

A Look at Shiite History in Iran from Beginning to Safavid

Maryam Rezaei^{1*}, Hossein Doosti Moghaddam²

¹PhD student of History, Payame Noor University of Qeshm (Corresponding Author)

²Instructor and Master of Geography, Sistan and Baluchestan University

Abstract: Although the Safavid government is recognized as the main factor for the establishment of the Shi'a religion in Iran, the issue of the religious orientation of a society, like any other historical phenomenon, is a network-oriented issue. Several factors coincided in a nineteen-year period, and provided conditions for the formation of the Safavid government and the official declaration of Shi'ism, its outcome and its fruits. The mainstay of these conditions has been the gradual, slow and gradual influence of Shiism in Iran since the first century AD. Adoption of Shi'ism and its tendency in Iranian history was a gradual phenomenon in the context of the time of nine centuries, and Shiite movements came into existence with the efforts of the great Shiite scholars to promote Shi'ism, and the governments that had Shi'ite idolatrical tendencies developed. With the spread of Shi'a, the Safavid Dynasty emerged in Iran, and Iran became a powerful and independent country in the Islamic world. By reviewing the events that occurred at the time of the Mongol invasion in 656 AD. Q until the coming of Safavid to 906 AH. AH, one can claim that both Sufism and Shi'ism have enjoyed significant growth. Instead, Sunnis has been forced to retreat a lot of space for both of these trends

Keywords: History, Government, State, Safavid, Shiite

Introduction

The issue of the religious orientation of a community is, like all other historical phenomena, a network-based issue. Several factors coincided in a period of at least nine hundred years, and provided the conditions for the formation of the Safavid government and the declaration of the status of Shi'ism, its outcome and its fruits. The mainstay of these conditions has been the gradual, slow and gradual influence of Shiism in Iran since the first century AD. In this section, Shiite history in Iran has been briefly reviewed from the beginning until the formation of the Safavid government.

The Shiite Historical Course in Iran and Shia Centers and Territories

With a brief glance at the history of Iran, it will become clear that the "Shia influence" in Iran is not only not extinct, but also Its gradual progress has been slowed down for centuries. With a view to the events and events associated with the growth of "Shi'i tendencies ", one can consider the gradual course of Shi'a influence in Iran. Each of them is a step beyond the previous stage:

First, in the "Mualal" Iran in Iraq. The second stage is the Shi'a influence in some central regions of Iran such as Qom. The third stage is the development of Shiite tendencies with the coming of "Bani Abbas ". The fourth stage, Fat Tabarestan, is at the hands of "Alevi". Stage Five, Establishment of the "Al Boyuh"

Government. The sixth stage, after the "Mongols" attacks. The seventh stage, the coming of the government "Safavid

Although the Safavid government is recognized as the main factor in the recognition of Shi'i religion in Iran, the issue of the religious orientation of a society is, like all other historical phenomena, a network-based issue. Several factors coincided in a nineteen-year period, and provided conditions for the formation of the Safavid government and the official declaration of Shi'ism, its outcome and its fruits. The mainstay of these conditions has been the gradual, slow and gradual influence of Shiism in Iran since the first century AD. Acceptance of Shi'ism and its tendency in Iranian history was a gradual phenomenon in the course of nine centuries, although its formalization occurred during the Safavid period. Regardless of the Iranian consciousness of the position of the Ahl al-Bayt (PBUH) in the Qur'an and the viewpoint of the Prophet (pbuh), and the orientation of the Prophet (pbuh) to the Ahl al-Bayt (PBUH), some parts of Iran from the first century AH as the base Shiites are known. Mukhtar's uprising and the companionship of Iranians with him, the brutal killing of the Persians by Musa'ib ibn Zubair, the crimes and oppression of Al-Umayyah and Hajjaj ibn Yusuf led to the companionship of the Persians with the Ahlul-Bayt (AS) and the migration of some of the Kufa Shiites to Iran, so that they could live in this land without any concern for their imagination and comfort, including the descendants of Sa'eb bin Malik Asahari who immigrated from Kufa to Iran and settled in Qom. The Imams' Ascariums in Qom, were friends of the Ahl al-Bayt (AS), and expressed the Shi'ism. Therefore, the people of Qom soon became Shi'a, and Qom became the first Shi'i base in Iran, especially since other Shi'i tribes became the property of other Shiite tribes (Qomi, 1982).

