
**THE SAFAVID DYNASTY AND THE ROLE OF SHAH ABBAS I IN THE DEVELOPMENT OF
SEVERAL FIELD**

Meirison
UIN Imam Bonjol Padang
meirison@uinib.ac.id

Husnul Fatarib
IAIN Metro Lampung
husnul.fatarib@yahoo.com

Desmadi Saharuddin
UIN Jakarta
desmadi.saharuddin@uinjkt.ac.id

Abstract

The legitimization of the Shah was managed through his bloodline - as in those who were Sayyid or descendants of Prophet Muhammad were automatically considered legitimate rulers of the state. The highest position in the government was the position of Grand Vizier (Prime Minister), who was the closest man to the Shah and had absolute power over national interests. Any decision had to be made after the approval of Shah and the Vizier himself. *With the historical method, starting from heuristic data collection and interpreting it, which ends with historiography, Safavid fought the Ottomans, his enemies to the West, who saw the Safavid Empire as a threat Sunni-Shia divide. Many Shiites were deported from the Ottoman Empire following the numerous uprisings in favor of the Safavids. He fought them and lost territories such as Baghdad, parts of the Iranian Azerbaijan region, Herat, Mashhad, etc. However, after his defeats and loss to the Ottomans, he lost the support he enjoyed from the Qizilbash, which had a significant influence in the Empire - but their impact was reduced during the reign of Shah Abbas I. He managed to retrieve the lost territories and increase the number of people serving the military to defend the borders. Was Shah Abbas I. Abbas also managed to fight the Uzbeks and Ottomans and retrieve the lost territories, which positively impacted his reputation and increased power? He managed to recover Herat (modern-day Afghanistan) and Mashhad (Iran) from the Uzbeks, Baghdad, Caucasian territories, and eastern parts of Iraq from the Ottomans*

Keywords: Development, Safavid, Shah Abbas I

Introduction

The Safavids were a Persian dynasty that ruled over modern-day Iran. They sustained one of Iran's longest-running empires, lasting from 1501 to 1736. At the height of their power, the Safavids ruled over Iran, Azerbaijan, Bahrain, Armenia, Eastern Georgia, parts of the North Caucasus, Iraq, Kuwait, and Afghanistan, as well as parts of Turkey, Syria, Pakistan, Turkmenistan, and Uzbekistan. Soon after ascending to power, the Safavids made Twelver Shiism (the largest branch of Shi'a Islam) their dynasty's official religion. This set the Safavids apart from their rival empires, the Ottomans (to the West in Turkey) and the Mughals (to their East in India). The Ottomans and Mughals adhered to Sunni Islam. While Shi'a and Sunni Muslims hold many core Islamic beliefs in common, the main distinction is who succeeded the Prophet Muhammad after his death in 632. The Sunnis believed that the leader should be elected by the people, whereas the Shi'a thought that the leader should be descended from Prophet Muhammad. The adoption of a Shi'a identity was reflected in Safavid art and architecture. They put a lot of money into the construction and decoration of shrines to Shi'a saints. This encouraged pilgrimages across the vast Safavid empire, including to Karbala and Najaf, two cities in central Iraq. Shi'a Islam remains the Islamic Republic of Iran's official state religion. As a result, the Safavids are widely credited with bringing about this historical change in the region. However, the Safavids' original ancestors were a religious order of Sufi mystics who lived in Ardabil, now in Azerbaijan (Sufism is the mystical branch of Islam that originated during the Umayyad caliphate).¹ Through military achievement, Shah Ismail, the founder of the Safavid dynasty, united the western and eastern halves of the Iranian plateau. Prior to the rise of the Safavids, the region was divided into a patchwork of autonomous states, all ruled by local rulers. The Safavids were the first Persian kings to rule the region since the Sasanian dynasty (an empire dating back to the seventh century). Because the Safavids established a kingdom of vastly different areas, each with its artistic tastes and styles, early Safavid artists worked hard to create a cohesive visual identity that reflected the diversity of the new Safavid dynasty's control. Shah Abbas I (reigned 1588–1629), the dynasty's most prolific builder and patron of the arts, advanced this aesthetic even further. The Safavids collectively produced one of the most prosperous eras of art production in Islamic history, encompassing book arts, exquisite textiles, and monumental architecture.

The purpose of this writing is to discuss the mobility and progress of the Safavid kingdom, particularly during the reign of Shah Abbas I, because it is related to the re-establishment of the Sasanid Empire. This kingdom has distinct characteristics that can be seen in the Ottoman state's development from afar. The author collects data, and heuristics (source collection) is an essential stage in ensuring the success of

¹ Meirison Meirison and M. Harir Muzakki, "Implementing The Spirit of Jihad in Sufism," *Jurnal THEOLOGIA* 31, no. 1 (November 6, 2020): 1, doi:10.21580/teo.2020.31.1.5379.

historical research. Typically, a historian's deductive-speculative academic abilities will be tested at this stage. This interpretation stage can be described as providing meaning (analysis) and unifying (synthesis) of previously obtained facts. There is also a process of historical imagination at work in this interpretation. Kuntowijoyo contends that a historian must imagine what happened, what was happening, and what followed. It is easier for the historian to piece together these facts if he has an image in his head.

