

Political Conditions of Satraps of West of Iran (Poshtkooch) During Qajar Regimen

Ibrahim Yaghobi
PhD student of University of Iravan

Abstract

Iran is an Asian country that majority of historians believed that it is one of the oldest areas. The western part of this area is mountains of Zagros that have appropriate soil and weather and are strategic places. After entering Aries and forming government, the Ilam area was always an important area. During entering of Islam to Iran, this area had not independent government till 6th century and after that the Ilam area was a part of government of Atabakan Lorand during Safavieh regimen, king Abbas removed Atabakan and remodified political divisions of country and appointed Hossein Khan seleh varzi as satrap of Lorestan. So the present research studies the political conditions of satraps of Poshtkooch. The research method in the present study is descriptive and data were collected by librarian method and in some validate references such as Internet, books, conferences and so on. The results of the study indicated that Social customs in traditional society of Poshtkooch were based on familiarity that was among satraps and their families. In this system, identity, right and responsibilities and also social rank of people were determined.

Keywords: Straps, Poshtkooch, Pishkooch, Ilam, Lorestan

Introduction

The mountains of west of Iran divided this area to two parts from Dialeh valley to river of Dez (1) and Poshtkooch and Pishkooch were separated by Seymareh river. (2). Powshtkooch was separated from Lorestan by a deep valley and the mountains that are in right side of Seymareh rivers called Poshtkooch and its famous mountain is Kabrikooh. Dwellers of this rea were controlled by Lorestan masters during Qajar regimen. (1). The writings and documents that were recorded about Ilam satraps are results of various itineraries that were written by foreigners and each of them that had journey to this area, has a membrance, (Hogo Mortens, Stark and so on, ...). The German geographers, Hogo Grote was entered to Ilam in 1907 and contemporary to Mohammadali shah Qajar and that time Gholamrezakhan was satrap of Ilam and he was introduced to satrap to visiting this area. Although in that time the satrap was in war with Osmania and boundaries were not secure and central regimen had not appropriate conditions, he was prepared for journey to Iran and was dowelled in Dehbala and during his first visiting with Gholamrezakhan, he gift Gholamreza a Gun.

Satraps of Poshtkooch

Lorestan satraps had many challenges and wars with Zand regimen and during war of Aqamohammadkhan and And regimen, they support Aqa Mohammadkhan. After killing Aqa Mohammad Khan, his son, Fathalishah was king and he tried to dominance in all of Iran and to reach to this goal, he selected satraps of all of Iran among Qajar families and during war of Fathalishah and Hasan Khan that was satrap of Poshtkooch he had to go to Poshtkooch instead of Lorestan. Although this leads to limitation in area of Satrap but he had less attention to central regimen. (3). During war of Iran and Osmania, Hasan khan supported central regimen, during death of Hasan Khan in 1875, there was a serious war between his sons, Ahmad khan, Ali khan and Heydar khan to his deputy. Finally they divided the area and after death of two brothers, Heydar khan was single satrap of the area. After death of Heydar khan, King Nasseredin, appointed his son, Hasan Gholi Khan as satrap of Poshtkooch. After a short time he had dominance in all areas of Poshtkooch and could provide a secure path for tradesmen of Iran, Iraq and Hejaz. The government of satraps of Poshtkooch, had not any attention to poor people and in other words, common people must provide military forces of satraps and protecting him from enemies and in other words they were confronted with poverty. One of the main characters of satraps was killing people that sometimes were because of determining their power without any cause. They also take heavy taxes to people that people couldn't pay them and they used force against people.(3). In 1877, Naseredin Shah removed Mirza Heshmat from satrap of Lorestan and gives the control of this rea to Zellosoltan and he must war against some persons such as Hossein Gholi khan. Hossein Gholi Khan was feared and without war accepted the Zelosoltan. Zelosoltan asked him to supporting war against riot men and he accepted. Zelosoltan used Hosseinghlikhan to war against riot men. During 1900, and because of riot of Baharvand, Naseredinshah asked Hossein gholi khan to war against them. He accepted this and was successful in this deed and after that, king called him dominant commander. After death of Nasseredinshah, Hossein Gholi Khan was confirmed by Mozafaredinshah and till his death in 1908; he was strong satrap of Poshtkooch. The last satrap in Poshtkooch was Gholamrezakhan the son of Hossein Gholi khan and he was contemporary to Mozafaredinshah and King Mohammad ali that its center of government was Hosseinabad (Ilam).

