

## Original Research Article

## Locating Beymand City in the First Centuries of the Islamic Era in Kerman Province Based on Written Sources and Archaeological Data

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### Abstract

**Problem statement:** According to written sources, the city of Beymand was one of the cities of Kerman province in the early centuries of the Islamic era. Beymand was considered to be one of the important cities of this era due to its location on important communication routes such as Shiraz to Sirjan. Some geographical sources have mentioned the distance of this city to old Sirjan as four Farsakhs. However, according to the archaeological studies of Sirjan plain in the past years, its location has remained unknown. The location of this city was studied for the first time in spring 2018 in a project entitled the archeological study of Sirjan plain.

**Research objective:** This research aims to locate the city of Beymand in the early centuries of the Islamic era. Thus, by matching the written sources and new evidence obtained from the archaeological studies of the Sirjan plain and analyzing and measuring them together, it is possible to accurately determine the exact location of this city in the current geography of the region. The main question of this research is the exact location of this city and measuring the degree of correspondence between written sources and archaeological data.

**Research methods:** This research used the descriptive-analytical method, and the data were collected from written sources and archaeological studies and matched with each other.

**Conclusion:** The results show that according to the writings of written sources and their correspondence with the information obtained from archaeological field research, the area located in the northwest of the modern city of Sirjan in the Bagh Bamid neighborhood is the city of Beymand in the early centuries of the Islamic era.

**Keywords:** *Beymand city, Bagh Bamid area, early centuries of the Islamic era, archaeological studies of Sirjan plain, written sources.*

### Introduction

One of the goals of archaeologists is to discover and identify historic sites and cities. Written sources provide information on cities that are no longer traceable, and archaeologists identify the exact location of these cities by tracking them, using field research, and matching this

information with ancient sites. Compared to previous periods, there is a significant amount of written sources of valuable information from the cities of this period in the Islamic era. Beymand city in Kerman province is one of these Islamic cities whose name is mentioned in several historical and geographical texts, especially in the 3rd to 8th centuries AH. According to written sources, Beymand was a city located on the route

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of communication networks from Shiraz to Sirjan. Therefore, our goal in this research is to locate the Beymand city as a new subject in the archaeological studies of the Islamic era. Since archeological studies were conducted in Sirjan plain over the past years, none of them have located and identified this city. Due to the lack of information, in the current research, by examining written sources and using new data obtained from archaeological studies, we tried to determine the exact location of this city in the current geography of the region. Studying Beymand city and locating it by matching data obtained from written sources with field activities give new knowledge of this city, which is considered an innovation of its kind. The questions are as follows: what area in Sirjan plain can be introduced as Beymand city in the early Islamic centuries? And what is the historical and archeological evidence indicating that this area is the same as Beymand city? The hypothesis is that the Bagh Bamid area in the northwest of Sirjan is the place where this city used to be located.

## Literature review

Contrary to several written sources from the early and middle centuries of the Islamic period that have briefly referred to this city, contemporary scholars who have researched the cities of Kerman province have not paid attention to this city and its location. The only person who has mentioned it briefly in his book is Ali Akbar Bakhtiari, the author of Sirjan in the Mirror of Time. He points out that when a sandstorm sweeps the earth's surface, remnants of a wall fence appear behind the gardens of Bagh Bamid and Sadrabad neighborhoods, and the elderly consider it Beymand enclosure (Bakhtiari, 1999, 55-54). Before 2018 when the first author carried out an archeological study on this city, there was no research on this city.

## Theoretical foundations of research

Archaeological studies and identification of historical cities are among the approaches of traditional and historical-cultural archaeologists and are still followed by new approaches. These studies in historical cities lead to accurate documentation of cultural data left, and

with the help of historical sources, the developments of these cities are analyzed. In analyzing the data of this research, the historical approach has been used along with archaeological data. These are the two main pillars of archaeological analysis and are complementary. Historical and archaeological data will not become scientific evidence unless interpreted and analyzed by the researcher. Archaeological data contains information about themselves and cannot be considered archaeological evidence in itself. These data become evident only when examined and analyzed in a specific framework (Dark, 2000, 45).

Archaeological data can be interpreted by extracting and compiling information using written documents and old maps (ibid., 67-68). Archaeological science tries to study the works based on a holistic view to retrieve, reconstruct, explain, and analyze ancient processes along with tangible evidence. Any historical analysis based on tangible and measurable evidence will be more considerable than other analyzes.

