

VAKIL-AL-RAAYA AND THE GOVERNMENT OF ZAND

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The Zand clan is one of the clans of Lor, which did not have a colorful presence in the society before the appearance of Karim Khan. During the time of Adelshah, the leadership of the Zand tribe was entrusted to a person named Karim Toshmal, who, with the help of his brother Sadegh Zandiye, returned the tribe to Malair, which was their ancestral land, and after this transfer, the leadership of the tribe was officially entrusted to Karim Khan. At that time, one of the rivals of Karim Khan, who later ruled Iran for nearly 130 years, was the Qajar tribe. Karim Khan officially sat on the throne of the government of Iran, because of his interest in the subjects, he rejected the title of king and gave himself the title of Vakiya al-Raaya. In general, it should be said that after the Achaemenid Empire and the reign of Cyrus the Great, the reign of Zandiyeh and Karim Khan was a kingdom that had a lot of fame and value among the people of the society and people lived peacefully.

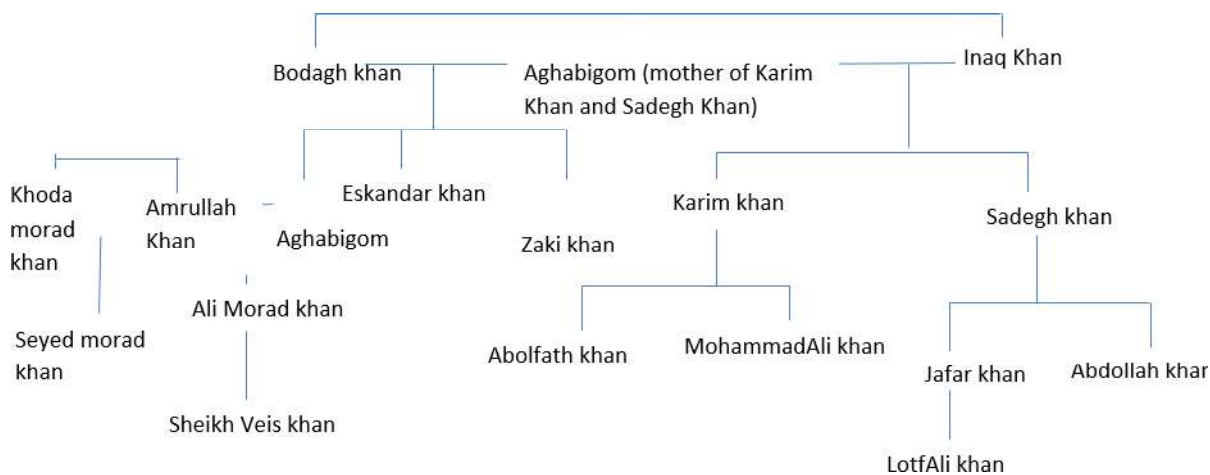
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Karim Khan was from the Zand tribe and belonged to a branch of the Lak tribe and the northern Lors. Although his origin was Malayer, after his father Inaq Khan, he took over the leadership of the tribe. Transferred. But after the fall of the Afshari rule, Karim Khan came to power in 1163 AH. He was the only king who did not call himself a king, and because of the actions he took for the development of the people, as well as the security and comfort of the people, he was called the lawyer of the people (representative of the people). During his 30 years in power, the situation of the people was very good except during the war. In the time of Karim Khan, the most prosperous city was Shiraz, so he chose that city as his capital. But finally, after 30 years of rule and the actions he did for the people, Karim Khan left the world in 1193 AH and was buried in the Kolafarangi mansion. There have been many writers who have dealt with this issue, but they all forgot one thing, and that is the role of the people, the people who directly and indirectly played a role in choosing their government and king, and to maintain its stability or its destruction. They helped, for example, after Lotfali Khan was taken captive by Agha Mohammad Khan and became blind, he was still popular and people wanted him to return to the kingdom despite his disability.

However, this article discusses how Karim Khan came to power and his actions as well as the extinction of the government and focuses on the efficiency of Qajar dynasty and other issues. However, the main emphasis of this article is on (the role of people and social situation at that time). It has seven topics.

At the beginning of the article, it should be said that Karim Khan Zand was from the Lorraine tribe, which is one of the six important Aryan tribes that were descended from the great Achaemenid tribe or the Achaemenids were influenced by them. Of course, this cannot be said with certainty. Turkmens, Tajiks, Baluchis and Arabs. After long migrations, the Lor people settled in the southwestern part of the country and settled from Malayer to the southernmost part of the country from the port of Arak to the border of Iraq. As for the Lor people, it is divided into two categories: big Lor and small Lor. The big Lor (eastern) includes Bakhtiari and Kohgiluyeh provinces, and the small Lor (western) includes the provinces of Ilam and Lorestan, which is the border between these two tribes (Dez River). It should be said that the Lore, like the other tribes mentioned, have numerous groups, tribes and forces that in addition to Iran, they live in other countries such as Iraq, Pakistan and Afghanistan, and some of these Lors are known as their father and some as their place of residence, where we can refer to the Zand clan, which is a branch of the Lak and it is part of the northern Lor tribes. Their leader was Inaq Khan Zand. After his death, his son Karim Khan Toshmal became the successor of Pedro, the head of Zand tribe, but it should be said that before Karim Khan this tribe did not have a name and tradition in history and also during the reign of Nader Shah Afshar this tribe by rare order they were sent to Khorasan and served in the footsteps of Nader Shah in Mesopotamia and sometimes in India. They returned, but it should be said that according to the issues raised and after the extinction of the Afshari rule, Karim Khan Zand took

