



How to cite this article:

Ghare Moshk Gharravi, F., Raeee, A., & Seyghal, R. (2026). A Survey of the Status of Rational Sciences in the Seljuk Era. *Journal of Historical Research, Law and Policy*, 4(5), 1-9. <https://doi.org/10.61838/jhrpl.304>



Article history:
Original Research

Dates:

Submission Date: 24 December 2025

Revision Date: 03 April 2026

Acceptance Date: 10 April 2026

First Publication Date: 18 April 2026

Final Publication Date: 01 September 2026

A Survey of the Status of Rational Sciences in the Seljuk Era

1. Fatemeh. Ghare Moshk Gharravi¹: Department of History, No.C., Islamic Azad University, Nour, Iran
2. Abdollah. Rajaei²: Department of History, Bab.C., Islamic Azad University, Babol, Iran
3. Ramazan. Seyghal³: Department of History, No.C., Islamic Azad University, Nour, Iran

*corresponding author's email: abdollah.rajaee@iaau.ac.ir

ABSTRACT

The Seljuk Turks established their rule after defeating Sultan Mas'ud of the Ghaznavid Empire in 1040 CE. They succeeded in acquiring extensive political and military authority. Adhering to the Hanafi school associated with Abu Hanifa, the Seljuks, in order to consolidate and stabilize their rule and to obtain legitimacy from the Abbasid Caliphate, aligned themselves with the caliphal institution and regarded themselves as its obedient supporters. By overcoming the Shi'a Buyid dynasty, they revived the political and spiritual authority of Sunni Islam. With the assistance of administrative bureaucracies and relying on prominent viziers such as Nizam al-Mulk Tusi, they managed their empire effectively. During this period, with the establishment and expansion of scientific and educational institutions such as the Nizamiyya madrasas, the transmitted religious sciences, jurisprudential disciplines, and literary studies were widely taught and attained significant prominence. Fields such as jurisprudence, hadith, Qur'anic sciences, literature, as well as mysticism and Sufism experienced considerable growth and attention. However, despite the emergence of exceptional figures such as Omar Khayyam, branches of the rational sciences, particularly philosophy, were neglected and marginalized, leading to stagnation and decline. Factors such as the expansion of institutions like the Nizamiyyas, the dominance of the Ash'arites and the traditionists, sectarian conflicts, the increasing influence of Sufis, and the decline of rationalist movements such as the Mu'tazilites and Isma'ilis contributed significantly to this process.

Keywords: *Rational Sciences; Nizamiyya Madrasas; Seljuks; Religious Sciences*

Introduction

The Seljuks were a branch of the Oghuz Turkic tribes who became known by the name of their leader Seljuk, son of Duqaq. After settling in Transoxiana, they converted to Islam and adhered to the Hanafi school of jurisprudence (1, 2). Gradually gaining power, they brought an end to Ghaznavid dominance over Khurasan in the decisive Battle of Dandanqan in 1040 CE and established their own state (3).

By sending a letter to the Abbasid Caliph al-Qa'im (r. 1031–1075 CE), the Seljuks expressed their allegiance and presented themselves as supporters of the caliphate, receiving official recognition and investiture for their rule over conquered territories. In consolidating the foundations of the Abbasid caliphate, they liberated it from the control of the Shi'a Buyids, restored the political and spiritual authority of Sunni Islam, and in return secured legitimacy for their own government.



Following the death of Tughril in 1063 CE, Alp Arslan ascended to power (4). His ten-year reign, along with the twenty-year rule of his son Malik-Shah, is considered the zenith of Great Seljuk power (5, 6). This grandeur was largely due to a well-organized and efficient administrative system established and managed by bureaucratic elites, who, while preserving elements of Iranian administrative heritage, brought the Seljuk Empire to a peak of prosperity (7). However, with the death of Malik-Shah in 1092 CE—occurring shortly after the assassination of the grand vizier Nizam al-Mulk—the unified Seljuk polity began to decline (8), ultimately collapsing in 1191 CE at the hands of Tekish Khwarazmshah (9).

Given the relative gap in historical research on this period, the present study aims to examine the status of the rational sciences during the Seljuk era.