## Beymand city in written historical sources

In written sources, during the conquest of Iranian cities by Muslim Arabs, Baladuri first mentions the Beymand or Beymanz city. He declares that when Majas ibn Mas'ud came to Kerman after Yazdgerd, his troops were killed in Beymand. However, for the second time, he conquered it and saved the people. He also mentions a palace called Majasah Palace there (Baladuri, 1940, 399). Qadameh Ibn Ja'far also wrote this city in two forms, Beymand and Samid, and repeated the words of Baladuri (Qadameh, 1981, 390-391). Tabari also mentions the loss of Majasah's troops and his palace in Beymand and considers its distance to Sirjan to be six or seven Farsakhs (Tabari, 1996, V. 5, 2138). Ibn Athir and Ibn Khaldun have also introduced this city as Hamid (Ibn Athir, 1992, V. 3, 214; Ibn Khaldun, 1984, V. 1, 565). Geographers of the first centuries of Islam have considered Beymand to be one of the cities of Qasabeh and Khoreh Sirjan (Ya'qubi, 1963, 62; Ibn Hawqal, 1987, 74; Istakhri, 1994, 162).

Ibn Khordadbeh mentions the distances from Shiraz to Sirjan from this city with the name of Beymand in four

Farsakhs of Marjan on the border of Shiraz and writes that this city was four Farsakhs away from Sirjan (Ibn Khordadbeh, 1992, 40-42).

Qadameh Ibn Jafar, Istakhri, Ibn Hawqal, and Maqdisi have introduced the roads coming from different routes from Shiraz to Sirjan and from east to west, ie, Shiraz-Kerman-Sistan (Qadameh, 1981, 390-391; Istakhri, 1994, 168; Ibn Hawqal, 1987, 79; Maqdisi, 2006, 698). Also, in the maps drawn from Kerman province by Istakhri, Ibn Hawqal, and Jihani, this city is located after Sirjan towards Shiraz (Fig. 1) (Istakhri, 1989, 68; Ibn Hawqal, 1987, 72; Jihani, 1989, 251). Interestingly, Hamiri introduces the western gate of Sirjan as Beymand Gate (Hamiri, 1984, 352). This gate, also called Miandoab or Baba al-Mandeb, was located in Bagh-e Qutbiyah, of which no trace remains today (Bakhtiari, 1999, 18).

In the 4th century AH, Maqadisi considered Beymand one of the cities of Khoreh Sirjan and wrote: "Beymand is a fortress with iron gates on it" (Maqdisi, 2006, 686-682). In the meantime, the author of *Hudūd Al-Alam* mentions a city called Kotmizan town along with the Kordakan and Anar cities, located between Sirjan and Shiraz (Hudūd Al-Alam, 1961, 371). Istakhri called these cities Anas, Kordkan, and Beymand (Istakhri, 1994, 162), and it can be said that Kotmizan is the same as Beymand. Idrisi writes about Beymand in the 6th century AH: "The city of Beymand is fifteen miles away from Kerman and Sirjan cities. It is a medium-sized city with a thriving market, where fruits are brought from orchards and gardens. Its springs have a lot of water, and it has an earthen wall with prosperous houses, a thriving market, and active industries (Idrisi, 2009, 53-54). Elsewhere, he mentions the distance from this city to Sirjan as twelve miles (ibid.), which seems correct because twelve miles is exactly four Farsakhs, which most sources agree.

Hamavi has written about Beimand that Meymand is a city in Kerman or Fars (Hamawi, 1968, 177; Hamawi, 2001, V. 1, 686). Abulfeda states that "Beymand is from Kerman. Ibn Hawqal says that Beymand is a country with villages, and I say Abul Hassan Beymandi, the Minister of Mahmoud Ibn Saboktakin, is from there" (Abulfeda, 1970, 381; Ibn Hawqal, 1987). Ibn Abdul Haq (1991, V. 1, 245) brought Beymand and Meymand

as one of the cities of Kerman. In the 10th century AH, Brousovi considered Beymand a small town in Kerman province with settlements and wrote: "I say: Abul Hassan Beymandi, the minister of Mahmud Ibn Saboktakin is from there..." (Brousovi, 2018, 216). According to written sources that almost all agree, Beymand city was located in Kerman province, near Sirjan city (Table 1).

