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Materialistic Pacifism of Angle Ardabil's Hermits (Materialism of the dissociable of Ardabil: Analysis of the Causes of the Safavid Sufi Power Orientation, An Analysis on Reasons of Safavi Sophie's Tendency Toward Power)

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ABSTRACT

Long lasting Safavid dynasty was officially established in 907 A.H. by young king Ismail while entering Tabriz and announcing his kingdom. This dynasty was abolished by Afghans and then Nadir Shah Afshar. In 1135 A.H (for 228 years). This dynasty confronted with a great number of problems in different realms such as internal differences, internal war, and external war, their stance toward the economy, architecture and foreign relationship. However they are well known in theosophy. It is surprising that ascetics seeking eternity had been enticed by power and they managed to abuse religions so as to achieve their mundane goals, however it is not determined whether they planned to go through such an event intentionally or heyday of times led them through. If it is so, what is the reason behind ignoring abstinence and asceticism and tendency toward mundane aspect of life? What is the role of theosophy behind such a magnificent change; the change that not only sacrificed new meaning to theosophy but also it has significant effect on both Iran territory and countries around Iran. It is axiomatic that such an authority was really demanding and clergy man who came to power at first years went through hardship and tolerated a lot of problems. This article is going to evaluate whether this clergy man in Safavid dynasty sought sovereign intentionally or heydays of times led them in this way. If it is so, what is incentive and which elements played an important role.

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INTRODUCTION

Between spiritual leadership of Sheikh Junaid Sheikh Safi-up endeavors to achieve the temporal power, none of the Safavid Sufi followers who were stationed in Ardabil has no desire to access to government or at least it seems obvious not correct in their actions and behavior. The formation of the Safavid state was indebted to several factors. They came together in a historical context such a rule is to go into Iran. More than any moral standing in the shadow of the Safavid dynasty, Sheikh provides areas of influence among the masses. Although the sheikh claims no earthly rule but the legacy of spiritual and temporal authority would continue to provide among his successors a clear circular areas. Like all creatures of power they had no choice but to organize a military force and Sheikh Junaid was a descendant of the first steps taken in this regard.

Under the Safavid troops were on their way to power the followers to be full of Great Sufi Master's in love with fighting and the intention was to pay duty House of Sheikh Safi and not just cater to the task that was assigned to them. The same factors also led to, despite numerous setbacks on the road to power, despite such passionate followers of the Safavid dynasty hopes to try to gain power in this way. Junaid attempted to organize a military campaign that began Sheikh Haidar to master all out Qizilbash force fields provide increased power of the Safavid dynasty. Haider thereby clearly a military force composed Sheikh Safi convent with other bases such as Sufism, Shi'ism and lordship attempted a power tool to complete the square. But the fruit of the efforts of Junaid and Haydar the Safavid dynasty to equip a military force gave Ishmael was a teenager. He relied on the experience and background of many years of Sheikh Safi and Haider, The devoted masses gathered on the new convent will organize and to seize power easily leave behind.

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Historical Roots of Safavid and Sufism, the Common Social Condition for Sufis:

Historical Roots of Sufi mysticism, the social conditions of the Sufis Sixth and seventh centuries AD, the history of different reasons, turbulent centuries of political, cultural and social development, particularly in terms of Sufism, cloister and, certain ages. For this purpose, a proper recognition of good and evil, and Sufi smooth rough and hard sometimes seemed impossible. Most of the people were respected and admired in this century Sufi Properties and the laity was given to them.

Attention because of the dominant classes, even the rulers and kings to Sufi belief was that the majority of Islamic scholars and jurists and traditionalists evening by accepting the office of the trustee's judgment, and taught in schools and Religious Affairs. . . Court were considered virtually annuitant and you'll be assigned to them in the religious affairs of the siding and the desire to please their governors were given, so this makes them public was discouraged.

In Sufism, the public debate around the controversial jurists kept and the true aspects of people's lives revolved. In almost every city there was a Sufi and his miracles and actions of the common people was amazing was that these sacred, religious and lay people to solve problems of users.

Function of Sufis and Sufism:

Thus, in addition to the Sufi isolators, special relationships with certain classes and their function was preserved, yet tried to grassroots efforts to solve the problems in their marriage. This is in addition to the increase of their followers were ecstatic, too, had the following properties:

- 1 luck of people to solve their problems by providing mentors.
- 2 mentors were mediators between the people and government of the time.
- 3 people attention, adequate financial resources to provide for them.
- 4 wide circle of people, inviting them to take security more than the governments on the one hand and put the other competitors and marginally safe for them to happy, too.

