



## Formation and Consolidation of Seljuk Power in Afghanistan

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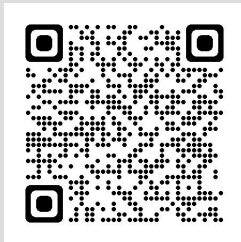
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### Article History

Received: 28.09.2025

Accepted: 16.10.2025

Published: 25.10.2025



**Abstract:** The formation and consolidation of the Seljuk power in Afghanistan is an important event in the political history of the region. The Seljuks made Afghanistan their arena of presence and dominance in the 5th century AH. The main objective of this research is to analyze the political, social, economic, and military factors that paved the way for the emergence and persistence of the Seljuk government in Afghanistan, Iran, and Iraq. The research method is a review and relies on primary historical sources such as Ibn Athir's *Kamil al-Tawwarikh* and Jahangir al-Juwayni's *Tarikh* as well as contemporary academic research. The findings show that the Seljuks were able to consolidate their rule by combining strong military organization, the creation of efficient administrative institutions, and the strategic use of the dispersion of local powers. This study shows that the success of states requires intelligent political and administrative management beyond military power. The results of the research contribute to a better understanding of the processes of formation and consolidation of medieval states in the Middle East and provide a framework for analyzing similar historical periods.

**Keywords:** *Seljuks, state formation, consolidation of power, Afghanistan, strategic*

### Introduction

The Seljuks, as one of the most important political dynasties of the Middle Ages in the Islamic world, played a decisive role in the political, social and military developments of the 5th century AH. They transformed from a Turkmen tribe into a regional and then a trans-regional power, and by establishing their rule in Afghanistan and Iraq, they created new political and administrative structures.

When the Qarakhanids, Ghaznavids and Khwarizmians had divided Khorasan and northeastern Khorasan and Transoxiana among themselves, a new tribe of nomads from Turkestan gradually came to Transoxiana. Their migration is based on the general rule of migration of tribes to civilized lands, which is common among all tribes and in all periods.

It is true that Sabuktigin was also a Turk, but the Seljuk state, insofar as it was in every sense a continuation of the invasion of the nomadic Turkic tribes, should at least be called the first important state of the Turks in Khorasan.

Before the Ghaznavids, the Samanid state in Transoxiana, the Khwarazm Shahi state in northern Khorasan, and little by little the Qarakhanids in Turkestan, ruled these lands. The Samanids were destroyed between the Ghaznavid and Qarakhanid states. Later, the Ghaznavids also overthrew

the Khwarazm state and made peace with the Qarakhanids for a while. In the meantime, the Turkish nomads who came to Transoxiana because of their homes and the scarcity of pastures, came to the area. When the Qarakhanids made peace with Mahmud of Ghaznavi, talk of these nomads came up and Ilak Khan spoke of the power of the Seljuks and warned him about their power.

It was clear that there would be a conflict between them and the Ghaznavids, because their large population terrified any emir. In one of these encounters or meetings, Isra'il, the son of Seljuk, fell into the hands of Mahmud of Ghaznavi and died in his prison. This incident could have darkened the Seljuk mentality towards the Ghaznavids.

In parallel with the weakness of the Ghaznavid state, the Seljuks were capturing more and more lands at every moment. Meru fell into their hands. After that, Herat and then Nishapur. The last war that turned into a decisive battle was the war of Sultan Masoud with the Seljuks in the deserts between Meru and Sarakhs. In this conflict, the Ghaznavid army was defeated. The fundamental question is what factors enabled the Seljuks to transform from a nomadic force into a powerful and stable state in a relatively short period of time. The analysis of this process is not only important for understanding the political history of Afghanistan, but also provides a model for understanding the mechanisms of state formation in the medieval Middle East. The importance and necessity of this research The study of this period helps to clarify how power was transferred from tribal structures to organized political systems, and its importance in recognizing the roots of the formation of stable states in the region becomes apparent.

This research addresses the questions that

- What were the political, social, economic, and military conditions that influenced the emergence of the Seljuks?
- . What mechanisms and policies did the Seljuks use to consolidate their rule in Afghanistan?
- . What was the role of internal factors (administrative and military institutions) and external factors (dispersion of local powers) in this process?
- These questions can broadly analyze and examine the historical, political, and military processes that consolidated the power of the Seljuks.