power and made Shiraz the center of his government, they entered Shiraz with confidence after the formation of the Zand clan government. And they settled in this city and Karim Khan did not call himself a king and called himself the lawyer of the people. He was always respected by the people for the services and actions he had done for the development of Shiraz and was especially popular among them. Zandvkili, Zandkashkoli, etc. were created, who now either live in Shiraz for a limited time or migrated to other provinces, such as Khajeh [1], who are from the people of Boyer-Ahmad (Yasuj) and live in this city (pic.1).



Pic. 1. Boyer-Ahmad (Yasuj)

After the assassination of Nader Shah Afshar, his successors could not govern the country properly and this caused chaos and caused a group of people like Mohammad Hassan Khan Qajar to claim the monarchy and the reason for the extinction of the Afshari rule was the existence of these claimants but Karim Khan Zand was among them. Who tried to seize power until he was able to take power in 1163 with the assassination of Mohammad Hassan Khan and the suppression of other claimants, during which time he gained access to all of Iran except Khorasan under the rule of Shah Rukh Afsharnabina and formed an independent government. And this routine was maintained until the end of Karim Khan's rule, But it was said that the government had claimants and one of them who revolted after the assassination of Mohammad Hassan Khan was Fath Ali Khan Afshar who confronted Karim Khan and Khan Zand suppressed Fath Ali Khan and repelled his sedition and after that Action was able to dominate Azerbaijan, Kerman, Yazd and southern Khorasan. After that, Karim Khan returned to his capital Shiraz and until the end of his rule in 1193, he did not carry out any other important campaign and paid attention to the development of Shiraz. He said that these characteristics of Vakil al-Roaya had always made him respected among the people. Also, this person, with his worthy actions, made the history of Iran always remember him well.

As stated in the previous two articles, Karim Khan during his 30 years of rule from (1363–1193) took important steps that are discussed in this section. As mentioned, Khan Zand, after coming to power and choosing Shiraz as the capital, built buildings in this city, including Karim Khani Citadel, Vakil Bath, Vakil Mosque, and Bazokil Bazaar, which will be briefly discussed in the next section of the article. But here we mention the existence of two other buildings, namely the garden of Nazar and the shrine of Homayouni. Regarding the garden of Nazar, it should be said that Karim Khan ordered its construction in 1184 AH. And two doors were installed on its north and south sides, but in the middle of the garden, they built houses with pergolas for three months, and Karim Khan renamed this luxurious garden, However, after a while, the order to build another garden in the north of Shahrdad changed its name, but the Homayouni shrine in the south of the garden, which is considered to be a magnificent mansion, had a porch with two columns of marble, which unfortunately this building was demolished because it was located in the south and behind the qibla, and the treasury was made beautiful instead of this place. It was registered under the name of Baqerabad and now the mosque is still standing, but the bath was also destroyed because it was located on the street, and it is thought that these two buildings may have been built by the

architect of Karim Khan buildings, Mohammad Baqer Isfahani.

Another action of Karim Khan Zand, who deserves the title of the lawyer of the people, is to confront the famine in the city of Isfahan. In this regard, it should be said that this famine occurred when Shah Ismail III (Mirza Abutrab Safavid) was the king and besides him, Ali Morad Khan, who ousted Shah Ismail due to dissatisfaction, madness and insanity, ruled the country's autocrats. Yes, the government was apparently named after Shah Ismail, but it was officially in the hands of Ali Morad Khan. Karim Khan Zand was also present at the time when Ali Morad Khan wanted to remove Karim Khan from the government, but the famine prevented him from doing so, and Karim Khan took advantage of this situation. Because after the famine, the farmers became unemployed and had no choice but to serve in the army, and for this reason they joined Karim Khan. Karim Khan also struggled to provide food for his troops. So he decided to import a number of essential products such as wheat and barley from Khamseh to Tehran and to pay the price of this product, he borrowed from Tehran merchants and sold some of his jewelry and paid the price, but later when he moved his place of residence to Tehran which he had paid to the merchants. In addition to this action, Karim Khan took a considerable amount of rice from the northern regions of Tehran and sent it to Isfahan with a number of carts and guards. And not to consume them, and by this work he saved the people who did not even have mercy on the cats of their city and ate them to satisfy their hunger. In the same year, in two seasons of autumn and winter, it rained a lot of snow and snow, and this caused Isfahan's products to flourish again.

