

## RECEPTIONS AND OFFICIAL CELEBRATIONS IN BAGHDAD DURING THE LATE ABBASID ERA (550-656 H /1155-1258 AD)

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**Abstract:** The late Abbasid era witnessed a successful political experience, culminating in the restoration of the Abbasid Caliphate institution's prestige that disappeared for a long time. The caliphs of this era were keen to keep that achievement. They restored the ceremonies that used to be performed during the days of the Caliphate's Golden Age. One of those ceremonies was the reception of distinguished visitors such as sultans, princes and messengers who arrived to Dar Al-Khilafah. Those ceremonies followed a regular pattern, and were under the supervision of an institution associated with Diwan Al-Khilafah known as Dar Atashreefat (House of Ceremonies). Reception ceremonies began from the moment of the arrival of the Caliph's guests to the outskirts of Baghdad, where the Caliphal procession stood waiting to receive those guests, then accompanied them to Dar Al-Khilafah. At the same time, Dar Atashreefat arranged everything related to the visit; preparing the house for residency, the guest's visit to Dar Al-Khilafah to be honored by the meeting of the Caliph, concluding the visit and bidding farewell to the guest.

**Keywords:** The Abbasid era, Al-Nasir, ceremonies, celebrations, Dar Al-Khilafah, Dar Atashreefat.

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### A. Introduction

The sixth century witnessed the vanguard of the renaissance and independence of the Abbasid Caliphate. That renaissance and independence were the outcomes of the great efforts begun by Caliph Al-Mustarshid I (512-529 H/

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<sup>1</sup> Al-Mustarshuid was the first Caliph who practically applied a policy aimed at emancipating the Caliphate from the control of the Seljuk and translated the rights of his family into a practical reality. His independent notions can be concluded from a speech given after Friday prayer, before fighting a battle with Sultan Mahmud in (520 H /1126 AD), which stated: "we commissioned our matters to the Seljuk, thus, they wronged us." {The term was prolonged for them, so their hearts were hardened, and many of them were rebellious}. For more, see: Siddiqui, Amir Hassan 2007, *Caliphate and Royal in Iran in the middle Ages*, translated by Ihsan al-Thamri, Cologne: Dar al-Jamal, Cologne, p158-159.

1118 m- 1134 AD) and his son Al-Rashid (529-530 H/1134-1135 AD) and completed by Caliph Al-Muqtafi (530-555 H / 1134-1160 AD).<sup>2</sup>

The independence of the Caliphate was not possible without the wise policy of the Caliphs towards their parish. Al-Muqtafi, for instance, was a man of experience and knowledge in governance. He approached his parish by standing against Seljuks' confiscation of people's wealth, where he gave orders to sell his own property to repay the required funds<sup>3</sup>. When the Caliph saw that the Seljuks were persistent in confiscation and fines in an unreasonable manner, he wrote to the Sultan asking him to leave Baghdad, and deliver Dar Al-Khilafah, saying: "I promised Allah that I will not take one grain unjustly from Muslims".<sup>4</sup>

Caliph Al-Nasir (575-622H /1179-1225A D) followed the policy of Al-Muqtafi. He focused on the unification of the internal front, being aware of the fact that this can only be done by gathering his entire parish around him, and urging them to neglect sectarian differences and protracted conflicts. In the Futuwwa system<sup>5</sup>, Al-Nasir found the appropriate formula that combined both Sunnah, Shia, and Sufis whose Sheikhs gained great community respect in that era.<sup>6</sup> All of those groups converged in Futuwwa system, especially if we know that the theorists of Futuwwa, headed by Ibn Al-Mi'mar, assigned it to Prophet Muhammad -peace be upon him- through the kinship of Imam Ali Bin Abi Talib, who is an icon of respect and appreciation for all Sunni and Shiite sects and parties.<sup>7</sup>

Simultaneously, Al-Nasir wanted to renew his influence in not only Baghdad, or some areas of southern Iraq alone, but he also tried to extend that influence and impose a political role among forces not as a member of a group, but

<sup>2</sup> For more information on Caliphs' efforts in the liberation of the Abbasid Caliphate from the domination of foreign elements (Seljuk), see: Al-Qazzaz, Mohammed Saleh, 1971, *Political Life in Iraq in the Late Abbasid Era*, (Najaf: Al-Qada' Press, p 40-75; Ibn Al-Athir, Abu Al-Hassan Ali Bin Mohammad Al-Shibani, 2010 (d. 630 H/1232 AD) *Al-Kamel Fi Attareekh*, verified by Omar Abdel-Salam Tadmuri, Ed. 1, (Beirut: Book House, Vol. 10, p 44. For more on Al-Nasir's efforts to promote the institution of the Caliphate, see: Fawzi, Farooq Omar, *The Abbasid Caliphate between fall and Collapse*, Ed. 1, (Amman: Ashorouq Press, 2003). p 181; G, marcais, *Alnaser Lidin allah*, E 1, Rashad, Abdul munim, 1963, *The Abbasid Caliphate (575-656HD/1179-1258)*m London :University Of London, p 34-45.

<sup>3</sup> Ibn Al-Jawzi, Abu Al-Faraj Abdul Rahman Bin Ali (d. 795 H/1200 AD) 1995, *Al-Muntathem Fi Tareekh Al-Molouk Wa Al-Umam*, Beirut: Al-Kutub Al-Ilmeya Press, , Vol. 17, p 315

<sup>4</sup> Ibn Al-Jawzi, *Al-Muntathem*, Vol.17, p 320.

<sup>5</sup> The term Futuwah was linked to the movement of Alshotar and Al-Ayareen since the second century. That movement played a role in the conflict between Al-Ameen and Al-Ma'mun. However, the term took a new form during the weakness of the authority of Abbasid state, where such movements chaotically spread terror and corruption in the society until Caliph Al-Nasir re-unified and organized them under the name of Nasiriyyah Futuwwah. For more on Futuwwah, see: Ibn Al-Mi'mar, Abu Abdullah Muhammad Bin Abi Al-Makarim (d. 642 H/1244 AD) *Al-Futuwwah*, verified by Mustafa Jawad et al. (Baghdad :Shafiq Press, 1958); the study of Mustafa Jawad in introducing the book *Alfutuwwah* Aldeoh Ji, Saeed, 1945, *Futuwwah in Islam*, Mosul: Chaldean Press, Dasuki, Omar, 1992, *Arabs' Futuwwah*, Cairo: Renaissance of Egypt Library, (n. d Abdulhadi, Yahya, , *Futuwwah in the Late Abbasid Era (575-656 H)*, Master Thesis, Amman: University of Jordan, Taeschner, *Futuwwah*, El 1.

<sup>6</sup> Rashad, *The Abbasid Caliphate*, p113.