### **Research Method**

This research is a review. This research is based on the collection and examination of primary and secondary historical sources. The main sources of the research include the works of historians of the Islamic period such as Kamil al-Tawarikh Ibn Athir, Tarikh Jahangashay Juwayni, and Tarikh Bayhaqi. In addition, contemporary research in the field of political and social history of the Seljuks has also been used as secondary sources. The data has been collected in the form of libraries and documents, and an attempt has been made to provide a comprehensive picture of the subject by using first-hand texts as well as reputable university research. The collected data has first been categorized descriptively and then examined with an analytical approach. In this process, the focus has been on identifying the factors affecting the formation and consolidation of the Seljuks' power and explaining the relationships between the political, social, and military conditions of that period.

### **The process of formation of the power of the Seljuks**

The Turkic tribes of the Oghuz race, as Arab writers call them (Ghaz) used to live in the vast desert between the lower Urals and the Caspian Sea, and later they were also called Turkmen.

In the middle of the third century AH, small and large states emerged among the Ghaz tribes and other nomadic Turkic tribes, the most famous of which is the Seljuk Ghaznan state. The ancestor of the Seljuks in ancient times was called (Seljuk) bin Daqaq, and Seljuk was a chief or an important member of the Ghaznan tribe in his time, and for this reason this branch of Ghaznan became known as the Seljuks. (Starzadeh, 1384, p. 20).

The Seljuks and some other Turkic tribes converted to Islam at the end of the third century, that is, during the Samanid rule. Then, the acceptance of Islam, which was in fact the religion of the entire society, transformed the military nomadic Turkic nobility into feudal lords dependent on land. Despite this, the owners of large herds, supported by their nobles and nobles, were particularly keen on acquiring war booty and conquering agricultural and green oases. With this in mind, the newly Muslim Seljuks first settled in the lower part of the Syr Darya and then again in Transoxiana and the northern and eastern regions of Bukhara. The aforementioned Turks, who had separated from their original location for some reason and had come to Transoxiana, lived under the leadership of Seljuk. In Turkestan, he was one of the commanders of Yabghu Shah of that region, who migrated to northern Khorasan after a disagreement between them. At this time, Islam had advanced to the far reaches of Turkestan and most of these tribes had become Muslims. (Ibn Athir 1367, p. 474).

Three sons of Seljuk, named Musa, Mikael and Arslan Israel, were in charge of leading the Turks. They were looking for pasture for their cattle and seeking the company of local kings and princes so that they could live. Of course, at that time, they had no idea of conquering Khorasan. But Ghazan Seljuk encountered the Qara-Khattai Turks in the latter settlement, and soon relations between the two sides deteriorated. This deterioration reached such an extent that Ghazan Seljuk was forced to leave his homeland. So that Sultan Mahmud of Ghaznavi went to Transoxiana to carry out some affairs and established good relations with the princes and leaders of the Anula Turks. At the same time, representatives of the Seljuks came to Sultan Mahmud and requested that he grant them permission to reside within the territory of Khorasan as his subjects, and they repeatedly promised to help the Sultan in his campaigns with their warriors. Out of human affection and perhaps in terms of blood relations, Sultan Mahmud accepted the Seljuk demand and ordered the settlement of four thousand houses of the Seljuk Ghazan in the areas between Sarakhs and Abyvard. It did not take long before other groups followed the first group and entered the Ghaznavid territory. According to Gardizi, Amir Arslan, the governor of Tus, came to Sultan Mahmud regarding the same issue and stated: (Why did you bring these Turkmens into your province? This was a mistake! Now that you have brought them, kill them all! Or give them to me to cut off their thumbs so that they cannot shoot arrows) (Gardizi, 1363,p 415-416). The Sultan did not accept the governor's proposal and rather accused him of cruelty. Amir Arslan replied that (if you don't, you will regret it greatly...)

Indeed, Sultan Mahmud soon regretted his actions regarding the actions of Ghazan Seljuk, and Israel exiled their leader to India (Mirkhwand 1339, p. 3144). And he drove the newly arrived Seljuks away to the outskirts of present-day northern Iran.