Another action of Karim Khan was the spread of mourning and taziye ceremonies in the month of Muharram. He paid special attention to music and musicians, as even in his army he used music, of course, in a military style, and it is mentioned in various books that Karim Khan's architects also used music during their work, and in the meetings, importance was given to musical instruments and singing.

During the reign of Karim Khan, the social situation of the people was moderate, but until there was no local war and conflict, the people lived in security and comfort, and King Zand was always a supporter of the people and wanted their security and peace, and always to the capital and the country and progress. It mattered, and that's what made it so popular, but we said that before the local wars, people felt at peace. When the local war broke out, according to Neborsten, the social situation of the people was in a situation where there was a famine in the region. It prevailed and the people suffered from food shortages due to the presence of both armies, but in general, the situation of the people at that time (30 years of the rule of Vakil al- Roaya), as mentioned earlier, was moderately good. Including the silk trade, as Neborsten mentioned in his diary to other products such as perfume and wine that were sent to other regions.

This section also deals with other issues that are related to the general public.

1. *The lifestyle of the people of Shiraz.* In this regard, it should be said that during Zandieh's rule, people's lives were very simple and moderate. According to Niebuhr's observations, the best houses were made of bricks, and the exterior of the houses was simple, and the streets were paved with streams passing through them. How simple and clean the people of Shiraz have been, and this simplicity can be sought in their luxurious life from their king, Karim Khan Zand. Although Karim Khan was a king of a country, he never called himself a king and lived a simple and luxurious life. He never used jewelry and ornaments, and even if he did, it was very limited in some cases. It has also been pointed out that he always wore simple clothes and went to the bathroom once a month and wore one dress until it became old and muddy;

2. *Common foods among ordinary people.* Unfortunately, not much information is available on this subject, and we can only refer to the food of Zandieh's troops during the war in a limited and basic way. During the war, their food was as follows: they distributed some rice, meat and dried fruits among the troops. Wheat and barley were also used to make bread, and it should be noted that there is no reliable source for common foods among ordinary people during the Zandi era, and if there is, it is like a cookbook by Dr. Dr. Nadim, a professor at Shiraz University, who describes common foods of the Safavid period. He also explained the foods that are currently used in Shiraz, such as cabbage, halva and Shirazi salad. There is no correct historical background in this regard and it is not clear when these foods were used;

3. *Crops.* In this article, we have to deal with the fact that people ate fruit in summer and different types of fruits were available to people in abundance and at a cheap price, and the products they planted were both summer and summer, as well as fodder cultivation. They also paid for their livestock and produced most of the rice from the northern region of Iran, and it is important to note

that the most widely used crop was wheat, which was used to make bread and food;

4. *The economic situation of the people.* In order to study the economic situation of the people, we must first examine the common coins in this period. In the three cities of Shiraz, Tabriz and Khoy, of course, in the cities of Rasht, Mazandaran and Yazd, coins were also minted, but the variety of coins minted in these three cities is more and these coins were common among the people and the government received it as a tax from the people. In Astarabad and other northern provinces of Iran, taxes were paid after the acquisition of rice crops, because farmers became rich at that time, and livestock breeders also sold some of their animal products, especially oil, at the same time, in the fall, and so on. Animal products such as cheese, wool, and hides could be sold in all seasons, but oil sales were limited to the fall because they could not carry oil to market except during that season.

In Astarabad, they also used a type of cheese called Khiki cheese, which was sold by farmers in the fall because it could not be obtained in the other season, and at the end of summer and the beginning of autumn, farmers and ranchers made considerable money. They should pay their taxes from the very beginning, and it should be added that the amount of taxes collected from farmers was higher than the rest of the society, and the reason was that the three provinces of Astarabad, Mazandaran and Gilan were large and important centers. There has been cattle breeding in the world, but in Astarabad Mostofi province, with the help of the governor, he collected the taxes of that city and what they had collected was in the amount of two hundred and fifty thousand tomans in two thousand five hundred bags, in each of which eight thousand silver coins. It was a side and they were put in a bigger bag and sent to Tehran and the treasury of Karim Khan Zand with some people, but another high-income province of Karim Khan's time was Qazvin because it had a special geographical location. All the caravans that wanted to go from the east or center of Iran to the west, the Ottomans and Azerbaijan had to pass through Iran, especially Qazvin, and according to this situation, they used the passing conditions of the caravans to earn money and collect tolls from them. But the townspeople did not pay taxes like the others. The only tax they paid was the inheritance tax, which they received without a clear and formal law about it, but the so-called tax was the income tax. They received only from the farmer and the owner, and the income of others was exempt from this tax, and only when someone died was the tax levied on the heir. It should be added, of course, that the money taken from the deceased's heir went to the king, and they could not receive anything from the heir only if the deceased's property was endowed. For this reason, some wealthy people donated their property, which was real estate or real estate in Iran, to their children before their deaths, and they could no longer sell it, but could only use the income from farmland and real estate, which today is called rent.