<sup>7</sup> Ibn Al-Mi'mar, *Al-Futuwwah*, p 123-126; Abdulhadi, *Futuwwah*, p 137.

as a legitimate central force that must be respected either by diplomacy or as even military force, if needed. As Al-Nasir did not have large army that can implement his policy because of the Seljuk's act of stripping the Caliphate of its military privileges for a long time, he thought of intervening in shaping relations between powers to bring peace among them, prevent abuse, keep stability in the regions which they control, thus, gain the respect of leaders and citizens and prove himself as a spiritual force and as a reference in disputes between Muslim groups. To perform this smart and sophisticated role, the Caliph had to be skillful in two sides; firstly, knowing all details about relations and disputes among various forces, secondly, developing the ability to significantly impact the regional leaders. Admittedly, the Caliph has succeeded in both sides. Ibn Wasel, a contemporaneous of Al-Nasir, said: "he had his own news transporters in Iraq and areas around it, informing him with general issues and specific details, where merely few things were hidden

With time, the Caliph developed the required experience to deal with kings and leaders. Athahabi described that, saying: "in spite of his wealth, he paid great attention to the interests of the rule, nothing of the conditions of his parish, elders and children, was hidden from him. His watchmen were everywhere informing him about the outward and inward conditions of the kings where he could see all over the country at once. He also had his nice tricks, and his obscure wiles, and undetectable deceits. He was able to friend quarrelling kings, and create disputes between kings in accord, even without they notice it".<sup>8</sup>

The last attempt by the Seljukian Sultan Tughril III (died in 590 H /1194 AD) to revive the Sultanate in Baghdad was his request of Caliph Al-Nasir to reconstruct Dar Assaltanah for him to reside in when he reaches Baghdad. The Caliph considered that as an act of provocation and challenge which led him to knock down the Seljukian Dar Assaltanah.<sup>9</sup> The ambitions of the Seljukian Sultan led him to an armed clash with Caliph Al-Nasir, and the result was the head of Tughril hanged on the Gate of Dar Al-Khilafah.<sup>11</sup>

Thus, the Abbasid Caliphate came victorious of the protracted conflict with the Seljuk, and the Caliphs managed to find themselves an independent state -

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<sup>8</sup> Athahabi, Mohammad Bin Ahmad Bin Othman (d. 748 H/1374 AD) 1993, *Tareekh Al-Islam Wa Wafayat Al-Mashabeer*, Wa Al-A'lam, verified by Omar Abdel-Salam Tadmuri, Beirut: Al-Kitab Al-Arabi Press, Vol. 45, p 86.

<sup>9</sup> It was known as Dar Al-Mamlakah, specifically for Sultans, and was at the top of Makhram, and the house of Sabaktakin Ghulam Mo'iz Adawlah. Adud Adawlah knocked down most of that house. He wanted to make its courtyard an orchard and to bring pure water, so he cut a river in its midst which costed five thousand dirhams, in addition to what was spent on the Dar buildings. When Tughril Bik came to Baghdad in the year (448 H), he rebuilt the house and built a city at Makhram. Then, Malik Shah built khans for the sellers there, a market, paths and a mosque. After that, Dar Al-Mamlakah was ruined, and was renewed by Behrouz in the years (509 H) where the state's elite brought it fine furniture. Ibn Al-Jawzi, *Al-Muntathem*, Vol. 14, p 238; Ibn Al-Imrani, *Al-Futuwah* p 196. For more on Dar Assaltanah, see: Maqdisi, George, 1984 *Baghdad Plans in the Fifth Hijri Century*, Translated by Saleh Ahmed Ali, Prints, Baghdad: Iraqi Academy of Sciences, p78-83.

<sup>10</sup> Ibn Al-Athir, *Al-Kamil*, Vol. 10, p 44

<sup>11</sup> Ibn Al-Athir, *Al-Kamil*, Vol. 10, p 44; Al-Husseini, Ali Bin Nasir (d. After 622 H/1225 AD), 1985, *Zubdat Attawareekh*, verified by Mohammad Noor, Beirut :Iqra' Press, p 313; Rashad, *The Abbasid Caliphate*, p 45.

although a small one - where they enjoyed religious power and sovereignty. This state, however, was never the result of the right to religious authority; it was the power of the sword.<sup>12</sup>

All of that was accompanied by serious attempts made by Caliphs of this era to bring life to Dar Al-Khilafah, especially that a lot of its ceremonies faded away as a result of the foreign intrusion that insisted on stripping Dar Al-Khilafah of all that expressed its strength, its system and its powers, and transferring those powers to the centers of their rule.

This study will attempt to trace the sources of this era of the Abbasid Caliphate, and monitor narratives and signs, which dealt with the state ceremonies in this area, using the historical method that is based on description and analysis. This issue can also be tackled through the following themes:

- Reception ceremonies of sultans, kings and princes
- Reception of embassies and messengers
- Reception of senior scientists who came to Baghdad
- Official celebrations.

## **B. First: Reception ceremonies of sultans, kings and princes**

Dar Atashreefat<sup>13</sup> was one of the total administrative institutions that developed during the Abbasid Caliphate. Its task was supervising and regulating all ceremonies that took place in Dar Al-Khilafah, including the reception and farewell ceremony of guests, who were mostly kings, sultans, princes and messengers.

When talking about the reception ceremonies of Dar Al-Khilafah, it must be stressed that the date of the guest's visit was known before his arrival in Baghdad, so that Dar Atashreefat was prepared to receive him.

The official reception for the guest began the moment his procession approached Baghdad, where the Caliph issued orders of the exodus of the Caliphal procession to meet the guest, which was headed by a senior of the statesmen.

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<sup>12</sup> Siddiqui, *Caliphate and Royal in Iran*, p 168.

<sup>13</sup> We have not received information about Dar Atashreefat and the details of their work, but through the texts that referred to it, it is clear that it followed an administrative structured headed by Chief of Atashreefat. In the translation of Ibn Al-Muzaffar Bin Mohammad Bin Muqhbil Bin Fityan Ibn Al-Mani Al-Nahrawi (died in 649 H), came the following: "He was of best scientists. He served in Dar Atashreefat." Athahabi, Mohammad Bin Ahmad Bin Othman (d. 748 H/1374 AD) *Sear: A'lam Annobalam* 1985, *verified by Sho'ayb Al-Arna'out and others*, Ed. 1, Beirut: Arresalah Foundation, Vol. 23, p 253. Also, it is followed by a writer. In the translation of Bin Mohammad Bin Muqhbil Bin Fityan Bin Matar Bin Al-Manay Al-Nahrawi Al-Baghdadi, it was mentioned that (649 H): "he was given a position of the Katib (clerk) of Dar Atashreefat." Ibn Rajab, Abdul Rahman Bin Ahmed Al-Hanbali (d. 795 H/1392 AD), 1425 HD, *Thayl Tabaqat Al-Hanabilah*, *verified by Abdullah Al-Othaimen*, Ed. 1, Riyadh: Obeikan Bookstore, Vol. 3, p 549.

Qaryat Ashohnah<sup>14</sup>, that is near Asuwayqah<sup>15</sup>, in the western side of Baghdad, was specified as a reception station where the Caliphal procession waited until the arrival of the guest. In 578 H /1182AD, it was told that Al-Nasir ordered the procession to go out to meet Sheikh Al-Shiyukh, which was sent to Saladin, and ordered that Chief judge must accompany the procession. He also ordered that "he must be treated without rules and protocols." When the procession arrived to Asuwayqah, the Chief Judge stopped there. So, Imaduddin Sandal, the procession's supervisor, did not accept that, thus, Chief Judge replied: "I never go beyond this place, it is habitual to receive messengers here, and the Caliph's procession shall not exceed further".<sup>16</sup> Ibn Al-Kazaroni gave a description of those ceremonies, where he stated that if a guest or a messenger came, "they were ready to depart, and they chose for the procession's front who were in appropriate conditions to entertain the guest, as a habar<sup>17</sup> to his sender, and as an honor of his executer and carrier. So, he entered with inviters around him, Jawooshyah<sup>18</sup> yell for Tatrek<sup>19</sup>, Jandariyah<sup>20</sup> on each side, and Mamluks in rows and in continuous service".<sup>21</sup>

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<sup>14</sup> We were not able to determine its location, but it is in the western side of Baghdad, as manifested in the text.