### Archaeological surveys of Bagh Bamid site

Sirjan city is located in southeastern Iran in Kerman province (Fig. 2). In the project of an archeological survey of Sirjan plain in the spring of 2018, a large area was identified in Bagh Bamid neighborhood located in the northwest of Sirjan city with geographical coordinates N 29 ° 27.574, E 055 ° 39.367 (Afzali, 2019, 195). For archaeological studies, the site was divided into four parts: north, south, east, and west. First, the study was started from the northern part of the area and lands around Imamzadeh Ahmad. The whole area was surveyed intensively, and cultural data were collected and recorded. In the current situation, this area is divided into different sections by the streets and boulevards that connect the city's neighborhoods. Ostad Hossein Beheshti Boulevard passes through the northern half, Sheikh Fazlollah Nouri Boulevard from the east, and Imam Reza Boulevard from the easternmost and final part of the site. Based on the archeological study and the obtained documents, the area of this site was estimated to be 300 hectares. The abundance and significant variety of cultural materials, especially pottery related to different periods, indicate a long-term settlement during different periods in this area. It can be said that this area used to be a large city. However, it has been severely destroyed, and some parts are buried under urban neighborhoods due to new construction and city expansion. Compared to other areas of Sirjan plain, it has been much invaded and occupied. However, in the old back alleys and vacant lots between the neighborhoods, evidence of pottery and various cultural materials can be seen (Figs. 3 & 4).

### Cultural data obtained from the site of Bagh Bamid

A total of 1346 pieces of pottery were collected from

Table 1. Information of Beymand city in written sources. Source: Authors.

Row	Source	Date	City Name	Written source reports about Bimand city	References
1	Masalek va al Mamalek	3th AH	Baymand	In Kerman, four Farsakhs away from Sirjan , On the way to Sirjan - Shiraz – Makoran	Ibn Khordadbeh, 1992, 40-42
2	Futūḥ al-Buldān	3th AH	Beymand or Beymanz	Majashe conquered it and saved the people, Majashe Palace	Baladuri, 1940, 399
3	Tarikh al- Tabari	3th - 4th AH	Beymand	loss of Majasah's troops and its distance to Sirjan to be six or seven Farsakhs	Tabari, 1996, V. 5, 2138
4	Al-Buldan	3th - 4th AH	Beymand	From the cities of Sirjan in Kerman province	Ya'qubi, 1963, 62
5	Masalek va al Mamalek	4th AH	Beymand	from the cities between Fars and Sirjan and the distance to Sirjan 4 Farsakh	Istakhri, 1994, 168
6	Ahsan al-taqasim	4th AH	Beymand	From the cities of Sirjan with iron gates, with a mosque, bazaar, and Qanat , on the way to Shiraz	Maqdisi, 2006, 682-686
7	Ḥudūd Al-Alam	4th AH	Kotmizan	A city on the way to Sirjan and Shiraz	Ḥudūd Al-Alam, 1961, 371
8	Surat al-ard,	4th AH	Baymand	A city between Fars and Sirjan and the distance to Sirjan is four Farsakhs	Ibn Hawqal, 1987, 74-79
9	Al-Kharaj	4th AH	Beymand and Samid	Majashe conquered it, distance to Sirjan is four Farsakhs	Qadameh, 1981, 390-391
10	Al-Kamil	5th – 6th AH	Hamid	Majashe conquered it	Ibn Athir, 1992, V. 3, 214
11	Nuzhat al-mushtāq	5th – 6th AH	Baymabd	From the cities of Kerman, twelve miles from Sirjan, a medium-sized city, a thriving market, active industries, Located on the Shiraz-Sirjan-Jiroft road.	Idrisi, 2009, 53-54
12	Mo'jam al-buldan	7th -6th AH	Meymand	a city in Kerman or Fars	Hamawi, 1968, 177
13	Taqwim al-Buldan	7TH -8TH AH	Beymand	From the cities of Kerman, with villages - Abolhassan Beymandi from there	Abulfeda,1970, 381
14	Mersad Aletlae	8th AH	Beymand and Maymand	From the cities of Kerman	Ibn Abdul Haq, 1991, V. 1, 245
15	Awdahal al-Masalak	10th AH	Beymand	From the cities of Kerman, with villages - Abolhassan Beymandi from there	Brousovi, 2018, 216

