The Revival of Monarchy System and Iranians' Role in the Development of the Administrative System at Shah Ismail I Era (930-907 AH)

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Abstract. The Mentor - regal of Safavid Government in Iran, possessing their own intellectual, cultural and historical systems, is comparable with none of the governments coming before or after them. Such uniqueness is due to Safavid's long-term preparedness which is considered as an important intellectual, religious and social support. Moreover, In Iran's history, the Safavids are the only government whose initial movement turned gradually into a revolution and eventually formed the structure of "a system". The aim of this study is to evaluate the two effective structures in Safavid's government: "the political structure" and "governmental structure". This theoretical research was done using descriptive-analytical method and laboratory sources. The obtained results reveal that "the political structure" was constructed to establish a centralized system based on the king's power and will within the country and defend Shiite community against the mainly Sunni enemies and claimants around Iran that caused the Safavid statesmen to reinforce the monarchy institution and exploit it as a legitimate factor. The "governmental structure" was employed to develop the newly established government in the time of Shah Ismail I and create a centralized system and bureaucracy which was ultimately in favor of "writers and intellectuals" – Iranian people – and was finally directed towards the creation of a government based on Iranian conception of the government.

Keywords: king, kingdom, bureaucracy, Safavids, Shah Ismail I

1. Introduction

Investigation into the way of historical changes of Iran historical period , especially after consideration of political thought , reveals this fact that extensive activities have been done by cultural and educational Iranian enforcers in different ways in order to support and protect Iran society's national and historical identity. When Abbasi Caliphate collapsed, until two centuries after this event, Ottoman leaders' new claims to preside over the Islamic World caused historical necessities occurrence to be unavoidable to accomplish thoughts which were related to the ancient Iran and to enjoy its enforcers to survive national and religious identity. Study of the Saffavids government formation in the early years of their dynasty establishment includes different subjects that among them "Throne revival" and "Iranian roles in changing bureaucratic system" have been considered in this article.

2. The revival of monarchy system during the time of Shah Ismail I

Among structural bases of the development of the Safavid government in the time of Shah Ismail I are actions taken and special attentions paid to the idea of Iran-municipality as the most important factors of stability and historical continuity of Iran (Tabatabai, 2001, 115). At the mentioned period and in direct and close contact with the Safasvids, the greatest influence perhaps can be observed in the time of Aghkoyunlular kings. Like their predecessors, Turkmen of Aghkoyunlular were inevitably overwhelmed by enriched and ancient Persians culture and tradition.

The presence of educated and enlightened viziers in Aghkoyunlular court such as "Shams al-Din Zakaria", "Emad Dailami", Sultan Khalil's vizier, "Qazi Ala Beyhaghi " as a chancellor and " Qazi Safi Isa Savojbolagh " as Jacob's teacher and his chancellor as well, who sometimes was promoted as the king's

second-in-command, may serve as some evidence to this claim. The Safavids who were trained in Iranian culture and paid greater attention to governing based on Iranian traditions were ready to replace Aghkoyunlular who experienced a political defeat in the last years of ninth century A. H (Hynts 1983, 81-80 & 129-127).

On the other hand, the Safavid's method of governing until the time of Sheikh Gonaid, who created some changes in it, was Iranian and Ismail who was grown in Lahigan and under the influence of special religious and cultural circumstances of that place , possessed enough qualities to understand the new circumstances. When he appointed "Shams al-Din Zakaria", one of the Aghkoyunlular ministers, as the Ministry of Supreme Justice in 906 A.H (Romulo, 1968, 77-76 9), and given that this appointment happened even before the conquest of Tabriz, it indicates that he paid special attention to Iranian Lords and bureaucrats, and also to reconstruction of the monarchy system. His entrance into Tabriz was not only faced with any problem or resistance but also was welcomed and received by Sadat and the elders of the city who must have been Iranian (Ibid 85 – Khod Shah, son of Qobad Al-Husseini, 2000, 16, 22, Falsafi 1968, Introduction).

