

The Political and Martial Role of the Fars Ethnic Groups in the Qajar Period until the Constitutionalism Epoch; with Emphasis on the “Qashqae Tribe”

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ABSTRACT

In a territory based upon geographical and influential climatic formations, one- third of its soil was in possession of ethnic groups or clans, who were within their own bounds of tribal life, having their special logic. Moreover, founded on acceptable public roles, they ranked in acting as a completely unified aggregate. Conditions and the state of affairs of ethnic groups in the country, in the recent decades of the 19th Century; and particularly, in regions where from archaic times, until date, powerful ethnic groups were present. These clans displayed their capabilities to conserve their internal tribal consolidation and its vital role, in the vast expanse of the political and economic fate of the country and throughout the land.

Emphasis and inclination as to the minor capacities, such as the Fars ethnic groups in the 19th Century, institutionalized in determining the regional and local policies. This also denotes the stance where their political and social structure was extremely in coherence and played an outstanding role in the public destinies of the country and that, which has even remained in the Middle East.

KEYWORDS: Fars Ethnic Groups (clans/tribes); Military and Political Powers; Iran; Alien Forces (British and Russian).

INTRODUCTION

Hypothesis and History of Research

Subsequent to the Farsnameh of Nasseri, Ibn Bolkhi, written during the years 500 AH to 510 AH, no text in other books, in relative to the Fars ethnic groups, is mentioned until the year 1276 AH. Hence, in the analysis on these grounds, our information is limited. Thus, with such a depiction, our efforts are to portray, all that, which is related in the resources of the Qajar period in this text:

1. Khormowji's Statement

In the year 1267 AH, Mohammad Jaffar Khormowji gave an account of the Fars ethnic groups as follows:

The “Qashqaees” consisted of two ethnic groups, forty-eight clans, and the Khalaj Panj clan. Its people are of a rural category, a few are armed and in spring and summer are collectively in Garmabad and Padena, which are at the extreme end of this State and the initial land of Iraq (known as Ajam) and the residents of Hatran, (the elongated and highlands). They pass the winter in a warmer climate, in their summer quarters, indulging in their differences. They comprise of approximately 12,000 families. The Inanloo Clan and the people of the Chahardeh Chereek from the past, in the era of the Safavid monarchs, were from this authoritative and supreme clan, whereas, the people of Chahardeh Chereek, their winter quarters were Mojarad and Byza, their summer quarters are Darabjard and Fasa. Their people are mostly peasants/tenants, a few prone to arms and insurgence and are approximately 2,004 families... the Baharloo and Nafar are ancient and reputed clans. They pass the summers in Chahardangeh and Tasht (Village) whereas; their winters are in Darabjard, Jahrom and Larestan. Their people are armed and are about 2,500 in family dimensions. [1] Thus, in this manner, we do not achieve any information as to the Basseri and Arab clans from Khormowji's text.

2. Fasaie's Account

In the year 1304 AH, Mirza Hassan Fasaie writes about the Fars ethnic groups as such:

The “Qashqaee Clan, their summer quarters are in the district or (plots) of Arbaeh, Afzer, Joreh, Khesht, Khonj, Dasht, Dashtestan and Farashband, whilst their winter quarters are in the limits of Chahardangeh, Sarhadshishdangeh, Kamfirooz and Kahmareh”. [2] Then Fasaie renders an account of all the “Ilkhanans¹ and Ilbegis” of the Qashqaee ethnic groups from the year 1234 to 1288 AH. In addition to which he not only renders

¹ Patriarchs, tribal chief or chieftain

a statistical account of the Qashqaei clan, but also of the other ethnic groups and gives the names of their clans as hereunder:

The “Baharloo Clan: of the summer quarters of Izadkhist of Larestan, Darab and the winter quarters of Ramjard, Marvdasht and Kamin. [3] Based on the writings of this historian and geographer, decampment takes place in the beginning of spring and they remain in Darab”.

