sup>3</sup>, “On Measures to Further Improve the System of Preservation, Study, and Promotion of Ancient Written Sources,” Resolution No. PQ-3074 of June 20, 2017<sup>4</sup>, “On the Establishment of the Center for the Study of Cultural Heritage of Uzbekistan Abroad under the Cabinet of Ministers of the Republic of Uzbekistan,” and Resolution No. PQ-4680 of April 16, 2020, “On Measures to Fundamentally Improve the System of Training Specialists in Oriental Studies and to Increase Scientific Potential,”<sup>5</sup> along with other government decisions and directives, important tasks have been identified in developing scientific research, studying the rich history of the Uzbek people, promoting it widely, and strengthening interethnic harmony and tolerance. The present research contributes to the fulfillment of these objectives to a certain extent.

**The relevance of the research to the priority directions of the development of science and technology in the Republic.** This research corresponds to Priority Direction I of the national program for the development of science and technology, entitled “Formation of a system of innovative ideas and mechanisms for their implementation in the social, legal, economic, cultural, and spiritual development of an information-based society and democratic state.”

**Degree of scholarly study of the problem.** The topic has been addressed in historical sources and various scholarly works since the emergence of the Seljuks on the historical stage. A substantial corpus of works in Arabic, Persian, and Turkic languages has developed, providing valuable material for studying the history of the Seljuks in Central and Western Asia. Among them are Sadr al-Din al-Husayni’s Akhbar

<sup>2</sup> O‘zbekiston Respublikasi Prezidenti Sh.M.Mirziyoevning “O‘zbekiston Respublikasi Vazirlar Mahkaması huzuridagi O‘zbekistonda Islom madaniyati markazini tashkil etish chora-tadbirlari to‘g‘risida”gi Qat’ori // Xalq so‘zi. – 2017. – 24-iyun.

<sup>3</sup> O‘zbekiston Respublikasi qonun hujjatları to‘plami, 2017-yil, 21-son, 389-moddasi.

<sup>4</sup> “Xalq so‘zi”, 2017-yil, 122 (6816)-son.

<sup>5</sup> <https://lex.uz/docs/4791086>.

al-Dawla al-Saljuqiyya ("Accounts of the Seljuk State"), Ibn al-Athir's al-Kamil fi al-Tarikh ("The Complete History"), Muhammad al-Sam'ani's Kitab al-Ansab ("The Book of Genealogies"), Nizam al-Mulk's Siyosatnama, Mirkhwand's Rawzat al-safa' ("The Garden of Purity"), Imad al-Din al-Isfahani's Nusrat al-fatra wa-usrat al-fitra, Rawandi's Rahat al-Sudur wa Ayat al-Surur ("The Comfort of Hearts and the Sign of Joy"), Muhammad al-Kashani's Fatarat fi zaman al-wuzara' wa-wuzara' fi zaman al-fatarat ("Interregna in the Time of Viziers and Viziers in the Time of Interregna"), Yaqut al-Hamawi's Mu'jam al-Buldan ("Gazetteer of Lands"), Ibn al-Bibi's Tarikh Ibn al-Bibi ("The History of Ibn al-Bibi"), Jamal al-Qarshi's Mulhaqat bi-l-Surah ("Supplement to al-Surah"), and others. Many of these works are preserved in the collection of the Abu Rayhon Beruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, and a portion of them has been translated and published.

The information contained in the aforementioned Arabic, Persian, and Turkic sources has been examined only partially within the framework of the selected topic. In many cases, the data they provide have been used selectively for addressing specific issues, and a comprehensive, holistic study of these sources has not been undertaken. As a result, information relating to the history of the Seljuks remains dispersed and fragmented across different works. Conducting a systematic analysis by grouping these scholarly works and primary sources according to problem-chronological criteria and linguistic categories will serve to clarify the conceptual foundations of the dissertation's conclusions. For this purpose, it is methodologically appropriate to classify the literature used in this research into three groups based on language (Uzbek, Russian, and foreign languages). Such categorization enables a deeper substantiation of the scholarly basis of the dissertation, facilitates critical analysis of the existing academic heritage, and helps to identify advanced theoretical approaches pertinent to the subject.

The first group consists of research works written in the Uzbek language, which primarily address the history of the Seljuk state indirectly rather than directly. These works are generally devoted to broader historical processes in the medieval Eastern world, particularly the political dynamics of the eleventh and twelfth centuries, inter-dynastic relations, and the formation of states. Some of these studies examine the campaigns and governance strategies of the Great Seljuk Empire in relation to the regions of Transoxiana, Khurasan, and Iran. The works of scholars such as Hasan Ato Abushiy, Z. Buniyodov, Azamat Ziyov, K. Shoniyozov, A. Kho'jayev, R. Murtazayeva, A. Asqarov, Sh. Vohidov, and Z. Jo'rayev<sup>6</sup> provide important theoretical foundations for understanding the influence of the Seljuks in the territories of Transoxiana. Moreover, within Uzbek Oriental studies, methodological approaches have emerged that focus on identifying references to the Seljuks in historical chronicles and source materials and conducting comparative analyses with other dynasties.

<sup>6</sup> Hasan Ato Abushiy. *Turkiy qavmlar tarixi*. – Toshkent: Chulpon, 1993. – 240 b.; Buniyodov Z. *Anuushatgini Xorazmshohlar davlati. (1097-1231) / Ashraf Ahmad va Maqom Maqsum tarjimasini*. – Toshkent: F.Fu'loom nomidagi Adbiyat va San'at nashriyati, 1998. – 256 b.; Azamat Ziyov. *Uzbek davlatchiligi tarixi: (Eng qadimgi davrlari Rossiya bosqinlari qalari) // Mas'ul muharrir: B. Akmedov*. – T.: «Sharq», 2001. – 368 b.; Shoniyozov K.Sh. *Uzbek xalqining shakllanish jarayoni*. – Toshkent: Sharq, 2001. – 462 b.; Xujayev A., Xujayev K. *Qadimgi manbalarda xalqimiz utmishi*. – Toshkent: Mavlaviyat, 2001. – 117 b.; *Uzbekiston tarixi / Mas'ul muharrir P.X. Murtazayeva*. – Toshkent: Universitet, 2004. – 452 b.; Asqarov A.A. *Uzbek xalqining etnogenezi va etnik tarixi*. – Toshkent: Universitet, 2007. – B. 339.; Vohidov Sh., Qodirov A. *Sharqning mashhur sulolalari*. – Toshkent: Akademnashr, 2013. – 620 b.; Jo'rayev Z. *Movardiyning Sharq davlatchilik ta'limoti (X-XI asrlar)*. – Toshkent: Alisher Navoiy nomidagi UZMK nashriyati. – 2015. – 310 b.

The second group consists of research works in the Russian language, which include fundamental scholarly and source-based analyses related to the history of the Seljuk state. These studies were primarily conducted within the framework of the Orientalist and historical source studies traditions that developed in the former Soviet scholarly school, and they examine issues such as the political geography and administrative organization of the Seljuk dynasty. In particular, the works of scholars such as A.E. Krivskiy, A.Yu. Yakubovskiy, B.N. Zakhoder, V.A. Gordlevskiy, A.D. Novichev, S.G. Agadjanov, D.E. Eremeev, S.A. Semenova, Yu.A. Petrosyan, G.M. Kurpalidis, L.S. Vasiliev, and V.M. Zaporozhets<sup>7</sup> contribute to reconstructing the political realities of the Seljuk period through the translation, analysis, and scholarly commentary of Arabic and Persian sources. Moreover, Russian-language research often examines the historical processes of the Seljuk period in a comparative context with other dynasties, including the Abbasids, Ghaznavids, and Qarakhanids. Such an approach plays a significant role in achieving the major scholarly objectives envisioned in this dissertation, particularly in identifying the source-based foundations of Seljuk history and analyzing the formation and evolution of their administrative system.

The third group consists of contemporary scholarly studies in Arabic, Persian, Turkish, and English that directly examine the history of the Seljuk state. Most of these works were produced at leading foreign universities and academic research centers. These studies provide detailed analysis of the political structure of the Seljuk state, its central and regional administrative systems, and the relationship between the sultan and the caliph. In particular, the works of T. Rice, C.E. Bosworth, A. Sevım, T. Baykara, O. Turan, E. Merçil, M. Akdag, I. Demirkent, M. Köymen, A. Özyayın, C. Hillenbrand, A. Peacock<sup>8</sup>, Seyyed Javad Tabatabaei, Ali Rafiei Mehrabadi, Mahdi Masoumi, Mohammad Hossein Fazeli, Atiyya al-Qousi, Abdulbaqi Abdulmuhsin,

<sup>7</sup> Крымский А.Е. История Турции и его литературы. А Крымского. Т.1 / Труды по востоковедению издаваемые Лазаревским институтом Восточных языков. Вып. I. Т.1. / От возникновения до начала XVI. – Москва, 1916. – 279 с.; Якубовский А.Ю. Сельджуцкое движение и туркмены в XI в. // ИАН СССР. ООИ, 1937. № 4. – С.921-946.; Захoder Б.Н. Хорасан и образование государства сельджуков / Вопросы истории, 1945, №5-6. – С.119-142.; Гордлевский В.А. Государство сельджуков Малой Азии. Избранные сочинения. Т.1. – Москва, 1960. – С.29-548.; Новичев А.Д. Турция. Краткая история. – Москва: Наука, 1965. – 270 с.; Агаджанов С.Г. Сельджуки и Туркмены в XI-XII вв. Под ред. Чл.кор. АН ТССР А.А. Рослякова. – Ашхабад: Ыльям, 1973. – 163 с.; Еремеев Д.Е. На стыке Азии и Европы: очерки о Турции и турках. – Москва: Наука, 1980. – С.238. Шу муаллиф. Проникновение торжественных племен в Малую Азию. [Международный конгресс антропологов и этнографов. Москва, август 1964 г.] – Москва: Наука, 1964. – 10 с.; Семенов Л.А. Из истории средневековой Сирии. Сельджуцкй период. – Москва: Наука, 1990. – 246 с.; Петросян Ю.А. Османская империя: могущество и гибель. – М., 1990.; Курпалидис, Г. М. Государство Великих Сельджуков: официальные документы об административном управлении и социально-экономических отношениях / Г. М. Курпалидис. – М.: Наука. Гл. ред. вост. лит., 1992. – 143 с.; Васильев Л.С. История востока. Том 1-2. – М.: МГУ, 2003.; Запорожец В.М. Сельджуки. – М., Воениздат, 2011. – 295 с.

