



Official Receptions 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

The Problem of the Study and Its Importance, and the Research Methodology

The study's problem stems from the statement of the impact of the political situation witnessed in the last Abbasid period represented by the attempt of the Abbasid Caliphate institution to get rid of the control of the foreign elements and regain control over the state institutions as well as regain their influence in the regions of the Islamic world. The restoration of the Caliphate's life through the revival of various decrees such as official receptions was part of the Caliphate's policy of restoring their influence.

In reviewing the historical studies on the history of the caliphate, especially the Abbasid state systems during the period of study, we did not find an integrated study dealing with the official receptions Dar Al-Khilafah. This study was to uncover an important aspect of the administrative system of the Abbasid state.

The study questions are as follows:

- What impact of the policy of the caliphs during this era in achieving the concept of independence of the institution of the Abbasid Caliphate?

- Why did the caliphs keen to show those decrees in the reception of kings and sultans in Dar Al-Khilafah?

- Did these measures contribute to strengthening the position of the Abbasid Caliphate?

To achieve the objectives of the study and answer its questions, the researcher used the historical method of collecting the material from its various sources, and then analyzing and critique it. Therefore, the sources varied from historical and literary. Before going into the details, there must be a historical introduction explaining the political circumstances of the Abbasid Caliphate during the study period.

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 (512-529 H / 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)¹.

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 (Ibn Al-Jawzi, 1995, V.17-p.315). 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" (Ibn Al-Jawzi, 1995, V.17-p.320).

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. Al-Nasir found the appropriate formula that combined both Sunnah, Shia, and Sufis whose Sheikhs gained great community respect in that era (Rashad, 1963, p.113). 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 (Ibn Al-Mi'mar, 1958, p.123-126), (Abdulhadi, 1992, p.137).

Thus, the Abbasid Caliphate came victorious of the protracted conflict with the Seljuk, and the Caliphs managed to find themselves an independent state - 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 (Siddiqui, 2007, p 168).

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.

¹For more information on Caliphs' efforts in the liberation of the Abbasid Caliphate from the domination of foreign elements (Seljuk), see: Al-Gazzaz 1971, p 40-75; (Ibn Al-Athir, 2010, V.10, p.44). For more on Al-Nasir's efforts to promote the institution of the Caliphate, see: Fawzi (1998, p.181), Hamdi, 2000, p 58-60; G, marcais, Alnaser Lidin Allah, E 1, Rashad (1963, p.34-45); Mashhadani, 1985, p 195-209; Al-Aboud 1995, p 48-55.

Reception Ceremonies of Sultans, Kings and Princes

Dar Atashreefat² 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.

Qaryat Ashohnah³, that is near Asuwayqah⁴, in the western side of Baghdad, was specified as a reception station where the Caliphal procession waited until the arrival of the guest (Al-Ayubi, 1968, p.133-134). 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 habar⁵ to his sender, and as an honor of his executer and carrier. So, he entered with inviters around him, Jawooshiyah⁶ yell for Tatreek⁷, Jandariyah⁸ on each side, and Mamluks in rows and in continuous service" (Ibn Al-Kazaroni, 1979, p.423).

After the guest's arrival to Dar Al-Khilafah, the first thing to do was approaching Bab Annubi, where the Atabat (threshold)⁹ was. He prayed two prostrations, and then kissed the Atabaht three times (Ibn Al-Kazaroni, 1979, p.432). 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 Khutbah¹⁰ 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" (, V.9, p.22)(Ibn Assai 2010, Vol. 9, p 22). There were no exceptions in this ceremony, even late Seljuk sultans. Sultan Solomon¹¹ was forced to kiss "Atabat Bab Annubi" of Dar Al-Khilafah. Thus, he was the first Seljukian Sultan to do it (Ibn Al-Jawzi, 1995,

²We 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 (1985, V.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 (1425, V.3, p.549).

³We were not able to determine its location, but it is in the western side of Baghdad, as manifested in the text.

⁴It is Abi Al-Wrd Suwayqah in western Baghdad between Karkh and Sarah. Yaqut Al-Hamawi 1995, Vol. 3, p 288.

⁵From habaraho, ahbaraho: pleased him. Ibn Manzor 2005, (habar) material.