The “Inanloo Clan: their winter quarters are in the district of Jafr, Darab, Fasa, whereas, their summer quarters are in Ramjard and Marvdasht”. [4]

The “Basseri Clan: their summer quarters are in Sarvestan and Kavar, whilst their winter quarters are in Arsanjan and Kamin”. [5]

The “Arab Clan: their summer quarters are in the plots of Sabaeh, Roodan and Ahmadi, whereas, their winter quarters are in Buvanat, Ghanghori and Sarachan”. [6]

In relative to the ‘Nafar Clan’, Fasaie only states that, “their language is Turkish, they must be originally from the Turkestan”. [7] In connection with their summer and winter quarters, he makes no discussion.

3. Doped's Opinion

Doped, a clerk in the Russian Embassy in the year 1840 and during the reign of Mohammad Shah Qajar, traveled around Iran. When he encounters a tribal decampment on his route in Fars, he narrates as such:

“The distance that these clans traverse during their decampment annually is really astonishing. Every spring the Qashqaees, from the southern coasts of Fars, come to the pasturage regions of Esfahan and meet with the nomads of Bakhtiar there. These nomads have decamped to the pasturage of the warmer regions of Khuzistan, near the apex of the Persian Gulf. When winter approaches, each of the mentioned will return to their relative summer quarters”. [8]

The dispersion of clans and tribes in Iran, are in distinct parts of the country and their settlements are usually within the tribal realm. This realm was always inconsistent, throughout history and had strong and weak fluctuations with the central power and their neighbors. Many of the clans, due to ethnic union and or tribal marriages were transformed into larger unions, absorbing the powerful clans towards themselves, causing integration within them. The monarchs too, would exile and assimilate the tribes, according to their political discretion, ushering and fanning the flames in their dispersion in various parts of the country. Historical studies, deduct that, the martial and political role of tribes was always under the attention of the central power. It can be stated that, fundamentally, the formation of a reigning power in Iran, in those having motives in power and rule of the times, could be made possible by having the support of clans and tribes. The reason for this rested on the fact that, on the contrary to a mercenary army, a tribal army, played an essential role and had capacities and advantages in establishing reigns and creating dynasties.

Dynasties such as the Seljuk, Afshar, Qajar and their founders, undoubtedly, could never have been successful in establishing their reigns without the martial, political and economic backing and support of the clans and tribes. It expresses the fact that, in the history of Iran, ethnic groups were constructive where the regime was concerned and accounted for, as a tool for the power. In reality, the history of Iran can be known as a kindling of the historical role, of hundreds of ethnic groups in various grounds and dimensions. Historical studies of the past and the course of upheavals that have occurred in this country, indicate that, throughout the reigns in the past, the ruling powers have not separated from the ethnic system. In this relative, groups have even stepped further and sustained belief in the fact that, tribal life in Iran contributes the main factor in the bringing about of governing powers. What if we denote the structure, base and power as a principal factor for the formation of governments, this aspect and element is found largely in nomadic life and tribal communities, rather than in communities of permanent dwellers. Thus, dynasties ruling Iran on this basis, by category, were ethnic. Moreover, in lower ranks, the presence and involvement of the southern ethnic groups of Iran, particularly, the Qashqaees come to memory in the turmoils and political combats in the past. As alike and in keeping with the Bakhtiar, Shahsavan, Lorestan and... ethnic groups were always an effective source in southern Iran, such that, their bravery and courage, in the fight against foreign colonialism and internal despotism, is reassigned to the pages of history.

Problem Statement

Historical studies of combats of the Qashqaei ethnic group in the past, expresses their political and social conditions. In that, at times, their noncompliance or defiance, in respect to the ruling power of the times, causing their wrath and disfavor, when they sought their destruction and or else on the contrary, the allegiance of these powers, which construed them to be close to the sultans of the Court. Synchronous with the disputes of the successors of Uzun Hassan of the Safavid ancestry, prior to the Safavid Dynasty, which caused the offsprings of Sheikh Heydar Safavid to be exiled to the south. The Qashqaees also accompanied them there and for sometime were in the Bakhtiar region, plying between the summer and winter quarters; until the time when property was purchased in Samirom and they entered the Fars region. [9] One of the initial leaders of the Qashqaees, named