<sup>8</sup> Rice, Tamara Talbot. The Seljuks in Asia Minor. – London: Thames and Hudson, 1961. Asrının nus tilidagi tarjimasidan foydalanildi. Qarang: Paic Tamara T. Сельджуки. Кочевники – завоеватели Малой Азии / Пер. с англ. О.И. Миловой. – Москва: ЗАО Центрполиграф, 2004. – 238 с.; Bosworth C.E. Islamic Dynasties: A Chronological and Genealogical Handbook / Clifford E. Bosworth. – Edinburgh, 1981. – 264 p.; Sevım, A. Suriye ve Filistin Selçukluları tarihi / Ali Sevım. – Ankara, 1983. – 293 s.; Baykara T. Türkiye Selçukluları devrinde Konya / Tuncer Baykara. – Ankara, 1985. – 165 s.; Turan O. Selçuklular tarihi ve Türk-İslâm medeniyeti / Osman Turan. – İstanbul, 1993. – 445 s.; Merçil, E., Sevım, A. Selçuklu devletleri tarihi. Siyaset, teşkilat ve kültür / Erdoğan Merçil, Ali Sevım. – Ankara, 1995. – 599 s.; Akdag M. Türkiye'nin iktisadi ve içtimai tarihi / Mustafa Akdag. – Cilt I (1243-1453). İstanbul, 1995. – 432 s.; Demirkent I. Türkiye Selçuklu hükümdarı Sultan I. Kılıç Arslan / I. Demirkent. – Ankara, 1996. – 96 s.; Köymen M.A. Büyük Selçuklu imparatorluğu tarihi. I. cilt. Kuruluş devri / M.A. Köymen. – Ankara, 2000. – 526 s.; Özyayın A. Sultan Berkıyaruk devri Selçuklu tarihi (485-498/1092-1104) / A. Özyayın. – İstanbul, 2001. – 272 s.; Merçil, E. Selçukluların hükümdarlık alametleri / Erdoğan Merçil. – Ankara, 2007. – 283 s.; Hillenbrand Carole. Turkish Myth and Muslim Symbol: The Battle of Manzikert / Carole Hillenbrand. – Edinburgh: Edinburgh University Press, 2007. – 288 p.; Peacock A.C.S. The Great Seljuk Empire / A.C.S. Peacock. – Edinburgh: Edinburgh University Press, 2015. – 392 p.

Abdullah bin Nasir al-Yahya, Qasim Hassan al-Badrani, Hussein Jasim Ahmad, and Umar al-Zubdani” contain valuable analyses related to the political strategy of the Seljuk dynasty, relations between religion and state, military organization, and their cultural and political legacy. In addition, contemporary dissertations, scholarly articles, and academic monographs in these languages provide critical examinations of historical sources, descriptive annotations based on manuscript materials, and studies identifying the local characteristics of the Seljuk period. The works in this group create the necessary basis for conducting a comprehensive analysis of primary and secondary sources on the Seljuk era in the present dissertation, thereby serving as a foundation for its source studies and comparative methodological approach. A complete list of these works is provided in the bibliography of the dissertation.

It should be emphasized that the history of the Seljuks, the ethno-political and ethno-cultural processes in which they participated, and their role in the history of Central and Western Asia from the tenth to the thirteenth centuries have not been interpreted as a single, unified historical process and its outcome. The events, phenomena, and cultural and spiritual transformations associated with Seljuk activity in each region must be studied and assessed as part of the broader historical development of the Turkic peoples. Furthermore, the interpretation of the Seljuk state as a distinct stage in the history of Uzbek statehood in contemporary scholarship represents a new academic approach.

**The relevance of the research to the scientific research plans of the higher educational and research institution where the dissertation was carried out.** The dissertation corresponds to the priority research direction entitled “Issues of the History and Source Studies of Eastern Countries” in the research program of Tashkent State University of Oriental Studies. It was also conducted within the framework of the applied project A-1-191, “Creation of Modern Educational Literature on the History of Eastern Countries Based on the Scholarly Study and Critical Analysis of Historical Works in Foreign Languages” (2015–2017), as well as within the framework of the innovative project of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan OT A1-128, “On the History of the Activity of Palaces and Chanceries in the System of Uzbek Statehood from the Seventh Century to the First Half of the Nineteenth Century.”

**The aim of the research** is to uncover the historical development of the Seljuk state and its system of governance in Central and Western Asia from the tenth to the thirteenth centuries through a scholarly analysis of relevant historical sources.

<sup>9</sup> Tabātabā'i, Sayyid Jawād. Zawā' al-Andīsha siyāsī dar Irān. – Tīhrān: Nashr Kavir, 1380. – 410 s.; Rafī'ī Mīhrābādī, 'Alī. Tārīkh hukūmat Saljūqiyān-i buzurg. – Tīhrān: Intishārāt-i Dānīshgāh-i Tīhrān, 1390. – 472 s.; Ma'sūmī, Mahdī. Barrasi-yi taḥqīqī-yi nizām-i qaḍā'i-yi Saljūqiyān va Šafaviyān. – Tīhrān: Nashr 'Ilm, 1393. – 260 s.; Fāḍilī, Muḥammad-Ḥusayn. Nihādihā-yi qudrat dar dawlat-i Saljūqiyān-i Irān. – Tīhrān: Markaz-i Asnād va Muṭāla'āt-i Tārīkhī, 1400. – 298 s.; 'Atīyya, al-Qūṣī. Tārīkh al-dawal al-mustaḥilla fi al-masṭriq 'an al-khilāfa al-'Abbāsīyya. – al-Qāhira: Dār al-Ma'ārif, 1985. – 472 s.; al-Jubūrī, Šālih Māhdi. al-Hayāt al-'ilmiyya fi al-'aṣr al-Saljūqī. – Baghdād: Dār al-Hurriyya li-ṭibā'a, 1995. – 287 s.; 'Abd al-Muhsin, 'Abd al-Bāqī. Taṭawwur nuzum al-idāra fi al-dawla al-Islāmiyya ḥattā nihāyat al-'aṣr al-'Abbāsī. – al-Qāhira: Maktabat al-Khānājī, 1998. – 368 s.; Ahmad, Ḥusayn Jāsīm. al-Hayāt al-'ilmiyya fi al-'aṣr al-'Abbāsī al-thānī. – Baghdād: Dār al-Kutub al-'Ilmiyya, 2005. – 312 s.; al-Zubdānī, Umar. al-Wazīr al-Saljūqī Nizām al-Mulk. – Bayrūt: Dār al-'Usmā', 2017. – 256 s.

**The objectives of the research include:**

Examining and analyzing the principal Arabic and Persian written sources pertaining to the study of Seljuk history;

Describing Byzantine, Armenian, and other non-Muslim sources related to the study of the Seljuks;

Studying and analyzing lost or partially preserved sources concerning the history of the Seljuk state;

Revealing the process of formation and development of the Great Seljuk Empire;

Studying and analyzing the administrative system of the Seljuk state;

Examining, on the basis of historical sources, the organization of the military and warfare in the Seljuk state.

**The object** of the research is the Seljuk state, which played a significant role in the history of Central and Western Asia during the eleventh to thirteenth centuries.

**The subject** of the research is the analysis of sources related to the study of Seljuk history during the eleventh to thirteenth centuries, including descriptions of lost sources, as well as the processes connected with the formation of the Seljuk state and its administrative system.

**Research methods.** The study employs the principles of objectivity and historicism, along with comparative and systematic analysis, problem-oriented analysis, and content analysis as its primary research methods.

**The scientific novelty of the research** consists of the following.

The study systematically and comparatively examines Arabic, Persian, Byzantine, Armenian, and other non-Muslim sources related to the history of the Seljuks. Historical processes that had previously been interpreted on the basis of only one or two linguistic traditions have been reconsidered through a multi-perspectival and civilizational approach. By comparing sources originating from diverse cultural environments for the first time, the research elevates understanding of Seljuk history beyond purely Islamic or purely Western viewpoints, enabling a reconstruction grounded in cross-cultural interaction and the "dialogue of sources."

A number of lost or partially preserved historical works relating to the Great Seljuk and Rum (Anatolian) Seljuk periods have been functionally reconstructed. Through internal textual logic and comparative analysis, the political events of the Seljuk era, the structure of sultanate administration, military organization, and statecraft traditions have been reassessed, thereby yielding new evaluations supported by evidence.

The Seljuk state administration has been examined on a theoretical basis as a synthesis of Turkic statehood traditions and Islamic political-legal heritage. The legitimacy of sultanate authority, the functioning of central administrative institutions, and the structural frameworks of governance have been reevaluated through a source-based approach. As a result, the study demonstrates the institutional and ideological interconnections between Turkic and Islamic state traditions, showing that the political power of the Seljuk rulers was regarded as legitimate not solely by military strength, but through a blend of justice, Sharia-based governance, and inherited Turkic administrative practice.

The Seljuk military system and the role of the *iqā'* institution in state formation have been interpreted through a scholarly framework. The military-economic functions of the *iqta'* system have been reevaluated, demonstrating its importance in maintaining political stability. The *iqta'* served not only as an economic resource but also as a mechanism of political loyalty and centralized control. The study establishes that the Seljuk military structure – consisting of the elite household troops, the *ghulam* corps, and the *sipahi* cavalry – formed the principal foundation of state power, and that this system introduced the first significant phase of military-administrative professionalization in the Islamic world based on Turkic traditions.

**The practical outcomes** of the research are as follows.

The sources relating to the history of the Seljuk period and its system of state administration have been collected and analyzed, and information regarding sources that have not survived has been identified and described.

Arabic, Persian, Turkish, Russian, and other sources relating to the history of the Seljuk state in Central and Western Asia in the eleventh to thirteenth centuries, together with dissertation studies, scholarly literature, articles published in academic journals, conference proceedings, and other materials, have been systematized and examined from the perspectives of source studies and historiography. On the basis of this material, the monograph entitled *A Dynasty that Created a Great History: The Seljuks in Central and Western Asia (Sources and Statehood Issues)* has been prepared and presented to the academic community.

The study of primary sources concerning Seljuk statehood and the classification of these materials has enabled the formulation of proposals and recommendations for conducting further comprehensive research on several outstanding problems in the field.

The conclusions, proposals, and recommendations offered in this research may be of practical use in improving the national system of state governance and in strengthening moral and spiritual resilience.

**The reliability of the research** findings is ensured by the fact that the dissertation is based on the methodology and methods of source studies and historiography, makes use of a wide range of sources and historical literature relevant to the subject, and incorporates research from related disciplines within the social and human sciences. The validity of the conclusions, proposals, and recommendations is supported by their practical application and by their approval by relevant academic and institutional bodies.

