ORIGINAL RESEARCH PAPER

History of the Basics of Sovereignty and Research on the Establishment of the Government (Relying on the Established Government in the Safavid Era)

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ARTICLE INFO	Abstract
  Open Access	*SUBJECT AND OBJECTIVES*: Sovereignty is a power from which the legal order derives and is not subject to external norms or pre-norms and there is no power higher of it; Sovereignty also gives existence to the government and is inseparable from it. *METHOD AND FINDING*: Internal sovereignty includes the authority of the government, which is used to govern of the country's political board and the exercise of power is used to pursue the interests and affairs of citizens. On the other hand, external sovereignty requires the denial of any affiliation or obedience to other governments. Considering the political system of any society, two types of governance can be expected. By regarding this explanation, in the present study, by examining the history of the basics of the government and the establishment of the government, the Safavid government was studied and analyzed as a case study and using the course of historical developments with the qualitative research method.

***CONCLUSION*:** In the meantime, the Safavid era and the Safavid government as a part of the history and civilization of several thousand years of Iran, to achieve the goal of sovereignty can be considered and studied by scholars; a sovereign that considered himself a messenger of God and worked hard to dominate and expand the realm under his influence. A group of religious scholars and leaders of that time also confirmed the connection of this government with the extraterrestrial calculations considered by the Safavid rulers, because with the formation and establishment of this government, a glimmer of hope to achieve the goal and stabilize the religious position in Iran at that time, gained legitimacy, which indicates the mutual support between this group of Safavid rulers. Therefore, this group helped the government and the Safavids also acted according to their perception of religion.

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NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
16	3	(Iran, Iraq)

Introduction

Regarding the role of Shia movements in the establishment of the Safavid state so far, scattered research has been conducted in various sources and no comprehensive and coherent research has been reported on this issue.

In this article, first the concepts discussed in the research are explained and then a review of past research and internal and external sources is made.

Sovereignty is the supreme power of command or the ability to exercise a will above other wills. In other words, power arises from the freedom and independence of the state-country, which can regulate its foreign and domestic affairs by exercising its sovereignty.

Sovereignty is a power from which the legal order derives and is not subject to external norms or any pre-norms and there is no power above it. Sovereignty gives existence to the state and is fundamentally inseparable from it.

Internal sovereignty includes government powers that are exercised to govern the political body and exercise power to pursue the interests and affairs of its citizens. Foreign sovereignty also requires the denial of any dependence or subordination to other states.

Sovereignty is limited by international law. The right of sovereignty, if it is in the possession of an individual, it is called absolute; if it is in the hands of a few, it is called oligarchy, and if it is in the hands of the people, it is called democracy. *(Aghabakhshi, 2008: 265)*

Theoretical Foundations of Research

1. Government

Government, is the special social system, according to which a number of human beings work together to achieve a relatively specific set of goals, that is, they make decisions and put them into action. Administration also reflects the process of implementing decisions and organizing the government of a country.

Administration in the material sense of the word is the sum of the activities of the administrative police and the services that are administered by the government or under its supervision. Organizationally, it is a group of real or juridical persons who participate in the implementation of administrative activities materially. *(Aghabakhshi, 2008: 7)*

2. Theocracy

There are three types of theocracy:

- A government that considers God as its supreme ruler and considers the clergy to be the executors of divine commands.
- A government whose main rulers are religious leaders.
- Political and religious theory that the religious government is right and the law is correct, the same law that was communicated to the people by the prophets and God is the author of it. According to this theory, religion and politics are not separate and divine limits and laws must be applied to the people. *(Ibid: 388)*

3. Sharia Government

Sharia government is a government in which the authority to run the country is in the hands of religious leaders and sharia rulers. *(Ibid: 216)*

4. State

State has various meanings, which are as follows:

- The political organization of society, which consists of the government, the people and the land with certain borders. Without one of these three elements, the state will not exist. The state is the agent and indicator of the power of the government or the mechanism through which the state operates. The word is also used to mean government.
- A power that arises from society and places itself above society and has legal, political and economic meanings, and

its constituent factors are society, governmental territory and governmental organization.

- A political-legal institution that is at the top of a pyramid of power of a country and has the exclusive right to use force legally.
- According to Marxists, the state is a machine to maintain the sovereignty of one class over another. The building of the machine or apparatus of the government consists of the bureaucratic section, which is the employees, and the coercive section, which is the army, the police, the courts and the prison, and helps the bureaucratic section to enact laws and regulations for the benefit of the exploiters. The historical type of government is determined by which class holds the ruling power, which are four types: slavery, feudalism, capitalism and socialism. The first three types are based on private property and exploitation, and the fourth type emerges as the support of the majority of the people over the exploiting minority. The form of government of a government is the structure, manner of formation and powers of the highest government officials. For example, the form of a capitalist state may be republic in one country and monarchy in another.