Discussion

The origin of the Safavid dynasty of Azerbaijan² is an ancient Iranian Family and belongs to Sheikh Safieddine Ishaq al-Ardabili (650-735 AH) and was an elder of the Sufi method and had an angle in the city of Ardabil.³ Sheikh Safi al-Din is one of the disciples of Sheikh Zahid al-Kilani, who preferred him to his son and authorized him to guide his followers, and after the death of Zahid al-Kilani, Sheikh Safi al-Din received a great deal of credit. Most historical sources indicate that he was a follower of the doctrine, and some sources suggest that his lineage belongs to Imam Musa al-Kadhim. Al-Khawaja Ali Siah Bush, the first grandson of Sheikh Safi al-Din, converted to twelve-year-old Islam and spread his doctrine in neighboring states, turning around tens of thousands.⁴

Foundation

As a result of the weakness of the Elkhanid state, the country was subjected to a Mughal-Turkish wave led by Timur Lenk. Still, his state soon disintegrated rapidly after his death. The political situation in Iran and the emergence condition of the Safavid state were the results of the fragmentation of the Timorese Empire. Iran was suffering from the chaos of division between weak kings where Iran witnessed then small states in various parts and conditions, including the remnants of the Kurkani dynasty in Herat, Murad Mirza Sultan Aq Guiunlu in Iraq and Persia, Hassan Kia, the ruler of Fairuz Koh, Gore, Samnan and Western Khorasan, and Alaa al-Dawla who ruled the destiny emirate on the border between the Ottomans and the Mamluks, and other princes who ruled other Iranian cities.

In light of the confusion in Iran, Ismail bin Haidar was able to bring his followers together and defeat the Family of Agha Guiunlu in 907 for migration, in Azerbaijan and Iraq, Ismail began his military campaigns against his enemies and fought Murat Mirza Ak Guionlu and managed to defeat him near the city of Isfahan in a place called

² Ismail Bey Zardabli, *The History of Azerbaijan: From Ancient Times to the Present Day* (London: Rossendale Books, 2014), 211.

³ Rouben Galichian, *Adrbejanakan Patmaashkharhagrakan Zeghtsararut'yunnerë: Patmamshakut'ayin Ev K'artezagitakan Usumnasirut'yun* (Erevan: Zangak hratarakch'ut'yun, 2017).

⁴ Zaur Gasimov, *Historical Dictionary of Azerbaijan*, New edition, Historical Dictionaries of Asia, Oceania, and the Middle East (Lanham, MD: Rowman & Littlefield, 2018), 411.

Alh Qauki and then moved to Tabriz and made it his- base, and subjected the Timorese governors. He took control of Isfahan, Yazd, Kerman, and southern Khorasan and beat the money in his name.⁵ By 914 Ah, Shah Ismail was able to suppress all his violators at home and took control of various aspects, including Kellan, Mazandran, and Kergstan, and after a short-lived battle, he also captured Baghdad. It began to expand east and west towards Khorasan, Afghanistan, Azerbaijan, Iraq, Diyarbakir, and Karj in the north.⁶

In establishing and continuing the Safavid state, Turkmen tribes played a significant role. The military force that accompanied Shah Ismail in his military actions consisted mainly of Turkmen tribesmen called "Qazlbash."⁷

Safavid State Capitals



Naqsh Jahan Square, government headquarters in Isfahan during the Safavid state
 Tabriz is the first capital of the Safavid state, where Shah Ismail was crowned and was the first headquarters of his leadership. Still, Tabriz did not continue to be the capital of the Safavids, but the capital moved to Qazvin in the days of Shah Tehsab. However, the transition procedures lasted more than ten years, and the sources mentioned in 962 for migration as a year to transfer the center of and after In the year 1598. Shah Abbas entrusted the transfer of the capital from Qazvin to Isfahan to approach all of the country's regions and move away from the Ottoman threat. For this purpose, he ordered thousands of merchants and industrialists to relocate to Isfahan, and Isfahan reached this level of sophistication and progress during his reign. It had not come in any of its previous eras until it was described as half the world.⁸

⁵ O. Grabar, "Umayyad 'Palace' and the 'Abbasid 'Revolution,'" *Studia Islamica*, no. 18 (1963): 13, doi:10.2307/1595176.

⁶ Andrew J. Newman, *Safavid Iran: Rebirth of a Persian Empire* (London: Tauris, 2009), 19.

⁷ Rudi Matthee, "Safavid Commercial History," in *Oxford Research Encyclopedia of Asian History*, by Rudi Matthee (Oxford University Press, 2021), doi:10.1093/acrefore/9780190277727.013.483.

⁸ Colin Mitchell, "Historical Writing During the Reign of Shah 'Abbas: Ideology, Imitation, and Legitimacy in Safavid Chronicles. Salt Lake City, University of Utah Press, 2000, Xiii + 197 p., Tables, Appendices, Index.," *Abstracta Iranica*, no. Volume 25 (May 15, 2004), doi:10.4000/abstractairanica.4628.

Most prominent Safavid kings

The Safavid state ruled nine kings,^[21] most notably Shah Ismail al-Safavi as the state's founder, Shah Tehmasb, who had the longest reign, and Shah Abbas, whose era was called the Golden Age.

Shah Ismail Al Safawi

The founder and first king of the Safavid state are Ismail bin Haidar bin Junaid bin Ibrahim bin Aladdin Ali bin Sadreddine Musa bin Safi al-Din Ishaq, born in 892 Ah/ 1486 AD, and his mother is said to be from the family of the Princes of Greece.⁹

At the age of 14, he went out demanding his father's legacy, destroyed the rule of Ak Guinlu forever, entered the city of Tabriz was released. According to the travelers and orientalisists who saw him, he was collecting the opposites, as he was cruel and bloodthirsty, while on the other hand, he was of high morals and loved by his soldiers to the point of worship.¹⁰ In addition to being a pen holder and poet, he gets rid of "my sins."

Finally, On May 23, 1523, Shah Ismail died of measles and was buried in Ardebil next to his grandfather, Sheikh Safi al-Din. ^[31]

Shah Thmsab I and his successors

When he reached the throne of Iran at the age of¹⁰. Sam Mirza fled and took refuge in the Ottoman Empire. The last years of Shah Tehmasb compared various facts, including beating the stick and pushing Uzbeks, and he became ill and died after being sentenced to fifty-four years. Despite all these events, his government was a period of prosperity and stability in Safavid countries.

The period of The First Ahmasb, the second king of Safavid, followed a tumultuous period in which his son Ismail II and then Muhammad took his son. The latter abdicated the throne to his son Abbas.