the field survey of the area, which includes pottery in the period from the early Islamic centuries to the contemporary period. Among them, the pottery of the early Islamic centuries with 252 pieces and 53 pieces for the 5th and 6th centuries AH, in total, comprises more than 22% of the total pottery collection. These types of pottery, which date back to the 1st to 7th centuries AH (Table 1-2), are classified into four types, as follows: unglazed pottery, unglazed painted, monochrome glazed, and polychrome glazed. In the following, we will introduce several significant pottery samples related to the 1st to 7th centuries, AH of this area to achieve desirable results in the analysis section based on the obtained cultural data.

### Typology and classification of pottery of the 1st to 7th centuries AH

The distribution of cultural data, especially pottery, is relatively high at the site. The study of surface pottery

obtained from the Bagh-e-Bamid area shows a diverse range of unglazed and glazed pottery of the Islamic period. We discuss the typology and dating of only a few potteries related to the 1st to 7th centuries AH. In this way, it is clear that this area was established during the first centuries of Islam and the Seljuk period.

#### • Unglazed pottery

One of the characteristic types of unglazed pottery is carved pottery with clay pea or red clay paste and mineral paste. These potteries are wheel-making and have a medium and delicate structure quality (Fig. 5, No. 1-4). Another example of unglazed pottery in this area is pottery molded with gray clay paste (Fig. 5, No. 5). The following table compares the chronology of pottery types with other places (Table 2).

#### • Glazed pottery

Glazed pottery in this area has a great variety and includes two types of monochrome glazed and multicolored glazed.



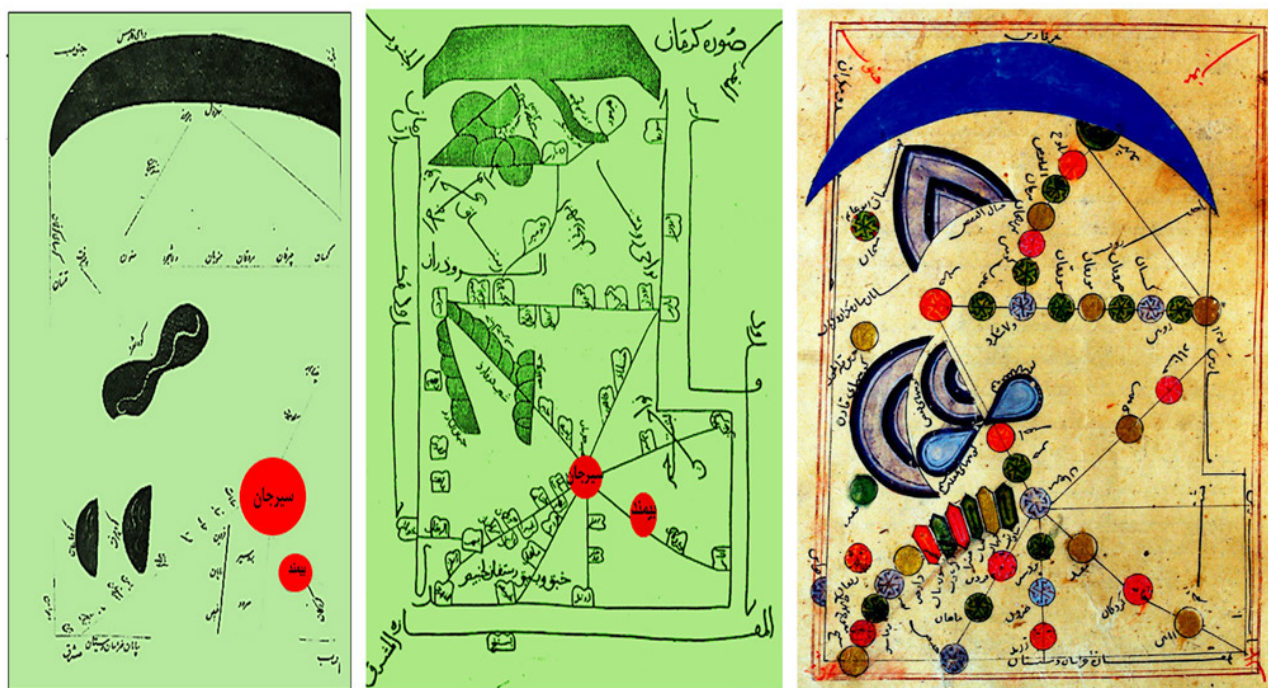


Fig. 1. Location of Beymand in Istakhri, No. 1, Ibn Hawqal, No. 2, and Jihani No. 3 maps. Source: Istakhri, 1989, 68; Ibn Hawqal, 1987, 72; Jihani, 1989, 251.