The Shi'ite Qom's center over time has been able to play an effective role in expanding Shi'ism in its periphery so that its radius was drawn to Kashan, Awh, Tafresh and even to northern Iran. Existing reports show the religious tendency of Kashan people. In the seventh century AH, the people of this city were Shi'a Imams and they held a ceremony in the morning awaiting the Imam of the time, just as the Shi'ism of the people of Awh and Tafr had been dubiously written (Qazvini, 1992; Mostofi, 1990). Nevertheless, since the establishment of the Al Boyah dynasty and then their rule in Baghdad, the Iranian people's tendency towards Shi'a became stronger (Jafarian, 1990). The time when Shiite slogans were seen in mosques and heard from the falsehoods of Baghdad, and the ceremony of Ashura in Hosseini was held in the streets and passages of Baghdad, and the people of Sunni Baghdad were not able to oppose it and prevent it (Mostofi, 1990). It seems that during this period, the political power of the Islamic world was predominantly in the hands of the Shiites, because in the north of Africa and Egypt, the Fatimids, in Yemen Zaidian, in the south of Bani Shahin, in the foothills of the Bani-Mazad dynasty of the Shiite tribe of Bani-Assad And they ruled al-Boyah in Iran and Iraq. Although the course of al-Boyah's rule over Baghdad did not last long, the effects of this strong Iranian tendency toward Shi'a remained with all the political, military and religious afflictions that followed, especially during the Ghaznavids and Seljuk periods, and many of the Iranian elites and secretaries in the Caliphate system The Abbasid and Salihke penetrated the high ranking officials of the Ministry.

The popularity of Sufism in Iran after the Mongol invasion of the seventh and tenth century AH on the one hand and Shiite-oriented tendencies among them, on the other hand, created a new mix that Safavids used to make use of it and set up a movement Which ultimately led to the formation of this government and the proclamation of the secularization of Shiism

The expectation of the Shiite Iranians for a more active engagement in the issues of society was achieved by the Mongol invasion of Baghdad and the fall of Abbasid caliphate. The Abbasids collapsed in 656 AH, during a Holakukhan attack in Baghdad and the death of al-Mustesam Bullah, especially in light of the role played by Khaje Nasiriddin Tusi and Ibn al-Aqami in this incident (Jafarian, 1990), on the one hand, and the religious sympathy of the Mongols, on the other hand, provided Iran with a tendency toward Shiism and increased the spread of Shi'ism in Iran. Accordingly, the religious change that began from the past and in the path of Sunnis to Shi'ism and began in various paths such as politics, culture, literature, hadith, mysticism and Sufism (Jafarian, 1990), with the fall of the caliphate Abbasi took more time. Meanwhile, the role of Khaje Nasir al-Din Tusi, Hakim Shi'i, with the establishment of the Observatory and the University of Maraghe with a civilization planner to compensate for the Mongol destruction and the scientific and civilization of Iran, should not be ignored. He gathered scientists from across Iran and from China and Andalusia, and Egypt and dinner in Maragheh, taking a long-term step towards the production of Shiite rationalist civilization. Khaje Nasir al-Din's activities provided a platform for the development of civilization and urbanism and various sciences. In the course of these scientific endeavors and scholarly movements, there was a great deal of intellectual and religious currents that "sometimes crystallized in Sufism and sometimes - and, most of all, in times of Shiite religion - a secular Shiite". The emergence of such a space contributed to the consolidation of the status of Shi'ism in Iran, and thus, in the days of the Ilkhans, and especially with the fall of them, despite the Sunni religions in Iran, a significant increase in Shi'ism was very significant. During this period, a new type of Islamic religious orientation was commonplace in Iranian society, which is referred to as "Sunni Twelver Imams" or "Popular Islam." Some of the features of this new stream were

Tendency to the Ahl al-Bayt (as) by writing their virtues and expressing their dedication to them, despite the belief in the caliphate. This tendency was evident especially among the currents secreted from the Sunni during this period.

