Shah Esmsil the first’s proceedings actions for formalization of Shia religion in Iran
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ABSTRACT
Appearance the Safavid state in 907 and solemnization shiah as official religion in Ian by Safavid Shah Ismail, was a turning point in the history of shia and Iran. Shah Ismail could prosper with utilization from relationship between safics and Anatoly Turk tribe, Azerbaijan people, politic scuffle in Turkman and Teymury state and religion movements in the different regions of Iran. He from beginning establishment the government, with solemnization Shiah religion, mason basis himself government on this religion. Selection this religion Shah Ismail and other kings in the Safavid period make that migreated in Iran many from Shia pastorate, from other Islamic territories. These with their efforts as scientific and educational activities could describe and promulgate Imam Twelve juridical doctrine for people and with presence in the besides Safavid kings, administrate government base on religion canstructions. It seems that most important achievement in history Safavid in Iran, was Shiah religion solemnization and development this religion in Iran.

KEY WORDS: Shia, Sunni, Safavid, religion, Shah Ismail.

INTRODUCTION
Safavid period can take into account beginning political expression in national Geographic’s and Shah Ismail as a link point between way of Safavy and their governments, had a important role in the history of Iran. He could to skip Safavy from this stage and with a founcing that was timely and utilization from available circumstances, could produce circumstances for scepter in the Safavid state. In dubitable, important division from these achievements was accompany wuth his coronation as a Shiah kings. And was debtor utilization from Shia stored power. This power, years with gravity couldn’t peer. Now important question that rise, is this that what Shah Ismail could select Shiah as formal religion in Iran. Does this has been done with use of force? In this article we ended voured that scan actions Shah Ismail for Shieh religion solemnization in Iran. Since that here to fore didn't conduct a comprehensive study about actions Shah Ismail at this time, perhaps this study been a introduction for more investigations in the case. This case in the circuit from historical studies is from descriptive-analytic type. In the article were use from historical study method and data collection method is base on remnant from Iranian historian in the Safavid era and occident itinerary and new researches.

Process solemnization Shiah religion by Shah Ismail:
The Iran political state in the times that was establish Safavid state, was as times that can express country distance political analysis. In the east, leastest Teymuryan have giddy rulership. In the west, Agh Ghunlow gens in Tabriz were outbreak political weak and economic decline. In the Iran around Ozbakan and ottoman have attention at Iran for invasion and these were expose difficult circumstance. Furthermore number of local gens in the Iran difference regions, have type from indoor freedom and tried that with absence a intensive government, improvements their region circumstances. In this state, Ardabil's Ghanga Shygh, Ismail and students that were a blend from different groups frm population, were begin their affords for achieve political power in Iran.

The most important point is this that, Ismail, Safavid state originator, at the beginning their activities was a juvenile that was 13 or 14 years old. Now, raised this question that what juvenile as Ismail could bookkeeping this huge movement and claimed in the Iran. For understand this case must were attention to at state. Although that Ismail was a juvenile, he was Ghanga Shygh willing, were zeal for their goal positivism. This people from “Ghezelbash” that were tribe leaders, were formation original portion of Ghanghah military forces. On the this collection, must add Iranian population groups and local leaders in the Iran territories, that because
dissatisfaction of their political state have wish for establish a political intensive systems. (sefat gol:2010 pag 35). With victory Ismail over Alvand Mirza in the naghavan region, there weren't a barricade for accession. He at Tabriz, and he was enter at Tabriz with high grandeur. Give the solemnization at religion that apparently was adverse with beliefs of people, as this religion not only were solemnization but concentricity one of the pillar and original basis identity people, requires at a adaptable circule for use from this people (Aghily 1994, pag622). Iran, synchronous with appearance Ismail, were able for enter at Shiah portals and it's acceptation, and Ismael's advisers and himself understand new requirement, because didn't permit on themselves miss this historical chance. This action Shah Ismail in the Safavy era resources as were reflect that composers in the present era were put this as a implement for extent Shiah in the Iran and general acceptation this religion were assume beholden military power action and blatancy (taheri 1993 pag180).