It should be added that in the period before the arrival of Islam in Iran, Zoroastrian priests could not have a hundred cows, and if their number reached one hundred, they would be cursed, and this custom was because they were not greedy and out of position and influence. Do not abuse themselves to raise money and seize the property of others, and this custom spread from Iran to the West, and the great Christian bishops with thiol could not have farms where one hundred peasant families were engaged in farming as children from the endowment property of their fathers. They could not sell them, and due to this, they used the Islamic laws of Islam and rented their lands for 99 years, and for these lands they received exorbitant rents from the people who rented the land.

5. *Common proverbs among the people.* Today we have a variety of proverbs that are different according to the different regions of Iran and in some cases each region has its own proverbs that have not been heard in other regions and also each of them has its own historical background. Here are some common proverbs of Karim Khan's time. People in southern Iran, including Shiraz, used to say (mud wall eighty years and stone wall eight hundred years) meaning that the mud wall lasts 80 years and the stone wall of 8 centuries and the mud for the city wall was a special mud that it was different from ordinary mud, and the pebbles were mixed with that mud, and after the mud dried, it became so hard that ordinary rains could not wash it away and destroy it.

“Put Hakim Bashi to sleep”. He used to work when someone was guiding another to help, and that guidance caused his own trouble and misery.

“Shah forgives and Sheikh Ali Khan does not forgive”. In this regard, it should be said that one day a poet went to Karim Khan Zand and recited an ode in praise of Karim Khan and the Shah ordered his minister, Sheikh Ali Khan Zanganeh Sheikh Ali Khan, who knew that the amount was too high, was hesitant to pay it to the poet until one day the poet became annoyed and went to the king and said that Sheikh did not like Amir. And the king ordered him to give two thousand Ashrafis to the poet. The stagnant treasury should be used and the poor people should get money because the

poet builds a house with that money and gives some of the money to the architect and the staff and buys a house and pays some to that person and that the money is no longer stagnant and There was a commotion among the people and after these words Sheikh AliKhan paid the money and this proverb is used when someone gives a remittance to someone and his agents refuse to pay it.

“Our own is better”. It is used when the analogy of one's own situation is compared to the situation of others's, which in connection with this proverb, it is said that one day a number of porcelain dishes were offered from China to allow them to enter Iran. Karim Khan took a cup from among them and asked for its price. It was said, for example, that it is one toman and he threw the container on the ground and broke it and asked the price again and they said that it is no longer valuable. So they brought the order of Messi's pelvis and asked for its price. They said it was one toman and he threw the pelvis on the ground and the container was not damaged. Karim Khan asked the price again and they said that it was the same one toman and the king said that ours was better.

6. *How people dress.* It should be said here that during the 30 years of Karim Khan's rule, no special clothes related to this period were created and the clothes worn by the people were traditional clothes of Fars region, especially Shiraz, which had different types, for example, tribal clothes. It was different from the people living in the city and this difference in clothes still exists and persists between the nomads of Iran and the people living in the city. Pants were straightened, and women also wore long chadors while wearing this dress. Another example of traditional Shiraz clothing is that it had a pleated shirt worn by women, and to protect their hair, they wore a cloth scarf and tied a handkerchief over it. It should also be noted that the newlyweds wore special dresses. They wore a long shirt up to the ankles and a skirt longer than a shirt with a lot of pleats, and these clothes were usually in bright colors, which were decorated with tapestry, and also had a lace dress that was placed on the head and should be He said that in the study of traditional clothes in Shiraz, it has been observed that there is more variety in women's clothes. The men wore knee-high boots and their trousers were in a straight line that rested on their thighs. The men usually put the two edges of the cloaks on top of each other and covered their waists with a white cloth, which was fastened to the front of the dress, as well as a felt hat that reached to their ears. In some cases, men wore a shirt and wore a robe that was open in front of it, and the cloth they wore was under the robe and on the shirt, and if there was a special dress among the people. It was not normal, but it was created in the court, which can be said that this type of clothing can be seen in women, especially the courtiers of Karim Khan Zand. Their clothes were usually ankle-length and pleated, and they wore a shirt that fit inside the skirt and a short jacket over it, and they also wore a scarf over their heads to keep it on their heads. They wore a small hat decorated with stones and pearls. Their clothing designs were different. The overcoats (jackets) were usually decorated in a beautiful way, which had a beautiful effect on the clothes of the Rameshgars, and the fabrics they used were elaborate and of high quality. The courtiers and aristocrats also wore such clothes, with the difference that the decorations used in their clothes were more and made the clothes more luxurious. Rameshgaran's clothes were decorated in a simple way, and court women used small and delicate crowns to hold their scarves instead of hats (pic.2).



Pic. 2. Rameshgaran's clothes

7. *Famous neighborhoods of Shiraz.* At the beginning of this article, it should be noted that before Karim Khan, Shiraz had 10 gates and 19 neighborhoods, but when Karim Khan came to power, one of the actions he took was to merge some of the gates as well as the neighborhoods. He divided the city into 6 gates and 11 neighborhoods, and in addition, five neighborhoods named Heydari Khaneh and five neighborhoods named Nemat-i Khaneh and a Jewish neighborhood were created, which we will discuss in detail.