Amir Qazi Shahiloo Qashqae, an ancestral patriarch of the Qashqae clan. It is narrated that he assisted Shah Esmail Safavid in endorsing the Shi'ite religion as official in Iran. [10] During the campaigning of the troops of Imam Gholi Khan Gorji [11], the ruler of Fars to Hormoz, to expel the Portuguese from the Persian Gulf, according to the orders of Shah Abbas Safavid, the Qashqae Turks were endowed with the mission in this matter. As a result, the Qashqaees play a dominant role in the mentioned campaign to confront the Portuguese in driving them out of the Hormoz Island. [12] In the terminating years of the Safavids, according to the narration of Marashi Safavid, the Qashqaees stood against the Afghan assault and the Lorsi of Lashni, who later joined the Qashqaees, were men who confronted and fought against the Afghans in Fars. [13] The Qashqae Clan found their way to the Court of Nader Shah, where they had special privilege, with the onset of the Afshar Dynasty. Nader Shah sought their help in order to protect and gain security for the northern frontiers of Khorassan and sent a few of them to this region. [14] Likewise, they were also present in the campaigning of his troops to India, Balkh and Bokhara. Apparently, in one of these wars, Esmail Khan fought very bravely. Nader Shah who was suspicious of him and thought he might claim the throne, made an excuse and blinded him. [15] After the death of Nader and the onset of internal turmoil and confusion, the Qashqaees took advantage of the void in the central power and returned to their original homeland, that is, Fars. [16] Subsequent to the outstanding turmoil, that occurred in the Afshar epoch, in the political field of the country and the life of ethnic groups in Iran, particularly, in respect to the Qashqaees, the further enhancement of this tribe is indebted to the goodwill and temperament of Karim Khan Zand. Many cases are present in concern with the kindness, provisions and decrees of Karim Khan Zand. Each of which, denotes that, Karim Khan gave a greater amount of consideration to this lineage and the Qashqae ethnic group. In that, Fasaie relates, "on the second of Jamada ath Thaniya 1234 AH, His Imperial Highness the King of Kings, by means of Mirza Reza Nava'ie, the minister of the Fars nation ushered a title of "Jalil Ilkhani" to Jani Khan Qashqae the "ilbegi" of Fars. His son, Mohammad Ali Khan was appointed as "Ilbegi". Until this year, had been given such a title; and in Khorassan, the elder of a tribe was known as "Ilkhani". [17] On one hand, the Qashqaees gained much influence in the Court of Zand and obtained high posts in the country, in addition to expressing the most amount of loyalty to this governing power. [18] In a manner that the influence and immense wealth of Esmail Khan caused envy and the expression of stern speech in connection with him from the side of Mirza Mohammad the magistrate of Fars. [19]

With the downfall and decline of the Zand regime and being succeeded by the Qajar Dynasty in Iran, new occurrences took place in the Qashqae Clan. Due to the events that occurred at this time, the authority of the tribe was also under influence. In adopting vindictive policies spelt out the destruction of those around him. Jani Khan (the offspring of Esmail Khan), who had succeeded his Father as the tribal head of the Qashqae Clan, supported Jaffar Khan Zand who was in combat with Agha Mohammad Khan Qajar. Thus, during a battle in the region of their summer quarters Khosrowshireen, Agha Mohammad Khan's army was defeated. [20] Thereby, according to valid evidence, the Qashqaees were stable and firm in their support for Lotfollah Khan Zand. This aspect of Agha Mohammad Khan Qajar's hatred prompted them and was the cause for intense encounters when he took his seat in power. When Tehran was selected as the Capital, the Qashqaees lessened in importance to a certain extent, as they had lost their ally (the Zand Lineage); and being at a distance from the Capital was another reason. After Agha Mohammad Khan was seated as a monarch, in order to dissipate the authority of the Qashqaees, 2,000 of their families were sent to the Chaharling Bakhtiari region and a number of 5,000 families to the Veramin area and Mazandaran. (Until today, a number in Veramin, introduce themselves as Qashqaees and as descendants of this immigrant tribe). [21]