Cultural Conditions in the Seljuk Era

During Seljuk rule, the cultural, scientific, and literary sphere of Iran extended far beyond its political and geographical boundaries, encompassing a vast region stretching from Delhi in India to Konya in Anatolia. Despite the assertion that the Seljuk period did not represent a flourishing phase of Iranian cultural and civilizational history (10), this era witnessed the emergence of numerous prominent poets, writers, and scholars. Artistic production, architecture, and craftsmanship reached high levels of development, and significant works were composed across various fields of knowledge. Figures such as al-Ghazali, Omar Khayyam, Khwaja Abdullah Ansari, Khaqani, Anvari, and Nizami 'Aruzi are regarded as major representatives of intellectual, literary, and mystical thought in this period.

In this era, educational institutions and intellectual centers gained considerable importance. Sultans, amirs, viziers, and notable elites established public institutions such as schools, mosques, libraries, and khanqahs, among which the Nizamiyya madrasas held a central position. In terms of both the number and significance of educational institutions, this period represents one of the most important phases of Islamic civilization (11).

Despite the flourishing of literature, scholarship, and institutional development, it was the transmitted religious sciences that occupied the central position of intellectual life, while rational sciences and their practitioners were largely neglected. Students, observing that rational sciences were disregarded by both the general public and political elites, and that education in religious institutions provided material benefits and stipends, increasingly turned toward religious studies. In these institutions, students were not permitted to study rational sciences—particularly philosophy—and were discouraged from engaging with disciplines such as geometry and astronomy. Instead, they were required to focus on religious sciences and their various branches. The dominance of religious and literary sciences was such that scarcely any city existed without circles of instruction in jurisprudence, hadith, exegesis, theology, and literature (12).

Rational Sciences in the Seljuk Period

Terms such as “sciences of the ancients,” “ancient sciences,” and “rational sciences” were used by Muslims to designate fields of rational inquiry. These stood in contrast to literary and religious sciences, often referred to as “Arabic sciences,” “hadith sciences,” or more generally as transmitted or religious sciences. Consequently, disciplines such as mathematics, natural sciences, metaphysics, and their related branches—including medicine, astronomy, music, and alchemy—were often viewed with suspicion by certain segments of Sunni orthodoxy. Those who pursued such sciences were frequently labeled as heretics or unbelievers. In general, religious scholars and

ascetics among the Sunni community reserved the term “knowledge” exclusively for that which was inherited from the Prophet, and even in the most favorable cases, did not regard rational sciences as beneficial knowledge (11).

In Seljuk educational institutions, instruction was primarily devoted to Qur’anic recitation, exegesis, hadith, jurisprudence, lexicography, history, literature, and mysticism. The study of scientific works, particularly philosophical texts, was strictly prohibited, and no individual could openly teach or study rational sciences such as philosophy, geometry, or astronomy within these institutions. Intellectual efforts were directed almost entirely toward religious sciences, their elaboration, and the production of scholarly works in these fields. Since mastery of these disciplines required proficiency in the Arabic language, literary studies were also considered essential components of education (11).

Nevertheless, despite the dominance of religious sciences, there were scholars who made contributions to certain branches of rational sciences, often driven by personal interest and intellectual inclination. However, the period lacked figures comparable to Avicenna or al-Biruni in terms of creativity and innovation. The appearance of a figure such as Omar Khayyam is thus regarded as an exception. For this reason, the Seljuk period has been characterized as an age of dissemination rather than innovation in knowledge (13).

Although some rulers, such as Malik-Shah, showed interest in astronomy, this discipline was generally rejected by religious authorities. Scholars like Ibn al-Jawzi (d. 1201 CE) categorized astrologers and astronomers among those deceived by Satan (14). However, medicine and certain branches of mathematics, such as arithmetic—due to their practical utility for religious purposes—were not as strongly condemned. In medicine, notable figures emerged, including three renowned physicians of the sixth century known collectively for their shared name “Hibat Allah” (15).