The five neighborhoods of Heydari Khaneh were: Ishaq Bey neighborhood, Bazar Morghneighborhood, Balakoft neighborhood, Shahzadeh neighborhood and Shah Square square and Nemat-i Khaneh neighborhood were as follows: Masjid neighborhood, Sarbagh neighborhood, Sardazak neighborhood, Sang-e-Siah neighborhood and the waterfront neighborhood. These two neighborhoods (Heydari and Nemat-i) had differences with each other since Safavid times, and the kings also used these differences to prevent riots. They were called and in the war between the two, whoever was killed, his blood was shed in vain. The name of Heydari, which was placed on the neighborhoods, was derived from the name of Sultan Haidar, the ancestor of the Safavids, and the name of Nemat-i was derived from the name of Shah Nematullah, the leader of the Nematollahi dynasty, and we said that these two groups had differences. Eats increased during the days of Ashura of Hussein, because due to the narrowness of the passages and alleys, groups of women in chains and chains, who walked with Alam and Katl (trailer), collided and got involved, which is a custom. The two factions became obsolete after the extinction of Qacharia. Among the neighborhoods mentioned in this article, two neighborhoods in Shahzadeh and Sang-e Siah are discussed, each of which has many historical monuments that are addressed. The Black Stone neighborhood, which is probably named after the streets and alleys that are paved with black stone. The works that are available in this neighborhood are: Bibi Dokhtaran Imamzadeh, Ilkhani Mosque, Ilkhani Bath, Moshir Mosque, Hosseinieh Moshir, Armenian Bazaar, Armenian Church, Kurdish Hosseinieh, Forough Al-Molk House, Saadat House, Ziyat House, Abdollahi House, Haj Zainal Bazaar and the tomb of Seyyed Tajuddin Gharib, which should be said that currently only a few of these buildings remain in this neighborhood that will be addressed. The first of these buildings is the Imamzadeh Bibi Dokhtaran (Bibi Khadijeh), which is located at the beginning and entrance of the neighborhood [2]. It is known that her name is Bibi Khadijeh (AS) and her nickname is Umm Abdullah Seyyed Fazeleh, a descendant of Hussein Ibn Ali Ibn Al-Hussein (AS), Imam Zin al-Abidin (AS), who fled Baghdad for fear of the opposition and came to Shiraz and was martyred in Shiraz. arrived. The initial construction of this building in the period of Al-Muzaffarbeh (760-786 AH) was done by the wife of Amir Mobarzaldin and the mother of the brave Shah It should also be added that the use of bricks and tiles has added to the beauty of the exterior of the building. The building has a tall and round dome (round) that has four royal residences in the four corners of the courtyard and on each royal residence there is a small arch that has become a balcony and its surface is beautifully decorated with wood. The mausoleum building has a patriarchal style and has been repaired in the Zandieh and Qajar periods. His tombstone is engraved. Outside the building, as inside, there were places for the king and his companions to rest, which still remain (pic. 3).



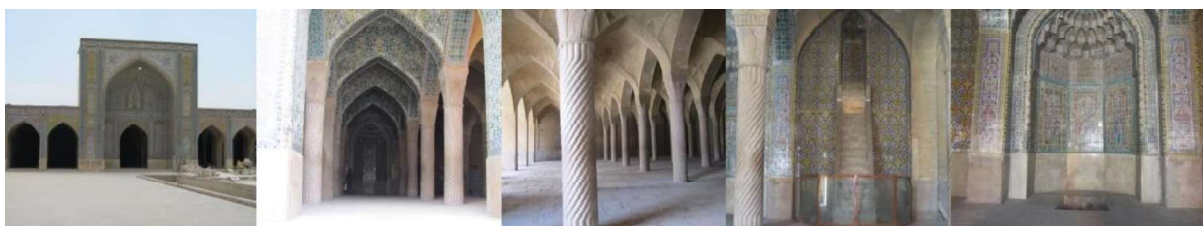
Pic. 3. Imamzadeh Bibi Dokhtaran

The Moshir Mosque, which is beautifully decorated with seven-colored tiles and whose entrance is still made of wood, is currently in use and people hold their ceremonies in this mosque. The bazaar and the Armenian church are located next to each other, and now the bazaar has been destroyed and only a few shops are still preserved, where the people of the neighborhood are employed. The church, which was on the way to and near the bazaar, is still standing and is restricted to people. Muslims are not allowed to enter this church and only Armenians can enter it. This church

has an iron door that has the role of a cross, and according to this sign, this building can be distinguished from other buildings. It is currently under the supervision of the Shiraz Guidance Office, and visitors must obtain an entry permit to visit the church. The Kurdish Husseiniyya is located a little lower than the Armenian church and in an alley, and as its name suggests, the Kurds living in this neighborhood (Black Stone) used to hold their ceremonies in it, and this building is related to 250 years ago. The mentioned buildings are either unfortunately damaged or if they are left, they are being destroyed over time. Sang-e Siah neighborhood still retains its traditional and old style and remains so. This neighborhood has narrow streets and alleys that are difficult for cars to cross. There is still life in this neighborhood and a population lives in its old and thatched houses, and this neighborhood has arches like the Shurideh arch that stands. In 2008, the municipality of the region rebuilt the passage of Prince Jamali and Sar Bagh, which is located in this neighborhood. Of course, the facades of some of the other houses in it are in addition to thatched bricks, and some of the residents, with the permission of the house's cultural heritage. They have demolished their old houses and built houses in a modern and contemporary style, such as the houses in the alley where the Kurdish Husseiniyya is located.

