

The Safavid EmpireThe Degradation of Political Islam

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ABSTRACT

Background. After the end of the khulafaur rasyidin period, the history of Islamic civilization has been marked by the establishment of Islamic dynasties that played a role in the spread of Islam. However, after the Abbasid dynasty was destroyed by the Mongols, the light of Islam was dimmed.

Purpose. Wars and struggles for Islamic power took place everywhere. Even the books of Islamic science were destroyed.

Method. The political situation of Muslims as a whole only progressed again after the development of three major empires, namely the Ottoman Empire in Turkey, the Safawi Empire in Persia, and the Mughal Empire in India.

Results. The name Safawiyah is known in Islamic history as the name of the kingdom located in Iran, before becoming the Safawiyah kingdom this kingdom originated from the tariqah movement in Ardabil, Azerbaijan (Russian territory) which was established simultaneously with the Ottoman Empire in Turkey. Named Safawiyah because it was taken from the name of its founder, Safi al-Din, the Safawiyah kingdom adheres to the Shia school as its state school.

ConclusionThe founder of the safawiyah kingdom descended from the sixth Shia Imam. The fanaticism of the followers of the safawiyah order who opposed groups other than shia encouraged this movement to enter the political movement. The tendency towards politics emerged during the leadership of Junaid, who added political movements in addition to religious ones.

KEYWORDS

Degradation, EmpireThe, Political

INTRODUCTION

The Safawiyahs are known in Islamic history as the kingdom of Iran, which originated from the Safawiyah order founded in Ardabil (Aslami dkk., 2019), a city located in Azerbaijan. There are two different opinions about the etymology of the Safawi name (Bajwa dkk., 2019). Amir Ali argues that Safawi comes from the word shafi (Reza dkk., 2020), a title given to the ancestor of the Safawi kings, Shafi Ad-Din Ishak Al-Ardabilly (1252-1334

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CE), a founder and leader of the Safawiyah order (Y. Zhang dkk., 2020). P.M. Holt argues that Safawi comes from the word safi, which is part of the name Safi Ad-Din Al-Ardabili himself (He dkk., 2022). Safi Al-Din's order grew in importance especially after he transformed it from a purely localized Sufism recitation into a religious movement with great influence in Persia, Syria (Hameed dkk., 2019), and Anatomy (Lee dkk., 2019). In countries outside Ardabil Safi Al-Din placed a deputy in charge of his disciples (Abdi dkk., 2020). The deputy was given the title "caliph". A fanatically held religious doctrine often leads to a desire for power among its adherents (Hu dkk., 2019). Thus, over time the Safavid Order's disciples turned into a well-organized army (Boer dkk., 2020), fanatical in their beliefs (Alom dkk., 2019), and opposed to anyone of a non-Shi'a sect (Feine dkk., 2019). The tendency to enter politics found its concrete form during the Juneid period (J. Wang dkk., 2020).

In the history of the Islamic empire (O'Neill dkk., 2019), the political conditions of its government experienced ups and downs (L. Wang dkk., 2019), sometimes progressing and sometimes regressing (Musulin dkk., 2021). Especially in the middle period (Yi dkk., 2020), namely between 1250-1800 the progress achieved in the classical period was destroyed by the Mughal army and resulted in the collapse of the Abbasid Caliphate in Baghdad (Abdumunem dkk., 2019). The collapse of the caliphate resulted in the drastic decline of Islamic political governance (Ante, 2021). The territory of Islam was fragmented into several small kingdoms that fought each other (Barredo Arrieta dkk., 2020).

The establishment of the Safavid empire in Persia began with the religious order movement initiated by Shafi al-Din. It was aimed at combating unbelievers and heretics (Beukes, 2020). As the first king (Raj dkk., 2020), he managed to expand the Safavid empire to cover all of Persia to the east of the Fertile Crescent (Luo dkk., 2022). The peak of the Safavid empire was during the reign of Shah Abbas I. The political (Abdelhamid, 2021), economic (J. Wang dkk., 2020), social and religious conditions were (Yaashikaa dkk., 2019) . (Jost, 2019) , (Bajwa dkk., 2019) , social and religious conditions progressed at that (Munster dkk., 2020). Even in the economic (Krantz dkk., 2019), the Safavid kingdom conducted international trade relations between (Aguiar De Sousa dkk., 2019), by building the city of Abbas which at that time became a world trade (Q. Zhang dkk., 2020). Regarding social and religious life, the Safavid government practiced tolerance among religious (Hirsch dkk., 2020).

RESEARCH METHODOLOGY

Writing this article using the manuscript review (Rodriguez-Morales dkk., 2020), the sources used are secondary data where the author uses literature obtained from literature studies to several trusted journals, books and (Zhuang dkk., 2021). Writing with a study of several sources of books or journals is intended to get more complex data to make a complete (Isselbacher dkk., 2022).

This research aims to know the history of the establishment of the Safawi kingdom and to know the conditions and Islamic civilization in Persia that had been built during the reign of the Safawi kingdom. The method used in this research is to collect accurate and relevant data. The efforts made by the Safawi kingdom in building Islamic civilization in Persia. At the beginning of its (Saatkamp dkk., 2019), Safawi was a religious order movement that aimed to fight the disbelievers and (Ehmig & Zawadzki, 2019). Sooner or later the Safavid order began to enter the political movement and finally in 1501 AD succeeded in establishing the kingdom. The relationship between Persia and Arabia in the past had created a new element in the Islamic civilization in Persia. When the Arabs conquered Persia, there was acculturation between Arabs and Persians. This

acculturation was seen in the various civilizations that had been (Munster dkk., 2020). Although these civilizations were (Jiang dkk., 2019).

