

Safavid-Uzbek Relations 1501-1576

Mushtaq Qassem Mal Allah¹

Murtada Abdul-Hussein is infatuated²

1University of Basrah, College of Education/Qurna, English language department, Iraq

2University of Basrah, College of Education/Qurna, chemistry Department, Iraq

mshtaqmalallh@gmail.com

ABSTRACT: Persia witnessed a state of political chaos, fear, and panic that plagued the residents of Iranian cities, which endured the princes as a result of these invasions and occupations of their cities, whether from The Mongols, the Ottomans, or the Uzbeks and after the collapse of the Mongol state in Persia, the political situation in the country worsened due to the dynastic conflict over power between the successors of Tamerlane, which lost the Mughal empire its unity and strength. These events contributed to the emergence of a new political force that appeared on the political stage in Persia, except it is the Safavid state that replaced the Mughal state in Iran, as this state was able to extend its control over the country for a long period. The first axis: the political situation of Iran before the establishment of the Safavid state Iran's political situation was unstable, especially after the country was subjected to successive waves of Aryan immigration The Indo-Europeans, as its members settled the country, established cities, and villages, and established empires that had a great echo in the history of Iran, such as the Medes, the Sassanid's, and others.

Keywords : Persia, Mongols, the Ottomans, Safavid

Persia was subjected to many invasions by the Bedouin tribes, the Tatars, the Mongols, and the Uzbeks who attacked Iran and tried to impose their control over it by military force. Therefore, Persia witnessed a state of political chaos, fear, and panic that plagued the residents of Iranian cities, which endured the princes as a result of these invasions and occupations of their cities, whether from The Mongols, the Ottomans, or the Uzbeks and after the collapse of the Mongol state in Persia, the political situation in the country worsened due to the dynastic conflict over power between the successors of Tamerlane, which lost the Mughal empire its unity and strength. These events contributed to the emergence of a new political force that appeared on the political stage in Persia, except it is the Safavid state that replaced the Mughal state in Iran, as this state was able to extend its control over the country for a long period. The first axis: the political situation of Iran before the establishment of the Safavid state Iran's political situation was unstable, especially after the country was subjected to successive waves of Aryan immigration The Indo-Europeans, as its members settled the country, established cities, and villages, and established empires that had a great echo in the history of Iran, such as the Medes, the Sassanid's, and others. The names of great men such as Cyrus (1), the founder of the largest empire in the East at

the beginning of the sixth century BC, appeared in the history of Iran and Qambiz, who was able to connect the Iranian side to the country of Egypt. (2)

Iran was exposed in the fourth century BC. Like the regions of the Near East, the invasion of Alexander the Great and what happened after his death of the division of the lands of his state, which was divided between his leaders, so that the Seleucid state appeared in Iran, and then the Barani and Sasanian state, and the sharp divisions in Iran overpower contributed to the emergence of separatist states such as the Third, Saffarid and Samanid states. And the Buyids and the Seljuks, and Iran were also subjected to the invasion of the Mongol tribes that swept the country. (3)

The Mongols descended from the plateau region known as the Mongolian Plateau in the north of the Kobe Desert, which extends in the middle of the Asian continent between Siberia in the north and Tibet in the south, and from Manchuria in the east to Turkestan in the west. This cruelty was reflected in their lifestyle and behavior, and the Mongols did not appear on the political scene until the emergence of Genghis Khan (4) in the late seventh century AH, who was able to unite those pastoral tribes under his leadership through which he was able to sweep China. (5)

And after Genghis Khan united the Mongol tribes and subjected China to his control, he headed towards the Islamic world in 1219, where his armies were able to invade the state of Khwarazm, which included Transoxiana (6), in addition to the provinces of Afghanistan and Iran. The Mongol invasion of the Islamic world was part of a wide movement targeting the establishment of a sprawling Mughal Empire. (7)

Genghis Khan also penetrated the Iranian country from east to west and south and was able to seize the cities of Bukhara, Samar Qand, Balkh, and Meru. Then Genghis Khan returned to the east after he took control of most of the Iranian cities that witnessed great destruction as a result of the Mongol invasion. (8)

The Khwarizmi king, Muhammad Shah, was one of the reasons that prompted Genghis Khan to attack the Khwarezmians in Iran, because of the unbalanced policy of its ruler, which was provoked by his behavior towards the Mongol merchants who were killed by Ghabir Khan, the ruler of the Khwarezmians in the state of Uttar, in addition to the killing of Genghis Khan's messengers to the ruler Khwarezm Shah Muhammad when Shah Muhammad refused to hand over the ruler of Uttar, Gabir Khan, to the messengers of Genghis Khan. (9)

In 1219, Genghis Khan headed towards Iran to take revenge on Muhammad Khwarizm Shah and focused his attack on the city of Uttar, the first defensive fortress of the Khwarizm State. He betrayed the city well and especially to defend it against the Mongols because this city was the spearhead in the defense of the country of Khwarezm, he had accumulated in it enough food, fodder, and medicine to withstand a long-term siege, the Mongol armies rushed towards the city and attacked it from all sides, and it is only hours Until the armies of Genghis Khan swept the city of Otrar and gathered the defenseless residents out of the city and killed them all, after that the Mongols attacked the fortress in which Ghazan Khan was fortified and the battles between the two sides lasted for a whole month during which the Mongols managed to control the castle and capture and kill Ghazan Khan, and thus the Mongols achieved A great victory over the algorithm state. (10)

The attacks of the Mongol army on Iranian cities continued, as we mentioned earlier, and the Mongols were able to control those cities, one after the other, such as the city of Balkh, Merv, Samar Qand, and other cities that were ruled by Muhammad Khwarizm Shah. (11)

After the Mongols managed to conquer Samar Qand and the rest of the other important Iranian cities, Muhammad Khwarizm Shah possessed terror and panic for fear of the Mongols, especially after he watched the military leaders and princes leave him, heading to Genghis Khan. Where he moved from

one city to another until he stopped in the city of Nishapur, and the supplies came to him from his son Rukn al-Din with an army of 130,000 fighters, and these forces could stand in the face of the Mughal army, but the panic and fear of the Mongols fell in his hand and he was unable to resist in front of them, so he sent His wives went to the Qarun castle in the Alborz mountains to protect them from the Mongols. (12)

What increased the fears of Muhammad Khwarizm Shah was the news of the arrival of the pioneers of the Mongols to the city of Rayy, which was in ruins, after which the Mongol forces moved in pursuit of Muhammad Khwarizm Shah and his entourage. At the hands of the Mongols, Muhammad Khwarizm Shah fled from the battlefield and fortified himself in the Qarun Castle. Then he went to the foothills of the Tarim Mountains and took shelter there. After the Mongols were unable to find out where he was hiding, they stopped chasing him temporarily. (13)

Mongols stopped chasing Muhammad Khwarizm Shah, he went to the city of Mazandaran, where he found respect and appreciation in a manner befitting his position. For a long time, he died in 1220 on those islands where he sought refuge and was buried. At the same time, the Mongol forces continued their military campaigns on the southern coast of the Caspian Sea. The Mongol forces wreaked havoc in the Khwarizm State, as the Khwarizm State became fading out of political and military chaos amid the absence of the head of state. (14)

The Mongols, under the leadership of Genghis Khan, were able to conquer Khwarezm, the stronghold of the Khwarezmian Shahs, despite the great resistance shown by the local population of Khwarezm against the Mongols. The Mongols, to end the rule of the Khwarizm state in Iran. (15)

It seems from the above that the victories achieved by the Mongols led by Genghis Khan over the Khwarezmians, which led to the fall of many Iranian cities under the control of the Mongols, is due to the state of fear and panic that plagued the residents of Iranian cities from the brutality and bloodiness of the Mongols after they invade Iranian cities, in addition to the trick that Genghis adopted Khan in that he was making the prisoners walk behind the Mongol forces, to deceive the people that the Mongol army was innumerable, in addition to the betrayal that affected the supporters of Muhammad Khwarizm Shah and they're joining the forces of Genghis Khan. (15).

Mongols led a new leader known as Hulagu (16), who in 1256 managed to control the Ismaili fortresses in Iran. (17). The Mongol state in Iran, which Hulagu laid its foundations, included all the lands extending from the Jaihun River.