In this way, Sufis, apparently isolators and timid, but in practice were associated with a wide body of the populace. It looks like the work of a group of Sufis in their affairs better and better and more pass for a sensible progressed, the enthusiasm of the people and the government increased. It would be so worldly and otherworldly goals Sufis to their leads.

Identifying and distinguishing feature of Sufism, was not paying attention to the world and worldly affairs. It might have otherwise sided affair, asceticism, piety, they reversed their fortunes of the people questioned. On the other hand, according to the rulers of the world would also be sensitive toward it [33] New Sufi born in a difficult situation after the Mongol invasion of Iran, not to the combination of the world and worldly affairs, not to violate it, in the way of the way of devotion and reverence to the people, a disciple of pay more attention to her [2]. Sheikh Safi al-Din in Ardabil took the road that angle, it can be seen that the same hand:

"Disciples of Sheikh Safi al-Din were so large that even the story of the shepherds and the Amir al-Amir's most troops was the patriarch. When Amir Sheikh Safi asked the shepherd of his troops and followers of Sheikh further, Emir Sheikh disciples heard the answer, then the answer is confirmed Amir Shepherd Sheikh said that the water is right because I moved about Egypt and the coast of Hormuz borders Iran to the followers form, wherever I went, I've seen the sheikh's followers [14].

To account for three months, thirteen thousand rebels only through the presence of Sheikh Safi al-Din of Tabriz, Maragheh and came. In the multitude of the disciples of Sheikh Safi-read: "People from all around came to be sitting alone.

Swarm in the backyard and grinding angle and the angle of the neighborhood mosque in and the space was narrow. And mosques in the neighborhoods of those workers were sitting. [14]. They were followers who blindly obeyed without hesitation.

The Leaders (Safavid sheikhs) sit on the bench discovery and meditation, without the public's desires and self-harm and reputation for piety and fear of God up "was on sale today" to the court of the Ottoman sultan. As a result, every year the story and many gifts and bags full of money was sent to the Wiki. (Hints, 1982, p.4)

The congregation with intense religious fervor and slogans showed high level of dedication and respect to elders and mentors over the Safavid Sufi order, respectively. According to one of the merchants and in the sixteenth century, the Safavid weapons during the war to stop, they refused. They often go into battle with bare chests has been praised for his desire to fight.

Such functions of the Sufi, only rulers and the powerful authors against Sufis and anchoress flat-wisher urged to take action, it has made such a convincing picture followers mentors and their own concerns and grace. According to sources, as many as the year 804-805 is Timor, when the expedition of Asia Minor and the Battle of Ba Yazid (Ottoman sultan) got back in Ardabil, Ali went and met him a eunuch angle [13]. Apparently met the timid and pious man who made such an impression in Timor immediately ordered, Wiki, and all Villages and villages and lands belonging to it, as the Safavid dynasty relocated to the monastery dedicated to him, even for the most dangerous criminals are dead.

This way, the place has maintained its being closed during the centuries and so the demand of Khaje Ali and acceptance of Timor for freeing the captured which he had in the war with Baiazid [47]. The most important task of the Sufis and specially the Sheikhs of Safavid was helping the poor and oppressed. This was clear in their performance so that they were recognized as the mediators between God and people to harbor the refugees, help the oppressed and solve the problems of people. Sheikh Zahed Gilani suggested some serious advice to Sheikh Safi and gave the guidance office to him and stated that:

"... Thy duty that is implicated in the guidance of the Holy Seal Imam Silyallh against the prophet of the religion of the Prophet and the founder of the nation Mortazavi Conduct efforts to block the Taliban's view mustaches made pimping, doors open it believes the denial dormitory disabled. What is the mood and temper of Lord of the worlds? It is through his exquisite self-righteousness of some of the countries visited, arduous journey to provide you and to suggest and advise dark deniers." [1]

This is expressed in terms of how people conduct Sufis and their mission in the community is very important points. Therefore, and due to this type of operation is mystical, the frequency of his disciples [Sheikh Safi] patriarch revered rulers and statesmen of his time to the Palestinians. In that case, Rashidi cooperated by sending money and gifts from the house of Sheikh Rashid. And the son of Khwaja Muhammad Nasir Rashid Ghiyathoddin mixed with caution and humility and patriarch, the meeting was attended by Sheikh and respects him. "