Greek logic was among the most heavily criticized sciences, and engagement with it often led to accusations of heresy. Although the support of al-Ghazali for logic mitigated some of this hostility, opposition remained significant (11). Overall, even where some scholars engaged with rational sciences, their contributions appear minimal when compared to the extensive body of work produced in religious and literary fields.

The weakening of rational inquiry, the prioritization of transmission over reason, imitation without independent reasoning, adherence to textual literalism without consideration of underlying purposes, and hostility toward philosophy were all consequences of the Seljuk state’s support for religious scholars and traditionists. Over time, the imitative scholar came to be valued more highly than the independent thinker, and while jurists and hadith scholars were honored, philosophers and intellectuals were marginalized. In such an environment, rational sciences steadily declined (11).

In general, during the Seljuk period, rational sciences were neglected, while religious sciences received strong support from political authorities and religious elites.

Factors Contributing to the Decline of Rational Sciences

The Emergence and Institutionalization of Madrasas, Particularly the Nizamiyyas

As previously noted, numerous educational institutions were established throughout the Seljuk Empire. In the madrasas founded from the fifth century onward in Khurasan and later in Iraq and other regions, the teaching of rational sciences was prohibited, and instruction was limited to religious and literary disciplines. This naturally reduced both the appeal and prevalence of rational sciences among students. Observing that rational sciences

were marginalized and that religious studies offered both social prestige and material benefits, students increasingly gravitated toward the latter. The provision of housing, stipends, and extensive facilities for both teachers and students made these institutions highly attractive, drawing scholars from across the Islamic world. Graduates of these institutions often secured influential positions in preaching, teaching, judiciary roles, legal advisory functions, and administrative offices (16).

According to the endowment charters of the Nizamiyya madrasas, adherence to the Shafi'i school was a mandatory condition for both teaching and study. Some individuals even changed their sectarian affiliation in order to gain access to these institutions and their associated benefits (17).

The powerful Seljuk vizier Nizam al-Mulk established madrasas in eleven major cities, including Nishapur, Baghdad, Isfahan, Basra, Balkh, Mosul, Herat, and Amol. Wherever he identified a prominent Shafi'i scholar, he founded a madrasa, endowed it with resources, and equipped it with a library (18).

Within these institutions, only religious and literary sciences were taught, and engagement with rational sciences—particularly philosophy, geometry, and astronomy—was strictly forbidden. In such an intellectual climate, anti-philosophical tendencies prevailed, and engagement with rational sciences not only lacked appeal but could also lead to significant personal and professional difficulties (12, 19).

The Expansion and Consolidation of Sufism

The Seljuk period is regarded as one of the most brilliant eras in the history of Islamic mysticism and Sufism. During this time, prominent figures emerged in this field, including Abu Sa'id Abi al-Khayr, Abu al-Qasim Qushayri, Khwaja Abdullah Ansari, Shaykh Ahmad Jam, Ahmad Ghazali, and his disciple 'Ayn al-Qudat Hamadani. The Seljuk sultans demonstrated profound respect for Sufi masters and spiritual leaders (20).

Tughril, Chaghri, and Ibrahim Yinal showed devotion and reverence toward Abu Sa'id Abi al-Khayr and his lineage, while regional elites, including amirs, viziers, and local authorities, were among his followers (21). Sufism and khanqah-based teachings expanded significantly during this period, to the extent that rulers and political elites often affiliated themselves with Sufi masters to gain public legitimacy and ensure the preservation of their legacy. They visited these figures, provided substantial financial and material support, and established khanqahs and institutions in their honor (22).

The widespread influence of Sufism and the growing authority of Sufi leaders constituted a major challenge to rational sciences, particularly philosophy, which was not considered sufficient for attaining ultimate truth (11). Sufi epistemology generally did not assign central importance to rational inquiry, instead emphasizing intuitive knowledge and spiritual unveiling as adequate means of achieving perfection. Consequently, the expansion of Sufi teachings, combined with the Seljuks' patronage of mystical traditions and the simultaneous flourishing of jurisprudence and religious scholarship, contributed to the marginalization and decline of philosophy and rational sciences.

Sectarian Intolerance and Religious Conflicts

The Seljuk state was theoretically grounded in Islamic law, and its rulers, who adhered to the Hanafi school, consistently supported this tradition and its scholars. They invested considerable effort in promoting the scholars of this school, leaving a lasting imprint of their influence across different generations (23).

