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Rely on the element of religion and its impact on foreign policy of Safavids

¹Asghar Gorzin Mataee and ²Dr. Reza Shabani

¹PhD, candidate, Department Of History, Science And Research Branch, Islamic Azad University, Tehran, Iran.

²Assistant Professor, Department of History, Shahid Beheshti University Tehran, Iran.

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ABSTRACT

Perhaps this is the legacy of the Safavid with the benefit of cultural originality and in particular regional origins which are the oldest form of government, to form a government that lasted two and a half centuries and could be supported by a majority of the nation and they penetrate the soul and spirit of community and after three centuries of extinction, are viable today in the minds and memories of Iranians. From the perspective of contemporary history of Iran, Safavid state has two essential values: First, it could build a single nation with the sole responsibility of the aggressors and the enemies of the turbulence, and rebels against the central empire; Second, the construction of nation which is known by and regulations for the protection of the difficulties raised against the attacks of the east and west powers. In this case, the official religion of Twelver Shiism was seen in the all political worldviews in constructing their authority. This paper tries to provide and examine considers the role of religion in the Safavid and dependence on the government and religion influence on the Safavid relying on foreign policy in its relations with other states.

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INTRODUCTION

Safavid since the beginning of kingdom tried to protect Iran from the danger of Ottoman dominance and overthrow the feudal states which have been established since the beginning of Islam and hold the national unit of the Sassanid period once again. However, since the patriarchy and nationality which has been removed due to the Arab and Turk combination after Sassanid period. due to the emergence of Islamic rules and beliefs and the governance of foreign monarchies in Iran, Safavid intensified the problems in order to meet their goals and they promoted the Shia and called it the formal religion of Iran to make conflicts between Iranian and Ottomans to establish the independence of Iran. At that time, it was not possible to create political independence except through creating religious independence.

The Ottoman kings which have considered themselves as the successors of kings and Chaliphs and wanted to have dominance over the Muslim countries have seen Safavid as the obstacle in their way, since they ruled Iran which has been in conflicts due to the governance of Arab and separated Iran from the Islamic realm and attracted the European states. The Safavid kings in contrast to Turks and Arabs tried to attract the Christians and gradually opened the political and economic relation with them. The Great King Abass transmigrated thousands of Armenian in 1015 from the boarders of Ottomans to Isfahan and settled them beside their capital city and built houses and churches for them. Special privileges have also been considered for the Christians and business with Europe.

The role of religion in determining the national identity of Safavids:

Emergence of Safavid government is one of the most important historical events in Iran since it was the first powerful and wealthy state which had a combination of religion and politics after Islam. Shah Ismael well understood that in Iran due to the diversity of local states and exist of different families and a form of feudalism, it was not possible to concentrate the state unless by applying a religious policy to have national unity. He can provide the space for establishing the new government with new religion. Safavid met their goals in the north and central states but a group of families on the boarders of Iran with a different religion continued their life and this was the heritage that Safavid had for the future. However, at that time due to the dominance of wisdom over

Corresponding Author: Asghar Gorzin Mataee, PhD, candidate, Department Of History, Science And Research Branch, Islamic Azad University, Tehran, Iran.

the nationality and unity, political independence of Iran was not possible except through the religious independence. During the governance of Safavid, the attacks and invasion of Ottomans government against Iran had religious reasons. In the Safavid Era, Iran was in the circle of attacks and threats. The circle of different religious powers composed of the Ottomans, Uzbeks and Indian Mongols. This condition was hard for the establishment of Safavids and had heavy costs for the government.

However, establishment of Safavid government removed the national conflicts in Iran and once again a unified and powerful state was emerged the borders of which reached the Sassanid realm.

The true cause of this unity was the Shiism otherwise the common condition of that time made nothing effective in reviving the unity. As the Sunnies in Iran which spent hard days under the governance of Shah Ismael the first and Shah Tahmasb the first, favored the dominance of Ottomans. A group of Sunnies Kurds which had no tendency to obey the Shia king, had no resistance without Ottomans; transfer of Kurd lands between the Ottoman and Safavid governments had no effect on their religion.

On the other hand, Iranian nationality was emphasized by the Safavid. All the people who lived in Iran considered themselves as the citizens of this country and Turk and Tajik people liked the Safavid kings. As today, Iranians remember them with a loving memory. King Ismael the first emphasized on nationality and developed nationalism among Iranians. So that, most of the families and tribes of that time had epics about nationality and the people of Qizilbash Turks memorized Shaname. Even, Ismael selected Persian names for his children such as Tahmasb, Sam, Elghas, Farangis.