<sup>15</sup> It is Abi Al-Wrd Suwayqah in western Baghdad between Karkh and Sarah. Yaqut. *Mo'jam Al-Buldan*, Vol. 3, p 288.

<sup>16</sup> Al-Ayubi, Omar Bin Mohammad Bin Shahanshah (d. 617 H/1220 AD), 1968, *Midbmar Al-Haqai'ik Wa Sir Al-Khala'ik*, verified by Hasan Habashi, Cairo: Alam Al-Kutub, p133-134.

<sup>17</sup> From habaraho, ahbaraho: pleased him. Ibn Manthour, Mohammad bin Makram (d. 711 H/1311 AD) *Lisan Al-Arab*, 1997, corrected by Ameen Abdulwahhab and Mohammad Al-Obeidi, 2nd Floor, (Beirut: Ihyaa' Attorath Al-Arabi, (habar) material.

<sup>18</sup> Jawoosh: a Turkish word, which is derived from Jao, which means of shouting and calling. The plural is Jawshiyah and Jawshiyah. They are soldiers, and their job was to walk in front of the Sultan and his procession to call and alert pedestrians. Al-Maqrizi, Ahmed Bin Ali Bin Abdulqadir (d. 845 H/1441 AD) 1956, *Assolouk Li Ma'rifat Dowal Al-Molouk*, verified by Mohammed Mustafa Ziyadah, Vol. 3, Cairo :Authoring and Publishing Committee, p 55-56.

<sup>19</sup> Tarak for someone, with a stressed r: opened the road for him. Ibn Manthour, *Lisan Al-Arab*, (tark) material.

<sup>20</sup> Jandariyah: A category of the sultan's or prince's Mamluks. It is a Persian word from Jan which means: a weapon, and dar means: holder. Department of Islamic knowledge, (Jandariyah) material.

<sup>21</sup> Ibn Al-Kazaroni, Ali Bin Mohammad Al-Baghdadi (d. 697 H /1297 AD),1979, "*Maqamah Fi Qawa'id Baghdad*", *Al-Manwid magazine*, verified by Korkis Awad and Mikh'eel Awad", Baghdad, Vol. 8, issue 4, p 423.

After the guest's arrival to Dar Al-Khilafah, the first thing to do was approaching Bab Annubi, where the Atabat <sup>22</sup> (threshold) was. He prayed two prostrations, and then kissed the Atabaht three times. <sup>23</sup>

In 596 H/1199 AD, the arrival of Sultan Khorezm Shah's nephew to Baghdad was mentioned, where he came to apologize for the request of his uncle of the Khutbah<sup>24</sup> for him in Baghdad, so, "he was received by the Diwani honored procession, where he entered and kissed the honorable threshold of the guarded Bab Annubi".<sup>25</sup> There were no exceptions in this ceremony, even late Seljuk sultans. Sultan Solomon <sup>26</sup> was forced to kiss "Atabat Bab Annubi" of Dar Al-Khilafah. Thus, he was the first Seljukian Sultan to do it. <sup>27</sup>

If someone refused to kiss Atabat Bab Annubi, he was forced to do it. Ibn Asa'i mentioned in 602 H/1205 AD the arrival of Nizamuddin Mohammad Bin Abdul Karim Al-Sam'ani as a messenger from Aladdin Mohammed Khorezm Shah, but when he was delivered to the honored Bab Annubi, he refused to kiss the Atabat. Hence, he was humiliated and forced to kiss it. <sup>28</sup> After the guest's kissing of the Atabat, he went in a procession to the house allocated to his residence, offering him hospitality for three days until being summoned to Dar Al-Wazarah. All of that was done under the supervision of Dar Atashreefat.<sup>29</sup>

When Al-Kamal Omar Bin Abi Jaradah Al-Halabi arrived, who was a messenger of the ruler of Aleppo, in 648 H/ 1250AD, and after his reception, "he

<sup>22</sup> The threshold of the door is within Bab Annubi, one of the doors of Dar Al-Khilafah. Al-Qalqashandi pointed out, when describing the doors of Dar Al-Khilafah: "Bab Annubi, where there is the threshold that was kissed by kings and messengers." Al-Qalqashandi, Abu Al-Abbas Ahmad Bin Ali, (n.d.), (d. 821 H/1418 AD), *Subh Al-A'sha Fi Sina'at Al-Insba*, Ed. 1, explained and commented upon by Muhammad Shamsuddin, (Beirut: Al-Kutub Al-Ilmiyah Press Vol. 4, p 333; Ibn Nasir Addin, Mohammad Bin Abdullah Bin Muhammad Ibn Ahmad Bin Mujahid Al-Qaisi Addimashqi Ashafe'i, Ashaheer (d. 842 H /1438 AD), 1958, *Tawdheeb Al-Mushtabeh Fi Dhabt Asmaa' Arrowah Wa Ansabum Wa Alqabbum Wa Kunabum*, Ed. 1, verified by Muhammad Na'eem Al-Iriksosim Beirut: Arresalah Foundation, Vol. 3, p 202; Jawad and Susa, p 258-159.

<sup>23</sup> Ibn Alkazaroni, *Maqamah*, p 432.

<sup>24</sup> It means mentioning his name in prayers after Aljumo'ah (Friday) Khutbah (sermon).

<sup>25</sup> Ibn Asa'i, Abu Talib Ali Bin Anjab Al-Baghdadi (d. 674 H/1275 AD), 2010, *Tareekh*, Vol. 9, and at its margin the lost part, verified by Mohammad Abdullah Al-Qadahat, Ed.1, Amman: Al-Farooq Press, Vol. 9, p 22)

<sup>26</sup> Abu Al-Hareth Suleiman bin Mohammad bin Malikshah. He was born in (511H), and lived forty-five years Abu Shama, Abu Mohammad Bin Abdulrahman Bin Ismail (d. 656 H/1266 AD) 1974, *thaay Ala Arrandatayn*, Ed. 2, corrected by Sheikh Mohammad Zahid Al-Kawthari, ( Beirut :Al-Jeel Press,), p 33. See his accounts in: Ibn Al-Athir, Al-Kamel, Vol. 9, p 148, p. 202, p 204, p 225, p 269, p 276, p 278; Athahabi, *Tareekh Al-Islam*, Vol. 38, p 5, p 10, p 29.

<sup>27</sup> Ibn Al-Jawzi, *Al-Muntathem*, Vol. 18, p 102; Al-Qazzaz, *Political Life in Iraq*, p 59.

<sup>28</sup> Ibn Asa'i, *Tareekh*, Vol. 9, p 174.