The reign of Fath Ali Shah commences with vicissitudes. It must be mentioned that in an atmosphere of deception and various kinds of confidential or exposed collusion of colonialism. Fath Ali Shah was extremely terrified of the power of the Ilkhans and it was due to this, that he would integrate or cause their decampment. The years 1214-1250 AH, were simultaneous to the despotic rule of Hossein Ali Mirza, the offspring of Fath Ali Shah who was in Fars. This period must be known as a period of failure and disruption for the Fars tribes. A period when contradictions and internal conflicts in relative to position and continuous rivalry of Farmanfarma with Abbas Mirza to qualify as a crown prince. These abnormal clashes made the grounds even more open for the despots to seek opportunities within a framework of pretext present to gain their aims and take action. The most effective and powerful factor for this aspect is the presence of Hossein Ali Mirza, who was deceptively put up in the Fars region; and based on satisfaction and delight, like reigning the south towards securing objectives and clearing the opponents despotic policies in the region was being employed. The Qashqae ethnic groups regained their influence in the Court of Fath Ali Shah and were favored by the courtiers during his reign; and for the initial time, Fath Ali Shah ushered the title of "Ilkhani (patriarch) to Jani Khan, the chief of the Qashqae Clan; and appointed him as the "Ilkhan" of the entire ethnic groups established in Fars. Then his son, Mohammad Ali Khan was given the title of "Ilbegi" [22] this coincided with the period when only the Zafaranloo ethnic group in Khorassan held the Ilkhan policy and this title was not seen amongst other tribes. [23] At the death of Fath Ali Shah in the year 1250 AH, Mohammad Mirza, the offspring of Abbas Mirza was his successor. Mohammad Shah appeased the authoritative Qashqae ethnic group. To show appreciation for the services of Mohammad Ali Khan towards the sovereign, in relative to the differences that existed in the

succession of Fath Ali Shah, issued him an order in taking steps to consolidate the ethnic unity. Thus, the Qashqae Patriarchy came under the Shah's backing. To strengthen the relationship between them, one of the monarch's siblings was given in marriage to Jahangir Khan, the offspring of Mohammad Ali Khan. [24] However, this unity did not last for long, as Motamid-Al-Dowleh, the recent head of state of Fars, arrested Mohammad Ali Khan and under many pretexts sent him to Tehran. Nevertheless, the Sovereign's Court issued a command for his freedom and he was freed on the way, on condition that, he remained in Tehran permanently and does not return to the clan. The year that Mohammad Shah prepared for the subjugation of Harat, the Qashqae Ilkhan was at his service. [25]