- Attempt to Ahlul-Bayt (as) by writing their virtues and expressing their respect for theirs, despite believing in the caliphate. This tendency was evident especially in the currents of Sunni secession in this period.

- The tendency towards some Shiite beliefs and the prevalence of some Shiite religious practices, especially in Ashura

- Avoiding extreme religious prejudices especially in dealing with other religious differences and creating a desire for cooperation and friendship with them.

- Refer to the ideal ruler who was waiting for him all; the true caliph of the Prophet (peace be upon him and his family) Who were eagerly awaiting for his leadership of society, and he was no other than the promised Mahdi (AJ) who waited for various religions

In addition to the aforementioned issues, another factor contributing to the growth of such a stream was mystical and Sufi currents, which had a close relationship with the presence of strong Shiite elements. Accordingly, the spread of mysticism and Sufism with the Shi'i tribe was the most prominent religious form in this period

This new religious orientation, in addition to providing a more inclusive approach to the twelve Shiite scholars in the next century, in the scientific works and writings of this period, inscriptions of mosques and historical sites, and most importantly religious movements, The political affairs of the eighth and ninth centuries of the Lunar ages such as Sarbedaran, Marashiyah, Charakaiyan, and Mashashiyan in Khuzestan. This flow is seen not only in the political and cultural frontiers of that period, but also in most parts of the Islamic world, but its main focus has to be found on the borders of Iran. What contributed to the formation of this current and its intensification in Iran, the Mongol tolerance and tolerance, the lack of a powerful central government after the fall of the Ilkhans, the tendency of some rulers to new Islam, the formation of local Shiite governments, the withdrawal of certain regions and areas of the circle The power and influence of sovereignty and the weakening of the influence of governments on these areas and, ultimately, the effective role of Shiite scholars and scholars. This latter factor was the most effective factor because the group added to their generally hidden attempts to change the religion of the ruling dynasties and, with this effort, led them to genuine Shi'ism (source 141). The result of these factors in the Shi'ite religious orientation is the large and small local dynasties that after the collapse of the Ilkhanites in 736 AH until the formation of the Safavid government in 907 AH was formed in different regions of Iran, and even some believe Some of these dynasties, including Al-Jalir, Sardar, and Qara-Qoyunlu, have been Shi'a Imami tendencies and desires (Sioureh, 1997). Meanwhile, the commentary on the situation of the Shiites and the growth of the Shi'ite thought of Timurid during the Timur period is associated with a particular complexity, but the outcome of this period also reflects the growth of the trend towards Shi'ism. Although some refer to the report of the Timurid Timurid historians, they are referred to as Shiites (Complete Al-Shibi, 1995). But he believed in Sunni jurisprudence and even said that Hanafi had been (Navai, 1989). Nevertheless, his relationship with the Shi'a scholars, and especially with the Shi'a groups, has been dual relations, from friendly relations and intimacy to rigor and killing. It would therefore be unnecessary to say that despite the growth of the Shiite tendency in this period and the effect of this growth on Timur, the view of Timur and his actions with the Shiites should only be viewed politically, in other words, in the theme of the declaration of Ali's friendship) By Timur, the political factor "and he has been attributed to this feature in using all of his capacities and facilities (Complete Al-Shibi, 1995). In spite of this, the growth of Shi'ism in this period was the intellectual and cultural atmosphere of Iran. This general attitude could have provided the ultimate overcome of the Imam's Shiite thought to other ideas, a matter which formed the practical form with the formation of the Safavid government.

The Shiite religion in this period was able to emerge as a factor in the national identity of the Iranian people by breaking down and expanding the elements of ethnic and political identity, and this also gave rise to its continuation as the official religion of the subsequent governments.