- A geographical unit that has internal order and external independence and to establish national goals, establishes reciprocal relations with similar units. The existence of a country depends on the existence of population, territory and state.
- It is means the state and as one of the constituent units of a country which has a federal government. *(Aghabakhshi, 2008: 373-374)*

5. National Sovereignty

The main concept of national sovereignty is that no institution can claim its power from a authority other than the nation, and the nation, which has real power, can delegate its implementation to whomever it wants, therefore, no individual and no class of people can rule unless it is represented by the nation. With this right, every state is completely autonomous in the political realm and within its own interests, and is not accountable to any higher authority. *(Aghabakhshi, 2008: 254)*

6. Sovereign

Sovereign means the person, pillar or apparatus to whom sovereignty has been delegated. In monarchical governments, is a person who performs the duties of the head of state. *(Ibid: 369)*

7. Territory of Sovereignty

In cases where the right of sovereignty includes jurisdiction over all individuals and other issues within the borders of the country, it is called territory of sovereignty or territorial qualification. In other words, the qualification of the state firstly discusses the people living in the land, secondly the objects found in that land, and thirdly the things that happen in that land. *(Ibid: 387)*

8. Ethnic

Ethnic is a human-racial group that has a special group language, culture, way of life and aspirations within the framework of a large racial branch, in a way that it can even be distinguished from other racial groups. For this reason, sometimes the same ethnic group means a national group or its equivalent. *(Ibid: 131)*

9. Movement

Movement or action, relatively regular and lasting group behavior to achieve a certain socio-political goal is based on a clear plan that may be revolutionary or reformist. *(Ibid: 246)*

10. Religious Movement

A religious movement is a social movement that has a religious purpose. *(Aghabakhshi, 2008: 334)*

11. Territory

Territory is a geographical space that is limited by certain boundaries and in which the power and sovereignty of the state-country is exercised and it is a part of the surface of the earth that forms the framework of function and the field of existence of the state-country.

Territory is the necessary spatial format in which the population of any country is located. In other words, the human community is settled by the blessing of the territory and in connection with it, and live on part of the earth. The concept of homeland emerges from this relationship that is established between the human group and the Territory; therefore, for the existence of the state-country, the stability of the territorial situation is, of course, relatively necessary.

Relative because this framework changes in terms of expansion or limitation, which the history of countries has shown this fact well; but in any case, the factor of territory is undoubtedly a necessity for embodying the concept of state-country.

In relation to the existence of the state-country, the factor of territory has been discussed a lot, in which four important theories are briefly stated:

A. Territory as a Structural Factor of the State

This theory considers the territory as one of the constituent factors of the state-country and an integral part of its nature. Jellinek writes: "The state is a piece of territory and a piece of humanity". In addition to Jellinek, people like Carre de Malberg and Hauriou, see the state-country as consisting of land, population, and political power.

B. Territory as a Subject of Political Power

Proponents of this view have taken two different directions in their perceptions:

- Some have exercised political power in the territory on the occasion of the existence of real property rights; that is, they have considered the relationship between the state and the territory as the relationship between the property and the property case.

- Others have attributed the exercise of this power to real sovereign rights. However, the state-country can own part of its territory; but the authority it exercises over the entire diameter of a country is another matter. In other words, the authority of the state also applies to those parts of the territory which it does not own; therefore, then, the relationship must be based on the nature of sovereignty, and not ownership. *(Ghazi, 2019, Vol. 1: 207-212)*

C. Territory as the Boundary of Sovereignty

Territory-Area theory is a reaction to the previous theory. According to this view, the territory is the only area and framework within which the sovereignty of the state is exercised. According to Leon Duguit, territory is the material realm of the real actions of governments.

D. Territory as a field of Government Qualification

Kelsen, Werdrooz, Borken, and Charles Rousseau are among the scholars who see the territory as a position and scope of government qualification. territory in this sense, is a piece of territory within which a system of regulation and enforcement of special rights is enforceable; the framework within which

the will of the ruler and the actions of the government flows.