<sup>29</sup> (Ibn Alkazaroni, *Maqamah Fi Qawa'id Baghdad*, p 432; Majhool, 1997, *Kitab Al-Hawadith*, verified by Bashar Awad and Emad Abdesalam, Ed. 1, Beirut Al-Gharb Al-Islami Press, p 118.

stayed in the place he was delivered to, then attended on the third day to Dar Al-Wazarah and performed his message".<sup>30</sup>

Dar Atashreefat had equipped a number of luxury houses in Baghdad for the reception of the guests of Dar Al-Khilafah, where they stayed until they received the permission to enter Dar Al-Khilafah.<sup>31</sup> One of those houses: Dar Mo'id Al-Moussawi, in the district of Al-Muqtadiyah<sup>32</sup>. King Al-Nasir Dawood, son of Isa, the great king, stayed at that house when he visited Baghdad in 633 H/1235AD.<sup>33</sup> Also, there was Dar of Prince Sunkur Bin Ali Attaweel, in Darb Farasham<sup>34</sup> where Prince Ruknuddin Ismail Bin Badruddin Lo'lo', ruler of Erbil, stayed, in 633 H.<sup>35</sup> Additionally, there was Dar Behnam in Qarah Ibn Ruzain,<sup>36</sup> where King Suleiman Bin Mamdoud Ibn Al-Malik Al-Adel stayed when he came to Baghdad in 637 H/1239 AD.<sup>37</sup> Another house was Dar Al-Ameed, west of Baghdad, where Prince Abu Al-Haija' Assameen stayed (593 H/1196 AD).<sup>38</sup>

Diwan Dar Al-Khilafah in Baghdad devoted a Hajib (conciierge) for carrying whatever the Caliph bestowed upon guests of money, gifts and clothes, and that Hajib was known as Al-Watha'ifi. Ibn Al-Dupaithi said in the translation of Muhammad Bin Muhammad Bin Al-Hussein, Al-Hajib in the Diwan: "and he was a Watha'ifi. The Watha'ifi was the one who took care of the residence of messengers and what was given to them from the revered Diwan".<sup>39</sup>

Also, Mohammed Bin Abdullah Al-Hajib Al-Watha'ifi was one of those who occupied this position (died in 629 H /1231 AD).<sup>40</sup>

<sup>30</sup> Al- Ghassani, Al-Malik Al-Ashraf Isma'il Bin Al-Abbas (d. 803 H/1400 AD) 1975, *Al-Asjad Al-Masbouk Wa Al-Jamhar Al-Mahkok Fi Tabakat Al-Khulafa' Wa Al-Molouk*, verified by Shaker Abdel mon'im, Baghdad: Al-Bayan Press, p 577.

<sup>31</sup> Majhool, *Al-Hawadith*, p 106.

<sup>32</sup> Al-Muqtadiyah: one of the eastern districts, which was created by Caliph Al-Muqtadi. It is located on the left of the road between Aqd Al-Mustana' and Al-Azj door. Yaqut Al-Hamwi, Shihab Addin Abu Abdullah (d. 626 H/1228 AD),1995, *Mo'jam Al-Buldan*, Ed. 2, Beirut: Sader Press, Vol 4, p 315.

<sup>33</sup> Majhool, *Al-Hawadith*, p 106.

<sup>34</sup> It is one of the eastern districts of Baghdad. In 551 H, came that: "in the end of Rabi' Al-Thany, fire spread in Baghdad and it lasted for many long days. Some of the places where fire spread; Darb Farasha, Dard Addawab, Dard Alabban, Kharabat Ibn Jardah, Al-Thaferiyah, Al-Katuniyah, Dar Al-Khilafah, Bab Al-Azj and Sultan market." Ibn Al-Jawzi, *Al-Hawadith*, Vol 18, p 107.

<sup>35</sup> Majhool, *Al-Hawadith*, p 108.

<sup>36</sup> Al-Qarah: a Baghdadi term. They called an orchard a Qarah. Qarah Ibn Ruzain is located to the right of the district of Al-Muqtadiyah. Yaqut, *Mo'jam Al-Buldan*, Vol 4, p 315.

<sup>37</sup> Majhool, *Al-Hawadith*, p 151.

<sup>38</sup> Ibn Abi Uthaiabah, Ahmad bin Mohammed bin Omar al-Maqdisi (856 AH / 1452 AD),2007, *insan alounon fi mshabeer sades alqroon*, Investigation of Ihsan al-Thamri and Muhammad al-Qudhat, 1, Dar Ward, Amman., p 9.

<sup>39</sup> Ibn Al-Dupethei, Abu Abdullah Muhammad Bin Sa'eed (d. 637 H/1239 AD) 2006, *Thayl Tareekh Madinat Assalam Baghdad*, verified by Bashar Awad, Beirut: Al-Garb Al-Islami Press, Vol. 2, p 46

<sup>40</sup> Ibn Asha'ar, Abu Al-Barakaat Al-Mubarak Al-Musli (d. 654 H/1256 AD), 2005, *Qala'id Al-Joman Fi Fara'id Sho'ara' Hatha Azkaman*, verified by Kamil Al-Jubouri,,( Beirut: Al-Kutub Al-Ilmiyah Press, Vol. 5, p 262.

Some visitors received a public reception coupled with the official reception, where the people of Baghdad accompanied the procession to meet the guest. In 593 H/1196 AD, the public reception of people of Baghdad for Prince Abu Al-Haija' Assameen<sup>41</sup> was mentioned.<sup>42</sup>

As the participation in official receptions was part of the duty of senior statesmen, the custom was that everyone came out wearing a uniform, each according to their job.<sup>43</sup> The black color, which was the motto of the Abbasid Caliphate, was mostly prevalent in those clothes.<sup>44</sup>

One of the ceremonies that was not allowed to be trespassed, for whatever reason, even by the minister, meeting the guest or the messenger in Dar Al-Wazarah. So, when Dia'ddin Al-Shaharzori arrived as a messenger from Saladin, he was received by the Ministry representative,<sup>45</sup> despite of his illness, "where the poison spread all over his body until most of his nails and hair fell".<sup>46</sup>

After three days of hospitality, the guest was summoned to Dar Al-Wazarah, where he was given a Khil'ah (reward) commensurate with his status. Sultans and the princes, for instance, mostly had Khil'ahs of a military nature: Al-Qaba' Al-Atlas, Asharbush<sup>47</sup> and an Arabian horse with a golden packsaddle from the stable of Dar Al-Khilafah.<sup>48</sup>

That also what was rewarded to Prince Al-Nasir Dawood, son of King Isa the great, upon his arrival to Baghdad in 633 H/1235 AD.<sup>49</sup>

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<sup>41</sup> He is one of the princes of Saladin Al-Ayubi, and Jerusalem was a feudal estate of him, but when Al-Adel Al-Hakam ruled, he confiscated that estate. Thus, he left Sham and went to Baghdad. He died in the same year, after leading a military campaign as Caliph Al-Nasir ordered, to subdue Hamadan. Ibn Al-Athir, *Al-Kamel*, Vol. 10, p 144.

<sup>42</sup> Ibn Al-Athir, *Al-Kamel*, Vol. 10, p 144; Sabt Ibn Al-Jawzi, Yusuf Bin Qaza'waghi (d. 654 H/1256 AD) (1951-1952) *Mir'at Az-Zaman Fi Tareekh Al-A'yan*, Ed. 1, the Council of the Department of Islamic Knowledge, India: Hyderabad, Vol. 8, Sec. 2, p 452; Ibn Abi Uthaibah, *insan alounon*, p 9.

