The King’s Station and functions in the Political Discourse of the Safavid Era

Shahrzad Rezai Mogaddam

M.A., Department of History, University Mahallat Branch, Mahallat Iran.

ARTICLE INFO

Article history:
Received 10 September 2014
Received in revised form
22 October 2014
Accepted 15 November 2014
Available online 23 November 2014

Keywords:
The Safavids political discourse, the king, Shiism, Sufism, Iranshahri.

ABSTRACT

The Safavids’ era has a special esteem: the foundation of national identity is its most prominent feature. Some researchers have called it the guardian of tradition and the lead in evolution. The Safavids’ political discourse has presented a special mix of different ideas in a particular period of Iran’s contemporary history. In such a case, the king is the nodal point of this semantic structure. This article tries to analyze the king’s role and status in the framework of the political discourse of the Safavid era. The authors, by putting the meaning, status and the qualities of the king’s concept in the Safavid era, are about to explain this hypothesis that: “the political discourse of the Safavid era is made from the interaction of five elements and resources that are: Sufism, Shiism, Iranian’s (Iranian nationality and Iranshahri tradition), the Islamic caliphate tradition (kingdom) and the increasing wave of modernism and western culture. Furthermore, by the help of these concepts, the roles and functions of the king are recognizable. The preferentiality of the king and the efficiency of the kingdom rules reach their climax when these concepts find a homogenous feature.”

INTRODUCTION

Establishment of Safavid dynasty in 907-1135/1501-1723 was the beginning of a new chapter in the history of Iran. Over the years, government’s national independence, sovereign and inclusive power was seen. Focus of the governing family which came into existence in the context of realism and idealism was to believe in the legitimacy of the king. Divine legitimacy and material resources of the dialogue were organized in such a way that they provide maximum legitimacy and validity of the rule.

Contributors and sources of constituting political discourse in Safavid era in Iran:

The king in the system of semiotic discourse Safavid, in addition to the financial aspect, had a divine in nature. The power of Safavid kings had three different bases; first, the theory of divine right of kings of Persia is based on having his royal glory. This ancient theory, after Islam, once again, with all its former glory and power of the ruling Islamic society was represented as the shadow of God on earth. The second claim of Safavid king as the representative of the Mahdi on the land and third, the Safavid king as the perfect mentor or spiritual guide of the Sufis called the Safavid (Savory, 2007: 2-3). In addition to the foregoing, the Safavid Kings themselves

Corresponding Author: Shahrzad Rezai Mogaddam, The King’s Station and functions in the Political Discourse of the Safavid Era.
have been involved in two other categories, the longstanding tradition of the Islamic caliphate and sultanate and the second dealing with the rising tide of Western civilization.

The following article, by questioning the Safavid king in town, is looking to explain the hypothesis that political discourse of Safavid era had five components and sources of Sufism, Shiism, being Iranian (Iranian nationality and tradition of ideal King of Iranshahr), Caliphate (monarchy), Islam and modernity and Western civilization, and the roles and functions of king can be recognized on the same way. In this paper, the relationship between the king and the five kings is taken into account and it is attempted to have the overall understanding of the king position in the system of the discourse of the period. It is usually invoked through the documents and historiographical narratives accomplished during the same period.

1. Sufi brotherhoods, chief of hospice Become believers in the idea of mortals, sackcloth, monastery, retreat, sit, on the austerity and mystical experiences, intoxication, hearing, etc. to the judges of governance and the Kingdom of the Mujahedeen who aspires to develop it was time consuming which goes back to Sheikh Safi Ardabili, disciple and successor of Sheikh Zahed Gilani. Turkoman Iskenderbek deals had a dream about him based on which: "One night in a dream he saw a beaver hat and the sword in the hand and the Sun from his glorious head shines over the world. The dream of Sheikh Zahed was narrated to and the interpretation was asked. Enlightened Sheikh gave a euphemistic version. He said that the sword and the sun rise and exit are the signs of a strong king of thy loins imminent whose sun shines on the worlds such as a heretical masters and then fade and become extinct "(Turkoman, 1971, p.13).