School characteristics and disposition of Sheikh Safi and His credo was:

Stay away from simple works "The story of Sheikh Khomeini's followers did to get banned begging you said and did not say much for the generosity and obedience meet..." [14] Emphasis on fresh solvent and solvation. "There mouthful solvent patience, obedience and bodily strength of the heart's desire for obedience and obedience to all the bodily desires..." [14] Being popular with the public:

Disposition of Sheikh Safi and indifference to the suffering and tribulations and isolation, did not create problems. Ibn Bazzaz in this regard, writes: "After the he was great to work with peopl, he was in an extremely good mood..." [14]

Sheikh Safi al-Din in his last moments of life, cosmetic, saying: "I'm not worried and anxious relatives of the children that eat them because I like it but I worry about the strangers and the poor and this is sad because I feel sorry about what has accumulated them to look after me. . . [14]

The rulers and kings of behavior than Sheikh Safi al-tawārīk summary wrote: "And the kings Aazm because of poor Muslims to speak commanders knew the arrogance of religion when the house once knew his holy humility ego grew on the farm

Historians of his life, which ended in 735 AD, combined with abundant believes. He had good relations with their contemporary rulers did not interfere in politics. However, it must be said: Religion Sheikh Safi whatever is in his belief in Islam, no doubt. What is certain Safavid dynasty of kings and rulers had respect unto them, unto the kings of the time accepted, and in fact was the spiritual province (Iskenderbek, 1935: 1.19; Alqmy al, 2004, p.19).

Walter Hints wrote at the time, Sheikh Ibrahim (851-830 AD) and to the wider work was concentrated soup. He was the de facto ruler and king of the plurality of Sufis in Ardabil region were read and the property to the words of the Ottoman Empire as "lights Aaqchasi" or charge sheet was provided (Hints, 1362: 4). Thus, it should be said everyday Safavid Sufi mentors were hard cloister and three kinds: devoutly practiced asceticism and abstinence from worldly affairs and secularism while at the same time material and non-interference in politics and government efforts to solve the problems of the people living there and so spontaneous, logical interfaces between people and rulers were also venerated deprived and oppressed people, sometimes to solve their problems through the efforts of government agencies.

Evolution of worldly affairs and its causes (secularization Sufi):

Safavid Sufi orientation and religious and the secular world, and finally formed a government and acquiring power and dominion, easy and immediately failed. Areas, and numerous different contexts and causes of secularization Sufis played a role. In addition, this sequence occurred over a relatively long period of time. From the top spot in the year 700 AH Sheikh Safi Ardabil, which began with the death of Sheikh Zahed Gilani to takeover by Ismail Safavi, two hundred years later in 907 AD. Safi Sufi movement that was initiated by the Ishmael became a political movement and bill consolidation and development of the Safavids took power. This transformation should definitely rooted in the thirteenth century AD (viii AH) and even before that search. After the death of Sheikh Safi and Musa Sadr (his son) was constituted in the year 735 AH slow movement and took Sheikh Junaid in 862-851 AD (Year off his seat), which later was called Sultan [35], with bold action and fighting has expanded its climax when Haider Sultan Ismail at (907 AD) brought the meeting.

The Sufi dervish sheikhs of the Safavid state transition from the mundane, with the arrival of Sheikh Junaid was practical [37].

As noted above, the Safavid sheikhs were not looking for power and worldly affairs. This makes it even before Junaid (and discreet, which means we'll get to the Shaikh Ebrahim) can be easily touched. No sign of

incompatibility with the rule from hospice Ardabil time, there may be good reason to secularism and brought the Sufis. But what was once claimed that Junaid was secular government and the presidency? Whatever it is, it can be believed that Junaid once the decision is made to head the world.

Certainly many factors that in the course of a long time (and Junaid's) hands, they provided the grounds for such purpose. It is clear that Sufism has long existed as a form of religious life. What is important is consistency. Find gradual and led some religious and political movements, historical periods, or at least influence the motor. A prominent feature of these strands was the influence on the masses. Sheikhs and their long bunker were harassed by governing instrument of oppression, pressures and restrictions against the rulers of the Sufis.

