



THE END OF THE SAFAVID EMPIRE: ITS IMPACT AND IMPLICATIONS FOR ISLAM IN THE PERSIAN REGION (1628-1736)

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Abstrak

Peradaban Islam pada abad pertengahan adalah periode yang kompleks dan bergejolak. Periode ini sering digambarkan sebagai periode kemunduran dibandingkan dengan kejayaan Zaman Keemasan Islam sebelumnya. Itu adalah periode roller coaster, di mana ada periode kejayaan selama munculnya tiga kerajaan yang berkuasa, yaitu Kekaisaran Ottoman di Türkiye, Kekaisaran Safawiyah di Persia, dan Kekaisaran Mughal di India. Namun, Kekaisaran Safawiyah menurun dan runtuh setelah perubahan kepemimpinan dari Shah Abbas I menjadi enam raja berikutnya dari tahun 1628-1736 yang memerintah secara berturut-turut. Ada beberapa faktor yang secara langsung atau tidak langsung berkontribusi pada kemunduran dan kehancuran Kerajaan Safawiyah, yang berimplikasi pada masa depan Islam di wilayah Persia. Penelitian ini bertujuan untuk mengungkap proses kemunduran dan kehancuran Kerajaan Safawiyah, mengetahui faktor-faktor penyebab kemunduran dan kehancuran Kerajaan Safawiyah, serta mengetahui dampaknya terhadap masa depan peradaban Islam di wilayah Persia. Metode yang digunakan dalam penyusunan artikel ini adalah dengan menggunakan metode penelitian sejarah melalui empat tahap. Tahapannya adalah heuristik, kritik (eksternal dan internal), interpretasi, dan yang terakhir adalah penulisan atau rekonstruksi sejarah (historiografi). Penelitian ini menyimpulkan bahwa proses kemunduran dan kehancuran Kerajaan Safawiyah berlangsung secara bertahap dan memakan waktu yang lama dari tahun 1628-1736 yang berturut-turut diperintah oleh enam raja. Faktor-faktor yang menyebabkan kemunduran dan kehancuran Kerajaan Safawiyah sangat kompleks dan saling terkait. Namun, ada faktor yang berkontribusi langsung terhadap kehancuran Kekaisaran Safawiyah, yaitu invasi Aghan ke ibu kota Isfahan pada tahun 1722. Kemunduran dan kehancuran Kekaisaran Safawiyah berdampak signifikan pada masa depan Islam di wilayah Persia yang mandek sampai kekuatan baru muncul untuk menggantikannya.

Kata kunci: Kemunduran, Kehancuran, Kekaisaran Safawiyah, Dampak.

Abstract

Islamic civilization in the medieval period was a complex and turbulent period. This period is often described as a period of decline compared to the glory of the previous Islamic Golden Age. It was a roller coaster period, where there was a period of glory during the emergence of three ruling empires, namely the Ottoman Empire in Türkiye, the Safavid Empire in Persia, and the Mughal Empire in India. However, the Safavid Empire declined and collapsed after the change of leadership from Shah Abbas I to the next six kings from 1628-1736 who ruled in succession. There were several factors that directly or indirectly contributed to the decline and destruction of the Safavid Kingdom, which had implications for the future of Islam in the Persian region. This research aims to reveal the process of decline and destruction of the Safavid Kingdom, find out the factors that caused the decline and destruction of the Safavid Kingdom, and find out its impact on the future of Islamic civilization in the Persian region. The method used in drafting this article is by using the historical research method through four stages. The stages are heuristics, criticism (external and internal), interpretation, and the last is writing or historical reconstruction (historiography). This study concluded that the process of decline and destruction of the Safavid Kingdom took place gradually and took a long time from 1628-1736 which was successively ruled by six kings. The factors that led to the decline and destruction of the Safavid Kingdom were complex and interrelated. However, there was a direct contributing factor to the destruction of the Safavid Empire, namely the Aghan invasion of the capital Isfahan in 1722. The decline and destruction of the Safavid Empire had a significant impact on the future of Islam in the Persian region which stagnated until a new power emerged to replace it.

Keywords: *Decline, Destruction, Safavid Empire, Impact.*

INTRODUCTION

The history of Islamic civilization is a complex and varied narrative, covering a wide span of time and place as well as a diverse range of experiences. Although there are many approaches to understanding this history. The medieval period in Islamic history was a complex and turbulent one. It is characterized as the period between 1250 and 1800 CE,¹ and was marked by several major events, such as the Mongol Offensive in the 13th century, when the Mongols invaded and took control of many Islamic territories, including Bagdad, the capital. The Abbasid Caliphate. This event marked the end of the Brilliant Era of Islam and brought about a period of decline in several perspectives.