**The scientific and practical significance of the research results.** The scientific significance of the research lies in the analysis of the history of the Seljuk period and its traditions of statehood in accordance with the principles of historicism, objectivity, and systematic inquiry, as well as interdisciplinary approaches, particularly the methodologies of history and political science. This contributes to the refinement of methodological approaches and theoretical conclusions related to the topic.

The practical significance of the dissertation is manifested in the applicability of its findings, conclusions, and recommendations to the study of specific issues in the history of contemporary Uzbek statehood and in expanding knowledge of the political, social, and cultural history of Central and Western Asia during the medieval period.

Furthermore, the research results may be used in the preparation of general works on the medieval history of Uzbekistan and in the creation of educational materials for the humanities, particularly for courses such as "History of Turkey," "Source Studies and Historiography of the History of Turkey," and "Source Studies and Historiography of the History of Central Asian Peoples" taught at higher educational institutions of the Republic of Uzbekistan, including Tashkent State University of Oriental Studies.

**The implementation of the research results.** The findings of the research entitled "The Seljuk State in Central and Western Asia (Source Studies and System of State Administration)" and the scholarly conclusions and proposals developed within its scope have been put into practical use.

The conclusions, new factual materials, and scholarly results obtained through the study and analysis of sources and literature on the Seljuk state in Central and Western Asia were used as reference material in the preparation of the educational-scientific television programs "Ochiq dars" ("Open Lesson"), "Taqdimot" ("Presentation"), and "Tarixiy savol" ("Historical Question"), broadcast on the "O'zbekiston tarixi" television channel. This is confirmed by the official statements of the National Television and Radio Company of Uzbekistan ("O'zbekiston teleradiokanali") dated December 13, 2019 (No. 02-40-2640), January 10, 2020 (No. 02-40-91), and September 24, 2021 (No. 4040-15-04). As a result, television audiences were provided with accurate, source-based information on the Seljuk era, contributing to an increase in the scholarly quality and educational value of the programs.

The research findings of the dissertation "The Seljuk State in Central and Western Asia (Source Studies and the System of State Administration)" were utilized within the framework of the applied project OT A1-128, "On the History of the Activity of Palaces and Chanceries in the System of Uzbek Statehood from the Seventh Century to the First Half of the Nineteenth Century," carried out at the Institute of History during 2017-2019. In particular, the structure of state administration in the states founded by the Seljuks, the system of ranks and offices in operation, the distinctive features of Seljuk administrative governance, as well as their influence on neighboring and successor states, were identified and substantiated on the basis of primary sources (as confirmed by the Certificate of the Academy of Sciences of the Republic of Uzbekistan No. 3/1255-1781, dated July 18, 2025). As a result, greater clarity was achieved regarding key state offices and chanceries within the Seljuk system of governance.

**Approval of the research findings.** The results of the research have been tested and approved through one monograph and 17 presentations at academic-practical conferences, including 5 international and 12 national conferences.

**Publication of the research findings.** A total of 28 scholarly works have been published on the dissertation topic, including 10 articles in academic journals recommended by the Higher Attestation Commission for the publication of the main results of doctoral dissertations (9 of them in national journals and 1 in an international journal).

**Structure and volume of the dissertation.** The dissertation consists of an introduction, three chapters, a conclusion, and a list of references. The main research section of the dissertation covers 139 pages.

## MAIN CONTENT OF THE DISSERTATION

In the Introduction, the relevance of the selected topic is substantiated, and the aim, objectives, object, and subject of the research are defined. The correspondence of the research to the priority directions of the development of science and technology is demonstrated, and the scientific novelty and practical results of the study are presented. The reliability of the obtained findings is justified, and their theoretical and practical significance is explained. Information is also provided regarding the implementation of the research results in practice, their approbation, the publications produced on the topic, and the overall structure of the dissertation.

The first chapter of the dissertation, entitled **“Description of Sources and Analysis of Literature Related to the History of the Seljuk State”**, is devoted to the examination of historical sources. In this chapter, the sources are studied in two groups.

The first group consists primarily of Arabic and Persian sources. These include works written directly on the history of the Seljuk state, as well as texts in which significant attention is given to various political, socio-economic, and cultural processes within the Seljuk state while discussing the history of other regions. In a number of works where the authors did not specifically aim to describe the history of the Seljuks, highly valuable and original information pertaining to the Seljuk state is nevertheless found. A full discussion of these sources is provided in the first section of the first chapter.

The second group consists of Byzantine, Armenian, and other non-Muslim sources, which were used to compare and verify the information contained in the first group of sources. The analysis of this group and the comparative approach applied are discussed in detail in the second section of the first chapter.

In the first paragraph, entitled **“Analysis of the Main Arabic and Persian Written Sources for the Study of Seljuk History”**, the primary group of sources forming the documentary basis of the dissertation is described and analyzed. These are mainly Arabic and Persian works that provide information on the political, socio-economic, and cultural processes of the Seljuk state. The first group of sources includes works written directly on the history of the Seljuks or those in which extensive attention is devoted to events and developments in the Seljuk state. Among this group are works directly linked to the history of the Seljuk dynasty, such as Sadr al-Din al-Husayni's *Akhbar al-Dawla al-Saljuqiyya* (“Reports on the Seljuk State”), Ibn al-Athir al-Jazari's *al-Kamil fi al-Tarikh* (“The Complete History”), Muhammad al-Sam'ani's *Kitab al-Ansab* (“The Book of Genealogies”), Nizam al-Mulk's *Siyasatnama* (also known as *Siyar al-Muluk* – “The Conduct of Kings”), Imad al-Din al-Isfahani's *Nusrat al-Fatra wa-'Usrat al-Fitra*, and the revised version of this work by Muhammad al-Bundari titled *Zubdat al-Nusra wa-Nukhbat al-'Usra* (“The Cream of Victory and the Selection from Support”). Also included are Rawandi's *Rahat al-Sudur wa-Ayat al-Surur* (“The Comfort of Hearts and the Sign of Joy”), Sibṭ ibn al-Jawzi's *Mir'at al-Zaman fi Tarikh al-A'yan*, Muhammad al-Kashani's Persian treatise *Fatarat fi Zaman al-Wuzara' wa-Wuzara' fi Zaman al-Fatarat* (“Regencies in the Time of Viziers and Viziers in the Time of Regencies”), Yaqut al-Hamawi's eight-

volume *Mu'jam al-Buldan* ("Geographical Dictionary"), Ibn al-Bibi al-Munajjim's *Tarikh Ibn al-Bibi* ("The History of Ibn Bibi"), the *al-Awamir al-'Ala'iyya fi al-Umur al-'Ala'iyya* or *Saljuqnama*, Jamal al-Qarshi's *Mulhaqat bi-s-Surah* ("Supplement to al-Surah"), and one of the most important primary sources on the history of the Kerman Seljuks, Afzal al-Din Abu Hamid Kirmani's *Saljuqiyyan dar Kirman* (also known as *Tarikh-i Afzal* or *Bada'i' al-Zaman fi Waqa'i' Kirman*). Additionally, *Tavarikh-i Al-i Saljuq* ("The Histories of the Seljuk Dynasty"), the Turkish translation of Ibn al-Bibi's chronicle by Yazıcıoğlu 'Ali, also belongs to this group. Covering the period from the emergence of the Turks on the historical stage to the rise of the Ottoman Empire, these works provide valuable information on the appearance of the Turks in Islamic history, the Oghuz tribes and their customs, the genealogy of the Seljuks, the Seljuks of Anatolia, their system of state administration, military organization, and various aspects of their socio-political, economic, and cultural life.

The history of the Seljuk state represents one of the complex historical processes that left a profound mark on the military-political and cultural development of the medieval Islamic East. In the study of this history, written sources – particularly the historical works composed in Arabic and Persian – serve as primary and foundational materials. Although much of the information contained in these sources is fragmentary and at times subjective, they constitute an invaluable scholarly basis for reconstructing the administrative structure of the Seljuk state, its political dynamics, cultural development, and regional variations.

The written sources have been classified into two main groups according to their thematic and methodological orientation: the first comprises works authored by Muslim scholars directly devoted to the history of the Seljuks; the second consists of non-Islamic sources that provide information on the Seljuk polity within broader historical contexts. Within this framework, special attention has been given to the first group – fundamental Arabic and Persian sources – which have been examined in depth.

Among these sources, a particularly important place is held by Sadr al-Din al-Husayni's *Akhbar al-Dawla al-Saljuqiyya*. This work illuminates the later stages of Seljuk history, with special attention to the events in Azerbaijan and the period of the Eldiguzid dynasty. The structure of the text – comprising partially independent sections, some of which were supplemented by later authors (for example, sections attributed to Imad al-Din al-Isfahani) – complicates its source-critical evaluation; however, this feature does not diminish the richness of the historical detail preserved in the work. Al-Husayni's *Zubdat al-Tawarikh* also represents an invaluable source for the study of Seljuk history, and its scholarly editions prepared by Iqbal, Zeussheim, Lugal, and Bunyatov have been widely utilized and recognized in historiographical research.

Another fundamental source is Ibn al-Athir's eight-volume *al-Kamil fi al-Tarikh*. This chronicle presents the history of the Seljuks, particularly within the complex framework of their relations with the Khwarazmshahs and the Mongols. Ibn al-Athir distinguishes himself by his critical narration of events, his attention to cultural context, and the detailed biographical information he provides about key

figures. His account is considered the principal source for the period up to 1230–1231. The author's use of eyewitness testimonies, the wide manuscript dissemination of the work, and its translations – including into Russian – demonstrate its lasting significance for global historical scholarship.

Abu Sa'īd al-Sam'ānī's *Kitab al-Ansab* and the later abridged version *al-Lubab* by Ibn al-Athir constitute unique sources for the study of social history and biography. Information related to Seljuk rulers is presented in biographical form, providing insights into their lineage, political authority, and intellectual reputation. Likewise, although Mahmud al-Kashghari's *Diwan Lughat al-Turk* is primarily a linguistic work, it offers valuable information on the distribution of Turkic tribes and toponyms during the Seljuk era, as well as key ethnographic and cultural characteristics.

Among the Persian sources, Nizam al-Mulk's *Siyasatnama* occupies a particularly distinguished place as a masterpiece of political thought. Written on the basis of the author's extensive experience as a vizier, the treatise articulates the administrative structure of the Seljuk state, the relationship between the vizier and the sultan, and the principles of governance and legitimacy. The fact that *Siyasatnama* was applied in political practice during its own time testifies to its encyclopedic significance for the Seljuk model of statecraft.