The Pressures and Wastages of the Authorities of the Time on Sufis:

Now, for reasons obvious and clear Safavid sheikhs in worldly affairs are classified as pressure against the rulers believed that rulers suspected Sufis, because the pressure is delivered to restricting campaign Sufi (the cortex huge masses so on), the desire to expedite the eventual Safavid sheikhs (such as Junaid) to confront and combat power and thus have played a role. These pressures and quiet life of Sufi sheikhs have provided important constraints and led to a gradual awakening were hidden inside.

"Permanent aggression caused Sadr camp shepherds feared John Gillan escape To the sufi friends of his father and grandfather in the turret of Sheikh Zayed, the ruler City Khani convergence and as a result protect aside in favor of Lashkar-e-Sadr took to Tabriz

And Malik Ashraf was killed in the war. "[14,1] While the Jlayryan when Tabriz was later relaxed Sadr [in which] lived and had no problems with them. The life of Sheikh Ibrahim (Sheikh Shah) took command of the Timurid Khorasan and Qraqvyvnlvha of Azerbaijan who calmly passed back [44,19]M, one can clearly say the sheikhs if Safavi (even due to mass attention disciples) the blame and address the pressures and restrictions were not the rulers, against the rulers of the motion to be observed and occurred despite very high pressures, the public opposition against the rulers of the been reported. But that can be said about the establishment of the Safavid dynasty Junaid result of the extraordinary efforts that he and his son Haider [30] Jahānšāh feud with Sheikh Junaid would change the course of his life.

Junaid Sultan and Haider alias names in the world of power are signs of a change of power Rvhanbyh. Safavid rulers before the two men were known to Shaeikh. Growing power Junaid (and ambitions even in the ideas of radical Shiite), and gather disciples, many of the remotest areas around him, causing concern Permanent Jahānšāh Qraqvyvnlv and disposal Sheikh imperative [3].

"... (he) could not campaign against the clergy man and he himself was Shia, wrote a highly critical letter to Sheikh Junaid and asked him to disperse his followers and prevent the entrance of followers to Ardabil and leave the city himself ..." [29]

After a life full of displaced and homeless Junaid promoted his ideas. He Qraman (virgin land in the southwest) and from there he went to Syria, which is ruled Egypt. Then Mountain, Mountains, along the Gulf of Iskenderun and since it is also due to the pressures of intense opposition from Sunni fanatics ruler of Egypt, wanted to steer away Junaid [27,41,13]. Then he left for territory Bags and then from there to the land of pristine guest Uzun Hasan was married to the sister of Uzun Hasan [11].

Importance of this marriage was so that the Safavid leader had only been clergy men of Ahar and although Junaid has tried a lot to obtain the material position, he had no connection and marriage with the authorities. He correctly understood that he had to seek his success in the competition between two unities of Qara Qoyunlū and Aq Qoyunlū. So, he tended toward Uzun Hasan Aq Qoyunlū due to being enemy with the Jahānšāh Qara Qoyunlū and after that the successors of Junaid from his father had spiritual leadership and from his mother had the official and royal leadership [40,30]

Junaid After the marriage, the dignity and glory back to the Wiki But his influence Jahānšāh concerns prompted the Army to oust him from Ardabil in the collection.

The Ardebil Shrine inevitably Junaid Sheikh Jafar died and his uncle to fight "Baghyh party" means a group headed tyrant was Shervan. [11]

Junaid realistic look at the Army Ten-thousand people accompanied him while leaving the Shervan, Clear reasons for his presence in Ardabil shows disapproval Jahānšāh. That is why after returning victorious from war with Cherkesi, by Jahānšāh summoned to Tabriz and Ardebil, where the oath of allegiance is returned. Jahānšāh to slander their environment on the one hand and the other competitors tried Sufi Junaid Junaid exacerbate the physical and psychological pressure. So he sent a threatening letter warning that if it does not come out of his realm, Wiki will demolish.

Continuing this slander bothered Jahānšāh again and made him to expatriate Junaid and plan his killing since he was the first person of Safavid family after Sheikh Safi Aldin Ardabili who had both spiritual and political position and the material authority. So, he had the demand of being author and we know that his demand and giving weapons to the Sufis led to the fight against the authorities as a serious issue [30].

Unrest and demanding authority of Sheikh Junaid for having more followers and doing hidden guidance and trainings and changing the style of his family were the important factors for fighting against Jahānšāh. He

changed the religious rituals of Safavid which were common since Sheikh Safi to Khaje Ali Siahboosh time and added political and religious aspects in extremist form to it.

