

The History of Vali in West of Iran

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Abstract

Valian family possessed a pedigree which is subject of debate because of its content and author. The name of Mohammad Jafar ibn Mohammad Ali Nasabeh appears At the bottom of pedigree. He was a genealogist of Qajar Era. The preparation date of this pedigree was written on the bottom as 1245 AH. It was during Hassan Khan reign who was Vali at the time till 1255 AH. Hussein Khan had ruled Poshtkooch for 30 years when pedigree was prepared. Mohammad Jafar Nasabeh noted on the pedigree that the original one was in the verge of destruction when he wrote the new one. The present research titled the history of Vali in west of Iran, investigated social and economic structure of Vali period and also their background and history. The research method in the present study is descriptive and data were collected by librarian method. The data of the present research were extracted from valuable sources such as books, papers, Internet and so on. The findings of the present research indicated that 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.

Keywords: Vali, west area of Iran, Qajar, Pahlavi

Introduction

The mountains of west of Iran divided this area to two parts from Dialleh 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 Kabrikooch. Dwellers of this area 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 membrane, (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 dowed in Dehbala and during his first visiting with Gholamrezakhan, he gift Gholamreza a Gun.

Background of Vali

Valian family possessed a pedigree which is subject of debate because of its content and author. The name of Mohammad Jafar ibn Mohammad Ali Nasabeh appears At the bottom of pedigree. He was a genealogist of Qajar Era. The preparation date of this pedigree was written on the bottom as 1245 AH. It was during Hassan Khan reign who was Vali at the time till 1255 AH. Hussein Khan had ruled Poshtkooch for 30 years when pedigree was prepared. Mohammad Jafar Nasabeh noted on the pedigree that the original one was in the verge of destruction when he wrote the new one (Chaman Ara, 1383, p. 32).

Mohammad Jafar Nasabeh traced Hassan Khan's ancestors to Hazrat Abolfazl al Abass, son of Hazrat Ali ibn Abitaleb, after going back 23 generations. He further traced back the pedigree from Om al Banin, Hazrat Abolfazl's mother, to Ghasi ibn Kallab.

Let's assume that the ancestry of Hassan Khan up to the last Vali were to go back after 26 generations to Hazrat Abolfazl al Abass. If the time between birth, getting married, and having the first child to be 30 years per generation, then, 26 generations times 30 years become 720 years. If the final year of the last Vali was 1340 AH and we deduct 720 years from it, we get back to 620 AH. That was around the period when Moguls conquered Iran. Hazrat Abolfazl al Abass was murdered in Karbala in 61 AH. The deference between the year of his murder and 620 AH is 550 years. If pedigree were to go back as far as Hazrat Abolfazl al Abass, we would need another 18 generations.

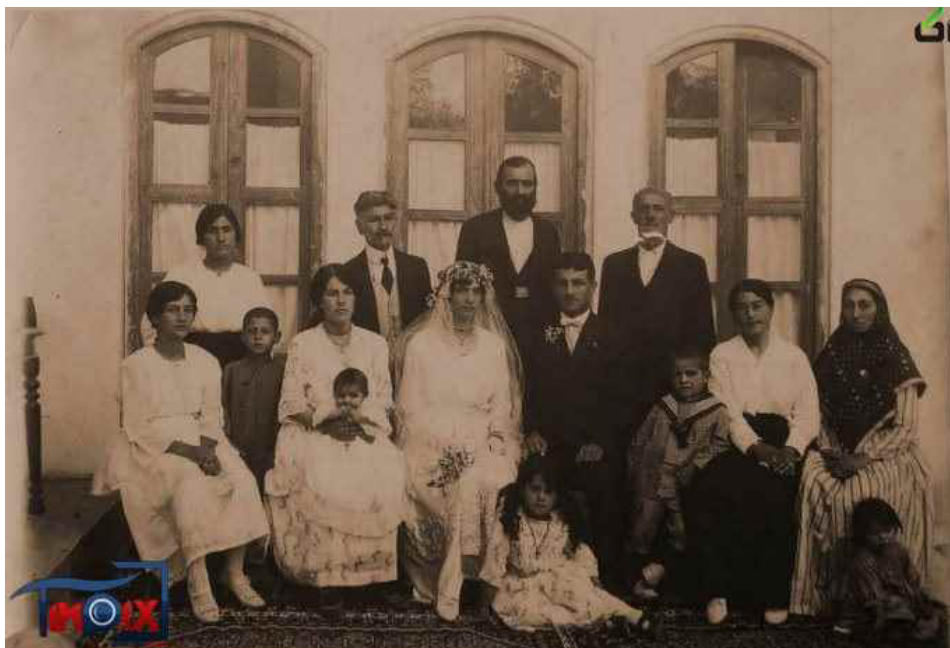


Figure 1: Vali family in west of Iran

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.

Gholam Reza Khan, the last Filly Vali of Poshtkooh, ordered the installation of a stone engraving in a place called Takht Khan, located 34 kilometers south of Ilam on the road from Ilam to Tehran. His intended purpose was to save his name and his family by leaving a record of the family history and the accomplishments his family had made.

The stone engraving is 520 centimeters high, 810 centimeters wide, and 700 centimeters deep. The stone is installed on the west wall at 250 centimeters above ground. The writing is in Kufi scripture. Letters stand out 4 centimeters from a relatively leveled and polished surrounding surface. The lines were not evenly spaced and the style of writing has given it a beautiful appearance.



Figure 2: an Image for Mohammad Ghasem Khan Vali

Social and economic structures of satraps of Poshtkooch

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 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. 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 Poshtkooch had not these conditions. I have not known about social and economic structure of satraps of Poshtkooch. (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 remain 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 Poshtkooch 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 Poshtkooch are considerable because they protected boundaries of Iran against Osmania attacks. During studying history of Poshtkooch contemporary to Qajar, study the social structures of society was importance. Based on narrations and researches it was indicated that in Ilam, there was not feudal system and political and social systems of tribes of Poshtkooch were similar to Kurd tribes. (1). The economy of Poshtkooch 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).

Hierarchy of satraps

Indeed during government of Fathalishah, Hasan Khan couldn't control the area of Poshtkooch 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 Poshtkooch 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 Poshtkooch. 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 and 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 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.



Figure 3: an image for Alikhan Vali

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 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 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.

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