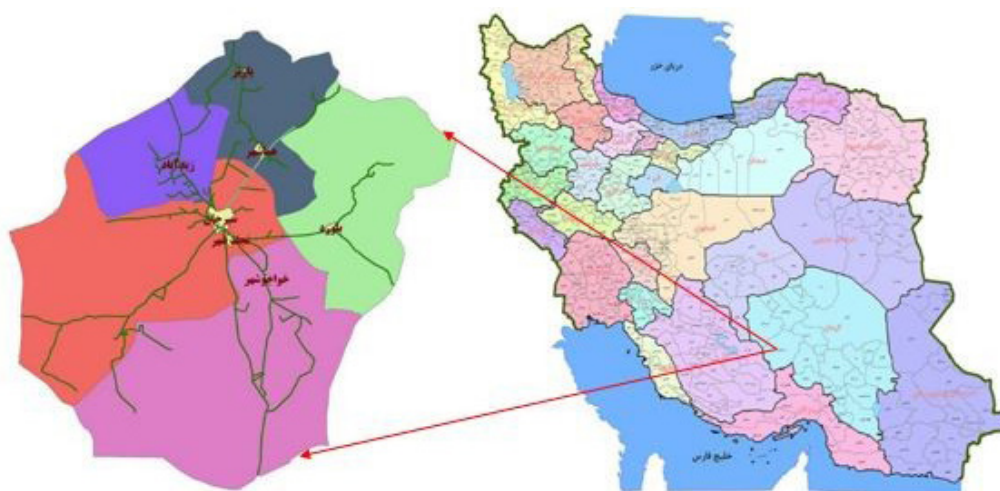


Fig. 2. Location of Sirjan city on the map of Iran. Source: Afzali, 2019, 170.

#### - Simple and painted monochromatic glazed pottery

This type of pottery has been obtained in abundance in this area. The glazing colors of these potteries are green, brown, white, azure, turquoise, etc. These potteries have clay, porcelain, and stone paste. Some types have incised decoration, applied decoration, and molded decoration (Fig. 6, No.1- 5 & 8-10).

#### - Monochrome sgraffito

Examples of this pottery are green and yellow glazed pottery with simple carved patterns (Fig6, No. 3-4).

#### - Yue Celadon

Yue Celadon is made of monochromatic glazed pottery with dense stone paste, whose color varies from pea to gray (Tampeo, 1989, 52). This type of pottery has been obtained in the area of Bagh-e-Bamid, which has triangular carved points on its inner surface (Fig6, No. 7).

#### - JDZQB 11

This type of pottery was produced in Jingdezhen furnaces of China during the Southern Song Dynasty. It has a grayish-white glaze or a bluish-yellow glaze with a stone paste. Historically, it covers the period from 1130



Fig. 3. Location of Bagh Bamid site in the northwest of Sirjan. Source: Afzali, 2019, 270.



Fig. 4. Images of the northern, southern, eastern, and western parts of Sirjan Bagh Bamid site. Source: Authors.

to 1224 (5th and 6th centuries, AH), examples of which are abundant in the western Indian Ocean, Iran, Shanghai, and as far as Manda in East Africa (Zhang, 2016, 189-193). A piece of this type of pottery has been found in the area of Bagh-e-Bamid, which has a stone paste with a bright bluish-white glaze with carved patterns (Fig 6, No. 6).

B: polychrome glazed pottery: These types of pottery have a good variety and are divided into different types such as sgraffito, splashed glaze, slip-painted wares,

and luster. These types include red clay, pea, and stone paste (Fig. 7).

1-Polychrome sgraffito: In these types of pottery with red-clay and pea paste, yellow, green, and brown colors, as well as a combination of splashed glaze techniques have been used (Fig 7, No . 5 & 7).