Prior to direct conflict rulers (such as those in Arsvs by Maulana Ahmad Bakri ruler of Aleppo and slander and other sheikhs fanatics led to armed conflict with her And 70 of his supporters were massacred) and without objection heavy pressure against him and his followers, and several attempts to assassinate him, opposed by Junaid's action did not realize. The Bab al-tawārīk summary says: "Since John Junaid Jahānšāh plans to have indulgence and hatred ingrained in his chest that was never the intention of those who are near Doha Port Smith's life and the wind blows intermittently... Hmyt the sweat Hazrate in a move that could claim to independence and Jahangiri located in mind, the idea of Ajlh companions and brought Aazm Ahabab the approval of the Astsharh total of the votes respectively..." [1]

Verify that the pressures and restrictions of the Safavid rulers led to a conflict between Sufis S and thus gain power and spark the Sheikh (later King) Junaid trick can be researched by the formation of a national government in Hints well received:

"Just something like this [the tribe of Mongolian shepherds Ashraf Malik pressure against Sheikh Musa Sadr] is an enemy of the ruler, Sheikh Junaid to determine the course of life." [12]. Faruk Sumer believes that this policy path [Safavid] to enter the arena of political competition in that time, Sheikh Junaid particularly competitive. Uzun Hasan and Jahānšāh Aghkoyunlular Qraqoyunlu there between the military and political aspects of his and his successor, Sheikh Haidar formed Qizilbash military force, the Sufi movement, military figures give the same of Ardabil has gradually entered the convent Policy it is a war movements [39].

Junaid's undoubtedly play such a role and responsibility to steep the slope Safavid Safavid Sufi gonna change the world role is. But Farokh Sumer to express various aspects of contemplation is: A) When Sheikh Junayd of Wiki pushed by Jahānšāh for the first time, the sheikh of his disciples to arm action. As mentioned, this seems to be the acting out of fear and illusion Jahānšāh her roots in the conflict between the Sufi monasteries that the increasing power house of Sheikh Safi.

C) Before being expelled from Ardabil in a Jahānšāh assured him that the enemy is not against him. It can be concluded that slander others jealous king and competitors hospice has a major role in the hostilities. Thus if we have Sheikh Junaid weather and power mechanism also provides a more or less and slowly, drop power and this also caused fear and panic prevailing rulers and pushed it against her.

But the pressures of the last rulers of the house of Sheikh Safi, who claimed Coercion and manifest them and unreported, how is justified! Then said the assembled mass of the male Safavid Sufis themselves and thereby:

The Sufi gathering forces as potential elements for a time, lest Slander and envy of their competitors and supporters of the boom exceeds the Safavid sheikhs By Junaid and supporters of Shiite radical thinking that has caused resentment and slander others provide their intellectual opponents, all the sheikhs of the Safavid rulers had reason to oppose sheikhs.

So therefore the only action Sufi leaders against the establishment at the time, could not, be a good reason To oppose their rulers into force, Because the chiefs and elders Safavi, before this, at least take action against rulers and kings is found. While limiting their rulers have always been desired. As it can be seen in the lower Sheikh Safi, the new measures and does whatever disposition Sheikh Safi and recognition he has a special place in the worship of Sheikh Safi and other Sufi masters.

Although not an expansionist actions and unscrupulous quasi-Junaid and his movements appear to positions of secular power, ignored, but fairness is not nearly the only reason these actions could be seen as the rulers of pressure. What action against the government of Sheikh Sadr truly never occurred that his murder plot design, leading to his dismissal from Ardebil and Gilan was to escape? He did not respect the religious extremist actions were reported and no action when the time is made the target of his. At the same time, Sheikh Junaid's action (apart from expansionist-minded religious and scientists) may be more a function of the older ones.. Accordingly there is no doubt what he or within themselves, claim and had big dreams. Aggressive stance against the Safavid dynasty scholar votes Amini, who is hiding in this regard, *writes*:

"since this viceroy was given to Sheikh Junaid son of Sheikh Heydar, the life style of the ancestors changed and doubt was entered the atmosphere of the country. So, they had desires for attacking and occupying different places and regions in the country".

Junaid great personages of the Safavid dynasty who became King Juined was the Sheikh Safi al-Din Pir Sufi sheikh and his followers from every kind of war was avoided, and the procedure to finish the life of Sheikh Ibrahim (Father Junaid) persisted. But aside Junaid ancestors and the spirit of peaceful adopted warmongering. [23,16,8,43].