12. Legitimacy

Legitimacy in the word means "legality" and "in accordance with the law", and although its lexical root is derived from "sharia" and is also rooted in words such as "sharia"; but it is not dedicated to the followers of religion and sharia and is a term in the philosophy of politics.

Legitimacy refers to "rightfulness" and is the rational justification of the actions of the government by the ruler, in other words, a feature in the system of government by which the ruler considers his rule to be correct and people consider it as their duty to obey the government.

Legitimacy is the answer to the question of why some have the right to rule and others are obliged to obey them, and what characteristics and qualifications should a ruler have in order for his ruling to be effective?

These questions indicate that in any society, according to the common beliefs in that society, only a few people have the authority to rule, and if they enact or command a law, it is due to their right and the obedience of the nation is due to their belief. It is to the qualification and dignity of their governing actions.

13. Political Power

Political power is one of the most basic conditions for the existence of a state-country; As the state-country can be defined as follows: It is an organization with a normative power that can rightfully possess the exclusive means of using physical coercion and apply it to the human group within the borders of its territory. *(Ghazi, 2019, Vol. 1: 207-212)*

Power, according to Andre Hauriou and Lucien Sefez, is the force of will that exists in those who rule over a human group, and rulers of government can use their qualification to impose themselves on all

existing powers in society; of course, the political power of the state is unquestionable in terms of the practical superiority of material and spiritual means, such as economic and weapons resources, as well as the obedience of the people or in some cases, the legitimizing support of public opinion over other powers.

Political power, along with the formation of society, is manifested through social relations and is exercised in a higher and more organized way along with the transformation and complexity of societies.

Power is basically based on two factors: coercion and belief; Of course, in practice, belief can also be used as a coercive factor; because the factor of coercion does not act alone and is often used in conjunction with the factor of belief. *(Ghazi, 2019, Vol. 1: 207-212)*

Coercion means any external factor that puts pressure on a person from outside to obey the ruling class. This coercion is often material. The existence of the police, the army, the courts and punishment on the one hand and the pressure of customs and traditions or the power of propaganda on the other hand are its manifestations.

Various forms of coercion also include:

- Social pressure including rational factors and irrational factors
- Material obligation includes physical compulsion, compulsion through personal attraction and economic compulsion
- Propaganda or compulsion by persuasion

Another factor and source of citizens obedience to the dominant power is the belief in the role of power or those in power; a citizen who believes in the correctness, righteousness, and service of the rulers of power, more or less respects the achievements, rules and standards set by them and the ways and means of functioning of the governing body. *(Ibid)*

The following discussion is a brief look at the issue in the context of power and belief:

A. The Theory of Sovereignty as the Foundation of the Belief to Power

Sovereignty is the supreme power of command within society and the power of independence and denial of dependence outside it and belongs to the highest authority.

This authority is either due to a supernatural force that is transmitted by the highest authorities of the government to the officials and lower levels according to the rules and regulations of Sharia, or is raised and torn from the strata of the people, which starts from the bottom of the social pyramid and turns and climbs to the top of the pyramid.

In the first view, sovereignty has a descending aspect and in the second view an ascending aspect. The totality of society depends on either of these two doctrines, which can guarantee the establishment, stability and permanence of power.

B. Theories of Divine Sovereignty

The oldest belief in the origin of power is of supernatural origin, to the extent that Bossuet has defended it in "Bibe" politics. According to this source, the power of rulers comes from the Creator of the universe, and the will of the essence of God is involved in entrusting the task of rule and the source of power to an individual or to a particular group or class. This is the theory that has come to be known as theocratic sovereignty in the context of divine law.

Theocratic sovereignty has taken three different forms throughout history, as follows:

- The Human-Divine Form: In this view, the ruler claims a divine nature. He is clothed in human clothes and has descended on the earth to take the destiny of the creators and their life and death in his power and to guide them according to his will. Such rulers did

not come from God; Rather, they themselves, are embodied and materialized, and directly assume the head of sovereignty and power.

- Form of Prophecy: The prophets have a mission from God to convey the divine rules and systems to human beings and to guide the misguided, the polytheists and the infidels to the path of truth and righteousness and goodness and happiness in this world and in the hereafter. All the messengers of God, according to the rules and regulations that they have brought to mankind, belong to this group.

- Divine Providence: From the Middle Ages onwards, the idea has been raised that rulers are at the forefront of affairs according to the providence of the essence of God and predestination. The God does not determine them directly; Rather, because all power belongs to God, He gives the destiny of human beings and the rule over them to a particular persons or person. *(Ghazi, 2019)*

14. State-Country of Simple

This term refers to state-country that have a single center of political performance. Political power is exercised in the totality of its powers and duties by a single legal entity, which is a simple state-country.