Descendants and ancestors, Sheikh Ismail Sheikh Safi (Musa Sadr, Sultan Ali, Sheikh Junaid Heydar), the process is continuous and slowly tried to bring political context in their convent. Relationship among the people of the path was based on the relation hierarchy and hegemony. Any category manages the lower floor. For example, at the moment closest to King's ring from his organization does. Loyal followers of Sheikh Haydar assigned seven people named Hussein Bey grinder, Dede Big Talysh, Khadim Bey Khalifa, Rustem Bey and the Bey Beyrami Qramany, Iljas Bey Shah Ughur Ogilii and were Qrapyrbgy, They were the ones who benefited the chaotic era, descendants of Jacob binder, to provide for the movement of Ismael (Taheri, 2004: 177).

The only conceivable power of the king at the beginning of its operations, it was the age of fourteen, was the normative and prescriptive. Normative power of the ritual is based on the manipulation of symbols. This type of relationship strength was the relationship vertically from top to bottom (Navidi, 2007: 57). Angle from the path of the old king, the leader of what is seen was not much, and the role and function of his leadership and guidance. "Qizilbash who like moths to a flame burned (Ismail) knew the life everlasting” (Turkoman, 1961: 28). A modern tourism and Nyzy Ismail said:

"Haunted country and courtiers worship him as the apostle ... The Sufi's people love him as God and a special tribute to him was done by the soldiers. As far as most unique outfit and weapons to battle in the war to protect their king and believes he will be missed. "Venetian envoy, De Alesandri said the same thing about Shah Tahmasp:

"To compare him with Ali (AS), not as a king but as god worship” (Minorsky, 1334: 17-18). On the other side, Shah Ismail, who was aware of the importance of the role of Sufism in his conquest, much attention was given to them. Ismail's poems fans and they have a group of militant Ghazi Dervishes, Sufi, and lastly calls (Saver, 2003: 62-63).

Murat disciple relationship and the way during the Safavid kings and people, due to several factors gradually and especially of Shah Abbas the cold entity, So that in the last years of the reign of King Solomon in Iran Sansavan said: "The Sufis, who had before this particular respect, it now has been ... and the jobs and well groomed and do not put premier” (Minorsky, 1334: 19). The first war between Iran and the Ottoman and Safavid kings invincibility was a myth. Other components of the consolidation and expansion of the Safavid dynasty, especially in the political and military independence from the convent was poor. Another reason you need to locate and sharia of Shiism, theoretical and practical justification.

1 Shia, and vice broker Imam (AS):

The rise of Safavid Shi'ism in Iran is considered to be unaffected by simplicity Previously, although there is religion in social media And their families within the local and regional government had shown, But with the rise of the Safavid dynasty, despite all the resistance, Social demands to political power was virtually guaranteed to run. In the world Ismail vote read: "On Friday Nawab ancient world has come to the Mosque of Tabriz, Ardabil said that Maulana Ahmed SHI Akabran was one of the Prophet's pulpit and his naked sword Jahangiri also because the sun Rising on a pulpit raised Maulana Ahmad Msharalyh start reading the sermon. People come whirl among the two-tone, thank the people of God were once "(the history of Shah Ismail Safavi, 1384: 60).

Khandmir on the first day of the reign of Shah Ismail stated: "When Shah Ismail killed Alvand Mirza r in building and came to Tabriz, the official decision was the result of the implementation of this policy that famous Shia Imams of Shiites rise over the pulpit "(Khandmir, 1334: 467-468) Rumlu also stated:" in the early
accession of the countries that were powerful sermon duodenum Imams (AS) ... read. We witness that Ali is friend of God, come to the best action and sang Azan ”(Rumlu, 1978: 84).