The middle period of Islam lasted from the fall of the Abbasids at the hands of the Mongols in 1258 until the time of Western colonialism over the Islamic world (1800). This period is also characterized by the existence of five major empires in the Islamic world, namely: (1) Ustmani in Turkey; (2) Safawi in Persia; (3) Mughal in India;

¹Harun Nasution, *Pembaharuan dalam Islam: Sejarah Pemikiran dan Gerakan*. (Jakarta: Bulan Bintang, 1996) hlm. 13.

(4) Aceh Darussalam in Malay; (5) Islamic Mataram in Java.² Quoting what Ading Kusdiana said,³ the Muslim Ummah experienced a fall not the first time that befell the Islamic world which occurred in the 13th century AD. The Islamic world had entered a period of decline several centuries before the 13th century, especially since the 11th and 12th centuries AD. This can be seen in the rise of power struggles, conflicts based on different religious theologies, and the possibility of dynastic collapse. Similarly, in the field of religion, the Islamic community began to see the impact of the seeds of Jabariyah's apathy. An interesting aspect of the pre-13th century era, however, is the political perspective of the Abbasid Caliphate.

The Ottoman, Safavid and Mughal Empires - the "three great empires" - were somewhat able to elevate the status of Muslims amidst the turmoil that befell the Islamic world throughout the medieval era. The survival of the "three great empires" was important, even if its impact was not as great as that of the Abbasid Caliphate during its heyday. This is especially true to prevent the Islamic world from falling further into decline. During the Ottoman Empire, Islam spread to Eastern Europe, such as Bosnia-Herzegovina, Bulgaria, Greece and Albania. At the height of its heyday, the Ottoman Turkish Empire's territory covered areas in Asia, Africa and Europe. During this period, Islamic law was also implemented.⁴

The Mughal Empire made a significant contribution to the expansion of Islamic influence across South Asia. The Mughal Empire portrayed him as a charismatic guardian of Islamic civilization during his reign.⁵ Of the Islamic kingdoms that still existed in Persia, the Safavid Empire was the only one that maintained the "pulse" of the intellectual tradition. Philosophical ideas survived in the Safavid Empire even after intellectual activity in the Islamic world came to a complete halt. Especially among the Persian people who were inclined and interested in advancing culture, philosophy and science flourished again. The Safavid Empire witnessed the development of two schools of philosophy: the Peripatetic and the Ishraqi schools.⁶

According to Siti Zubaidah,⁷ the Safawi Kingdom in Persia had just been formed when the Ottoman Empire had reached the peak of its power. But this kingdom actually developed very quickly. Until the Safavid Order developed into a political movement and empire known as the Safavid Empire, the Safavid name was retained. The Ottoman Empire and the Safavid Empire clashed frequently throughout the kingdom's history. The tariqah movement gave rise to the Safavid Daulah (1501-1736

²Setia Gumilar, *Historiografi Islam Dari Masa Klasik Hingga Modern*. (Bandung : Pustaka Setia. 2017), hlm. 181..

³Ading Kusdiana, *Sejarah & Kebudayaan Islam Periode Pertengahan*. (Bandung: Pustaka Setia, 2017), hlm. 7.

⁴Ading Kusdiana, *Ibid.*, hlm. 9-10.

⁵Ading Kusdiana, *Ibid.*,

⁶Syed Hosein Nasr, *Shihab Ad-Din Suhrawardi Maqtul, dalam M.M. Sharif (Ed.), A History of Muslim Philosophy, Vol. II*, (Wesbaden: Otto Harrasowitz, 1963, hlm. 396-397); Lihat juga Marshal H.S. Hodgson, *The Venture of Islam*, Vol III, (Chicago: The University of Chicago Press, 1974), hlm. 42.

⁷Siti Zubaidah, *Sejarah Peradaban Islam*. (Medan: Perdana Publishing, 2016), hlm. 188.

CE) in Ardabil, Azerbaijan, Iran. Consequently, this Daulah may be seen as the initial foundation of the contemporary Iranian state. According to Shamruddin Nasution, the founder of the order, Safi al-Din (1252-1334), coined the term Safawiyah which remained in use until the order evolved into a political movement and eventually became the name of the Daulah they established Safawi Daulah.

