

Reviewing the Sociopolitical Situation of Ismaili Community of Kerman just before the Qajar Government

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ABSTRACT

After founding the Ismaili government in 1090 AD By Hassan Sabbah, his successors strengthened his power in Iran and began wide activities in the religious and political fields; Kerman was not exempt from the influence and effects of this sect, but after the collapse of Ismaili government by Mongol Hulaku khan in 1256 AD., a movement which had been formed by Hassan Sabbah was collapsed and weakened somewhat. Afterwards, Ismailis began secret and hidden invitation and dispersed in Iranian cities. Since, the Kerman region, which has passed numerous ups and downs throughout the history, was open to Ismailis in a period of time (In addition, throughout the history Kermanis have treated different religions followers gently and well, and nowadays the various minorities in Kerman evidence it). Due to the financial satiety and political influence in Kerman, Ismaili elders gradually provided the field for growing relationship with rulers in Kerman, so that Zandieh and Qajar governments chose Kerman as their power center for years. Thus, this paper aims to review the Ismaili sect, its effects on community spirit, and then tries to clarify the various factors and their abilities to change with the aim of clarifying the effect of sociopolitical factors in Ismailia sect of Kerman.

KEY WORDS: Iran; Kerman; Ismaili; Abolhassan Khan Biglarbeigi; Qajar

INTRODUCTION

"Nations and Religions" subject or understanding the ideas and opinions of different sects, which today is known as the Religion researching and comparative cult study is one of the major topics in Islamic culture, and numerous books and essays have been written about it, and it has always been a subject of debate for scholars and scientists. Ismaili sect is one of the Shia sects and after the Twelver Shia is one of the sects which has the greatest number of Shiite followers in the world. In fact, the Ismaili sect, like many other sects, was separated from other Shiites due to the differences in the succession of Imam Jafar Sadeq (AS) in 765 AD (shahrestani, 1994, pp. 259-260); and in a relatively short time the Ismailis founded several governments in the North Africa (the Fatimid government) 910 AD (Mostofi, 1982, pp. 509-510) and Iran (the Ismaili government) 1090 AD (Mostofi, 1982, p. 518).

However, the conditions of Kerman has always been a haven for minority peoples throughout the history, and in other parts of Iran perhaps has been faced with limitations due to the oversimplifying and tolerance, and people's patience (Vaziri, 1966, p. 23). And apparently since the early days of Ismaili's invitation, Kerman was considered as a center for the activities of this sect, so that Hamid al-Din Kermani, the Ismaili thinker, who can be considered as the founder of Ismaili philosophy, arises from Kerman, even Hassan Sabah went to Kerman in order to promote the Ismaili sect and expanded the Ismaili thought in Kerman in 1081 AD (Joveini, 1996, p. 191). Subsequently, this Ismaili's influence and reputation made it popular and it penetrated the domestic sociopolitical structure of Kerman in an era of Zandieh government and just before the Qajar government in 1796 AD. In this regard, Abolhassan Khan Biglarbeigi, one of the leaders of Ismaili community, ruled Kerman from the Zandieh government to establishing the Qajar government.

Ismaili sect in Kerman

In order to study the sociopolitical conditions of desired era, first we should return slightly to the past and extract the causes and conditions of Ismaili sect development and the general time conditions through the historical texts.

Therefore, first we provide information about this belief and the amount of its presence and influence. Ismaili is one of the sects of Shi'ism (Shiite is a group of Muslims who believe in the caliphate by Ali ibn Abi Talib and his eleven children one after another; they are as follows respectively; Ali, Hassan, Hussein, Sajjad, Muhammad Baqer, Musa Kazim, Reza, Muhammad Taghi, Ali Naqi, Hassan Askari, and Mahdi, and are known as the Twelver Shiite) and after Imam Jafar Sadiq, 765 AD, ascribes the Imamate (Leadership) to his son, Ismail. But, since Ismail died before his father, the other Shiites, who are known as Twelver Shiites, have accepted Imam

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Sadiq's another son, Imam Musa Kazim as his successor; but Ismailis have accepted Ismail's son, Imam Muhammad, as the seventh Shia Imam. (Shahrestani, 1994, pp. 259-260; and Joveini, 1996, pp. 144-145)

Ismaili early followers were harassed; therefore they found a way of life and activity among the Muslims by Taqiyya (Dissimulation) and expanded their thoughts secretly.