The works of authors such as Imad al-Din al-Isfahani, Najm al-Din Rawandi, Anushirvan ibn Khalid, Ibn al-Bibi, Afzal al-Din Kirmani, Yaqut al-Hamawi, Karim al-Din Aqsarayi, and Jamal al-Qarshi are also of primary importance in elucidating the regional variations within Seljuk history (in Iraq, Kirman, Anatolia, and Khurasan). These sources make it possible to examine not only the political processes of the period, but also the social and economic structures, cultural development, and even dynamics within the circles of Sufi and saintly traditions.

In Jamal al-Qarshi's work, for example, there are unique details concerning the relations between the Qarakhanids and the Seljuks, diplomatic practices, and the functioning of the *iqta'* system. In Ibn al-Bibi's chronicle, the complex diplomatic relations of the Anatolian Seljuks with the Mongols, issues of dynastic genealogy, and the operation of the chanceries are examined. Authors such as Ahmad Aflaki, Yazicioğlu 'Alī, Sibt ibn al-Jawzi, and Ibn Isfandiyar, although writing within regional contexts, likewise illuminate the legacy of the Seljuks as it manifested in local historical settings.

Thus, the first group of written sources serves not merely as a narrative repository of events, but as the core foundation in source studies for understanding historical thought, state ideology, political legitimacy, cultural flourishing, and the synthesis of Turkic and Eastern traditions. Each of these sources, through its particular thematic focus, linguistic character, and stylistic approach, enriches and deepens the scholarly conception of the Seljuk state.

The second paragraph of the first chapter is entitled **“Description of Byzantine, Armenian, Chinese, and Other Non-Muslim Sources on the Study of Seljuk History”**.

The history of the Seljuk state is illuminated not only through Islamic sources but also through Byzantine, Armenian, Syriac, and Chinese records. By their nature,

these sources reflect an external perspective on Seljuk history – representing the viewpoints, observations, and reactions of other civilizations that either confronted the Seljuks or maintained diplomatic and political relations with them. Their importance lies in the fact that they depict Seljuk activity from outside the Islamic world, often from a contrasting standpoint, thereby providing additional layers of interpretation. For this reason, these sources offer valuable material for comparative source analysis. In many of them, events relating to the Seljuks are presented in ways shaped by the political ideology, territorial context, or historiographical tradition of the respective authors and regions.

In the present study, the published translations of these external sources have been selectively utilized, allowing for the comparative examination of certain details recorded in Arabic and Persian works. The second group of sources incorporated into the research includes the following.

**Byzantine Sources.** One of the key Byzantine accounts is Michael Psellos' *Chronographia*, composed between 1076–1077. In this work, the author describes the Seljuk conquest of Anatolia, the internal and external political conditions of Byzantium, and the atmosphere within the imperial court.<sup>10</sup> Another fundamental source is Anna Komnene's *The Alexiad* (Greek: *Ἀλεξιάς*), which narrates the reign of Emperor Alexios I Komnenos<sup>11</sup>. Within the broader depiction of court politics, the period of the Anatolian Seljuks is presented in substantial detail. Ioannes Kinnamos' *Historia*, covering the years 1118–1176, reflects the reigns of Emperors John II and Manuel Komnenos and offers valuable information concerning Byzantine relations with the Seljuks during the reigns of Sultan Mas'ūd I (1116–1155) and Qılıç Arslan II (1155–1192), as well as the Second Crusade and Turkmen frontier communities<sup>12</sup>.

**Armenian Sources.** Armenian historiography also preserved significant records concerning the Seljuks. These include Aristakes' *Istoria*<sup>13</sup> ("History"), Urfali Mateos' *Chronicle* – extended to the year 1162 through the supplement (*Zayl*) authored by Papaz Grigor – Kirakos Gandzaketsi's *History of the Armenians*<sup>14</sup>, and *The Chronicle of Smbat*<sup>15</sup>, son of Constantine, lord of Lambron. These works contain important accounts of Chaghri Beg's early incursions into Anatolia, the Battle of Manzikert, the transformation of Anatolia into a Turkic homeland, the formation of the Anatolian Seljuk state, the campaigns of Khwarazmshah Jalal al-Din Mangburni, the Mongol invasions of Armenia and neighboring regions, relations between the Anatolian Seljuks and the Mongols, and the diplomatic and military contacts between the Seljuks and the Armenian Kingdom of Cilicia.

<sup>10</sup> Psellos Mikhail. *Chronographia*. Haz. İşin Demirkent. TTK Yay. – Ankara, 1992.

<sup>11</sup> Anna Komnena. *Alexiad* / Çev. Bilge Umar. – İstanbul, 1996.; Комнина, Анна. *Алексиада*. Вступительная статья, перевод, комментарий Я.Н. Любарского. – М., 1965.

<sup>12</sup> Ioann Kinnamos. *Historia* (1118–1176). Haz. İşin Demirkent. NNK Yay. – Ankara, 2001.

<sup>13</sup> Aristakes. *Historia*. / trans. Robert Bedrosian. – New York, 1985.

<sup>14</sup> Urfali Mateos *Vekayi-namesi* (952–1136) va Papaz Grigor'un *Zeyli* (1136–1162). / Türkçe terc. Hrant Andreasiyan. Notlar: Edourd Dulaurer-Halil Yımaç. NNK Yay. – Ankara, 2000.

<sup>15</sup> *Smbat Chronicle*. / Trans. Robert Bedrosiyan. Long Branch. – New York, 2005.

Syriac Sources<sup>16</sup>. Among Syriac sources, the Chronique<sup>17</sup> ("Chronicle") of Michael (Mikha'îl) the Syrian is of particular importance. Covering history from the time of Adam to the year 1195, this work contains information that does not appear in other Syriac or Arabic sources. The author had personally seen and known Sultan Qılıç Arslan II, and therefore provides first-hand accounts of the events of his reign and of the movements of the Turkmen. Another key source is the Anonymous Syriac Chronicle, composed on the basis of the notes of Basil of Edessa (Urfali Basil), which describes events related to the First and Second Crusades<sup>18</sup>. In addition, Abu al-Faraj Ibn al-'Ibri's Tarikh ("Chronicle"), also known as the history of Abu al-Faraj, covers events from the creation of Adam until 1285. Alongside this work, the same author also composed the Arabic treatise Tarikh Mukhtasar al-Duwal ("A Concise History of the Dynasties"), the ninth chapter of which – devoted to the period of the Mongols and Mongol rulers – has been published in Turkish<sup>19</sup>.

Georgian Sources. One of the principal Georgian sources is the work known as The History of Georgia (Tarikhi Gurjistan), compiled by order of King Vakhtang VI of Georgia in the eighteenth century. The leading researcher of Georgian sources, Marie-Félicité Brosset, published this work in French under the title Histoire de la Géorgie. It contains significant information on the relations maintained by the Seljuk sultans with Queen Tamar and her successors in the thirteenth century. A Turkish translation of this work was published in Ankara in 2003<sup>20</sup>.

<sup>16</sup> Segal J.B. Syriac Chronicles as source material for the history of Islamic peoples // *Historians of the Middle East* / ed. B. Lewis and P.M. Holt. – London, 1962. – P. 246-258.

<sup>17</sup> Chabot Jean-Baptiste / ed. & trans. Chronique de Michel le Syrien, Patriarche Jacobite d'Antioche (1166-1199), Vol. I (1899), II (1901), III (1905), and IV (Texte syriaque: 1910). – Paris: L'Académie des Inscriptions et Belles-Lettres; Sıryani Patrik Mihail'in Vakıyanamesi (1042-1195), II. Türkçe terc. Hrand D. Andreasyan. – Ankara, 1944; Chabot Jean-Baptiste. La littérature historique des syriens // *Revue Historique*, Vol. 137 (1921). – P. 74-80.; Илѣ мѣстѣ. Un episode de l'histoire des croisades // *Mélanges offerts à Gustave Schlumberger*, Vol. I. – Paris, 1924. – P. 169-179.; Duval Rubens. Chronique de Michel le Syrien // *Journal Asiatique*, Series X, Vol. IV (1904). – P. 177-84.; Шу муаллиф. La Littérature syriaque. – Paris, 1907 (reprinted by Philo Press, Amsterdam, 1970); Gregorios, Mar Saliba Shamoun. The General Chronicle of Michael the Syrian Patriarch of Antioch, translated into Arabic, I-III. – Damascus, Sidawi, 1996.; Healey, John. "Michael I the Syrian," // *The Blackwell Dictionary of Eastern Christianity* / ed. Ken Parry et al. – Oxford: Blackwell, 1999, p. 317.; Morony Michael. Michael the Syrian as a Source for Economic History / Hugoye (<http://syrcorn.cua.edu/Hugoye/>), Vol. 3, No. 2 (2000).

<sup>18</sup> Konaş Fazlı. Selçuklular Bibliyografyası. Yüksek Lisans Tezi. – Kayseri, 2002.; Husseinov R. Les sources syriaques sur les croyances et les meurs des Oghuz du VII<sup>e</sup> au XII<sup>e</sup> siècle // *Turcica*, Vol. 8 (1976). – P. 21-27.

<sup>19</sup> Bedjan, Paul / ed. Gregorii Barhebraei Chronicon syriacum. – Paris: J.-P. Maisonneuve, 1890.; Budge, Ernest A. Wallis. The Chronography of Gregory Abu'l Faraj (1225 – 1286) the son of Aaron, the Hebrew Physician commonly known as Bar Hebraeus, being the part of his political history of the world. Translated from the Syriac. Volume I: English translation. Amsterdam, 1932.; Ebu'l-Ferec İbnü'l-'Ibri. Tarihî Mehtasari'd-Duval. Türkçe terc. Şerafiddin Yalçınaya. – İstanbul, 1941.; Abu'l Faraj, Gregory (Bar Hebraeus). Abu'l Faraj Tarihi. Cilt. I. Suryancadan İngilizceye çeviren Ernest A. Wallis Budge. Türkçeye çeviren Omer Rıza Doğrul. – Ankara, 1945.; Abbeoos, Jean-Baptiste and Thomas Joseph Lamy / ed. & trans. Gregorii Barhebraei Chronicon ecclesiasticum, Vol. I (1872), II (1874) and III (1877). – Leuven: Peeters and Paris: J.-P. Maisonneuve, 1872-1877.; Fiey, J.-M. Esquisse d'une bibliographie de Bar Hebraeus (+1286) // *PdO*, Vol. XIII (1986), 279-312.; Bualwan Hayat el-Eid. The Histories of Ibn al-'Ibri // *PdO*, Vol. XXVI (2001). – P. 145-158.; Conrad Lawrence I. On the Arabic Chronicle of Bar Hebraeus: His Aims and Audience // *PdO*, Vol. XIX (1994). – P. 320-378.; Fathi-Chelhad, Jean. L'origine du nom Bar 'Ebrovo: Une vieille histoire d'homonymes // *Hugoye* (<http://syrcorn.cua.edu/Hugoye/>), Vol. 4, No. 1 (2001); Healey John. Barhebraeus // *The Blackwell Dictionary of Eastern Christianity* / ed. Ken Parry et al. – Oxford: Blackwell, 1999, p. 76.; Lane George. An Account of Gregory Bar Hebraeus Abu al-Faraj and His Relations with the Mongols of Persia // *Hugoye* (<http://syrcorn.cua.edu/Hugoye/>), Vol. 2, No. 2 (1999); Murphy, F.X. "Bar-Hebraeus (Gregorius ibn al-Ibri)," // *New Catholic Encyclopedia*, Second Edition, Vol. 2. – P. 82-83. – Washington, DC: Catholic University of America, 2003.; Samir Khalil. Trois manuscrits de la chronique arabe de Bar Hebraeus a Istanbul // *Orientalia Christiana Periodica*, Vol. 48 (1980). – P. 142-144.