### **Tughrel Beg's rise to the peak of power**

Sultan Masoud again allowed the Seljuk tribes to settle in Khorasan. Because they had no choice but to come to Khorasan.

Ali Tagin, who ruled in Bukhara on behalf of the Qarakhanids, wanted to disrupt the unity of the Seljuk family and offered his leadership and position to Yusuf bin Musa, the uncle of Tughral and Chaghri. Yusuf rejected the offer of the Qarakhanid emir and was killed on his orders. After

the death of Ali Tagin, his sons became at odds with the Seljuks. At this time, Harun Altuntash, the governor of Khorasan, rebelled against Sultan Masoud; He wanted to conquer Khorasan. He asked the Seljuks to go to Khwarazm and serve him as the advance troops. Tughral, Chaghari, Musa Yabghu, and Ibrahim Yenal, Tughral's maternal brother, came to Khwarazm with their subjects and settled in the surrounding deserts. Upon hearing this news, Shah Malik, Yabghu's nephew, Yangi, an old enemy of the Seljuks, moved towards Khwarazm and many of the Seljuk troops were killed, some were captured, and some fled. The army came to Khwarazm again at the invitation of Harun. Harun wanted to make peace between Shah Malik and the sons of the Seljuks. Shah Malik refused. Harun equipped the Seljuks. He wanted to attack Khorasan but was killed. In this regard, the Seljuks could neither go to Khwarazm nor to Bukhara. They were forced to march towards Khorasan and sent a letter of request to the governor of Khorasan, asking him to allow the Sultan's intermediary governor to settle in the cities of Nasa and Farawa. When the Seljuks heard the Sultan's refusal, they attacked the surrounding villages and then ambushed the Sultan. They were defeated by the intense heat of Sultan Masoud's troops. The Seljuks attributed this defeat to God's will and the recklessness of Sultan Masoud's troops. (Sattarzadeh, ۱۳۸۴, p.29) The Seljuks thought that Sultan Masoud would send other troops to compensate for this defeat. In this regard, the emirs asked to send a messenger and apologize for this audacity. They asked the minister Ahmad bin Abdul Samad, who had previously served him in Khorezm, to intercede with the Sultan so that the Sultan would pardon them. The Sultan was forced to give Nesa, Farawa and Dehstan to the leaders of the Turkmens. Subsequently, he sent the charter of the government of these three states to Musa Yabghu, Tughral and Chaghri. In 428, two people brought a message from the Seljuks that the province they had been given was too small because their population was large. They asked the minister of the cities of Merv, Sarkhes and Bavard to Pader Midian. He should cede them, and the judges and the owners of the tax and customs courts should remain in their jobs, and they should administer these cities, but the income should be handed over to the Seljuks in the form of wages, and in return they should serve as auxiliary forces wherever the Sultan wanted. However, the cede of these cities was not possible, especially Merv, because Merv was a commercial city and the routes to Transoxiana and Khwarezm led to it. However, the Sultan did not accept and went to India. In order to conquer the fortress of Hansi, the Sultan traveled to India (Bayhaqi 1319, pp. 660-661).

It was not long before many wars broke out between the parties until the Seljuks defeated the Ghaznavids in the Battle of Dandaqan. Tughral, the leader of the Seljuks, occupied Nishapur and proclaimed himself king in that city. 429 Hecheri Qamari, at the same time, occupied his brother's Chaghri, Merv, and ordered that sermons and coins be issued in their names everywhere. (Bosworth, 1372, p. 294). After this victory, the two brothers sat down with their uncle and, while shaking hands with each other, decided, according to the procedure they knew from the previous emirs, to write a letter to the Abbasid Caliph and ask him to approve them. This letter contains an analysis of the situation at that time and the position of the Seljuks, which is interesting to read. For this reason, we quote the text of the letter: We, the servants of the Seljuk clan, were a group that was always obedient and supportive of the government and the Holy Prophet, and we have constantly strived for conquest and jihad, and we have continued to visit the Holy Kaaba. And we had an uncle, the foremost and respected among us, Israel bin Seljuq. Yamin al-Dawla Mahmud bin Sabuktigin arrested him without any crime and sent him to India to the Kalenjar fort and kept him in prison for seven years until he passed away. And he kept many of our relatives and associates in the forts. When Sultan Mahmud died and his son Masoud succeeded him, he did not rebel for the interests of the kingdom. Finally, good fortune turned and Masoud's free hand came to us with a large army... and Masoud was defeated and he left us with fortune and power... In gratitude for this blessing and this victory, we spread justice