The Prophecy of Safavid Shiites and Their Official Announcement

One of the important issues in Safavid history is to examine their religious orientation towards Shi'a before the formation of the Safavid government. This can be seen as the main issue in examining the history of Safavid sheikhs, along with the study of their origins and backgrounds. It will not be distracting if the tendency of the Safavid dynasty is continued to the Shi'i religion and the result of the prevailing religious tendency in the days of the Ilkhanites and beyond. A prominent feature of the religious orientations of that period was its flow in various ways, among which, the path of Sufism and mysticism was more enjoyable among the people. The rise of Sufism in Iran after the Mongol invasion of the seventh to tenth centuries of the century on the one hand, and Shiite-oriented tendencies among them, on the other hand, created a new mix that Safavids used to make use of

it and set up a movement Which ultimately led to the formation of this government and the formal declaration of Shiism.

The extent of belief and belief of the Safavid sheikhs can be imagined by Shiite doctrines in the middle of the axis, which, on the one hand, is a variety of allegations Opponents of the secularists who have expressed their belief in the religious beliefs of the Safavid kings, and on the other hand, they are defining and praising the writers of the period Safavid, and especially the works such as Safwat al-Safa (Tavakol Ibn Bazar, 1997). In the meanwhile, and without one being the proof of one and another, we need to acknowledge that the Archebhan ayatollahs' traditions also traveled in the same field with characteristics. Therefore, the use of the word "political" in their use of the religious orientations of society and adherence to it will not be distant. The Safavid tendency toward Shi'ism before the formation of this government and the official declaration of Shi'ism as a new ideology of sovereignty, despite the proximity of the Shafi'i doctrines they believed to have, had been influenced by the conditions of society and the prevalence of the same type of Islam. An important point in this process is that the Shi'a political movement expanded day by day, and the sheikhs of Ardabil were part of this movement. Therefore, their tendency towards Shi'ism was precisely the function of the political-religious movements of Iran at that time. But with the arrival of Ismail to Tabriz in 907 AH and the beginning of the Safavid rule, this became a different theme, which was somewhat different from the issues before it.

Formation of the Safavid government from the spiritual influence of Sheikh Safiuddin Ardebili and his children were among the villages of Qizilbash. These spiritual influences have made them religious leaders who enjoyed the political and military power of the Il (Parsania, 1997).

The Shi'a religious slogans by Ismail and its acceptance for the community, regardless of the issues that have arisen in the relations of the Safavids with the Ottomans and Uzbeks, also affected the domestic and regional conditions. The acceptance of the new official religion in Iran, despite the report of the historians of the issuance of strict commands in dealing with the opposition and spreading this religion using the group that was charged with beheadings, is referred to as the Tabarias (Romulo, 1978) was not a complicated social issue, compared with the attitude of Ottoman rulers to their religious opposition. The availability of religious conditions for the acceptance of the new religion and the growth of Shiite tendencies in that period, the gradual adoption of the Shi'a rule in Safavid Iran, and the double pressure that the Sunni-Iranian governments of the East and the West brought to this government The main reasons are the difference. On this basis, official Shi'a at the beginning of the Safavid government, as well as their preconceived religious orientation, was of a political nature. So accepting the Ismail rule in each region and region can be somehow confirmed by the acceptance of his religion. In addition, there could have been a great deal between the Shiite and the secular Shi'a at that time. In justifying this initiative, Ishmael put it into account of the use of a dynamic religious ideology by the new government to overcome the initial problems and to establish a distinct distinction between themselves and the Sunni Muslim Ottoman government (Mazaway, 1984). But in addition, and even more so, Ishmael's decision was influenced by the internal conditions and the pre-existing tendency of the society towards the Shi'a religion. With this work, Ishmael fought three centuries of efforts to promote the teachings of Shi'ism, and, by supporting this process, placed Shi'a religion as one of its components of sovereignty. Judging that in this case he was considering the religious political history of ancient Iran, and especially the Sassanid period, it is not possible due to lack of information and silence of resources, but what was seen throughout the life of the Safavids showed their religious policy. Therefore, it is logical to state that the formal declaration of Shi'a religion at the beginning of the Safavid government gave it the territorial and political identity of the state (Ibid). But until the end of the Safavid government, the official religion of this state played a major role in the development Iranian national identity. In other words, the Shi'a religion in this period could, by breaking and falling behind the elements of ethnic and political identity, appear as the agent of the national identity of Iranians, and this led to the continuation of it as the official religion of subsequent governments. (Goudarzi, 2008)