To the Indian Ocean and from Persia to the Euphrates with a large part of Anatolia and some regions of the Caucasus, and after the Mongols embraced the Islamic religion, they became involved in the new Iranian Islamic civilization that was able to overcome the Mongol nomadism, as the Mongols were affected by this civilization and could not resist it, so they took for themselves new customs and traditions that were not They knew it before, as Iranian society imposed its customs and traditions on the Mughal people. (18)

After the death of Hulagu in 1267, the Mughal state became run by a group of Mughal kings, until Ghazan Khan, one of Hulagu's grandsons, was able to take the throne of power in Iran. Economically and intellectually, as laws were enacted and taxes were imposed regularly, as the countries of Europe had envoys from merchants who were residing in Tabriz, the capital of the Mughals at the time. (19)

After the end of the Ilkhanid Mongol rule in Iran, the country was subjected to a new wave of invasion by Turkish Mongol tribes led by Tamerlane, who managed to extend his influence over Iran in 1396 and established a Turkish state of Iranian civilization. He went to Khurasan, which he managed to occupy without a fight, except Ghiyas al-Din al- Karkhi, who resisted the Mongol forces, but his resistance was unsuccessful, forcing him to surrender under the pressure of the Mongol forces (20).

Iran seemed to be a theater for the invading Timurid forces, so Tamerlane began his military conquests in Kyrgyzstan And Sirwan, and he headed to end the rule of the Muzaffar family that was ruled by Prince Zain al-Abidin Ali, and his forces entered the city of Isfahan using excessive force with its people in a way that was not known to him in the history of Timurid rule, which is the mass killing of the city's residents, after that Shiraz fell, which was the seat of the Muzaffar government With this work, Tamerlane was able to eliminate the victorious state, and Tamerlane was left with only the Jalayiris in Iran. (21)

Tamerlane completed his conquests of the country of Iran, he returned to the country beyond the river and was preoccupied with long-term wars with the Golden Horde until he was able to eliminate them and then headed to the conquest of southern Russia and his forces reached Moscow and these conquests continued for nearly five years until he returned in 1397 to Samar Qand was the capital of his kingdom, and during the years 1398-1399 he fought wars with the countries of India and deliberately harnessed those areas for his control. After his return from the country of India, he entered a war with the Ottoman Turks during the reign of Bayezid I. These wars were extremely bloody between the two parties because of the entrenched hostility that was between them, Tamerlane was able to defeat the Ottoman Sultan Bayezid in a decisive battle near Ankara in 1402, and Bayezid was captured until he died in 1403. (22)

It can be said that Tamerlane was able to build a sprawling empire that included many cities and regions, but this state quickly collapsed and disintegrated very quickly after his death in 1405, so the political situation in Iran became worse due to conflict and family conflict between Tamerlane's successors, so strife spread and the country became political chaos and conflicts Family was the direct reason that the Mughal Empire lost its unity and strength. All these developments and events in Iran had an effective role in the emergence of a new political force on the political stage to replace the Mughal state in Iran, and that was the Safavid state that we will address later.

The second axis: the establishment of the Safavid state

The Safavid state is one of the most important countries that extended its control over Iran for a long period. Al-Din Al- Ardabili, one of the traditional Sufi sheiks, was a Shafi'i school. (23)

The Safavid state that emerged in Iran occupied its natural position from a geographical point of view, as the Iranian plateau extended between the Armenia plateau in the west and the Pamir plateau in the east, which includes both Iran, Afghanistan, and the Baluchistan region. In the north, its nature is dominated by mountain ranges, interspersed with corridors leading into Iran, and the plateau is surrounded from the outside by some plains such as Khuzestan in the southwest, as well as extending to the plains of Iraq and even the mountains overlooking the Caspian Sea, and the interior plains in the plateau played only a minor role in Iranian history. (24)

From the foregoing, we can come to the conclusion that the nature of the Iranian plateau is a plateau that is fragmented into multiple separate and heterogeneous regions that cannot be united, but despite this phenomenon that characterized the nature of Iran, the peoples who passed through this plateau managed to overcome the advantage of that plateau and were able to Create a homogeneous unity that left its mark in the modern history of Iran, including the Safavid state, which we will discuss in the details of its emergence.

The Safavid state is attributed to Sheikh Safi al-Din al- Ardabili (25), who was residing in Ardabil in the region of Azerbaijan to Ardabil, while other historians see that they are descended from Iranian elements of the Aryan race. (26)

And that the affiliation of the Safavids with the Ahl al-Bayt is not accurate, because they claim that lineage after they came to power to consolidate their authority and legitimize the rule of the country unchallenged and to show the people that they are more entitled than the Ottomans to take over power

after the Ottomans established for them the caliphate state in Central Asia, nicknamed the caliphate for the Muslims after they took it from the rulers of Bani Abbas in Egypt. (27)

Also, the Safavids were not one of the Persian elements that lived in Azerbaijan, as some historians held because if they were like that, they would not have turned Iran in their era into a state. Everything in it was for the Turkish elements until the Persians were lost and became strangers in their homeland, while Other historians claim that Safi al-Din al- Ardabili was a Turk and that his descendants who established the Safavid state were Turks, because they spoke the Turkish language and that some of them composed poetry in the Turkish language. Rather, the Turkish language was the official court language in the Safavid state. (28)

Although researchers differ on the knowledge of the origin of the Safavids, they agree that Sheikh Safi al-Din al- Ardebili had a prominent position among the common people in Iran, and he was a virtuous and ascetic man who followed his sheik and spiritual guide Sheikh Zahid al-Jilani, who was the leader of the Sufi sheikdom, whose leadership shifted after His death to Sheikh Safi al-Din al- Ardabili, and this was the first step on the path of religious leadership and worldly authority, which was assumed by the Safavids after. (29)

The Safavids to attract more supporters and followers of the Safavids. That is the case of his companions from among the Sufis, as he was a guide and imam of the Safavid family, and after the death of Safi al-Din al- Ardabili in 1334, his son Sadr al-Din Musa assumed the leadership of the Safavid dynasty in Ardabil for the period 1335-1392. (30)

The period during which Sadr al-Din Musa assumed the leadership of the Safavids was not better than its predecessors, as the Mongol Ilkhanate dynasty collapsed in Iran and the country witnessed political chaos, and the country was divided into small states, most notably the state of the Jalayer family in Iraq and the state of the al-Muzaffar family in Yazd and Kerman. This encouraged Sadr al-Din Musa to Take advantage of these conditions and push people to get closer to the Safavids, and as soon as the ruler of Azerbaijan realized the danger of the Safavids, the heart of the religion moved Musa to

Tabriz, however, his stay there did not last long, so he returned to Ardabil after the change of the political situation there, and he continued to perform the tasks that he used to exercise in the care of the Safavid family until he died in 1392. (31)

- Din Ali took over the leadership of the Safavid dynasty, which during this period accompanied the stage of the Timurid invasion of the country led by Tamerlane. They were captured in the Battle of Ankara in 1402 in which Tamerlane won over the Ottomans. Aladdin Ali asked Tamerlane to release the prisoners who declared their loyalty to the Safavid family, and they had a major role in establishing and stabilizing the pillars of that state. (32)

Thus, it can be said that the elements of leadership and leadership were gathered for this family, as Safi al-Din was able to head a large religious group without having to struggle to establish it. The strike, rather, became a nerve of the Safavid family in Iran.

The Safavid family remained in rotation with the children and grandchildren of Safi al-Din al - Ardabili until Sheikh Junaid (33) assumed the leadership of the Safavid dynasty in 1447. To confront the danger of the Qara Quinlu tribe (34), which posed a great threat to the existence of the Safavids

Sheikh Junaid continued to invite the Safavid family in Iran, and when the Seljuk King Jahan Shah learned of the power, influence, and expansion of this family in Iran, King Jahan Shah sent a strongly worded message to Sheikh Junaid ordering him to stop calling for his family and not to think of the king, or else he would be killed. Therefore, Sheikh Junaid left Ardabil and went to Anatolia for fear of the oppression of the Seljuk Sultan in Iran. (35)

Junaid went to Anatolia, he began moving between the Turkmen tribes in southern Anatolia and the northern borders of the Levant and Diyarbakir, to include the largest possible number of followers and supporters of the Safavids. From seeking refuge to Sultan Al- Aq Quinlu Hassan al-Taweel, who lived in Diyarbakir, where Sultan Hassan al-Taweel honored Sheikh Junaid and was better to him and dearer to him and his wife than his sister? (36)

Despite the many followers of Sheikh Junaid and the protection of the long sultan, he was unable to recover Ardabil from Sultan Mirza Jahan Shah, ruler of the state of Qara Quinlu, as he fought a fierce war against Sultan Jahan Shah to recover Ardebil, but the result ended with the killing of Sheikh Junaid in this battle in the valley of Qara Suw. In 1460 the leadership of the Safavid family passed to Ibn Junayd, Sheikh Haider al-Safawi, and after the death of Sheikh Junaid, the alliance between the Safavids and Hassan al-Taweel did not end. Sheikh Haider organized the conditions of the Safavid family and its followers and succeeded to some extent in forming the nucleus of a Safavid military force that was the mainstay of the Safavids. (37)

It can be said that during the reign of Sheikh Haider bin Junaid, the conflict between the Safavids and Qara Quinlu increased, and for his sake, Sheikh Haider took the initiative and worked to consolidate his relationship with the ruler of Al- Aqua. Quinlan Hassan al-Taweel, and also documented his links with some influential Turkish tribes at the time, such as the Rumlu tribes Ostaglo, Shamlu, and other Turkish tribes.