It should be mentioned that this opinion was not new in the Islamic era and after the replacement of Islamic culture among the Iranian and losing the national and racial politics in the third and fourth centuries and half of the fifth century, the kingdom of each Muslim whether Sunnis or Iranian was accepted without any resistance unless from the rivals and it was the secret of slaveholding for centuries in Iran.

In fact, the letter writings of Ismael the king and Baized through which the Ismael asked the Ottoman king to remove the obstacles for communication between Ottomans and Iranians. So much chance in the atmosphere of Sunni states of the region indicated the development of the Shia thinking and the dynamism of this religion among different social classes. For example, the city of Tabriz was the capital of the Agh Ghoinlo kings who have been Sunni but more than one third of the population were Shia at the time of Shah Ismael enthroning. At the same time, one third of the Iranian were Shia.

So, there is no doubt that Shia whether in accepting the jurisprudence or speech by different social classes in Iran or being accepted by the social, cultural and political movements, was ready to create a big revolution and defeat the Ottomans and Tatars at the beginning days of Safavid formation.

In fact the role of religion in defining the identity and nationality of the Safavid considering the internal aspects and direct or indirect effect on the type and quality of the foreign affairs was profound. It should be mentioned that the plan and development of the twelve Imam religion in the Safavid period was more understandable based on the following formula.

A: the Sunni Ottomans in West and South West of Iran

B: Christian Europe in West

C: the Sunni Uzbeks in East of Iran

There is no doubt that the Shia and its choice for the religion boundaries with Ottomans was one of the most important bases of internal and external relationships of the Safavid and was unchanging fact. The religious bias of the Safavid and their emphasis on the Shia and their claims about Shia has an important role in foreign policies with the Ottomans and other neighbors. Religion was used as a tool in creating the national unity of Iranians among the Sunnis and what was defined at the political ideal of Safavid, had effective and profound effect on the destiny of Iranian and Safavid hierarchy and Safavid did not deviated from the Shia bias.

The effect of religion on the relationship between Ottomans and Safavids:

What is important was the fact that all the states in the region have been Muslim but they had different views about religion and strong bias which made them fight with each other and instead of spending power on developing the region they used it to suppress each other. Certainly, the Christians of Europe enjoyed the massacre of the Muslims as the results of these massacre was occupation of India by England, central Asia (Uzbek) by Russia and Ottoman emperor during two centuries.

Repeated wars and the length of them among the Safavid and Ottomans mostly happened with the incentives of Safavids since they established their religious principles by fighting and continued their authority and suppress the internal fights. The Chaldoran defeat was the result of the religious agitations of Shah Ismael inside the realm of Ottomans and the result of the martial interests of the Ghizilbashes who felt their survival in making fights.

In fact the long history of the Safavid Hierarchy was the result of the fights and conflicts between Iran and Ottomans. The increase of the followers of Safavid inside the Ottomans territory and publicizing the Shia in that land made the Ottoman kings to fight with them inside and outside their territory which finally led to Chalderan fight.

Religion was an inseparable issue from the foreign policy of the Safavids and was the origin of many allies and enmities. In fact, both states of Safavid and Ottomans were based on religion, each of which emphasized on their rights and from the beginning had hate in their relationship. King Ismael formed his state by the help of Ghezilbash. These tribes came from small Asia and obey the king as their leader. Ottoman state which supported the Hanafies with bias had a cruelty behavior with the Alavis of the small Asia and made them to emigrate from Iran. However, a group of Alavis stayed in small Asia and maintained their relationship with the Safavids. Some people were sent to lead them and were called Caliphs. In the earlier years of the Safavid formation, a hundred of them obey the orders of the great sheikhs inside the Ottomans emperor and removed their comfort.

King Ismael did not have a good behavior with the Sunnis. The Ottoman king, the second Baiazid sent an ambassador called Mohammad Chuvash to Tabriz in order to reduce the enmity of the states for saying congratulation for the victories of the King Ismael and the establishment of the Safavid state. The ambassador wanted the king to keep away from being cruel to the Sunnis and the king accepted his request in words but continued the cruelty in action. The Ottoman king prevented the travel of the Iranian immigrants to Iraq. King Ismael sent the ambassadors to Istanbul and took the acceptance of the Iranian immigrants. But when the king killed the Shibek Khan of Uzbek, Baiazid was annoyed due to the common religion and relationship with them. At the same time, the king Ismael wanted his followers to kill the Sunnis of the Ottoman territory. The Shia of the small Asia was encouraged by the encouragement and cost of the King Ismael and under the leadership of a person called Shah Gholi and created rallies in this region. At the same time, the second Baiazid faced some difficulties.

