
SAFAVID DYNASTY RELATIONS WITH SHIITE GOVERNMENTS IN INDIA

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ABSTRACT: *The emergence of the Shiite powerful government of Safavid in the early 16th century, when the Ottoman Empire strengthened Sunni regimes, spurred Shiites in various regions and formed insurrections and movements, some of which led to the formation of small and big Shiite governments. India as one of the countries that accepted many Iranians after the emigration of Iran and escaped the various pressures of political currents and the aftermath of the Mongol attack and subsequent rule of the islean governments and infiltrated Iranian culture, and Shia in all aspects of culture and social. Since the beginning of the reign of the Safavid dynasty in Iran and the declaration of Shia religion as the official religion in Iran, the influence of the Shiite Iranians entered into politics, and Shiite regimes such as the Adil Shahi, Qutb Shahi, and Sultanate (Nezam Shahi) were formed in Iran. The present paper examines the interactions of the Safavid government with these governments and investigates these relationships in various aspects.*

KEYWORDS: cultural aspects; emigration; safavid dynasty; shiasm; social aspects

INTRODUCTION

After the Mongol attack and the great catastrophe that took place in Iran, Iranians, by relying on existing physical and spiritual assets, tried to promote their place in all cultural and social fields of the region in a new role. Gradually, mysticism and Shia in Iran became unbreakable, and Shia mysticism was a factor in acquiring existing talents. One of the important achievements of the mysticism and Shiism was the training of new personalities for the spiritual transformation in the region and the emergence of popular movements in different regions of Iran, such as the Sarbedaran of Khorasan (1336-1356), led by two famous Shiite mystics Sheikh Khalifa and Sheikh Hassan Juri, Marashish Movement by leadership of Seyyed Qavameddin Marashi (died in 1353), the government of Seyyed Ali Al-Kia (died in 1344) in Gilan, Zahedieh way, led by Sheikh Zahed Gilani, who caused profound changes in the Central Asian regions during the first decades of the 16th century).

A new powerful government, later due to the name of its ancestor Sheikh Safiuddin Ardebili, who was the founder of the Safavid dynasty, called the Safavids, in which the unity of religion and state played a very important role in strengthening national and political loyalty, resulted from the outcome of this link. The Safavids, as the first and the largest Shiite government, along with their rival, the Ottoman Great Empire which is based on Sunni religion, seize the equations of the region for a long time. The Safavids' support from Shiites and Shia governments was one of the important factors in their relationship with the same age regimes in the neighboring countries, especially India, since these had emerged in India since the early 15th century. As a minority group, the Shiites have always been under the pressure of the fanatical governments and groups. For this reason, it has always been important to establish Shiite governments for the Shiites.

One of the example of power and the spread of religions in each land is the emergence of governments that choose those religions as an official religion, especially if these governments have emerged from the realms of the people. In spite of the acceptance of religion in a nation, if a government promotes religious affairs, it can use many opportunities and extensions to expand it. Therefore, one of the factors contributing to the spread of religions can be the development of the governments that promote those religions. Shiasm is no exception to this, and one of the factors of its expansion in India should be the existence of the government that was created with the Shiite tendencies in this country. Meanwhile, the immigration of Iranians who had traveled to neighboring countries, especially India, before the Safavid regime, called with the titles of strangers, guards or strange from country. For three reasons, Iranian talent in the cultural, literary and scientific fields, and the specific capabilities of business and the spirit of peace and adaptation to the new conditions, the Shiite religious orders in the face of oppression and self-protection under the domination of rulers and their struggle for centuries and arming to the mysticism and Sufism, which led to the emergence of great scholars, poets, tradesmen and great mystics, which this cannot be denied.

Since the general policy of the Safavid dynasty was the dissemination and promotion of Shiism, and apart from their belief in Shiasm, they sought to increase their power in promoting and spreading this religion beyond the borders of Iran, especially India, and the Shiasm governments in addition to the belief in their leaders, and as well as to preserve their survival and to stay safe from the attack of the Gurkani sultans who had a great empire in Delhi tended to Shiite. These two important factors led to the interaction of the Safavid regime with the Indian state, especially the Shiite dynasties. The effects of this approach on the spread of Shiism in India have been very effective. In the following, we examine the relations of the Safavid dynasty with the most important Shia governments in India.