Taweel, Haydar Mirza led his group and took care of them, trying to extend his influence to all the countries of Iran, and he decided to distinguish his group from the rest of the other religious groups that lived in Iran. Quinlan (1478 - 1490) even prevented people from following the Safavid dynasty from wearing these turbans and threatened those who wore them with the most severe punishment, and when Sheikh Haider went out to Shirvan to occupy it and take revenge on his father from the ruler of Shirvan, that was the opportunity that Ya`qub Bey bin Hassan al-Taweel was waiting for to eliminate the sheik Haider the Safavid, and in fact, he sent an army to the ruler of Shirvan to eliminate him, and a battle took place between the two parties that ended with the killing of Haider bin Junaid to end an important page of the stages of the Safavid dynasty. (38)

It seems from the above that the alliance between the Safavids and the state of Al- Aqqa Quinlu was based on political interests. Each party tried to exploit it, taking advantage of the support of the other party. We note that this alliance soon collapsed after the death of the ruler, Hassan al-Taweel, when the Safavids tried to take advantage of this opportunity, trying to expand at the expense of the possessions of the elders. Quinlan, on the other hand, Yaqoub Bey had a direct role in the elimination of Haider bin Junaid, the leader of the Safavid dynasty, in his war against the ruler of Shirvan, which ended with the killing of Sheikh Haider to turn an important political page of the Safavid dynasty.

After the killing of Sheikh Haider al-Safawi in 1488, the Safavids withdrew to the Safavid call center in Ardabil and proceeded to appoint Sheikh Ali bin Haider al-Safawi as the leader of the Safavid family, succeeding his father. Junaid, Ali, Ibrahim, and Ismail, and deposited them in the prison of the Istakhr Castle in Shiraz. (39).

Sheikh Haider bin Junaid's children remained in prison until the death of Sultan Ya'qub Bey bin Hassan Al-Taweel in 1490, when the Sheikh's sons were released, with the intercession of their mother, with her nephew, Rustam bin Maqsoud Bey, who assumed the leadership of the Al- Aqqa State Konilu between 1492 - 1497, and the Safavid dynasty was dissolved in the Al- Aqqa court Qunelu was forced, and Sheikh Haider's sons did not have the opportunity to escape from prison until they managed to escape after the development of political events in the country of Al- Aqua. Quinlan, which is represented by the conflict and the dispute over the reins of power between the sons of Yaqoub Bek bin

Hassan al-Taweel, allowed the sons of Haider to head to Ardabil to reorganize their supporters and restructure their power to face the danger of al- Qaeda. Quinlan. (40)

As soon as Rustam Bey was able to eliminate his rivals claiming the throne of the largest state Quinlu even went to eliminate the Safavid family, and a battle took place between the two parties in which the Safavids were defeated and their leader Ali bin Haider al-Safawi was killed. A sprawling country. (41)

We conclude from the context of the events that we referred to earlier that the Safavids were able to overcome all the obstacles that accompanied the establishment of the Safavid da'wah, as that family was able to exceed the scope imposed on it, thanks to the good management of its leaders who were able to lay the basic seed to find foundations for building and establishing a strong state There were also factors that helped the Safavids to establish their state, including the political, ethnic and sectarian differences that Iran witnessed, which contributed greatly to the emergence of strong leaders, including Ismael Safavi, who assumed the leadership of that family to begin a new stage of political development in the history of the Safavid state, which is considered a milestone and important In the political and military history of this state, it is also an important turning point in the modern history of Iran, and the Safavid state has become an important turning point in the history of Iran and the Islamic world as a whole.

Sheikh Ismail began his military activity in the northern states of the state of Al- Aqqa Quinlo – Shirvan in 1500 and was able to defeat and kill the ruler of Shirvan Farkh Yar this victory also put Shah Ismail Safavi face to face with Alvand Mirza, the ruler of Al- Aqua. Quinlan in Azerbaijan and the two sides met in the region of Sharru, and after fierce battles, Alvand Mirza was defeated, leaving behind him great losses, and one of the most important results of this battle was the control of the Safavid forces over the city of Tabriz in 1502, declaring the establishment of the Safavid state. (42)

It seems that Shah Ismail the Safavid went to Shirvan and Azerbaijan, in the beginning, had many motives, including that the rulers of those regions were subject to the Quinlu and they are far from the rules of maximal Konilu chief in Baghdad and Diyarbakir, as those areas were the target of Safavid activity from the beginning.

The third axis

A brief history of the Uzbeks

The Uzbeks are nomadic tribes that came from the plateaus of Asia. Their early leaders belong to the Mongol leader Genghis Khan. The word Uzbeks are connotative given to the barbarians who inhabit the northwestern steppes of Asia until the situation changed for the Uzbeks, where the word Uzbek became a term for settled peoples who possess civilized elements. And humanity, while the uncivilized barbarian Turks became known as the Kazan, which means the nomadic barbarian tribes, the Uzbeks belong to the Uzbek Khan, and after his name, the Uzbek name was given. (43)

It seems that the Uzbeks' embrace of the Islamic religion was nominal because the religion did not have that great influence on them, due to their adherence to the inherited customs and traditions, which were often contrary to Islamic law, so that there was no concern for these customs to conflict with the data of Islamic law.

The Uzbeks formed an influential military and political force that was able to seize the southern part of Khwarazm and extend their control over the banks of the Sihon River. Thus, the country beyond the river became under their military threats, and during the reign of the Uzbek leader Abu al-Khair Khan bin Dawlat Sheikh, the Uzbeks exploited internal disputes and disagreements. The family of the Timurids who was ruling the country beyond the river, so the Uzbeks deliberately attacked for several years the country beyond the river and succeeded in interfering in the internal affairs of that region, and they were able to deepen the division between them, which made it easier for them to take over the

country beyond the river, except some cities that it was well fortified, which made it difficult to control it, like the cities of Bukhara and Samarqand (44).

After the death of Abu al-Khair, he was succeeded by his son, Shah Bodagh Sultan, who was able to seize Samar Qand in 1499 and also besieged the city of Balkh. Transoxiana and its capital, Samarkand, were looking forward to controlling Khurasan and wresting it from the Timurid rulers. (45)

During that period, the country of the Uzbeks witnessed a state of political turmoil and conflicts over the throne between the sons of Abu al-Khair until the result of that conflict came to the leader Muhammad Shaybani, who was able to gather the scattering of the Uzbek tribes after a state of fighting and fighting in them after the death of his father, as he was able to establish the authority of the Uzbeks in Transoxiana in the year 1500, after the great victory he achieved over the Timurids, and he found himself at the head of a force that made him feel that he was able to fight wars to build a sprawling state. (46)

Circumstances became favorable for the commander Muhammad Shaybani Khan to eliminate the Timurid rulers, especially after the state of weakness and disintegration in their kingdom, the city of Samar Qand. Muhammad Shaibani besieged Samar Qand, which was able to withstand the Uzbek siege. Muhammad Khan left it and headed his forces to Bukhara, which surrendered to the invaders. In it his war office and housed his family in its palaces and then went to Qaraqul and was able to impose his control over it by force before returning the ball to control Samar Qand, which was besieged and continued to resist the siege for eight months until it announced its surrender to the Uzbek forces in 1500. (47)

It seems that there were factors that had an effective role in the surrender of Samar Qand to the Uzbek armies, including the famine that afflicted the city after the Uzbek siege and the turmoil of the political situation inside the city, in addition to the complicity from inside the city with the Uzbeks, all of these things facilitated the Uzbek occupation of the city and its surrender to the Uzbek forces.