Having taken over the throne of Aghkoyunlular, Ismail called himself as "King" and made Tabriz - the former capital of his self-government – as the center of his monarchy (Roemer, 2001, 251, See also 339, 1986, Cambridge). Although Shah Ismail was Uzun Hassan's grandson and before him his grandfather claimed the monarchy, the explicit use of the title of "King" by Shah Ismail clearly shows his Iranian policies and the influence of Iranian aristocrats and bureaucrats.

The word "Shah" as an Iranian word with its Iranian implications is regarded as part of a historical thought implying the divine position of kingdom and "Zall Allah"[the shadow of God] and is an idea actualized after several centuries of political and cultural struggle of Iranian people with Arabic ideas of the ruling caliphates. This line of thinking had succeeded in presenting a new type of Iran-municipality thinking. Delegating the chancellorship position to "Shams al-Din Gilani" - his teacher and mentor in childhood in Lahigan – in 908 A. H can be evaluated as another factor leading Shah Ismail toward Iranian attitudes. Shah Ismail's attachment to Iranian elements and his predecessor's longstanding relationship with landowners and Persian nobilities is another point which was very influential in mutual interest between him and Iranians.

In addition, this good rapport and mutual need aimed, to a great extent, at reducing the influence of the military Turkish agents who were interested in making Shah Ismail as their own puppet. In fact, a mutual need can be observed between Ismail and the aristocracy. The fact that they help the Safavid king to take over the monarchy throne and that they took charge of running his empire was the king's will against all powerful internal and external claimants. However, it can be observed that Shah Ismail did not perform social reforms that were challenging for the interests of these aristocrats. Instead, he gradually appointed them into important governmental positions. However, it could be emplied that Shah Ismail took consciously some actions to iranianize (make Iranian) the territory under his dominance (Roemer 2001, 303 & 305, 232-228, 1986, Cambridge).

As it can be seen, every year Shah Ismail celebrated Norooz (the New Iranian Year) with great magnificence and, to be optimistic, the issue of choosing the capital should be interpreted in this line, as this city was considered as a totally Iranian city. In addition, the policies followed by Shah Ismail's successors to transfer the capital to Qazvin and then to Isfahan in order to make the Safavid Empire more iranianized can be discussed accordingly (Khand Mir, 2001, Volume IV, 519-517 & 566).

Another important point to be considered as vital in understanding the above mentioned issue is related to a letter written by Bayazid II to Shah Ismail in which he emphasized he and his monarchy as being Iranian. He writes, "The Iranians have been and are a nation who do not obey their Shah intentionally unless he is from among themselves. They expect their Shah to reside in one of the Iranian capitals, consider himself as an Iranian, govern the Iranians and be just. Thanks God that you, as a courageous Shah, are more noble, dignified and decent than all other Iranians. You are attributed to one of the most ancient, famous and praised Iranian families and the owner of assistants and followers.... "(Astepnachy Pashazadeh, 2000, 52).

3. Developments of the bureaucratic system in the time of Shah Ismail I:

One of the main issues in the creation of Safvi's government which is in fact the continuous property of Iran's history after Islam undoubtedly was the challenge between competent and elite elements and nomad fencers. Safavi's religious government appeared in the political scene in Iran by making use of Tork tribes' Sufi's ideas. They had to give statesmanship and policy to those groups which had some more background in this field. Therefore, the control of ministry was passed to Iranian and bureaucrat. This challenge between this group and sublimated Sufis, especially in the period of first Shah Esmeil's reign (930-970 AD) resulted in domination of governmental elements. By having the ministry position, this group made remarkable advancement in the creation of Safavi's government. In this section Bureaucratic organization changes and Iranian ministers' roles in the revival of Iranian monarchism are summarized.

During the history, one of the basic difficulties in all successful revolutions is how to make use of people who have had significant roles in evolution in later fixed stages. Especially if these groups have not necessarily had the same attitudes and have sought for their own profits before entering the challenge.The same characteristics which before success introduced these groups as faithful and devoted friends, caused problems when applied in executive and administrative system after revolution (Cambridge, 1377, 532).