and fairness and we have limited the path of tyranny and injustice, and we want this to be on the path of religion and the command of the Commander of the Faithful. (Jafarian, 1381, pp. 259-260) Like any other king who founded a dynasty in Khorasan, Toghrul spent many years of his life fighting. When Khorasan and Khorasan were under the rule of The Seljuk dynasty came to power, and the land of Khorasan was divided among the prominent figures of this family. Chaghari was appointed to Merv, Musa Yabghu to Bast, Herat and Sistan, and Chaghari's eldest son Qaward was appointed to the province of Tabas and the regions of Kerman. Ibrahim Yenal, Toghrul's maternal brother, went to Rey and then to Hamadan.

Toghrul captured Gorgan and Tabaristan in 433. Before that, Ibrahim Yenal had attacked Rey and Hamadan, and his troops had fought many battles in Hamadan. When he returned to Rey, Toghrul entered there and took control of the city. Then he went to Qazvin. He took it there.

Toghrul was determined to take Isfahan. After that, Toghrul went to Hamadan. Toghrul sent an army to Kerman, at that time Kerman was under the rule of the Buyids.

In 437, the Turks under the command of Ibrahim Yenal again attacked Hamadan, Dinur, and Kermanshah and took control of all these areas.

In 439, Toghrul made a compromise with Abu Kalijar, the Buyid emir of Khuzestan and Fars, after which Ibrahim Yenal, with a fresh army that had come from Transoxiana, attacked the Romans and achieved victories in those areas.

Ibrahim Yenal's wars and the failure to surrender Hamadan to his maternal brother Toghrul caused a rift between them. In the war that broke out between them, Yenal was defeated and after surrendering, he was pardoned by Toghrul.

In 442, Toghrul was forced to go to Isfahan again, because Faramarz had broken his obligations to him for the umpteenth time. The entire city was under siege for a year until it surrendered. (Juwayni, 1378, p. 30). At this time, Tughral's power had been established. The Abbasid Caliph sent a decree and decree as usual, and in return, Tughral sent exquisite gifts to the Caliph and his courtiers.

Tughral was thinking of conquering Persia and Azerbaijan. In 445, Folad Sotun, the brother of al-Mulk al-Rahim, preached a sermon in the name of Tughral. In 447, the city fell to al-Mulk al-Rahim again. The Buyid government in Persia lasted until 454.

In 447, Tughral sent an army to northern Iraq, and fought with the Romans for a while. On the way, he also overthrew some local emirs and passed that land into the hands of the Seljuk Turkmen. At this time, the Turkish army was gradually approaching Iraq.

Tughral went from Ray to Hamedan and from there to Helwan. When it was felt that resistance against Tughral was futile, everyone agreed to give a sermon in Tughral's name to prepare the ground for surrender. Tughral entered Baghdad with the permission of the Caliph. After the situation calmed down, Al-Mulk al-Rahim, who had come to Tughral's presence, was arrested and taken to a castle in Shirwan.

It was after this that Tughral decided to move towards Mosul. On the way to Mosul, he captured many cities. He made his brother Ibrahim Yenal the governor of Mosul and returned to Baghdad in 449. This time, Tughral went to the Caliph and presented him with fifty thousand dinars along with many gifts. The Caliph also called him the king of the Arabs and the Persians.

Ibrahim Yenal, Toghrul's brother, also separated from him and rebelled in Hamadan. Toghrul followed Ibrahim because he was more dangerous than Basasiri, because Ibrahim might have taken over the leadership of the Turks.