Bahmanis Government as the Foundation of Shiite Government (Rule) in India

Perhaps the first communication platform between Iranians and India was provided by Aladdin Hassan Kongo, the founder of the Bahmanis Deccan dynasty. Bahmanis government was considered by Aladdin Bahman Shah, Afghan, in the year (1347-1532) by the commanders of the ruling armies of Delhi; however, he considered himself from Bahman (Ardeشير), the son of Esfandiar, of the mythological kings of Iran, first with Sunni tendencies in the Hanafi branch and in the Tafzili opinion in which twelve Shiite leaders consider better from the Sunni Rashid Caliphs, began to work and, by providing Shia backgrounds, established the foundation of this religion in the South Indian territory, Deccan. He recruited Iranians who were Shiites and were known as strangers or Afghians, to strengthen their army against the indigenous fanatic Sunni. Later, a few Turks and Arabs also joined them, but the main strength of these Afghians was Shiite Iranians. Sultan Hassan Kongoy had a context in mysticism, and went to the Sheikh Nizam al-Din al-Oliya, and in his monastery, he was overlaid with Sufism, which in the year of 1347, in Golbbagh, sat on the throne, and, at the same time as his coronation, 15 kl of gold and 30 kl of silver give to the poors to promote the spirituality of Sheikh Nizam al-Din al-Oliya.

In Bahmani's government, not only was Persian language has been administrative and scientific language, that Iranian artists, mystics, scientists and businessmen were abundant in the high level of Indian community. Most of the Afaghians were from Sadat and Shiites who attained high positions such as the Chancellery and the Ministry during the Bahmānian era. This migrant Sadat formed the first Shiite nucleus that became after the Bahmānis to the official religion of Deccan. The rulers of Bahmani were originally Iranian. As other Shiite governments that succeeded Bahmanyān were also Iranian. These kings, even if they were Sunnis, had a strong Shiite attitude and respected the Shiite leaders.

The second Bahmani ruler was Mohammad Shah I, who performed a great deal of work and underlie the establishment of Shiasm in Bahmanyān, until Ahmad Shah Wali Bahmani, the ninth king of Bahmanyān, eighty-five years after the formation of the Bahmanyān government, by Shah Nematollah Vali- founder of the Sufi Dynasty of Nematollahieh- officially became a Shia religion. He was originally a famous follower named Deccan, Gisoderaz, or Khaje Bandenavaz, who at the time of Firooz Shah, the eighth king of Bahmani, from the age of eighty-five, had come from Delhi to Deccan, and a few months after Ahmed Shah's reign in the year (1422) died. Ahmad Shah followed him for Rouhani's guidance, and invited Shah Nematollah Vali who was in Kerman, invite to Deccan. In response, King Nematullah while apologizing for a trip to Deccan, sending one of his students, Molla Ghotbaldin, along with the letter and the Green Crown, which had twelve congresses on the occasion of the Twelve Shiite leaders, sent to Bader. The same thing, it was a good platform for the emergence of Shiasm and its teachings at the end of the Bahmani promise.

Though only the thirty-first year since the Bahmanis government was coincident with the advent of the Safavids and apparently did not exist in their relations with them, but Bahmanis, the background of the emergence of the Shia regimes after them, Adil Shahi (1469-1685), Qutb Shahi (1512-1687) and the Sultanate (1482-1535). Of the points that should not be neglected, the sovereignty of the Safavid Sufis in Iran and the rejection of other Sufi dynasties, especially the Sunni dynasties from Iran, which caused the migration of many prominent Sufi people and the transfer of the centrality of some of the dynasties of Sufism from Iran, provided the emergence of the Nematollahieh dynasty in India and in the Bahmanis government is the same. In less than a hundred years, the first Shiite Deccan government, the Adil Shahi, came into being. Although it was the founder of this dynasty, it was possible to conclude that the Shiasm was not in conflict with the indigenous culture of the Deccan, after the promotion of this religion in its dominated areas.