After development of the fights and conflicts against the Ottomans, King Ismael knew that the war is near and so sent some ambassadors to Egypt and Gorjestan and wanted them to attack the Turks with a common troop. Unfortunately the king Salim one of the most powerful kings of the Ottomans replaced Baiazid. Shah Ismael sent some gifts for him and sent an ambassador to his court and asked him to ask the Venice state to have land attacks to Safavids. Sultan Salim sent the order for public besiege and making contracts with the European states and took the order of the Istanbul jurists for massacre of the Shia in small Asia and sending the groups to Turkestan for preparing the Uzbeks and the simultaneous attack to Iran to provide the field for the attack against King Ismael.

However, the king Ismael made some rallies in the realm of Ottomans and sent some ambassadors to the courts of Poland and Hungary but none of the demands were met. Time was short for the king and Salim also used all his power to stop the movements of the Iranian king. What the ottoman king and Sunnis were anger about, sent the order of king Ismael to damn the three Caliphs with anger in public and made it common among the people.

Tradition became common among the people and this led the empowerment of the forces by Sultan Salim and asked the massacre of Shia in the small Asia and finally the king Salim in 1514/ 920 A.H. came to Iran with a great army. On the way some messages have been exchanged between the kings which indicate threats and insults. Finally, in Chaldoran, near Khoi, a fight happened between the two sides and the Safavid king was defeated. Sultan Salim after eight days of staying in Tabriz went to Istanbul as the signs of rebels appeared in his army. [5]

Sending the Ghloi Jan Beig to Herat by the king Ismael due to the bias against the Sunnis and emphasize on insult to the three caliphs. The second Amir Najm said king Ismael about him:

‘His friendship with Sunnis is at the level that if he kills thousands of them per day, he does not stop killing them and added that when he punished the mayors and heads of the towns to insult the three caliphs, the jurist was ready to give five thousands and stop insulting the caliphs, he took the money and behead the sheikh. Then he said people that everyone who insults the three caliphs, he would give him one Toman. The interesting point is that when king Ismael hears the story he smiled and gave the money to him.

As it was said the beginning of the conflicts between Ottomans and Iranian at the time of king Ismael the first and Baiazid the second was when the Shia in the realm of the small Asia showed their interest to emigrate to Iran and stopped the cycle of agriculture in Ottomans but the wealth of the Shia in Anatoly and small Asia. However the main causes of these immigrations was the religious differences between Iran and Ottomans.

Severe bias of the Safavid kings specially King Ismael the first and Abbas the second about religion caused the common changes in the Ottomans and Safavid time to a special way based on extremity. Such extremity was the origin of a lot of fights and serious damages for both nations.

After establishment of the Safavid state, the Ottomans left the policy of changing the religion for greater goals in Europe. The main goal of Ottomans was not Iran but it was looking for great goals in the countries such as Austria, France and Russia. It is not possible that this government limited its goal in Iran, a government that occupied a large part of east Europe and frightened all the Europe. But the establishment of the Shia government in the heart of Islamic emperor of Ottomans was for the advantage of Europe since the fight between Safavids and Turks could reduce the part of pressure inserted by Ottomans on Europe. Europe sent some political, religious and business boards to Iran and gave the unreal promises to the Safavid kings. These actions showed the surface relationship between Iran and Europe and were a type of maneuver against the Ottomans and if the

ottomans threatened Europe, Europe would empower Iran and used the benefits of Iran market. Europe as an expert actor tried to balance the power between Iran and Ottomans; victory of Shah Abbas on Ottomans and retaking the lands on one hand and the victory by help of England and Portuguese and their stay in Persian Gulf which led to a kind of balance.

In fact, Europe did not want to empower Iran for suppressing the ottomans because Iran would change into a regional power in future. England supported this policy since a powerful Iran could be a threat for India. So, Europeans were not ready to support Iran and have new martial contracts. This policy was continued in Qajar period. In 916 A.D. the king Ismael wanted to be near and have unity with Europe against ottomans. Defeat of king Ismael in Chaldoran caused him to be disappointed from this policy. After king Ismael, a contract was made between king Tahmasb and Sultan Suleiman, Iran considered the policy of nearing Iran and Europe as defeated and accepted the obedience of ottomans. At the time of King Abbas, this policy was revived and did not have any results. Probably King Abbas had understood that Europe avoids equipping Iran but he could not understand the reason.