The British instigated Nasser-Al-Din Shah to confront the constantly rising power of the Qashqaees. [26] A new political ethnic union came into presence. This union consisted of five tribes established in Fars, of which, one of these tribes were of the Arab dialect (the Jabbareh and Sheybani Clan) and three tribes were Turkish speaking (Inanloo, Baharloo and Nafar) and one tribe of Persian dialect (Basseri). (These clans were prior to this, under the command of the Qashqae Ilkhan). This formed union, was reputedly known as the Panjganeh Khamseh Tribals. [27] This union structured was to counteract the power of the Qashqae Clan, was under the administration of the Ghavam-Al-Molk Shirazi lineage, who was an old rival of the chiefs of the Qashqae lineage. [28] In fact, the trading interests of the British in the south were in direct tie with those of the Ghavam Family. This matter created an alliance between the two, in such a way that, the British always sought the help and collaboration of this family, whenever it was confronted with rival forces in the south. [29] Even though the Ghavam Family, was in fact, originally, an urban power and had no such ties with that of the Khamseh tribes to have a coherent and useful leadership. [30] Although, for the Qajar Dynasty and the British they were accounted to be powerful rivals in relative to the Qashqaees, to hamper them from gaining power and expansive influence. [31] In general, within the framework of governing forces and the central power with the tribes in the south, it must be stated that, with the exception of short term and passing instances, from the Safavid or Karim Khan Zand regimes, that, individuals such as, Esmail Khan Qashqae was taken as an advisor. However, in the past one or two centuries, the connection of governing powers and the sovereign, which was in collaboration with foreign policies in respect to the mentioned communities, was hostile. It seemed optimistic that with the presence of hands, which were despotic and plotting, as well as rulers, such as, Nasser-Al-Din Shah and Mirza Agha Khans, in relative to the residents of the southern coasts and antecedent tribes who were against their despotism, we mention the speech of goodwill and temperament! As all over in the alternations of Iranian history, there was nothing else, except for visual signs of the enforcement of dichotomy and brutalities of those involved, and governing powers such as, Hessam-Al-Saltaneh... If a figure unhesitatingly with obligation (and courage of a tribesman) such as, Sohrab Khan Qashqae, a reputed leader of the wars in 1273 AH played a role, except for being a compulsion for the times and or a passing dream it was nothing else. The results of these collusions were an incorrect overlooking of the economic, political and social crisis. It was a tremor that had come upon the sphere of temprament, humanitarian values and criterions and alike, the lack of gratitude and rendering appreciation to servants of the land and nation and in general humanity, which occurred in that pro-Qajar society of those days. As Mirza Jahangir Surisrafil, has indicated to this matter, in a section of an article he has written titled "Tashakor". [32] After the assassination of Nasser-Al-Din Shah in the year (1275 solar calendar, 1313 AH) or 1896. This took place by Mirza Reza Kermani and Nasser-Al-Din Shah's offspring, Mozaffar-Al-Din Shah, took possession of the throne. In spite of the obstructions caused by despots, such as, Aiy-Al-Dowleh and Amir Bahador, Mozaffar-Al-Din Shah, on the 14th Jamad ath Thaniya 1314 AH, established constitutionalism, under a decree and in accordance with the appeal of the nation. Synchronous to the events of the constitutional revolution in the central and other parts of the country, new occurrences also took place in the ethnic groups of Fars under the influence of these consequences. The Qashqae tribe and its patriarch Solat-Al-Dowleh played a major role in the changes arising from the constitutional revolution in Fars. Esmail Khan Solat-Al-Dowleh, who after the death of his brother Zargham-Al Dowleh held the patriarchy of the Qashqaees, he was at the crossroads of two difficult decisions. On one hand, he visualized the mentioned occurrence with uncertainty. However, the adjoining of Mohammadreza Khan Ghavam-Al-Molk to the queue of opponents of constitutionalism and their steps against Solat-Al-Dowleh induced him to support the activists of this movement. The constitutionalists of Fars objected the procedures taken by Ghavam in opposition to the constitutionalists. They took asylum from the 2nd of Rabi al Awwal 1325 AH for a period of 40 days in the telegraph bureau of Shiraz and by sending numerous telegrams to the center, appealed for the summoning of the Ghavam Family and his offsprings from Fars. [33] Thus, the mentioned array led to differences and unrest in the tribals of Fars. [34] This sparked off internal warfare. During the war, there was hardship amongst factions in an area namely, Ghormchaman Kudiyan, which left a number killed. [35] This incident reflected immensely amongst the central column of contitutionalists. In as much that, these contitutionalists, declared those Qashqaees killed, were martyrs and sacrificed in the way of constitutionalism and freedom. [36] The mentioned incident compelled Mohammad Ali Shah to despatch a telegram to Moavid-Al-Dowleh and commanded him to issue a patriarchy order to Solat-Al-Dowleh, as well as to annihilate Ghavam-Al-Molk and his offsprings, from administrative affairs. [37] This episode accounted for as a grand victory for the contitutionalists and Solat-Al-

Dowleh, as the extermination and summoning of Ghavam-Al-Molk and the patriarchy of Solat-Al-Dowleh was one of their appeals, which, as a sentence was a great triumph. The triumphant return of the Qashqaees to the city of Shiraz at that point of time shattered the pillars of Moavid-Al-Dowleh's rule, the offspring of Hessam-Al-Saltaneh and other supporters of his, as the last location for despotism and colonialism of Fars. Ghavam-Al-Molk and the interim prayer leader of Shiraz inevitably, began their journey towards Tehran. [38] However, Mohammadreza Khan Ghavam-Al-Molk did not remain idle in Tehran and by getting into close ties with those demanding legality [39] and membership in the society of brother-hood. [40] By attracting the attention of Mohammad Ali Shah, he was able to prepare the grounds for his return to Shiraz. The constitutionalists saw the only way out of this fix was to eliminate Ghavam-Al-Molk in the physical sense. Hence, on the 4th of Safar 1326 AH, he was shot dead, by Naematollah Burujerdi's bullet. [41] These incidents made the central power appoint Masoud Mirza Zel-al -Soltan for the rule in Fars. [42] Zel-al -Soltan was able to regain peace in Shiraz within a short period. [43] In order to quell the anti Ghavam emotions, he (Zel-al -Soltan) decided to exile the offsprings of Habibollah Khan (Ghavam-Al-Molk IV) and Nasr-Al-Din to Europe. [44] The decline of the power of the Ghavam household led to an unaccountable increase of power in the constitutionalists and Solat-Al-Dowleh. This was because, Solat-Al- Dowleh, was able to dominate on many of the clans of the Qashqae ethnic groups and develop the surrounding region. [45] But this joy did not last, for the attack and shoot out on the Parliament, on the part of Mohammad Ali Shah on 23rd Jamada ath Awla 1326 AH and the commencement of the minor despotic period, Zel-al- Soltan was exterminated and left for Europe. [46]