Ismaili historians have narrated that: Muhammad Ibn Ismail's family went to the Sham (Syria) and settled in Salimeh city near the Homs province, lived there as merchants duo to their fear of Abbasid forces, sent invitations to the other Islamic cities, and told good tidings that the emergence of Imam Mahdi who was the Ismail bin Jafar's generation was near the end of. (Mashkour, 1996, pp. 48-49)

This group believes that the Quran has two apparent and inner meanings, and the human being will be conducted by a teacher who is the God's agent. These teachers appear in a series of seven rounds and each round starts with a speaker who would reveal the fact for people, and after him several commentators who are named the executor will come. (Boman, 1997, p. 7)

They were called by the various names in different cities such as Batenieh, Talimieh, Sabeieh, Malaheddeh and Qarmatia. Since, a dispute was happened among the Ismaili inviters after the of Muhammad Ibn Ismail's death, Meimoun Qadah, who was one of the great inviters, pointed to a little boy and pretended that he was one of the Abdullah bin Muhammad bin Ismail's sons, his name was Abol-Ghasem Hassan, and thus he was his successor. (Mashkour, 1996, p. 49)

First armed invitation by the Ismailis happened in Yemen in 881 AD. One of the Ismaili inviters, known as Hussein bin Hoshab, went to Yemen by the help of Abdullah bin Meimoun Qadah's children, gathered a group of Yemeni tribes, and told about the waiting Ismaili Imam invitation, conquered some of the castles of that area, and succeeded in establishing the first government of Ismaili government in Yemen. (Joveini, 1996, pp. 154-155)

At that time, Obeidallah al-Mahdi was the Ismaili Imam who escaped to the Ramleh city in Palestine due to his fear of Abbasids; in 904 AD, he went to Fastat city in Egypt, and then went to Tunisia by the help of one of the inviters, and finally could meet the Abu Abdallah Shi'i who was one of the leader of Ismaili inviters in the West. Abu-Abdullah who changed the tribe Katamah to Ismaili religion had covenanted with him. After a while (915 AD) he went to fight against the ruler of North Africa (at the time of Moghtader Abbasi), subdued him, took the control of Africa, and established the Fatimid government (916 AD) (Joveini, 1996, pp. 154 to 160) During two centuries later, He developed his domination on Egypt, Syria and west of Saudi Arabia. Interestingly, this group brought two aspects of religious Imamate and being Caliph together in Fatimid Imamate by following the current thoughts in Iran and ancient thoughts; in addition, the Fatimid caliphs had both religious and governing power aspects, and ruled Egypt powerfully for several centuries.

"The issue which weakened the Fatimid movement happened after Al-Mustansir's, the last Fatimid caliph, death (1048-1094 AD). Egyptian Ismailis had accepted his son, Al-Mostali, as his successor, but Ismailis in Iran and Iraq had accepted the Imamate claim by Al-Mustansir's son, named Nizar, therefore two branches called Mostali and Nizari came into existence." (Mostofi, 1982, p.514; and Joveini, 1996, pp. 178 -179) But apart from the followers of Ismaili Muslims in Iran, Hassan Sabbah's emergence and power have caused this cult to be contained in the pages of history; he chose the Castle of Alamut, (in Qazvin province) as his site, and there are numerous which indicates his power, performance and even deceiving his followers throughout the history, and undoubtedly, it had formed one of the most effective political, military and ideological movement until this system was dismantled by Halaku (founder of Ilkhanids 1258 AD).