Dominance of ottomans on the port of Byzantium was more important than the decline of the east Rome emperor since the harsh Islamic emperor as the middle circle of east and west on this city so that the ottomans had dominance over Balkan, West Asia and the north of Africa and controlled all the relationship between Europe and Islamic lands and in fact the Islamic lands had somehow political, business and religious isolation. This was one of the reasons that caused the decline of the Islamic lands.

The historical evidence showed that the establishment of Shia state was the middle of Sunni Ottomans in west and Uzbeks in east which was the alley of the Ottomans. And so, resulted in stopping the relationship between the ottomans and especially small Asia. In fact, when the Turks of Anatoly became Shia and immigrated into Iran they stopped their relationship with the Uzbeks. The Turk tribes of Ghizilbashes which lived in the plateau of Anatoly emigrated in huge numbers and came to Iran. This immigration empowered the Turks in Iran and although caused increased population of Turks in Iran but reduced their population in East of Anatoly. The Ottoman state which needed the power of these Turks on the boarders, were seriously damaged. When the Shia religion became official and was harmoniously present in Iran caused serious disappointments and fears of Ottoman emperor.

The Shia government in Iran and near the Sunni caliphs of Ottoman which wanted to govern the world caused a serious stroke in advancement of Turk attacks to Europe and so became an important base of the foreign policies. All over the Safavid period and even in the periods after that, the issue of Shia in Iran as the official religion in Iran was a king of claiming war against the Sunni neighbors. In addition, the fame of King Ismael and his favor among the Anatoly tribes was hesitated by the Ottomans since they wanted to be separated from these tribes [19].

Discussion is not about the dominance of Safavid on religion and religious society and specially Shia in Iran. Although this discussion is a good one but our aim is to describe and discuss the effect of this religious bias on the foreign policy of the Safavid and the surface effects and side effects of using such a policy on condition of Iran and the Safavid era. So, it should be said that such a bias religious policy and its effect on foreign affairs of the Safavid caused the heavy fights among two states. As Seivary has mentioned:

In the spring 1514, Sultan Salim the first sent 200 thousand soldiers to attack Iran. The reason for the war was the establishment of the Safavid state in 1501 by king Ismael the first. One of the first actions of king Ismael was declaring Shia as the official religion of the new state to distinguish the Ottoman state and create the sense of being one among people. Creating Shia and fighting government in Iran frightened the Ottomans and they were afraid of Safavid access to small Asia in case of not being controlled.

Relying on the religion element by Safavid had deep local effect along with the foreign effects. Such an effect was demanded by Safavid. This was one of the recognized policies of the founder of the Safavid state and the next kings. So that it was shown clearly in the political, cultural, and economic and business contracts of the time.

“... He (Ismael) in that time considered Iran as the center for the Shia minority and following and using it. This issue was first a kind of weakness. Since, it not only made the conscious feeling and tendency toward Sunnis and cooperation with them hard for king Ismael but would lead to hard claiming and challenging actions. So, the Portuguese were asked to accept the Shia in Quoa as the official religion in turn of help form Iranian against Turks and Ottoman Sultans made hard revenges for their actions for publicizing Shia among Turks of Anatoli” (Cambridge History of Iran).

Abulghasem Taheri believes that it cannot be denied that king Ismael was a genuine who could unified Iran after 900 years of Sassanid decline and 300 years after various attacks which dissipated Iran. However, he believes that the first effect of such an establishment was on the Ottomans state which was created in Asia at the beginning of the 10th century and went to the heart of Europe. The newly established country of King Ismael was like a new island in the middle of the tradition ocean. The direct effect of the Ismael's actions in establishing a New Iran, according to Taheri was development and generalization of Shia and making the Islamic differences more which changed the policy of Ottomans and finally separated the great world which

may resist against the attacks of great Christian emperors. As the result of this great historical event some great changes and uncertainties happened in the main principles of Ottomans Empire. Finally the Turks reduced their army in order to prevent the attacks of Safavid on main Arab states such as Iraq, Damascus, Hejaz and Egypt.

The foreign policy of the Safavid in the religious realm especially in the won lands and about the Sunnis was serious all over the Safavid period. This kind of intensity in religious affairs about the Sunnis was biased and out of humanity. It should also be mentioned that the Ottomans had the same severity about the citizens of Iran and its allies.