<sup>43</sup> For more on the nature of the uniform of senior statesmen of the Abbasid caliphate, see: Al-Qadahat, Mohammed, *Formal Dress in the Abbasid State (132-656h H/749-1258 AD)*, 2012, Riyadh, Saudi Arabia: King Sa'ud University Press, Vol. 24, Arts, issue.

<sup>44</sup> Ibn Alkazaroni, *Maqamah Fi Qawa'id Baghdad*, p 432.

<sup>45</sup> He is Ali Bin Ali Bin Hibatullah Ibn Al-Bukhari. He held the post of the Chief Judge of Caliph Al-Nasir. Then he was assigned the position of representing the ministry. He died in (593 H / 1196 AD). *Ibn Al-Atheer Al-Kamel*, Vol. 10, p 149; Al-Erpili, Abdul Rahman Sanbat Guenito (d. 717 H/1317 AD), 1964, *Khulasat Athabab Al-Masbouk Mukhtasar Min Sayr Al-Molouk*, edited and corrected by Makki Jassim, Baghdad: Muthanna Library, p283

<sup>46</sup> Al-Ayubi, *Midhmar Al-Haqa'ik*, p184-185.

<sup>47</sup> Asharbush: it is a long bonnet, Arabicized from Sarbush, means the headdress. Adi Sher, 1980, *The Master, Persian words Arabized*, Beirut: Lebanon Library, p 99.

<sup>48</sup> Majhool, *Al-Hawadith*, p 106, p108.

<sup>49</sup> Al-Ghassani, *Al-Asjad Al-Masbouk*, p 470-471.



Khil'ah was not limited to sultans and princes. Messengers of princes and kings had khil'ah, each according to his status and importance.<sup>50</sup>

The author of the book "Al-Hawadeth" gave a detailed description of reception ceremonies of kings and sultans. He registered the reception of Muzaffar Addin Abu Saeed Kokopri, Prince of Erbil, at his first visit to Baghdad in (628 H /1230 AD) where the procession of Dar Al-Khilafah came out to meet him. That procession was headed by the ministry's representative, Fakhruddin Ahmed Bin Mo'ayad Addin Al-Qammi, as well as princes, judges, teacher and all high-rank positions, where they met him about a Farsakh<sup>51</sup> from Baghdad. The author cited the speech addressed by the ministry's representative to welcome Muzaffar Addin, in which he stated the interest of Dar Al-Khilafah in his presence: "your arrival, O Muzaffar Addin is the highest of most honorable ceremonies, and the most enforced order in the East and the West. Meeting you, receiving you and appreciating your endeavors is to honor and show respect for you." Then, he explained to him the ceremony which he must perform when reaching Baghdad and that was kissing Atabat Bab Annubi. "So, in reward for what was bestowed upon you, you must perform Arrugham<sup>52</sup> kissing, and do good and bumper prayers which are enforced on all, and Allah may protect Ameer Al-Mu'meneen." Muzaffar Addin complied with the instructions and ceremonies of entrance to Dar Al-Khilafah "when he reached the Bab Annubi....Muzaffar Addin bent and kissed the ground." When Muzaffar Addin finished that, he rode a procession and went to Dar Al-Wazarah, where the ministry's representative -who left him close to Bab Annubi- was there in his reception. Then, everyone rode: Prince Muzaffar Addin, the ministry representative, all statesmen and princes, and headed towards Dar Al-Khilafah<sup>53</sup>

In Muzaffar Addin Kokopri's reception, an unprecedented care was taken. For example, meeting him in the place that was dedicated to the Caliph's sitting in Attaj<sup>54</sup> where, usually, that place was intended for important occasions, especially the new Caliph's Bay'ah (allegiance). After the Caliph settled into his throne at the Dome of Attaj, the Caliph ordered that the curtain be raised. Thus, the salutation ceremonies of Muzaffar Addin on the Caliph began, where a chair with steps was erected under the mid window. The ministry's representative, Ustath Addar (house supervisor), Ibn Annaqid and Muzaffar Addin ascended the steps, and Muzaffar Addin saluted the Caliph, pointing to the window in reply, "while reciting Allah's words: {Today I have perfected your religion for you and completed My favor upon you } (Al-Ma'idah, verse 3). The Caliph saluted him in return. Then, he

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<sup>50</sup> Ibn Al-Dupethei, *Thayl Tareekh Baghdad*, Vol. 1, p 369.

<sup>51</sup> Farsakh: equivalent to 6 km. Hints, Falter, 1970, *Islamic Measures and Weights and their Equivalents in the Metric System*, Translated by Kamil Al-Asali, Amman: University of Jordan Publications, p 9.

<sup>52</sup> It is intended to kiss Atabat Bab Annubi.

<sup>53</sup> Majhool, *Al-Hawadith*, p 39-40.

<sup>54</sup> One of the houses of Dar Al-Khilafah. The first to develop its basis and call it that name was Caliph Al-Mu'tadid. But he died before completing it. When Al-Muktafi ruled, he completed it. Yaqut, *Mo'jam Al-Buldan*, Vol. 2, p 3.

kissed the ground repeatedly. The Caliph thanked his effort, so he kept on kissing the ground and praying. Eventually, the curtain was fallen.<sup>55</sup>

The meeting was concluded by rewarding a Khil'ah to Muzaffar Addin Kokopri, where he stepped down to a nearby room to wear the Khil'ah. He was also rewarded two swords, and given a horse with a golden packsaddle and a Mashaddah<sup>56</sup> and two golden Sanjaqs<sup>57</sup> were raised behind him. After that, he came out of the door from which he entered (Majhool , Al-Hawadith, p 40). After admission to Dar Al-Khilafah and meeting the Caliph ceremonies, Muzaffar Addin returned from where he came, and stayed in Dar Shamsuddin Ali Ibn Sunkur in Darb Farasha. The princes who arrived with him were sent to stay in houses in different districts, and the remaining of his soldiers stayed in the camp outside Baghdad. A generous hospitality was presented to him and his companions from the store of Dar Al-Khilafah.<sup>58</sup>

The same ceremonies were practiced in his farewell when he decided to return to his country. "Then attended..... and the Caliph addressed him as it pleased himself, hence, he kissed the ground and prayed extensively, and read the verse: {Would that my people knew! That my Lord (Allah) has forgiven me, and made me of the honored ones} (Surah Yasin, verses 26-27). Then the curtain was fallen, and he was rewarded a Khil'ah in that chamber." In addition, he was given Kooses,<sup>59</sup> flags and fifty thousand Dinars for the expenses of the way back home. Then he went to Dar Al-Wazarah with his companions who were rewarded Khil'ahs in his presence. He stayed thereafter some days, and then left for his country. The duration of his residence in Baghdad was twenty days Surah Surah.<sup>60</sup>

In addition, the custom was that visitors of sultans and princes bring gifts to the Caliph. Those gifts were often of rare antiques or exotic animals which were unprecedented in Baghdad. In 585H/1189AD, the messenger of Sultan Saladin Al-Ayubi, Al-Qasim Bin Yahya Alshaharzori, came bringing some antiques, gifts, some of Al-Firinjah captives, the crown of their king and the Cross which was above the Dome of the Rock, "to signify the purging of what was profane there." When he arrived Baghdad, he buried the Cross under Atabat Bab Annubi".<sup>61</sup> Also, when Ghayathuddin Bin Jamshid Al-Kishi, ruler of Kash

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<sup>55</sup> Majhool, Al-Hawadith, p 40.