The Shiite Governments Simultaneously with Safavid Dynasty in India

Adil Shahi

Bahmani's government was weakened after the death of his scientist, Mahmoud Gawan, and the last Bahmani king, Kalimollah, was left to power by the Amir Baridi and the land of Bahmaniss was divided between several rulers. In the year (1491), Yusef Adil Shah managed to establish an independent government in the city of Bijapur. Other parts of the land of Bahmanis also fell into the hands of other local rulers. One of them was the dynasty of the Barid Shahi who was annexed to the realm of Adil Shahi in the year (1619). Yusef, the founder of the Adil Shahi dynasty, was

one of the Iranians born in Saveh, whose grandfather was long been the ruler of Saveh, and spent elementary education in Saveh. Another point he was that the Shiites of the Shia leaders. In the context of his story, there are probabilities, but the Fereshteh history know him the sons of Sultan Murad, the king of the Ottomans. According to the story of Fereshteh history, after the death of Sultan Murad in the year (1451), according to the custom of that era, the great son of the Sultan sat on the throne and, in order to dispel the possible sedition, he murdered his other brothers. Yusef's mother wanted a one day to kill him, and bought a slave, and replaced him and sent her son to Iran through one of the Ottoman merchants. Yusef went to Ardebil, where he was a disciple of Sheikh Safi Ardebili, the founder of the Safavid Sufi dynasty, and stayed he stay 16 years there, which certainly had a great influence on Yusef and his tendency toward Shia and influence of the Safavid government during his rule. He then traveled to Qom, Kashan, Isfahan and Shiraz, and he learned the principles of Shiasm, he later narrated that in Iran, he saw one of the divine prophets (Hazrat Khezar) in the dream world asking him to go to India to reign and hence, traveled to India When he arrived on Daubel in the east side of the subcontinent on the east coast, he met a businessman who encouraged him to go to Bidar. Of course, some of the orientalist, because of his immigration to India, felt his insecurity from Iran, which led to India in slave coverage and the Bidar city, and was bought by a Gawan, and by possessing the inherent abilities, he was the ruler of a region under the kingdom of Bahmanis.

In any mode, what is certain, Yusef Adil Shah provided valuable services to the spread of Shiism in India. When he relied on the throne in the year (1503), he announced that he would promote Shiasm and commemorate the names of the Shiite rulers on the pulpits, just in the same years, Safavid's Shah Ismail was also announced the official religion of Iran Shiasm. Concerning the declaration of Shiasm as the official religion by Yusef, which he is stated that after successive wars, victory and relative calm in the dominated countries, and after a period of illness, Yusef ordered a Shia scholar group and reminded the flow of sleep that he saw as a teenager that the Prophet had the reign promise in his dream and, promised him to respect the Shiite leaders and Sadats and strengthen the Shiite religion. On this basis, he was declared Shiasm as an official religion.

The difference between the recognition of the Shia religion in Adel Shahi and the Safavid was that Yusef originally read a sermon called Shiite twelve leaders and ordered no words of humiliation and ugliness to be used against the Sunni Rashid Caliphs, in order not to provoke people's bias, and also allowed each religion to act in accordance with its religious orders and exercise this relative freedom; but in the Safavid government, at the same time as the formal declaration of Shiasm as the official religion, curse on the Rafshehil caliphs became public, and the Sunni people had to accept the Shia religion or to lose their lives, so that in the early days of the Safavid government, whose revolutionary sense for their movement were new. A group of Safavid advocates, called Tabarian, who believed in their souls and bodies for the Shah Safavid, walked in the street and alley not only insulte the three Rashidun caliphs, but also damn all the enemies of the twelve Shiite leaders. Everyone in their response did not say more and not a little the risk was that he/she killed.

After Yusef, his son, Ismail Adil Shah, succeeded him in the year (1510). Ismail was a child, which led him to appoint Kamal Khan, a Sunni, as regent. He, who was a prominent military commander, abolished Shiasm and renounced the names of the three Sunni caliphs, and made all effort to eliminate strangers and Afaghis, and confiscated all their property. Soon after, Yusef Turk, the godfather of Ismail, killed Kamal Khan, and after the clashes between the supporters of Kamal Khan and Delshad Aqa, and the Queen of the Mother, the Afaghi officials returned to court and the domination of the Deccnan and the Habshih, who were the followers of Kamal khan was finished and the Shiasm was restored again.