At the time of Mustansir Bellah, Fatimid caliph of Egypt, Hassan Sabbah went to Egypt in 1079 AD and stayed there for a year and accepted the Nizari Ismaili religion because Mustansir, Fatimid caliph, first had chosen his son, Nizar, as the Imam but then dismissed him and chose his other son Mostali as his successor and Imam. Mustansir died in 1094 AD; therefore, Abol-Ghasem bin Ahmad bin Mustansir (Mostali) became father's successor. He wanted to kill his brother, but Nizar escaped to Alexandria; Mostali sent an army to capture him, and then jailed him in Cairo until he died. (Joveini, 1996, pp. 178 to 180)

Fatimid caliphs were fourteen and ruled from 910 to 1172 AD. I.e. 270 years. (Mostofi, 1982, p. 508) But as mentioned before, after Al-Mustansir's death two groups, Nizari and Mostali was formed, and what has affected the history of Iran was done by Hassan Sabbah and his followers who established a strong government, named Ismaili, (1090 AD) in Iran.

According to the narrated history by people, Hassan Sabah was so smart and clever; he had an ascetic life, but he did any efforts and even deceptions in order to stabilize his own beliefs. It is written in the book "Ismaili history and doctrines" (Daftary, 1996, p. 44) that he executed his eldest son, Master Hussein, in Alamut on a charge of participating in murdering Hussein Qaseni, and whipped his other son, Mohammed, until he was killed, because he had drunk wine. He was ruling in Alamut for 35 years and in this period he was praying and musing about his followers' activities and ordering the inviters. (Hamedani, 1994, p. 132; and Shahrestani, 1994, p. 264)

It is written that Hassan Sabah died in 1124 AD. (Mostofi, 1982, p. 521) After him, seven people ruled Alamut as his successors; at that time, there were power and terror in the Iranian government basis and a group of opponents were murdered by the Ismaili followers.

But the Ismaili's tendency to Kerman can be introduced by two political and geographical aspects. Kerman was an area which belonged to Deylamian (Buyid dynasty 932-1055 AD), and even Sultan Mahmud Ghaznavi (founder of Ghaznavian 997-1030 AD) failed to conquer Kerman, as it is mentioned in the book "Koocheye haft pich (seven turns Alley)" (Bastani, 1975, p. 240):

"Kerman was an orbit which connected the boundary line from Nakhshabs, Taleghan, Transoxiana and Sistan to Qutayf and Yemen, and apparently it was the center for this sect from the early days of Ismaili invitation because one of the major Ismaili inviters, who can be considered as the founder of Ismaili philosophy, was from Kerman, and he was Hamid al-Din Kermani (d. 1020 AD)."

For this reason, Hassan Sabah had a special tendency to Kerman and even traveled to Kerman in 1081 AD. (Joveini, 1996, p. 191; and Hamedani, 1994, p. 18) Hassan came to Kerman in order to promote the Ismaili religion, and expanded it in Kerman, and strengthened his influence there. In addition, Ismaili propaganda was widespread in Kerman at this time because the ruler of the Seljukians in Kerman (1048-1195 AD) Iranshah (1097-1102 AD) had a tendency to the Ismaili sect. While the Seljukians were Sunni, and according to the historical references Iranshah was the most hateful Seljuk king. Mostofi wrote that: he had a tendency to lapse and oppressed the Kermanis. (Mostofi, 1982, p. 495) The reason for why Iranshah is introduced hatful and what the purpose of lapse, atheism, and philosophy is should be searched in other issues. It seems that Iranshah converted to the Ismaili cult during his father ruling and it was the purpose of sources of lapse, atheism and philosophy of religion. This hypothesis was confirmed if Iranshah wrote letters to Batenians and Malaheddeh and was friend with them. (Monshi, 1983, p.17; and Abo Hamed Kermani, 1994, pp. 376 to 379) Since, Hamid Al-Din Kermani's life and influences on the intellectual process of Ismaili sect and communication of Kerman with this group was important, even a few information about him recorded in the documents, will be reviewed. Hamid al-Din Kermani continued his education at the Abo Yaqub Sistani's school and after migration to Kerman could convince Moqaled bin Yosef, the Governor, in Mosul (northern Iraq) to accept the Ismaili sect. It is written that Kermani entered Cairo in 1015 to 1016 AD. (Walker, 2000, p. 16), and at this era is considered as the time of severe difference among Ismailis.