This strong adherence to religious orthodoxy and sectarian identity was, to a significant extent, motivated by the desire to secure political legitimacy and maintain power. Despite this, the Seljuks appointed the Shafi'i scholar Nizam al-Mulk as their chief vizier for approximately three decades. In his political treatise, it is reported that Alp Arslan expressed regret that his vizier was not of the Hanafi school (18).

For political expediency and state interests, the Seljuks portrayed themselves as defenders of religion and loyal supporters of the Abbasid caliphate. Nevertheless, they consistently maintained their support for the Hanafi school. This support was particularly significant in light of the ongoing conflicts between the Hanafi and Shafi'i schools. Throughout the fifth and sixth centuries AH (11th–12th centuries CE), debates over the superiority of one school over another, as well as disputes among their scholars, were widespread. Few cities, especially in Khurasan and Transoxiana, were free from such sectarian conflicts. These disputes extended into the courts of viziers and rulers, where scholars and notable figures participated in heated debates. Such intellectual conflicts often incited the general populace, leading to violence, the destruction of neighborhoods, and even the burning of books and libraries (23).

In such an environment, rational and philosophical discourse found little opportunity for expression. The development of intellectual debates grounded in reason, tolerance, and critical inquiry—conditions essential for the flourishing of philosophy, as seen in the fourth century AH—was virtually impossible. By the fifth century AH, at the height of Seljuk dominance, even the Abbasid caliphs in Baghdad had become rigid, dogmatic, and corrupt. Religious affiliation became the central criterion for all forms of discourse, and references to philosophy or wisdom were made primarily in support of theological arguments and sectarian polemics (24).

In periods characterized by intense sectarianism and ideological conflict, rationalist movements and intellectual inquiry inevitably decline. It is also noteworthy that some scholars attribute the rigidity and dogmatism of Seljuk rulers to their nomadic background and militaristic ethos. According to Nizami 'Aruzi, the Seljuks were originally a nomadic people unfamiliar with the refined traditions of kingship (25). Such a disposition, shaped by simplicity and constant engagement in military and ideological struggles, was not conducive to an interest in philosophical and rational inquiry.

Dominance of the Ash'arites and the Traditionists

One of the principal factors contributing to the decline of rational sciences in the Seljuk period was the dominance of literalist jurists and the widespread influence of Ash'arite theology. The Ash'arites, who are associated with Abu al-Hasan al-Ash'ari, a descendant of Abu Musa al-Ash'ari, formed a major theological school within Sunni Islam (26).

During the Seljuk era, the majority of jurists, hadith scholars, exegetes, literary figures, poets, writers, and even Sufis adhered to Ash'arite doctrine. In official educational institutions, where religious sciences were taught, this theological orientation prevailed. Particularly in the early Seljuk period, Ash'arite theologians exercised considerable influence over intellectual and scholarly life. Their dominance was further strengthened by the support of Seljuk rulers and reached its peak under the patronage of Nizam al-Mulk, leading to an expansion of their religious and social authority (12).

The development and consolidation of Ash'arism were closely tied to the efforts of prominent scholars, most notably al-Juwayni and al-Ghazali. Al-Juwayni, known as Imam al-Haramayn, was one of the leading Shafi'i scholars of Khurasan and the first instructor at the Nizamiyya of Nishapur. Many influential scholars of the fifth and

sixth centuries AH, including Abu Hamid al-Ghazali, were among his students (17). Nizam al-Mulk held al-Juwayni in high esteem, and al-Juwayni, in turn, praised the vizier (27).

Abu Hamid al-Ghazali also played a significant role in the expansion of Ash'arite thought. Following the era of Avicenna, philosophy increasingly came to be associated with heresy and materialism, and al-Ghazali emerged as one of the leading critics of philosophical thought. His extensive critiques of philosophy significantly contributed to its marginalization (19).