⁶Jawoosh: a Turkish word, which is derived from Jao, which means of shouting and calling. The plural is Jawshiyah and Jawishiyah. They are soldiers, and their job was to walk in front of the Sultan and his procession to call and alert pedestrians. Al-Maqrizi (1956, p.55-56).

⁷Tarak for someone, with a stressed r: opened the road for him. Ibn Manzor 2005, (tark) material.

⁸Jandariyah: 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.

⁹The 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 (n.d.), Vol. 4, p 333; Ibn Nasir Al-Din 1993, Vol. 3, p 202; S. Jawad and Mustafa (1958, p.258-259).

¹⁰It means mentioning his name in prayers after Aljumo'ah (Friday) Khutbah (sermon).

¹¹Abu Al-Hareth Suleiman bin Mohammad bin Malikshah. He was born in (511H), and lived forty-five years. Al-Rwandani, Rahat Al-Shodour, p 392 et seq; Abu Shama (1974, V.9, p.33). See his accounts in: Ibn Al-Athir (2010, V.9, p.148, 202, 204, 225, 269, 276, 278); Athahabi (1993, V.38, p.5, 10, 29).

V.18, p.102), see. Al-Gazzaz 1971, p 59).

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 (Ali Bin Anjab Al-Baghdadi . Ibn Asa'i, 2006, V.9,p.174). 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 (Ibn Al-Kazaroni, 1979, p.432), (Majhool, 1997, p.118). 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 stayed in the place he was delivered to, then attended on the third day to Dar Al-Wazarah and performed his message" (Al- Ghassani, 1975, p.577).

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 (Majhool, 1997, p.106). One of those houses: Dar Mo'id Al-Moussawi, in the district of Al-Muqtadiyah¹². King Al-Nasir Dawood, son of Isa, the great king, stayed at that house when he visited Baghdad in 633 H/1235AD (Majhool, 1997, p.106). Also, there was Dar of Prince Sunkur Bin Ali Attaweel, in Darb Farasha¹³, where Prince Ruknuddin Ismail Bin Badruddin Lo'lo', ruler of Erbil, stayed, in 633 H (Majhool, 1997, p.108). Additionally, there was Dar Behnam in Qarah Ibn Ruzain¹⁴, where King Suleiman Bin Mamdoud Ibn Al-Malik Al-Adel stayed when he came to Baghdad in 637 H/1239 AD (Majhool, 1997, p.151). Another house was Dar Al-Ameed, west of Baghdad, where Prince Abu Al-Haija' Assameen stayed (593 H/1196 AD) (Ibn Abi Uthaibah 2007, p 9).

Diwan Dar Al-Khilafah in Baghdad devoted a Hajib (concierge) 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" (Ibn Al-Dupethei, 2006, V.2, p.46). Also, Mohammed Bin Abdullah Al-Hajib Al-Watha'ifi was one of those who occupied this position (died in 629 H /1231 AD) (Ibn Asha'ar, 2005, V.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' Assameen¹⁵ was mentioned (Ibn Al-Athir, 2010, V.10, p.144); (Sabt Ibn Al-Jawzi, 1951, V.8, p.452); Ibn Abi Uthaibah 2007, p 9).

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 job¹⁶. The black color, which was the motto of the Abbasid Caliphate, was mostly prevalent in those clothes (Ibn Al-Kazaroni, 1979, p.432).

One of the ceremonies that was not allowed to be trespassed, for whatever reason, even by the minister,

¹²Al-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 (1995, V.4, p.315).

¹³It 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 (1995, V.18, p.107).

¹⁴Al-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 Al-Hamwi (1995, V.4, p.315).

¹⁵He 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 (2010, V.10, p.144).

¹⁶For more on the nature of the uniform of senior statesmen of the Abbasid caliphate, see: Al-Qadahat (2012).

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 representative¹⁷, despite of his illness, "where the poison spread all over his body until most of his nails and hair fell" (Al-Ayubi, 1968, p.184-185).

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, Asharbush¹⁸ and an Arabian horse with a golden packsaddle from the stable of Dar Al-Khilafah (Majhool, 1997, p.106,108). 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 (Al- Ghassani, 1975, 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 (Ibn Al-Dupethei, 2006, V.1, p.369).

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 Farsakh¹⁹ 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 Arrugham²⁰ 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 (Majhool, 1997, p. 39-40).