Research history

Hugo Grote in his remembers write: satrap is the same with absolute commanders of middle age and was a dominant on life of all people. He received all taxes and since he was the superior rank in juries, he was responsible of all kills, rubs and so on. Satrap gives Iran's regime 20 thousand tomans annually as tax and subtracts the half of it to costs of his small army. But by supporting common people and using 250-300 individuals he prevents attacks of Osmania. Haj Sayyah Mahallati indicated in his biography book that: in 1878, they went from Dezfol to Ilam, the people in Ilam (Poshtkooh hadn't right to building house and they had a forceful nomadic life, also the common people hadn't right to turn lights and they must use fire. Based on manuscripts of those times, during government of Aqa Mohammad khan Qajar, Hasan Khan was satrap of Lorestan and till 90 years was commander of this area. Rabino in his book about Hossein gholi khan written that: Hossein Gholi Khan had a place for summer in Dehbala.

Hierarchy of satraps

Indeed during government of Fathalishah, Hasan Khan couldn't control the area of Poshtkooh and was independent from central government, so central regimen was going to make him weak. Hossein Ghloi Khan was the next satrap of Ilam that was son of Heydar khan and grandson of Hasan Khan. All families of Poshtkooh are related to Hosseinkhan that was one of the relations of Shah Verdikhan the last satrap of Atabaks of Lor. After death of Ali Khan, Hossein Gholi Khan the son of Heydar Khan was appointed as satrap of Poshtkooh. All historical references confirmed the bravery of Hossein Gholi Khan. After death of Hossein gholi khan his son, Gholamreza Khan was appointed as satrap. Gholamrezakhan such as his father was a strong satrap. During 1908 he want go back to Iran and after coming to Iran he was killed. Ms. Stark was came to Iran two times and he had dominance to Persian and Arabic. Her second journey was because of finding a treasure in Kabirkooch, she writes, during my journey, satrap was doweled in a new house that was made in Greece form. The satrap was a tall and young man abd had green eyes and black eyebrows. During 1908, the son of Gholamreza Khan, Yadollah Khan was confirmed by king. During first regimen of Pahlavi (1907), Aligholi Khan the son of Gholam reza Khan that was satrap of Postkooh, after escaping of his father went to Baghdad and made a riot against Rezah Shah that was removed by Razmara. None of these riots was not done by southern Kurd people of Kermanshah, Ilam, Lorestan and so on and they didn't wants to independency but their aims was control of all of Iran.

Social structures of satraps of Poshtkooh

Social customs in traditional society of Poshtkooh were based on familiarity that was among satraps and their families. In this system, identity, right and responsibilities and also social rank of people were determined. The smallest social unit was family that in that time was a producer and consumer unit. The family was consisted of parents and children and those that had married with family that usually a man was the head of it. Each family was member of a tribe that by it, family members were in control of it. Membership in kinship system was means that members of system were share in all profits and losses and supports each other in challenges, celebrations and so on. Usually, kinship system is a cultural component and it means that it was made by human and its aim is supporting its members. (2). Traditional society of Poshtkooh was consisted from several heterogeneous groups and so social motivation in it was rare. The groups in traditional society of Poshtkooh were including: 1-satraps and their families 2-consulers and other ranks of government 3- the heads of tribes 4-oldmen 5- common people 6- semi abject groups such as singers. In totally, it can be said that society was controlled by some people, Satrap, high rank members and heads of tribes. It is clear that the structure of traditional society of Poshtkooh prevented the developing of this area. Because development means some changes that these changes were obtained by innovations or derive them in a social, political and economic fields and society of Poshtkooh had not these conditions. I have not known about social and economic structure of satraps of Poshtkooh. (4). so it can be said that the structure of power of satraps was based on a man- based structure and New satrap heritage all his facilities and powers from his father. (8). It is appeared that satraps were separated from central power but they were responsible for collecting taxes. A part of tax was sent to central government and remin of it was costed to equipping guards of satrap. It may that the main income of government was based on these taxes and also business export productions to Osmania and Iraq. About the rate of tax is not an exact list and Baron Doyd indicated that the tax of Poshtkooh in 1837 was 20 thousand Tomans and common people were not satisfied by this rate. (7). Satraps punished some people to determine their power and sometimes the heads of tribes had some problems to satraps and this was lead to some wars and challenges. Satraps had special prisons to riot men and crime persons. Security deeds of Satraps in Poshtkooh are considerable because they protected boundaries of Iran against Osmania attacks. During studying history of Poshtkooh contemporary to Qajar, study the social structures of society was importance. Based on narrations and researches it was indicated that in Ilam, there wasa not feudal system and political and social systems of tribes of Poshtkooh were similar to Kurd tribes. (1).