Shah Abbas Al, Kabir



Tomb attributed to Shah Abbas in Kashan

⁹ Doohwan Ahn, "From Greece to Babylon: The Political Thought of Andrew Michael Ramsay (1686–1743)," *History of European Ideas* 37, no. 4 (December 2011): 421–37, doi:10.1016/j.histeuroideas.2010.12.005.

¹⁰ Iskandar Munshī, *The History of Shah 'Abbas the Great =: Tārīk-e 'ālamārā-Ye 'Abbāsī*, Persian Heritage Series ; No. 28 (Boulder, Colo: Westview Press, 1978), 144.

The Safavid state reached the pinnacle of its glory under Shah Abbas, nicknamed "The Great." Shah Abbas took office in 1588 at the age of 17, so both the eastern and western border and in addition to the danger of the Ottomans from the West, there was a danger of the Uzbek state from the East. To resolve this crisis, he reconciled with the Ottomans and pledged to hand them over to the regions of Azerbaijan, Georgia, and a section of Lorstan, and devoted himself to confronting the Uzbeks and was able to defeat them extensively in 1597, and thus began a new era, considered a "golden age" of Iran's history. In addition to pushing the Uzbeks, Shah Abbas fought the Ottomans, recaptured the occupied areas, and captured Bahrain. At the end of his life, Qasim and Harms ordered the attack on Basra, which he intended to attack, Mazandaran, where he died on his way there. His body was transferred to Kashan and, after a period of burial in Qom.^[42]

Shi'ism in Iran before Safavids

Before the Safavid state took office in Iran, there were only 14 places — out of 64 sites that mentioned the religious affiliation of its population — that were predominantly the Imami sect. The main areas of the Imami doctrine were irrigation, *Sbazwar*, Kashan, and *Qom*, in addition to the northern crescent from *Jilan* to Mazandaran, and most of the villages and cities in Iran were predominantly Shafi'i and *Hanafi* doctrines, with no exclusive areas for any of the doctrinal principles.

Concerning power in Iran, some rulers adopted the Imami doctrine before the Safavid state; for example, during the Mughal rule, Shi'ism for a short time became official doctrine. The ornamental mark influenced the then Mughal Sultan Olgaito to check his clause after a debate in the Sultan's Council between the ornaments and representatives of different doctrines. The ornamental mark convinced the Sultan to embrace the Imami doctrine, which led to his declaration of an official principle of the country, but the Sultan quickly retracted his opinion. One of the most critical periods in which Iran experienced the growth of Pre-Safavid Shi'ism was during the Rule of the Bohemians, where Shi'ism in Iran spread significantly. Following the Mughal rule, The Sarbadriya, which began as a Shiite movement, established a state waiting for the emergence of Imam Mahdi after it became a military and then adopted the State of Qaraqiuunlu Shi'a doctrine, and the borders of this state extended from Baghdad to Tabriz and from there to Isfahan. The state of Qaraqiuonlu is the true cradle of the emergence of the Shiite Safavid. Before the Safavids, the Shiite presence had a clear impact on political and social events. However, despite all that was mentioned, after Shah Ismail Tabriz opened, he could not find any blog about the general principles of imagism except a manuscript in jurisprudence for the trinket mark.¹¹

Spreading Shi'ism during Safavid rule

¹¹ Dr. Yusuf al-Ish al-Ish, *Tarikh al-Asr Khilafah al-Abbasiyah*, 1st ed., vol. 2, 1 2 (Beirut: Dar al-Fikr al-Arabi, 1978), 131.

The Safavid Shiite state has taken on its faith and has benefited from The Shiite Hamas in fighting its opponents.

In fact, by adopting the Safavid Shi'a doctrine as an official doctrine of their state and strengthening it, they created a unified and robust state from Iran after becoming part of the Islamic caliphate. The Shi'ite doctrine became an influential and religious factor in pushing the Iranians to strongly resist the domination of the Ottoman State claiming to inherit Islam. Several methods were used to spread the doctrine of Shi'ism, including propaganda and psychological persuasion.

It was also able to control the Safavid state and Iran over the two most critical Shiite cities in Iraq, Najaf, and *Karbala*. There are several opinions on spreading Shi'ism by the Safavids. Some consider that the Safavids imposed Shi'ism by the sword's power on the entire people, and some argue that Shi'ism was widespread in the country. So the Safavids benefited from this to unite the people and facilitate the process of spreading it further. Shi'ism and aging were also very close at that time, with twelve-year teeth widespread in Iran; although the people followed the Sunni doctrine, at the same time, they had a deep love for the people of the house. The announcement of Shi'ism began on Friday, with the rise of prayer ears from the mosques, the voice of "I testify that I testify that I am the guardian god," and "alive for the good of work." ¹²

For his part, Shah Abbas took an interest in the Twelver Shiite doctrine and tried to establish it in the souls by creating a robust religious institution in Iran and encouraging Iranians to visit imam Reza's shrine in every possible way. Shah Abbas also transformed all propaganda channels in Iranian society into the rooting of Shi'a doctrine in the souls and made this doctrine rectally to establish his rule at home and be brought before his enemies.

Revival of Shiite rituals

The Safavid state was very interested in reviving Shiite rituals and ordered the organization of the celebration of the anniversary of the death of Imam Hussein, which was initiated by the Bohemians in Baghdad, but neglected and diminished after them, to be developed by Shah Ismail after he took over the political leadership.

On the other hand, the Safavids built the shrines of the imams, and Shah Abbas took care of the reconstruction of imam Reza's shrine and painted his dome with gold. He retrieved the looted diamond, sending it with a fatwa from the scholars to the Romans for sale, and then bought it at a price. The following year, he walked on his feet from Isfahan to Tous and began encouraging Iranians to visit Imam Reza, Abdul Al-Road, and built arcades and khanates to the hospitality of travelers, and was not paid to accommodate them there.

