

History of Dezful City

DOI: <https://doi.org/10.47175/rissj.v2i2.222>

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ABSTRACT

In the present article, an attempt has been made to present a picture of the city of Dezful and to describe the details of the city and the way of life of the people using first-hand sources, and this description, geographical and historical conditions and type of economy. And it encompasses the livelihood of the people and provides an overview of the city of Dezful.

KEYWORDS

Dezful; history; people; life style; geography

INTRODUCTION

Geographical generalities of Dezful city

Dezful is the center of Dezful city and is located in the north of Khuzestan province and in its plain part with an area of 4762 square kilometers. The city is located between 48 degrees and 34 minutes east longitude of the Greenwich meridian and between 32 degrees and 8 minutes north latitude of the equator, and the city is 120 meters above sea level.

The city of Dezful is located 721 km from Tehran and 160 km north of Ahvaz and is limited to Lorestan from the north, Shushtar from the east, Ahvaz from the south and Andimeshk and Ilam from the west. This section has three central sections, Choghamish and Sardasht, which are composed of five cities named Dezful, Safiabad, Dezab, Mianroud, Sardasht and eleven other villages (Mousavi, 1993).

Khuzestan plain is a smooth, uncomplicated and rectangular land that varies from 110 km in the north to 200 km in the south. The highest points of that plain in Dezful, which is located 300 km from the sea, are only 180 meters high. Thus, the general slope of the Khuzestan Plain is not more than 60 cm per kilometer.

Dezful city has an area of about 7859 square kilometers. The heights of the northern part of the city are mountainous and the central and southern parts of it are plains. The mountains of the city are: Salon, Langar, Baraftab, Dez, Taftan, Taguan, Hadav and Kornas mountains.

Dezful city has a relatively dry desert climate with hot summers and mild winters with an average annual rainfall of 250 mm. Its temperature varies between 3 degrees in winter and 50 degrees in summer and its humidity is at least 22% and at most 73%.

The important rivers of this city are Dez River and Karkheh River. The wind that blows from this area from the southeast is humid. Summers are warm and winters are mild. And the northwest wind cools the summer and cools the winter (Pourali, 2000).

LITERATURE REVIEW

History of Dezful city

The history of the city of Dezful has been estimated by orientalist to be nearly five thousand years old, when it was called the capital of the Elamites (around 2600 BC) and Avan. Ancient writings mention the city of Avan after the flood of Noah. This city was the capital of Ilam civilization, explorers in the last half century, including the German Walterhinz, wrote in his book entitled (The Lost World of Elam) which was translated into Persian: (Avan may have been where Dezful is today)

After many studies, it has been said that Avan is the current Dezful. In this case (current Dezful or Evan) five thousand years ago, it should be considered the first capital of the vast empire of Elam. Other sources and theories of other researchers state that: Dezful was originally called Andamish and was also the same name until the early thirteenth century, probably the name of Dezful or Dezpul, which is derived from the name of the same bridge (Latifpour, 1999).

Dez usually means castle, but here it means a natural fortress, which is located 48 km from Dezful along the Dez River and is one of the most important mountain fortresses in Iran. One of the old neighborhoods of Andamish city is Ronash (in the 4th century AH, Dezful was known as Ronash Palace) which is located on the right side of Dez river and there are still ruins of the same name. Moqaddasi sometimes called it the city of Qantara, meaning the city of Paul.

The city of Dezful is built on a hill 210 meters above the river, and has deep cellars for the hot season. Dezful, like Shushtar, has long been overshadowed by Jundishapur and after the destruction of that city, Dezful became more prosperous (Pourali, 2000).

In his travelogue of Lorestan and Khuzestan, Baron Dobod has mentioned about Dezful that Shahabad is the place of Jundishapur which was built by Shahpour, the son of Ardeshir Babakan and was expanded by Shapur Zolaktaf. In those days, Dezful was not yet a city and in the following centuries it started to develop.

Third and fourth century geographers, such as Istakhri and Moqaddasi, describe it as a town subordinate to Jundishapur. But in the middle Ages, when Susa and Jundishapur were destroyed and their people moved to Dezful, it became a big city (Imam Shushtari, S. M., 1985).

Straine is one of the Greek geographers who lived before the birth of Jesus and is now almost two thousand years old. They brought their history and geography, but they did not name the city that is adjacent to this river. Both names are written by Caprates (Baban and Hosseh, 1950).

But Khuzestan has been used to mean Shekarestan (The Plain of Sugarcane) because there has been a lot of sugarcane raising in this land.

Poets such as Ferdowsi, Nezami, Ganjavi, Saadi, etc. have called Khuzestan the meaning of Shakristan due to a lot of sugar and have named the place after him. Nezami says: (Haft Peikar of Nezami) (Zahir AL-Islamzadeh Dezfuli, 1920).