In the study of the religious history of Iran during the Safavid era and the orientation of the Safavids towards the genuine Shi'ism of the twelve Imams, and in particular the Shi'ism of Faith and Faith, it is incorrect to identify the trends of the trend and the factors influencing it in the days prior to the formation of this government and in the time of the Safavid government. Principally, effective factors in the tendency towards Shi'a before the formation of the Safavid government was generally a domestic issue, influenced by the conditions governing domestic issues, while in the tendency towards the Shiite beliefs and beliefs, in addition to the passage of time and internal matters, issues Foreign and political have also been effective. This separation, even though there are reports of the prevalence of Shiism among all the Turkic minority peoples of Asia before the formation of the Safavid government (Parsadost, 2008). The most obvious argument in addition to the foreign affairs caused by the border of the Safavid state with the two strongest cores of the Sunni world in its East and West, was the issue of the migration of the Shi'a scholars in order to benefit from the security conditions in the Safavid territory and its use to promote its ideas. And the establishment of Shi'ism in Iran. If, once the Sufi movement of the Safavids was only a shadow of Shi'i tendencies, in all new conditions, the Safavid government tried to maintain the consistency of the Shiite religion. If the cipher of the stability and survival of the Safavid movement after the death of Janwed and Hyder was seen in the power of the Sufi regime

(Mazaway, 1984), in the following days, this was the power of the religious power that was more influential in the Safavid administration As far as Shah Tahmasb, while commenting on the obedience of the scholar Kareki, was convinced that "he is the deputy of the Prophet Vali A'zr (ajj) and the reign of the trick is his right" (Modares Tabrizi, 1995) . This stronghold of Khaki was so advanced that even after his death, he led to a higher ijtihadi position in front of the Shah Safavi and preferred the Mujtahid Jabal Amali contrary to the fact that other Shiite scholars Also, they were also in the form of Qatifi from other Blood. The announcement of the title of "Mujtahid al-Zamani" for Sheikh Abdul Ali ibn Ali Karkhi by Shah Isma'il II and the statement that this Shiite world is the rightful owner of the monarchy (Miyar Jafari, 1996) should be a turning point in the movement of the Safavid community and government The twelve Imami teaches Shiite teachings, which took more time in the days of the next Safavid kings. It goes without saying that from the time of Shah Abbas I, on the other hand, a little bit of grounds for conquering the Shi'ism of Shi'ism were provided for political shi'a. Of course, in the days of his successors, the power of the position of the scholars and the internal affairs had a more significant effect on the problem than the role External issues. The religious policy of Shah Abbas I, which was more balanced than his predecessors and showed less bias in this field, while also having an adequate interest in promoting and strengthening Shi'a religion, was one of the most important and effective factors in this issue (Mir Ahmadi, 1990). The presence of scholars, scholars, and great scholars and philosophers of the Shiite world at this point also contributed to the consolidation and strength of the progressive movement towards secular Shi'ism. Sheikh Baha'i, Mirdamad, Mulla Abdollah Shoshtari Esfahani, Molla Mohammad Taqi Majlisi and his son Mylum Mohammad Bagher, Malahmansen Feyz Kashani, and dozens of Shiite scholars and scholars of this period were able to perform a movement by Mohammad Kareki, Ghiasuddin Mansour Dashtakhi, Sheikh Hussein ibn Abdul Samad Ameli and others. From the great scholars of Shi'a in the first century of political life, the Safavids established and explained that they would continue with strength. These people, though accused of co-operating with bogus rulers, were not allowed to forget that it was only to complete and follow the path, and to consolidate as much power as the only Shiite centrality at that time. In principle, the necessity of defending the religion of greater and greater right has temporarily led them to such a position; otherwise, the political principles of Shiite ideology are not such that the legitimacy of the ruler and the ruling system that power from illegitimate means And accepts in ways contrary to the religious rules. The necessity of this is that the compatibility of the institution of religion with the institution of government and the Safavid monarchy during the period of their rule has not always been on a constant path, and at times even with the obvious and implicit opposition of the first Shiite scholars and sometimes the pessimism of the governing system towards the institution Religion and clergy (Goudarzi, 2008)