The neighborhood in Shahzadeh, where the most important buildings of Zandieh period, especially Karim Khan, are located, and there are historical buildings in it, such as: Vakil Mosque, Vakil Bath, Vakil Bazaar, New Bazaar, Mola Mosque and Ahmadi Caravanserai. This section briefly describes the most important of them.

Vakil Mosque, which should be said that this building was built in 1152 AH / 1187 AH. Its total area is 11,000 square meters, which includes a luxurious head, courtyard, north and south porches, south and east naves, east and west porches and a small side courtyard. This mosque consists of two parts. In summer, it is located in front of the entrance door, which has a large courtyard. There is a huge pool in the middle of the yard. In this nave, a 14-step marble pulpit called 14 Innocents is located next to the altar. A short distance from the altar, inside the wall at a height of three or four steps, there is a place that was probably a place for the king to sit when returning to this place. In front of the nave, there is a huge piece of stone in which a pipe has passed, which was probably a place where worshipers brought water from the pool and performed ablutions, but it should be said that the north arch of the mosque is known as the pearl arch. It is decorated with seven-color tiles with floral and plant motifs, Islamic lines and Quranic verses in the excellent third line. On top of this arch, there are two beautiful and tiled minarets. The ulema are supposed to be connected to the summer section, and people must first cross this corridor to enter the winter mosque, enter a small courtyard, and then enter the courtyard of the mosque (pic. 4).



Pic. 4. Vakil Mosque

Vakil Bazaar consists of four bazaars and in the middle of it is Chaharsoo with a very high and wide arch, which according to the narration of the owner Golshan Morad, was built for four consecutive years. The southern part of Chaharsoo consists of 41 pairs of shops and on its western side there is a market called Swordsmen with 11 pairs of shops and a large caravanserai called Elephant. In the northern part of Chaharsoo, there are 41 pairs of shops and two caravanserais named Roghani and Ahmadi. The eastern part of Chaharsoo, known as Allafehbandan Bazaar, includes 19 pairs of shops, and the western part, called Tarkesh Dozha Bazaar, consists of 10 shops. have been. The high ceilings and numerous vents in the market are such that the market air is cool in summer and warm in winter, and now the market is still standing, and it should be said that today the most employment in this market is related to carpet sellers and coppersmiths, which are copper utensils. Sell themselves in this market. But if you do a little shopping in the market, you will see that there are shops that sell traditional engraved dishes from Shiraz and Isfahan, as well as fabrics. Part of the bazaar was destroyed in 1314 because it was located on the street and its location is Zand Street (the northern part of the bazaar; pic. 5).



Pic. 5. Vakil Bazaar

This building is located in the west of Vakil Mosque, its walls are covered with marble stones 2 to 3 meters inside, and the roof of the dressing room (Bineh) is supported by integrated stone columns and is full of religious motifs and religious stories on It is carved that gives a beautiful effect to the ceiling and amazes the visitor. To the south of the bath, facing the mall, is a large water reservoir that was used by the people before the city's plumbing, and this bath was located in the center of Shiraz, which is used by almost all sections of society, including businessmen, heroes, and ordinary people. The houses of different regions used to go to this bath and this bath had two private and ordinary parts. The private sector was in front of the entrance door and a circular pool was placed in the middle of it and ordinary people and peasants met with Khan and Kadhoda in this part. Took. Khan also had a steward who recorded his events and speeches, which can be said to have historically done some kind of chronicle, and even dervishes used to go to this public bath for bathing. The merchants had scribes who recorded every transaction. So, it can be said that the bath was a place for trade and commerce at that time. Usually in the bath, which was separated from the private and ordinary part by a corridor, there were women who held the newlyweds' Hanabandan ceremony in this part and brought the bride's bath table with them for the ceremony. The bride and groom took baths and ceremonies, and the items they brought with them were: Esfand to remove the sores and eyes that smoked during the ceremony, kohl, soap, lame, henna, bridal cosmetics and trimmings, and pitchers. Pelvis for washing. The ceremony was attended by close relatives of the bride and groom wearing traditional local costumes. Ordinary and ordinary people were present in the normal part of the bathroom. On the roof of the bath, there are octagonal vents that, in addition to changing the air in the space, illuminated the bath environment, and the normal part was at the end of the bath and near the treasury, where the laundry people washed and punched. At the beginning of the bathroom, next to the entrance door, there were two people, one of whom was lame to the client and the other was receiving the cost and amount of soap, water and Dalak's salary. And they found work and it can be said that after the mosque, there was a gathering place for people in the bathroom (pic. 6).



