

The Personality of Nadir Shah

Zainullah Karimi

Department of History, Faculty of Education, Samangan Higher Education Institute.

Abstract

Nadir Shah was born in 1688 in Abiward and became the Shah of Iran upon the collapse of the Safavid dynasty in 1736. After eliminating the Safavid dynasty, Nadir Shah followed a policy that could control all religions and Islamic sects and established dominance in Iran. But he was killed as a result of a riot in 1746. He also attacked the lands of the Ottoman Empire, India and Afghanistan to strengthen his power. It was his political ambition, expectations, and personality that influenced his political and religious policies. This article will focus on Nadir Shah's identity and personality reflected in his political and religious policies.

Keywords: Nadir Shah, Ottoman, Safavid and Afghans.

Introduction

The Safavid dynasty (1501-1736), which ruled for more than two hundred years, and fell into a political crisis with the Afghan invasion in 1722 and lost its dominance over Iran. The Afghans from the east (Gilzays and Abdals are tribes who live in Afghanistan), the Russians from the north, and the Ottomans from the west shared Iran. (Nasiri, 1985) On the other hand, the Ottomans had to change their foreign policy by losing their land to Austria in 1718. The Ottomans, who regarded the developments in Iran as an opportunity, thought to somehow compensate for the territories they lost in Europe by organizing an expedition to Iran. The Russians who located in the north and west of the Caspian Sea. (Lockhart, 1331) and they objected to the Ottoman State's plans for Iran because they viewed them as contrary to their own interests. For this reason, the Russians have claimed the north of Iran and the Ottoman Empire to the west. Tahmasb, son of Shah Hussein, fled Isfahan and started a struggle to regroup his country. The greatest support to him on this issue came from Nadir Khan. Nadir, who first walked on Melik Mahmmud and Abdals, believing the danger from the east to be of paramount importance, After defeating them one after another and neutralizing them, he decided to march on the Gilzays. Despite this, he must have come to the conclusion that it is premature to take over the administration, he will continue to protect Shah II. Tahmasb and put him on the throne again. Nadir Khan, who gathered the Safavid forces by standing with Tahmasb, is the person who saved Iran from the Ottoman, Afghan and Russian occupation. Nadir Khan seized the power in Iran in 1732 and declared his Kingdom in 1736 and established the Afşar dynasty. Nadir Shah, with the Ottoman Empire, religious, economic, political, etc. He struggled for many years because of the problem. Nadir Shah made expeditions to India and Afghanistan in 1736-1739. (Karzan, 2001) In 1740, he set out on the Turkistan expedition. In the Indian campaign, Nadir Afşar realized the desire of conquering the world as well as gaining the wealth of India and captured a large part of Asia like Changiz and Timur. However, in addition to these achievements of Nadir Shah, his running from the frontal to the frontal in a geography extending from the Caucasus to the Indus River, from the shores of the Oman Sea to the shores of the Ceyhun River drove the people into poverty. This situation led to a revolt against Nadir Shah. As a result, Nadir Shah was killed by a bodyguard in 1747. This article focuses on Nadir Shah's personality and emotional world. The research is mainly based on Iranian sources in the 18th century. In addition, the thesis and other scientific literature on Nadir Shah were also examined.

The first of the main sources is *Rustamul-Tawarikh*, written by Nadir Shah's contemporary, Muhammed Hashim Asif. In this work, Hashim tells about the events he experienced and witnessed in his time. He wrote about the events he had not seen, through the mouths of the witnesses. The fact that Ashraf Afghan attacked Isfahan, Nadir Shah seized power and talked about the reign of II. Shah Tahmasb increases the importance of the work. (Lockhart, 1331)

Another basic source is Mohammad Kazım's work titled *Alam Ara-yi Nadiri*. This writer was born in 1720, his father is from Tabriz Qajars and his mother is from Merv Tatars. He graduated from the madrasah in Mashhad in 1730. Kazım, known as a honest person, stated that he tried to reflect the events of Nadir Şah and his period as they were.