لب لعلی چو لاله در بستان خنده اش خون بهای

خوزستان

A report of the appearance of the city in the Qajar period:

Baron Dobod, who visited Dezful and its indigo workshops during the reign of Sohrab Khan Gorji, viceroy of Shushtar and Dezful, described the results of his observations as follows: The river can be seen right, the style of the houses is similar to that of the Shushtar buildings, and the houses are usually tall and spacious; The river, which is located at the bottom and near the ruling mansion, is not as wide and deep as Karoon in Shushtar, but its speed is not less than Karoon.

A number of water mills are built inside the river and on the rocks in the water where the flow is very fast; these small islands are connected by narrow bridges, and the river is fully illuminated at night and when the mills light the lanterns (Dubod, B. 1992).

Ahmad Latifpour in the book {Dezful over time} quotes one of the British diplomats (Henry Layard) who: visited Khuzestan and Dezful in the years 1940 to 1942, while referring to the two groups of readers of these two cities in his travelogue: Dezful at that time had a

population of about fifteen thousand people, Dezful, unlike Shushtar, was an active and lively city, and at the time he saw the city of Dezful, was the center of trade and commerce in Khuzestan. The river, which connected the suburbs and surrounding villages with its beautiful twenty-column bridge, was not navigable (Latifpour, 2007).

Madame Diolafova has stated in her travelogue that; When he was staying in Dezful, the deputy governor came to see them and, in addition to various conversations, sometimes gave them news about tax matters; For example, he said: The city of Dezful is progressing and deserves to be the ruler and the capital of the state and is better than Shushtar in every way; Its population has increased compared to a few years ago, and its prosperity has grown so much that Shushtar cannot compete with it.

In the fertile plains around, a lot of wheat is made effortlessly and the fleece of this area is famous for its goodness and tenderness; In particular, the cultivation of indigo has been boosted by numerous dyeing factories, and although they work in the old fashioned way, they provide a lot of colored yarn for the weavers of blue and white tents, which are usually worn by middle and poor women.

The secretaries also praised the sweetness and coolness of Dezful water and the coolness of the basements dug in the hills below the city and the goodness of the roads and streets of the city and its surroundings, because there was talk of good roads and streets. There are alleys that you can cross if you pull your pants up to your waist. One of the Mirzas said in surprise: Water in the streets.....? This is one of the virtues of the city, in which floods flow in these streets in winter, and the garbage that has accumulated in them during the summer is completely removed and taken away, and the city is cleaned (Diolafova, 1877).

RESEARCH METHODS

Wasmeh (Pastel), which is the result of indigo, is considered to be one of the best crops, which in Dezful until recently had more than one hundred and fifty indigo machines in the city and twenty machines in its properties. This machine worked four months a year and one hundred and forty kilograms of indigo daily, the average price of which is 1680 Qur'ans, has been earned by the employees, that is, in the year 48960 Tomans have been earned by the nation, and each device has been taxed by the government at 15 Tomans.

Reed Pen, which was considered the first base of human civilization and is still cultivated in Dezful, and its products are exported to Egypt, Syria, Turkey, India, etc., except inside Iran. Sesame and flaxseed, which are the result of lamp oil, are called the factory where the lamp oil is made, the workshop or the extract of the house.

There are twenty workshops left in Dezful. Each workshop has seventy-five sesame seeds per day, and during the one hundred and eighty days that it has been working, it has oiled one hundred and thirty-five ounces of sesame seeds and transported them inside and outside countries. That is, in the year two thousand seven hundred, sesame has been turned into oil. Rice, cotton, sesame, which is the culture of Dezful, and pure roasted sesame extract, which in Persian is called Ardeh, are used instead of oil (Zahir AL-Islamzadeh Dezfuli, 1920)

It has been reported that in Dezful, apart from the mentioned fortress, there was a larger castle in another part of the city, which was called Qasr al-Kabir, and the famous mosque of Lab Khandagh was next to its moat. The western side of the city is a river, in front of which a dam formed. Here, the route of the river is arched, and for this reason, the people of Dezful say that the city is in the shape of an arch, with a river and arches or Dezful Bridge.

The main neighborhoods of Dezful are: Siahpooshan, Haidar Khaneh in the north, Masjed neighborhood, Qaleh neighborhood, Western Sahra Bedar, and Eastern Sahra Bedar.

The houses of Dezful are mostly small and have two or three floors, and the alleys are narrow and winding, and the building materials are bricks, clay, mud and plaster, and stone

is less used in them, and most of the houses, like Shushtar, have Shavadans (Deep underground) is very cool. Dezful is built in a high and clean place and consists of four gates; 1- Western Gate 2- Shah Khorasan Gate 3- Shushtar Gate 4- Bakhtiari Gate.