Pic. 6. Gathering place people in the bathroom

The organization of the IRGC and the military ranks should be considered from the Safavid and Afshari eras. At the beginning of his work, after establishing the foundations of his government in Shiraz, Karim Khan gathered an army of 45,000 soldiers and 12,000 soldiers from the Ajam Iraqis, 6,000 from the Persians, 24,000 from the Lors, and finally 3 There were a thousand Bakhtiari people, but it should be noted that the Bakhtiari people are from the great Lor tribe. In addition to the above-mentioned number, there were others around Khan Zand, which are as follows: 1400 soldiers who were the same as the Royal Guard and had weapons such as shotguns for these rifles made of stone

Flint was used and the guns were made in Iran and England. British-made rifles were limited in Zandieh's time. During the Qajar period, this type of weapon was abundant. Iranian-made rifles started working during the Afshari period and reached Zandieh, and were still used until the early Qajar period, and they also used swords, and these people were called Gholam Chakhmaq. There were a number of other soldiers who were called Usawal, and besides this number, there were one thousand tons of Nasqchi and Farashand three hundred tons of Shatro and seven hundred tons of Jarchi, all of whom served around Khan Zand, and this number had 6,000 commanders, large and small. Was. Along with them were Sardar Kol and Dehbashi, all of whom formed the court and army. After giving this general explanation about the number of members of Zandieh's army, we must classify it. It can be said that Karim Khan's army was divided into four categories, which were: 1- cavalry 2- infantry- 3- artillerymen And beekeepers – 4- Flint slave or Royal Guard. It should be said that the cavalry was divided into two categories, fixed and temporary, and fixed cavalry, who were always in the service of the army in the capital and big cities, and were sent when borders and campaigns were needed, and temporary cavalry, who were at peace. In the cities and villages, they were engaged in their work and mobilized when needed, and the riders were more than the people of the tribes and clans, who were mostly under the command of the tribal leaders and were the only obedient to him, and according to this issue, each tribal chief has There was a group of cavalry that the rations, food, weapons and horses of these soldiers had to be collected and prepared by Khan II. The infantry, which was more than the Iranian tribes, and as soon as the king ordered the gathering of troops. The leaders of the tribes and clans had to prepare a group of soldiers and send them to the battlefield, and these soldiers always dispersed in disarray after the end of each war and returned to their homeland, and it should be noted that whenever The number of dark soldiers increased dramatically. The chiefs of the tribes could command this number themselves and accompany them in the war. Another category was artillery and beekeepers, which was created in the army since the Safavid era and was rarely used in wars during the reign of Nader Shah Afshar. During Zandi's rule, this weapon became a luxury and recreational aspect, as a French tourist stated in his travelogue that "Iran does not know how to use cannons, and cannons in their army have the aspect of luxury and arrangement rather than a military and military tool. Strong. " And it can be said that perhaps one of the reasons why the cannon was not used in wars was the existence of mountains and rugged roads. They then used a lighter weapon called a bee, which consisted of small, very simple balls whose barrel was mounted on top of a large iron candlestick, and the candlestick rested on a round stick made in front of the camel's device. The wood was so hardened that it could withstand a cannonball when fired. In order to aim and throw the bee bullets, the camels had to first get down on their knees and adjust the tubes towards the enemy and fire it with a wick. It should also be mentioned that the bee bullets weighed half a kilo and Their range was very low due to their weight. Those who used this weapon were called Zanborkchi Bashi, and the Royal Guard was briefly described, and it should also be added that in addition to rifles and swordsmen, it was made of steel chained armor and a shield with the sun in the middle. And around it, verses of the Qur'an were used, and this simple and somewhat rudimentary army was able to help Karim Khan Zand in the conquests of Khark Island (1180–1181 AH) and Basra (1188–1190 AH).

Karim Khan Zand, after 30 years of rule, finally died on 13 Safar 1193 at the age of eighty due to old age and tuberculosis, and his body was buried in Kolafarangi mansion in Shiraz. But after Khan Zand's death, there was a dispute between the survivors over the government, and everyone claimed the government for himself, one of whom was Zaki Khan, Karim Khan's mother's brother, who he tried to conquer with Karim Khan's brother Sadegh Khan and his othersons. The elders of the Zand dynasty voted for his rule, and Zaki Khan pressured them to do so, besieging the royal palace and the shrine of Karim Khan, to which the group had taken refuge, and the besieged finally, after three days of resistance, finally the royal citadel. They surrendered to Zaki Khan. By any means he could, he was able to trap and kill 15 of Zand's elders, and after this, Zaki Khan named the kingdom after Abul-Fatah Khan, the eldest son of Karim Khan. A few days later, his brother Mohammad Ali Khan, who was Zaki Khan's son-in-law, joined him in this matter and took charge of the affairs himself, looting the property of the victims and dividing them among the army, but after Abolfath Khan, a number of others From Zandieh princes such as: Ali Murad Khan, Mohammad Ali Khan son of Karim Khan and son-in-law of Zaki Khan, Sadegh Khan brother of Karim Khan, Jafar Khan bin Sadegh Khan, Seid Murad Khan and the last of them Lotfali Khan bin Jafar Khan (1203–1209) grandson of Karim Khan brotherhood Was. He was a brave man and despite his young age, he made Agha Mohammad Khan Qajar, who had fled Shiraz after Karim Khan's death,