<sup>20</sup> Maria Felicité Brosset. Gürcistan Tarihi (Eski Çağlardan 1212 yılına kadar). Çev. Hrand D. Andreasyan. TTK Yay. – Ankara, 2003.

The above-mentioned Byzantine, Armenian, and Georgian sources, although composed outside the Islamic cultural sphere, shed light on certain aspects and specific episodes relevant to the subject of the dissertation. They provide external perspectives on the Seljuk period and thus form an important comparative layer in reconstructing the political, cultural, and diplomatic history of the Seljuk state.

The second group of sources – namely, the written records produced within non-Islamic civilizations – broadens the historical landscape of the Seljuks both geographically and ideologically. These works make it possible to analyze more deeply the trans-cultural interactions, inter-imperial diplomacy, and social dynamics that took shape during the Seljuk period. Moreover, they provide opportunities to compare and clarify historical details – particularly dates, individuals, regions, and military events – thereby contributing to a more balanced reconstruction of the period. For this reason, such sources should not be viewed merely as secondary materials, but rather as alternative primary evidence in the study of Seljuk history.

The comparative analysis of Seljuk sources demonstrates that the first group (Muslim authors) generally presents events from an internal perspective, often reflecting the political agendas and ideological frameworks of ruling elites. The second group (non-Muslim and supplementary sources) offers an external viewpoint, for example, through the accounts of Byzantine and Armenian historians, who describe the Seljuks in the context of border conflict, political negotiation, and cultural encounter. Taken together, these bodies of evidence shape the fundamental historical understanding of the state's political structure, economic life, cultural development, and the role of Turkic peoples in the region. From the standpoint of source studies, each group plays an indispensable role in filling lacunae in the historical record, reconstructing past events, and achieving a more objective comprehension of historical processes.

The first paragraph of the second chapter, entitled **“Description of Lost Sources on the History of the Great Seljuk State”**, focuses on works that once existed and contained information about different periods of Seljuk history, but which have not survived to the present day.

A survey of the historical record reveals that, alongside the sources that have come down to us, there were many earlier works known to have existed which provided accounts of various stages and contexts of Seljuk history, but which have been lost over time or remain undiscovered. Although historical research traditionally concentrates on extant sources, systematic scholarly work on lost or partially preserved texts remains relatively rare.

In studying the history of the Great Seljuk Empire, the role of historical sources – both surviving and lost – is of fundamental importance. The materials used in such research fall into two principal categories: works that have come down to our time and works that have been lost or have not survived due to various historical factors. This section provides an overview of those lost sources that once played a significant role in recording the history of the Seljuk period, but which, owing to circumstances such as political upheaval, manuscript decay, or limited transmission, no longer exist in complete form.

In reconstructing historical processes, it is essential to take into account not only the sources that have survived but also those that are known to have existed yet have not been preserved. The loss of historical texts has resulted in the disappearance of a considerable portion of historical knowledge, thereby limiting the possibility of forming a complete picture of the past. Although the Seljuk period is characterized by a rich documentary tradition, many valuable works were lost due to the Mongol invasions, the Crusades, as well as various military, political, and natural circumstances.

This section provides a detailed account of the lost and partially preserved works related to the history of the Seljuks, focusing on the authors and the nature of their writings. The first among them is Hilal ibn Muhsin al-Sabi' and his son Ghars al-Ni'ma. Hilal ibn Muhsin authored works such as *Tarikh*, *Tuhfat al-Umara' fi Tarikh al-Wuzara'*, *Kitab Rusum Dar al-Khilafa*, and *Kitab Akhbar Baghdad*. Although these texts contained valuable information on the Seljuk period, they have survived only in fragmentary form or have been lost entirely. His son, Ghars al-Ni'ma, composed historical works such as *'Uyun al-Tawarikh* and *Kitab al-Rabi'*, in which he described events he personally witnessed. These works were therefore of exceptional importance for the study of Seljuk history; however, they too have not been preserved in full.

The next group of authors belongs to the Munqidhid family, who ruled as local amirs in the region of Shayzar. Members of this family – 'Ali ibn Murshid, Usama ibn Murshid, Munqidh ibn Murshid, and Murkhif ibn Usama – composed works that contained accounts relating to the Seljuks. Although these texts have not survived independently, excerpts from them were preserved by later historians such as Ibn al-'Adim<sup>21</sup>. Abu Tahir Khatuni, a poet and statesman who served during the reign of Muhammad Tapar, authored the works *Tarikh Al Saljuq* and *Shikarnama*, which contained significant information on political history and courtly culture<sup>22</sup>. The loss of these works represents a considerable gap in the available source tradition.

Anushirvan ibn Khalid's *Futur Zaman al-Sudur wa-Sudur Zaman al-Futur* covered the period from the reign of Sultan Malikshah to the death of Tughril ibn Muhammad. This work was translated into Arabic by 'Imad al-Din al-Isfahani and later abridged and re-edited by al-Bundari. However, the original text has not survived in its complete form. Likewise, the work *al-Muwaṣṣal 'ala al-Asl al-Mawsil* by Muhammad ibn 'Ali al-'Azimi, which was an important source on Seljuk history, has not come down to us, although Ibn al-'Adim and others preserved numerous quotations from it.

Similarly, the works *Tarikh-i Bayhaqi* and *Masharih al-Tajarib* by Bayhaqi (Ibn Funduq) have survived only in part. These works contained extensive and valuable information on the Seljuk period, particularly regarding political developments, administrative practices, and local conditions. Their fragmentary preservation underscores both the richness of the lost manuscript tradition and the necessity of reconstructing Seljuk history through the careful analysis of citations preserved in later historiographical literature.

<sup>21</sup> Abdülkerim Özaydın, "Beni Münküz", *DİA*, C.32, - İstanbul, 2006. - 15 s.; Sevim, "Münküz Müelliflerinin Selçuklularla İlgili Kayıtları", *Tarih Araştırmaları Dergisi*, C.16, S.27, - Ankara, 1994. - 5 s.

<sup>22</sup> Ravendi, *Râhatu's-Sudur ve Âyeti's-Sürur*, çev. Ahmet Ateş, 3. Baskı, TTK Yayınları, - Ankara, 2020. - 132-133 ss.; Mürsel Öztürk, "Ebu Tahir-i Hâtûnî", *DİA*, C.10, - İstanbul, 1994. - 236 s.

Ibn al-Qifti's *Akhbar al-Saljuqiyya* is also noted to be lost, although sources affirm that it contained valuable information regarding Seljuk rule in the Anatolian region<sup>23</sup>. Similarly, *Sirat al-Malik Tughrul Beg al-Saljuqi* by 'Ali ibn Abi al-Faraj al-Basri is recorded by Katib Çelebi, yet this work, too, has not survived. In addition, reference is made to a work titled *Maliknama*, attributed to an anonymous author, which is reported to have included a detailed account of the establishment of the Seljuk state. This lost text was used by historians such as Mirkhwand, Ibn al-'Adim, and Abu al-Faraj Ibn al-Ibri, thus enabling indirect access to some portions of its narrative. In the course of this research, more than ten such lost historical sources relating to Seljuk history – whose content is at least partially known – have been identified and analyzed. Besides these, there are also works known only by title, with no surviving information regarding their content. Composed in various languages and across different periods, these works once illuminated diverse phases of Seljuk history. However, our current knowledge of them relies primarily on citations preserved in later texts, and the extent and accuracy of these quotations remain uncertain. This situation underscores the necessity of adopting a critical and cautious approach when employing such reconstructed material in historical research.

The second paragraph of the second chapter is entitled **“Description of Lost Sources Related to the History of the Anatolian (Rum) Seljuks”**.

The intellectual and literary environment of the medieval Islamic world played a fundamental role in the formation of a great cultural and scholarly civilization, with libraries and scholarly institutions serving as centers of knowledge production. During the Seljuk period, numerous works were written in various fields. While some of these have survived to the present day, many others have been lost due to a range of historical circumstances.

A significant portion of the sources that have not survived relate directly to the history of the Seljuks. Information on these lost works survives largely through citations, references, and summaries preserved in extant historical texts. These preserved fragments enable scholars to infer their content and significance despite the physical loss of the complete works.

This section aims to identify and present the lost sources of the Anatolian Seljuks as part of the broader literary heritage of Seljuk historiography. Through the analysis of quotations preserved in extant chronicles and other historical writings, as well as through modern scholarly research on the written traditions of the period, several works that once documented the history of the Anatolian Seljuks have been identified. Although these works have not survived in full, their thematic scope and historical value can be partially reconstructed. Thus, they are presented here with available contextual and content-based descriptions, contributing to the recovery and scholarly understanding of the literary and historiographical legacy of the Seljuk period in Anatolia.

The principal lost sources on the history of the Anatolian (Rum) Seljuks include works such as *Murshid al-Kuttab* by Muhammad ibn Ghazi al-Malatiyawi, *Saljuqnama*

<sup>23</sup> Şeşen, *Müslümanlarda Tarih – Coğrafya Yazıcılığı*, ss.142; Günakay, *İslam Tarihinin Kaynakları – Tarih ve Maverrühler*, ss. 179-182; Mahmut Kaya, “İbnü'l-Kıfî”, *DİA*, C. 21, - İstanbul, 2000 - 112-114 ss.

by Amir Ahmad Koni'yi Tusi, Saljuqnama by Khwaja Dehhani, Saljuqnama by Qadi Ahmad of Niğde, and Qaraman Shahnamesi by Yurcani.