As soon as the Uzbeks entered Samar Qand, they brutally massacred its people, so the people went out seeking help from Babur Mirza to liberate the homeland of his ancestors from the Uzbek occupation, and in fact, Babur managed to crawl to Samar Qand and seized it after he fought fierce battles with the Uzbeks who retreated to Bukhara and Ali. In any case, the commander Babur Mirza could not hold it for a long time, so the Uzbeks attacked again on Samar Qand and were able to defeat the forces of Babur Mirza, who suffered a great defeat between Bukhara and Samar Qand on the shores of Zarvestan, so Muhammad Shaibani Khan took advantage of that defeat and chased Babur until he besieged him in Samar Qand, the siege lasted for four months, after which the city fell into the hands of the Uzbek forces, who were possessed by the desire for revenge against the city's residents. (48)

After Muhammad Khan Shaybani managed to establish his position in Samar Qand, he turned his sights towards Khurasan, which was under the control of Hussain Babaqra. The Uzbeks did not go to invade Khurasan directly but tried to seize the weak areas. Balkh was one of the fronts that the Uzbek forces headed to occupy, taking advantage of the turbulent political situation. And the chaos that Khurasan was experiencing at that time. (49)

After the great success achieved by Muhammad Khan Shaybani in the battles he fought against the Timurids, he went again to Khorasan to control it, when its ruler, Hussein Babaqra, realized the extent of the danger to his country, in addition to the internal problems that afflicted the country, which was a major obstacle to attempts to confront the Uzbek threat. So he left that matter to his son, Badi'uzzaman bin Hussein Babaqra, who succeeded him on the throne of Khorasan and who allied himself with Khosrowshah Hajib and the ruler of Kandahar at the time. The allies agreed to march with military forces towards the country beyond the river to attack the Uzbeks there. (50)

However, this alliance was not successful, due to the differences that erupted between them and the conflict of interests. Khosrowshah feared the danger of the ruler of Khurasan, Badi al-Zaman if he defeated Muhammad Shaybani in his future destination.

Kandahar, this difference was one of the reasons that encouraged the Uzbeks under the leadership of Muhammad Khan to continue military operations until in 1503 he was able to cross the Jejun River , which was the main headquarters of Khosrowshah and which provides Khwarizm with material and military support to resist the Uzbeks, and after the Uzbeks managed to eliminate Khosrowshah , the road became paved In front of them to head towards the city of Khwarazm, which fell to the hands of Muhammad Khan Shaibani in 1505 after his forces managed to crush the resistance in the city of Khwarazm, which witnessed widespread chaos and unrest, in addition to the turbulent political situation in Khurasan, which enabled the Uzbek armies to move towards it in order to control it, and despite the fact that The military measures taken by Badi al-Zaman bin Hussein Babakra to defend Khurasan, which led to stopping the Uzbeks, but the army leaders were aware that the Uzbek forces could not be expelled from Khurasan and victory over it was not achieved unless their efforts joined forces and the elements of unity were available between the Timurid leaders and princes . (51)

After the forces of Badi al-Zaman and Timurid managed to stop the advance of the Uzbek forces towards Khorasan, Muhammad Khan Shaibani decided to enter into negotiations with Badi al-Zaman and the Timurid leaders and princes to gain time. Those negotiations failed, so Muhammad Khan Shaybani attacked the city of Balkh in 1506 and besieged it from all sides and managed to occupy it after two months of besieging it, and the city of Balkh became under the control of the Uzbeks. (52)

After the great victories achieved by Muhammad Khan Shaybani over the Timurid princes, many of the clergy, influential people, and the Turkish tribes living in Jaihun and Sihon joined him during his advance to occupy Khurasan, which Badiuzzaman left under the leadership of Husayn Mirza, and he headed to its capital, Herat. On the other hand, Husayn Mirza was aware of the danger The situation that was threatening Khorasan, so he asked his supporters to support him with money and men and the need to bring supplies and aid from the country of the Afghans, Sistan, and Gorgan, and despite all the aid and the large numbers of soldiers that arrived in Khorasan, the Timurid forces were defeated by the Uzbek forces who were able to occupy and control Khorasan Then those forces headed to the Khorasan capital Herat to control it after those forces crossed the Murghab River and reached the borders of Badghis. On the other hand, the Timurid princes did not take any decisive measures to stop the progress of the Uzbek forces that managed to penetrate deep into the lands of Khorasan until the Uzbek forces reached the capital

Herat. (53)

Muhammad Khan Shaybani took the initiative to send a delegation to Herat calling on its ruler, Badi al-Zaman, to surrender. However, the request of the Uzbek leader was rejected by Badi al-Zaman, the ruler of Herat. The forces of Muhammad Khan Shaybani had no choice but to head towards Herat, where those forces fought fierce battles. The Uzbek armies were able to through it, he achieved victory and entered Herat after its ruler, Badi'uzzaman, fled in 1507 and some of his close associates to Azerbaijan. (54)

After the great victories achieved by Muhammad Khan Shaybani over the rulers of Khorasan, he directed his forces to occupy the rest of the other Iranian cities. They occupied Mashhad (54), Jam, and other Iranian cities that came under the control of the Uzbeks without resistance, and thus the Uzbeks, led by Muhammad Khan Shaybani, were able to impose their control over the areas of eastern Iran. (55)

We conclude from the above that the success achieved by Muhammad Khan Shaibani in defeating the Timurid princes is due to several factors, including the differences in the ranks of the Timurid forces,

which played a major role in weakening those forces and their inability to confront the Uzbek forces, in addition to the failure of the Timurid princes to unite their ranks. To confront the forces of Muhammad Khan Shaybani, as their interest overwhelmed the public interest, and this led to more schisms and dispersal, which weakened the home front and the surrender of many princes of the cities that were present within the province of Khorasan, and the joining of many Turkish tribes living in the regions of Sihon and Jayson to the Uzbek forces, which gave them A strong incentive to eliminate the Timurid kings in Khorasan.

Fourth Axis

The conflict with the Uzbeks

After Muhammad Shaybani Khan seized the throne of the city of Samarkand in the Battle of Sariel, and after that city came under the rule of the Uzbeks, the Timurid princes who survived the battle deliberately reunited their forces in a desperate attempt from them, but their efforts failed, as the Uzbeks swept all of Western Khurasan and its fortresses began to fall apart With their hands one after the other, and when the Timurid kings heard in Mashhad what happened in Khorasan, they proceeded to gather large forces of Iraq's soldiers at Mashhad, but the Uzbek forces managed to defeat those forces and overthrew that city. (56)

Timurid princes fell in this battle, and Shaybani, after capturing Herat, was quick to continue his march until he crossed the Gihon River, leaving his sons in Khorasan. The people of Bukhara welcomed him with a standing ovation. He then returned to Khurasan to complete his conquests there. The Emirate of Gorgan fell at the hands of the Uzbeks in 1508, and thus the Uzbeks included all the lands that were under the control of the Timurids for their rule. (57)

On the other hand, Shah Ismail I's control over Iran was incomplete, as the northeastern parts, especially Khorasan, remained outside the scope of his rule, and for this, it was natural for Ismail I to prepare to seize it and add it to his rule, and this puts him in an inevitable confrontation with a young emerging power, namely the power of the Uzbeks Under the leadership of Muhammad Shaibani Khan, who controlled large lands of the southern left bank of the Oxus River, the Uzbeks became at the gates of Iran from the east. (58)

It seems that the appearance of Muhammad Shaybani Khan, the leader of the Uzbeks at the borders of Iran, and after the victories, he achieved in Khorasan, made him pursue his conquests in Persia and made him face Shah Ismail I in an inevitable war for many considerations, including the contradictory political orientations of the Uzbeks and the Safavids, in addition to the sectarian difference between the two parties. The reasons that led the two sides to collide. (59)

The military operations began on the part of Muhammad Shaybani Khan, who took advantage of Shah Ismail's preoccupation with disciplining the ruler of Shirvan, and attacked Kerman and killed its ruler, Khawaja Sheikh Muhammad. Shaibani refused the offer of understanding, the two ambassadors responded, and he called Shah Ismail to abandon the Shi'ism doctrine and spread it by force and threatened him to invade the country if he refused that invitation. (60)

On the other hand, Shah Ismail al-Safavi sent his forces to Isfahan and occupied it and also occupied Khuzestan and Qarabagh. Darband and only Khorasan and Merv, which were outside his control, and with the increase in the areas that came under the control of Shah Ismail Safavi, the Uzbeks deliberately strengthened their defenses and fortresses in the region beyond the river. (61)

In 1508, Muhammad Shaybani Khan, the leader of the Uzbeks, sent a strongly worded message to Shah Ismail al-Safavi, which included threats and threats, assuring that the Uzbek forces would reach all Iranian lands under the control of the Safavid state, but Shah Ismail did not pay any attention to that message, and it happened that the Uzbek forces penetrated To the south of Khorasan, until it bypassed

Kandahar, where it carried out looting and other crowds of Uzbeks rushed towards Kerman and captured it as well. This prompted Shah Ismail al-Safawi to warn Muhammad Shaybani Khan against the consequences of his soldiers continuing in their pursuit of Persian possessions. (62)

It seems from the above that Shah Ismail al-Safawi's neglect of responding to Muhammad Shaybani Khan's letter gave an incentive or evidence to the Uzbek leader on the weakness of Shah Ismail I, so the Uzbek leader insisted on expanding the borders of his state at the expense of the property and lands of the Safavid state.