The last basic source is the work of Mirza Mahdi Khan Asterabadi. He is one of the historians of Nadir Shah. There is no information about his date of birth. But it is written that the date of death is between 1761-1766. Mirza Mahdi Jihan Gusha-yi Nadiri, *Kitab-i Sanglah*, *Mabani al-Lgha* and *Kitabi Meshhadi* wrote in his own life. Mirza Mahdi completed his education in Isfahan. Mirza Mahdi had knowledge of Persian, Turkish and Arabic. (Lockhart, 1331)

1.1 Nadir Shah's Lineage and his first career

In the thirteenth century, the Afshar tribe spread first to Azerbaijan and then to different parts of Iran due to the Mongol invasion of the West. In his time, Shah Abbas I sent the Afshar Tribe to the Kabkan region (a region of Khorasan in the east of Iran) to fight against the Uzbeks. It was impossible to live in Kabkan during the winter months. On 22 November 1688, when the Afshar Tribe was returning from Kabkan to their village, Imam Kulu was among this tribe with his wife. In Destgir Town his wife gave birth to a child. His father named the boy Nadir Kulu Bek. Although there is no exact information about Imam Kulu, some say he is a shepherd, some say he is a furrier and some say he is a caravan head (cameleer). Nadir Shah was born to a poor family. Iran and European sources do not have much information about his childhood. (Lockhart, 1331) It is known that only he and his father transported freight from Kabkan to Cuz Stream. Nadir Shah's assistant Mirza Mahdi says that he was a perfect person when he was 15 years old. It is seen that Nadir, who lost his father at a young age, joined the struggles with other tribes in the region when he was 14-15 years old. In his youth, he started struggles with Turkmens in Nesa (a city of Khorasan), Chamshgzak Kurds in Habusan (Turkmenistan), Uzbeks and Tatars in Merv, and even Afshar groups which he belongs to it, demonstrating his courage and heroism. (Minorsky, 1313) Uzbeks who attacked Khorasan in 1704 killed many people and took many people with them. Among the prisoners are Nadir and his mother. Nadir escaped from prison in 1708. Uzbeks who attacked Khorasan in 1704 killed many people and took many people with them. Among the prisoners are Nadir and his mother. Nadir escaped from prison in 1708. But his mother is said to have died in prison. This rumor about his mother is not available in sources in Iran. (Lockhart, 1331) After four years of captivity, Nadir Shah, who came to Khorasan, took important steps and entered the service of the ruler of Abiward, Kosa Ahmatlu Baba Ali Bek, one of the Afshar Turks. In a short time, Nadir, who attracted the attention of Kosa Ahmatlu Baba Ali Bek with his talent and courage, gained his trust and became the head of the guards by first rising to the position of the Threshold Agha and then to the binbası (squadron leader) position. Nadir later married Baba Ali Bek's daughter and his elder son, Rıza Kulu, was born in 1719. A few years later, when his first wife died, he married Baba Ali's second daughter. From his second marriage, two sons named Nasrullah and Imam Kulu were born. In 1723, he replaced Baba Ali's death. When the Gilzays invaded Iran and conquered Isfahan, taking advantage of the internal turmoil of the Safavids, Malik Mahmoud Sistani took action and offered to unite to Nadir Shah, who was on the borders of Abiward, after taking Mashhad and its surroundings. Nadir accepted this offer and entered Malik Mahmoud's order. Finally, Nadir Shah took action to eliminate Malik Mahmoud, but when he was not successful, he escaped and returned to Abiward. Nadir Shah captured Kalat Castle and Daragaz and its surroundings on the border of Abiward with the forces under his command. Nadir Shah first gathered the tribes (Afshar, Chamshgzak Kurds and other tribes) in the Khorasan region, and in this way the struggle of Nadir Shah and Malik Mahmoud began. At the end of this struggle, after discussing Nadir Afshar Nesa, Kabkan), Zagjan, Kuzgan, Yangi Kale, he became one of the well-known lord of Khorasan. (Atash, 2001)

1.2 Nadir's Election as a Shah and his Religious Policy

Nadir Shah's strengthening started after the Arpachay victory (1735). Nadir, who seized Revan Ganja and Tbilisi after Arpachay, lifted the siege of Kars, which he continued for 38 days in order to organize Georgia and Dagestan affairs, and came to Tbilisi in September 1735. The Georgian princes and nobles welcomed him with gifts and declared their allegiance. Later, the Crimean Khan, who advanced to Derbend, decided to march on Kaplan Giray. Meanwhile, as peace negotiations were initiated, the Ottoman Government ordered Kaplan Giray Han to withdraw. Therefore, no conflict occurred. In this way, Nadir's activities in Georgia and Dagestan lasted a year. The Caucasus campaign strengthened Nadir's dominance over his army and increased his confidence. After these campaigns, he ordered a convention to be held in Mugan in 1736 and the Iranian provincial governors, ulama, notables, tribal and clan elders to participate in the congress. The main purpose of the convention was to declare his personality by taking advantage of his military achievements in Iraq and the Caucasus.