On the other hand, Toghrul's small forces were forced to face Ibrahim Yenal's large forces. Most of the Turks defended Ibrahim because he had promised not to return the Turks to Iraq. The Turks were tired of staying in Iraq for a long time, with the difficulties they were facing. The arrival of the auxiliary forces of Alp Arslan, son of Chaghri Dawud, Toghrul's brother, and their battle with Ibrahim caused his defeat. And they removed him.

Toghrul returned to Iraq and Basasiri, who had entered Baghdad on the 6th of Dhul-Qa'dah in the year 450, left Baghdad on the same day, in the year 451. In the year 451, Chaghri Dawud, Toghrul's brother, died. (Jafarian, 1381p. 265).

### **The Seljuks and the formation of the state**

In this way, all the northern and western provinces of the Ghaznavid Empire were annexed to the Seljuk state of Ghazni, and Tughral Beg ascended the throne as a sultan. In any case, Sultan Tughral soon became one of the most powerful kings of his time. Because he overthrew the Buyid dynasty of western Iran and extended his political influence to Georgia and the Levant in the west, and to the Arabian Sea and Baluchistan in the south. In fact, Amr Tughral Beg transformed from the position of the leader of a nomadic band of desert warriors into the sultan of a vast state and a civilized and settled land. Sultan Maudud, the heir to the throne of Ghazni, tired of seeing this state of affairs in the country, led an army in 440 AH to reclaim Sistan and drive back the Seljuks. But he could not accomplish anything in this regard (Basworth, 1381, p. 348). On the contrary, Sultan Tughral's fame increased to the point that the Caliph of Baghdad bestowed upon him the title of "Emir of the West and the East". In return for the service he rendered to the Abbasids, Tughral boldly proposed to the Caliph's daughter. The Caliph, despite his aversion to this, agreed to it after much insistence from the Sultan and his minister. This marriage was consummated in 455. The Sultan's wife came to Rey, but the Sultan left for Rey a few months later. He died shortly after arriving in Rey that same year! His tomb is now located near Rey, where the Tughral Tower is named. It is said that Sultan Tughral was a prudent, wise, and serious man. In order to reform the affairs of the country, he appointed Amid al-Mulk Kandari, who was a knowledgeable and learned person, as the minister. After the death of Sultan Tughral, his nephew Alp Arslan bin Chaghari Beg ascended the throne of the Seljuk Empire (455 AH). Alp Arslan was also a serious man, and he first suppressed and subordinated all the stubborn and separatist elements of his tribe. After that, he realized the conquests around it in the east and west and made good progress. According to Jawzjani, "the countries of Khorasan, Persia, Iraq, Khorezm, Tabaristan, Kerman, Fars, and Sistan were captured by him, and the army led towards Turkestan and Turan, and the kings of Turkestan and the princes of Afrasiabi were subjugated to him (Jawzjani, 1333, p. 270)." During the reign of Alp Arslan, the forces of the Eastern Roman Empire were defeated in the territory of Armenia by the Seljuk warriors, and most of Asia Minor came under Muslim control. After that, Ramallah and Jerusalem were also conquered. One of the important reasons for Alp Arslan's victories was the cooperation of his learned minister. (Safa, 1385, p. 294). After Alp Arslan came to power, he murdered the former minister, Amidul Mulk Kandari, for his malicious intentions; and instead appointed Khwaja Nizam al-Mulk Tusi as the minister. Nizam al-Mulk was one of the scholars and prominent figures of the era who held the throne of power for 55 years during the reign of this king and his successor. This minister is not only considered a partner in the government and organizer of the Seljuk state, but it was also due to his efforts that the Seljuk monarchy emerged from the

domination of a nomadic people and took the form and style of a regular and centralized state. In any case, Alp Arslan set out with a large army in the fall of 465 AH to conquer and subjugate the rest of Transoxiana. However, on the way, Yusuf Kotwal, the castle owner of one of the Anwar castles, was sentenced to death for his misdeeds. But the condemned man took the initiative and severely wounded the Seljuk Sultan with a knife, and he died immediately. (Ghabbar, 1366, p. 126).