Munshi Abbasi on how to behave in the world of ideas of Sheikh Ibrahim (Sheikh Shah) writes: "the kitchen full of dishes and a gold wire early in the grace and beneficence of the traditional dominant modes of royal icon the kingbe desirable. ..".

Most historians and analysts of the Safavid dynasty, Sheikh Junaid took the time evolution of Sufism have interpreted and hegemony. But it seems that this is a little time before it goes back, when Sheikh Ibrahim Sheikh

Shah. Accepted, of course, is that the evolution of Sufi retreat (at the same time warm and constant communication with the public by the sheikhs of the Safavid reign of Sheikh Safi Ismail) until the Junaid Sheikh, quiet, slow, and not much has been revealed.

Despite the pressures and restrictions of rulers or their conversions Sufi sheikhs, mentors direct conflict with the rulers of the Safavid or even avoid mixing with them came close. This is the time of Sultan Junaid clearly understandable. But the remarkable thing is that known to Sheikh Ibrahim Shah, the royal stature, and behavioral Padshahanh of his vivid historical data was updated. Angle Sufi sheikh, was a window to the world outside, predecessors so well that he read to the king.

Thus the evolution of the materialistic pacifism Safavid Sufi leaders, Sheikh Shah plays the role of color is low and if this is so, he had an important part in this development. Share this was caused by Junaid was R behavior. Its a world colored by the sheikh who was king of his death, the full results of the struggles of the sheikhs of the Safavid family along. Therefore, the author believes that Junaid Alam Amini vote Shervan commit attacks, indicating that upward pressures Safavid rulers and other Sufi sheikhs opponents, had reached its peak at the time of Junaid. Why vote against the text world Amini, Junaid's action Shervan kind of atrocities against the inhabitants of the town and inhuman acts against women and children filled. This shows that Junaid and his efforts to get the trophies, mixed with deep spiteful against Shervan inhabitants and rulers was that its roots must be linked to some sort of retaliation.

Regardless of the causes and origins of temperament measures based Junaid and selfish monarch, He was constantly at war, which is garnering victories, Trophies from the way the fans were ecstatic and yet his wealth to promote Sufism species and unrest, especially the unpredictability of his actions and intentions, allergies cause the legs to be raised against him more than ever.

For this reason, the Safavid rulers of Azerbaijan from the days of Junaid on spiritual powers, especially their desire for worldly power potential danger for themselves knowing.

And on each occasion the harassment began. Well, Junaid measures in the sphere of religious and disposition of mysticism and Sufism, and especially in the military sphere, an innovator in the tradition of his predecessors.

This sets the root cause of anti Joneidi sentiment was considered significant. Which part is the judge over another is tough? But really Junaid and his successors have embraced a form of Shi'ism, which was common among the followers King of Turks in Anatolia and led to the adoption of this form of Shia followers around them come together as a military force. Junaid and his successors also were exploiting it to gain temporal power. [4].

With all these descriptions should be properly Junaid, founder of the dynasty [series] Safavi said. It is true that he did not succeed in their efforts, but the underlying basis for a specific territory instituted. If Junaid reversal of the Safavid Sufi practices and would rather hastate rosary, spear, sword in hand, and the disciples had a strong personality, her disciples from the convent to the battlefield and hosts its headquarters, where he did not, perhaps, the founding lineages [series] Safavid monarch, was seeking more favorable conditions.

Haider and acceleration materialistic pacifism:

Haider order and the disciples gave explicit and at the same time. Motivated soldier, uniform, hat and the twelve leave to incorporate clear indication of Shiite extremists who publicly made him distinctive among others.

Daily increase of the followers made the Sheikh Heydar to move and preventing this movement was not possible even if he wanted since usually the Sufis of Anatoly (Followers) expected them greater task by believing in Mohammad (pbuh) and being connected to the Sheikhs of Tarigha [39]. Although the rally of Heydar like his father was fighting and doing Jihad in the way of God but he organized the followers and stepped forward for obtaining authority and power for Safavid dynasty.