Shiah religion, as gerent gerent ideology in the Islam world, from bwgining Islamiel government formation and next of Islam logos decease except niminy pimiy and berief segments could not achieve at perch. Of course this emphasis is not nullity extent willing at Shiah during Sunni government period, nonetheless, Safavid state successed were detect this state for Shiah religion. Entrance Islamiel at the Tabriz, is account a many important event in the Iran history, because first act of new king, next crown, was solemnization the Shiah religion in Iran. Shiah religion in Iran, from beginning had dominance as a accepted minority and in and in the periods, were spread, particularly. In the times that Shah Ismail gain king over Iran, number of the people were Shiah (obscure writer 1960 pag 60). Apparently, in the night that tomorrow esigened for crown, Ismail this case raised with headed and two people from religion Shiah ulema. Although remembered that from among all roll call in the Tabriz city, almost major people are sunny, probably people were riot with this sermon. About renowned soldans were in form we not ask a Shiah king and next logos, no one in rite over we sermon. Ultimately Ismail with their admirals went in the Tabrizc catholic mosque with design that had determinate previously. Shah was order. That call sermon Ardebily Ahmad Molana, he beginning in can sermon and created chaos among people. But must of the people have eucharisted the God and gleanings movement from their local that militiaman's box them. Romellow Hassan, in relation with went Ismail in the Tabriz had write that Shah Ismail entered at Tabriz without fear and was order calle Azan (Romello 1994 pag 977).

Create a Shiah religion in the country that atlest must of the population were sunny, isn’t possible. And exerted omanacies, and accepted this new religion was a innovations for people and particularly was boil sunny omnac. Historians wasn’t write about this case but specified was strongly aversions against callan king (taheri 1993 pag 182). Shah Ismail in the other cities from Iran as Isfahan, Shiraz, Yazd, Kazeroon and it the each region that were appose sunnies, attached exerted this blatancies was sufficient for callam peoples and accepted this new religion. Most of the olema saved with accept this religion. And some of the people also killed or scaped (arbery and others 1970 pag 527). Jafarian, one of the historians in the present believe, that because extent Shiah religion in Iran when Shah Ismail was formal Shiah religion in the Iran doesn't difficulties of curse because were killed their father and grandfather in the war had high grudge from most Aghghunlow state soldans. But this doesn’t relations with Shiah arguments. Because in the beginning Safavid era not evident aversion with been formal this new religion. He believed that Tabriz people been on Shiah religion at the time. But Shah Ismail that was believe on the Shiah religion strongly, in siston that revealed this new religion the some of the historians with reliance on the information that exist about use Shah Ismail from force, were attribute solemnization this religion at war with people, but must pay attention to at this problem that accompanied solemnization this religion with beginning Shah Ismail raj (jafarian 1996 pag 38- 39). Therefore most or the morts is awkward from their conquerors. And this in the Iran was typical at this time. This case is as times that investigated at the Teymour regality. With a brief investigate in the Shah Ismail campaign encounter with different cases that were consider Shah. Therefore is simpilism that consider create Shiah religion with murders because governance on the opinions in harder of governance on the cities (valeh esfahani 1372 pag 36).

Absolutely, Shah Ismail and advisors know that not must encounter their governance with mutiny from east and west. Therefore the first theory couldn’t be effective in the prevalence Shiah religion. Of course couldn’t accepted that sunnies entered in the Shiah religion without any opposition, but were not revealed forms of the peoples oppositions. Cities as Kashan and Qom, were glad from Shahigh government. In the some of the regions, also provided basis for acceptable this religion with advertisements. Also spatiotemporal state emergent from people Islamiel effects, had appropriate results. Absolutely, this cases have smooth way other orientations in the Shiah religion nonetheless is mistake, consider this case that people without any reason select Shiah religion. Shiah prevalence isn’t create monotonic. Thus we have avoidances from this that several dicate next create Safavid government in the ghorsan, antil advocates of sunny religion are jess in the their root. But, in during Safavid victorities, been dogmatist sunnies that remained jess on religion root, and went orientation Shiah religion, apparently. Ismail, in this cases recourse at more action and killed this people. Perhaps can express that this actions were in the Safavid work beginning and apparently were almost two dicate. Because is express that Shah Ismail next chalderan war ordered that refuse from annoyance sunnies (kamborig 1970 pag 35- 36). Nonetheless weren’t any report about return at sunny region and even several dicate next, in 91996, scoud's
Shah Ismail was appeal eradicate Shiah mores (hadayat 1339 pag 171). Therefore although that sunnies entered in the shiah religion with fantast, but next orientation at Shiah religion accelerated from quality and quantity aspects. Accordance with a letter from Shah Thahmasb at Soltan Soleyman Osmani in 961 he express that “never I can see or hear that change their religions Shiah peoples, but isn’t any years or month that enter sunnies in the shiah groups. Shiah people increase daily and prevalence this religion among Muslim people.