Nadir gathered all the elders of Iran in Mugan and addressed the people in front of his army of up to 100,000. *"Why did I call you here?" he asked. Participants of the assembly replied, "We don't know." Nadir "The reason I invited you here is this; Here, I defeated the Gilzays, Ottomans and Muscovites, who have raised swords for you for years, saved all the cities of Iran from the enemy and returned here after finishing all these. Now it is up to you to take your government to the throne."* (Furukawa, 2005)

1. Nadir, from the commoners, He wanted them to elect Shah Tahmasb II or Abbas III or one of them as king. The people in Mugan insisted that he be the king. Nadir declared that he could accept the shah under one condition, and that condition was as a following; After the Prophet. Hazrat Abu Bakr, Hazrat Umar, Hazrat Othman and Hazrat Ali was the caliph and the whole Islamic world from India and Turkistan to Rumelia accepted the fact that even Iran was subordinate to the Ahl-i Sunnah and that Muslims were divided with the Shia creeds introduced by Shah Ismail I, in order to ensure unity among Muslims. He renounced these creeds introduced into Shiism by Shah Ismail and the Imam-I Jafar Sadiq sect. Also Nadir asked the following three issues to be accepted (Ravandi, 2003)
2. Nobody trusts the Safavid Dynasty.
3. In order to end the sectarian conflict between Iran and the neighboring Sunni states (Ottoman, Mongols, Uzbeks), Sunni and Shia ulama solved this issue.

Some of the leading Shias did not accept the last point. But they couldn't make a sound because they were afraid of Nadir. In this way, Nadir Shah was elected by the people as a king of Iran in 1736. After the election of the Nadir Shah, he issued a declaration demanding that all Iranian people abide by the decision in Mugan. He also sent a letter to all religious officials in the country, stating that those who do not obey the Jafari sect orders will be punished. Although Nadir's religious policy disturbed the Safavid Dynasty, other tribes (Uzbeks, Turkmens, Abdals, etc.) especially Nadir's army were very happy. The Shia ulama had nothing to do in the face of Nadir's power. (Atash, 2001) For example, Nadir Shah recruited the Shia scholars in Qazvin and asked them where they were spending the massive income. When the Shia ulama said that they spent on madrasahs, mosques and education and prayed for the welfare of the Iranian State, Nadir Shah said that these prayers did not work at all, saying that there have been invasions and riots for the last fifty years, confiscated. (Tucker, 2006)

At the same date, the Ottoman Empire's fighting with Austria and Russia made Nadir's job easier. The superiority he gained against the Ottomans was forcing the Ottomans to negotiate peace. On the other hand, the Austrian and Russian wars forced the Ottoman State to negotiate with Nadir Shah, who had significant success in Iraq and wanted Iraq to be returned to Iran. Nadir Shah said to the Ottoman ambassador in Mugan: "*What are you satisfied with and why did you come? asked his question. The Ottoman ambassador "IV. "I am a peace officer on the border between the two states determined during the Murad period."* Nadir Shah also put forward his own terms to make peace. These demands of Nadir Shah, which caused a diplomatic crisis between the Ottomans and Iranians, are detailed in Koja Ragib Pasha's work Tahkik ve Tevfik. (Pasha, 2003) These;

1. As the Iranians renounce their past beliefs, the Ottoman government should accept the Shia religion as the fifth of the four religions.
2. Giving the Jafari sect alongside the other four religions as the fifth pillar in Mecca.
3. Acceptance of an Iranian Emir al-Hajj to guide Iranian pilgrims every year.
4. Releasing prisoners held by the two states and banning them from being sold as slaves.
5. The two countries have ambassadors in their respective countries. (Navayi, 1989)

The Ottoman ambassador said that he could not make a decision regarding these requests and emphasized that he was only a border official. Thereupon, Nadir Shah sent his requests to the Ottoman Empire with his ambassador. The Ottoman officials did not give an immediate response and left the matter to the ulama. After examining this issue, the clergy made the following decision.