<sup>56</sup> Mashaddah: a piece of cloth in the neck of the horse. Dozy, Reinhard, 1978, *Supplement of Arabic Dictionaries*, Translated by Mohammed Salim Anna'imi, Baghdad: Publications of the Ministry of Culture, Vol. 7, p 276.

<sup>57</sup> Sanjaq: a Persian word, means brigade. Adi Sher, *Persian words Arabized*, p 95.

<sup>58</sup> Majhool, *Al-Hawadith*, p 41.

<sup>59</sup> Koos: the drum. Arabicized from Cost. It is a big table that looks like Kopah, which was used for beating during wars. Adi Sher, *The Master*, p 140.

<sup>60</sup> Majhool, *Al-Hawadith*, p 42.

<sup>61</sup> Abu Shama, Abu Mohammad Bin Abdulrahman Bin Isma'il (d. 656 H/1266 AD), 1995, *Arrandhatayn Fi Akhbar Addawlatayn*, verified by Ibrahim Azeibaq, Ed. 1, Beirut: Arresalah Foundationm, Vol. 4, p. 65.

city<sup>62</sup>, (605H/1208 AD) came, he took some gifts to Caliph Al-Nasir, including: a giraffe, Atabi donkey, an entire agarwood, in addition to ivory and Saj (teak) (Ibn Asa'i, *Tareekh*, Vol. 9, p. 258; Ibn Al-Fawati 1962-1965, Vol. 4, Sec. 2, p. 1192). In the same year, the messenger of Al-Malik Al-Adel arrived, and he showed what he brought from his sender of antiques, gifts, Mamluks, horses and a group of Al-Firinjah captives.<sup>63</sup> Najmuddin Al-Badira'i brought to Caliph Al-Musta'sim in the year (645 H/1247 AD) a hundred Bukjah <sup>64</sup> of luxurious clothes. <sup>65</sup>

Some distinguished visitors received special attention, where they were allowed to move freely in Baghdad and visit some of the city's landmarks. However, that depended on the approval of Dar Al-Khilafah. When Muzaffaraddin Kokopri arrived Baghdad in (628 H/1230 AD), and after he gained the opportunity to salute Caliph Al-Mustansir, he sought permission to tour in Baghdad, where he could see Arrobot. In his honor, orders came from Diwan Al-Khilafah to hold banquets in every place he visited <sup>66</sup> Additionally, when King Nasir Addin Dawood son of the great King Isa<sup>67</sup> came to Baghdad in (633 H /1235AD), he requested a permission to visit Al-Mustansiriya school. Thus, the Caliph ordered preparing a celebration for the Foqaha' of schools to receive him. After his arrival, a celebration was held which was concluded with poems recited by poets of Baghdad, and then he went to his residence house. <sup>68</sup>

In the same year, prince Ruknuddin Ismail Bin Badruddin Lo'lo', ruler of Mosul, arrived. So, a tour in the city was prepared for him. It included a visit to some of the Robot of Baghdad, such as: Ribat

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<sup>62</sup> Kash: with an open "k" and stressed "sh": a village that is situated three leagues from Gorgan, on a mountain. Yaqut, *Mo'jam Al-Buldan*, Vol. 4, p 462.

<sup>63</sup> Ibn Asa'i, *Tareekh*, Vol. 9, p. 256.

<sup>64</sup> Bukjah: the origin is "Bugjah", a Persian word. It means a bundle of dresses. Khatib, Mustafa, 1996, *Dictionary of terms and historical titles*, Beirut: Arresalah Foundation, Ed. 1, p 82.

<sup>65</sup> Ibn Al-Fawti, Kamal Addin Abdulrazzak Bin Tajuddin (d. 723 H /1323 AD) (1962-1965), *Talkhees Majma' Al-Adaab Fi Mo'jam Al-Alqab, the fourth of four sections*, verified by Mustafa Jawad, Damascus: Hashemite Press, Vol. 4, Sec. 2, p 1206.

<sup>66</sup> Majhool, *Al-Hawadiith*, p41-42.

<sup>67</sup> The reason of his coming to Baghdad was that he became the king of Damascus, after the death of his father, the Great King, who gave him an appointment decree. So, his uncle, Al-Kamel, the ruler of Egypt, and Al-Ashraf, ruler of Harran, went to him and besieged him for a period of time, until they forced him to hand over Damascus. Then, they send him to Al-Karak, and that was in the year (626 H). From there, he went to Baghdad to request help from Caliph Al-Mustansir. Majhool, *Al-Hawadiith*, p 107.

<sup>68</sup> Majhool, *Al-Hawadiith*, p108.

Al-Akhlatiyah,<sup>69</sup> and Ribat Mother of Caliph Al-Nasir.<sup>70</sup> Also, he visited the school of Mustansiriya, attended part of the lessons, and then strolled through the corridors of the school.<sup>71</sup> In the following year, (634 H/1236 AD) Noor Addin Bin Arslan Bin Imad Addin Zengi, ruler of Shahrazour <sup>72</sup> arrived. Thus, Dar Atashreefat prepared him a visit to Al- Mustansiriya School.<sup>73</sup>

Entry of guests to Baghdad was after the permission of the Caliph. Also, they are not allowed to depart without the permission of the Caliph no matter how long the days of residence were. They were summoned to Dar Atashreefat, where they were rewarded another Khil'ah. That Khil'ah meant allowing them to leave.<sup>74</sup>

### C. Second: Reception of Embassies And Messengers

Baghdad was the capital of the Abbasid state, and the center of the rule of the Caliphs. It was frequented by the messengers of kings and sultans, carrying their messages, or requesting decrees of appointment. Hence, kings and sultans were keen to deputize senior men who were known for being distinguished in science, literature and experience to enter Dar Al-Khilafah in Baghdad. When a messenger arrived in Baghdad, he headed to Dar Al-Wazarah to display the purpose of his embassy to the minister. In turn, the minister ordered a Katib of Diwan Al-Insha' to write a report for the Caliph of the purpose of the visit. Then, the minister registered his notes and opinion at the end of the report, and it was sent to the Caliph Diwan. Everyone waited in Dar Al-Wazarah until the arrival of the Caliph's reply. An example of Caliphs replies on reports was what Al-Ayubi mentioned of Caliph Al-Nasir's reply on the report that was sent to him. It explained the reasons behind the visit of Zia'uddin Alchaharzori in 580 H/1184 AD, a messenger of Saladin Al-Ayubi. "We were informed with the reasons behind the presence of the messenger of Saladin-May Allah increase righteous people as himself-, and we examined what he mentioned

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<sup>69</sup> Ribat Alakhlatiyah: a Ribat that was built by Caliph Al-Nasir for his wife Seljukah Khatun, but she died before the completion of its construction. It is located in the west side of Baghdad. For more on this Rabat and its owner (Khatun), see: Ibn Al- Athir , *Al-Kamel*, Vol. 10, p 64, Ibn Asa'i, Abu Talib Ali Bin Anjab Al-Baghdadi (d. 674 H/1275 AD), (n.d.), *Jibat Al-A'imah Al-Kbulafa' Min Al-Hara'ir Wa Al-Ima'*, verified by Mustafa Jawad,( Egypt: Al-Ma'arif Press, p 118, Jawad Sousah, Mustafa, Ahmed, 1958, *The guide of Baghdad Map in past and present*, Baghdad: Iraqi Academy of Sciences Press, p. 234

<sup>70</sup> Known as Ribat Al-Ma'mouniyah, in relation to Al-Ma'mouniyah district, east of Baghdad. It was opened in the year (579 H / 1183 AD). Ibn Al-Atheer, *Al-kamel*, Vol. 10, p 478; Jawad, Mustafa, 1954, *Baghdadi Robot and its Impact on the Islamic Culture*, Baghdad: Sumer Magazine, Vol. 10, Sec. 2, p 234.