What was rest in the Safavid dynasty from Sheikh Heydar was the helmet of twelve Qizilbash Turks inspiring twelve Shia Imams or the Heydari Crown which became common after a dream and can be considered as one of the beginning points of a special political stage in the religious way of Safavids. Skandar Beig explained the combination of religious and world power as: "that majesty had more and more power and wealth day by day and more followers and people came around him so that he became the most powerful in authority and religion. Inside he was the religious guide and outside he was the authority".

However, Iqbal candid and frank about why the later Safavid sheikhs earthly power can Said:

- 1) leveraging the spiritual leaders and the influence of the leaders of the Safavid Sufi devotees who manage their own leaders, was efficient and usable.
- 2) Mass Azjan devotees and disciples and followers of the Sufi faith and deep devotion to his obedience and Sufi leaders, different parts of the world around them filled. [39]
- 3) the economic, cultural and political characteristics of the era in terms of presence or absence of a single dominant state to provide security, peace and relative prosperity for the people prepared.

4), also known as recess period after Timur's Jahangir and local governments and various regional conflicts and tensions together.

5) Tamakon and financial wealth and Sufi brotherhoods leaders Google and offerings from devotees and the smooth character of the rulers of the devotion that it would be sufficient to provide and equip the troops.

A misuse their powers and rulers of the Sufi notion of the spiritual power of their own, why not use the material.

See the massive crowds to Safavid sheikhs, monasteries and port them to solve the problem of disability or disability rulers to solve problems caused to people. For all these reasons and justifications that were good and then he Junaid Haider strive to gain power at their command. To abide by the same token, the Sultan Haydar, economic conditions, political, social and especially after his successful expeditions against Cherkesi, and the glory of the powerful Revolutionary Guard military expeditions and in particular to follow him, had s in advance. Haider has also led to think hard Shirvanyan and Farrukh Yasar, the power to directly open.

When Heydar became the authority (the boy who gained the authority in Ardabil by the help of his uncle Amir Hasan Beig at the age of 9) the organizational form of Safavid changed significantly. This change was due to some clear reasons as following:

1 Haidar armaments and military and warlike genius of the fans appreciated. So the Ardebil Shrine quickly became an arsenal consisting of several thousand swords, shields and spears.

2 fans and devotees Safavi, a specific organization as a Regular Army found that they were armed and ready.

3 Novelty was the third novel by him and put it on the crown of red twelve Shiite Imam was called consisting of twelve leaves The Safavid supporters made distinctive from everyone and to motivate them deeply sorry. The hat, which later became the famous Qizilbash red heads or their clear sign of power and authority, and the authority of the Safavids represents everyone. [35].

4 Most importantly, it is a timeless Amir Aghkoyunlular as uncle and his father, to directly support uncritically from the Safavids to her. (Ibid: 17)

5 Due to favorable conditions is found times and it's a mighty king Jahānshāh as enemy Safavid blood formidable Uzun Hasan was removed and thus one of the major opponents of the Safavid Sufi was missing. [19].

All this and demanded factors, Haider Ghaddar army, trained and uniformed brought up by his power display. Thus begins with Shaikh Junaid Safavids dead embryo, and later developed by Sheikh Haydar Safavi despite Persecution successors Hassan Beik, and paid off by the time the young Ishmael.

Junaid Haider, like his father, and the jihad against the infidel occupation build even greater incentive to avenge the death of his father, and it was. Therefore, the history of collecting anecdotes regret killing his hosts and Shervan get them [32].

Sultan Haider has clearly realized that fans and followers are armed and uniformed Safavid dynasty, they gain political power for her and her children will not be possible. He was aware of the fact that the followers of the Safavids unified, disciple of non-Sufi mystic, friend from enemy and the enthusiasts will look and unreliable to distinguish true friends.

He, like his father was killed in that country, Years later, his legacy to his young son Ishmael that all powerful and full of awe Mentor Corps became burdensome to Tabriz and announced Shi'ism as a religion formalizing all people.

At the time of Ishmael, the spiritual and religious aspects of the political aspect of the Safavid Sufi sheikhs who overcame and then, during the Safavid era when these two aspects go hand in hand, and when the superiority of one over the other, the Safavid government users.

Marital measures its accrued late Safavid and objectives:

Campaign Sufi armed clashes and fighting that occurred at the beginning and at the time of Sheikh Junaid Haider took a dramatic turn. Martial actions as "jihad in Allah" and attacks on "infidels" were carried out in order to justify the devotees and disciples (the avoidance of fratricide) justify jihad in God's way. Thought leaders in the armed Sufi Sufi armed groups; armed action would be based on the following reasons:

1 unaid Although Sufis were made one before, but it was not regular and systematic means of armed shapes. The Sufi practices, leaving the world in monasteries and Secretions and even deign to decree fate rationale would be that hard with devotion and extreme austerity was justified. Such a method is a form of Sufi brotherhoods avoidance sensitivity of governments to their constituents.