Only Abo Mansur Khotkin Qaed, known as al-Sadiq Ma'mun, valorized Kermani and made him responsible for the unique the word "Ismaili" and for eliminating disputes and doubts. (Walker, 2000, p. 25) There have been provided information about him in the Encyclopedia of scientific men and cultural famous Kermanis; it adds several information to other data.

Hamid al-Din Kermani's return from Cairo to Iraq not only exposed him to the risk of enemies' inspection but also buried his works in anonymity. His tendency to the philosophical issues prevented his popularity to some extent. He had a quite different intellectual system compared to other Ismaili inviters. (Kordi, 2008, p. 35)

"His intellectual system relied on Aristotelian interpretations at that time; in addition, it was less derived from the neo-Platonic sources; his teaching was more in line with great Islamic philosophers teaching such as Farabi and Ibn Sina." (Walker, 2000, p. 35)

Kermani attempted to connect the Greek philosophy to Ismaili religion philosophy, and in fact tried to implement the theology at this stage, and could be successful partly.

There has been mentioned and gathered several names for Kermani's works in the Tazkirah book and all of them are about the review and interpretation of Ismaili believes.

In order to familiarize with the name and subjects of these works and treatises, you can refer to books such as the Encyclopedia of scientific men and cultural famous Kermanis (Kordi, 2008, p. 211) and Vadi Haftvad (Bastani Parizi, 1976, p. 304), Koocheye Haft pich (Bastani Parizi, 1975, p. 242), and Hamid al-Din Kermani (Walker, 2000, pages 39 to 42). Hakim Kermani died in 1020 AD.

But Nizaris by Hassan Sabbah as the leader strengthened their dominance over several castles of Iran and Syria, and his successors strengthened his power in these areas; and after him seven people came to power respectively: Bozorg Omid, Muhammad Bozorg Omid, Hassan II, Muhammad II, Hassan III, Muhammad III, and Khour-Shah who ruled from 1124 to 1256 AD. (Mostofi, 1982, pp. 521 to 527)

"But Qasim Shahi's followers supported Qasim Shah, Shams al-Din Muhammad's son, and tried to make him and then his children as Imam... Qasim Shahi Imams' lives from Shams al-Din bin Khour Shah (d. 1310 AD) to Sayyid Abul Hassan Khan Kaheki (d. 1792 AD), Agha Khan Mahallati's ancestor (ruler of Kerman during the years 1834 to 1836) are not clear because the Ismailis were completely in the Taqiyya (dissimulation) and camouflage at this time due to the fear of being chased by enemies". (Tarom, 2002, p. 57)

Qasim Shahi sect imams were Agha Khan Mahallati's great ancestors and for this reason they are linked to the history. The first historical event, which had caused this historical proximity, was the migration of some Ismaili communities from Mahallat (in Markazi province) to Shahr-e Babak (in Kerman Province), and the details are mentioned in historical books of Kerman.

It should be noted that sending Khums (one fifth) of properties and vows by Ismaili followers in India (Hyderabad Dakan and Jam Langar) to Mahallat and Anjedan (in Markazi and Qom provinces) was difficult,

and most of the time the properties were looted and a lot of people were killed, and properties rarely could be got to anyone who was Imam by this population from India to Anjedan. In order to get safe and sound properties and devotees from India, the leader of the Ismaili Muslims, Sayyid Hassan Beig, and his followers in this tribe left Anjedan and Mahallat in the late Nader Shah government (Founder of Afsharieh dynasty 1734-1747 AD) and settled in Shahr-e Babak which was one of the regions of Kerman, therefore they were closer to their Indian disciples who regularly sent funds to them. (Vaziri, 1996, p. 698-699; and Hemmat, 1971, p. 215)

In short, as the Ismaili elders gave the funds and gifts which were gained by their disciples to people in India and Hyderabad Dakan and elsewhere and in addition, due to proximity to these areas and being easy to handle their disciples' activities, they chose Shahr-e Babak in Kerman as their site.