Most of the Safavid Empire was founded by Ismail. He was the first king of the Safavid Empire and contributed to the development of the Safavid progress. By making Shiism the official religion of the Safavid Empire, he added his unique touch to the religion during his reign. After defeating the armies of Ak Koyunlu and the Shirwan kings at Sharur in 1501, the Safavid kingdom was established. The Safavid Empire was announced to have been founded by Ismail who led the Safavid army at that time. Most of the Safavid Empire was founded by Ismail. He was the first king of the Safavid Kingdom and contributed to the development of Safavid progress. By making Shia the official religion of the Safavid Empire, he added his unique touch to the religion during his reign. In addition, Shah Ismail gave his kingdom two important jobs: the expansion of its borders and the establishment of a political system that was "unique" at that time.⁸

Ading Kusdiana revealed that⁹ the Safawiyah Sultanate's achievements in the fields of government, economy, social infrastructure development, science, philosophy and art are clear indicators of the great progress of Islamic culture at that time. However, the power and glory experienced by the Safavid kingdom eventually experienced decline and destruction. The Safavid Kingdom was ruled by six successive kings after the fall of Abbas I: Safi Mirza, Abbas II, Sulaiman, Husain, Tahmasap II, and Abbas III. The Safavid state under these six rulers experienced a decline that ultimately resulted in destruction, not revival and development. So that the Safavid Kingdom which was founded in 1501 had to end in 1736 AD.¹⁰

Based on the background description above, this research aims: first, to reveal how the process of destruction and decline of the Safavid Kingdom, second, to explain the factors that caused the decline and destruction of the Safavid Kingdom, third, to explain the impact of the decline and destruction of the Safavid Kingdom on the future of Islamic civilization in the Persian region.

⁸Ading Kusdiana, *op.cit*, hlm. 175-176.

⁹ Ading Kusdiana, *ibid*, hlm. 185-192.

¹⁰Badri Yatim, *Sejarah Peradaban Islam*, (Jakarta: PT Persada Grapindo, 1993), hlm. 138.

METHOD

This research uses a historical research method with four stages. The four stages form the historical research process used to write this research. Heuristics, internal and external criticism, interpretation, and finally writing or reconstructing history (historiography) are the next steps.¹¹

RESULTS AND DISCUSSION

Decline and Destruction of the Safavid Empire

Six kings, Safi Mirza, Abbas II, Sulaiman, Husayn, Tahmasap II, and Abbas III, ruled the Safavid Empire successively after the death of Abbas I. Instead, it showed a decline that eventually led to its demise. The Safavid Empire did not experience a return to progress or development under the reign of these six rulers; rather, it showed a decline that eventually led to its demise.¹² According to Hodgson,¹³ the court harem, the majority of whom were of Georgian origin, dominated much of the political administration between 1629 and 1694 CE. The shahs who officially ruled during this period were three: Safi Mirza (1629-1642 CE), Shah Abbas II (1642-1667 CE), and Shah Sulaeman (1667-1694 CE). However, only Shah Abbas II (1642-1667 CE) had the same personality as Shah Abbas I and was able to stop the kingdom from collapsing. As for Shah Hussein (1694-1722), his weakness caused him to entrust most of his affairs to Shia clerics, who then committed several atrocities against the Sunnis. This was the reason behind the rebellion that eventually toppled the more than two-century-old Safavid Empire.

Abbas' grandson Safi Mirza was a weak leader. Besides being fond of alcohol, he also often committed heinous crimes against royal officials. In the end, Abbas I's progress quickly came to a halt. When Shah Jahan ruled the kingdom, Qandahar was taken over by the Mughal Empire and cut off from Safavid rule. Meanwhile, the Ottoman Empire controlled Baghdad.¹⁴ Moreover, Sulaeman's behavior was not much different from Safi Mirza. Apart from getting drunk, he also behaved cruelly towards officials who were believed to be corrupt. Therefore, most of the population of the Safavid Empire had no interest in government. Shah Hussein took power after him and gave a lot of authority to Shia clerics, which allowed them to often impose their beliefs on Sunni followers.¹⁵

Factors Causing the Decline and Destruction of the Safavid Empire

The ongoing war with Ottoman Turkey was one of the factors of decline in the story of this Safavid Daulah. The Ottoman Turkish Empire had to fight the foundations

¹¹Kuntowijoyo, *Pengantar Ilmu Sejarah*. (Yogyakarta: Penerbit Tiara Wacana, 2018). Hlm. 64.

¹²Badri Yatim, *op.cit*, hlm. 156.