Of course these kinds of problems would be different based on revolution structure and identity. For instance Safavi's Morshed-Shah's government had some stronger religious aspects and this property was in common with Tork's tribes. So, naturally it seemed that providing balance between these people with Iranian elements who had stable religious attitudes and centralization soul was a difficult task. So, Shah Ismail I had to create a new position called "vakil nafs nafis homayooni" under the force of Ghezelbash leaders. A person who took on this position was treated as a senior cleric and his agent was the same as complete Safavi's Morshed. Shah Ismail wanted to fill the gap between theocratic and bureaucratic state by creation of this new position. It was natural that the first leader of this position must have been an expertise from Torkaman's commanders: "Hossein Beyk Al-lah"(Cambridge, 1986, 357-360).

In the second stage Shah Ismail by giving the chief (Sadr) position to Iranian tried to create a relation between this position and political part which had a paramount importance and was under control of Tork's gentilities. Beside this position, passing the position of the ministry to Iranian should be taken care of. Although by the existence of "vakil nafs nafis homayoon" and his interventions, his actual values and reliabilities decreased to a great extent. (Cambridge, 1377, 530-531)

Shah Ismail's dependence on gentilities from one side and his effort to satisfy Ghezelbashs on the other side caused him to reconciliate between these different elements and to make an effort to fill the gap between religious and bureaucratic states and combine them into a congruous one (Roymer, 1380, 304&Navai-Ghafari Fard, 1381, 104-105). Generally, it can be deduced that after the first years of Safavis foundation, the rate of fights which were essential in developing and stabilizing this government decreased. There were more needs felt for Iranian thoughts to control newly captured lands. Assigning some people like Shekh Najm Al-Din Masoud e Rashti(6913-915 hegira) Yar Amad Khozani= Najm Sani (915-918 hegira) and then Amir Abd Al-Baghi(918-920 hegira) who had both ruling military part and ministry section can be evaluated in this field.

However, this congruence between Ismail and gentilities resulted in Tork's resentment, irritation and consequently their inevitable counter actions (Roymer.1380, 304 to the end .Cambridge, 1986, 229-232). Shah Ismail's first assistance, Hossein Beyk Shamlo, who had this position from 907 until 913 hegira didn't make any mistakes to be fired. Moreover, his assignment by Shah Ismail as a commander to capture Baghdad could have been as a reason showing that such change could be a new policy since after that and despite the Najm Zargar's balanced policies against Torks, this trend continued. Meanwhile, Najm Sani, in his challenge with Ozbeks in Ghadjavan deserted the scene and he had to eat humble pie and died but Shah Ismail's policy didn't change and he assigned another Iranian ,Amir Abd-Albaghi (Seyvari at.el 2001,218-223& Seyvari,2001,70-73).

Although some researchers evaluated adoption of this balanced policy by Shah Ismail I to be wrong (Cambridge, 1997, 359), but it seemed it was a penalty which must have been paid for by the death of five of stake holders that two of them were killed directly by Ghezelbashs during his final seventeen years. This

position was under Iranian supervision until Chaldoran's war. Their features and actions can be summarized as:

In 913AD, " The assistance position was assigned to Amir Najm Zargar, originally from Rasht, who stamped the documents and controlled the accounts and Torks didn't have any authority in controlling the country or its wealth"(Ghafari1342,271 , Khor Shah Ebn e Ghobad e Al- Hosseini1980,37, Jenabdi,1999,204-206 and Astar Abadi1985,41-42). This knowledgeable and generous emir who was under supervision of shah since his childhood knew the faults and defects of Torks emirs especially their thirst for power. So, he tried to centralize the king's power and reduce the copious influence of Torks' emirs. That was in his period that the book" Shah Ismail's codex" was published including comprehensive explanations about duties and tasks of different systems and the bases of the countries' organizations, etc. This codex was considered as constitutional law and governmental charter and Iranian roles in its creation and order were inevitable. After his death Amir Yar Ahmed Khozani was elected as Shah Assistance based on his recommendation to shah (Anonymous, 1970, 313-315).