The next of establishment calmness, had mint and words “nuncio Mohammad” and "La elahe ellah" was carven on the pokes and frap on this appellation Ismail (mir ahmadi 1981 pag 45). Consequently was base the new policy by Ismail and Shiah religion selected as a formal religion in Iran. But each case that has express about Safavid eras is very general and forget in this document case principal. Historical in the era neglected from this work that this action is important what and isn’t consider attention at detail. About use from historical array about way Shiah solemnization and pressure exert and adversary murder in the Safavid era resources can be take in to account several reasons. One of the factors, is religion briny this historians awkward from Shiah religion victory next of war years in Iran. Other factor is lodgment this historians against two years that kings had tyranny and Shiah religion in the times was very impacted. The third factor is this that, this work must been in the reason been courtier many of the written and historians before new era changes and arguments that created next of the case, was one of the basis in the equal aliens, power and action severity. In the political insight, government was more legal and more power. That first had more ability for their adverse squelch, therefore can assest this array in the framwerk. Historians in this period were enter this written because indicate their government more power (safa and rezai 1378 pag 106-112). The next of power fixation, Shah Ismail create a office for supervision on the Shiah extent. This office exist in the Turkmen and Tymurian period in this period, this office had important and specific station as religion institution office. Duty this office was dogma integration establishment via conduct in Shiah religion. Because he send agents at Shiah religion different states and prevent from create each indication of sunny religion (Seivori 1970 79- 80). Shah Ismail haven’t a Shiah scientific ambit. The next of Baghdad downfall by Holacu and sunny olema weakness in this period, in Iran and Iraq was strong Shiah religion era in helleh and other his sound, Shah Thahmasb the first was use from minority olema for teaching Shiah principles and minutie and sent them at different cities for teaching finally kithed that Shiah cannot extend in the around Iran without use from Shiah religion olema that enter from abroad. And Fry king consider need at attract Shiah olema from other era. Secondary prober was from grand olema and invited by Shah Ismail and was a main factor in the prevalence Shiah religion in Iran. Korky prober with attraction and aid Safavid kings, created changes in the Shiah religion construction and gradually replace Shiah instate sunny.

Alavi Shiah, that was a legacy from extremist Shiah, must were regulation this regulations not only were in the historian insight consider in the government ways. Now that Shah Ismail created Shiah religion officialism need that this investigated ([afarian 1997 pag 1996). For reach in the goail, require at two things: first juridical books and other olema and Shiah olema for kerky was important that involvement with more basic principal that was acceptable not only kerfky but for other Jabal Amely olema was this a important goal. These must separated Safavid state from ghanghah.

Relationship among follower and leader must convert on the a juridical relationship. In relation with religion olema cooperation with Safavid state with consider a illegal government other groups that were majority Shiah olema have been taken different officials in the Safavid state and implemented their knowledge for government. This olema with their influx in the Safavid durbar make that prevalence Shiah beliefs in the durbar this olema were harness shah and assistances (haseyn zadeh 1970 pag 72).

The next of invite olema, one of the their actions that was conduct because extent Shiah culture among people, was celebration in the different cities from Iran. Safavid kings with cooperate with Shiah olema established ceremonies as Ghadir celebration Emam Zaman birthday and thaneisted ceremony for Karbala martyrs that exist anti / now. With consider this cases, we can understand that furthermore religion principals was more important joint factor among then turtledove in logos and his family (brawn bita pag 85-87). That indicate in the Ashura well away convocation. The earth Shah Ismail and their advisor was this case that used from this factor for achieve their goal in best aspect.

Subsumption:

Basically in a nine years period, a combination from several factor to provide condition that was them results for mation Safavid state.

Mainstay of circumstances was gradually dominance and calm of Shiah in Iran. Shiah religion of beginning, enter into Iran by Alavy migrations and Shiah different groups and was identify some of the region from Iran in beginning as Shiah basic. However from when foundation Aleboooye regime and over rule on the Baghdad was stronger Iran people orientation at Shiah. Realized Shiah’ Iranian expectation for problems with Hollakghan attack at Baghdad. In this period, Shiah groups had opportunities that advertise about their beliefs and provide equipments for orientation more Iranian at Shiah. Base on this cases, this change in the sunny way into Shiah, had accelerated. In this period exist religion and attitude flows. In this period appearance the new type of new religion orientation from Islam in the raised Shiah in Iran were sufic flows that had adjacent relation with Shiah.
factors power present in Iran. Shah Ismail in 907 achieved that institution Shiah religion in Iran. This Ismail election was result indoor circumstances in the society. Acceptance this new formal religion in Iran wasn’t a difficult problem in comparison with circumstances that sow in the Osmany government be exist religion condition in society for acceptance this new religion simpeld solemnization this new religion. In policy dimensions in debtor Safavy Iran political freedom cataloguer in the four centery that remittal. Political boundaries fixation, freedom political identity security provide and defence from the country against to intrinsic enemy been a icon of importance this state in Iran political history.

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