Ismail al-Safawi was ready to fight this war against the Uzbeks, as for Muhammad Shaybani Khan, he was prevented from marching south by the revolt of the people of Firouzko, and their homes were located high in the rocky mountains, so Shaybani Khan's efforts were in vain, their revolution came at this time that advanced The forces of Shah Ismail al-Safawi carried him to Mashhad with a great army, and what increased Shaibani's panic and anxiety was the news from the country beyond the river about the exposure of the Sihon regions to sudden attacks by some of the Timurid kings. (63)

As soon as the Uzbeks realized the strength of the Safavid army heading towards Khurasan, they contented themselves with showing some simple resistance, leaving behind the city of Mashhad, heading towards the city of Merv, and they hoped that the castles and towers of that city would protect them from the danger threatening them, and in it, the Uzbek Prince Muhammad Shaybani Khan turned things up in Merv on With all its different faces, he decided to refrain from behind the walls in Marw as much as he could, in the hope that some relief would come to him. (64)

On the other hand, Shah Ismail al-Safawi did not see a way to wait, so he ordered his forces to move towards Marra to attack it in 1510, and a battle took place between the Persian and Uzbek forces during which the attacking forces were able to defeat the Uzbek forces. The city of Merv was completely controlled and the control of this city constituted a brilliant victory for the Safavid state. (65)

This victory pushed the Indian Timurid state, which was founded by Zahr al-Din Babur, harboring hostility to the Uzbeks, and their defeat breathed a sigh of relief after they saw the terrible defeat of the Uzbeks, their archenemy, who was attacking from time to time the areas under the control of the Indian state. India (66)

After the great victory achieved by Shah Ismail the Safawi over the Uzbeks in Merv, the princes of the house of Shaybani Khan had no choice but to make peace as quickly as possible with Ismail al-Safawi, whose forces were advancing to Gihon, and the Uzbeks were convinced of the impossibility of carrying out a defense measure to stop those forces on the one hand. Knowing the extent of the danger threatening them at the hands of the Timurids who had robbed them of their property on the other hand, in this peace the Uzbeks had to cede the left bank of the Gihon River, and it was also agreed that Gihon would become a dividing line between Iran and Turan. (67)

After this great victory, the princes who succeeded Muhammad Shaibani Khan were unable to stand up to Shah Ismail and the successor of Babur in India, so they agreed to conclude a peace treaty with the Shah, whatever the conditions were to get him out of the conflict, to devote themselves than to the ambitions of Babur in the country beyond the river, the agreement was signed between the two parties in 1510 Under that agreement, the lands on the left bank of the Jayson River, in addition to Khorasan, were transferred to the Safavids, and thus those areas were annexed to the possessions of Shah Ismail Safawi. (68)

However, the agreement did not last long, and what happened with Babur crossing the Gihon River and his capture of Bukhara and Samar Qand in 1511, prompted Shah Ismail to break the agreement concluded with the Uzbeks and attacked the western regions of Iran adjacent to Transoxiana, so the

Uzbeks confronted Babur at Lake Quli Malik in Khairabad district, a short distance from Bukhara, and they were able to achieve victory over Babur's forces And they regained Samar Qand in 1512. (69)

It seems that the victory achieved by the Uzbeks in that battle gave them the ability to restore their ability to strike at the northeastern parts of Iran and the loss of Shah Ismail's hopes of controlling the eastern provinces of the country.

Shah Ismail was well aware of the importance of his cooperation with Babur before he became the Uzbek leader Abdullah, who was able to defeat Babur at Lake Quli, in a situation where Shah Ismail could force Babur out of the conflict permanently or to be able to strike each side individually for this The Shah sent military reinforcements to Babur's army under the leadership of the ruler of Khorasan Ahmad Isfahani, nicknamed "The Second Star". (70)

It seems that the retaliatory behavior of the Safavid leader Najm Thani towards the population was one of the factors that led to a radical change in the position of Babur, who was subjected to pressure from the Central Asian clans, who looked with apprehension from the expansion of the Safavid Shah, whether he succeeded in extending his control over the country beyond the river, which was the focus of his attention. , it will shed the sword on the necks of people.

A second star did not realize that he had become too weak to surpass the Uzbeks in their land without the help of the Mongols, so he attacked their fortresses and achieved some local victories. Commander Najm II was killed on the battlefield with a large number of his leaders and soldiers. (71)

This victory encouraged the Uzbeks to resume expansion in the northeastern provinces of Iran, especially Khorasan, which put increasing pressure on Shah Ismail at a time when he was under pressure from the Ottomans from the west. The Battle of Chaldiran with the Ottomans, they crawled towards Iran, trying to eliminate the Safavid state, so they seized the areas east of Herat and besieged the city, but they did not achieve a clear victory and had to evacuate Khurasan again when Ismail al-Safavi rose to confront them and the Uzbek forces resorted to Gurgistan, where Shah Ismail al-Safavi died during these The period to end a period of continuous conflict with the Uzbeks, even for a short period. (72)

It seems from the above that the Uzbeks believed that the death of Shah Ismail I would have negative effects on the Safavid state, allowing them to finish it off or at least annex its eastern provinces to their possessions, and despite the military campaigns led by the Uzbeks after the death of the Shah on Iranian lands, but they did not achieve a victory It opens the way for them to the heart of Iran.

After the death of Shah Ismail al-Safavi in 1524, his ten-year-old son, Tahmasp, succeeded him and ascended the throne on the day his father died. Given his young age, it was natural for the Qizilbash leaders to take over the task of managing state affairs. In these circumstances, interests conflict and the princes compete for exclusivity. In power, Shah Ismail I contributed to this phenomenon because he relied entirely on the Qizilbash tribes in his conquests and the management of state affairs, which made them more powerful and worthy until Iran became the Qizilbash kingdom. (73)

As a result of the growing influence of the Qizilbash, the rule in the country shifted from one based on loyalty to the Safavid state to one based on the dispute overpower, and Shah Tahmasp I grew up in this atmosphere saturated with disputes and conflicts between the leaders of the Qizilbash, which prompted the Shah to isolate them and appoint Hussein Khan Shamlu to the position of Prince of Princes. The leaders of this tribe considered themselves partners in the rule of the Safavid state, due to their familial relationship with the ruling family through intermarriage, so they took control of the fertile agricultural lands, which aroused the ire of the rest of the other Qizilbash tribes, who were also eager to obtain political gains in the management of the Safavid state. (74)

The reign of Shah Tahmasp I is considered an extension of his father's reign in terms of his management of the conflict with the Uzbeks, as the Shah led a military campaign against the Uzbeks outside Persia because he believed that the Uzbeks represented a direct threat to his state and rule. The young age of the Safavid Shah encouraged the Uzbek leader Abdullah to attack the Safavid lands in Khorasan, and the Uzbek and Safavid forces engaged in several battles that were between hit and run on both sides without achieving a satisfactory result for Uzbeks. (75)

Therefore, the Uzbek leader Abdullah Khan prepared huge armies to confront the Safavid forces. However, the Uzbek forces began attacking the city of Khorasan in 1526 and captured Merv and many areas of Herat. However, these forces were unable to establish their feet in the areas they controlled except in some The areas east of Marghab, and in 1527 the Uzbeks were able to control Mashhad and Estherabad, after which they headed to the city of Herat to besiege it, but Shah Tahmasp managed to expel the Uzbeks from the areas they controlled. (76)

The Uzbeks also re-attached Khorasan in 1528 in a huge military campaign in terms of number and equipment, in which most of the Uzbek clans participated, as these crowds marched to the area separating Afghanistan and Persia, i.e. between the city of Herat and Khorasan, to meet the Safavid army in Jam and Zurabad, where a battle took place between The two sides resulted in the victory of the Safavid armies and the defeat of the Uzbeks, who fled to Turkestan. (77)

It seems that the victory achieved by the Safavid army is due to the advanced military equipment that was the direct cause of the victory after their defeat in the Battle of Chaldiran against the Ottomans, which prompted them to develop their military capabilities if they wanted to preserve the lands of their state.