1. Amiru'l-Hajj coming from Iran should not go through Damascus but go via Najaf and Lhasa, if it goes through Damascus, it will not be regarded as Amiru'l-Hajj but to give another name.
2. Expressing the troubles that the Jafari sect was accepted as the fifth sect, it was answered that "even if it is their sect, it does not harm us". In the case of the Rukun, he did not accept it, but he deemed it appropriate for two Ottoman scholars to go to Iran to discuss the issue with the ulama.
3. Changing consuls of two countries in each other's capitals every three years.
4. Iranian prisoners will be released and Iranian prisoners will no longer be sold. (Marv, 1364)

It is seen that Nadir Shah's proposing the Jafari sect to the Iranian people had a political purpose, not a religious purpose. The Shah was planning to spread the Sunni sect in Iran and deal a great blow to the Safavid Dynasty and establish a great empire by taking over neighboring Afghanistan, India, and other countries. In addition, there are quite different claims about Nadir's religion and belief.

Those who knew Nadir Shah closely said that the Shah was an atheist. Kalushkin, the Russian Registrar in Iran, wrote in his report in 1741: "*Nadir Shah met with prominent clergy and said: Allah has created an understanding in our hearts so that we can see the differences of all sects. He told us to learn the difference of sects and choose the best among them and form a new belief. If we achieve this, Allah will be happy and help us too. For this reason, there are many sects in the world. Many sects reject each other and value only their sects. However, there is a God, according to him there must be a sect*" (Ravandi, 2003)

Until now, historians have not determined that Nadir is Shia or Sunni, but Nadir Shah has worked hard to bring these two sects together. However, this policy of Nadir Shah was contrary to the belief of Shah Ismail I and his dynasty. The Safavid dynasty said that the Shiite sect brought peace, and unity to Iran, but Nadir Shah thought more broadly than them. Both wanted to expand Iran's lands and dominate the Islamic world through the Sunni sect, and Nadir Shah was interested in and respected the minority nations in Iran. It did not discriminate between Muslims and Christian. Katulikus Ibrahim, one of the New Julfa Armenians, states that Nadir Shah came to the Armenian Church for the funeral ceremony. When Katulikus Ibrahim was invited to the Mugan field, he was warmly welcomed by Nadir Shah. Nadir Shah brought some Armenians from Nakhichevan to Mashhad and allowed them to drink wine and set them free in their sects. Nadir Shah had no opposition to other sects. On the other hand, he had great respect for the religion of Islam. While Nadir Shah attacked India, the Quran's Surah Al-Fatah caught his attention. Therefore, Mirza Mahdi ordered him to translate the Bible and Torah and to help Jews and Armenians in translation. Not only that, but he also had the Quran translated into Persian. (Lockhart, 1331)

1.3 Nadir Shah's Commanding Ability

Nadir Shah is known as one of the great and genius soldiers in history. For this reason, first of all, we need to analyze his personality in terms of command. Looking at the education of Nadir Shah, it is understood that he did not receive a proper education. But the common opinion of historians is that he had a God-given talent in the military field. The environment he lives in has a great effect on the development of his military skill. The rebellion and permanent wars in Abiward enabled Nadir Kulu to learn the art of war in his childhood. In the later periods, his combat ability has improved considerably. After 1736, Nadir Shah had great wars with the enemies of Iran, winning these wars, showing a good administration in Iran, expanding the territory of the country in a few years, and capturing Khorasan, India, and part of the Ottoman lands.

George Nathanael Karzan, who came to Iran in 1889 as a reporter and conducted research on Iranian libraries and resources, describes in his book Nadir Shah: "*Twenty years before the collapse of the Safavid dynasty in the eighteenth century, a conqueror appeared in Iran and conquered Central Asia and defeated empires in Asia. The same was done by Napoleon in Europe in the 19th century.*" (Lockhart, 1331) Asian and European writers compare Nadir Shah to Alexander the Great, Timur in Asia, and Napoleon in Europe. Some historians have compared Nadir Shah to Frederik in terms of military ability, the conquest of countries, war genius, and other aspects. Nadir Shah made a fine and detailed plan before each battle and then attacked the enemy. But he was defeated because he fought some of his battles without planning. For example, he lost the war when he fought with Lezgins. Nadir Shah mostly cared about the cavalry order. Cavalry soldiers fought at the front and infantry soldiers at the rear. Karzan states that Nadir's regular soldiers were better on the battlefield than Napoleon's soldiers. (Lockhart, 1331) He knew well how to use auxiliary troops in great battles and how to use them and the enemy's weaknesses. Another battle tactic of Nadir Shah was his unannounced and sudden raids on the enemy. In terms of military discipline, Nadir Shah had good skills. He encouraged his soldiers and turned them into strong and good warrior soldiers. Nadir Shah's memory was so strong that he knew the names of all his important commanders by heart. Again according to Lockhart; Nadir Shah was a leader who loved his country, rescued Iran from his enemies, enlarged his lands, destroyed the Mongol Empire, and a leader similar to Alexander the Great, Timur, and Napoleon, who were of great historical importance. Despite all these features, he lost his prestige significantly due to several problems that occurred with the Iranian people in the last period. (Karzan, 2001)