2- Splashed Glazed Ware: This type of pottery includes green splashed glaze, green and yellow glaze, green, yellow, and brown splashed, with red-clay and pea paste (Fig 7, No .1-2).

3-Slip Painted Wares: It has a pea or red-clay paste with decorations such as black and yellow patterns on pea slip, black patterns on the brown slip, white patterns on the brown slip, brown and black Kufic inscription on cream and yellow, etc. (Fig 7, No . 6 & 8-11).

4- Lusterware: This type has a stone paste with golden patterns on azure and white glazes (Fig 7, No . 12) (Table 3).

## Discussion

Written historical and geographical sources of the early and middle centuries of Islam have mentioned a city called Beymand (or with different names close to each other such as Beymand, Meymand, Hamid, Samid) in Kerman province on the way from Shiraz to Sirjan. According to Baladuri, the city existed at the time of



Table 2. Chronology of unglazed pottery in the Sirjan in the site of Bagh Bamid. Source: Authors.

Number	Type	Comparative location	Dating	References
1	Incised Decoration	Jiroft, Sirjan	Early Islamic centuries	Chobak, 2012, 02; Afzali, 2019, 357-359
2	Incised Decoration	Sirjan, Neyriz, Ghubayra	Early Islamic centuries	Afzali, 2019, 359; Moradi & Karimian, 2020, 288; Bivar et al., 2000, 443
3	Applied Decoration	Sirjan	4-6th AH	Afzali, 2019, 358
4	Incised Decoration	Sirjan, Ghubayra, Tall Qaleh -Ostur	4-6th AH	Afzali, Khanmoradi & Karimian, 2021, 139; Bivar et al., 2000, 437
5	Molded Decoration	Jiroft, south of Iran, Ghubayra	5-7th AH	Chobak, 2012, 102; Priestman, 2013, 401; Bivar et al., 2000, 432-433

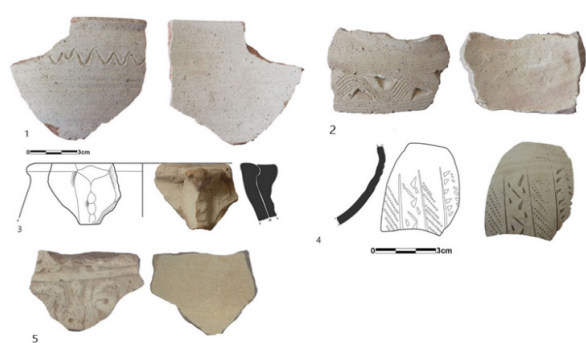


Fig. 5. Examples of unglazed pottery in the site of Bagh Bamid. area Bagh Bamid area.

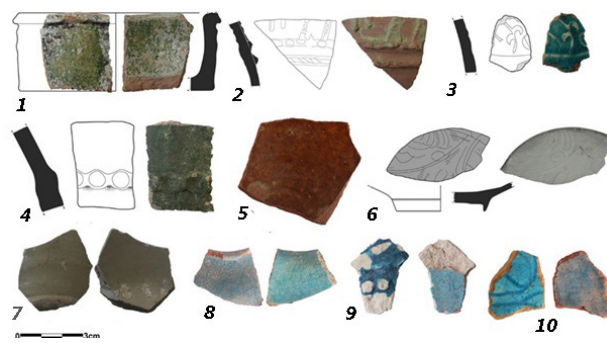


Fig. 6. Examples of monochrome glazed potteries in the site of Bagh Bamid. Source: Authors.

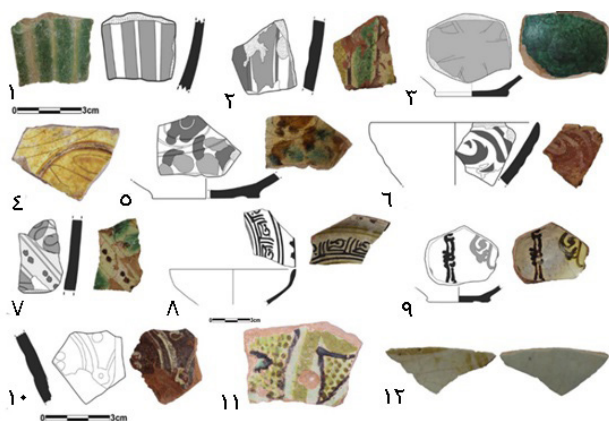


Fig. 7. Examples of Splashed glaze, Sgraffito, Slip Painted Wares, and lusterware potteries in the Bagh Bamid site. Source: Authors.

the Muslim Arab invasion of Iran and was conquered by them. This indicates that the history of the city dates back to pre-Islamic times.