Scientific Movement

¹² Renée Bernhard and Roger M. Savory, *History of Shah 'Abbas the Great: = (Tārīk-e 'Ālamārā-Ye 'Abbāsī). 3: Index*, Bibliotheca Persica, 28,3 (Boulder, Colo: Westview Pr, 1986), 113.

The Safavid state was accompanied by a large translation and composition movement and provided the Shiite library with a new product and the study and research movement. During the Safavid state, several scholars and intellectuals were also appointed, most notably:

Sheikh Ali al-Karaki al-Amili (T: 940 Ah): Invited by Shah Ismail to Iran to spread the Imamia doctrine, he was the first to say that the fuqaha are the general deputies of Imam Mahdi.

Kamal al-Din Darwish Mohammed bin Al-Hassan: He came after Sheikh Karaki and is said to be the first to publish the Shiite hadiths in the Safavid era. Bahaa al-Din, Sheikh Mohammed bin Sheikh Hussein al-Amili, alias "Baha'i" (1030 AD): Baha'i lived in the era of Shah Abbas the Great, took over the sheikhdom of Islam, and the Shah had a privilege that no one else had, and he was inclined to Sufism and asceticism, for Baha'i book "Kashkul" which was raised in Egypt and Iran.

Mullah Mohammad Baqir bin Mullah Mohammad Taqi, alias "Al-Majlisi" (1111 AD): Mullah Mohammad Baqir al-Majlisi lived in the final phase of the Safavid state and died twenty-three years before the fall of the state, and took over as "Sheikh of Islam" under Shah Suleiman and then added to him under Shah Hussein the position of "Mullah Bashi" - i.e., the head of scholars - to glorify him, the Council is famous for his many works, including: "Sailor of Lights," and "The Right of Certainty."

Ahmed bin Mohammed al-Ardebili (T: 993 Ah), famous for his holy city of Ardebili.

Mir Mohammad Baqir al-Astraabadi, famous for His Excellency Mir Damad (T: 1041 Ah), is credited with establishing the Isfahan School. One of the most important additions of the Safavid era to the Shiite Library, in the field of doctrinal studies and sciences prepared for it, is the three hadith books in circulation:

Shiite means to collect sharia issues, by Mohammed bin Hassan al-Hurr al-Amali.

Al-Wafi, by Mohammed Mohsen, famous for the Kashani flood.

Sailor of Lights, by Mohammed Baqir Al-Majlisi.

In addition to the above, the Safawis has established a system of religious positions in the state, including:

Sheikh al-Islam, also named Mullah Bashi, is considered the head of scholars, and his official Council was next to the Shah's Council. One of his most important functions: investigation and tracking in legitimate matters, fairness of the oppressed, and the supreme judiciary.¹³

Islam was issued, and his official title was the state's adoption, which is the representative of Sharia, and his job is to monitor the excellent application of the

¹³ Ibid., 211.

state laws of Sharia, and control waqfs, supervising imams of mosques and teachers. His Council was to the left of the Shah.¹⁴

The judge and his work related to the dismissal of the Da'i by Jaafari doctrine.

Various Shiite services

Shah Abbas stopped all his property for the 14 fasting people and ordered that the proceeds be returned to Sadat. Safavid sultans also used some Shiite slogans to mint them on official money, including: "O God pray on Muhammad al-Mustafa and Ali al-Murtada, " "Ya Ali ibn Musa al-Rida, " "O Owner of time, " and others.

Safavid Shi'ism

In his book *Alawite Shi'ism and Safavid Shi'ism*, The Iranian scholar Ali Shariati used the term Safavid Shi'ism, criticizing political Shi'ism during the Safavid State. Later this term became a charge that pursued all Shiites in their loyalty and belonging to their homelands and made their popularity a Safavid state. Moore recently, this term became circulated, especially by Shiite opponents, to sow sectarian strife.¹⁵

Shah Abbas, I (January 27, 1571 – January 19, 1629) was the Safavid dynasty's supreme ruler. He was also referred to as Abbas the Great. (in Persian: Shah Abbas Bozorg). He became the Shah of Iran at the beginning of October 1588 after rebelling against his father, Muhammad al-Safawi, and imprisoned him. Amid Persia's general anarchy, Abbas the Great appointed the ruler of Khorasan in 1581 and rose to the Persian throne with the assistance of Murshid Guli Ostaglou, who was later assassinated in July 1589. Determined to resurrect his country's fallen wealth, he first exhausted his efforts against the Uzbeks. Who was in charge of Khurasan? He reclaimed Mashhad after a long and bloody struggle, defeating them in a great battle near Herat in 1597 and driving them out of his country. In 1592, he relocated his capital from Qazvin to Isfahan. He died on January 19, 1629.

Shah Abbas the Great 1587-1629 and His Mobility

It is fortunate for the Christian West that between 1577 and 1638, France was first, and then Germany after, it was paralyzed by religious wars. The Turks, who could have extended their western borders to Vienna, directed all their worry and energy on Persia. Here, too, religion was justified, concealing behind it the lust for authority and control. The Turks, who followed the Sunni sect, threw the Persians at the Marwaq because they followed the Shiite doctrine, and they stamped the caliph's ruler after Ali, who is the husband of the Prophet's daughter, a usurper. Of course, the pretext for the war was more secular than religious - the desire to rule minorities as bait for more lands, resources, and taxable populations. As a series result of continuous wars, the Turks advanced towards the Euphrates, the Caucasus, and the Caspian Sea. They

¹⁴ Meirison Meirison, "Sejarah Kepemimpinan Wanita Di Timur Tengah Dalam Tinjauan Hukum Islam (Analisa Terhadap Syajar al Durr)," *Kafa`ah: Journal of Gender Studies* 9, no. 1 (July 30, 2019): 50, doi:10.15548/jk.v9i1.231.