The city has an estimated population of 60,000. The main mosques of the city are: the Grand Mosque that Haj Mohammad Arab built for Agha Mir Abdul Baqi, the Friday Imam, and the Lab Khandagh Mosque, both of which are large and decorated with colorful and beautiful tiles. The bazaar is in the middle of the city and its place was formerly a garden that is one of the endowments of the tomb of Sheikh Ismail Qasri, which was one of the great mystics in the Middle Ages (Imam Shushtari, 1985).

Haji Abdul Ghafar Najm-ol-Molk states in his travelogue of Khuzestan that: In Dezful, the mansion there is made of bricks, the houses all have porches and deep cellars up to twenty cubits deep. The ground is rocky and the sand is interconnected and dry, the alleys are narrow and distorted, the eyes of all the people are broken by the heat and they are thin and yellow and the men wear scarf like turbans. It has ten men's bathrooms and ten women's bathrooms.

RESULTS AND DISCUSSION

The city is a very valid fence and most of it has been destroyed and houses, and the distance of houses from the fence on the three sides of the city is up to two hundred cubits and the north side is very damaged. And they have built a great bridge over the river from ancient times; the length of this bridge is three hundred and sixty cubits and the number of springs is twenty, the width of the springs is some five cubits and some nine cubits.

Commodity prices in Dezful are very low. Tabrizi bread is three Rials, citrus six to ten pieces of one Rial, baked bricks of one thousand six Rials, gypsum of thirty Rial and one scale of Dezful are equivalent to two of Tabriz and twelve scales.

The government building is near the bridge. And below the city is known as the pavilion and on the other side of the city is next to the Imamzadeh Rudband, known as Sultan Seyyed Ali Rudband. Sadat Rudbandi says that Dezful Bazaar is a square where all transactions are done and ordinary people can be found there.

There are Saqqas who take water home with musk and are aware of the good things. Agriculture is well practiced in Dezful and enough water from Dezful is used for agriculture. Dezful, in addition to being a shop and bazaar shop, has several commercial temples, such as the Haji Javad House, the Haji Mubarak House, the Haji Abdullah House, and a small school for students (Najm al-Mulk, 1983).

The summer wind blows in Khuzestan. It is very bad, hard and deadly In Shushtar, there are many scorpions at night and snakes can be found in Shavadan, but in Dezful the weather is much better and there are no animals and there is a lot of fruit. It is better to stop there in summer than in Shushtar (Najm al-Mulk, 1983).

The air of Shawadan is very cold and the ground is humid and lifeless, but its air is heavy and humid. The person who came out of it in the evening is like dead, all the nerves are weak and his face is yellow ... and also the water in Shawadan is cooled.

In the city of Dezful, there is a big defect that was not seen anywhere, except for the same scenes of garbage that are built in the current alley. Waste is emptied twice a year for crops through the alley, so the alleys are very dirty and stinky, despite the fact that the air is healthy. Infectious diseases, fever, etc. are less common (Najm al-Mulk, 1983).

What has been said so far; it was a report on the conditions of Dezful city. Now we will take a brief look at the social conditions of Dezful during the constitutional period...

CONCLUSION

Dezful during the Constitutional Period

Documents provided taken from the National Library are part of an office containing family documents of Dezful residents, which includes some deeds and family letters and some announcements related to a corner of events in Dezful; Simultaneously with the days of the constitutional period (from 1325 to 1327 AH) about which events have been collected.

The chaos that was seen in all parts of the country during these years due to the confusion of the situation and the lack of management and power by the central government, and provoked reactions among the people, the most obvious of which was dissatisfaction with the government's achievements. The constitution or - what was called by this name - was reflected, the documents in this collection show a corner of these thoughts and movements in the Dezful region.

Most of these articles refer to the chaotic situation of Dezful and suggestions to deal with this chaos, and in some places it is mentioned that the wise men of the lips of the ditch are in the service of Mr. Seyyed had committee to unite against the evildoers; The solution to deal with evils and seditions is promoted by the union of the residents of the neighborhoods to deal with these issues.

In the other part, it is stated that because it has been a while, the conditions for any kind of chaos have been fully provided and the hands of the miscreants are extended to the people from the north and south. He also sat down....

When due to the difficult living conditions in the Dezful region and the chaos caused by the influx of tribes and surrounding tribes into the city, there is an increase in the price and shortage of goods, but they are still required to pay the usual taxes; The merchants and guilds there have found a way to appeal to the Council and want to address this important issue before they are forced to leave their homeland (Hekmatfar & Motamed, 2000).

The lack of a history of organized intellectual and political gatherings among Iranians created a crude and immature idea about the form, content and goals of the associations, which sometimes presented very general, ideal and absolute ideas and goals in the form of local associations. It was possible that, while inefficient, those associations themselves, as they continued their movements, became groups that created chaos (Hekmatfar & Motamed, 2000).

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