Safavids, especially Ismail, a good motivating power, legitimacy and mobilization of the Shia were found. They bring along their lineage to Hazrat Ali (AS) (see Mir Ahmadi, 1992: 39), consistent with the role religion has always tried to portray their own. Safavid kings, Nawabs his Shiite Imams (AS) knew. Ismail in his poems to his generation descendant of Ali (AS) and Fatima (SA) is proud. He believed that the person he gathered Hbhr-Hay Prophethood and Imamat. He is the divine light, the seal and the seal of the prophets and imams leading full-featured mentor and Anna-Haq batting form has been crystallized in him (Mazavy, 1984: 152).

In the political discourse of the moment, the reign of the Safavid shahs was the sequence of Imamate of Imam (AS), and has a special task in the same way. Special work of these kings was to make the royal preserving, maintaining security, justice, and welfare of the people and meet their needs.

By a descendant of true religion and the King Abbas Justice
The days of buying arms forever be the King of the Universe Wind (Turkoman, 1961: 2).

In this regard, as Abdi Beg Shirazi tells they were approved by their role and function and help Imam Mahdi (aj) (Navid Shirazi, 1974: 150):

When you made him the world king
Make him the winner of the time
Make him glorious in the state
Give him the chance in his state
Founders of Safavid wanted Shiism, to be turned out as governed by the state. (Abisaab, 2004: 8).

Along with devotion, they attempt to show the symbols and traditions of this religion, especially blessed shrines of the Imams (AS) and the institution of jurisprudence within the framework of the bureaucratic organization. Design and state-recognized religious places like Sadr Sadrkhas, Sadre Aam, Mjthdalzmany, Shaykh al-Islam, Molabashi, and the like, are as follows. The Kings have always tried to, at least in the visible, respected jurists and scholars holding herein. It took a while before the rise of the Safavids, many jurists and scholars even have to leave the country and emigrate (as Flower, 2005: 223). In the same way that Shah Tahmasp researcher fluffy says: "His deputy Imam (aj) and the reign of his tricks is right" (Scholastic Tabrizi, 1994: 245).

"We said that Sadat and great men and nobility and Prince and Ministers and other organs of the divine attributes should know Imam and his mentor in all things obey and to submit him completed and that's what the agent does and what will be prohibited. Every one of the officers and soldiers of religious rules of the country to be dismiss is dismissed and those appointed to are appointed and they do not need another reason” (Muhaddith Nouri, 1314: 432), Chardin’s vision of "the prince of the kingdom without understanding Islam accepts the spiritual head of the country, the unfinished” (Chardin, 1994: 1644).

Amid the political jurisprudence of the Safavid monarchs, through dealing with affected parties, equality and certainty of stroke, based on double king was supreme. Most scholars of the uproar, the respective roles and functions of the institution of the Safavid dynasty in the political discourse, besides the general acceptance of the evening were occupational Imam, to recognize its legitimacy. For example, Mirza Qummi Ershad said:

“Creator of the universe , one of the server's crown on the head and in the ground like its successor for other servants of the owner and him ... God considered some men as kings to protect and preserve them from the corruption. The religious great men need them”(Qummi, 1384: 377-382).

The roots of this support should look at pragmatic and effective jurists and special conditions of the uproar Search Shiasm. In the period after the reservation has lived for centuries, the Shias were oppressed and persecuted, the kings has been shown in terms of expressive power, although exaggerated "common prosperity of religion of Mohammed and duodenal ... in order to reach its potential when it emerged carrying a banner Governors "(Navid Shirazi, 1990: 29-30). And "customs Shiite inmate end the reservation living and shout their slogan of Imam religious right "(Turkoman, 1961: 47). This is especially due to the Sunni forces in direct confrontation with Iran and Uzbekistan had been strengthened.