In conferring with his Russian-Iranian advisors, Mohammad Ali Shah grasped courage and severed the tree of freedom, the nation's demand. The Samad Khans of Azerbaijan, Aala-Al-Dowleh, Amir Bahador, and the Aiyin-Al-Dowlehs at the center and ultimately, the sons of Ghavam in Fars, under this banner, together with internal and external support, took full vengeance on the constitutionalists. After an unsuccessful assassination attempt on Mohammad Ali Shah on the 25th of Moharram 1326 AH, on the 22nd of Jamada ath Awla of the same year, he attacked the Parliament and quite a number of people were massacred. Gholamreza Khan Assef-Al-Dowleh, who had close connections with the Ghavam Family, succeeded Zel-al -Soltan as the ruler of Fars. During this period, Solat-Al-Dowleh followed a neutral policy and did not show much of a serious reaction. Perhaps, his being preoccupied from the rivalry of his brothers in pursuing such means could be worthy of attention. The Ghavams sought to make Solat-Al-Dowleh unreliable and undependable, as he was responsible for securing the safety of trading routes in the south. Therefore, with robbery and theft on the roads, they portrayed the conditions of Fars as insecure. [47] Assef-Al-Dowleh, who had now got into differences of outlook with Habibollah Khan Ghavam-Al-Molk, [48] requested the Qashqaees for help to confront them. [49] In the terminating years of the minor despotic period, Solat-Al-Dowleh resorted to a policy of the passage of time, lying in wait for a suitable opportunity until the time, when, his lack of action aroused the criticism of the other constitutionalists. [50] In addition to this, some of the clergy sought to prevent Solat-Al-Dowleh from joining Mohammad Ali Shah, they sent him a letter requesting him to launch into supporting the constitutionalists. [51] As a result, in order to display his loyalty to the constitutionalists, Solat-Al-Dowleh dispatched telegrams to the chief of the army, the Sattar Committee and the War Commission and appealed to be an adjunct to them in rendering aid to conquer Tehran, as well as being given permission for him to send troops to Tehran. [52] However, the attack on Tehran and the dethroning of Mohammad Ali Shah from power was the onset for new incidents, which were deeply effective in the political conditions of Fars. The downfall of Mohammad Ali Mirza and restoration of the Parliament in respect to the conditions in Fars did not prove beneficial, such that, colonialism structured its underlying illicit demands in this region on the upright ropes of constitutionalism. A rope, which, with the exception, of the progeny of the revolution, all the sources of reaction and despotism beat around it freely with hand and foot.

Conclusion

During the Qajar reign, even though, in vast parts of the Qajar kingdom, there were tribal settlements, the power of the ethnic groups, gradually declined and the authoritative control of the central government increased. At times, in the Qajar era, the ethnic groups accounted for as being appropriate baits for the British Government in planning plots for them. Hence, along with its colonialism policies, this government, would set and arouse the tribes against the central government and or, would make use of them to protect their commercial interests.

Subsequent to the victory of Harat by Nasser-Al-Din Shah's troops, the British Government attacked the Port of Bushehr, to threaten the Iranian Government. In connection with the resistance of the inhabitants, the Qashqae ethnic groups rose to the help of the soldiers and courageous men of Tangestan and stood up against the attack of the British troops, creating heroic feats.