After the death of Alp Arslan, his son and crown prince, Malik Shah, ascended to the throne. Malik Shah's vizier was a wise and learned person. In the opinion of Nizam al-Mulk, the Sultan was at the head of all affairs as the shepherd of the people, and the second person in the kingdom was the vizier, who supervised all religious and secular affairs (Nizam al-Mulk, 1364, p. 14-15). Malik Shah won the wars across the Nile with the help of Nizam al-Mulk, and a short time later the Emir of Kashgar accepted the obedience of the Seljuk state. However, this king and even his father had good and friendly relations with Sultan Ibrahim Ghaznavi, to the extent that they left the provinces south of the Hindu Kush, Peshawar and Lahore for the relatively weak Ghazni state. Again, the extent of the Seljuk territory during the era of Malik Shah Seljuk reached from Kashgar to Antioch, and the Roman Emperor sent tribute to the Seljuk state. This powerful sultan died in 485 AH; and a month before that, his veteran minister was killed by one of the Ismaili devotees. After the death of Malik Shah and his minister, signs of weakness and decline of the powerful Seljuk state became apparent. His four-year-old son, Malik Shah bin Barkiariq, was killed (Grusa, 1353, pp. 269-270) Although Barkiariq was officially the successor of Malikshah and Elb Arslan, he did not directly rule over any part of the vast Seljuk lands except for the mountains, Isfahan, and Iraq. The other regions, although apparently obedient to the sultan, were only nominal and in reality independent. Syria was ruled by the son of Taj al-Dawla, Tatish, and the Roman lands by the sons of Suleiman ibn Qatlam, and Kerman by the sons of Ulad Qajar. Diyarbakır in 495 and Armenia in 493 were taken from his domain by the Seljuk Atabkans and emirs. The countries north of the White River Gilan were under the rule of his brother Ghiyath al-Din Muhammad and Transoxiana under the rule of his other brother Sanjar. Muhammad and Sanjar, each of whom considered himself the absolute king in his own territory, did not pay much attention to the dignity of Barkiariq, and this quality actually divided the great Seljuk state, and it never again saw the form of unity that it had during the reign of Tughril, Elb Arslan and Malekshah, except for a short time during the reign of Sultan Sanjar. Barkiariq was occupied with these tensions for about twenty years.

Muhammad ibn Malikshah, who became the king after his brother, took over his territory and called himself Sultan Muhammad. He gave his other brother Ahmad Sanjar, who was from the same mother, the rule of Khorasan Mawar-ul-Nahr, and in fact confirmed and consolidated the rule of that eleven-year-old child in Khorasan. A little later, he besieged Alamut, but gave up without obtaining any results in 503. Towards the end of his life, he led an army to Syria and fought with the Crusaders, but was defeated and returned to Isfahan in 509. Two years later, he died at the age of 37 in Dhul-Hijjah 511. He was a brave, just and resourceful ruler. After the death of Muhammad Malikshah, the Seljuk monarchy was passed on to his brother Sultan Sanjar, the last king with the name and symbol of the Great Seljuk dynasty, who ruled for nearly 41 years. In the early years of his reign, Sanjar helped Bahram Shah Ghaznavi against his brother and brought him to the thrones of Ghazni and Lahore. On this occasion, Bahram Shah showed a special obedience and respect to Sultan Sanjar Seljuk. One of the important events of Sultan Sanjar's long era is the rebellion of the ruler of Samarkand and the other is the rebellion of his nephew Masoud. Sultan Peyham defeated them, but due to the great feelings of the secretary he had, he pardoned them. In the same way, Atsez, the Amir of Khwarazm, also rebelled, and