Ismaili followers made a lot of estates and immovable properties in Shahr-e Babak, and as is stated in the history of Kerman (Vaziri, 1996, p. 699): Due to their wealth and being sure of continuous funds from their disciples in India, they lived with generous munificence which this made them famous, they could influence the local sociopolitical structure of Kerman, and allowed them to have essential roles in positive and negative events in the area.

On the other hand, this financial satiety and political influence made growing relationship between Ismaili elders and rulers and governing body in Kerman, and the pages of relationship between these two groups were full of mutual respects.

"In 1747 AD, when Shahrokh Khan Afshar ruled Kerman, respected Sayyid Hassan Beig - Ismaili tribe Imam – and married his son, Lotfali Khan, with Sayyid Hassan Beig's daughter, they had great ceremony in city for two months. It is stated that 900 kg. (3 Kharvars) spices were consumed in the wedding. Other victuals and snacks can be estimated by this amount ... At wedding night, Shahrokh Khan walked behind the bride from Sayyid's house." (Vaziri, 1996, p. 699)

In this era, Kerman was divided by Karim Khan Zand (Zandieh founder 1749-1779) and this event led to the stabilization of Ismaili sect.

After dismissing Bastam Khan Zand (1765 AD), Karim Khan Zand divided Kerman province into two parts and determined Mirza Hussein Rayeni for the East and Ali Agha Sirjani for the West.

There had been made chaos and many complaints in an area which Mirza Hussein Rayeni was responsible for. Karim Khan sent Muhammad Tahir Khan Bakhtiari in order to suppress rebel Khans and resolved the conflict and sent these people to Shiraz.

There, by Mirza Jafar, Minister of Karim Khan, mediation they could all return. Mirza Hussein died on the way back and the Kerman government was assigned to Sayyid Abul Hassan, Ismaili leader, by Karim Khan Zand.

"This Sayyid Hassan Khan is from Nizar bin Mustansir's ancestry and his ancestry reaches to Ismail Ibn Imam Jafar Sadiq by several generations; he is the forty-fourth Nizari Imam and the seventeenth leader of Qasim Shahi cult. (Darya gasht, 1977, p. 125, and Tarom, 2002 pp. 58-59)

We can read in Encyclopedia of Islamic Cults (Mashkour, 1996, pp. 1-2): Agha Khanieh is one of the Nizari Ismaili sects and is attributed to Agha Khan Mahallati. This family's ancestor was from Kahek-e Qom, and was considered as one of the Ismaili Sadah (Sadat); he was ruling Kerman from the beginning of Zandieh government to Agha Muhammad Khan Qajar era.

In the book "Commanders of Kerman" (Ahmadi Kermani, 1991, p. 191) he is called me by the name of his credo, and it is mentioned that Abul Hassan Ali-shah Kaheki became the ruler of Kerman in 1757 AD. Interestingly, there has been controversy about the date he achieved to the Kerman government. Despite the fact that he has probably been chosen in the late Karim Khan government for this position, the book "history of Kerman" (Vaziri, 1996, p. 215) considered 1779 AD as the year of his assignment. Mahmoud Hammet (Hammet, 1971, p. 39) considered the late of Karim Khan Government and Saeed Nafisi (Nafisi, 1956, p. 59) the year 1757 AD for his ruling in Kerman, in addition it is written in the book "History of Agha Khanieh Ismaili" (Tarom, 2002, p. 59) that he was assigned in 1765 AD for this position.