Being Iranian, Iranian ideal symbol of integration and restructuring:

This underlines the word in the language of this paper, involves restoring the monarchy idealized notion of Iranian nationality and tradition of Iranshahr. So when the Safavid kings, both Iranian nationals were alive and in the process of concrete ideas in mind elites would have revived the tradition of Iranshahr Kingdom. Socio-economic and political situation in Iran is on the verge of the rise of the Safavids this:

1. the basis of the authority of government in general and the scattered tribe;
2. Tribal elements and the central bureaucracy, incessant struggle was underway. Tribal leaders were often victorious in this struggle;
3. heavy taxes and the exploitation of the masses and thus do not lead to popular uprisings were frequent;
4. Silverghal land tenure was the beginning of a kind of European feudalism (Navidi, 2007: 33).
Besides that borders Iran, replete with governments that are ideologically, politically and militarily, following which they were overcome. At the hospital, Shah Ismail, who was a tribal militia, one after the other state, local and tribal governments would have defeated and organize their government.

He was able to stabilize the political boundaries of the land to provide security and stability. All Safavid achievement indicators can be used to create a modern national identity and resistance to external imperialism described (Woods et al., 2006: 356). Shah Ismail Safavi kings after him, in the role of founders appeared again. After centuries of existence, finding his way to the world map and find meaning political boundaries, geographical and ideological functions is due to the Safavid kings were responsible for doing it.

In thought Iranshahr, King is center of all things by the process. The king at once is a symbol of religion, law and society as well. Iranian theologian Mazdean utilizes three concepts Maya, Far and Khashtrah, expressly ruled the theology and religion and politics grafted and the political thought of the divine nature has Iranshahr (Wendy R., 2009: 38). Far in the Avesta as leprosy hvar root meaning shining light used. Kind of power, ability, talent and perfection of existence (Mojtabaeei, 1963: 53).

The dignity and sanctity of the person, especially in the context of the Assyrian king. Beams shining or brilliant and charismatic aura around his head to show that it was based on the religious beliefs of the gods and divine beings. This phenomenon is called Mlam is charismatic and has a sense of brightness (Spring, 1381: 466). Iran's holy symbol of nature, political, moral and intellectual campaigners Iranshahr, he is the bond of heaven and earth and His Kingdom (Shahrivari) will mean on the ground. He is also the guardian of order, law and justice of God (Assh) among people and should not be allowed to defy the eternal framework governing the grant existence to anyone. King had a special relationship with the Lord and he took his power. He is God the King, and the King appointed him to Ahura Mazda (Rustamvandy, 2009: 52-55 and Mojtabaeei, 1963: 93).

Amid the Safavid kings of this dynasty were in Iranian Armani's staff. The political discourse of the period, especially in the beginning, the King has approved highlight of the heavenly thought. In praise of Shah Ismail said: "Seven years is not too old, but his noble religion king of the world had appearance of brow divine charisma Mbynsh Baher" (Turkoman, 1961: 25). Discussion of the course the king of all three ideal characteristics of the Persian king, religion and wisdom, it was expected. Approved by the King Lord came to enjoying the wisdom and strength and competence, law and justice seem scattered. As it is quoted in this era, religion and the king were known to fuse together; "King and religion are two brothers, the stability of each component to another. Because religion is the foundation of the kingdom and the kingdom have been the guardians of the faith. Protection is aversion to the foundation of the religion of the kingdom "(Maskouie Razy, 1990: 116).

King's most prominent functions in the discourses, in addition to the maintenance is distribution of the Faith and Justice. The biggest feature is capable of virtue and dissemination equity and justice is in three thing; the property in behavior and chapter (Fadl Allah Hamadani, 1362 AH: 112). "Kings of the Court of Justice and port strength property owners... destroyed property leads to injustice and justice is the last name of religion have meaning because, a land will survive without religion but with justice "(Fadl Allah Hamadani, 1362 Q: 73 and 75). In Iranshahr, Shi'a Imams with standard Aristotelian and Platonic Choose the rulers of the Nicomachean Ethics brings together and writes: "Imam, the just ruler, All these [injustices] does not invalidate the equality provision of the law acts as a successor because he was the charity more than what the others are doing, do not benefit. That's why the news came: kingdom is beauty of human being "(Tabatabai, 2007: 205). The author of Alasar Naqavh also writes: "In the hadith straight news arrived that whenever God almighty and good will towards the people of the servants of justice, the wise king would appoint them" (Afouvshteh of Natanz, 1961: 55-56).