All individuals under the banner of a unified government exercise political authority and are governed by a constitution throughout the territory. The fabric of power is inseparable and indivisible. According to Andre Hauriou, simple states are sets of states and are not divided into parts that can be called separate states.

Thus, the general tendency is primarily towards unity and homogeneity. The path to centralization and integration begins at the very beginning of

the birth of the state; it means,at the first a center of gravity of power is created and then this center begins to absorb and digest all other centers.

The emergence of state-countrys has emerged from the interior of Feudalism systems at the same time as the disappearance of numerous decision-making centers and minor political powers. The simple or integrated state-country is born of such an evolution; therefore, this form of government has been the most common type from the past to the present. *(Ghazi, 2019)*

Introduce and Critique Past Sources and Research

1. **Internal Resources**
   - "The World of Safavid Views", Shukri (1944); In this book, although there are references to the lineage of Shah Ismail from Sheikh Safi, the Khans of Turkestan, the Timurid and Ottoman sultans; But most of it is about the work of Shah Ismail and the description

of his heroism and conquests; but not in an accurate historical way; But rather in the style of storytelling with slang expressions and more or less erroneous material and resulting from mistakes in historical issues.

It seems that this book is a narrated version and based on the history of Sheikh Safi's family, who provided the correct conjecture of the book editor of one of the Shia people with the appearance of a believer but little knowledge.

It is possible that the book was written for the purpose of narration and storytelling in a coffee shop. No information is available on the name of the author; however, it is clear that the book was written in 1676, which is the 10 year of the reign of Shah Suleiman and the beginning

of the last 50 years of the Safavid dynasty.

- "History of the World of Amini's Views", Roozbehan ibn Khanji (1960); one of the first-hand historical sources is the rule of the Aq-Qoyunlu Turkoman, especially during the reign of Sultan Ya'qub, the son of Uzun Hasan, and the early rise of the Safavid, especially the actions of Sheikh Junayd, Sheikh Haydar and Shah Ismail and the events of their time. The opposition and resentment of the author of the book towards the Safavid dynasty is well known and is evident in the contents of the book.

The most important historical topics of the book are Uzun Hasan and his characteristics, disputes after his death over the succession, how Sultan Khalil son and his successor Uzun Hasan came to power and his actions to strengthen his kingdom, the struggles of Sultan Ya'qub, brother of Sultan Khalil and the third child of Uzun Hasan for gaining power, the political and social situation in the areas under the rule of Sultan Ya'qub, his conquests and the way of governing the territory of the rule of Sultan Ya'qub and the rebellions of his time and the suppression of the opposition by him in detail Sheikh Safi al-Din Ardabili and the survivors, the struggles of Sheikh Junayd and Sheikh Haydar to gain political and military power, power and moral influence of Sheikh Junayd and Sheikh Haydar in their followers and their connection with the Uzun Hasan family, their wars with the Shirvanshah, Sultan Ya'qub support of the Shirvanshah and

the assassination of Sheikh Junayd Sheikh Haydar.

This work is also a valuable guide for understanding the social classes, positions and occupations of the court and the tribes of that time.

- "Khulasatu al-Tavarikh", Ghazi Qomi (1964); the historian of the 10 century AH, who claims to have written the history of the world from the fall of "Adam" to the Safavid era; But the first 4 volumes of this work have not yet been found in any library and only the 5 part, which is Safavid history, remains.

Ghazi Ahmad father, Sharaf al-Din Hosseini, was one of the secretaries of Shah Tahmasp government and received the title of secretary from the "Mirmanshi", and when Sam Mirza was appointed governor of Herat, Sharaf al-Din was appointed his secretary.

In 1567, Ghazi Ahmad and his father participated in writing the Ottoman king reply letter, which was considered the joint work of him and his father, and after the death of Shah Tahmasp, his successor, Shah Ismail II, he was given the responsibility of writing Safavid history, and when he died, he followed this work.

In addition to administrative services, he found various jobs such as auditing the Varamin blockat and Get the Sharia office or the Ministry of Justice and saw many incidents. The prose of "Khulasatu al-Tavarikh" is mature, fluent and relatively simple, and includes historical events up to 1607.