1.4 Personality and Physical Appearance of Nadir Shah

According to the sources, Nadir, the founder of the Afshar dynasty, was organizer, smart, courageous, loyal and honorable, tall, red-skinned, big head, broad forehead, big ears, wide mouth, big eyes, frowning and bushy, thick neck, short beard, the middle of his two shoulders was very wide, his hands were very long, his arms were very thick, his fingers were long and loud. (Hukma, 1348) Sirri Efendi, one of the Ottoman authors, states that Nadir Shah was famous for being brave, strong, and wise, but he was ignorant, unwary, rude, merciless, arrogant, and proud (Mehmet Yasar, 2012).

At the end of his work titled "The History of Nadir Shah", James Fraser notes the following, based on Nadir Shah's contemporary Muhammad Hashim Asef, Rustam al Hukme, Nadir Shah's historian Muhammad Kazim and other Persian and western sources: (Efendi, 2012) *"Nadir Shah is 55 years old. He is tall, well-proportioned, and very robust. He is very handsome, his voice is different and strong, He can give orders to his men from a hundred yards far away, loves wine and women. He goes to his concubines after midnight, returns at five in the morning, and he is in front of the people in the morning too. His main meal is rice. In a public job, he neglected the food and quenched his hunger with the roasted chickpeas he carried in his pocket. He was always with the people in the headquarters and in the city. He was covering the clothing expenses of his army. He did not forgive the commanders for taking anything from the soldiers. He was taking information from different parts of the country and comparing it with information from spies in other regions. These measures prevented the representatives or governors from squeezing the people and revolts against him. He was very generous to his brave soldiers, rewarding them. It also adhered to disciplinary rules, punishing criminals severely."*

At the end of 1743, Suveydi Abdullah Efendi, who attended the religious meeting in Najaf on the order of Baghdad Governor Ahmet Pasha, described the physical structure of Nadir Shah as follows: Tall, four-pointed cappuccino on his head, a diamond with a basu-bend tied to the basu-bend and He wore two prayer beads and a jewelry belt around his waist. His beard was painted black, his short haircut, handsome and not frowned, his eyes were yellow. Nadir Shah was eating, drinking, and sleeping like a soldier when he was on the battlefield or march, and all his commanders were accustomed to difficult situations. He was lying in the open air on cold nights. He was using the horse's saddle instead of a pillow. In this way, he used his soldiers in a difficult situation. When Nadir Shah heard or saw his soldiers defeated on the battlefield, he was very angry. He ate his food for half an hour, not spending much time with women by day. Most of the time he was going to his private room at sunset. He was talking about private matters in his room, and he wouldn't let anyone in. He didn't care about civilians' affairs when he was in his room. (Fraser, 1742)

A Western traveler wrote about Nadir Shah: *"He was very aggressive to his rare enemies, extremely arrogant and despotic in person. He gained fame among all the men. He was a very hard-to-speak person, with a harsh disposition, who had all the features in management. Since he was used to seeing the difficulties since his childhood, he did not know such a thing as an obstacle. He avoided wasting time, he was a person who did not demand pleasure and joy. The most important thing on his mind was glorification. He was very proud and loved to boast. The palace of Kashmir was full of beauties, and if we look at his deeds, his heroism is obvious. If we look at Nadir's courage and conquest of countries, we can say that his works will amaze the people. If we look at Nadir's talent in administration, it is possible to say that he was born for the throne and king, he was extremely cruel against the Safavid dynasty."* (Atash, 2001)

On the other hand, Nadir knew very well what, how, and when to do it. In times of danger, there was no hesitation in his character. He even resorted to the votes of prominent Iranians while declaring his personality. However, as early as 1729, he could declare his shah in Iran by force, and he could still be shah without the consent of Iranian leaders. More precisely, if the prevailing opinion is that Nadir did not use force in the election of a king, there are some records that he used force. On the other hand, Nadir Shah knew Persian well as well as Chagatai language and Eastern Turkish. But he preferred to use Turkish more. Mirza Mahdi gives little information about Nadir Shah's image, customs, and interests. Because he says that his knowledge on this subject is insufficient. William Gogal gives information about Nadir Shah's appearance in his book: *"Although he was about fifty years old and six feet tall, his physique was strong and his body was suitable for*

gaining weight, his studies prevented him from gaining weight. His eyes are black, his eyebrows are thick and he was the most handsome man in the world” (Lockhart, 1331)

The strength of Nadir Shah's body in the early years was too much. In attacks, he was like a modest and simple soldier, able to withstand even very difficult situations.