not feel safe. Eventually, inexperience, pride and disobedience to the advice of philanthropists caused Agha Mohammad Khan to dominate him and capture him in Bam Fortress of Kerman. After reaching Lotfali Khan, he ordered him because of his hatred of the Zand family. Lotfali Khan's two eyes were taken out of the bowl and Khan Zand fainted from severe pain. But Agha Mohammad Khan did not order his assassination at the same time, but wanted to humiliate Khan Zand. But this did not happen because Lotfali Khan was in such a bad condition that he would have died if he had not been treated. So Agha Mohammad ordered the healing of Lotfali Khan's two shoulder and eye wounds to keep him alive and to humiliate him more. But when he went to Tehran, he ordered that the blind Khan Zand be transferred to Tehran as well. In Tehran, Lotfali Khan Zand, who had ruled for some time, was popular, and they said that although Khan Zand was blind, he could still rule like Shah Rukh Shah Afshar, who was blind, but ruled in Khorasan. The existence of such rumors that were exchanged among the people caused Agha Mohammad Khan Qajar to be afraid and order the assassination of Khan Zand to the ruler of Tehran. Finally, Dejkhim entered Lotfali Khan prison with two other people and tied his hands.

They opened his mouth and shot a handkerchief and put it in his throat and put a long stick on the stick and hit him on the stick with a hammer until the handkerchief sank in the throat of Khan Zand and thus he died in 1209 AH in Tehran. And after the death of Lotfali Khan, the Zandi dynasty, whose area of influence was in the south of Iran, and sometimes the center of Iran, which was part of their kingdom, became extinct. The rule of the Zandi sultans did not exceed 43 years, and after 1209 AH He did not reach the real monarchy and after Lotfali Khan no one claimed to be in power and Agha Mohammad Khan Qajar came to power and Lotfali Khan's body was buried in the tomb of Imamzadeh Zayd (Bazaar). But Qajar Khan, out of resentment against the Zand family, ordered the exhumation of Karim Khan in the Kolafarangi mansion in 1206 AH, and transferred the bones of Khan Zand from Shiraz to Tehran and Golestan Palace and buried him in a place where he passed through every day. But after the extinction of the Qajar government and during the Pahlavi regime, Reza Shah ordered that Karim Khan's bones be transferred back to Shiraz and the Kolafarangi mansion with respect (pic. 7).



Pic. 7. Shiraz and the Kolafarangi mansion

This article briefly discusses the 30 years of the rule of Vakil al-Ruaya Zand. Karim Khan was dealt with until the extinction of the government and the efficiency of Agha Mohammad Khan Qajar. This article has a slight difference from other articles under the same title or other titles, and it is (the situation of the people) that as much material as possible was collected and presented. In total, the 30 years of Karim Khan's rule have been such that Iran, especially Shiraz, whose capital was developed in terms of beauty and development, and the people felt safe and secure except during the war. The people were all satisfied with the rule of Khan Zand, and perhaps it can be said that it was a golden age for the people because they imposed taxes according to the financial situation of the people and the people did not have problems in paying taxes. There was no Iran and the people lived well and happily together with different religions, and this people's satisfaction can be considered a privilege for a government, because when they were satisfied, they helped the stability of a government, and if they were dissatisfied, and if an aggressor entered the government and wanted to gain power, they prevented him from doing so, as exemplified by the popularity of Lotfali Khan Zand among the people, who were willing to rule despite his disability.

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**ВАКИЛ-АЛЬ-РАЙЯ
И ПРАВИТЕЛЬСТВО ЗАНД
Фатеме Хейдари Монфаред**

Клан Занд – один из кланов Лора, не имевший яркого присутствия в обществе до появления Карим-хана. Во времена Адельшаха руководство племенем Занд было возложено на человека по имени Карим Тошмал, который с помощью своего брата Садега Зандийе вернул племя на Малаир, который был их исконной землей, и после этого перехода руководство племенем было официально возложено на Карим-хана. В то время одним из соперников Карим-хана, впоследствии правившего Ираном почти 130 лет, было племя Каджаров. Карим-хан официально восседал на троне правительства Ирана, из-за своего интереса к подданным он отказался от титула короля и присвоил себе титул Вакил-аль-Райя. Следует отметить, что после империи Ахеменидов и правления Кира Великого царство Зандие и Карим-хана было царством, в котором люди жили мирно.

Ключевые слова: Вакил-ар-райя, правительство Занд, Карим-хан Занд, афганская эпоха, Иран, долина Газ, туркмены, османы, малайцы, племена Лор.

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