The relation of Ismail Adil Shah with Shah Ismail Safavid was very good, and for this reason, the King of Iran, recognized Ismail's rule in Bijapur and sent gifts to him. Ismail admired the Ambassador of Iran with respect and, following the Safavid Qizilbashi, ordered all his troops to hand over a red hat of the twelve edges, which was the symbol of the twelve leaders in Shiasm and which was a characteristic feature of the Safavid followers, and ordered that in Bijapur, anyone who has not hatched this hat will not be allowed to cross the border and be confronted with the offenders; in addition to praying for the royal family of Iran and mentioning the name of Shah Ismail Safavid in sermons on Friday and religious and national occasions.

Ismail's son, Abraham, was the successor to his father; however, because having Sunni religion and under the influence of the Shiite opposition, he removed the stranger soldiers and did not pursue the policies of protecting the Shiites that his father had been addressing.

The dual policies of kings of Adil dynasty toward religion have led to community's confusion and widespread wars, so that even some Shiites did not follow Shiite rule and some Hindus supported Shiites.

The substitute of Abraham, Adil Shah I, in contrast to the efforts made by Abraham in reforming the beliefs of his two sons including Ali and Tahmasb, both of whom followed his Shiite master, his grandson was Ali to turn the government into Shia's favor. Under the influence of the Safavid Shia, Ali followed extremist Shiasm in a way that ordered, in addition to naming Shiite twelve Shiite leaders, to move forty people in his pursuit and to insult the Rashidun caliphs other than the first leader of Shiite, he would be sufficiently well and anyone who saw the Shah in the community or court should insult the Rashidun caliphs. Such radical fights during Ali's time caused sensitivities and resulted in numerous conflicts among Muslims.

After him, his son Abraham, who was known as Abraham II, took the monarchy, and according to the hand by hand of the religion that had become a ritual in the Adil Shahi, he also relied on the Sunni religion and carried out activities against Shiites. The religious changes of this dynasty, which caused the dispersion of the supporters and the weakness of the foundations of their rule, led the Aurangzeb in the year of 1686 to seize the land under the reign of the Adil Shahi and end the dynasty.

Sultanate

One of the successors to the Bahmani dynasty of Deccan was the Sultanate Shiite dynasty, which became powerful in Janir and Ahmednagar. Ahmad Sultanate was originally one of the Brahmini Indians, Timahabat from the people of Wichangor who was captured by the army of Hmayoun

Adil Shah under the command of Prince Ahmed. After capture, he became Muslim and took the name Hassan and for a long time served in the court of Adil Shahi until Ahmed Adil Shah became king and granted him due to his special capabilities from the mourners and attendants of his son Mohammed, and give permission He was given the opportunity to study Persian and Arabic language along with Mohammad. He quickly progressed and developed the status of dignity and status in the state system, as he was known as Malek Hassan Bahri. He then became the ruler of Bahmanis in Janir, and declared the independence after defeating the Bahmani Army, and in the year (1491) he formed the dynasty of Sultanate.

After him, Borhan I in the year (1510), the son of Ahmad took control of the government and, due to his low age, Mokamel Khan took charge of the affairs. Shah Borhan was also a lover of knowledge and scholars. In this regard, many Iranian scholars in his government held important positions; But perhaps the most important of these, Taher Ibn Razi Hamedani, was known as Shah Taher Jenaidi, who was dismissed from Iran in the year of 1522 from Iran and at the Safavid court and went to Ahmednagar, and after a while, he passed the progress path and arrived to the Ministry, and even then, Shah Borhan I and his family turned to Shia religion influenced by him. Shah Ismail Safavid, when he heard the Borhan Shah, with the help of Shah Taher, took Shiite religion, sent Salman Tehrani, known as Mehtarjamal, to Ahmednagar for blessing.

There are various documents about the sovereignty of this family and how they are degraded, but what is certain is that the recognition of Shiasm in this dynasty dates back to the year of 1537, which, at the time of Borhan I, was the name of the Shiite rulers instead of the names of the Rashidun Caliphs. This government had very good relations with the government of Shah Tahmasb Safavid, and finally, in the year of 1634, the part of the Mughal India Empire became kingdom of Shah Jahan.