Economic structure of satraps of Poshtkooh

The economy of Poshtkooh area was based on agriculture and traditional ranch. Some productions such as wheat,

oat, corn, pea and so on were planting. A main part of agricultural productions were consumed in the area. They also had some animals such as goat, sheep, cow, and donkey and so on. Exchanges were goods for goods or in cash flow form but it is interesting that there was not even one commercial center in area of Poshtkooch and most exchanges of them was with Iraq country. Economic structure of Poshtkooch prevented developing of this area because two main reasons. The first one is that traditional method of life had efficiency to provide primary needs and so there was not extra capital to trading and second is that, lacking of city in Poshtkooch that was not considered by people. (2).

Conclusion

Iran is an Asian country that majority of historians believed that it is one of the oldest areas. The western part of this area is mountains of Zagros that have appropriate soil and weather and are strategic places. After entering Aries and forming government, the Ilam area was always an important area. During entering of Islam to Iran, this area had not independent government till 6th century and after that the Ilam area was a part of government of Atabakan Lorand during Safavieh regimen, king Abbas removed Atabakan and remodified political divisions of country and appointed Hossein Khan seleh varzi as satrap of Lorestan. The government of Lorestan satraps was continuous to early of Qajar government. Fathalishah Qajar after fixing his government in the country, appointed his son Mohammad Ali as satrap of western areas of Iran. During 1908, the son of Gholamreza Khan, Yadollah Khan was confirmed by king. During first regimen of Pahlavi (1907), Aligholi Khan the son of Gholam reza Khan that was satrap of Postkooch, after escaping of his father went to Baghdad and made a riot against Reza Shah that was removed by Razmara. None of these riots was not done by southern Kurd people of Kermanshah, Ilam, Lorestan and so on and they didn't want to independency but their aims was control of all of Iran. Social customs in traditional society of Poshtkooch were based on familiarity that was among satraps and their families. In this system, identity, right and responsibilities and also social rank of people were determined. The smallest social unit was family that in that time was a producer and consumer unit. The family was consisted of parents and children and those that had married with family that usually a man was the head of it. Each family was member of a tribe that by it, family members were in control of it. Membership in kinship system was means that members of system were share in all profits and losses and supports each other in challenges, celebrations and so on. Usually, kinship system is a cultural component and it means that it was made by human and its aim is supporting its members. (2). Traditional society of Poshtkooch was consisted from several heterogeneous groups and so social motivation in it was rare. The groups in traditional society of Poshtkooch were including: 1-satraps and their families 2-consulers and other ranks of government 3- the heads of tribes 4-oldmen 5- common people 6- semi abject groups such as singers. In totally, it can be said that society was controlled by some people, Satrap, high rank members and heads of tribes. It is clear that the structure of traditional society of Poshtkooch prevented the developing of this area.

References

- 1-itinerary of Ferial Estark, (1927), English tourist and writer, dominance on Persian and Arabic Languages
- 2- Baron Dobd, (1845), two itineraries about Lorestan, chapters 26-29, Russia
- 3-Jac Demorgan, (1889), itinerary of Morgan, France
- 4-Raolinson, (1827), a pass from Zehab to Khozestan, Oxford, English
- 5- George Karzan, (1898), Iran and Irans Discussion, England
- 6- Amieh, Pier, (1979), Ilam History, translated by Shirin Bayani, Tehran, publications of Tehran University
- 7-Eskandar beyg, Torkaman, Alamaray Abbasi, (1980), publications of Amirkabir
- 8-Afshar, Iraj, (2001), Iran essays, publication of thamenoameh, publications of Bija
- 9-Izadpanah, Hamid, (1993), history of Lorestan, publications of Bija
- 10-Bamdad, Mehdi, (1998), about head persons of Iran during 12,13 and 14 century, publication of Zavar
- 11-Belazari, Ahmad ibn Yahya, Fottoh baldan, the part of related to Iran, translation of Azartash, Tehran,
- 12-Khodgo, Saadat, (1998), first edition, Khorramabad