The author of the Victories of king Ismael has an interesting story about the facing of King Ismael and his followers about the enemies of religion. The second Amir Najm as the representative of the king Ismael was sent to regain the Turkestan. Following the events of the 918 A.D. about the victory of Ghorshi Ghale and revenge of killing Kazem his nephew and the order of massacre by him is mentioned.

He wrote about one of the massacres that: "Mirsharafaldin was at the service of Amirnajm and said that the fault of Sadat might be forgotten for us. Amirnajm said we do not consider the Sunnis Seyed as Seyed. If they would be Shia, one of them could come to use and inform us. Then he asked where they were at the time, they said they have gone to the House of God and Great Mosque. Amir went to the mosque and killed thousands of them with their families and then said he was as comfortable as he had killed in turn of Genghis Kahn and Timberlake.

Various evidences have shown that religion in foreign policy of the Safavid was emphasized due to its applications but in most of the time it was only a tool for the governor of the Safavid. The experiences of king Ismael have shown that the focus on religion compared to focus on power was a secondary issue and when it was necessary, it was overwhelmed by power. So, using the word Mirza in the leetr of Sultan Hossein Baighar Teymory which was Shia in Khorasan, made the king angry and so he sent armies to Khorasan to punish him. So, relying on religion was only a formal issue [18].

On the other hand, religion had the same application for the Ottoman kings and with different evidences it can be found that the Ottomans like Safavid relied on religion in order to use its function. The greatest cause of the wars between Iran and Ottomans was the religious conflict. But religious and ideological conflict was a mask to cover the political and economic factors. But what made the attacks of Ottomans to Iran legal was the policy of Sunni by the Ottomans kings which was empowered by the Sunni preaches and the political and economic goals of Ottomans were masked behind the religious policy.

There is no doubt that occupation of Iran and using all its advantages and making it as a part of Ottomans territory was one of the main goals and trends of Ottomans which seemed they would do their best in achieving this goals after developing their territory in Europe and it was natural that in such a condition, Safavids understood the internal needs of Iranian and used Shia as a tool for unifying the Iranian against Ottomans and make the best use of it for their purposes.

The effect of religion on Safavid and European Relations:

On that side of the world with the serious severity of Safavid against the Sunnis, one could find their kindness for Christians in Europe. It seemed that Safavid had a continuous need to have European allies in order to reduce the attacks of Ottomans in different fields including religion and the need was increasing every day. The friendship between Safavid and Europeans during the Safavid period was very important and became increasingly more.

In Portugal, the death of Dun Sebastian the king in 1578 the country involved anarchy which lasted for two years. Finally in 1580, the former king of Portugal Cardinal Henrich died and since he had no residuary, Philip the second (son of Charlene) used the chance to make Portugal an attachment to his territory and the country was in the occupation of Spanish for 60 years but controlling and governing its realm was in the hand of the Portuguese [5].

Philip the second was a bias Catholic and in 1581 ordered the regent of Portugal in India to send an ambassador to Iran and ask the king of Iran to give capitulation to the Christians in Iran and since the war between Spain and Ottomans had started again, he asked the king not to stop fighting with Ottomans. The regents of India send an agent who knew Persian to Iran. Generally what was important for the king of Spain was as following:

1. Religious freedom of the Catholic church
2. Non compatibility of the Ottomans and continuing the fight against the Ottomans for Spain
3. Taking the business privilege of their citizens that is Spanish and Portuguese

These demands were sent by the clergyman and another priest who lived in Hormoz Island called Simon Decency Kao from the San Agustinous. Simon Morales wrote a letter for the Spain and Portugal kings for the Safavid king Sultan Mohammad Khodabandeh. The catholic priest was sent to Qazvin. It seems that his behavior was so that the trust of the Safavid king was attracted and when he wanted to come back to Qoa, Sultan Mohammad also sent an ambassador to Spain. The Iranian ambassador went to Europe on a ship but finally the ship was drowned and he could not gain the goal.

The friendship of Safavid kings and Europeans was also significant at the time of king Abbas the first. At the time Philip the third ordered to send a religious bureau from Spain to Iran and the behavior of king Abbas was interesting. A bureau of three priests were sent to the court of King Abbas called Du Crela, Christophe De Sent, Antonio Du Gouara and he received them with respect.

These three priests came to Iran in 1602 to do the following tasks:

1. Stabilizing the business relations with Iran which became weak after occupation of Bahrain
2. Taking some privileges from the king for propaganda Christianity in Iran.