In the Qajar period, the ethnic groups played an important part in the political conditions of the country. The central government would make efforts to adopt and utilize peaceful policies in their regard. However, Fath Ali Shah sought conventional policies of the government in tribal regions and institutionalized the aspect of "divide and rule". By fanning the flames in disputes amongst the tribes, the monarch would counteract the

power of one, with that of the other. In this manner, his security secured and peace in the realm guaranteed. In the eras of the reigns of Mohammad Shan and then Nasser-Al-Din Shah, the authority of the ethnic groups diminished again, whilst, that of the central government incremented. When Mozaffar-Al-Din Shah came to power, as it had a weak handling on the clans and tribes, the ethnic groups gained power again. Thence, with the constitutional approach, a new epoch began, which also affected tribal life, alike facets, on which there was an influence. Once again, the ethnic groups grew even more powerful than before. The constitutional revolution and its disruptions, which had brought forth a kind of self-determination for the large ethnic groups and their chieftains, led to them taking a stand in policies of the current politics. From historical studies, it is such deducted that, the political and military role of the ethnic groups was always within the attention of the central power. At the beginning of the 20th Century, conditions of the ethnic groups saw outstanding disturbance. In this period, many of the tribal chieftains, due to reasons of being in service to the Court and or according to a pressure of an agreement were hostages in the Capital and had become familiar with urban life, whilst a group of them had gone abroad. It was due to these grounds and social conditions that the settlements of chieftains and tribal masses deteriorated.

Fundamentally, the formation of governments in Iran, on the part of the claimants of power and the regime of the time were possible, as there was an ethnic and tribal backing. The cause of this rested on the fact that, contrary to a mercenaries army, the ethnic militia, because of its capacities and benefits, played an essential role in establishing governments and creating dynasties. The tribal chieftains not only had a role in the administration and control of local powers in Iran, rather, a major part of the governance of the country was in their allocation. Dynasties, such as the Saljuks, Afshar and Qajar and their founders, undoubtedly, could never be successful in establishing regimes without the political, martial and economic support of ethnic groups and tribes. The connection between the government and tribes was a reciprocal one. The head of the tribe was officially recognized as the tribal leader of his tribe by the government, in view of the tri-lateral services (economic, political and martial), which he would perform for the government. The Khamseh Union, formed during the reign of Nasser-Al-Din Shah Qajar, was a plan by the British and central government, as to the power of the Qashqaei ethnic group. Its major aim was to counteract the extensive power of the mentioned tribe in southern Iran.

RESOURCES

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2. Fasaie Pg. 1100.
3. Ditto Pg. 1277.
4. Ditto Pg. 1573.
5. Ditto Pg. 1576.
6. Ditto Pg. 1578.
7. Ditto Pg. 1583.
8. Dobeid, 1992, Pg. 163.
9. "Khaterate Mohammad Nasser Khan Qashqaei", interviewed by Habib Lajevardi, Las Vegas (USA), February 1938, Tape No. 1, Pg. 2.
10. Oberling, op.cit, Pg. 31.
11. Roger Savory, 1379,(2000) "Iran Asr-e-Safavi", translated by Kambiz Azizi, Markaz, Tehran
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13. Mirza Mohammad Khalil Marashi Safavi, "Majme'eh Al-Tavarikh", translated by Kaveh Bayatt [Tehran, Tehuri and Sana'ie Libraries (1983)] Pg. 68.
14. Mir Mohammadi, "Barasi va tahlil az owza siasi, ijtema'ie ile Qashqaei", Pg. 9.
15. "Khaterate Mohammad Nasser Khan Qashqaei", Tape No. 1, Pg. 3.
16. Richard Tapper, "Anthropologists, Historians and Tribes People", in Tribes and State Formation in Middle East (Los Angeles: University of California Press, 1990), Pg. 515.
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19. Mirza Mohammad Kalantar, "Rooznameh Mirza Mohammad Kalantar Fars", proof copy by Abbas Iqbal Ashtiani, (Tehran, Tehuri and Sana'ie Libraries 1362 (1983) Pg. 69.
20. An interview with Malek Mansour Khan Solat Qashqaei, Tehran, June 1999.
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