¹³Marshal G.S. Hodgson, *op.cit*. hlm. 56-57.

¹⁴Badri Yatim, *op.cit*, hlm. 156.

¹⁵Badri Yatim, *op.cit*, hlm. 157.

of the Shi'a Safavid Daulah as it directly threatened their rule. It can be said that the two were always at odds, except for the period when Sultan Abbas I made peace with the Ottoman Turks, which was then resumed with war.¹⁶ The next factor was expressed by Shamruddin Nasution,¹⁷ They were unable to maintain the power they inherited, let alone increase it, because the newly appointed Sultan was a weakling. However, the battles that took place were internal struggles for dominance within the royal family, and they lacked strong army support due to the lack of a strong fighting spirit among the Ghulam fighters that Sultan Abbas I had established.

According to Siti Zubaidah,¹⁸ the causes of the decline and destruction of the Safawi kingdom are as follows:

1. There was a prolonged war with the Ottoman Empire. There has never been peace between the two great empires since the Ottoman Empire was threatened by the formation of the Shia Safavid state.
2. The decline in the morality of the Safavid empire which affected some of its leaders accelerated the decline of the empire. Never once did Sultan Hussein or King Sulaiman, who spent seven years partying and abusing drugs, take responsibility for governance.
3. It seems that the Qizilbash warriors had more fighting spirit than the ghulam (slave) troops that Abbas I recruited. This was due to the lack of spiritual support and physical training which made them mentally weak. This reduction in the military component greatly affected the Safavid Empire's ability to defend itself.
4. Within the royal family, power struggles were a common manifestation of internal problems.

M. Zurkani Yahya¹⁹ specifically identified three elements that led to the decline and fall of the Safavid Empire. The inconsistency of the shah's succession mechanism was the first problem. The shah's modifications were inherited by his descendants or siblings on a dynastic basis. But in actual Safavid history, this was not the case. In order to protect their monarchy, many shahs destroyed their families, including their own descendants. Shah Abbas was one of those who imprisoned his father and two brothers in Alamut. In addition, he killed his eldest son simply because he was a family member who was close to his people and was thought to be planning a rebellion. Because of this, Shah Abbas' weak grandson succeeded him after his death and was later given the title Shah Safi Mirza.²⁰

¹⁶Hamka, *Sejarah Umat Islam*, Jilid 3, Jakarta: Bulan Bintang, 1981, hlm. 71-73.

¹⁷Syamruddin Nasution. *Sejarah Peradaban Islam*. (Pekanbaru: Yayasan Pusaka Riau, 2013), hlm.

¹⁸Siti Zubaidah, *op.cit.* hlm 194-95, lihat., <http://hitsuke.blogspot.com/2009/05/kerajaan-safawi-di-persia.html>.

¹⁹M. Zurkani Yahya, *Kerajaan Safawi di Persia: Asal-usul, Kemunduran dan Kehancuran*, Makalah, (Jakarta: Fakultas Pascasarjana, 1983/1984), hlm.18-19.

²⁰Marshal G.S. Hodgson., *The Venture of Islam*, Vol III, (Chicago: The University of Chicago Press, 1974), hlm. 422. Lihat juga Hamka, *Sejarah Umat Islam*, Jakarta: Bulan Bintang, 1981, hlm. 71-73.

Secondly, the exploits of public officials who came mainly from the clergy, gulam, harem and Qizilbash. They sometimes had the opportunity to influence the way the weak shahs ran the government. They even applied the mandate arbitrarily, but did not execute it properly. As a result, tensions between factions in the kingdom increased and weakened the monarchy. For example, many Shia clerics came to power during the reign of the ruthless Shah Hussein, contributing to the growth of Sunni groups that supported him.²¹

Thirdly, royal supporters or loyalists to the Safavid Empire became less and less loyal to it. After Shah Ismail's death, the Qizilbash became more loyal to their respective tribes. Shah Abbas' establishment of the ghulam succeeded in establishing the kingdom because of its strong loyalty to the Safavids. But after the death of Shah Abbas I, their loyalty began to wane and shifted to their home country, which eventually became the republic of Georgia. Thus, during the reign of Shah Hussein, Georgian figures such as George XI and Kay Khusraw played an important role in the politics of the capital, Isfahan. The Safavids could no longer survive the rise of a state with a high degree of ashabiyah, such as the Afghans, who sought to destroy the Safavids.²²