Qutb Shahi

The Shia Qutb Shahi dynasty was founded by Sultan Gholi Qutb Shahi, a prince of the Shia Kara Koyunlu dynasty, who emigrated from Iran to Deccan in the year of 1478. His father, a member of the Kara Koyunlu relatives, during the reign of Sultan Ya'qub Aq Koyunlu, sent his two sons to the court of Bahmani Deccan for gifts by him. On the Indian path, these two joined to the Shah Nouraldin Nematollahieh Sanayi, dynasty leader of the Sufi dynasty of Nematollahia, and became the disciples of the Nematollahieh dynasty. He was specially appointed for the sake of saving Sultan Mahmoud Bahmani by the courtiers who had intended to kill him, and he was named Qutb al-Malek by the king, the governor of the Talang, Golkandeh and Vangerel area. During the year of 1505, when Sultan Mahmud Bahmani asked him to call for war with Yusef Adil Shah, the governor of Bijapur, he did not fight Shiites, and this led to the independence of the local governors followed by the Sultan Gholi in Golkandeh in 1512 and Ahmad Sultanate in Ahmednagar in 1490 declared independence. Prior to the reign of Shah Ismail Safavid and the declaration of Shiasm as the official religion of Iran, Shiasm was declared as the official religion of Golkandeh. Of course, some scholars proclaim this declaration 10 years after the reign of Shah Ismail Safavid.

Given that Sultan Gholi was a Qutb Shahi of the disciples of Shah Ismail Safavid and even brings his name to the Friday sermons. It can be said that, in addition to the Shia's background, the hand of dedication to Shah Ismail affect the declaration of Shiasm as official religion.

After the killing of Sultan Gholi during the prayer, seven other kings until the end of this dynasty ruled that in their rule, Shia ceremonies were held as mourning for the third leader of the Shiites as well as Iranian celebrations, and these kings had good relations with the Safavid government. This dynasty created vast schools of Iranian science for teaching science and wrote many books on Shiite teachings. The most important feature of this era is the widespread migration of Iranian elites into the court of the Qutb Shahi. With the presence of many Iranians at the Qutb Shahi court, Persian language and literature have also enjoyed a great position in their territory. The city of Heidar Abad was built by Mir Mohammad Momen Astarabadi on the holy Mashhad plan and named in honor of the First Leader of the Shiites, called Heidar Abad. Mir Mohammad Momen Astarabadi was one of those who were able to change the administrative and cultural system of this dynasty. He was the nephew of Mir Fakhr al-Din Samaki, the master of Sultan Heydar Mirza, the son of Shah Tahmasb Safavid, who was able to relate this dynasty to Shih Tahmasb Safavid government to its highest level among the Shiite government of India. The two cities of Golkandeh and Heidar Abad became an important place for Iranian speakers, writers, poets, authors and artists.

The existence of Persian inscriptions on government and people buildings, the use of the Persian kings from Persian language, and the compilation of Persian poems by some of them, the existence of thousands of Persian manuscripts in Heidar Abad's libraries, as well as the use of Persian vocabulary and terminology in administrative, civic and cultural affairs, all testify to the expansion of Iranian culture in this dynasty and their good interaction with the Iranian government.

Czech Government in Kashmir

The emergence of Shiite governments did not end in these three. In Kashmir, the Shia government was founded by the presence of the Czech dynasty (1561-1588). Shiasm in Kashmir in the eighth century was founded by Seyyed Ali Hamedani. Later, in the era of Sultan Zain al-Abedin (1420-1467), the Czech dynasty came from Dordastan to India and found power. This dynasty became Shiasm by Mir Shams al-Din Iraqi and came to rule in Kashmir during power struggles. Although their government was soon dismantled by the Akbar Shah Gurkani, the Shia role which Shiite scholars lived in India, although the Czech Shiite government had little time to consolidate, but was so persistent that he had not been separated from Kashmir.