Muhammad Bakhsh said about Nadir Shah in mid-1739: *“At first, Nadir Shah was dyeing his on beard. But his face and body looked young. Despite his tough temper, Nadir Shah was kind-hearted. Nadir Shah was an active man. However, after finishing his daily work, he had fun in his harem with three or four beautiful ladies in his private room. He was drinking wine and He wanted to be free in all his rest time. No one had the right to disturb him at rest. When he was abused by two of his close friends, he killed them both. Nadir Shah could speak both Persian and Turkish, but did not know much Arabic.* (Lockhart, 1331)

1.5 Political Perspective of Nadir Shah

Nadir Shah was a good politician as well as a good commander. When Nadir Shah himself participated in the war, he entrusted the administration of the country to his trusted men. In times of peace, he was preparing for possible wars in the future. He was a good commander in war, although he was fond of entertainment.

The Frenchman Bazan says about Nadir: *“He said that although he came from a poor family, he was born because he believed himself to be in high ranks. He demonstrated the characteristics of a hero or a king. A strong, warrior, ruler, strong memory, and brave sultan like Nadir is rarely seen in history. His plans were enormous, making an entrance before starting a business to achieve his purpose. He did not avoid any hard work and was not afraid of any danger”.* Nadir Shah initially won the hearts of the Iranian people. But his dream of conquering other countries after strengthening his reign started the process that would weaken his reputation in the eyes of the people. Nadir imposed heavy taxes on the Iranian people shortly after declaring his shah. Nadir Shah was able to achieve peace, albeit with harsh and ruthless measures, and suppress the revolts of Uzbek, Turkmen, Kurd, Afshar tribes, and other tribes in its northern borders. He weakened the aforementioned tribes and sent many Iranian peoples to Khorasan in time. Nadir Shah was doing whatever he could to abolish the Safavids' customs and traditions. For example, instead of the Shia sect, he proposed a Sunni sect with the identity of a Sunni sect, moved the capital from Mashhad to Isfahan, closed the harems, Nadir Shah taught his son to fight instead of having fun in the harem. So he removed all the Safavid customs. (Lockhart, Engeraz-e Selseleh Safaviyyeh, 2004)

In 1740, when Nadir Shah was in Turkistan, there were rumors in Isfahan that Nadir Shah would transform the clothing of all Iranians into Ottoman clothing, and destroy all the places built in the name of Shah Abbas and rebuild them according to his name. But he could not implement the above plans. He was only able to change the hats of the Iranians. All his entourage and governors of the provinces were elected by Nadir Shah. Through them, the shah could control the situation of all Iran and other regions. In general, Nadir dominated Iran. (Lockhart, Nadir Shah, 1331)

1.6 Nadir Shah's Health

Nadir Shah's health was very good in his youth. Unfortunately, after the age of fifty, he contracted a physical disease. This disease negatively affected Nadir's psyche and behavior. Nadir Shah fell ill from his stomach before attacking India (1738-1739). For this reason, he often caused him to look pessimistic about life and becomes extremely angry. Later, when his teeth began to fall out, his stomach disease increased more. He also contracted malaria after attacking Mazandaran and Sistan. These diseases affected his health very negatively. Iranian physicians could not diagnose Nadir Shah's aforementioned diseases. When Nadir Shah was residing in Delhi, he had chosen a special physician from India called Alevi. This physician did not diet on Nadir Shah and did not interfere with his food. However, he made some suggestions to Nadir Shah by making harsh and ruthless criticisms about his personal life. It is said that the words of the physician are more painful to Nadir than medicine. But Nadir Shah did not complain about his harsh words and was happy as well. Because Nadir's physician, Alevi, was trying to save him from the pressure and pessimism he was experiencing spiritually. Since the physician's suggestions had a positive effect on the psychology of the shah, he did not repeat his old harsh and cruel habits, even when he was overcome by his illness, and did not attempt

to execute or punish anyone without guilt. After the Physician Alevi left Nadir Shah in 1741, the health of the shah again deteriorated. Nadir Shah, who lost his balance a year after Alevi's departure, and Nadir Shah blinded his son Rıza Kulu. According to the source's knowledge, Nadir Shah had never mistreated his son before his illness. The illness spoiled his health. Therefore, it is understood that the imbalanced behavior of Nadir Shah is not only caused by his physical illness. Despite this, his health undoubtedly hurt his temperament and behavior. His stomach upset worsened in the last years of his life. At the same time, after blinding Rıza Kulu, Nadir Shah started to get worse spiritually. His mental breakdown also hit his body. Nadir Shah was completely insane in the last months of his life. (Ravandi, 2003)