Despite the victory achieved by Shah Tahmasp I over the Uzbeks, he was not able to chase the retreating Uzbek forces to Turkestan and seize Transoxiana, because this required large financial expenditures and great and exhausting efforts for the attacking Safavid forces, while Shah Tahmasp wanted strongly to regain control On Iraq, and after the Shah headed towards Iraq to control it, the Uzbeks took advantage of Shah Tahmasp 's preoccupation with this matter and launched an attack on the eastern provinces of Iran like Herat, Mashhad, and Asterabad. (78)

Where the Uzbek forces wreaked destruction and devastation in these cities that they seized, on the other hand, Shah Tahmasp I did not pay attention to the eastern provinces of his country until after the fighting with the Ottomans on the western front stopped, and after the end of the fighting with the Ottomans, the Shah returned to Azerbaijan in 1533 to reorganize the ranks of his military forces And make administrative and military changes to prepare his forces to confront the Uzbek forces and expel them from the areas they controlled in the eastern country. (79)

The city of Herat was the most exposed to the attacks of the Uzbeks, as the Uzbek forces attacked the city of Herat in 1536 and were able to kill its ruler, but they could not control it completely. Therefore, its residents asked the ruler of Mashhad, Safavian Khalifa, to repel the raids of the Uzbeks on their city, which was besieged by the Uzbek forces led by Abdullah Khan, where they turned A battle with the city garrison, during which the Uzbeks suffered the loss of a number of his army leaders, forcing him to withdraw to Nishapur to reorganize the ranks of his forces and re-attack the Safavid forces defending Herat, which he managed to enter after besieging it for five months and killing Sofian Khalifa in the battle. (80)

And following the deterioration of the general situation in Khorasan after the killing of its ruler, so Shah Tahmasp headed at the head of a large army to Herat, from which the Uzbeks withdrew heading to the country beyond the river after realizing that they were unable to confront the huge Safavid forces, so Shah Tahmasp took advantage of that opportunity and was able to control the city Kandahar (81)

It seems that the Uzbeks, after Shah Tahmasp's control of Kandahar, realized the military reality of the Safavids on the ground, after they failed to control the city of Khorasan, despite their repeated attempts to control this city, which was not under their control. Khan.

The Uzbeks renewed their attacks on the city of Herat after the death of Abdullah Khan, but Shah Tahmasp was able to respond to these raids, and the Uzbeks were unable to achieve any victory during this period, as the country of the Uzbeks suffered from the political chaos that prevailed, due to the successive wars that exhausted the country and exposed the northern regions of the country to raids. The nomads are more than before, as Burqa Khan appeared from central northeastern Asia, one of the sons of Mahmoud Khan, and his forces invaded the regions of Transoxiana and managed to control them. (82)

And after chaos reigned in Transoxiana and Uzbeks until Abdullah Khan appeared to defend the rights of Uzbeks in Transoxiana, where this leader lay in defeating Burqa Khan, who committed atrocities and massacres in Bukhara, which he seized in 1555, and the borders of Bukhara regions in Turkestan extended to the north. After the death of Tahmasp I, Iran in general and Khorasan in particular experienced chaos and political turmoil to an extreme, due to the mismanagement of the country by the sons of Shah Tahmasp I. (83)

As a result of this chaos that Persia witnessed, wars and disputes erupted between the Iranian princes over the rule of the throne, and the country became exposed to the ambitions of the Uzbeks once again, which allowed for interference in the internal affairs of the Safavids.

Conclusion

Among the most important findings of the research:-

- 1 - The Safavids were able to overcome all the obstacles that accompanied the establishment of the Safavid state.
- 2 - The Safavid family exceeded the imposed scope, thanks to the good management of its leaders, who were able to lay the seed for the foundation of a strong state.
- 3 - The emergence of strong leaders such as Shah Ismail al-Safawi, who assumed the leadership of the Safavid state, to begin a new stage of political development in the country's history, which is considered a milestone and important in the political and military history of the Safavid state.
- 4 - The emergence of a new force represented by the Uzbeks who posed a serious threat to the Safavid state, especially in the eastern parts of the country, which made Shah Ismail the first to wage a long-term war with them in the east of the country.
- 5 - The wars waged by the Safavid state against the Uzbeks have left psychological effects on Iranian society, and this is evident in the methods of economic life and the state's orientations in its foreign relations.
- 6 - The Safavid state was able to defeat the Uzbeks and drive them to the borders of Transoxiana, where it was able to stop their danger for a short period, as the country lived in a state of security stability and economic prosperity.
- 7 - The Safavid state grew, its peculiarity became apparent, its strength emerged, and it was able to overcome all the adversities and difficulties it experienced in its struggle with the Uzbeks.

Margins

1 - Cyrus bin Kamlujih bin Cyrus, nicknamed Cyrus the Great, was one of the greatest Achaemenid Persian kings. He took control of Asia Minor, Babylon, and Media and eliminated the Chaldean state. Cyrus ruled for the period (529 - 550 BC). He was killed in Massages and buried in Yasarcad. He established a vast empire and set principles And good foundations for ruling his kingdom and working to include as many of the kingdoms surrounding him as possible. For more, see:

Wikipedia, The free encyclopedia, P. 1

2 - Muhammad Suhail Taqqosh, The History of the Safavid state in Iran, 1st Edition, Beirut, 2009, p. 17

3 - Imad Ahmad Al-Zawahiri, Iraq and the Safavid Expansion 1502-1530, Journal of the Studies of the Persian Gulf and the Arabian Peninsula, No. 20, Year 5, Kuwait 1979, p. 69

4 - Genghis Khan (1167 - 1227) was a Mongol leader and founder of the Mongol Empire who managed to subjugate all the countries between China and the Black Sea to his control. His name is Thymujin bin Lushki, and the most famous of his dynasties are Yatukhan, Hulagu, and Timur.

See: Loris Maalouf, Al-Munajjid in the Media, Beirut, 3rd edition, 1996, p. 205

5 - Imad Ahmed Al-Zawahiri, the previous source, pg. 70

6 - Transoxiana is part of Central Asia and includes Uzbekistan and the southwestern part of Kazakhstan. Europeans knew this region until the twentieth century as Trisha and Xania, which is a Latin translation of a Greek name, which means beyond the Oxes River. The Muslim Arabs called Transoxiana when They conquered that region in the first century AH, and its most important cities are Samar Qand and Nestorianism. Islam is the main religion in it. Uzbeks, Kazakhs, and Russians constitute the ethnic majority. For more see:

Qahtan Abdul Sattar Al-Hadithi, Quarters of Khorasan, University of Basra, 1990, pp. 447-448

7- Hassan Karim Al - Haf, Iran's Political History from the Establishment of the Saffarid State to the Establishment of the Safavid State, Volume 2, 1st Edition, Beirut, 2008, p. 250

8 - Qahtan Abdul Sattar al-Hadithi, The Arab State in the Late Abbasid Times, University of Basra, 1987, p. 385

9 - See: Fouad Abdel Muti Al-Sayyad, The Mongols in History, Beirut, 1970, p. 143

10 - See: Willer. N, Iran past and present, New jersey, 1967, P. 67 – 69

11 - Hassan Karim Al-Jaf, the previous source, p. 255

12 - See: Abbas Ismail Al-Sabbagh, History of Ottoman-Iranian Relations, Beirut, 1999, pp. 112-113

13- Abdel Salam Abdel Aziz Fahmy, History of the Mongol State in Iran, Cairo, 1981, p. 98

14 - See: Brice W., South-west Asia, London, 1960, p.64

15- Edward Creasy, History of the Ottoman Turkish, London, 1964, P. 132

16 - Hulagu Khan (1217 - 1265) was a Mongol ruler who controlled most of the countries of southwest Asia after killing many of its people and his army expanded greatly in the southwestern part of the Mughal Empire. He founded the Khanate dynasty in Persia for more see:

Abd al-Salam Abd al-Aziz, the previous source, p. 110

17 - Gholam Reza Warram, Iran's Government Regime Duran Islami, Tehran, 1368, p. 193

18 - See: Salah Ahmed Haridi, History of Islamic Peoples, Egypt, 2010, p. 90

19- Ahmed Mahmoud Al- Sadaty, History of the Islamic State in Asia and its Civilization, Cairo, 1979, p. 148

20 - P. Sykes, A History of Persia, London, 1968, P. 146

21- Ahmed Shalaby, Encyclopedia of the History of Islam, Volume 8, Cairo, 1996, pp. 127 - 128

22 - Romer. H, The Successors of Timure, Cambridge, 1997, P. 99

23- Muhammad Wasfi Abu Moghli, Iran, a general study, University of Basra, 1985, p. 248

24 - Savory. R, Iran under The Safavids, London, 1987, P.34

- 25 - Safi al-Din al- Ardabili (1252-1334) Sheikh Safi al-Din Ishaq al-Ardabili was born in the village of Clokhoran, which is located north of Ardabil, the city center of Azerbaijan on the western shores of the Caspian Sea. Many sources, which included the Safavid genealogy, indicate the connection of Sheikh Safi al-Din with al-Hamza bin Imam Musa al-Kadhim (p) For more see:
Jamal Al-Din Al-Husseini, Mayor of the Student in the Genealogy of the Abi Talib Family, Najaf, 1988, pp. 196-197
- 26 - Willer. N, OP, cit, P. 72
- 27 - See: Abbas Hassan Al-Mousawi, The Rise and Fall of the Safavid State, 2nd Edition, Qom, 1985, pp. 51-56
- 28- Badi ' Gomaa and Ahmed Khouli, History of the Safavids and Their Civilization, Volume 1, Cairo, 1976, p. 130
- 29 - See: Abdul Reza Hoshtak Mahdavi, History of External Links Iran, Tehran, 1369, p. 41
- 30 - A Bousani, from The Earliest days The Twentieth century, London, 1975, P. 143
- 31 - Fisher A., South East Asia, London, 1964, P. 68 – 69
- 32 - John D. Awand Emnngs and adventure in Persia, London, 1960, 142
- 33- Sheikh Junaid (1447 - 1460), who is the grandson of Sheikh Alaa Al-Din Ali, whose emergence is considered a prominent point in the life of the Safavid family when he mobilized a large part Of his disciples in a paramilitary organization and attacked the Shirvan region to control it as the first starting point for his state, but he was killed in this battle that took place in 1460 with the governor of Shirvan city, and his attempt failed. This is the first attempt of the Safavid state to extend geographically in the country. For more see:
Abbas Ismail Al-Sabbagh, previous source, p. 41
- 34 - Qara Koyunlu: A Turkmen tribe that ruled in eastern Anatolia and some parts of Persia and Iraq for the period from 1380 to 1469. During the reign of their ruler, Kara Muhammad from 1380 to 1390, he managed to control eastern Anatolia. In 1405, Qara Koyunlu managed to defeat the Timurids and occupied Diyarbakir. The year 1419 reached the highest Quinlu reached the height of their greatness during the reign of their ruler Jahn Shah 1435-1467, who was able to end the rule of the Timurids in 1447. For more see:
Peoples of the World, Soviet Academy of Sciences, Moscow, 1965, p. 82
- 35- Maryam Mir Ahmadi, A Political and Social History of Iran in the Safavi Era, Tehran, 1371, pp. 231-142
- 36- Hamilton Gibb, Islamic Society, and the West, translated by Ahmed Abdel Rahim Mustafa, Cairo, 1971, p. 93
- 37 - See: Hussein Mujib, Relationships between Arabs, Persians and Turks, Cairo, 1971, p. 298
- 38 - Edward Brown, the History of Persia, Cambridge, 1953, P. 25
- 39 - Abd al-Karim Rafiq, The Arabs, and the Ottomans 1516-1916, 1st Edition, Damascus, 1974, p. 23
- 40 - Lourn D., The fall of the safari and Afghan occupation of Persia, Cambridge, 1957, P. 20
- 41- Donald and Lear, Iran, its past and its present, translated by Abdel Moneim Muhammad Hussein, Egypt, 1958, p. 6
- 42 - See: Stanley Lane, The Islamic Countries, translated by Subhi Farzat, Damascus, 1973, p. 143
- 43 - See: Armston Family, History of Bukhara, translated by Ahmed Mahmoud Al- Sadaty, Egypt, d. T, p. 298
- 44 - Finkel. C, the Story of the Ottoman Empire, 1300-1923, London, 2006, P. 134
- 45 - See: Karl Brockelmann, History of Islamic Peoples, translated by Nabih Amin, Beirut, 1988, pg. 493

- 46- Muhammad Farid Bey, History of the Attic - Ottoman State, investigated by Ihsan Haqqi, Beirut 1983, p. 71
- 47 - See, Abdel Aziz Suleiman Nawar, History of Islamic Peoples in the Modern Era, Part 1, Beirut, 1970, p. 22
- 48 - See: Brice. W, West Asia, London, 1966, P. 162
- 49 - Haddad Adel, Tehran Baniyat, Islamic Encyclopedia, Tabriz, 1380, p. 381
- 50 - Herbert Gibbons, The foundation of the Ottoman Empire, London, 1968, p. 211
- 51 - See: Ahmed Abdel Rahim Mustafa, In The Origins of the Ottoman History, 2nd Edition, Beirut, 1993, p. 75
- 52 - Peter Ford, History of Ottoman Empire and Modern Turkey, Cambridge, 1976, p.98
- 53 - John H, the Ottoman Empire, Oxford, 1973, P. 104
- 54 - See: Barthold Vasili, Turkestan from the Arab conquest to the Mongol invasion, translation, Saladin Othman, Kuwait, 1981, p. 87
- 55 - See: Nasrallah Philosophical, Iran and its foreign relations in the Safavid era, translated by Muhammad Fathi Youssef, Tehran, 1989, p. 34
- 56 - See: John Boyle, the Persia History, London, 2001, p. 68
- 57 - See: Abdel Moneim Ahmed Al-Nimr, History of Islam in India, Beirut, 1981, pg. 940
- 58 - Ahmed Abdel-Karim Suleiman, Timornek and the Circassian Mamluk State, Cairo, 1985, pp. 63-64
- 59 - Rashid al-Din Fadlallah al-Hamdani, Tarikh Ghazai, investigated by Bahmadt Karimi, first skin, Tehran, 1378, p. 178
- 60 – Barthold Vasili, History of the Turks in Central Asia, translated by Ahmed El-Sayed Salman, Cairo, 1958, p. 102
- 61 - See: Atta Malik Al-Juwayni, History of the Conqueror of the World Jahankshai, translated by Muhammad Al- Tunji, d. I, 1985, p. 78
- 62 - See: Fouad Abdel Muti Al-Sayyad, previous source, Cairo, pp. 147-150
- 63- Abbas Iqbal, The History of Iran after Islam, translated by Muhammad Alaa Al-Din, Cairo, 1990, p. 87
- 64 - Shaheen Makarios, History of Iran, Cairo, 2003, p. 151
- 65 - See: Ali Al-Azami, History of the Persian State in Iraq, Baghdad, 1927, p. 103
- 66 - Syed Muhammad al-Sayyid, Studies in Ottoman History, Cairo, 1966, p. 84
- 67 - Fouad Abdel Muti, previous source, p. 69
- 68 - Savory. R, OP, cit, P. 38
- 69 - See: Barthold Vasily, History of the Turk, p. 108
- 70 - Badi' Juma'a Ahmad, the previous source, pg. 48
- 71 - Ali Shakir Ali, History of Iraq in the Ottoman Era 1638-1750, Nineveh, 1985, p. 36
- 72 - Abd al-Ridha Hoshtak Mahdavi, previous source, p. 68
- 73 - Moshi E, History of Shah Abbas the Great, London, 1978, P. 43 – 44
- 74 - See: Donald Waller, previous source, p. 15
- 75 - Stanley Lane, previous source, p. 105
- 76 – Edward Brown, OP, cit, P. 74
- 77 - Edward Allworth, central Asia history, New York, 1994, P. 104
- 78 - See: Mustafa Desouki, Muslims in Central Asia and the Caucasus, Cairo, 1973, pp. 102-103
- 79 - See: Listing Key, The Countries of the Eastern Caliphate, Arabization of Bashir Francis, 2nd Edition, Beirut, 1985, pp. 503-504