Amir Yar Ahmed , from Khozan's village in Isfahan, was expertise in vindication. Around 915 AD, he was introduced to Ismail by Amir Najm Zargar due to their background familiarity. And based on his recommendation, he was assigned as ministry holder, controlling financial part as well. Molana Shams e Isfahani was under his control, too. Having bright career, after Najm Zargar's death he took his position and because of Shah Ismail's plenteous affection to Najm Zargar, Yar Ahmed was entitled as Najm Sani. His abundant power and challenges with Torks emirs and his self praise and pertinacity finally resulted in his death in Gajdavan battle in 918 hegira. (Romlo1968, 178, anonomous, 1970,439 and Vasefi, 1970, 112 to the end). In his period he had complete power and his wealth and assets were well-known to all.

Although his defeat in Gajdavan battle from Ozbeks caused many negative political impact ,but two points show that Shah Ismail was not regretful in hid trust to Iranian: first, escaped Ghezelbash and disobedience commanders were punished and castigated and second, another Iranian element, Mir Al-Din Abd Al-Baghi took this position. Abd Al-Baghi paid attention to make use of Iranian elements, too. In the absence of Najm Sani, he held the assistance and deputyship tasks and then due to his capabilities, he took the Najm sani's position after his death. He powerfully and strongly could lead newly developed Safavi's government in its way until in 920 hegiras he was killed by Torks invaders in Chaldoran battle.

So after Abd Al-Baghi death there were some big changes in the assistance role. The title "Vakil Nafs Nafis Homayooni" was abolished. Assistance stance was also given some ministry's properties. The Vakil Nafs Nafis Homayoon's position which was once treated as a super power that could intervene in religious and spiritual affairs and provide harmony between political and religious activities lost its power. Furthermore, this matter indicated intense separation from the governments' theocratic notion and separation between religious powers which reached to their apex in final years of Safavi's period (Cambridge, 1997,360 & Varharam 2000, 193-194).

So it is understandable that in the period of Shah Ismail I, all of the Iranian lawyers and assistants and Torks had military position, too until Chaldoran. Since then Mirza Shah Hossein Isfahani (920-930 AD) was leaded from architecture into ministry (Jadidi, 2005, 234-241) and was addressed as minister. Also assistance was called "Vakil Nafs Nafis Homayoon" but from then on lawyer was used for Torks' position holders and"minister" or "independent minister" was used for Iranian's position holders (Seyvari,2001,102). On the other hand, after the Chaldoran defeat, " the legitimation bases of Safavid government changed from a divine, religious government to the usual concepts of monarchy and in fact, it came down from a divine reign to an official, monarchy one (Furan, 1999, p. 45; Seyvary, 2001, p. 63-64). It's clear that in a short period of time after Safavi's government foundation, Iranian elements had leading role in the realm of political changes. Traditional challenge between Tork's and Tajik's elements continued dynamically for Iranian profits. Probably making use of Shiite's ideologies which strengthened central government against feudalism's freedom and also religious groups which gained significance and had close relationships with Iranians can be declared as reasons of this success (Seyvari at.el, 2001, 206& Rahimlo 2001, 221-223).Safavi's urbanism cradle and its growth and completeness in Iranian culture can be counted as reasons which made this government something pure in the following years of its ruling.

4. Conclusion

The understanding of elements and motivations considered as foundations of Saffavid government formation will be feasible through investigating the religious, social and cultural history of Iran. It is worth mentioning that Saffavid leaders and masterminds enjoyed the above mentioned situations intelligently. Also, their historical deliberation, and tactfulness provided a suitable direction for Iranians to make their historical, old desires true. From the theoretical view point, one of the determinant factors were the mergers that Saffavid, by the prosperous historical heritage and correct perception of time necessities, gave it ordeal, to stabilize and strengthen their political power, resulting in the revival of Iranian throne, and urbanism thoughts with special political philosophy related to their own time.

Moreover, we should accept this fact that the prerequisite for stabilization and formation of Saffavied government was creating balance and using the past traditional history of Iran i.e., strengthening the throne by making ministry institution powerful. Therefore, Iranian bureaucrat, using their experience of regulating, accepted the responsibility of this powerful institution. Shah Ismail's support and trust beside enforcer's qualification and competence, once more manifested a successful historical experience.

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