Qadi Ahmad of Niğde (d. 1334) authored *al-Walad al-Shafiq wa-l-Hafiz al-Khaliq*, a work in which the political history of the Anatolian Seljuk state is recounted alongside events personally witnessed by the author. His lost work *Saljuqnama* is believed to have contained particularly significant information regarding the period of the disintegration of the state. Among the lost works is also *Murshid al-Kuttab* by Muhammad ibn Ghazi al-Malatiyawi, which is thought to have included examples of official documents and administrative correspondence related to state service. The loss of this text represents a serious gap in our understanding of the Seljuk chancery and documentary practices.

The thirty-volume *Saljuqnama* of Amir Ahmad Koni'yi Tusi provided a detailed account of the history of the Anatolian Seljuks; however, this work has not survived to the present day. There are scholarly assumptions that the above-mentioned work of Ibn Bibi may represent an abridged version of this lost text. Likewise, the *Saljuqnama* of Khwaja Dehhani, consisting of approximately twenty thousand verses, is among the important lost sources. This work is believed to have contained a comprehensive description of the Seljuk dynasty, particularly valuable information relating to the period of the state's fragmentation. Yorjani's *Qaraman Shahnama* has also not been preserved in its original form, but it became known to us through its later use by the sixteenth-century author Shikori, who composed the *Qaramannama* drawing from this lost source. Thus, our knowledge of Yorjani's work is transmitted indirectly.

On this basis, the loss of the sources related to the history of the Anatolian Seljuks has created significant gaps in our historical knowledge. Nevertheless, through the surviving quotations and references preserved in later works, it is still possible to obtain a partial understanding of this historical period. In the present study, eight lost sources pertaining to the Seljuks have been identified whose content can be at least partially reconstructed on the basis of available evidence and scholarly analysis. In addition to these, there exist works of which only the titles are known, with no surviving information about their contents. Composed in different languages and in different periods, these works originally covered various phases of Seljuk history. However, our knowledge of them depends almost entirely on secondary quotations, the fidelity and context of which are not always certain. This circumstance underscores the necessity of applying a strict critical methodology to the evaluation of such material, taking into account issues of textual transmission, historiographical context, and possible interpretive distortion.

The first paragraph of the third chapter, entitled "**The Formation and Expansion of the Great Seljuk State**", examines the origins and early consolidation of Seljuk power. Although the written sources contain differing interpretations regarding the ancestral background of the Seljuks, most accounts agree that the founder of the dynasty, Saljuq, originated from the Oghuz tribes living in the lower Syr Darya region, and that the adoption and support of Islam played a significant role in the establishment of their state.

The early Seljuks demonstrated an ability to make strategic use of the political and social circumstances of their time. By forging marital and alliance ties with the

ruling dynasties of the period – particularly the Samanids and the Qarakhanids – they strengthened their political standing. Furthermore, the entry of Seljuk leaders into the service of the Ghaznavid state, and especially their relations with Sultan Mas'ud, played a decisive role in the emergence of the Seljuk state.

The historical record shows that beginning in the ninth century, the Oghuz tribes, under the pressure of various political and ethnic developments, gradually migrated westward. By the middle of the tenth century, they succeeded in establishing the Oghuz State in the lower basin of the Syr Darya, with Yangikent as its capital. However, during the same century, internal conflicts and the advance of the Qipchaqs from the east led to the collapse of this state. One branch of the Oghuz tribes was led by Saljuq. During a period of political stability, the descendants of Saljuq (notably Tughril Beg and Chaghri Beg) and their tribal group came to be known collectively as the Seljuks. They migrated into Transoxiana, particularly the region around present-day Nurota.

By the 1030 s, the Seljuk Turks had moved into Khurasan, where they rapidly strengthened their position. In 1038, under the leadership of Tughril Beg, they captured Nishapur and thereby laid the foundations of the Seljuk state.

The rise of the Seljuks was also facilitated by favorable historical circumstances. For example, at the time they emerged as defenders of Sunni Islam in the struggle against Shi'i-oriented insurgent movements and the Buyid dynasty, which had been promoting Shi'ism and had weakened the 'Abbasid caliphate. At the same time, however, the Seljuks also cultivated constructive relations with non-Muslim dhimmi communities in territories under their rule. Notably, sources report that under Sultan Malikshah, Armenians lived in peace and prosperity. The most striking aspect is that such remarks are not found solely in Muslim works but are recorded predominantly in Byzantine and Armenian sources themselves.

The subsequent strengthening of the Seljuk state is closely associated with the reigns of Sultan Alp Arslan and Sultan Malikshah. During the reign of Malikshah, the territorial extent of the Seljuk Empire expanded considerably, stretching from Asia Minor to the frontiers of Western China.

The success of the Seljuk polity was due not only to the military capabilities of its rulers, but also to the role of competent viziers. In particular, the reforms initiated and directed by Malikshah's vizier, Nizam al-Mulk, in the spheres of state administration and socio-cultural development, played a decisive role in consolidating the state.

From a broader historical and theoretical perspective, the formation of the Seljuk state may be understood as the product of the political consolidation of Turkic tribal groups, successful military campaigns, and the process of legitimizing rule through Islam. The administrative framework of the Seljuk state, characterized by the synthesis of Turkic political traditions and Islamic legal-bureaucratic norms, became a historically significant model that influenced the development of Turkic-Muslim statehood in subsequent centuries.

The second paragraph, entitled “**The Political System of the Seljuk State**”, analyzes the administrative hierarchy, principal offices, and the functional features of the Seljuk governing apparatus. The foremost statement regarding this system is reflected in the claim of Nizam al-Mulk, vizier to Alp Arslan and Malikshah, who considered the Seljuk administrative order to be the most complete and well-structured

system of his time. The head of state was the sultan, whose authority – according to the ideological language of the period – was regarded as divinely granted, and therefore not subject to formal limitation. In legitimizing their rule, members of the ruling dynasty drew upon various symbolic and religious forms of authority, asserting that sovereignty came “by the will of God,” “by destiny,” or through the metaphorical favor of fortune descending upon the ruler. Such forms of sacralized legitimation played a central role in strengthening both internal obedience and external recognition.

The vizier stood as the second highest official in the state, and his seat of administration was the *Diwan al-Kabir* (the Great Council). Research indicates that within the sultan’s household and palace, the *hajibs* ranked among the highest officials, acting as chiefs of the palace guard and overseeing the personal security of the ruler and his family. Within the bureaucratic structure, several specialized *diwans* operated, including the *Diwan al-Tughra* and chancery (responsible for state correspondence), the *Diwan al-Istifa’* (or *Diwan al-Zimam wa-l-Istifa’*, responsible for finance and accounting), the *Diwan al-Ishraf wa-l-Mamalik* (audit and oversight), and the *Diwan al-’Ard* (military affairs).

Within the palace hierarchy, sources describe a wide range of titles and offices of varying rank and function, including vizier(s), *amir*, *amir al-umara’*, *malik*, *malik al-umara’*, *hajib*, *hajib-i khassa*, *amir-i hajib*, *wakildar*, *munshi*, *tashtdar*, *khassa*, *sipahsalar*, *mustawfi*, *muhrdar*, *jandar*, *atabak*, *riqabdar*, *hujjat-navis*, *amir-i ’alam* (or *amir-i dad*), and numerous other administrative, ceremonial, and service positions. This system illustrates a highly stratified and functionally diversified bureaucratic structure, reflecting the synthesis of Turkic political traditions with Islamic administrative and legal norms.

In the Seljuk political system, the office of vizier held a position of exceptional importance. Viziers played a decisive role in the Seljuk rulers’ efforts to assert temporal authority vis-a-vis the ‘Abbasid caliphs. While the caliphs appointed their own viziers, the Seljuk sultans likewise appointed viziers of their own, thereby establishing parallel and sometimes competing administrative authorities. The caliphs generally selected their viziers from among prominent *ru’asa’* (heads of religious and scholarly circles), especially those holding the title *ra’is al-ru’asa’* (“chief of the chiefs”), whose influence was rooted in religious and scholarly legitimacy. The Seljuk sultans, however, more often elevated to the vizierate individuals who had previously served as *hajibs* (palace officials). Unlike the *ru’asa’*, the *hajibs* could be of *mamluk* (military slave) origin and, in some cases, even non-Muslims who had entered state service. This reflects a distinction between caliphal religious authority and Seljuk military-administrative pragmatism.

One of the highest and most influential court titles to emerge in the Seljuk context, particularly in Iran and Western Asia, was the *atabak* (or *atabeg*). The term denotes a high-ranking *amir* entrusted with the upbringing, education, and political supervision of a young prince, effectively acting as his guardian and tutor. In the Seljuk state, this title was first bestowed in the year 465 AH upon Nizam al-Mulk, vizier of Malikshah ibn Alp Arslan. The *atabak* ranked above all *amirs* and soon the title acquired a military-political significance associated with the command of troops and the administration of key territories.

Over time, the role of atabaks became hereditary, and their influence over the princes in their charge frequently extended into direct political intervention, including involvement in succession disputes. In several regions – such as Mosul, Azerbaijan, Fars, and Kirman – atabaks gradually consolidated autonomous power bases and eventually founded dynasties of their own. This development illustrates both the strengths and internal vulnerabilities of the Seljuk administrative system: the delegation of authority to trusted military guardians contributed to the cohesion of the state, yet simultaneously created conditions for regional fragmentation as atābaks transformed into independent sovereign rulers.

In general, the titles and offices of the Seljuk period may be classified into several spheres: courtly, religious-judicial, military, and administrative. The rank and influence of each office were determined primarily by the degree of proximity to the sultan and the loyalty demonstrated in service to him.

From a broader historical and theoretical perspective, the Seljuk administrative system represents a synthesis of Turkic political traditions with the Islamic legal-bureaucratic heritage, resulting in the formation of a new and enduring model of statehood. The Seljuks incorporated into Turkic political practice the principles of lawful legitimacy, a centralized diwan (chancery and fiscal) system, and a developed iqta' (land-grant) institution. At the same time, they established themselves as the principal defenders of Sunnism in the Islamic world, as the political support of the 'Abbasid caliphate, and as key agents of cultural and scholarly renewal. In doing so, they consolidated their historical position not only as founders of a powerful empire, but also as architects of a lasting statecraft tradition that influenced the subsequent development of Turkic-Muslim political culture.

The paragraph titled **“The Army and Military Affairs in the Seljuk State”** examines the structure and organization of the Seljuk military system.