**Islamic Monarchy against the Iranian Shiite Muslim Sultan:**

In the reign of the Islamic Caliphate continuum, in addition to ideological issues, complex blend of power, hegemony, and politics itself is hidden. Due to the emergence of such a political office, a long range of attitudes and attitudes towards politics, whether theoretical or practical, emerged. The authors of these lines, particularly the reign of the Islamic Caliphate, Al has a purpose, two outstanding legacy left behind for the Muslim world, It is well established that in Safavid Iran; first, they should accept the principle of the primacy of force or the rule and the falsafism.

Based on the changing principle, the right of the one who has power over others can be overcome. The material can be a legitimate argument for. This fact more than anything else is derived from the lack of security. During the tumultuous middle Ages Islamic jurists and political intellectuals forced to accept men of power, stability and security to get rid of the crisis. Mongers bring falsafism on continuum. Falsafism, procedures, and record versus functionalist orientation and bring content is the lowest. These two principles are founded in the reign of the Umayyad and Abbasid periods of consolidation Islamic society was established in the collective memory.

Safavid political discourse, the king and the prime land is seen from the heritage left angle of the Islamic caliphate and sultanate. This issue has been raised by the king and court and the elite and the masses. The rise
of the Safavids in the period of interregnum and the vacuum of power, to justify the legitimacy of the times provided cruelty and fatalism. Shah Ismail Safavi and his parents knew themselves as symbol of God (Minorsky, 1334: 17).

Afvashteh said: rules of the monarchy and the establishment of the monarchy are impressive and the king is the sign of political rule and the intelligence of governing the state "(Afvashteh of Natanz, 1961: 283). Allame Majlisi writes in the book Eyn Alhaia about the kings rights:"Observe the way against and pray for them and good for them. Know that the kings are right, have the right to protect their rights and rejection of the enemies of religion and faith, and life and property and protect them. So, we should pray for them and their right to recognition particularly when they walk to justice. As Prophet in the Hadith Sharif has said that they are signs of God. Fair King means Imam and relatives "(Allame Majlesi, 1948: 499).

"Jalal al-Din Davani discussed with reference to equality and explanation of terms, geometry, calculus, mentioned types of equity returns and writes: "The preservation of justice, as close to three things: the holy law of God, the fair King, money. As the law is a great honor and dignity of the Sultan of philosophers have said that the law is religion, property and honor both and third money and honor their words wisely and politics "(Tabatabai, 2007: 308).

Qutb al-Din Shirazi believes: “cosmos without the creation of the Soltani is impossible since the oppressed would return to him. As the prophetic words that come out of the batch, the king of shadows, such as the burning heat and greater oppression from heat and fire Tbish "(Shirazi, 189). Rustam Alhkma describe King Hussein, with all the inefficiencies and pleasure he had and stated: "with no doubt, all the people of the world, the sacred nature of the character of the King made us knew his command in the horizons of the world, around the world, current and decrees " (Rstn=Alhkma, 2005: 67-68).

King! How can we thank you people are secure due to your wisdom and justice behead the enemies of the religion your hand is not aware, nor thy sword is polluted (Turkoman, 1961: 104).

Western modernism, powerful and efficient Safavids kings when they acquired power of community, the first serious confrontation with the west was done. Prior to this, the politics of Iran in the context of regional assessment was nearly matched but this time, the political and social structure of the peripheral was prepared for comparison. This issue is particularly important in view of the political power of the pyramid. This time, little by little, so that rotation of the semantic view of the masses and over them, the policy elite emerged. In this regard, however, are limited and primitive, the king was seen as an authoritarian manner and a strong community to the security and prosperity drive.