King let them to make a church in Isfahan and even gave them the costs of decoration. The main question is that in the middle of the fights and repeated attacks of Ottomans to Europe and occupying the main points of them and severe need of Europe to find an ally in East and reduce the pressure of the ottomans.

Why they relied on religion for reducing the attacks of Ottomans?

What was the role of religion in strengthening the relations between them that made it so important?

Does religion and focus on the religious activities was for strong establishment of future relations?

Does the motivation of Safavid for religious activities was for facing the Ottomans victories in Europe and then developing religion in Europe?

The findings show that the welcome of religion by the Safavid king especially king Abbas the first was the main motive for the encouragement of the Christians to create a religious base in Iran. King Abbas lied down in accepting Christian religion so that he could even be under the training of Christians since he could easily be unified with the Europe.

So, a commission of religious missions was habituated in Isfahan. This mission did not have the task of developing religion but it had diplomatic and political function. These were the first missionaries as the diplomatic representatives in Iran.

Considering religion and religious issues by the Safavid kings especially king Abbas the first, for example the relation between France and Iran in the period of king Abbas the first began from the court of France to Iran and in 1037 A.D. and at the time of Louie the 13th, the first group of the Catholic missionaries led by Pacifique de Province came to Iran and were let to develop Christianity in Isfahan and some other cities of Iran. But in 1307 another missionary of the French Priests along with the business missionary led by Lalin and Laboly came to Iran by the order to the Louis the 4th.

Loui the 4th sent his counsel in Syria to Isfahan and court of the King Hossein and he acted like his predecessors. While such a behavior was not common for him due to sever religious bias to Shia:

“Piere Martin Gadrou, another priest of France which was more powerful than the Pier Sanson and was one of the missionaries who came to Iran before the end of the century. The mission of this missionary in Iran was regaining the privileges. Since King Hossein which replaced his father Soleyman in 1694 had interests about the Christians. (Cambridge History of Iran.

French in their first official contract in Iran in 16th September 1708 could obtain some facilities and support the Christians. These mutual relationships had strong effects on political and economic relationships and even martial ones in all periods of Safavid kings and continued. Although, it can be said that the west obtained more advantages compared to Iran but due to fear of Turks tried to have proper relationship with Iran but whenever it was necessary, they changed the contracts and did not obey the principles. Even in religious issues, they tried to obtain more privileges and the need for relationship with Europe was mainly due to the attacks and threats of Turk neighbor.

In paragraph 11 of the contract in 1623 which was done by the Dutch missionary with king Abbas the first in spite of the serious disagreement of English, it was contracted that Dutch had the right of building churches in Iran. In 12th paragraph of the same contract about the right of buying the slave by the Dutch and in the 13th paragraph about preventing the Dutch to tend to Islam and stopping their properties and in the paragraph 16th about the right of having graveyard in Armenian region. (Khanian Biani, 6(5), p.9).

Abulghasemi Taheri had interesting points about the actions of king Abbas in friendly relation with Christian and severity with Sunnis:

“Since king Abbas considered friendly relationship with the Christians due to defeating the Ottomans, this kind of not paying attention to the traditions and not considering them was clear in his actions. When he heard that this action made the religious priests angry, next day which was the holiday for Christians, when performing the religious tradition, he presented in the ceremony and ordered to bring wine for the priests and ordered his companions to drink a little of it.

One of the main important points in the issue of religion as one of the main principles in Safavid Foreign affair and the main principles in the base of the relations with other states, the effect of religion on the economy and business was important. The focus on religious issue overshadowed the economic and political issues. French considered the influence of Portuguese and then English in Iran and concluded that they can find their place in the East market by sending the mission to Iran, so:

Per Joseph Deparis and Cardinal Rishilo which had common ideas and were aware that the Christians of Iran were only in Portugal and missionaries of Kremlin were Spanish and Italian, so in 1627, Pierre Pacific De

Prance from Capstones was sent as the ambassador to the court of king Abbas and asked for their activity in Iran. King accepted the demand and so they sent a missionary to Isfahan and Baghdad and then the chiefs of the Capstones in Iran were the representatives of France.

Luckhart believed that although Iran was descending after the development of West at the time of King Abbas and after his death in 1629, but there was no damage to its relation with West and this was for the religious Christian missionaries and the representatives of East India and Netherland.