In the earliest phase of Seljuk history – prior to the establishment of their state in Khurasan – their military forces mainly consisted of lightly armed mounted warriors equipped with bows, swords, and spears. The lightweight and compact nature of their weaponry distinguished them from the armies of the Near and Middle East. Their spears were shorter and easier to handle, and their shields were relatively light. Although such equipment may appear inferior when compared to the heavier armament of settled states, it possessed significant tactical advantages. Its lightness facilitated swift movement, ease of transport, and rapid maneuverability during combat.

The Seljuks' military strength was a decisive factor in their defeat of the Ghaznavids and their conquest of Khurasan. Their forces possessed two key advantages. First, the Seljuk army could be quickly replenished: nomadic Oghuz groups roaming within the region could be mobilized rapidly under the Seljuk standard when needed. Second, the Seljuk forces were tactically more agile than the Ghaznavid army and executed battlefield maneuvers with greater efficiency. In addition, their moral and psychological qualities often surpassed those of the Ghaznavids. As reflected in the account attributed to Sultan Mas'ud's vizier and preserved in the work of Abu al-Fazl Bayhaqi, Seljuk soldiers displayed resilience, endurance, and fervor,

while Ghaznavid troops frequently experienced fatigue and loss of morale during prolonged engagements<sup>24</sup>.

After the establishment of the Seljuk state in Khurasan, the military organization underwent significant structural change. The core of the army was no longer composed solely of nomadic light cavalry; instead, it now included a permanent, salaried military force (the *ghulam* corps), similar in function to that of the Ghaznavids. During the reign of Malikshah, alongside volunteers and the permanent standing army, a new category of mounted cavalry composed of *iqta'*-holding troops emerged. These cavalry units were equipped and supported by *iqta'* holders, who were obligated to raise and maintain armed contingents in exchange for land revenues. Sultan Malikshah made extensive use of the *iqta'* system to organize, supply, and expand the military. Thus, the military structure of the Great Seljuk Empire came to consist of three principal components: the standing regular army (*ghulams*), mounted contingents supplied by *iqta'* holders, and the forces provided by subordinate and vassal rulers.

According to Nizam al-Mulk, during the period of greatest expansion, the Seljuk army numbered up to 400,000 soldiers. However, by the final years of Malikshah's reign, this number had declined to approximately 70,000. It should be noted that, like many other armies of the medieval Islamic East, the Seljuk military lacked a rigid, uniform organizational structure. Based on the available sources, it may be inferred that the basic organizational unit of the army was centered around a single tent (*wisaq*), that is, the number of soldiers who could be accommodated within it. Given the variation in tent size, such a unit could range from as few as three to as many as ten men.

The Seljuk state in Asia Minor possessed one of the most developed and efficient military organizations in the Near and Middle East. This system was constructed on the foundational principles of the Great Seljuk military structure. The land forces consisted of two main components: first, a regular professional army stationed in the capital and nearby regions; and second, an irregular army dispersed throughout the provinces during times of peace.

The regular professional army was composed primarily of military slaves and captives who, after undergoing long-term training, became fully integrated into Turkic language, customs, and military culture, ultimately forming a highly disciplined corps of professional soldiers. This force consisted of both infantry and cavalry units and represented the Sultan's own army. During military campaigns, the most complex and strategically significant operations were entrusted to this corps. The size of the regular army could reach up to 10,000 soldiers.

The irregular army, on the other hand, was formed from the *iqta'*-holding cavalry. These contingents consisted solely of mounted troops and were commanded by provincial governors (*subashis*) appointed directly by the Sultan. The number of soldiers in the irregular cavalry forces could reach approximately 70,000-80,000 men.

In land warfare, the Seljuk army operated according to a clearly defined military order. The main components of battlefield formation consisted of the vanguard, the

<sup>24</sup> Sibt İbnü'l-Cevzi, *Mir'atü'z zaman fi Tarihi'l-ayan // İslam kaynaklarına göre Malazgirt savaşı / Meinler ve çeviriler Faruk Sürner ve Ali Sevim. – Ankara, 1971. – S. 35.*

central division, the right and left wings, and a rear guard charged with protecting supply routes and reserves. The army also maintained reconnaissance units, and strategic decisions were made on the basis of written intelligence reports submitted to the sultan<sup>25</sup>.

Following the Seljuks' conquest of ports along the Mediterranean and Black Sea coasts, a naval force was established. Although this fleet could not rival that of the major maritime powers of Europe, it served effectively in defending coastal fortresses and securing strategic positions from the sea.

In conclusion, the emergence, territorial expansion, and consolidation of the Seljuk state were closely linked to the strength and organization of its military system. Central Asian Turkic military traditions formed the foundation of the Seljuk armed forces. At the same time, from the height of the Great Seljuk Empire onward, Arab-Islamic and Persian military practices also exerted a notable influence on the structure of the army, methods of warfare, and hierarchy of ranks.

From a broader historical and theoretical perspective, the Seljuk military system represented a synthesis of the traditional Turkic cavalry-based tribal army with the Islamic ghulam corps and a bureaucratized command structure. The implementation of the *iqta'* system provided the army with a stable source of support, while centralized military administration reinforced state authority. Through this model, the Seljuks became the military and political protectors of the Islamic world and shaped a lasting synthesis of Turkic and Islamic military culture.

## CONCLUSION

The study and analysis of the topic allow us to formulate the following conclusions:

1. In the study of the history of the Seljuk state, written sources in Arabic and Persian occupy the position of primary sources of exceptional importance. These include works directly devoted to the Seljuks – such as those by Sadr al-Din al-Husayni, Ibn al-Athir, and al-Sam'ani – as well as texts that, although composed within broader historical contexts, contain extensive information on Seljuk political, social, cultural, and intellectual life. Among these, *Akhbar al-Dawla al-Saljuqiyya*, *al-Kamil fi al-Tarikh*, *Kitab al-Ansab*, and *Siyasatnama* represent indispensable foundational sources for the reconstruction of the period.

2. These sources not only document major political events of the Seljuk era but also illuminate its cultural and intellectual environment, scholarly institutions, the social life of Turkic tribes, and their role in the political transformations of the time. At the same time, the researcher must approach these materials critically, considering factors such as authorial bias, the tradition of praising patrons, and fragmentary transmission. Nevertheless, the surviving written records remain reliable and valuable testimonies to their age and constitute the principal historiographical basis for the study of the Seljuk state.

<sup>25</sup> Ibn Bibi (el-Hüseyn b. Muhammed b. Ali el-Ca'feri er-Rugadi). *El Evamirü'l-Ala'iyе Fi'l-Umürü'l-Ala'iyе* (Selçukname) / Çeviren Hazırlayan Prof. Dr. Mürsel Öztürk. – Cilt I. – Ankara, 1996. – S. 205.

3. In studying the history of the Seljuks, Byzantine, Armenian, Syriac, Georgian, and Chinese sources serve as important written evidence complementing Muslim sources. These works provide direct and valuable information regarding the Seljuks' political activities, territorial expansion, interactions with Byzantium and Anatolia, as well as their diplomatic and commercial relations with Armenia, Georgia, and China. Such materials create the necessary foundation for conducting comparative historical research.

4. In the works of non-Muslim authors, the Seljuks are often depicted as political rivals or allies of their time. Therefore, national and religious partiality can be observed in these narratives. Nonetheless, these sources contain details that do not appear in Muslim chronicles – for instance, information concerning the atmosphere at the Byzantine imperial court, the Seljuks' participation in the Crusades, or their relations with local populations. Consequently, a critical evaluation of these materials holds particular scholarly importance for Seljuk historiography.

5. Lost sources related to the history of the Great Seljuk Empire hold special significance in historiography alongside the surviving textual corpus, as they contain valuable information that helps reconstruct historical events more comprehensively. The disappearance of these works has resulted in the loss of numerous historical details concerning political developments and cultural life during the Seljuk period. Nevertheless, their contents can be partially reconstructed on the basis of quotations preserved in later historical writings. Therefore, the study of lost sources is important not only for clarifying historical events but also for expanding the methodological and conceptual framework of scholarly inquiry.

6. The methodology of functional reconstruction of lost sources shapes a comparative-analytical approach in the study of Seljuk history. Through this method, it becomes possible to determine not only the interconnections among the surviving texts, but also the degree of authorial bias as well as the political and religious motives embedded within them. Thus, this approach introduces a methodological innovation not only to the study of the Seljuks, but also to source studies in general. In practical terms, the functional reconstruction of lost works allows for the reestablishment of historical events, the restoration of the continuity of historical facts, and the filling of gaps that exist within the scholarly literature. As a result, our knowledge of the political, social, and cultural history of the Seljuk state expands, creating a foundation for further research.

7. Although many historical works related to the history of the Anatolian Seljuks have not survived to the present day, their existence can be confirmed through references found in the writings of later authors. In particular, such works as *Murshid al-Kuttab* by Muhammad ibn Ghazi al-Malatyawi, the thirty-volume *Saljuqnāma* by Amir Ahmad Koni'i Tusi, and the *Saljuqnāma* by Khwaja Dehhani, were of considerable historical value. Their loss has created a significant gap in Seljuk historiography; however, quotations and indirect references enable scholars to partially reconstruct their content. Therefore, despite their physical disappearance, these works can be scientifically restored through reconstruction methods, thereby recovering important knowledge regarding the history of the Seljuks.

8. The reasons for the disappearance of many works written during the Seljuk period are multifaceted. Among the main causes were the Mongol invasions, the Crusades, natural disasters, the destruction of libraries, and periods of political instability. Nevertheless, research on surviving texts shows that some lost works continue to exist indirectly through quotations preserved in later writings. Thus, the history of the Anatolian Seljuks is reconstructed not only on the basis of extant written sources but also through the scholarly analysis of lost materials. Comprehensive research conducted in this direction allows for a broader and more complete understanding of the political, cultural, and social life of the Seljuks.

9. The emergence of the Great Seljuk Empire marked a qualitatively new stage in the history of the Turkic peoples. From an early period, Saljuq ibn Taqaq and his descendants demonstrated a profound understanding of the political situation in the region, strengthening their position by skillfully navigating the rivalry between the Samanids and the Qarakhanids. In this process, their early acceptance of Islam played a decisive role. Islamic ideals enabled the Seljuks to be recognized as ghazi warriors and ensured wide political and social support among the Muslim population. Consequently, the Seljuks initially emerged as a legitimate political force among the Turkic tribes and the local Muslim communities. Their call to power incorporated both Islamic values and Turkic traditions, which made them appear close and favorable to broader social strata. Thus, the foundation of the Seljuk state was not merely the result of military strength or favorable political circumstances, but a complex sociopolitical process grounded in religious legitimacy and popular support.