His generosity and munificence were the subjects mentioned about him in the historical books of Kerman and this led to respect by residents.

"It is written that he had gained special respect; he earned thirty thousand Tomans as his portion every year from India but he gave all the money to people". (Vaziri, 1996, p. 215)

"After Karim Khan Zand's death, Zakki Khan immediately took over the government ... Sadiq Khan left Basra (southern Iraq) after hearing his brother's death and became ready for the war and gaining the kingship. Zakki Khan declared that if he was refused, he would kill all his soldiers and citizens' family in Shiraz (capital of Zandieh dynasty). Therefore, his soldiers left him and Sadiq Khan escaped to the Castle of Bam in Kerman province." (Sikes, 1984, p. 408; and Melkom, 2001, pp. 542-543)

As mentioned before, Zakki Khan who was Sadiq Khan's half-brother did not let him to enter Shiraz and inevitably, he went to Kerman. Kermani residents and local powerful men, including Abul Hassan Khan, Muhammad Hussein Khan Sistani, and Agha Ali Vazir, who remembered Karim Khan's kindness, cooperated with his brother, Sadiq Khan, and he was also kind with Kermanis and soon after could prepare eight thousand

horsemen and Infantries, defeated the Zakki Khan's division who had followed him, and moved to Shiraz. In Sirjan (West of Kerman), he heard that Zakki Khan was assassinated by his soldiers, therefore Sadiq Khan entered Shiraz was no obstacle.

"After arriving Shiraz, Sadiq Khan was so kind with Kermanis who had helped him; he let all Kermani hostages return, re-assigned Sayyid Abul Hassan Khan to govern Kerman, and summoned his son, Ali-Naghi Khan, to Shiraz". (Hussein i Fasai, 2009, p. 619, and Etemad al-Saltaneh, 1982, p. 1388)
Khans' influences and affects in this era can be followed by happened issues in Normashir (East of Kerman) and Balochistan.

Balochistan and Normashir often have been attached to Kerman based on the Political structure; and its history dates back to the Sassanid empire. (Gomnam, 1989, p. 239)

Kermani rulers had duties such as administrating Baluchistan, investigating the judicial matters including dismissing and employing the agents, manciples, and sheriffs, collecting taxes. (Asadi, 2009, p. 20)
When the news of Karim Khan's death (1779 AD) received to Kandahar and Baluchistan, Afghan Azam Khan in Normashir, and Muhammad Hussein Sistani in Bam stated that are from one tribe and then went to capture Kerman.

When Sayyid Abul Hassan Biglar Beigi heard the news, made his army with complete equipment responsible for defeating them, all chiefs in Kerman regions were unanimously gathered, and Sayyid Abul Hassan Khan gave them money, provender, and equipment, and then in the war occurred near a place called "long wall" in the village Tahroud (between Kerman and Bam), Afghans and Sistanis withdrew to Normashir with more casualties. (Vaziri, 1996, p. 704-705)

Soon after, Azam Khan has again collected his forces, and went toward Kerman with no news; at this time Sayyid Abolhassan Biglar Beigi had gone to Shahr-e Babak, so Azam Khan blockaded Kerman without any conflict. (Hemmet, 1971, p. 217)

During the siege, several Kermani Khans such as village chiefs of Chopar (southern Kerman) accompanied Azam Khan; Abul Hassan Khan Biglar Beigi heard this news and provided a division and went toward Kerman; near Robat castle (between Kerman and Rafsanjan) which was eleven milestones (each milestone is equivalent to six kilometers) from the city, the troops faced with each other and Azam Khan's army was again defeated and withdrew from Kerman. Because before this the chiefs and sheriffs in Khabis city (today is Shahdad, East of Kerman) and Gok region (today is Golbaf, East of Kerman) were afraid of Biglar Beigi, and did not pay their debts to the person appointed by governor, went to Azam Khan and took refuge while withdrawing; therefore, the castles were captured by Azam Khan, Abul Hassan Biglar Beigi was discouraged to chase them because there were a lot of bluffs between Kerman and Khabis, so he postponed it to another time . (Vaziri, 1996, pp. 707 to 710)

