



ḲORMUJ

ḲORMUJ, town and administrative center of **Dašti Sub-province** (*šahrestān*) in **Bušehr** Province on the Persian Gulf.

Ḳormuj (lat 28°39' N, long 51°22' E) is the only town in the Central district (*bakš*) of Sub-province. The population of the town at the 2006 census was 32,255 (6,977 families) (SCI, p. 52). Persians constitute 95 percent of the inhabitants, and the majority speaks the Dašti dialect. The total population of Ḳormuj sub-district (*dehestān*) was 4,181 (986 families) in 2006, and comprises 13 villages: Derāzi (administrative center), Zizār, Aḡšām Qā'edhā, Faqih Ḥasanān, Bāḡ-e Vaḡš, Ḥeydari, Zāyer 'Abbās, Verāvi, Miānḡerra, Čārak, Čāvuši, Čahla, and Kolol. The town is located at an elevation of 60 m in Ḳormuj valley, 82 km southeast of the city of Bušehr, between the ranges of the Ḳormuj mountains to the east and the Mond mountains to the west. The narrow river Šur traverses the valley, 7 km to the west of the town (Zenda-del, p. 42). The sub-district is bordered in the north and west by Tangestān Sub-province of Bušehr Province, in the east by the Central *dehestān*, where the town of Ḳormuj actually lies, and in the south by the Kāki district of Dašti sub-province.



Figure 1. Remains of the Kormuj fortress. (Courtesy of Ivan Szanto, 2010).

In contrast to the coastal areas, the town and the sub-district have a moderate, dry climate. Local people are primarily farmers and silk producers. The chief products of agriculture are dates (see [DATE PALM](#)), grains, and tobacco. The three main plantations around the town are Bandu, Banga, and Širbanu. The only handicraft people still pursue in the region is cloak weaving (*‘abābāfi*; see [‘ABĀ](#)).

Medieval sources do not disclose much about the history of the town, and it is not clear when the name was first adopted. In popular belief, the name of the town is derived from *k̄or* “sun” and *mawj* “wave,” due to the phenomenon of a wave of light cast by the rising sun over the town. According to another assumption, the name traces its origin back to Sasanian times and is a derivation from “Hormuz” (Ḥamidi, p. 290). This does not seem to hold true in light of the names appearing in historical works. The town is mentioned in the [Ḥodud al-Ālam](#), under the description of Fārs province, in the form “Ḳurmuk,” along with two other settlements, Jam and Kurān (Ḥodud, p. 127). All three were prosperous and populous boroughs within the limits of Sirāf. [V. Minorsky](#) explains that Ḳurmuk may either stand for *k̄rbq* or *k̄rmq*, the chief place of Aḡrestān, or Ḳormoj, north of the estuary of the Mānd (Ḥodud, p. 377). Moqaddasi notes that Ḳormuq lies in the hot areas of Fārs (Moqaddasi, p. 394). Yāqut lists the town as Ḳormoq, a locality in Fārs (Meynard, p. 206; Yāqut, II, p. 361).

Between the 18th and 20th centuries, the rulers of the district, with their seat in Kormuj, came from the Dašti family, a line of hereditary khans of reputable

Arab descent. They had migrated from Najd to southern Fārs in the 14th century under the leadership of Fāres b. Šahbān, but were entirely Persianized in subsequent centuries. From the 18th century, they held sway over the region, and they were obedient to [Karim Khan Zand](#)'s rule (Floor, p. 152). The Dašti khans actively participated in the battles leading to the expulsion of the British from Bušehr in 1919, as well as in the regional conflicts and interventions immediately following World War I (Anwari, pp. 352-54). The most notable chief in the family was Moḥammad Khan Dašti (1830-82), who reigned during the time of Nāṣer-al-Din Shah (Ḥamidi, p. 319). He built several roads and channels (*kāriz*), and laid the foundations for a flourishing literary life in Qormuj. In addition to poems, he wrote a *maṭnawī* titled *Ketāb al-moluk*, and *Ketāb-e namakdān*, a prose work in the style of Sa'dī's *Golestān*.

[David Lorimer](#) gives a detailed account of Qormuj (Qormuj) after having visited the town in the 1910s (Lorimer, pp. 366-79, 1035). In his time, the town was adjoined by traces of an older one, which had been destroyed by the Persian governor of [Shiraz](#) at the beginning of the 19th century. Qormuj was a mercantile center consisting of about 350 houses. The population numbered 1,800; nearly all were Persian-speaking Shiites, with very few Arabs.

In the Qajar period, Qormuj was a center of learning and the birthplace of several writers and poets, among them Mirzā Ja'far Khan Ḥaqāyeqnegār Qormuji (1810-1883). He was the author of *Ātār-e ja'fari* (a geography of the world, with special attention to Fārs), the *Ḥaqā'eq al-aḵbār-e nāšeri* (a history of the reign of Nāṣer-al-Din Shah), where he for the first time described the true story behind the death of [Mirzā Ṭaqi Khan Amir Kabir](#). He also composed two shorter prose works, *Ḥaqā'eq al-moṣiba dar tāriḵ-e Karbalā*, and *Nozhat al-aḵbār*. Apparently, Nāṣer-al-Din Shah was not impressed by the candid treatise on his rule, and consequently Ḥaqāyeqnegār was exiled to Iraq, where he later died.



Figure 2. The fortress of Mond, near K̄ormuj. (Courtesy of Ivan Szanto, 2010).

Contemporary poets from K̄ormuj include Sayyed Musā Abṭaḥi (1933-1998), who wrote poetry in Persian and Arabic, and Sayyed Esmā'il Behzādi (b. 1949), who published his collection *Āvāy* in 1991 under the pen name Şafā.

The town and the sub-district are home to a number of historic sites. In K̄ormuj stands the only remaining tower of K̄ormuj Fortress (*qal'a*; [Figure 1](#)) or Moḥammad Khan Daṣṭi Fortress, which was comfortable and elegantly furnished when Lorimer visited the building (Lorimer, p. 1035). Another residence built by Moḥammad Khan Daṣṭi is the 'Emārat-e Širina, located to the east of town close to the Banga date palm plantation. On the southern outskirts of K̄ormuj is a tomb (*emānzāda*) believed to be that of Mir Eram, a grandson of Noah through Shem. On top of a rocky height on the east side of the Mond mountains, 30 km to the west of K̄ormuj, near Ḥaydari village, is Ḥaydari Fortress, also known as Qal'a-ye Mond or Kalāt-e Mond ([Figure 2](#)). It is a rock-cut monument consisting of two chambers and numerous passages on

four levels above the ground, built sometime between the 3rd and 10th centuries CE. According to local traditions, it served as a Zoroastrian fire temple (Ātaškada-ye Ḳormuj). This possibility was refuted by Ball and Whitehouse, who agreed that the structure had been used by a small religious community, but hypothesized that it had functioned either as a Buddhist or a Christian monastery (Ball and Whitehouse, p. 150).

Currently, the town of Ḳormuj incorporates five public parks, one hospital, one stadium, five major mosques, one *hosayniya*, and a branch of the Islamic Azad University.

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