In addition, P.M. Holt and Badri Yatim reveal that the decline of the Safavid Empire occurred due to moral decay and prolonged hostility to the Ottoman Empire. The formation of the Shi'a Safavid Empire posed an immediate danger to Ottoman control. The Safavid Empire and the Ottoman Empire were at war with each other for a very long time. Although the conflict had ceased during the reign of Shah Abbas I, Abbas revived the fight shortly thereafter, ending any possibility of peace between the two.²³ A number of leaders of the Safavid Empire suffered moral decadence. For example, Sulaeman favored nightlife and his harem in addition to being a serious drug addict. History records that he did not take care of his command authority for seven years. Of course, this set a negative precedent for the future of the Kingdom.²⁴ It was the Afghan siege of the capital Isfahan in 1722, which forced Shah Hussein to surrender the throne to the Afghan chieftain Mir Mahmud, that was the direct cause of the collapse of the Safavid Empire. It is important to remember that Kandahar, the birthplace of the Afghans, lies east of Persia and was once a Safavid and Mughal colony in India.²⁵

²¹ Marshal G.S. *Ibid*, Hodsgon, hlm. 422.

²² P.M. Holt, dkk. (ed.), *The Cambridge History of Islam*, (Vol. 1A, London: Cambridge University Press, 1977), hlm. 408-409, 424-426.

²³ P.M. Holt dkk, *loc.cit.*, hlm. 426; Badri Yatim, *Sejarah...*, hlm. 158. Baca juga Hassan Ibrahim Hassan, *Sejarah dan Kebudayaan Islam*, Yogyakarta: Kota Kembang, 1989, hlm. 336-339.

²⁴ Badri Yatim, *op.cit.*, hlm 158.

²⁵ Ading Kusdiana, *op.cit.*, hlm. 200.

The Impact of the Decline and Destruction of the Safavid Empire on the Islamic World in the Persian Region

Shah Hussein, on the one hand, trusted the foreigners, George XI, and Kay Khusraw to balance the political temperature. The management of the government bureaucracy, however, was left to Sheikh Muhammad Baqir Majlis, who was in control of government administration and politics. This dictatorial Shia cleric controlled the government, especially when it came to forcing his subjects to adopt the Shia worldview.²⁶ Feeling besieged and oppressed, the Sunni-minded population of Kandahar tried to unite their forces to put up a fight against the Shia authorities.²⁷

After that, the Afghan people began to rise up under the leadership of Mir Vays. They rebelled against the Safavid Empire in Kandahar in 1709 AD. They succeeded in separating Kandahar from the Safavid Empire by eliminating the Isfahan army. Later, Mir Mahmud assumed power as the ruler of Afghanistan in 1715 AD after his father. Shah Hussein appointed him governor of Kandahar with the title Husein Qulli Khan, which translates to "slave of Hussein", in an attempt to subdue the new Afghan emir.²⁸

The emir was further motivated to attack the city of Isfahan immediately after receiving this humiliating appointment. Interestingly, there were also Afghans in the north who staged a revolt, took control of Herat and managed to besiege Masyhad. Mir Mahmud launched his onslaught on Isfahan in 1721 CE. He was able to occupy Kirman in the same year. He soon laid siege to Isfahan. The people of Isfahan suffered greatly during the siege. Disease and famine were widespread. More than 8,000 people lost their lives due to fighting, disease and starvation. There were piles of rotting human bodies in the streets. Shah Hussein was finally handed over to Mir Mahmud on October 12, 1722 or 1 Muharram 1135. Two weeks later, Mir Mahmud triumphantly entered Isfahan and, as the last shah of the country, received the Crown of the Safavid state from Shah Hussein.²⁹ But Tahmasap II, one of Husein's sons, declared himself the rightful king of Persia, with the capital located in the Russian city of Astarabad, and the Qazar clan supported him wholeheartedly. Together with Nadir Khan of the Afshar tribe, Tahmasap II fought and drove out the Afghans who had captured Isfahan in 1726 CE.³⁰ Nadir Khan's army attacked and overthrew Asyraf, the successor ruler of Isfahan to Mir Mahmud, in 1729 CE. In this war, he also lost his life.³¹

The Safavid kingdom returned to power, but Tahmasap II was deposed by Nadir Khan in August 1732 CE and Abbas III, who was still a minor, took his place. Nadir

²⁶Ading Kusdiana, *loc.cit.*, hlm. 200.

²⁷Lihat Carl Brockelman, *Tarikh Al-Syu'ub Al-Islamiyah*. (Beirut: Dar Al-Ilmu, 1974), hlm. 327. Perhatikan juga Marshal G.S. Hodgson., hlm. 57.