In general, Ash'arite scholars, along with traditionists and Sunni jurists who emphasized literal interpretations of religious texts, regarded rational inquiry and philosophical reasoning in religious matters as excessive and unwarranted. They maintained that knowledge lacking direct benefit for religion was devoid of value. Within such an intellectual climate, mathematicians, philosophers, theologians of rationalist orientation, and groups such as the Mu'tazilites were frequently accused of heresy and unbelief. The Ash'arites, in this context, played a central role in shaping and sustaining this intellectual environment.

The Opposition of Poets and Men of Letters to Sages and Philosophers

One of the groups that, following the lead of religious scholars, jurists, Sufis, and Ash'arites, joined in the opposition to wisdom, philosophy, logic, and rational sciences in general was the class of poets.

In essence, the poets of this period may be divided into two groups. The first consisted of those who grounded their poetic themes in philosophical and scientific ideas or employed scientific concepts within their poetic imagination. The second consisted of those who severely reproached philosophers and sages in their works. Influenced by the intellectual climate of their age and by the intense hostility of religious scholars toward philosophers, this latter group adopted an openly antagonistic position toward them. They regarded the sciences of the ancients and Greek wisdom as instruments of deviation, and they considered the only path to salvation and righteousness to be adherence to the divine rope and attachment to the firm bond of the Qur'an. They were deeply distressed that some Muslims had, in their view, contaminated Islam with Greek unbelief (28).

Among the most famous of these poets were Sana'i of Ghazna and Khaqani of Shirvan. Sana'i, who died in 1131 CE, was a major poet who, despite being familiar with wisdom and philosophy—especially Peripatetic philosophy—was far more deeply influenced by Sufi masters and their writings (29). Sana'i considered the pursuit of religious sciences to be obligatory for Muslims. He viewed philosophers as disciples of Plato and warned against excessive immersion in rational speculation. As is clear from his verses, he regarded adherence to Greek ideas as the consequence of neglecting religion and considered the study of philosophy to be far removed from true reason and sound judgment. He called upon the followers of Aristotle and Plato to abandon the empty claims of Greek thinkers. For this prominent poet of the sixth century AH, true reason consisted in the knowledge and recitation of the Qur'an (28).

Another poet who attacked sages, theologians, and rational disputants, and who regarded them as misguided because of their use of the terminology of philosophers and logicians, was Khaqani of Shirvan, who died in 1199 CE. Khaqani has been regarded as one of the greatest poets and most eloquent literary figures of Iran. He was himself a learned and knowledgeable man, fully acquainted with many sciences, including philosophy, and he employed this learning in the service of his poetry. Yet religious and mystical wisdom attracted him far more than philosophy (10). He not only condemned the rational sciences—which their opponents in that age described as idle or suspended knowledge—but also declared philosophers to be unbelievers. His attacks on philosophers were

harsher than those of many of his contemporaries. In addition to calling philosophers irreligious, he also censured theologians and dialecticians on the grounds that they were influenced by wisdom and philosophy, accusing them of having mixed the religion of the Arabs with Greek philosophy. In another passage, addressing religious leaders and scholars, he urged them not to admit the teachings of speculative philosophy, not to disturb the foundations of monotheism, and not to stamp the religion born among the Arabs with the brand of Greece. His criticisms vividly illustrate the cultural hostility that confronted philosophy and rational sciences in this period (11, 28).

The Decline and Fall of Rationalist and Intellect-Centered Movements

Among the most important reasons for the stagnation of rational sciences during the era of Seljuk rule was the decline of intellectual groups and movements in which reason, reflection, and critical inquiry occupied a significant place. Groups such as the Isma'ili Shi'is, the Twelver Shi'is, and the Mu'tazilite theologians faced fierce hostility from the Abbasid caliph, the Seljuk sultans and their representatives, and more broadly from Sunni amirs, viziers, jurists, and Sufis. The institutions of kingship, vizierate, and bureaucracy were controlled by adherents of Sunni legal schools, especially the Hanafi and Shafi'i traditions.

Opposition to the Isma'ilis had already begun under the Ghaznavids. Sultan Mahmud of Ghazna dealt with this group with extreme severity and regarded them as heretics, irreligious people, and corrupters of the faith. According to one source, he had executed more than fifty thousand heretics and deviants during his lifetime (1). His son is likewise said to have preserved the policy of his father in this respect (3).