Later on, Shiite regimes also emerged, including the Shiite government Oudh in the city of Lucknow, a link between the Mongol Empire and the Shiasm in India today. Indigenous Shiite scholars emerged in this government, including the famous Mir Dadbar Ali, known as Qofran Maab, who contributed to the promotion of Shiasm in India. The relations between the Safavids and the existing governments in India, which expanded Shia religion, were not limited to Shia governments, and sometimes the support of the governments and some Sunni kings also contributed to this issue, and even provided the basis for the establishment of Shiite governments. As the son of Baber, the founder of the Gurkani dynasty in India, Homayoun, moved to

Khorasan when he defeated the king of Syria and escaped in the year of 1540. He went to Mashhad in the year of 1543, after arriving in Khorasan, welcoming Sultan Mohammad Mirza, the great son of Shah Tahmasb. After receiving numerous celebrations and respect and asking him to expand Shia religion, Homayoun accepted this commitment, and thus, ten thousand riders of Qizilbash, along with Homayoun after the pilgrimage in Mashhad, traveled to India and supported by Shah Tahmasb Safavid, regained his monarchy. The Shiites who helped Hamayoon in the battle went to India with him. Although he did not fulfill his promise and did not make Shiism a formal religion; but with this act from the Safavids, Shiites in the subcontinent enjoyed special status and support, and the presence of the Shiites in their courts, illustrates this issue, including the presence of Birm Khan, who was the same forever, and ambassador behavior in two courts and active diplomatic relations that lasted for a long time.

Or during the reign of Shah Abbas, although the Uzbeks instigated the Gurkhanis with anti-Shiite slogans against the Safavid government, but Shah Abbas maintained his sincere relationship with Jahangir, the Gurkan Shah, and this caused the Shiites to be protected in dominated areas. As during Jahangir's time, although in Deccan mosques, the Shiites, read a sermon with name of Shah Abbas and considered him the caliph and the great Islamic shah of the time, and this has caused Jahangir's dismay and other Sunni Muslim religions; however, Jahangir not made a public action to attack Deccan.

Relations between the Safavid government and the Indian Shiite rulers since the reign of Shah Safi in the year of 1629 until the end of the reign of the Safavid dynasty in Iran, limited to the relations of the Safavids with the Shiite rulers of Deccan, and the ambassadors exchanged between them; but along with the weakness of the Safavid government in Iran during the reign of Shah Safi, Shah Abbas II, Shah Solomon and Sultan Hussein Safavi, these relations also weakened to the point where, during the reign of Shah Solomon and Sultan Hussein Safavi, Aurangzeb Teimuri who, after competing with Darshoukuh took over the Timurid monarchy, eliminated all the Shiite governments in India, and this issue coincided with the final days of the Safavid government and the domination of the Afghans in Iran.

CONCLUSIONS

Although there were strong Shiite groups since the middle of the 9th century AD before the Shia religion was declared as the official religion of Iran by Shah Ismail Safavi, but Safavid support of the Shiite governments that came into being simultaneously with the authority of the Safavid government was not only provoked of the different rulers of the Sunni and Gurkani and Timurid from the Shia states for some time, but also contributed to the spread of Shia in India and the cultural, political and economic interactions between these governments and the Safavid government. By declaring Shia as the official religion in Iran, Indian Shiite governments, like Adil Shai, Sultanate and Qutb Shahi, also officially set up Shiasm.

The interaction of these governments with the Safavid government was so strong that, in the independent sovereign states of the South, a sermon was called king of Iran; Shia scholars and Iranian-Shia court practitioners lived in peace and tranquility and engaged in the publication of religion or the work of the country. There were numerous ambassadors and envoys between the

Shiite and Safavid governments, and the Iranian-Shiite culture was prevalent in these governments and resulted in cultural and literary richness. Many works of historical, mystical, philosophical and Persian literature were written and many social spaces were created for religious and even Iranian national programs in India. Meanwhile, Shiite governments needed diplomatic ties with Iran to gain political support against the attack of the Delhi Empire and other rulers. Along with the weakness of the Safavid government in the last years and, ultimately, the domination of the Afghans in Iran, the interaction of these governments with the Safavid government was weakened and finally, with the domination of the Aurangzeb Gurkani, these governments were dismantled in India.

Despite the fact that there were no independent and powerful Shiite governments in India after the Safavid period, but the remaining works of those interactions in all dimensions remained in India, and until this time it was possible to witness its stagnation and its manifestation and influence.

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