²⁸Ading Kusdiana, *op.cit.*, hlm. 200-201

²⁹Lihat Mustafa Mukmin, *Qasamat Al-Alam Al-Islami Al-Mu'ashir*, Mesir: Dar Al-Fath, 1974, hlm. 235; Lihat juga Carl Brockelman, *loc. cit.*, hlm. 326-327.

³⁰C.E. Bosworth, *Dinasti-dinasti Islam*, Bandung: Mizan, 1993, hlm. 198.

³¹Ading Kusdiana, *op.cit.*, hlm. 201.

Khan crowned himself as Abbas III's successor exactly four years later, on March 8, 1736. Thus ended the Safavid Empire's control over Iran. The "Law of History" caused the Safavid Sultanate to disappear with this event, which certainly had an impact on the progress of Islamic civilization.³² The future of Islamic civilization in the region came to a halt with the fall of the Safavid Empire until a new power emerged to replace it.

For Muslims and the Persian people themselves, the existence of the Safavid Empire on the stage of history between 1501 and 1736 AD/907-1149 AH has great significance. For Muslims, the progress achieved during the Safavid heyday can be seen as a political, economic and cultural rebirth of Islam after decades of decline. The Shia faith, which continues to be an important component of Iranian nationalism, gave Persian society a new sense of identity and a form of "national state" as a result of the Safavid presence.³³

There were at least several repercussions resulting from the Safavid Empire's decline and fall that were significant for the Islamic world in the Persian region. Some of the main impacts include:

1. Territorial Divisions

After the fall of the Safavids, Persian territory became vulnerable to invasion from various external and internal forces. This resulted in the breakup of the region into several smaller powers. This regional division resulted in political and security weakness in the region.

2. Political Instability

Post-Sapphid destruction, the Persian region experienced a prolonged period of political instability. Rebellions, internal conflicts, and fighting between groups led to weak governance and a lack of stability, which in turn was detrimental to economic, social, and cultural development.

3. Foreign Influence

Foreign powers such as the Ottoman Empire and the Russian Empire took advantage of Persia's weakness after the Safavid collapse to expand their influence and territory in the region. This resulted in the loss of Persian sovereignty and independence, as well as various changes in the social, economic and political structure.

4. Loss of Islamic Power Center

The Safavids played an important role in spreading and maintaining Shia Islam in the Persian region. The destruction of the Safavids resulted in the loss of a center of power and authority for Shia Muslims, which could affect religious and political dynamics in the region.

5. Stagnation of Intellectual Development

³²Badri Yatim, *op.cit.*, hlm 157-158.

³³Ading Kusdiana, *op.cit.*, hlm. 202.

The political and social impact of the Safavid destruction could also limit intellectual and cultural development in the Persian region. Conditions of instability and conflict can stifle the growth of science, art and literature, and reduce the space for intellectual dialog and innovation. Therefore, the destruction of the Safavid Empire had a far-reaching and lasting impact on the Islamic world in the Persian region, affecting various aspects of political, social, economic, and cultural life.

CONCLUSION

The historical series of the decline and destruction of the Safawiyah Kingdom in Persia in 1628-1736 and its impact on the future of Islam in the region is very interesting to study more deeply. Based on the explanation above, it can be concluded that; first, the process of decline and destruction of the Safavid Kingdom took place gradually and took a long time from 1628-1736 which was successively ruled by six kings, starting during the leadership of Safi Mirza, followed by Abbas II, then Sulaiman, followed by Husain, then Tahmasap II and ended at the time of Abbas III.

Second, the factors that led to the decline and destruction of the Safavid Kingdom were complex and interrelated, there were at least five factors; 1) inconsistency in the shah's succession system; 2) opportunistic and untrustworthy government behavior by the qizilbash, gulam, harem and ulama; 3) declining loyalty of the royal supporters; 4) prolonged conflict with the Ottoman Turkish Empire; 5) Moral decadence that plagued some of the leaders of the Safavid Kingdom, however, there was one important factor that was the direct cause of the destruction of the Safavid Empire, namely the Aghan invasion of the capital Isfahan in 1722 which forced the Safavid king at that time, Shah Hussein to surrender the royal crown to the Afghan leader, Mir Mahmud. Third, the decline and destruction of the Safavid Empire had a significant impact on the future of Islam in the Persian region. After the fall of the Safavid Empire, Islamic civilization in the region experienced a period of stagnation until it was replaced by the emergence of new powers.

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