Information obtained from written sources about the city of Bimand can be divided into two groups. The first group is the sources that have only been enough to name this city and determine its location from Shiraz to Sirjan. The second group is the writings of people like

Moghaddasi and Idrisi, who have briefly introduced the spaces, elements, and features of this city, in addition to the city location.

Regarding the location of Beymand, most sources such as Istakhri, Ibn Hawqal, and Ibn Khordadbeh consider it as a city in Kerman province and four miles from Sirjan. Idrisi states that this distance is 12 miles, approximately the same as four Farsakhs. Four Farsakhs is between 18 to 20 km (Qaisrinia, 2017, 92), which is somewhat consistent with the current distance of the Bagh Bamid area from the old city of Sirjan. It is interesting to note that the western gate of Sirjan is called Beymand, indicating that this city is located in the west of the state. It also shows the importance of this city and its location on communication routes.

However, Maqdisi and Hamavi have mentioned the distance between this city and Sirjan as two and six or seven Farsakhs. It does not correspond to the distance of this area, and archeological studies did not identify an area with this distance from the old city. It should

also be noted that Rigabad and Captain Tower in the Sirjan plain and west of the old city belong to the early Islamic centuries. The Rigabad area is a large area whose cultural data covers the beginning of Islam to the Qajar period. The Kapitan Tower belongs to the early Islamic centuries and is much smaller than the Bagh Bamid and Rigabad. Based on the reasons mentioned and the correspondence of written sources with archaeological data, it can be understood which of these three sites corresponds to the city of Beimand in the early centuries. However, the Rigabad area as a large area of Sirjan plain was probably one of the cities or satellite towns of the old city of Sirjan in the

early Islamic centuries, located in the west of this city. According to the sources, the city of Beimand had a bazaar, a mosque, and houses. However, archaeological studies show no building is available from that period that can be analyzed. It should also be noted here that having a mosque, bazaar, and industries in this city shows the dynamism and importance of this city.

In the field studies, an area of about 300 hectares was identified as having a variety of pottery from different periods. Another feature of this city is its location on communication routes that would reach Beymand from Shiraz and central Iran, such as Yazd and the central plateau of Iran, and lead to the old city of Sirjan. This

Table 3. Chronology of glazed potteries in Bagh Bamid site. Source: Authors.