1.7 Nadir Shah and Art

In Nadir Shah's period, other arts did not develop much except martial arts. Lutf Ali Khan points out some poets between the years 1722-1772 in his book titled *Atashkada*. Among these poets, Shaikh Ali Khan points out that he is most respected and that he is given great gifts. Besides, if we look at the poets of Nadir Shah's period, we can only say Mirza Mahdi and Shaikh Hazini. Despite Nadir Shah's lack of interest in literature and his lack of education, four hundred volumes of books were gifted to the Jerusalem Library. In addition, the history of Nadir Shah was written by his order. Indian poet Muhammad Ali Bek wrote his *Nadir Shahname* by order of Nadir Shah. Nadir liked Haafiz and his lyric poem (ghazals) the most. Nadir Shah had an interest in establishing cities and new buildings. For example, the new Shamakhi, Nadir Abad, Hive Abad, and Riza Kulu's tomb, Chihl Sutun in Mazandaran, and other similar buildings were built in different cities. Nadir Shah ordered Indian artists to paint his painting while in Delhi (Abd al-Husain, 1989). On the other hand, Nadir Shah did not read poetry in the parliament he attended most of the time, because he was perceived by the parliament members as insane. This information reflects the sensitive personality of Nadir Shah. It is understood that he does not regard being mentioned as insane in the assembly where poems are sung, as an attitude befitting the ruler. (Marv, 1364)

Sırrı Efendi *Risaletut- Tarikh-i Nadir Shah* describes Nadir Shah from the Ottoman perspective as follows: A poet from the ulama came to Nadir Shah and sang a poem about Nadir Shah. Nadir Shah asked why are you praising me? The poet said for showing kindness, Nadir Shah asked whether it would be bestowed with poetry, then go to the Ottoman Empire, they would value poetry very much. So the poet left Nadir. A few days later, the scholar and Nadir met again and Nadir asked him why he didn't go. The scholar replied, *"I had only one donkey, I sold it to make it a road waste, for this reason, I could not set out because I did not have a donor."* Sırrı Efendi shows how much Nadir does not value art. (Efendi, 2012)

1.8 Death of Nadir Shah

In 1747, when Nadir Shah was traveling from Isfahan to Yazd and Kerman, he was killing the rebels without mercy wherever he stopped. He killed many people, especially Kerman. Because he did not forget the revolts they had embarked on during his reign. Besides, he was mistreating foreigners in Iran and demanding heavy taxes from them. On the other hand, Nadir Shah called his sons and grandchildren a total of 16 people to the city of Tibbs. He looked at their faces for a few minutes and suggested the Iranian reign to his three eldest sons. His sons, thinking this offer was a trap, refused, claiming that they were young and inexperienced. After Nadir Shah came to Mashhad in 1747, he became increasingly irritable with the effect of his illnesses. He continued to jail and kill civilians. The life and property of anyone were not safe, they even persecuted their relatives. Because of Nadir Shah's persecution, many people joined his opponents. In Sistan, Ali Kulu rebelled against the Shah when he was informed that Nadir Shah's nephew's property was seized by Nadir Shah and punished by 100,000 Abbasids (the currency of Shah Abbas' time). Ali Kulu's first act was to revolt the people of Sistan, Baluchistan, and Afghanistan against Nadir Shah. Later he was planning to invade Iran. Ali Kulu Khan's uprising that started in Sistan spread throughout Iran. When Nadir heard this news, he was terrified and sent 16000 soldiers to Sistan to suppress Ali Kulu's uprising. Nadir Shah was aware of this risk that threatened himself and his family. He sent his sons and grandson Shah Rukh to Kalat before he left Mashhad.