¹⁵ Dustin Byrd and Seyed Javad Miri, eds., *Ali Shariati and the Future of Social Theory: Religion, Revolution, and the Role of the Intellectual*, Studies in Critical Social Sciences, volume 115 (Leiden Boston: Brill, 2018), 151.

were acquiring the new Persian capital Tabriz and the old Arab capital described by Pedro Tkhira (1615) as a prosperous city full of Turks, Persians, Arabs, and Jews, who live in 20 thousand houses of bricks. Crowded by the movement of bulls, Camels, horses, donkeys, and mules are loaded, men are clean, and many beautiful, handsome women, and their eyes, almost all of them, are beautiful staring over or through their wine.¹⁶ One of the employees was assigned to ensure the protection of strangers there. To Eastern Baghdad and the Euphrates were located the fractured Persian states, extending to the [Caucasus] and the Caspian Sea in the northwest, to Turkestan in the northeast, to Afghanistan in the East, to the Indian Ocean to the south, and the Arabian Gulf (the Persian Gulf) in the southeast, as if it were Scattered parts of one body, waiting for a soul to dwell in it, which includes its diaspora.

Abbas the Great was the fifth Shah, or king, of the Safavid dynasty, founded by Ismail I in Tabriz, 1502. During the reign of the second Shah, Tahma Sab al-I, whose rule extended for a long time (1524-1576), the new state was subjected to significant raids from the Turks. After his death, the Turks conquered the Persian provinces: Iraq, Lorestan, and Khuzestan and annexed them to their possessions. At the same time, the Azbites came from countries beyond the river, took Hara, Mashhad, and Nishapur, and invaded the eastern Persian states. And when Abbas ascended the throne (1578) at the age of thirty, without having a capital, he concluded peace with the Turks and moved east to meet the enemy, the smaller and less alienated. After years of wars, he recovered Hara, expelled the Azbakeya from Persia, and later died eager to meet the Turks. Still, tribal losses and hatreds had depleted his army, which also lacked the latest means of destructiveness and destruction.¹⁷

Relations with the west

¹⁶ Iskandar Munshī, *The History of Shah 'Abbas the Great* =, 121.

¹⁷ Meirison Meirison, "ADMINISTRATION AND FINANCE SYSTEM OF THE OTTOMAN EMPIRE," *Jurnal Ilmiah Al-Syir'ah* 18, no. 2 (December 27, 2020): 91, doi:10.30984/jis.v18i2.1113.



Anthony Shirley and Robert Shirley (photo from 1622) helped modernize the Persian army. Anthony Van Dyck made them.

Around this period (1598), two adventurous Englishmen, Sir Anthony Shirley and his younger brother Robert, arrived from England in Persia, carrying precious gifts and military experience. An expert accompanied them in making cannons. With their help, Shah Abbas managed to reorganize his army, supplying him with rifles and swords together, and soon he had 50 batteries. He led his new forces against the Turks, expelled them from Tabriz (1603), and recovered Arifan, Sherwan, and Kadin. So the Turks sent him a great army of one hundred thousand men, and Abbas defeated him by only sixty thousand (1605). He regained Azerbaijan, Kurdistan, Mosul, Baghdad, and Abbas's rule extended from the Euphrates to Sindh¹⁸.

Isfahan: the new capital

Even before these arduous campaigns, Shah Abbas had begun (1598) constructing a new capital, more accessible to the invaders than Tabriz and less defiled by the memories of foreigners and the feet of years. And its population was eighty thousand. About a mile away from the old city, his engineers erected a rectangular area called the Shah's Square or the Royal Square, 1,674 feet long and 540 feet wide, surrounded by trees, and on two sides of it are parks covered with rain and sun protection. On the southern side, the Shah's Mosque, or the Royal Mosque, was built. To the East, the Lotfollah Mosque and the Royal Palace were built. The rest of the space was occupied by shops, taverns, and schools. To the West of the square, a road with a width of two hundred feet was built, the "Shahar Baa" (The Four Groves), surrounded by trees and gardens, adorned with ponds and fountains, and on either side of this tree-lined road were the palaces of ministers. The Zayand River ran

¹⁸ Mitchell, "Historical Writing During the Reign of Shah 'Abbas," 17.

across the city, on which three bridges were built, one of which was "God Fardi Khan," a beautiful masterpiece of making art, extending 1164 with a wide, paved road. And an arched passageway on the sides for pedestrians; The new city was watered and cooled by canals, reservoirs, fountains, and waterfalls. The design, as a whole, was a remarkable piece of town planning, comparable to the most impressive of that era anywhere else¹⁹.

When the French painter Simon visited Isfahan (1673), he was amazed at seeing such a metropolis in administration, commerce, industries, and the arts surrounded by 1500 villages and inhabited by 300 thousand people. The city and its environs had 162 mosques, 48 colleges, 273 public baths, and 1,800 khans. Tavernier described Isfahan when he saw it in 1664 that it was comparable to Paris in size. Still, its population is about one-tenth of the people of the French capital because a family in Isfahan had its home and garden. The trees were so numerous that it would have appeared as a beautiful picture of "a forest, not a city" if Tavernier hadn't said so. Every house has a basin in front of it where each family throws their stomach excrement. Then the farmers come daily to carry them to use them for fertilizing their lands, and in all homes, there must be holes in the walls that overlook the street. Shah Abbas was well aware that the Turks in the East were grateful for him, so he²⁰ dispatched Sir Anthony Shirley on a mission to establish relations between him and Christian governments, paving the way for Persia's silk exports to proceed without intervention of The Ottoman intermediaries. And when the European delegates came to Isfahan, they honored their delegation and permitted religious freedom. He had captured five thousand Armenians during his wars with Turkey, so he did not enslave them but allowed them to rise in their headquarters in Julfa near Isfahan. It benefited from their commercial activity and skills. There they built their church and decorated it with a mixture of Christian sacred images and Islamic motifs and played with Shah Abbas the idea of fusing all religions into one religion and "imposing peace on the heavens and the earth." The pilgrimage to Mashhad is described as Mecca by the Muslims of Persia, and he sought eight hundred miles from Isfahan to Mashhad to perform rituals and distribute gifts and alms.