Collecting data in this research, the author uses editing, organizing, and finding (Liu dkk., 2022). Editing is the first stage after collecting as much data as (J. Wang dkk., 2020) . This stage is the main function to re-examine the data that has been obtained in order to obtain other data. Then it is complete, clear in meaning and also harmonizes between one data and other data. Then the Organizing stage is the stage where the data that has been filtered is then tidied up using based on the writing framework that has been made. After that, the final stage is the finding stage where the author will analyze the data that has been tidied up using the theory or rules that have been determined for this (Zhuang dkk., 2021). From here, answers to the problem formulation at the beginning of the writing can be found .

The next stage in the research method of this article is content analysis. As we know, content analysis is a series of agendas to scientifically examine the content of the message conveyed. From this analysis the author will focus on the message conveyed as a whole through the Umayyad Dynasty and the Abbasid Dynasty to then answer the problem (Al-Ghezi dkk., 2022). This analysis is basically divided into two, namely qualitative content analysis where this analysis describes the content of the message or material in depth through the context and process of the source document. Second, conventional quantitative analysis which will be more relevant in communication media research. Because this type of analysis tends to look at the content of the media on certain issues and is quantified by summing up the frequency of occurrence of the discussion of the problem.

RESULT AND DISCUSSION

After the Abbasid Caliphate in Baghdad collapsed due to an attack by the Mongol army, so it seemed that the political history of Islam was in decline, but at that time Egypt emerged to become the center of Islamic civilization in place of Baghdad. The advances made by the Mamluk dynasty in Egypt and Syria (Sham) have re-established scientific and military progress. This was continued in other parts of the Islamic world such as in Turkey with the existence of the Ottoman Dynasty, the Mughal Dynasty in India, and the Safawi Dynasty in Persia .

Figure 1.1. The Safavid Empire.



Scholars generally agree that the Safawi (Safavid or Safavid) dynasty laid the foundation for the modern state of Iran (Iran). Bernard Lewis, for example, cites the reasons why the Safavids managed to reform the law, establish a stable and orderly government, and control most of Iran through a dynasty founded by native Persians themselves. The last reason is a sign that the Safavids succeeded in restoring Persian sovereignty in their own country. This was the first time since the Arabs ruled Persia eight and a half centuries ago that the Safavids had been able to restore Persian sovereignty in their own country.



Figure1.2. The condition of Persia after Arab domination

At the time when the Ottoman Turkish Empire had reached its peak, the Safavid Empire in Persia was still in its infancy. But in fact, it was growing rapidly. The Safavid name was retained until the Safavid Order became a political movement and became a kingdom called the Safavid Empire. In its development, the Safavid Empire was often at odds with the Ottoman Turkish Empire. The Safavid Empire was different from the other two great Islamic empires such as the Ottoman Turks and the Mughals. This kingdom declared its adherence to Shi'ism and made it the state madhhab. Therefore, the Safavid Empire is considered to be the first foundation for the formation of the State of Iran today. At the time when the Ottoman Turkish Empire had reached its peak, the Safavid Empire in Persia was still in its infancy. But in fact, it was growing rapidly. The Safavid name was retained until the Safavid Order became a political movement and a kingdom called the Safavid Empire. In its development, the Safavid Empire was often at odds with the Ottoman Turkish Empire. The Safavid Empire was different from the other two great Islamic empires such as the Ottoman Turks and the Mughals. This kingdom declared as an adherent of Shi'a and made it a state Madzhab. Therefore, the Safawi kingdom is considered as the first foundation for the formation of the State of Iran today.

The Safavid Empire originated from a movement of the Order that was established in the Ardabil region of Azerbaijan. It was named Safawiyah after its founder Safi Al-Din, a descendant of the sixth Shi'a Imam "Musa al-Kazim". Initially it aimed at fighting the disbelievers and eventually the heretics. It became more important after he transformed it from a purely local Sufism recitation into a religious movement with great influence in Persia, Syria and Anatolia. In its development the Safavids were fanatical about its teachings. This was characterized by their strong desire for power because by being in power they could carry out the religious teachings they believed in (Shi'a teachings). Therefore, over time, the students of the Safavid Order became an organized army, fanatical in their beliefs and opposed to anyone who had a sect other than Shia

CONCLUSION

1. The Safawi name is attributed to the Safawiyah order founded by Sheikh Safiuddin Ishaq.
2. Leadership was hereditary with the head of the kingdom called the Syah
3. Safavid leaders were
 - a. Isma'il I (1501-1524 M)
 - b. Tahmasp I (1524-1576 M)
 - c. Isma'il II (1576-1577 M)
 - d. Muhammad Khudabanda (1577-1587 M)
 - e. Abbas I (1587-1628 M)
 - f. Safi Mirza (1628-1642 M)
 - g. Abbas II (1642-1667 M)
 - h. Sulaiman (1667-1694 M)
 - i. Husein I (1694-1722 M)
 - j. Tahmasp II (1722-1732 M)
 1. Abbas III (1732-1736 M)
4. Phases of the Safavid Empire
 - a. First Phase (1501-1588 CE)
This is the phase of the establishment or formation of the Safavid dynasty and the transition to many changes and adjustments in the administrative structure of the government.
 - b. Second Phase (1588-1628 CE)
It was a golden age and a time of rapid progress in many fields, this was during the reign of Abbas I who was given the title of Shah the Great.
 - c. Third Phase (1628-1722 CE)
It was the period of decline and destruction of the Safavid dynasty, until the end of this dynasty.
4. The Safavids, who were rivals to the Ottoman Turkish empire, were still recognized as a great empire, this is evidenced by the peace agreement that took place during the time of Abbas I with the Ottoman Turks, this also indicates that the Safavid empire was recognized for its existence and the Ottoman Turks who indeed in terms of time appeared first.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

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