Parbazan, the maid of Nadir Shah, gives the following information about Nadir's last days of residence to Fath Abad: *Nadir Shah knew about the conspiracies planned by his guards. He decided to flee to Kalat a few times but was blocked by his guards. His guards promised Nadir Shah that they would be with him until the end.*

(Asterabadi M. M.-i.) *Because of this, Nadir stopped running. Nadir Shah previously felt that his life was in danger and that an assassination would be planned by Ali Kulu and Muhammad Salih. There were also four thousand Afghan soldiers in Nadir Shah's army. They were loyal to Nadir and hostile to Iranians. Nadir Shah is reported to rely on the Afghans with him: "I am not happy with my guards, I believe in your courage and loyalty. That's why I order you, arrest all my guards in the morning and kill anyone who opposes". Afghan Commander Ahmad Khan Abdali promised to fulfill Nadir Shah's order. A servant working in Nadir's tent immediately informed Ali Kulu Khan about this speech of Nadir Shah and Ahmad Khan Abdali. Ali Kulu and Salih Khan took action before Nadir Shah and planned to kill Nadir. After consulting with their friends, Ali Kulu, Salih Khan, appointed seventy people to kill Nadir Shah. Later that night, together with the assassins under the command of Salih Khan, they raided Nadir Shah's tent and killed Nadir Shah. Later, Ali Kulu Khan passed from Herat to Mashhad and killed all the sons of Nadir Shah, whom he saw as a threat, and buried Nadir Shah's body in the grave built for him. (Marv, 1364)*

Conclusion

Basic sources belonging to the Nadir Shah period provide important information about Nadir Shah despite some contradictions. Nadir Shah, who is often seen as a military genius, is portrayed as a brave, wise, and good politician. According to the statements of those who saw him personally, he has a tall, big head, red skin, scowling eyebrows, a thick neck, and a wide forehead. It is understood that Nadir, who has an image of being fond of wine and women, loves entertainment. Knowing that it was not easy to govern Iran after a dynasty that had deep-rooted sovereignty in Iran like the Safavids and had a large fan base, Nadir Shah made serious efforts both to ensure his legitimacy and to dominate Iran. He tried to take advantage of the differences in Iran, especially with religious policies such as ending the Sunni Shia conflict and improving the relations between Muslims and non-Muslims. He even used his religious policies as a trump card against the Ottomans. Although it has administrative and economic policies, the struggle for domination in Iran has left it obliged to deal with internal rebellions more. He used his expeditions to India, Turkistan, Afghanistan, and Ottoman lands as a way to own an army and a country. Nadir Shah, who went down in world history with his conquering policies, as compared to Genghis Khan, Timur, and Bonaparte (by whom it should be mentioned). The effect of personality and character traits on state administration has not been sufficiently emphasized.

References

- Asterabadi, M. M. (n.d.). *Durre-i Nadiri*. Isfahan: Markazi Tahkikati Rayan i Kaima.
- Asterabadi, M. M.-i. (n.d.). *Durre-i Nadiri*. Isfahan: Markazi Tahkikati Rayana-i Kaima.
- Atash, A. (2001). *Afsharli Nadir Shah Va Doneminde Osmanli-Iran Mucadeleleri*.
- Efendi, S. (2012). *Risaletut- Tarikh-i Nadir Shah (Makale-i Vakia-i Muhasara-i Kars)*. Istanbul: Kitabevi.
- Fraser, J. (1742). *History of Nadir Shah*. London.
- Furukawa, N. (2005). *Safarname-i Furukawa*. (H. R. Eora, Trans.) Tehran.
- Hukma, M. H. (1348). *Rustam al- Tawarikh*. Tehran: Iran National Library.
- Karzan, G. N. (2001). *Iran va Kaziyayi Iran*. (V. Mazandarani, Trans.) Tehran.
- Lockhart, L. (1331). *Nadir Shah*. (M. Hamedani, Trans.) Tehran.
- Lockhart, L. (2004). *Engeraz-e Selseleh Safaviyyeh*. (I. D. Shahi, Trans.) Tehran.
- Marv, M. K. (1364). *Alam ara-yi Nadiri (Vol. 3)*.
- Minorsky, V. (1313). *Tarikhche-i Nadir Shah*. (R. Yasemi, Trans.) Tehran.
- Nasiri, M. R. (1985). *Asnad va Makatibati Tarikhi Iran Davriyi Afshariye*. Gilan.
- Navayi, A. a.-H. (1989). *Nadir Shah va Bazmandaganash*. Tehran.
- Pasha, K. R. (2003). *Tahkik ve Tevfik*. Istanbul.
- Ravandi, M. (2003). *Tarikhi Ijtimayi Iran (Vol. 2)*. Tehran.
- Tucker, E. S. (2006). *Nadir Shah's Quest For Legitimacy in Post Safavid Iran*. Florida, United State of America: University Press of Florida.