2 After the disciples organized and systematic, it was necessary to the leadership, Fits new supporters of the new planning efforts tend to avoid because the foregoing conditions and to register prior, and the desires of justify unable to the new forms of Sufi. It is also mandatory that the cause of the leaders and adherents to the new conditions would naturally coincide with the Safavid devotees' heart desires.

3 One of these leaders, devotees of the things that we justify the previous conditions (time of austerity and ideas and have a spiritual and divine. This would normally be the Sufi leaders, working to fight and struggle against the infidel enemies.

4 engaged in a war of the Sufis, which could contain the following benefits:

A) the disciples of Sufis who are now in the new system had been The transition from the past to change the terms and conditions of a new era and made aware of the practical mystic and the possible ramifications of inaction or despair, they discourage.

B) They lethargy, sluggishness and general abroad and to persons capable, motivated and militant, strong and ready-made conversion.

C) them to face the new situation in order to gain temporal power (the power to the spiritual and mystical isolation had previously hereafter) and direct conflict with the rulers ready.

D) If you win a battle, they hope in a final battle ready and alert them to always hold.

E) due to military operations, new forms of mystical powers appeared. Because of this, the power of the mystic power of individuals increased with access to the spiritual and eternal. But in the new format, the power of collective power conversion with access to material and worldly, so Sufis to admire the Collateral after the worldly, well acquainted with winning trophies back.

G) In the event of conflict with their Vmmtqhay local rulers, Armed with a war between Sufis and their Their actions were justified from the perspective of the Sufi jihad against infidels who Myvrznd occupation and war against their brethren to defend his honor and the honor of the Sufis, the weapons have no choice but lost. Evolution Morad and discipleship in their organizations should be able to design programs of their leaders out of followers of a "defined constants" in the circumstances "is not defined in the fluid," but the new requirements to enable durability and Infrastructure Aquaculture disciple tradition maintains and enhances its durability. Otherwise, in the long term because of chronic unemployment and constant life certain devotional practices typically result in near vision The worshiper resulting from the fragmentation and disintegration of the Sufi Order, and Darvish will. The Safavid Sufi actions could be considered sacred worship.

D) Martial operations with Fatah would get trophies that in addition to satisfying the material and spiritual Sufi jihadists actually a solid backing for the campaign Sufi movement that is now on the he was. in these respects and Heidar Junaid steps, steps are very important in the early Safavid period.

Conclusion:

Safavid Sufi orientation to the world and worldly affairs, eventually forming a government and acquiring the ability to easily and immediately failed. Contexts and diverse were causes of secularization under Sufi-influenced. The Safavid Sufi path to power is behind the clear. The first of the great Sheikh, Sheikh Safi Addin Ardabil, which laid the foundation of the new school of Sufism and its pillars were built. The second line of successors to the Sheikh Junaid Sheikh and discipline of the school, the school established the Sufi Sheikh Safi and. The third period, known as the Sultan Junaid Sheikh Junaid that can be used to power by Ismail I Safavi period followers and supporters, them and mark the installation of weapons into weapons of war and armed conflict to attack and eventually gain power and constitute an official interpretation of dominion. Safavid sheikhs were originally looking for power and worldly affairs, or at least did not pretend. This makes it easy to touch up before Junaid. In this era of strong signs of incompatibility from the monastery in Ardabil not include the governments of the time; on the other hand, it cannot be believed that Junaid was once the world is headed. Such events would tend to accelerate the eventual Safavid sheikhs as Junaid for confrontation and struggle for power and thus have played a role. Moreover, the unpredictability of the actions and intentions of Junaid On the other hand, has had to be raised against her sensibilities. His actions are based on temperament and the other hand, he was constantly at war and the spoils garnering victories, their new wealth to promote Sufism which was exacerbated unrest and distrust of Governors.

Thus, the interaction of the triangle Safavid Sufi, Sufi-time rival governments continued over many years, good balance of power in favor of the later Safavid sheikhs heavy and it was the fate of the formation of a centuries-old monarchy.

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