- "Ahsan al-Tavarikh", Rumlu (1965); two of the 12 volumes of this book are valuable history

based on the events of the historical events of Iran and the India and Ottoman countries, along with the biographies of scientists, elders, poets, ministers and the year of their death. The 11 volume began in 1405, coinciding with the beginning of the reign of Shahrokh, son of Timur, and continues until the dawn of the government of Qara-Qoyunlu and Aq-Qoyunlu and the mention of the kings of these two Turkoman dynasties.

The 12 volume continues from the beginning of Safavid government and mentioning the kingdom of the early sultans until the beginning of the reign of Shah Mohammad Khodabanda.

It seems that the author was one of the admirers of Shah Ismail II who was killed by the agents of the new king and the book is therefore unfinished. The author was in the royal apparatus at that time and he had a "Ghurchi Bashi" position, and was in the middle of the 5 decade of his life; because in the events of 1531, he has stated his birth in this year.

- "History of Jahanara", Ghazi of Qazvin (1976), is an Iranian jurist, historian and poet whose family first lived in Saveh and then settled in Qazvin. This book is called Shah Tahmasp Safavid and is written in Persian. This book, which is a general history and contains historical events up to the year 1565, is one of the useful sources in terms of including the historical events of the 10 century AH, especially the history of different regions of Iran. The content of the book is in

three parts: biography of the Prophet and the Fourteen Infallibles, information related to the history of Iran before and after Islam and the history of Safavid.

- "Iranian Civilization in the Safavid Period", Norouzi (2012); the topics of this book are the ups and downs of the Safavids, the structure of society, the administrative and business organization, the administration of the provinces, income and expenditure, army, trade, roads, agriculture, religion, science and thought, art, industry and architecture.

- "Social History of Iran: From the Beginning to Constitutionalism", Nozari (2015); in the first volume of the book, the author has tried to clarify the motivations of human beings and the relationships they have established with nature and among themselves in order to satisfy the needs of life, using various sources, including primary source, and etc., and in this regard, discuss human motivations and the consequences of their actions, which always require to attend the interdependence of social relations, and the laws that regulate historical changes and are clarified through these relations.

The author has studied all historical periods from Zoroastrians and Achaemenids to the Qajar period. Also in this book, there have been detailed discussions about the emergence of the Safavid dynasty and how this government was formed.

2. **External Resources**

- "The Role of Anatolian Turks in the Formation and Development of the Safavid State", Sumer (1973); the author is a professor of history at Istanbul University, one

of the most prominent scholars of the history and culture of the Turks of Asia Minor.

The present book is the result of many years of study and research by the author on the social history of Anatolian Turks tribes and nomads.

He has tried to show the role of these tribes in the 16 century, coinciding with the 10 AH, in the formation and development of the Safavid state, and if some of the inaccuracies of this research are omitted, there is less evidence that speaks so carefully of the Anatolian Turks; Turks who emigrated to Iran on the eve of the formation of the Safavid state and after that.

This book includes an introduction and 4 sections: The reign of Shah Ismail I, the reign of Shah Tahmasp, the reign of Shah Ismail II

and Mohammad Khodabanda, the reign of Shah Abbas I. In this book, in order to separate other Shia populations from the constituent elements of the Safavid state, in many cases they have been called "Qizilbash".

- "The Emergence of the Safavid State", Mazawi (1990); this historical book deals with the factors and backgrounds of the emergence of the Safavid dynasty and includes 5 chapters that have a historical passage on the Ilkhanate period, Shia in the Mongols era and the Sufism way in Ardabil.

- "History of Iran: Safavid Period"; translated from the University of Cambridge by Azhand; this book is one of the important sources for master and doctoral degrees in the history of Iran in the Safavid period, which is the Persian translation of the Safavid section of

the 7 volume collection of Iranian history. The book consists of 12 chapters, each of which has been written by one of the experts and specialists in Safavid history.

The material begins with a study of the contexts of the emergence of the Safavid dynasty in Iran and a description of its organizational system, and while analyzing the causes and how the Iranians began to contact the Europeans, he has researched in the field of trade, science, religion, intellectual and philosophical and theological activities, textile, architecture and literature of Iran in this period. The book concludes with photographs of works of art, architecture, miniatures, as well as bibliography and a list of persons.

- "Safavid Iran", Savory (1999); he is a retired professor at the University of Toronto and his field of work is Iranology, especially during the Safavid period, and he has written many books in this field. What has occupied the author's mind in this book is how the Sufi sects came into being, why they spread so much, and how the Sufi sect was able to gain many followers even beyond the borders of Iran.