In about 1790 AD Muhammad Hussein Sistani, who were chief in Bam and managed Afghan activities, became aggressive so, people in Bam who were unhappy by his domination asked Abul Hassan Biglar Beigi for help; therefore, Mohammad Hussein Khan asked Lotfali Khan Zand (last Zandieh ruler 1789-1795 AD) to suppress Kermanis and invited him to Kerman; in fact, he wanted to stabilize his government in these regions and gained his definitive position. (Vaziri, 1996, p. 62-63)

In 1791 AD, Lotfali Khan went to Kerman by the Neyriz way (East of Fars province) and surrounded the city. (Hussein i Fasai, 2009, p. 644)

Abul Hassan Biglar Beigi discussed with his directors and sheriffs in Kerman about the blockade. Some of them believed that we ought to welcome Lotfali Khan Zand, but others such as Agha Ali Vazir, who was one of the reliable and influential ones in city, rejected this idea and declared that Agha Mohammad Khan Qajar had captured most areas of Iran and Shiraz was the only place remained for Zand family, so it was unnecessary to allow him to enter to the city and become obedient. (Vaziri, 1996, pp. 712-713)
According to the Agha Ali Vazir's discretion, Abul Hassan Khan, did not allow Lotfali Khan to enter to the city. Later, by Abul Hassan Khan's opposition all his children and Agha Khan Mahallati's (Abul Hassan Biglar beigi's grandson) government became interested in Kerman at the era of Fath Ali Shah Qajar (1798-1834) and Mohammad Shah Qajar (1834-1848).

Due to a few number of army, Lotfali Khan sent a letter and messenger to Bam at the time of blockade in order to ask Muhammad Hussein Sistani for army, but at this time Muhammad Hussein Khan and Bam residents were opposed each other, so he could not send enough population to Zand Khan's camp and only 150 Sistani were sent to Kerman; in addition, he asked Afghan Azam Khan for help, and because there had been a conflict among the chiefs at this time, he got no help. (Vaziri, 1996, p. 713)

Due to the prolonged siege, winter season and food shortage, Lotfali Khan came back to Shiraz. Abul Hassan Khan wrote many books such as "Master's garden; after a while, this garden was given to Kermani rulers, and later was used as the place of British government consulate in Kerman. Also he constructed charitable structures such a Tekye in Mozaffari square and shops around the square.

Since those days, were the time of Fetrat (the time between two kings coronation), and Abul Hassan Biglar Beigi did not give any tributes to king, he did not insist in gaining taxes and what got in India as the commodity or gift, and what cities and areas took as the tax, donated to Kermanis. (Asef, 1978, p. 321)

Abul Hassan died in 1792; and his body was buried in Mirza Hussein Khan's tomb (A place in Kerman where is known as Moshtaقيه).

Conclusion

This period of Kerman history includes a few years before and after Abul Hassan Khan's kingdom and his death, and his name is called everywhere. At the time of his government, there were uncertainty and autonomous governments in Iran; Khorasan and Sistan were the places Shahrokh Afshari ruled at; Tehran and northern cities of Iran were ruled by Agha Mohammad Khan Qajar; also, Shiraz and Yazd were managed by Zandieh dynasty and every day a Zand princes became king and fight with together; at this time, Biglar Beigi did not have any orders from these rulers and did not pay tax to anyone. Kermani people were on welfare because he was a wealthy person and lived by his followers' gifts and vows and also investigated the poor and helpless people. In addition, all local Khans behaved respectfully and obeyed him. During the long era of Sayyid Abul Hassan, Kerman province had been invaded for several times by Afghans and Sistanis; and each time without Karim Khan Zand's help, he defeated and killed offenders by his own thought, policy, and sometimes by war.

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