- 80 - See: Badr Al-Din Al-Khassus, The Safavid State in Facing Challenges, Journal of the Studies of the Arabian Gulf and the Arabian Peninsula, Issue (44) Year 13, Kuwait, 1985, pp. 142-143
 81 - See: History of Central Asia, Encyclopedia, Britannica, 2008, p. 124 – 126
 82 - See: Badi' Muhammad Juma'a, Shah Abbas the Great, 1588-1629, Beirut, 1980, pp. 7-8
 83 - See: Irock, Population of the World, Moscow, 1986, pp. 112-117

List of sources and references

First: Arabic and Arabized books:

- 1 - Ahmed Abdel Rahim Mustafa, On the Origins of the Ottoman History, 2nd Edition, Beirut, 1993
- 2 - Ahmed Abdel Karim Suleiman, Timornek and the Circassian Mamluk State, Cairo, 1985
- 3 - Ahmed Mahmoud Al- Sadaty, History, and Civilization of the Islamic State in Asia, Cairo, 1979
- 4 - Armston Family, History of Bukhara, translated by Ahmed Mahmoud Al- Sadany, Egypt, d. T
- 5 - Irok, Population of the World, Moscow, 1986
- 6 - Barthold Vasili, History of the Turks in Central Asia, translated by Ahmed El-Sayed Salman, Cairo, 1958
- 7 - Barthold Vasili, Turkestan from the Arab conquest to the Mongol invasion, translation, Saladin Othman, Kuwait, 1981
- 8 - Badi' Gomaa and Ahmed Khouli, History of the Safavids and Their Civilization, Volume 1, Cairo, 1976
- 9 - Badi' Muhammad Juma, Shah Abbas the Great, 1588-1629, Beirut, 1980
- 10 - Jamal Al-Din Al-Husseini, mayor of the student in the genealogy of the Abi Talib family, Najaf, 1988
- 11 - Hassan Karim Al-Haf, The Political History of Iran from the Establishment of the Saffarid State to the Establishment of the Safavid State, Volume 2, I 1 Beirut, 2008
- 12 - Hussein Mujib, Relationships between Arabs, Persians and Turks, Cairo, 1971
- 13 - Donald and Lear, Iran, its past and its present, translated by Abdel Moneim Muhammad Hussein, Egypt, 1958
- 14 - Stanley Lane, The Islamic Countries, translated by Sobhi Farzat, Damascus, 1973
- 15 - Syed Muhammad al-Sayyid, Studies in Ottoman History, Cairo, 1966
- 16 - Shaheen Makarios, History of Iran, Cairo, 2003
- 17 - Peoples of the World, Soviet Academy of Sciences, Moscow, 1965
- 18 - Salah Ahmed Haridi, History of Islamic Peoples, Egypt, 2010
- 19 - Abbas Ismail Al-Sabbagh, History of Ottoman-Iranian Relations, Beirut, 1999
- 20- Abbas Iqbal, History of Iran after Islam, translated by Muhammad Alaeddin, Cairo, 1990
- 21 - Abbas Hassan Al-Moussawi, the Rise and fall of the Safavid State, 2nd Edition, Qom, 1985
- 22 - Abd al-Salam Abd al-Aziz Fahmy, History of the Mongol State in Iran, Cairo, 1981
- 23 - Abdel Aziz Suleiman Nawar, History of Islamic Peoples in the Modern Era, Part 1, Beirut, 1970
- 24 - Abd al-Karim Rafiq, The Arabs and the Ottomans 1516-1916, 1st Edition, Damascus, 1974
- 25 - Abdel Moneim Ahmed Al-Nimr, History of Islam in India, Beirut, 1981
- 26 - Atta Malik Al-Juwayni, History of the Conqueror of the World Jahankshai, translated by Muhammad Al- Tunji, d. I, 1985
- 27 - Ali Al-Adhami, History of the Persian State in Iraq, Baghdad, 1927
- 28- Ali Shakir Ali, History of Iraq in the Ottoman Era 1638-1750, Nineveh, 1985
- 29 - Fouad Abd al-Muti al-Sayyad, The Mongols in History, Cairo, 1970

- 30 - Qahtan Abdul Sattar Al-Hadithi, Quarters of Khorasan, University of Basra, 1990
- 31 - Qahtan Abdul Sattar Al-Hadithi, the Arab State in the Late Abbasid Times, University of Basra, 1987
- 32 - Karl Brockelmann, History of Islamic Peoples, translated by Nabih Amin, Beirut, 1988
- 33 - Listing Key, the Countries of the Eastern Caliphate, Arabization of Bashir Francis, 2nd Edition, Beirut, 1985
- 34 - Muhammad Suhail Taqqosh, The History of the Safavid state in Iran, 1st Edition, Beirut, 2009
- 35 - Muhammad Farid Bey, History of the Attic - Ottoman State, investigated by Ihsan Haqqi, Beirut, 1983
- 36- Muhammad Wasfi Abu Moghli, Iran, a general study, University of Basra, 1985
- 37 - Mustafa Desouki, Muslims in Central Asia and the Caucasus, Cairo, 1973
- 38 - Nasrallah Philosophical, Iran and it's Foreign Relations in the Safavid Era, translated by Muhammad Fathi Youssef, Tehran, 1989
- 39 - Hamilton Gibb, Islamic Society, and the West, translated by Ahmed Abdel Rahim Mustafa, Cairo, 1971

Second: Persian books:

- 1 - Haddad Adel, Tehran, Baniyat, Islamic Encyclopedia, Tabriz, 1380
- 2 - Rashid al-Din Fadlallah al-Hamdani, History of Ghazani, investigated by Bahman Karimi, first skin, Tehran, 1378
- 3 - Abdolreza Hoshtak Mahdavi, History of External Links Iran, Tehran, 1369
- 4 - Gholam Reza Warram, the System of the Government of Iran in an Islamic Doran, Tehran, 1368
- 5 - Maryam Mir Ahmadi, Political and Social History of Iran in the era of Safavi, Tehran, 1371

Third: Foreign books:

- 1 - A Bousani, from The Earliest days The Twentieth century, London,1975
- 2 - Brice. W, South-west Asia, London, 1960
- 3 - Edward Allworth, central Asia history, New York, 1994
- 4 - Edward Brown, the History of Persia, Cambridge, 1953
- 5 - Edward Creasy, History of the Ottoman Turkish, London, 1964
- 6 - Finkel. C, the Story of the Ottoman, Empire 1300 - 1923, London, 2006
- 7 - Fisher A., South East Asia, London, 1964
- 8 - Herbert Gibbons, The foundation of the Ottoman Empire, London, 1968
- 9 - John Boyle, the Persia History, London, 2001
- 10 - John H, the Ottoman Empire, Oxford, 1973
- 11 - John D. Awand Emnngs and adventure in Persia, London, 1960
- 12 - Lourn .D, the fall of the safari and Afghan occupation of Persia, Cambridge, 1957
- 13 - Moshi E, History of Shah Abbas The Great, London, 1978
- 14 - Peter Ford, History of Ottoman Empire and Modern Turkey, Cambridge, 1976
- 15 - P. Sykes, A History of Persia, London, 1968
- 16 - Romer. H, the Successors of Timure, Cambridge, 1997
- 17 - Savory. R, Iran under the Safavids, London, 1987
- 18 - Willer. N, Iran past and present, New Jersey, 1967

Fourth: Arab published research:

- 1 - Badr Al-Din Al-Khassus, The Safavid State in the Face of Challenges, Journal of Gulf and Arabian Peninsula Studies, No. 44, Year 13, Kuwait, 1985
- 2 - Imad Ahmad Al-Zawahiri, Iraq and the Safavid expansion 1502-1530, Journal of Gulf and Arabian Peninsula Studies Issue 20, Year 5, Kuwait, 1979

Fifthly: Arabic encyclopedias:

- 1 - Ahmed Shalaby, Encyclopedia of the History of Islam, Part 8, Cairo, 1966
- 2 - Louis Maalouf, Upholstered in the Media, Beirut, 23rd Edition, 1996

Sixth: Foreign encyclopedias:

- 1 - History of central Asia, Encyclopedia, Britannica, 2008
- 2 - Wikipedia, The free encyclopedia