The emergence of the modern state of Iran's Safavid ways to share:
1. Continuum of different institutions of the ancient and traditional guarantee the And they are consolidated or transferred to a more national;
2. state of the Safavid Shiism as the official religion of the Safavid strengthen the central government and the creation of greater awareness of national identity;
3. United theologians / market that expanded the Safavid era, Crucial role in the movement towards the rule of law was established in the nineteenth and twentieth centuries;
4. Create a permanent army of Shah Abbas was a necessary condition for the emergence of the nation-state and
5. Centralized administrative system which was developed by Shah Abbas I, more gradual evolution of a new species of the Court during the Qajar possible (Saver, 2003: 151-153 and Savory, 1999: 263).

Government bureaucracy and tribal structure of the Safavid dynasty were in unity with each other. Unity and the unity of two aspects (bureaucracy and tribal elements) although challenged each other but whatever else was necessary to resistance of others. From 1501 to 1588 tribal structure was compared to the more dominant element of the bureaucracy. After 1588 years of domination by the tribal structure and bureaucratic structure was displaced (Navidi, 2007: 49 and Savory, 2007: 183).

This period, is more general than previous and financial performance, especially in meeting the security and prosperity of the state was the source of praise or criticism. The important thing is that at this moment, even in the case where the king and the court paid service; A utilitarian look and the material is present here. Good king is someone who meet the welfare and security and a bad king is someone who is the prince of evil and failed. For example, Hazin Lahijani wrote in describing the condition of his time (Hazin Lahidji, 1978: 155):

O! king, what would arise from wine
And what will arise from the vast drunk drunk king and enemy is back and forth.
It is known what would happen.
Conclusions:
Royal Safavid Sufi order is a quasi-continuous blend of Shiite and Iranian nationality. Center of the political discourse of the monarch is the person of the king. Safavid king as a mirror facade dominates the socio-political discourse in this historical moment. Semantic systems dominate in the era, the Safavid Shah is the Sufi leader, representatives or agents of the Hidden Imam (aj), ideal symbol of Iranian nationality and living practices in the tradition of Iranshahr and reading an Iranian Shiite Muslim caliph and sultan and who is burdened dutifulness towards material progress and technocratic governance of the country.

Safavid political discourse, especially under the influence of Sufi theme considers a place e beyound the man for the king. This is especially more abundant in the era of Shah Ismail. Safavid shahs, the visualization of the saviors of the board, and dutifulness felt the chain-wide on his shoulder. This pervasive ideology and mobilize the discourse strengthened. The middle era of the racing family, especially since Shah Tahmasp and with the rise of Shah Abbas the Great was based on amplification efficiency. However, this decline in later life and affect the Safavid dynasty, loose and divine principles of legality and legitimacy became the centerpiece of the religion.

King in Safavid discourse was the focus of all processes and the circuit in the political arena. This ranking is based on a continuum with the institution of jurisprudence and responsibility affairs. Social classes and affairs in the Safavid era had gathered under the umbrella of the powerful of the two floors. Scholars looked at the kings of this dynasty and their courts as the honor of Iranian revolutionary Guards (Shia parties glory of kings); Kings were the leading sanctioning bodies in the eye and theologians in their throne. A relation between the two institutions was so delicate and was organized in an environment of fear and hope and expediency.

REFERENCES
Fazal Ali Hamadani, R., 1983. AH Correspondence, By: Mohammad Shafi, Lahore.
Mazavy, M., 1984. The rise of Safavid Administration, Translated by James Ajhand, Tehran area.
Mirza Hussain., 1935. Almatsatdark, Qom, Ah Al bayt.
Qummi Mirza, A., 1959. Ershad, through the efforts of Judge Hassan Tabatabai Tabriz University College of Humanities, 20: 36.
Chardin, Jean., 1994. Itinerary Knight Chardin, translated by Iqbal Yaghmaei Birch Tehran