Richard Steel the agent of the East India's Company that was coming back to India from Iran found that Iran is a potential market for the business affairs. After that, in December, 1616 the company sent a mission led by Edward Kinnock to Iran and went to Iran on the ship. Kinnock at the same time had some business places in Isfahan and Shiraz. King wanted to trade with the company from thousands to three thousand years. In addition, it was mentioned that the agents of the company were free in case of religion in Iran and became the agent of company in Isfahan such as the king of England.

It is interesting that the same company considered his advantages in danger with the presence of Portuguese and so Iran agreed that the Portuguese were sent out from Hormozgan and this action became completed and so the English company began its 150-year presence in Persian Gulf.

The European merchants relied more on their local agents and intermediaries and relationship with market traders was inevitable. The presence of middlemen in the trade and economic issues is thoughtful. Rouzatala Safaiee Naser about determination of Shah Abbas politics, the ambassadors and their agents about the reason for his facing with Dengizbick Yousbashi and killing him using the states of king in the present of other ambassadors expressed some ideas and wrote about the focus of King of religion and his bias about religion in political issues:

"some came to Iran in order to accept Islam. He was so bad tempered about them and behaved badly that they regret and came back to Christianity and the greatest sin of him is that he has rebelled against God and Prophet"

Religious and political relation of Safavid and Uzbeks:

Internal fights in the world of Islam emerged in the form of religious conflicts. As the ottomans state attacked Iran in fault of being unreligious, the Sunni system of Uzbeks over the seas and wrong doings of Baghie and Taghie belief who were Safavids [14] caused the attack on the east borders of Iran.

Since the beginning of the Safavid power in Iran and emergence of Mohammad Kahn Shibani as the king of Uzbek in East of Iran caused the continuous war between two states. By the emergence of Shia as the official religion of the country, most of the relations and cultural affairs were reduced. In addition to the spirit of developing the realms, the belief conflicts and religious disagreements were effective in developing the war. All the reasons in the writings and political missions were for showing the religious rights and Mohammad Kahan Shibani considered Shia as infidelity.

In the period of the King Ismael the first in the religious fight and reasoning about the right of the religion, the Uzbeks tried to change religion obligatory and had no root in the interests of Iranian. So, two types of campaigns tried to accept the religious legitimation.

From political issue, in demanding new heritage, the Uzbeks demanded reigning over Iran and heritage of Genghis Kahn were considered natural in the realm of Iran.

So, accepting the historical legitimation along with the religious legitimation was emerged.

There is no doubt that the greatest victory of King Ismael in the war of Marv was obtained in 1510. King Ismael occupied the states of Iran and attacked the Uzbeks who bothered the Shia in Khorasan. Not only at the beginning of the fights, were the religious discussions common among the Safavids and Uzbeks.

Mohammad Khan Shibani following the movement of King Ismael, fled to Marv and asked the Uzbek rulers for help in Bokhara and Samarghand and in defending policy in Marv. In fact Uzbek Khan was waiting for the martial support of Turkestan and on the other hand, reducing the strength of the Ghizilbash changed his martial thought. Analysis of Uzbeks was due to the fact in the campaign of Iran. Iranian did not have the martial tools but the martial intelligence of King Ismael the first and group of consultants were emerged as the period of facing Aq Quvynlou and leading the movement of Safavid in the hardest condition before the victory, that is the end of 9th Hijri century.

Finally the plan of the King Ismael became practical and Uzbeks selected the political attacks and finally the Uzbeks defeated and the end of the story was killing of Mohammad Kahn Sheibani. The religious effect of war in Khorasan made Shia common after the first centuries of Islam.

Victory of Khorasan in Marv had advantages of developing the Safavid realm and Shia religion and freeing them from the danger and so, they were prevented from the foreigners attack. The important point in the period of king Ismael was that demanding the Islamic caliphate in Bokhara improved the diplomatic and political advantage of the religious beliefs at the beginning of the 10th century.

In fact the emergence of the Shia state in Iran and emergence of Sunnis and Uzbeks over the seas and the political and religious affairs had two aspects. On one hand, the twelve Imam Shia based and on the other hand

the Sunnis were based on the thought of Caliphates which caused the main events of East and North of Iran and the religious condition which caused the relationship between Uzbeks and Turks.

Emphasize on the common religious beliefs and racial relations and common language in the political and Sunni states at two sides of Iran and in different stages caused the destruction of the Khorasan wealth by considering the religious issues.