According to the above, the tendency of the Sheikhs and the followers of the Safavid tradition to Shi'i teachings was, firstly, a gradual and calm move that under the particular circumstances of the Iranian society in the centuries leading up to Ismail's actions in 907 AH and the formal declaration of religion Shi'ism was formed. Accordingly, a scientific and correct logic in explaining why the Shiite religion is officially declared, does not go to sleep and dreams, and never puts forward the argument of his own. Accurate knowledge of the circumstances of the time, due to presence in different scenes and due to the presence of advisers and coaches who are called "Assigned", and analysis of this situation, led him to this Use your work to create a modern and energetic ideology to consolidate your sovereignty. On the other hand, what happened was not a far-fetched move, a move with a long and foreseeable field; therefore, it was said that the Safavid and what they did were themselves disabled, the effect of the Iranian Shiite movement and not the Iranian Shi'ism The effect of the Safavid movement (Shariati, 1997). Secondly, this action, the formalization of the Shi'ite religion, was not the end of the road, it was the beginning of the path. A path that, despite its long and high risk, had a clear destination. This route, after many ups and downs, reached a house that, despite all its difficulties and difficulties, had a promise of a new religious structure and identity for Iran and Iran. Achieving this point of success and credit was supported by the Safavid rulers and, of course, with the efforts of scholars and Shiite scholars of religion who were happy at this time. In fact, the Safavid kings in this regard, themselves lacked opinion and opinion. By preparing the conditions and defending the Shi'i religion, they provided a suitable platform for the rebirth and rebellion of the Shiite civilizational ideas, with the help of the scholars and theologians of the period. These people originally had the same prominent role as Ishmael, which represented the kingdom, with the difference that in the ensuing period, the group tried to consolidate the principles of secular Shi'ism and its manifestation in all affairs of the community. The result of these movements was the importance of the Safavid in Shiite history

This new structure, although initially formed by political motives, but proceeded to choose the religious path, therefore, the persistence of Shi'ism as the official religion of the country did not disappear even with the collapse of the Safavid state and as a dominant ideology in the dynasties After Safavid there was. Nevertheless, and beyond these two valuable consequences, the importance and role of the Safavid government in Shi'a history is such that the study of Iranian history and Shiite history without dealing with them would be incomplete.

The Safavid Religious Policy

The Safavid religious policy can be divided into three periods in relation to the fluctuations that took place during the Safavid era:

1 - The beginning, the covenant that began with the special religious policy of Shah Isma'il I and with He created some innovations with the help of Ghezelbashan and at the head of the religious authority of Ismail I.

- The peak period, a ceremony that religious and religious clerics enjoyed from the special authority that Shah Isma'il was the innovator of, and in The length of the reign of Shah Tahmasb continues and dates from the era of Shah Abbas I.

The decay, the decree that has been in the midst of the reign of Shah Abbas It began with the elimination of their authorities, as well as the transformation of the Safavid military organization. As in the time of King Solomon, the Sufis and clergymen, with the exception of a short period, are not assigned to superior works, and religion and religions are less privileged, and even worthless jobs, even jobs such as Naskuchi Gary and Makhteri, were left to them.

But, in general, several factors in all three periods had a significant impact, which included: One factor - the religious background of the Safavid dynasty. This field, at first, was the backbone of Ismail I's innovations and actions in pursuit of his innovations. In general, Shi'ism during the past years has been the basis of many liberating and reactionary movements against their official religion and interest, and was deprived of attention by the masses. The second factor was the prevention of the progress of the Ottomans and Sunni Muslims in the religion and the West and And East of Iran, which was observed throughout the Safavid period. For the Safavid religious policy to prevent the influence of the Ottomans, it was of great significance because it was the policy that ultimately led to a change in the policy of the Ottoman state and shaken the pillars of the power of this empire and made Europeans, due to the Ottoman state's attention, to the frontiers His eastern and centralizing his armies in this section made you so relaxed. As a result, the speed of the progress of Islam in Europe was reduced.