Sanjar pardoned him after the defeat and returned him to his position. However, Sultan Sanjar was defeated in the war and confrontation with Gur Khan of Qarakhtay, and about 30,000 of his troops were killed, and Transoxiana also fell out of the Sultan's territory. (Zarrin Kob, 1379, p. 466). Sultan Sanjar also faced Alauddin Ghorī and a war broke out between them. During this war, which took place in the mountains of Herat, Alauddin Ghorī was defeated and captured. However, Sultan Sanjar did not want to lose the friendship of the warrior and Muslim Ghorī due to the hostility and aggression of the infidel Qarakhtay. For this reason, Alauddin Ghorī pardoned him and sent him back to his position and residence in Ghor. (Habibi, 1344, p. 152). This battle was the last victory of Sanjar, and a short time later, the attacks of the newly arrived Ghaz in the territory of Khorasan began. Because in the same news, about forty thousand nomadic Ghaz came with their flocks and herds, and they had settled in the areas of Khatlan and Balkh. These newcomers, who were in fact uninvited guests, promised the Seljuk ruler of Balkh that they would pay 24,000 sheep as tribute to the state annually. But this agreement was broken due to the oppression and aggression of the government officials, and the result was war. This war, which took place on the borders of Balkh and Ceyhon, the Ghaz played a great role and defeated the Sultan's troops with difficulty. Sultan Sanjar was captured and imprisoned by the same Ghaz during his return to Merv. (Bayhaqi, 1319, p. 284) Then the Ghaz or Ghazans mercilessly plundered the cities of Balkh, Merv and Nishapur and killed many people everywhere. After that, the Ghazans also attacked Ghazni and devastated the declining government of Ghazni. In any case, Sultan Sanjar spent about four years in captivity in Ghazni. Finally, with the help of some of his admirers, he escaped from captivity and returned to the city of Merv. However, the Sultan became very sad after seeing the chaotic situation of the country and the killing and looting of the cities and died a year later (552 AH). After the death of Sultan Sanjar, no powerful man appeared in the Seljuk royal family who kept the magnificent center of the empire warm.

Therefore, upon the death of Sultan Sanjar, the great Seljuk dynasty came to an end, and their remnants, based on their inherent and tribal separatist ideas, established small governments in each part of the Seljuk Empire called "atabakans". The most famous of them, who remained for many years, were the Atabakans of Kerman, the Atabakans of Tabaristan, the Atabakans of Lorestan, the Atabakans of Rey, the Atabakans of Azerbaijan, the Atabakans of Mosul, the Atabakans of Sham, etc. (Turan, 1389, p. 136)

## **Findings**

The formation and consolidation of the Seljuk power was the result of the interaction of several key factors: 1. Military power and organization of the army: By creating a regular military force and utilizing tribal experiences in command and strategy, the Seljuks were able to control vast areas. 2. Creation of efficient administrative institutions: The role of expert ministers and advisors such as Khwaja Nizam al-Mulk in explaining administrative and governmental policies strengthened the political structure of the Seljuks. 3. The military power of the Seljuks: Studies show that the military power and organization of the Seljuk army, especially under the leadership of Tughril Beg, was the main factor in dominating and consolidating power in Afghanistan. These findings show that the power of the Seljuks was not only due to military power, but was formed and consolidated simultaneously with administrative policies and the use of political opportunities.

## **Conclusion**

The power and influence of the Seljuks were the result of a complex interaction of military, political, administrative, and social factors. The military power of the Seljuks, especially the

organization of the Turkmen army and tribal experiences in command and strategy, were the main basis for their domination over vast areas. At the same time, the weakness of the Abbasid Caliphate and the dispersion of local powers provided a suitable basis for the rapid expansion of their influence. In addition to military power, the creation of efficient administrative institutions and the use of capable ministers such as Khwaja Nizam al-Mulk ensured that the Seljuk government structure remained stable and coherent. Cooperation with the Abbasid Caliphate also strengthened their political and social legitimacy, enabling the Seljuks to not only maintain but also expand their power. The results of this research show that the success of a state in history is not based solely on military power, but also requires intelligent political planning, appropriate administrative organization, and strategic use of historical opportunities. This study also helps to better understand the processes of formation of powerful states in the Middle East and analyze the patterns of stability of states, and can be used as a reference for comparative studies of other dynasties and similar historical periods.

### Suggestions

1. A comparative study of the political and military structure of the Seljuks with other contemporary states such as the Ghaznavids can shed new light on the differences and similarities of state-building.
2. Analyzing the Seljuks' interaction with local and regional powers as one of the key factors in consolidating power opens new horizons in understanding medieval politics.
3. It is suggested that future research should also examine the role of culture, art, and education in consolidating Seljuks' authority, because these factors, along with the political and military structure, played an important role in strengthening the state.

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