Incentive of the Uzbek overseas (Mavara al Nahr) was due to various factors, but in the religious form. This is very serious and active in early periods but at the end of the Safavid era, its power reduced and they started to plunder. Here, the role of Sunni jurists who has fled from the pressure of Safavid was effective. The most important of them was the Jurist Fazl Allah Ibn Rouzbahan Khanji who tried to suppress the Safavid Shia and Shia pieces and attacked the bases of the Safavids.

Although the leadership of the Uzbeks Mohammad Sheibani was killed in Marv war in 1510, but the Abdullah Uzbek had strong jurists which established the base of the caliphate in the book of Kings Styles and maintained the spirit of the religious fighters. But gradually, the religious issues caused the king victory all over the world. It is certain that religious interests had strong effects on attracting the new tribes and Khorasan due to geographical and cultural position.

Religious issued in these regions affected Uzbeks but this effect was not so strong to be present in Iran and Persian business men.

In over the seas, the Sunni clergymen disagreed with Iran considering the religious Shia but also established a martial campaign for removing the Shia thoughts. Considering Iran as the place of war and presence of the priests in attacking Iran was one of their actions. In this conflicts the King Tahmasb were in the front and won in the religious affairs.

Separation and dissipating the cultural focus was due to the internal disorders and in spite of the attempts of the Uzbeks for collecting the culture, declined the art and culture and also imprisoned the Uzbek Scholars .

The writing of the King Tahmasb period about the relationship between Iranian and Uzbeks showed that the conflicts were strong and some juridical issues were considered by two religions and interpreted the events in world of Islam to provide the legalization of Muslim and wealthy lands.

In the period of King Tahmasb, in the fights of Iran and Uzbeks, the ottomans were one of the attackers. The continuous goal of the Ottomans was to be against the Qizilbash and this was the strategy in the political documents of the Sultan Soleyman and Salim.

In the period of King Tahmasb, ottomans had political writings with Uzbeks and equipped them with martial weapons to get ready for the fight with Iran. It is important that the writings of the Ottomans kings were mainly focused on the religious principles of infidelity and Safavid Shia so that the Uzbeks were raised. On the other hand, the act to unify with Ottomans and planning the mutual attack to Iran by the Uzbek was repeatedly recorded. When Iran and ottomans had peace contract, the ambassadors of Uzbek in Istanbul were suggested to have peaceful relations with Iranian.

Half a century crisis on the boarder of the East Iran had bad effects on the political life of Iran the most significant of which was the weakening of economic and martial power especially the economic and social system. One the other hand, this crisis affected the relationship between Iran and Ottomans since the focus of the crisis in East of Iran was an obstacle in paying attention to the West boarders. These religious and historical conflicts finally in the war of Robat Parian at the time of Great King Abbas had a significant role. So that some of the great men of Uzbek took refuge in Iran to regain their power so the relationship between Iran and over the seas ends with peace.

In this period Uzbeks, in contrast to previous periods during which the ottomans tried to motivate them, the ottoman king was encouraged to remove the Shia but with all the religious common points between Uzbek and Ottomans, the court of Istanbul preferred to win over the Iranian and so liked the political issues more than religious ones. Since, Uzbek had the demand for Islamic caliphate which can be near the boarders of Ottomans and even led to the religious and even martial fights.

Conclusion:

The relationship between religion and national identity of Iranian was one of the most complicated issues and at the same time different ones from other nations of the world. Iranian when maintained their identity in spite of accepting the Islamic rules and their values and played a significant role in maintaining the Islamic culture, tried to empower their significant identity and when at the beginning of the 10 th century had the international government and occupied the main land from Forat to Jeyhoon, were affected by the harmony and increasing unity of religion and state and gradually a common culture based on Shia Islam and Iranian culture and recreated the damaged elements of their national identity based on social and historical background. This phenomenon provided a base for forming a distinguished identity with other Muslims. As, great attacks of two main states of Ottomans and Tatars from east and west made them more willing to have a unique national identity.

In fact, relying on religion by the Safavid apart from the deep effects of it in internal region had its direct effect on foreign policies. This type of effect was also asked by the Safavid and happened repeatedly at the time of the Safavid founder and at the time of the next kings as the main principle of governing the country and even was seen in political, cultural, economic and business contracts and in the context of such contracts or demands. The effect of religious bias on the foreign policy of the Safavid and its side effects on foreign affairs of Safavid was obvious. So, it should be said that such policies and their effect on the foreign affairs of the Safavid caused the heavy fights between the states.

Finally, the political and martial organization in the 10th and 11th centuries in the world of Islam was done in mask of religion. This process had established effects in the decline and silence of modernism era in the west land.

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