10. In the early eleventh century, the Seljuks asserted themselves as an independent power through political and military confrontations with major dynasties, most notably the Ghaznavids. The Battle of Dandanqan in 1040 became a turning point in their history. Following this victory, the Seljuks convened a state council (qurultay) in Marv, thereby securing formal political legitimacy. The qurultay was rooted in traditional Turkic statehood principles, solidifying both the legality of their authority and the continuity of their dynasty. This demonstrates that their rise to power was founded not only on military might but also on political and legal foundations. Subsequently, the Seljuk state expanded its territories from Khorasan to Iraq, Persia, and Azerbaijan. Their establishment of relations with the caliph in Baghdad granted them political and religious legitimacy across the Muslim world. By ruling in the name of the caliph, the Seljuks emerged as the leading political force of the Islamic world, consolidating their geopolitical influence in the strategic zone between East and West. This process is historically significant as a synthesis of Islamic statecraft and Turkic political heritage.

11. The political and administrative system of the Seljuk state inherited the institutional experience of the Samanid and Ghaznavid dynasties, while integrating new mechanisms of Islamic legitimization. The authority of the sultan was understood as an expression of divine will, and his political legitimacy was affirmed through the khutba (public prayer proclamation) and sikka (coinage). This confirmed the sultan as the supreme and sovereign ruler of the state. Furthermore, the Seljuks strengthened the centralized diwan system, establishing specialized administrative institutions responsible for finance, military affairs, diplomacy, and legal administration. This

process contributed to the consolidation of state centralization and the formation of the sultan's authority as an unrestricted governing power. However, this authority was not merely personal; it was legitimized within the framework of Islamic political and legal tradition. Thus, the Seljuk political structure represented an innovative governance model of its time, synthesizing Turkic statehood traditions with Islamic legal-political principles.

12. The institution of the vizierate held a decisive role within the political system of the Seljuk state. It consisted of a two-tier hierarchical structure: the wazir al-tafwid (vizier with full delegated authority) and the wazir al-tanfidih (executive vizier). This structure ensured clear distribution of administrative responsibilities and enhanced the efficiency of central governance. The political and administrative reforms of Nizam al-Mulk were particularly influential in strengthening the vizierate. His *Siyasatnama* not only articulated theoretical principles of governance but also served as a practical administrative guide. As the vizierate institution developed, the Persian language and local educated elites came to occupy a dominant position within the bureaucratic apparatus. Consequently, the Seljuk state evolved from a Turkic tribal rulership into a multiethnic empire grounded in Persian-Islamic administrative traditions. This transformation ensured administrative stability and facilitated effective governance across vast territories. Thus, the vizierate institution strengthened not only the functionality of the state, but also the synthesis of Turkic and Islamic political traditions at the imperial level.

13. The Seljuk military command and logistical system were highly centralized, with the iqta' system developed by Nizam al-Mulk providing a stable material foundation for the army. Military discipline, the regular payment of salaries, and the systematic supervision of revenues distributed from iqta' lands ensured that the army remained well organized and combat-ready. As a result, the Seljuk military forces possessed exceptional mobility and operational efficiency, enabling them to conquer vast territories and sustain the empire's power over an extended period. The iqta' institution, by linking military service to land tenure, effectively combined fiscal stability with strategic readiness, making it one of the pillars of Seljuk statecraft.

14. The Seljuk military system was distinctive in its ethnically and socially diverse composition, integrating troops from multiple origins and traditions. The army consisted of Turkmen and Oghuz warriors, ghulam (professional standing soldiers), contingents provided by iqta' holders, and auxiliary forces from subordinate rulers. This structure united various military heritages under a single command, producing a flexible and multi-functional force capable of operating effectively under different conditions. Consequently, the Seljuk army distinguished itself from other regional powers through its discipline, adaptability, and integration of Turkic, Islamic, and Persian military traditions – factors that collectively underpinned its long-term dominance across Central and Western Asia.

**Based on the research findings, the following proposals and recommendations have been formulated:**

1. It is considered appropriate to make use of the materials of this dissertation in teaching and preparing academic literature for university-level courses such as History of Uzbekistan, History of Uzbek Statehood, History of the Peoples of Central Asia,

Source Studies and Historiography of the History of the Peoples of Central Asia, History of the Studied Country (Turkey), and Source Studies and Historiography of the History of the Studied Country (Turkey) within higher education institutions specializing in history.

2. One of the important academic tasks is the preparation of a fundamental monograph devoted to the role of the Seljuk dynasty (1038–1308) in the history of Central and Western Asia.

3. It is necessary to conduct further research, based on historical sources, on the socio-cultural life, international relations, scholarly and administrative institutions, and the contribution of the Seljuk period to the development of Islamic civilization during their rule in Central and Western Asia.

4. Although the Seljuk period has not been sufficiently examined in Uzbek historiography, numerous scholarly studies addressing various aspects of the Seljuk dynasty's rule have been produced by foreign researchers. Therefore, it is essential to undertake a comprehensive historiographical study of the Seljuk period as a unified research subject.

**НАУЧНЫЙ СОВЕТ № DSc.03/31.01.2024.Tar.21.03  
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ  
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ ВОСТОКОВЕДЕНИЯ**

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**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ  
ВОСТОКОВЕДЕНИЯ**

**КОДИРОВ ЗИКРИЛЛОХОН МУСОХОНОВИЧ**

**СЕЛЬДЖУКСКОЕ ГОСУДАРСТВО В ЦЕНТРАЛЬНОЙ  
И ЗАПАДНОЙ АЗИИ (ИСТОЧНИКОВЕДЕНИЕ И СИСТЕМА  
ГОСУДАРСТВЕННОГО УПРАВЛЕНИЯ)**

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**АВТОРЕФЕРАТ ДИССЕРТАЦИИ  
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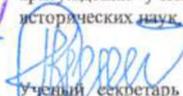
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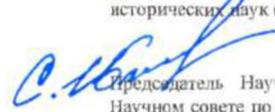
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## **ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))**

**Цель исследования** заключается в раскрытии исторического развития эпохи посредством научного анализа источников, посвящённых истории и системе государственного управления государства Сельджуков в Центральной и Западной Азии в X–XIII веках.

**Объектом исследования** выбрано государство сельджуков, сыгравшее важную роль в истории Центральной и Западной Азии в XI–XIII веках.

**Предметом исследования** является анализ источников, посвящённых изучению истории периода сельджуков в XI–XIII веках, описание утеренных источников, а также процессы, связанные с формированием государства сельджуков и его системой государственного управления.

**Научная повизна исследования** заключается в следующем:

Источники, связанные с историей Сельджуков, на арабском, персидском, византийском, армянском и других немусульманских языках были изучены с применением системного и сравнительно-источниковедческого метода. В результате исторические процессы, которые ранее освещались ограниченно – лишь на основе источников на одном или двух языках, – были пересмотрены с многогранной, цивилизационной точки зрения. Впервые сопоставление источников, созданных в различных культурных средах, позволило поднять представления об истории Сельджуков на новый уровень и создало возможность изучать её не только с исламской или исключительно западной позиции, но на основе культуры взаимного влияния и диалога между источниками.

С помощью метода функциональной реконструкции были восстановлены содержание и функции ряда утраченных или фрагментарно сохранившихся исторических источников, связанных с историей Великих и Румских (Турецких) Сельджуков. На основе внутренней логики источников и их сравнительного анализа были научно переоценены сведения о политических событиях, султанской администрации, военной системе и государственных традициях эпохи Сельджуков.

Система государственного управления Сельджуков была изучена на научно-теоретической основе как синтез тюркских традиций государственности и исламского политико-правового наследия. Легитимность султанской власти, деятельность центральных диванов и структура государственной администрации были пересмотрены с точки зрения источниковедения. В результате были выявлены институциональные и идеологические связи между тюркскими и исламскими традициями государственности, а также обосновано, что политическая власть сельджукских правителей в источниках оценивалась как законная не только благодаря военной силе, но и благодаря гармонии справедливости, шариата и тюркских управленческих традиций.

Военная система сельджуков и роль института икта в государственном строительстве получили научное толкование. Военно-экономические функции системы икта были переоценены, и на научной основе доказано, что данный институт служил не только экономическим источником, но также средством укрепления политической лояльности и централизации управления, играя

важную роль в обеспечении стабильности государства. Показано, что военная структура сельджуков – личная гвардия султана, система гулямов и корпус сипахов – являлась основным оплотом государственной мощи, и что именно эта система впервые в исламском мире обеспечила военно-административную профессионализацию на основе тюркских традиций, что придаёт ей особую историческую значимость.

**Внедрение результатов исследования.** Результаты исследования на тему «Государство Сельджуков в Центральной и Западной Азии (источниковедение и система государственного управления)», а также научные выводы и предложения, разработанные в рамках данной темы, были использованы в качестве источников при подготовке научно-просветительских телепередач «Открытый урок», «Презентация» и «Исторический вопрос», вышедших в эфир на телеканале «История Узбекистана» в рамках изучения и анализа источников и литературы, посвящённых теме «Государство Сельджуков в Центральной и Западной Азии (источниковедение и система государственного управления)». Это подтверждается справками Государственного учреждения «Телеканал «Узбекистан»» Национальной телерадиокомпании Узбекистана № 02-40-2640 от 13 декабря 2019 года, № 02-40-91 от 10 января 2020 года и № 4040-15-04 от 24 сентября 2021 года. В результате зрителям была представлена точная, основанная на источниках информация о эпохе Сельджуков, что способствовало повышению научного уровня телепередач.

Научные результаты диссертации на тему «Государство Сельджуков в Центральной и Западной Азии (источниковедение и система государственного управления)» были использованы в рамках прикладного проекта ОТ А1–128 – «Из истории деятельности даргаха и диванов в системе узбекской государственности (VII – первая половина XIX вв.)», выполненного в Институте истории в 2017–2019 годах. В частности, в работе дана характеристика системы государственного управления, созданной Сельджуками, рассмотрены действующие титулы и должности, особенности административных традиций Сельджуков, а также их влияние на соседние и преемственные государства, что подтверждено на основе первоисточников (Справка Академии наук Республики Узбекистан № 3/1255-1781 от 18 июля 2025 года). В результате исследование способствовало уточнению и систематизации сведений об основных должностях и диванах в системе государственного управления Сельджуков.

**Структура и объём диссертации.** Диссертация состоит из введения, трёх глав, заключения и списка использованных источников и литературы. Исследовательская часть диссертации составляет 139 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
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