<sup>71</sup> Majhool, *Al-Hawadith*, p 108.

<sup>72</sup> Shahrazour: a wide village in the mountains between Erbil and Hamadan, which was created by Zur Bin Adhahhak. In Persian, Shahar means the city. The people of these areas are all Kurds. Yaqut, *Mo'jam Al-Buldan*, Vol. 3, p 375.

<sup>73</sup> Majhool, *Al-Hawadith*, p 108.

<sup>74</sup> Ibn Al-Dupethei, *Thayl Tareekh Baghdad*, Vol. 2, p 46.

of his victory, which is attributed to us, our views and determination. What we received, additionally, was honored by accepting it".<sup>75</sup>

Although the reception of messengers was the responsibility of the minister - as we mentioned earlier- however, in exceptional cases, his presence was to meet the Caliph himself. That was probably due to the nature of the task or the message carried. Therefore, we find in the description provided by Annasawi a clear picture of those ceremonies. Annasawi conveyed that in the words of the messenger of Jalal Addin al-Khwarizmi, who is called Badr Addin Totaq Enash who arrived holding a letter to Caliph Al-Mustansir. Through that description, we can identify minute details of those ceremonies (protocols) regarding the guest's attendants, and the task of each of them, where each one had a particular place that he must not exceed. Messenger Badr Addin said: "we marched until we reached a big door and I entered. Sa'ad Addin (his attendant) stopped, and did not exceed from there. I asked him to accompany me, so he said that each one of us had a pre-assigned position, and I am not allowed to exceed it. Behind that door, there was a servant who accompanied me to another door. He knocked the door, and it was opened and I entered. There, I saw an old servant sitting on a bench. He shook my hand, while he was holding a Koran and a candle in his hands. I was asked to sit and welcomed until another servant came." This last servant, clearly, did not only deliver the messenger to Majlis (council) of the Caliph, but he also was keen on reminding the messenger, while walking, of all the ceremonies that must be taken into account when entering the Majlis of the Caliph. At the same time, he reminded him of the prestige of the place and its owner. "Then, he took my hand, while walking, and said that it was not a secret the identity of the one, who wanted you to attend, nor the Majesty and Greatness of his standing". At the same time, Caliphs were eager to add aura and prestige on their Majlis, and that what we find echoed in the description of the messenger Badr Addin of the Majlis of the Caliph and its beauty and glamour, where every step of the messenger went in discipline. The custom was that the minister is the one responsible for all of that in Majlis of the Caliph, telling the messenger when to progress and when to stop: "when we ascended the step and my eyes caught sight of the black curtain..., I saw an orchard of a large number of candles, which was like the reflection of stars in water, in a dark night. Then, I saw the minister (Ibn Al-Qami) standing by the curtain, while the curtains were fallen, and a servant came and raised the curtain. So, I was walking and kissing the ground until I approached the minister and stood. Ameer Al-Mo'meneen was in his throne. He said to the minister an Arabic word, then, I made further steps. The minister pointed to me to stand where he stood first, so I approached further, kissed the ground, and stood where I stood first".<sup>76</sup>

Tasks of messengers and ambassadors who came to Baghdad varied. Some had the task of making Bay'ah to the Caliph on behalf of their sender.<sup>77</sup> For instance,

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<sup>75</sup> Al-Ayubi, *Midhmar Al-Haqa'ik*, p184-185.

<sup>76</sup> Annasawi, Shihabuddin Mohammad Bin Ahmad (d. 639 H/1249 AD), 1953, *Sirat Assultan Jalal Addin Minkubarti*, verified by Hafez Hamdi, ( Cairo: Al-Fikr Al-Arabi, p 307.

<sup>77</sup> (Annasawi, *Sirat Jalal Addin*, p 305-307.

Isma'il Ibn Badruddin Lo'lo', ruler of Mosul, attended to make Bay'ah to Caliph Al-Musta'sim on behalf of his father.<sup>78</sup>

Some of the messengers also had the task of requesting appointment decrees for their senders from the Caliph. In (604 H/1207 AD) Al-Sultan Al-Ayubi Al-Adel sent a messenger to the Caliph regarding this matter. Thus, he returned with a messenger of the Caliph carrying Khil'ah and appointment decree for the Sultan and his sons: the Great King and the Ashraf King.<sup>79</sup> In the following year, Ibn Al-Ma'moudi, Qadhi Askar of Sham, arrived in Baghdad from Damascus as a messenger of Al-Malik Al-Adel, where he received Khil'ah for Al-Adel and his sons.<sup>80</sup> On some occasions, such as appointing the Caliph or in different seasons of celebrations, Diwan Dar Al-Khilafah set a specific date where all messengers and ambassadors had the chance of meeting the Caliph and saluting him.<sup>81</sup>

The custom was that Diwan Dar Al-Khilafah sent a messenger who accompanied messengers of sultans, kings and princes who performed the answer of the Caliph, and then returned to Baghdad. In the translation of Abdul Wahid Bin Abdul Wahab Bin Ali Bin Sukaynah, it mentioned that "and came from the noble Diwan -may Allah glorify it- to Prince of Qais Ibn Al-<sup>82</sup> a messenger with the messenger whom he sent".<sup>83</sup> Additionally, after the messenger of Yahya Bin Ghaniyah Al-Mayerqi arrived in 596 H/1199 AD), who was the one who made Khutbah for the Abbasid Caliph in Bilad Al-Maghreb (Morroco) "Abdul Moni'm Bin Abdul Aziz Ibn Anatroni was sent with him from the noble Diwan, after being honored with a Khil'ah".<sup>84</sup>

#### D. Third: Reception of senior scientists who came to Baghdad

The Abbasid Caliphate realized, during this era, the importance of scientists in creating internal unity. In fact, we find that the Caliphs were keen to bring scientists, glorify them and exaggerate in appreciating and respecting them for their impact on the parish. Caliph Al-Nasir classified a book called "Rooh Al-Arifeen",<sup>85</sup> and ordered that the book must be taught by the senior scientists of the four Madhahib (schools of thought) in Iraq.<sup>86</sup> The objective of Al-Nasir by authoring this book was an attempt to unite Muslims of different Madhahib, and to spread the spirit of solidarity and

<sup>78</sup> Majhool, *Al-Hawadith*, p 194).

<sup>79</sup> Al-Hamwi, Mohammad Bin Ali Bin Natheef (d. 644 H/1246 AD), 1981, *Attareekh Al-Mansouri*. verified by Abu Al-Abd Doudou, Damascus: Al-Hijaz Press / Publications of Arabic Language Academy, p 56.

<sup>80</sup> Ibn Al-Fawti, *Majma' Al-Adaab*, Vol. 4, Sec. 1, p 450.

<sup>81</sup> Ibn Al-Jawzi, *Al-Muntathem*, Vol. 18, p 194).