Hence, the architecture he made Isfahan shine in was mainly religious, like the medieval church in the West. He used to transfer the money of the poor into places of worship whose greatness, beauty, and tranquillity would be a pride and property of all. The most impressive thing about the new capital buildings was the Shah, built by Abbas (1611-1629). Al-Maidan was its fantastic entrance and luxurious road, and the whole square seemed to lead to the gate that welcomes those entering it. The first thing that dazzles the eye is the minarets that encircle the city with its protruding,

¹⁹ الشيخ محمد العثماني, الدولة العباسية: محاضرات تاريخ الامم الاسلامية (دار الارقم and الشيخ محمد الخضري بك 113, 2016), بيروت / لبنان, 113, <https://books.google.co.id/books?id=9A-ADQAAQBAJ>.

²⁰ Matthee, "Safavid Commercial History," 71.

openwork towers in which the muezzins unite God, and the shiny porcelain that covers the frame of the doors, then the frieze and the inscriptions on it. Abbas draws closer to God with this shrine. Even the alphabet in Persia was an art. The walls inside the arches were decorated with clusters of white flowers. Then the inner courtyard was exposed to the sun, and from there via other angles to the Holy Sanctuary under the great dome. One should go outside again to examine the crown and the magnificent Kufic script on it. Its bulging shape, gracefully graceful, is covered with enamel tiles, blue and green in exquisite Arabic decoration over an azure background. Despite the injustice of time, these "even today are among the most beautiful buildings in the world" (17). There is a mosque that may not arouse such admiration, but it is more accurate and thinner, and it is the one that Shah Abbas built in commemoration of the memory of his wife's father, and he is one of the righteous saints of God. Its beauty from the inside is beyond description and far from ratification - the Arabic motifs, geometric shapes, flowers, and staircase ornaments in an elaborate, unified drawing. This is abstract art, but in logic, composition, and consistency that does not confuse the mind or confuse the mind, but rather in an easy to perceive system that sends comfort and calm in the soul.²¹

War against Portugal



Hormuz Island is captured by an Anglo-Persian force in 1622, capturing Hormuz.

During the 16th century, the Portuguese established bases in the Persian Gulf. In 1602, the Persian army led by Imam-Quli Khan Ondeladze drove the Portuguese out of Bahrain. In 1622, with the help of four English ships, Abbas retook Hormuz from the Portuguese in the capture of Hormuz (1622). It replaced it as a trading center with a new port, Bandar Abbas, closest to Persia, but the new port never replaced Hormuz .

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²¹ Newman, *Safavid Iran*, 112.

²² Fariba Zarinebaf, "Safavid Empire," in *The Encyclopedia of Empire*, ed. Nigel Dalziel and John M MacKenzie (Oxford, UK: John Wiley & Sons, Ltd, 2016), 13, doi:10.1002/9781118455074.wbeoe359.

His death

With the death of Shah Abbas (1629), the era in which government and art reached the height of glory in the shadow of the Safavid family passed. Still, the system, which laid the foundations for its continuous activity in all fields, prevailed for nearly a century after it. Despite the succession of several weak kings, the Safavid dynasty retained the throne until it was overrun by Persia's sudden violent Afghan invasion (1722-1730). Despite this period of political disintegration, the art of the Safavids maintained its place among the most outstanding products of human taste and skill.

The Safavid state Iran and Relationship with Sunni

It is not an exaggeration to say that the establishment of the Safavid state in Iran was a disaster for Iran and the Islamic world because Iran followed the Sunni and Jamaa doctrine for nearly nine centuries. Hence, the Sunni character was evident in all types of human activity for its people, which enabled this country to contribute to building Islamic civilization was declared by its scholars, such as Bukhari, Muslim, Sibawayh, Farahidi, Al-Biruni, and others.²³

But with the establishment of the Safavid state in Iran; The course of human activity in it has radically changed in all areas of life: ideological, intellectual, artistic, political, economic, and social, and the Iranians have been directed to a different destination characterized by strict hostility to everything related to the Sunnis.²⁴

The establishment of this state was associated with the elimination of the doctrine of the Sunnis in Iran. It coincided with the commission of massacres and injustices against them and restrictions on them in most of the era of Safavid rule. Likewise, sectarian fanaticism inflicted the Safavids in the misfortunes of my doctrine. It is the alliance with the Christian states in Europe; Hoping to weaken the Sunni Ottoman Empire, which was leading the jihad against the Crusaders; Raising the banner of Islam, conquering Constantinople, invading Europe, which cut the Islamic conquests in this region and hindered them.²⁵ On the other hand, the Safavids welcomed the establishment of Christians in their countries and treated them with respect and appreciation, documented their economic ties with Christian countries in Europe. They allowed foreign merchants freedom of movement in Iranian cities and granted them trade privileges, which encouraged European influence in the Gulf region. They paved the way for him with a contract. Military and commercial alliances with the Portuguese, Dutch, and English, so their era par excellence was the era of the introduction of European colonial powers in this region.

Thus, we notice the position of the Rejectionists in Iran towards the Sunnis in this country or the Ottoman lands, that they are more dangerous to them than any other

²³ Newman, *Safavid Iran*, 111.

²⁴ (دار صادر، 1965)، *الكامل في التاريخ، الكامل في التاريخ*, ابن الأثير، عز الدين and C.J. Tornberg, v. 13, 112,

²⁵ Meirison, "ADMINISTRATION AND FINANCE SYSTEM OF THE OTTOMAN EMPIRE."

enemy, so they insulted the Sunnis in Iran and exposed the Ottomans to hostility. At the same time, they showed friendliness and loyalty to the Christian European countries and the Christians residing in Iran. The Safavid policy was based on allegiance throughout their rule, which lasted more than two centuries, from 907 AH (1507 AD) to 1148 AH (1735 AD).