This book consists of 10 chapters in which it deals with theocracy, the reign of Shah Ismail I, internal conflicts and foreign enemies, relations with the West, the flourishing of art in this period, the social and economic structure of the Safavid state and the intellectual life of that period Safavids are discussed.

According to Savory, the most important source about Safavid history is the book "Shah Abbas

Kabir" by the Safavid historian Iskandar Beg Munshi. This work, which is a kind of "Safavid General History" or "Safavid Generality", has a special place among the readers of the Safavid historical period, and this, of course, has been doubled by its translation. This work is important book because it deals with political, social, economic, cultural, artistic and commercial issues, and since most of the sources used by the author are Western sources or references, it can be said that the author wrote Safavid history from the perspective of strangers; although Western historians have also used Persian sources, it must be said that the reconstruction of those Persian sources has been done in a Western style; so this work is the history of Safavid from the point of view of Europeans.

- "Travelogues of the Venetians in Iran", Zeno (2002); it consists of 6 travelogues, 5 of which were written by 4 Venetian ambassadors and one by an unknown merchant from the same country. These people came to Iran during the reign of Uzun Hasan, the founder of the Aq-Qoyunlu dynasty and Shah Tahmasp, the second prince of the Safavid dynasty. The main mission of the ambassadors was to provoke Iran into a war with the Ottomans and to prevent the development and expansion of the Ottoman Turks influence in Europe.

The reports of this group are a complete description of the court of Shah Tahmasp I. In their reports, they provide interesting information about the regions and countries of Iran, the

products, the temperament of the people and the Shah himself, the state of government and court, the customs and traditions of Iran, the administration of the judiciary and the government of Iran.

- "Research in the History of Safavid Iran", Savory (2003); this work contains 16 articles by prominent Iranologists, especially Safavidlogists, which the author has prepared during his research and studies and presented in scientific conferences.

  The author has sufficiently mastered the main sources of Safavid history with sufficient mastery of Persian language. In this work, the contents of the history of Safavid Iran are briefly summarized; however, due to the fact that in some cases the contents of the previous book needed to be explained in more detail, this work has met this need.

This source has been used in preparing religious geography and shaping the contents of the second chapter of the research.

- "Chardin Travelogue", Jean Chardin (2014); he is a famous French tourist whose father was a jeweler. During his continuous travels to Iran, he learned Persian and was supported by Shah Abbas II.

  During his stay in Iran, he continued to study the political, social and military situation in detail, and with the help of a painter named Gerloo, he produced exquisite images of historical buildings and costumes of that time, and finally in 1670 with a collection he returned to France and published the book on the "Coronation of Shah Suleiman the Safavid".

  He returned to Isfahan again in 1673 and after

4 years in Iran left for India and then went to Europe via Cape of Omid Nik. At this time, Chardin left France for England, where he spent the rest of his life, due to Louis XIV persecution of Protestants.

During this period, he compiled notes of his travels and because he was familiar with Persian calligraphy and language, he used many texts of manuscripts in compiling the contents of his travelogue, and this is one of the prominent advantages of his travelogue.

The disadvantage of Chardin detailed travelogue is that despite knowing Persian and Turkish, which was common in some cities of Iran at that time, he did not penetrate into the depths of Iranian society due to his association and conversation with elders, nobles and courtiers.

In 1686, the first volume of his travelogue was published in London, and its full volume was first published in 1711 as the "Chardin Knight Travelogue" in Iran and the East Indies in Amsterdam. Among the tourists who have come to Iran, the one who has been able to write the most comprehensive description of the social and political situation in Iran is without a doubt Chardin, and no European traveler is as familiar with the civilization and culture of Safavid Iran as Chardin.

Chardin travelogue is one of the most detailed and best travelogues and is considered one of the most useful sources in the history of Safavid era.

Conclusion

In the early 10 century AH, the Safavid dynasty, based on the Shia religion, formed an independent Shia-Iranian state and confronted the two Sunni governments on both sides, which were Ottoman and Uzbek.

The Safavids, because they considered themselves sent by God, tried to achieve their goal. A group of scholars who, with the emergence of this government, saw a glimmer of hope to achieve the goal and stabilize the Shia position in Iran, the legitimacy of which the government could only survive, helped this government, the Safavids only on the basis of they practiced their perception of religion. They were able to easily achieve their goals by taking advantage of the extensive experience provided by previous Shia movements.

The Safavid tendency towards Shia and then its recognition as the religion of sovereignty over Iran began with political motives and spread to religious contexts. The result is that there has been a system of mutual influence and coexistence between Safavids and Shia.

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