<sup>82</sup> Ibn Al-Dupethei, *Thayl Tareekh Baghdad*, Vol. 2, p 46.

<sup>83</sup> Ibn Al-Dupethei, *Thayl Tareekh Baghdad*, Vol 4, p 239.

<sup>84</sup> Athahabi, *Tareekh Al-Islam*, Vol. 42, p 29.

<sup>85</sup> The book was published with the verification of Badri Mohammad Fahad for Dar Al-Fikr, Beirut, 2001.

<sup>86</sup> awzi, Farooq Omar, 2003, *The Abbasid Caliphate between Fall and Collapse*, Ed. 1, Ashorouq Press, Amman, Vol. 2, p 236.

brotherhood among them on the one hand, and to maintain the coherence and unity of the Muslim world on the other hand.

Thus, Diwan Dar Al-Kilafah paid great attention to senior scientists of neighboring regions who came to Baghdad. That was represented through receiving them in a formal reception, on the order of distinguished guests, where the caliphal procession came out to meet them. When Al-Faqeeh Muhammad Bin Abudlatif Al-Khajendi<sup>87</sup> of Isfahan returned from Al-Hajj in (579 H/1183 AD), he was received by the Diwan procession, and Dar Atashreefat provided everything needed for his residency.<sup>88</sup> When Al-Faqeeh Muhammad Bin Abdul Al-Aziz Bin Omar Bin Mazah Al-Bukha<sup>89</sup> arrived in 603 H/1206 AD, he was received by all the people of Baghdad, "except for the Caliph and the minister".<sup>90</sup> When Al-Faqeeh Abdul Wahid Bin Abdul Wahhab Bin Ali, who was known as Ibn Sokaynah<sup>91</sup> (604 H/1207 AD) arrived to Baghdad, "he was received by the Diwan with great respect and honor, where scientists and people of the city went out to receive him".<sup>92</sup>

Before concluding the talk about receptions ceremonies, it must be noted that all arrivals to Baghdad were subjected to strict surveillance by the Caliph's intelligence since the moment of entering Iraq's borders until their departure. Historians cited some exotic news in the biography of Caliph Al-Nasir that was an evidence of that. Ibn Kathir, in his description, said: "he was interested in news carriers, and he would say to messengers, you did so and so in that place and you did so and so in another place. So some people, or even most of them thought he was kashif (can see beyond), or that some jinn delivered news to him."<sup>93</sup> Athahabi mentioned that when the messenger of the ruler of Mazandaran entered Baghdad, he received a paper every morning telling him of what he did at the previous night. Thus, he became more secretive, and still the paper came to him. So, he left Baghdad having no doubt that

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<sup>87</sup> The presidency of Shafi'i in Asbahan was assigned to him. He settled in Baghdad after the year (588 H), and the Caliph bestowed upon him in an inequivalent manner. He was appointed the supervisor of Awqaf Al-Nizamiyah. Al-Munthiri, Abu Mohammad Abdelzim Bin Abdelqawi (d. 656 H/1258 AD), 1981, *Attakmilah Li Waffayat Annaqlab*, verified by Bashar Awad, Ed. 2, Beirut: Arresalah Foundation, Vol. 2, p 29; Assabki, Abu Nasr Abdul Wahab Bin Ali (d. 771 H/1369 AD) 1999, *Tabaqat Shafi'iah Al-Kubra*, verified by Mustafa Abdel Qader Attam, Beirut: Al-Kutub Al-Ilmiyah Press, Vol. 3, p 380.

<sup>88</sup> Abu Shamah, *thaay Ala Arrawdatayn*, p 57.

<sup>89</sup> He was known as "Sadr Jahan". The word "Jahan" is Persian, and it means the world. He is from the people of Bukhara, of a house that is famous of science and Hanafi Madhab, and his grandfather, Muhammad, is one of the Imams of Hanafi Madhab. He came to Baghdad to perform Hajj in the year (604 H), and was received with great respect Ibn Al-Dupethei, *Thayl Tareekh Baghdad*, Vol. 1, p 419-420; I-Qurashi, Abdul Qader Mohammad Bin Muhammad (d. 775 H/1373 AD), 1993, *Ajawahir Al-Mudi'ah Fi Tabakat Al-Hanafiyah*, verified by Abdel Fattah Mohammed Al-Hilow, Ed. 2, Beirut: Arresalah Foundation, Vol. 3, p 233.

<sup>90</sup> Sabt Ibn Al-Jawzi, *Mir'at Azzaman*, Vol. 8, Sec. 2, p. 529.

<sup>91</sup> He was born in Baghdad in (552 H). He was known for Mysticism, and was appointed Sheikh Al-Shyouchk in Baghdad. He died in (608 H). Abu Shama, *thaay Ala Arrawdatayn*, p 79.

<sup>92</sup> Ibn Annajar, Abu Abdullah Muhammad Bin Mahmoud (643 H /1245 AD), 1997, *Thayl Tareekh Baghdad*, a publication with Tareekh Baghdad, verified by Mustafa Abdelqader Attam, Beirut: Al-Kutub Al-Ilmiyah Press, Vol. 16, p 152.

<sup>93</sup> Ibn Kathir, Abu Al-Fida' Isma'il (d. 774 H/1372 AD), 2007, *Al-Bidayah Wa Anihayah*, verified by Muhyiddin Deep et al., (Damascus: Ibn Kathir Press, Vol. 15, p139-140.

the Caliph knows the unseen; because Imami people believe that the infallible Imam knows what is in the belly of a pregnant, and what is behind the wall. The strength of his intelligence made people, who were non-insiders, think that Al-Nasir had servants from the jinn.<sup>94</sup>

### **E. Conclusion:**

The Revival of ceremonies of Dar Al-Khilafah during this era of the Abbasid Caliphate was part of the caliphs plan to restore their influence. Because of the importance of receptions and celebrations, and their relatedness to fame and being known, the Abbasid caliphate was keen on manifesting those occasions publicly. These ceremonies and receptions were an opportunity to show the prestige of the Caliph, regain the power of the caliphate in the hearts of everyone and to instill that power also in the hearts of arrivals on Baghdad from kings, sultans, princes and their messengers.

For the sake of showing receptions and celebrations as worthy of the Caliph and his guests, the caliphate institution introduced a subsidiary institution related to Diwan Al-Khilafah, known as Dar Attashreefat. The task of that institution was supervising the organization of everything related to the Caliph, his ruling center, his residence, and the ceremonies of receptions and celebrations, all in accordance with rules and strict regulations. A number of employees, led by Motawalli Addar, oversee the application of these rules.

The study also showed that there were a number of ceremonies that were applied from the moment of the guest's arrival to the outskirts of Baghdad until he leaves, which are summarized as follows:

- Exodus of Dar Al-Khilafah procession to welcome the guest, where the guest's nature and position were what determined the nature of the procession itself and who led it from the senior men of the Caliph.
- Kissing Atabat Bab Annubi was the first ceremony of entering Dar Al-Khilafah. When the guest reached Dar Al-Khilafah, he headed with his companions and recipients to Atabat Bab Annubi to kiss it, and the caliphate was keen to apply that ceremony.
- Not only the guest's admission to Dar Al-Khilafah needed the Caliph's permission, but also his leave and *Khil'ah* was the sign of allowing him to leave.

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<sup>94</sup> Athahabi, *Tareekh Al-Islam*, Vol. 13, p 688.