Inadequate treatment of the Sunnis:

After Ismail Al-Safawi entered the city of Tabriz; Insist that everyone who violates Shiism and rejects it; If he is doomed to death. It was even mentioned to him that the Sunni population of Tabriz was no less than two-thirds (65%); He said: He who says one letter. He will draw his sword and will not let anyone live. It has been reported that the number of those who were killed in the Tabriz massacre was more than twenty thousand. The worst forms of killing and abuse were practiced against the Sunni population, as men, women, and children were dismembered and the corpses mutilated.

And after his defeat of the Uzbeks in Mahmudabad - a village a little far from Meru - in the year 916 AH / 1510 CE; Ismail Al-Safawi murdered the people of Merv and spent the winter in Herat, declaring the Rafidi sect an official doctrine, even though the people of these areas were Sunni. He also fanatically sought to establish several schools to teach his doctrine and spread it among the people. Shah Abbas the First was also very keen to support the Rafidi school of thought, which led him to oppress the violators and cause harm and harm to them, especially the Sunnis.

This Abbas used to take revenge on the Sunnis when he had the opportunity to do so. The hostility with him reached the point that he tried to persuade the Iranians to give up going to Mecca to perform the Hajj and only visit the tomb of the eighth Imam Ali ibn Musa al-Ridha in Mashhad. This is because the national duty - in his claim - makes it imperative that the Iranians not travel to Mecca through the lands of the Sunni Ottomans; In order not to pay this enemy state a transit fee.

Roland Mussinier explains this behavior by preventing the exit of gold from the country. For his people to desire this idea: Abbas, I frequently visited Mashhad and visited the tomb of the eighth imam there. Also, his walking from Isfahan to Mashhad encouraged them to imitate him and make the pilgrimage to that grave shrine instead of heading to the Holy Kaaba in Mecca. Therefore, the Persians used to make the pilgrimage to Mashhad instead of the pilgrimage to Mecca. The unfair treatment of the Iranian Kurds was primarily due to the subordination of these Kurds to the Sunni sect. Their failure to enter the Shiite sect made them a target for his anger and hatred, and the matter in his intransigence reached the point of displacement in the country. He transferred many of them from Kurdistan to Khorasan, And it caused them psychological pain and a sense of injustice, alienation, and displacement. Shah Abbas, I was tough-hearted, rough with the Sunni prisoners of the Ottomans and the Uzbeks. And the minor punishment inflicted on them if they were not killed was to blow their eyes. He would not pardon any of them unless he declared his abandonment of the Sunni sect and his entry into the Rafidi sect.

Jalal al-Din Muhammad al-Yazidi (the private astrologer) reported to Shah Abbas in his book "The History of the Abbasids" many manifestations of his intransigence with the Ahl al-Sunnah, including:²⁶

- It descended in the year 1008 AH (1599 AD) in the town of Semnan; And because of the abuse of its ruler and the non-compliance of its people with his laws; A large number of Sunnis were arrested with it, and Abbas ordered to feed their commoners with the ears and noses of their scholars, then 300 tomans were collected from them as an expiation for their crime!

- In the year 1018 AH (1609 AD), he was informed that the governor of Hamadan - called (Mahmoud al-Dabbagh), who is a Sunni sect - was hurting the Shiites there, so he ordered his arrest and his death, but Mahmoud disappeared, so the Shah issued an order to the effect: If Mahmoud al-Dabbagh did not appear in Within three days, all members of the Sunni tribes in the city would be killed, their money, women, and children seized, and finally al-Dabbagh was arrested and executed.

- In the year 1020 AH (1611 AD), Abbas visited the tomb of Sheikh Zahid al-Jilani, the guide of his grandfather, Safi al-Din al-Ardebili, and repelled

Relations with the Ottomans

With the Safavids controlling Baghdad, the Ottoman Empire was surrounded from the East and southeast. After the occupation of Iraq began a long and bitter conflict between the Safavid and Ottoman states that lasted for many centuries. This conflict had a sectarian character, so the Ottoman Empire obtained a fatwa from senior clerics permitting the killing. The Shiites are considered rogue Islam. Sultan Selim I of the Ottoman devised a plan to eliminate all Shiites living within his borders. On the other hand, Shah Ismail ordered the slaughter of Sunnis to slaughter ewes wherever they were found in Iran. In this conflict, Sultan Selim killed forty thousand Shiites while The rest were placed in life imprisonment.

The Chaldran War

The Safavid state (907-1135 AH) is one of the essential sultanate states in the Islamic East. It is a Shiite state based on the Twelver sect, and it was established in Iran by Shah Ismail (d. 1523 AD) after the spread of chaos that resulted after the collapse of the Timurid state. Expand in the East and West towards Khorasan, Afghanistan, Azerbaijan, Iraq, and other countries. It had an essential role in consolidating the beliefs of the Shiites and spreading their ideas, in addition to the flourishing of the scientific movement now, as the Safavid kings paid attention to religious rituals and the reconstruction of the holy shrines. Scholars had a special place in the Safavid era, as many scholars immigrated to Iran, and famous books were written in this era. The Safavid state had a prominent place among the Iranians and the Shiites, and in the present age, it has become a charge that all Shiites in the world haunt. The Chaldran War was considered one of the most important and greatest wars

²⁶ Iskandar Munshī, *The History of Shah 'Abbas the Great* =, 211.

that broke out between the Ottomans and the Safavids when the Ottoman Sultan Selim heard that Ismail entered with relations with the kings of Hungary and the Mamluks of Egypt - who were enemies of the Ottomans - he prepared an army of one hundred and twenty thousand soldiers armed with rifles and cannons. He headed towards the Safavids, who were fighting with swords. Their soldiers did not exceed sixty thousand and defeated Ismail's army and seized Tabriz, Deir Bakr, and the Kurdish countries. Still, the resistance of Tabriz and the struggle of Iran's soldiers caused its evacuation after two weeks and the return of Ismail to it without the rest of the occupied territories.²⁷ During the historical section extending from the tenth and eleventh centuries to the fifth and sixteenth centuries AD, Azerbaijan became the scene of the Ottoman-Safavid conflict, so the Safavids did not hide their desire to control Baghdad the holy shrines in Iraq, while the Ottomans tried the same. Among the most important reasons for the disagreement between the Safavids and the Ottomans, it can be pointed out:

- Cooperation of the Safavids with the enemies of the Ottomans
- The dispute over the borders between the two countries
- The Ottoman incursion into Azerbaijan
- The conflict over Iraq.

