

the Khavarej in Bam is notable in surviving accounts of the period, all of which mention their mosque and possessions in the city. Zoroastrians have long been among Bam's religious minorities. The short distance between Bam and Qahestan, a district where Ismailis were active, and its location on the route of India, as the last center for Batenian, brought Ismaili influence to Bam. Agha Khan Mahalati announced his mutiny against Kings in Bam. Since the 8th century, Bam has also been the home of well-known mystics (Sufis) and Gnostics. Figures such as Seyed Taheruddin Bami, the author of "Bam-Nameh", Mirza Naim and Ronaq Ali Shah, and works as Khaneghah Bam and Resaleyeh Maqamat Orafayeh Bam illustrate Bam's prominence. Today, the majority of Bam's population are Shiite.

### **The Historical Monuments of Bam**

There is no doubt that the most important historical monument in Bam is the old citadel, which is of such importance that it has overshadowed other works. However, there are other important monuments, which bear testament to a particular period in the history and culture of the city. The most important of these works is Kouhak Citadel, also known as Dokhtar Citadel, which lies 1.5 Km from the Bam Citadel. The site has not been comprehensively investigated, but many believe it is older than the citadel and may well be a temple to the Goddess Anahita.

The ruins of the Sunnite Mosque, located a kilometer to the east of Bam, was investigated by Arthur Upham Pope, and it is likely to have been the historical Sunnite Mosque of the Bazazan districte. The house of Dervishes (Khaneghah) and the cemetery are located to the north east of Bam and close to the Prophet's Mosque (Masjed Rasoul), which most likely originated during Seljuk dynasty, with new sections added over the years. Qeysarieh, located in the south west of Bam, was used as a market and is an example of Qajar architecture.

### **Bam in Legends**

Ferdowsi's Shah-nameh is one of the world's epic masterpieces and provides a window on to Iran's ancient legendary kings. The appearance of Bam and its citadel in the epic unites its historical and legendary origins. Before the earthquake, it was possible to pinpoint the exact location of scenes described in Shah-nameh.

When Key-Khosro lost faith in this world, he summoned Iran's battalions, and called Rostam and Zal from Systan. He ordered the people and the land's great men to assemble outside the city. After a long assembly, he allotted each hero authority over a land, a gift that Zal had long wanted for Rostam.

They wrote a treaty on behalf of the honored and faithful Key-Khosro  
To his heroic major general, who was praised and admired in every assembly

From Zabolistan to the Send Sea, including the whole Kabul, Danbaroumi and India  
(the whole of the land of Nimrouz)

And also Bost, Ghaznein and Zabolistan from Ravar and China up to Kabulistan

Let it be for him, the victorious major general and chief commander, the land of  
Nimrouz

They gave him the written treaty and exulted him, and wished the land to be  
prosperous under Rostam's rule

Rostam ruled his land for ten years. He battled and killed Esfadiyar Rouin Tan, Bahman's father, and became an envoy to Solomon on behalf of Lohrasb, the son and heir of Key-Khosro. Rostam became fond of Solomon during this visit and embraced his religion. On his way back, he brought a well digger and carpenter to Iran, and ordered them to dig a deep well in the highlands near Bam, a well that can still be visited today.

Years passed by and Rostam was killed by Shoghad. Bahman, who was put under the care of Rostam after his father's death, became a hero and returned to Nia.