Under the Seljuks, this policy continued, and hostility toward Shi'is in general—often denounced under labels such as Qarmatians, Batinis, heretics, and corrupt sectarians—persisted and reached its height during the vizierate of Nizam al-Mulk. In his political treatise, Nizam al-Mulk attacked the Shi'is in severe terms, and under the heading dealing with the emergence of the Batinis and Qarmatians and the establishment of a corrupt creed, he directed some of his harshest insults against them (18).

By founding the Nizamiyya institutions, Nizam al-Mulk sought to train individuals capable of combating the Isma'ilis and their missionaries, who were themselves familiar with rational sciences, as well as the Mu'tazilites. More generally, Seljuk religious policy was based on strengthening Sunni Islam and eliminating Shi'i movements. It was therefore natural that, in order to erase the intellectual influence and motivations of Shi'i and Mu'tazilite groups, they would employ educational methods, curricular programs, and institutions such as the Nizamiyyas (30). In effect, the suppression of the Isma'ili Shi'is—within whose theological system reason held an important and prominent place—must be counted among the causes of the decline of rational sciences and the weakening of rationalism.

The Mu'tazilites, unlike the Ash'arites, who emphasized the outward meaning of scriptural texts, attached great importance to reason and made it central to the interpretation and explanation of religious matters. They were people of debate, argumentation, and reasoning, and they were equipped with rational disciplines. During the Seljuk age, however, Ash'arite thought dominated religious and scholarly life, and especially in the early Seljuk period, with the support of Nizam al-Mulk, it enjoyed great social and religious influence (12). In sum, the decline of rationalist and intellect-centered movements such as Isma'ilism and Mu'tazilite theology had a profound effect on the weakness and stagnation of the rational sciences.

Conclusion

The fourth century AH (10th century CE) represents the peak of the flourishing of Islamic culture and civilization. However, with the rise of the Turkic powers, and particularly during the Seljuk period, rational sciences—especially philosophy—entered a phase of decline. Ash'arite theologians and the traditionists, who enjoyed the support of the institutions of kingship and vizierate, came to dominate scientific and educational centers, including madrasas. Within these institutions, religious, literary, and transmitted sciences were emphasized, leading to the prioritization of transmission over reason and imitation over independent reasoning. In such an intellectual environment, disciplines such as philosophy, mathematics, astronomy, and related fields lost their appeal and relevance.

The expansion and strengthening of Sufism and Sufi groups, along with sectarian conflicts, religious intolerance, and the support of Seljuk rulers and political elites for Sunni orthodoxy, played a significant role in the stagnation of rational sciences. The increasing power of the Ash'arites and the traditionists further restricted the space available to rationalist and intellect-centered movements. Groups such as the Isma'ilis and the Mu'tazilites, which represented the most important rational and intellectual currents of the time, faced severe limitations and hostility from both the caliphal and royal authorities. Altogether, these factors contributed to the neglect, stagnation, and eventual decline of rational sciences during the Seljuk era.

Acknowledgments

We would like to express our appreciation and gratitude to all those who helped us carrying out this study.

Authors' Contributions

All authors equally contributed to this study.

Declaration of Interest

The authors of this article declared no conflict of interest.

Ethical Considerations

All ethical principles were adhered in conducting and writing this article.

Transparency of Data

In accordance with the principles of transparency and open research, we declare that all data and materials used in this study are available upon request.

Funding

This research was carried out independently with personal funding and without the financial support of any governmental or private institution or organization.

References

1. Shabankara'i MiA. *Majma' al-Ansab*. Mohaddes M, editor. Tehran: Amir Kabir; 1997.
2. Grousset R. *Empire of the Steppes*. Meykadeh A, editor. Tehran: Elmi va Farhangi; 2008.
3. Bayhaqi AMiH. *Tarikh-e Bayhaqi*. Fayyaz AA, editor. Mashhad: Ferdowsi University Press; 1977.