Relations with the Uzbeks

There were no good relations between the Safavid state and its eastern Uzbek neighbor. As Shah Ismail tried to expand his land at their expense, and in one of the wars between them, the Uzbeks Muhammad Khan al-Shaybani, known as Shaybak Khan, managed to invade Khurasan and reach Kerman. Still, the victory was ultimately an ally of Ismail where Ten thousand Uzbek fighters were killed on the battlefield, and Shebek Khan himself was also killed. Still, this defeat did not eliminate the strength of the Uzbeks, so they continued threatening Iran's eastern borders, as this conflict continued throughout the era of the Safavids until it came to the victory of the Afghans including the Uzbeks, led by Mahmoud al-Afghani.²⁸

Relations with Europe

Iranian relations with European countries expanded during the Safavid state, specifically during Shah Abbas the First reign. Many ambassadors came from European kings or traveled from Iran to Europe to conclude political or commercial

²⁷ Meirison, "Sejarah Kepemimpinan Wanita Di Timur Tengah Dalam Tinjauan Hukum Islam (Analisa Terhadap Syajar al Durr)."

²⁸ Maks Zakharovich Penson and Erika Billeter, *Usbekistan: Dokumentarfotografie 1925-1945 von Max Penson: Aus Der Sammlung Oliver Und Susanne Stahel = Documentary Photography by Max Penson 1925-1945: From the Collection Oliver and Susanne Stahel* (Bern: Benteli, 1996).

treaties.²⁹ However, the Safavid state's relations with the Portuguese were not good, as many hostilities are mentioned between the two countries.³⁰

The end of the Safavid state

Despite the prosperity and progress of the Safavid state during Shah Abbas's rule, it began to decline after his death. Shah Abbas was abusing his children and did not try to raise a worthy successor, which caused the king to fall into the hands of weak kings, and thus the greatness and respect of the state began to diminish. After Shah Abbas I took over his grandson Shah Safi, his son Shah Abbas II, Suleiman I, and Shah Hussein I. after besieging Isfahan, He surrendered the Afghans Capital. At the end of the Safavid series, to bring Mahmoud the Afghans to the throne in 1135 for migration and then after several wars and various events, Nader Shah Afshar was able to take power.³¹ The Afshar tribe is one of the Turkmen tribes that supported Ismail in the stability of the Safavid state.³²

Some historians consider that the main reason for the collapse of the Safavid state is Shah Abbas. He sowed weak seeds in the Safavid state despite pushing Iran to progress by spreading a fear culture for positions that led to the killing of each other in addition to the many animosities with neighbors that were a strong cause of the state's exhaustion and weakening as well as the oppression inflicted on the people and the economic weakness that has afflicted Iran due to the feudal regime it has created.³³

Conclusion

The Safavid state gained a prominent place among the Iranians. It restored Iranian unity and sovereignty, as the Safavids united Iran after a long diaspora and bloody conflicts and deteriorating political and social conditions. They even succeeded in some periods, particularly during the Mongol invasion, in extending their state to the size of the Persian Empire during the Sassanid era. Before the emergence of the Safavid movement, which led to establishing a state and civilization, Iran did not witness a natural rise as a political entity with independence. Still, Iran was previously part of the Muslim world and was not framed by any political frameworks, although it retained a social entity and civilization and civilization. The emergence of the Safavid state had a significant impact in terms of political, social, and religious aspects. Its effect was not limited to Iran alone but also to Iraq, Turkey, Afghanistan, and India, despite the Iranians' pride in this country and its consideration as a Persian empire. But the sources pointed to the absence of cases of racial discrimination at the

²⁹ Meirison and Muzakki, "Implementing The Spirit of Jihad in Sufism."

³⁰ Meirison Alizar Sali, Desmadi Saharuddin Saharuddin, and Darni Yusna Darni, "Ottoman Trade Policy and Activities in Europe and Asia," *AL-FALAH: Journal of Islamic Economics* 5, no. 1 (June 9, 2020): 1, doi:10.29240/alfalah.v5i1.1181.

³¹ Bernhard and Savory, *History of Shah 'Abbas the Great*, 134.

³² Mitchell, "Historical Writing During the Reign of Shah 'Abbas," 11.

³³ Bernhard and Savory, *History of Shah 'Abbas the Great*, 113.

official and popular level, as there is encouragement for the migration of scholars from Lebanon and assigning sensitive positions to Arab elements. The ruler is known as the most powerful when it came to the Safavid dynasty and managed to retrieve the lost territories and increase the number of people serving in the military to defend the borders was Shah Abbas I. He is also known as one of the greatest Shahs in Iran, and he was called Shah Abbas the Great. Abbas, I increased the number of soldiers to 40,000 men ready to defend the Empire's borders, mainly from the Ottomans and Uzbeks and loyal to the Shah. Abbas also managed to fight the Uzbeks and Ottomans and retrieve the lost territories, and that had a very positive impact on his reputation, and his power only increased. He managed to recover Herat (modern-day Afghanistan) and Mashhad (Iran) from the Uzbeks, Baghdad, Caucasian territories, and eastern parts of Iraq from the Ottomans. Unfortunately, after his death, the environments that he retrieved from the Ottomans were again recaptured by them. The Safavids and the Ottomans fought for more than 100 years on the Iranian plateau - the second time they lost Baghdad was after Abbas died. They signed the Treaty of Zuhab to establish the borders between the Safavid and the Ottoman Empire.

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