The third factor - the political unity in the country and the existence of local powers, which until the time of Shah Abbas I, There was a significant reduction in his covenant and regained its stability at the end of the Safavid rule (Nozari, 2009)

Conclusion

The Shiite movements came into existence with the efforts of the great Shi'a scholars to promote Shi'ism, and the Shiite-dominated Shi'ites were established. With the spread of Shi'a, the Safavid Dynasty emerged in Iran, and Iran became a powerful and independent country in the Islamic world. By reviewing the events that occurred at the time of the Mongol invasion in 656 AD. Q until the coming of Safavid to 906 AH. AH, one can claim that both Sufism and Shi'ism have enjoyed significant growth. Instead, Sunnan has been forced to retreat a lot of space for both of these tendencies. Such satiety is often observed in the Sufi tendencies of the seventh to ninth centuries in most of the Islamic lands, including Shamat, Asia Minor, and especially Iran and India. Even the sects who have tried to preserve the Sunni color in many ways, have lost the color of fanaticism and dying Sunni times and surrendered to some Shi'a personalities. The typical example of the general and even genuine Sufi tendency towards Shi'ism must be recognized in the Safavid dynasty - before the reign of Shah Isma'il at the beginning of the tenth century AH.

References

- Complete Al-Shibi, M. (1995). Shi'ism and Sufism until the beginning of the 12th century, Translation by Ali Reza Zakavati Ghargeslou, Tehran, Amir Kabir, Printed Second.
- Goudarzi, H. (2008). Sociological Development of National Identity in Iran with Emphasis on the Safavid Period, Tehran, Iranian Civilization, Chapter Five, ۱۳۸۷.
- Jafarian, (1990). Prophet, Prophet, Shiite history in Iran from the beginning up to the tenth century AH, Inappropriate, Islamic propaganda organization, Second edition.
- Mazaway, M. (1984). The Origins of the Safavid Government, Translation by Yaghoub Ajand, Tehran, Publishing Gostareh, Second Edition.
- Mir Ahmadi, M. (1990). Religion and Government in the Safavid Age, Tehran, Amir Kabir, Second Edition.
- Miyar Jafari, H. (1996). History of Political, Social, Economic and Cultural Change of Iran during the Timurid and Turkmen Periods, Isfahan, Isfahan University.
- Modares Tabrizi, M. A. (1995). Reyhaneh Aladb in the Statement The works of the ulama Fourth Edition, Tehran, Khayyam, Fourth Edition.

- Mostofi, H. (1990). *Naseh Al-Qalub*, Tehran, World Book, 1362. Jamei Mosque, Mohammad, *The Fields of Political Thinking in the Territory of Shiism and Sunni*, Tehran, Alhadi.
- Navai, A. (1989). *Shah Tahmasb Safavi, Historical Documents and Historical Correspondence with Notes Detailed Lee*, Tehran, Arghavan.
- Nozari, E. (2009). *Social History of Iran: From the Beginning to Constitutional Revolution*, Khojestat Publishing House, Tehran.
- Parsadost, M. (2008). *Shah Isma'il I The kingdom with late-night effects in Iran and Iran*, Tehran, Publishing Co., Third edition.
- Parsania, H. (1997). *Hadith Pamayneh*, Qom, Faculty of Islamic Studies and Courses.
- Qazvini, Z. (1992). *Al-Balad Works and News Al-Abad*, Translation by Mohammad Morad ibn Abdul Rahman, Correction of Seyyed Mohammad Shah Moradi, Tehran, University of Tehran.
- Qomi, H. M. H. (1982). *Qom History*, Translation of Hasan ibn Ali Qomi, Correction of Seyyed Jamaledin Tehrani, Tehran, Toos.
- Romulo, H. B. (1978). *Ahsan al-Tavarikh*, Correction of Abdolhossein Nawai, Tehran, Babak.
- Shariati, A. (1997). *Recognition of Iranian-Islamic Identity*, Tehran, Elham, Fifth Edition.
- Sioureh, R. (1997). *Iran Safavid Age*, Translated by Kambiz Azizi, Tehran, Publishing Center, Fifth Edition.
- Tavakol Ibn Bazar. (1997). *Safwat al-Safa, The Excerpt of Gholamreza Tabataba'i Majd*, Beja, Zariyab, Second Edition.