4. Aqsarayi MiM. *Musamarat al-Akhbar wa Musayarat al-Akhyar*. Turan O, editor. Tehran: Asatir Publications; 1983.
5. Spuler. *Turks in Iran*. Azhand Y, editor. Tehran: Mowla Publications; 2006.
6. Bosworth. *The Seljuks*. Azhand Y, editor. Tehran: Mowla Publications; 2001.
7. Klausner C. *Bureaucracy in the Seljuk Era: The Vizierate in the Seljuk Era*. Azhand Y, editor. Tehran: Amir Kabir; 2002.
8. Zahiri Nishaburi KIZa-D. *Saljuqnama*. Tehran: Kalaleh Khavar; 1953.
9. Taqqush MS. *The Abbasid State*. Joudaki H, editor. Qom: Research Institute of Hawzah and University; 2001.
10. Ripka J. *History of Persian Literature*. Shahabi I, editor. Tehran: Elmi va Farhangi; 2002.
11. Safa Z. *History of Rational Sciences in Islamic Civilization up to the Mid-Fifth Century AH*. Tehran: University of Tehran Press; 1995.
12. Hilmi AKA-D. *Dawlat-e Saljuqiyān*. Naseri Taheri A, Joudaki H, Afzali F, editors. Qom: Madraseh-ye Pazhuheshi-ye Hozeh va Daneshgah; 2004.
13. Forouzani A. *The Seljuks from Beginning to End*. Tehran: SAMT Publications; 2014.
14. Ibn al-Jawzi Aa-FAa-RiA. *Talbis Iblis*. Zekavati Qaraguzlu A, editor. Tehran: Markaz-e Nashr-e Daneshgahi; 2010.
15. Ibn al-Ibri Aa-FGiH. *Mukhtasar Tarikh al-Duwal*. Ayati A, editor. Tehran: Elmi va Farhangi; 1998.
16. Kasaei N. *The Nizamiyyas and Their Scientific and Social Effects*. Tehran: Amir Kabir; 1995.
17. Kasaei N. *Culture of Iranian Educational Institutions: From Ancient Times to the Establishment of the Safavid State*. Tehran: University of Tehran Press; 2004.
18. Nizam al-Mulk Tusi AAHiA. *Siyar al-Muluk or Siyasatnama*. Darke H, editor. Tehran: Elmi va Farhangi; 1999.
19. Zarrinkoub A. *The Career of Islam*. Tehran: Amir Kabir; 1997.
20. Zarrinkoub A. *The Value of the Sufi Heritage*. Tehran: Amir Kabir; 2010.
21. Ibn Monavvar MiASdiATiAiM. *Asrar al-Tawhid fi Maqamat Sheikh Abu Sa'id*. Shafiei Kadkani M, editor. Tehran: Agah Publications; 1988.
22. Kiani M. *History of the Khanqah in Iran*. Tehran: Tahouri Publications; 2010.
23. Ravandi MiAiS. *Rahat al-Sudur wa Ayat al-Surur dar Tarikh-e Al-e Seljuq*. Iqbal M, Minovi M, editors. Tehran: Amir Kabir; 1985.
24. Ghani Q. *Discussion of the Works, Thoughts, and Life of Hafez*. Tehran: Hermes Publications; 2007.
25. Nizami Aruzi Samarqandi AiU. *Chahar Maqala and Its Commentaries*. Qazvini M, Moein M, Moein M, editors. Tehran: Seday-e Moaser Publications; 2009.
26. Shahrastani MiAa-K. *Tawdih al-Milal wa al-Nihal*. Jalali Naeini M, editor. Tehran: Iqbal Publications; 2008.
27. al-Subki Aa-WiA. *Tabaqat al-Shafi'iyya al-Kubra*. Helou AFM, Tannahi MM, editors. Giza 1992.
28. Safa Z. *History of Literature in Iran, Volume 2*. Tehran: Ferdows Publications; 1989.
29. Sana'i Ghaznavi Aa-MMiA. *Hadiqat al-Haqiqa wa Shari'at al-Tariqa*. Hosseini M, editor. Tehran: Nashr-e Daneshgahi; 2003.
30. Ghoneimeh A. *History of the Great Islamic Universities*. Kasaei N, editor. Tehran: University of Tehran Press; 1998.