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 Attaj²¹ 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 kissed the ground repeatedly. The Caliph thanked his effort,

¹⁷He 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 2010, Vol. 10, p 149; Al-Erpili (1964, p.283).

¹⁸Asharbush: it is a long bonnet, Arabicized from Sarbush, means: the headdress. (Adi Cher 1980, p 99).

¹⁹Farsakh: equivalent to 6 km. ?, p.9.

²⁰It is intended to kiss Atabat Bab Annubi.

²¹One 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 Al-Hamwi (1995, V.2, p.3).

so he kept on kissing the ground and praying. Eventually, the curtain was fallen” (Majhool, 1997, p. 39-40).

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 Mashaddah²² and two golden Sanjaqs²³ were raised behind him. After that, he came out of the door from which he entered (Majhool, 1997, 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 (Majhool, 1997, p. 41).

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 Kooses²⁴, 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 (Majhool, 1997, p.42).

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” (Abu Shama, 1995, V.4, p.65). Also, when Ghayathuddin Bin Jamshid Al-Kishi, ruler of Kash city²⁵, (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) (Ali Bin Anjab Al-Baghdadi. Ibn Asa’i, 2010, V.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 (Ali Bin Anjab Al-Baghdadi. Ibn Asa’i, 2010, V.9, p. 256). Najmuddin Al-Badira’i brought to Caliph Al-Musta’sim in the year (645 H/1247 AD) a hundred Bukjah²⁶ of luxurious clothes (Ibn Al-Fawati 1962-1965, Vol. 4, Sec. 2, p 1206).

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 (Majhool, 1997, p. 41-42). Additionally, when King Nasir Addin Dawood son of the great King Isa²⁷

²²Mashaddah: a piece of cloth in the neck of the horse. Dawzi 1978, Vol. 7, p 276.

²³Sanjaq: a Persian word, means brigade. Adi Cher 1980, p 95.

²⁴Koos: the drum. Arabicized from Cost. It is a big table that looks like Kopah, which was used for beating during wars. Adi Cher 1980 p 140.

²⁵Kash: with an open “k” and stressed “sh”: a village that is situated three leagues from Gorgan, on a mountain. Yaqut Al-Hamwi (1995, V.4, p.462).

²⁶Bukjah: the origin is “Bugjah”, a Persian word. It means a bundle of dresses. Khatib (1996, p. 82).

²⁷The reason of his coming to Baghdad was that he became the king of Damascus, after the death of his father, the Great

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 (Majhool, 1997, p. 108).

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.

Al-Akhlatiyah²⁸, and Ribat Mother of Caliph Al-Nasir²⁹. Also, he visited the school of Mustansiriya, attended part of the lessons, and then strolled through the corridors of the school (Majhool, 1997, p.108). In the following year, (634 H/1236 AD) Noor Addin Bin Arslan Bin Imad Addin Zengi, ruler of Shahrazour³⁰ arrived. Thus, Dar Atashreefat prepared him a visit to Al- Mustansiriya School (Majhool, 1997, p.108).

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 (Ibn Al-Dupethei, 2006, V.2, p.46).

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 of his victory, which is attributed to us, our views and determination. What we received, additionally, was honored by accepting it" (Al-Ayubi, 1968, p.184-185).

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

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, 1997, p. 107)

²⁸Ribat 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, 2010, V.10, p.64), (Ali Bin Anjab Al-Baghdadi. Ibn Asa'i, 2010, p.118), (M. Jawad, 1954, p.234).

²⁹Known 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 2010, Vol. 10, p 478; (M. Jawad, 1954, p.234).

³⁰Shahrazour: 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 Al-Hamwi (1995, V.3, p.375).

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" (Annasawi, 1953, p.305-307).

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" (Annasawi, 1953, p.307).

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 (Annasawi, 1953, p.305-307). For instance, Isma'il Ibn Badruddin Lo'lo', ruler of Mosul, attended to make Bay'ah to Caliph Al-Musta'sim on behalf of his father (Majhool, 1997, p.194).

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 (Al-Hamwi, 1981, p.56). 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 (Ibn Al-Fawti, 1962, V.4, p.450).

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 (Ibn Al-Jawzi, 1995, V.18, p.194).

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-Dupethei, 2006, V.2, p. 46) a messenger with the messenger whom he sent" (Ibn Al-Dupethei, 2006, V.4, p.239). 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" (Athahabi, 1993, V.42, p.29).

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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