Number	Type	Comparative location	Dating	References
1	Monochrome Green	Sirjan	2-5 <sup>th</sup> AH	Afzali, 2019, 361
2	Monochrome Green	Jiroft, Ghubayra	5-7 <sup>th</sup> AH	Chobak, 2012, 109; Bivar et al., 2000, 397
3	Monochrome Green	Iraq	1-3 <sup>th</sup> AH	Watson, 2004, 158
4	A single turquoise mold	south of Iran	5-7 <sup>th</sup> AH	Priestman, 2013, 701
5	Glazed Monochrome Brown	Sirjan, Belghase	3-6 <sup>th</sup> AH	Kamal Hashemi, 2011, 259; Afzali, 2019, 361
6	JDZQB 11	Jingdezhen	5-6 <sup>th</sup> AH	Zhang, 2016, 424
7	Yue Celadon	South of Iran, Sirjan	2-6 <sup>th</sup> AH	Afzali et al., 2021, 179; Priestman, 2013, 708
8	Monochrome Turquoise	Jiroft, Neyriz, Tall Qaleh -Ostur	5-7 <sup>th</sup> AH	Chobak, 2012, 109; Moradi & Karimian, 2020, 289; Afzali et al., 2021, 41
9	Applied Decoration	Jiroft, Sirjan, Ghubayra	2-4 <sup>th</sup> AH	Afzali, 2019, 361; Chobak, 2012, 105; Bivar et al., 2000, 334-335
10	Incised Decoration	Narmashir, Siraf, Belghase	5-8 <sup>th</sup> AH	Amirhajloo & Saghaee, 2019, 214; Kamal Hashemi, 2011, 259
1	Splashed Glazed	Jiroft, Sirjan	3-5 <sup>th</sup> AH	Afzali, 2019, 363; Chobak, 2012, 107
2	Splashed Glazed	Jiroft, Sirjan	3-5 <sup>th</sup> AH	Afzali, 2019, 370; Chobak, 2012, 107
3	Monochrome Sgraffito	Sirjan, Neyriz, south of Iran	4-7 <sup>th</sup> AH	Afzali, 2019, 368; Moradi & Karimian, 2020, 289; Priestman, 2005, 404
4	Monochrome Sgraffito	Sirjan, south of Iran	4-7 <sup>th</sup> AH	Afzali, 2019, 368; Priestman, 2013, 697
5	Polychrome Splashed Sgraffito	Sirjan, Narmashir, Ghubayra	4-7 <sup>th</sup> AH	Afzali, 2019, 368; Amirhajloo & Saghaee 2019, 215; Bivar et al., 2000, 402
6	Slip Painted Wares	Tall Qaleh -Ostur	3-6 <sup>th</sup> AH	Afzali et al., 2021, 45
7	Polychrome Splashed Sgraffito	Jiroft, Sirjan, south of Iran	4-7 <sup>th</sup> AH	Afzali, 2019, 368; Chobak, 2012, 107; Priestman, 2005, 405
8	Slip Painted Wares	Sirjan, Narmashir, Ghubayra	3-6 <sup>th</sup> AH	Afzali, 2019, 366-67; Amirhajloo & Saghaee 2019, 215; Bivar et al., 2000, 401
9	Slip Painted Wares	south of Iran	3-6 <sup>th</sup> AH	Priestman, 2013, 700
10	Slip Painted Wares	Sirjan, Tall Qaleh -Ostur	3-6 <sup>th</sup> AH	Afzali, 2019, 366-64; Afzali et al, 2021, 47
11	Slip Painted Wares	Jiroft, Sirjan	3-6 <sup>th</sup> AH	Afzali, 2019, 365; Chobak, 2012, 107
12	Lusterware	Jiroft, Kashan, Sirjan	5-7 <sup>th</sup> AH	Afzali, 2019, 373; Chobak, 2012, 106; Watson, 2004, 352



location on communication routes has been one of the important reasons for the prosperity of the cities of the early Islamic centuries in Kerman province. Also, having enough water, gardens, orchards, and a suitable geographical location has led to the formation of one of the urban areas of the Sirjan plain during the early Islamic centuries and after in this place.

Obtaining various data on unglazed and glazed pottery belonging to the 1st to 7th centuries AH, indicates the simultaneous settlement of the old city of Sirjan in this place. Because the pottery obtained from the archaeological study of Sirjan plain as the cultural data indicates the cultural and economic relations between different regions. The similarities between these types of pottery with different regions such as Jiroft, Neyriz, Ghubayra, and even imported Chinese pottery should be due to the location of Sirjan plain and Bagh Bmid area in different communication routes. Although Sirjan was on the route of communication highways such as the east-west highway of the Islamic world, different types of Chinese pottery such as Yue and JDZQB 11 in Bagh Bamid indicate trade and cultural relations between Sirjan plain and the Persian Gulf and China in this period. Therefore, it can be concluded that the similarity between Bagh-e-Bamid pottery species with other regions indicates the existence of extensive regional and trans-regional relations. The most important reason for these relations should be the location of Sirjan in the direction of highways that passed through it and connected the north, south, east, and west. Based on what was discussed above, the only area of Sirjan plain that can be suggested as the location of Beymand city is the Baghe-Bamid area in the northwest of present-day Sirjan.

## Conclusion

According to written sources and the results obtained from archaeological studies in 2018, the city of Beymand is one of the cities of Kerman province, which according to Blazeri's writings, probably dates back to before Islam. The area in the Sirjan plain that corresponds to the location of this city in the early Islamic centuries is the Baghboomid area in the

northwest of Sirjan. The historical and archaeological evidence that shows this area can be considered as Beymand in the early Islamic centuries is as follows: 1- Matching the geographical location of this area with the maps of geographers such as Istakhri, Ceyhani, and Ibn Hawql, and the location of this area on the communication routes from Shiraz to Sirjan. 2- Consistency of the distance of 4 Farsakhs (equal to 18-20 km today) of this area with the old city of Sirjan based on the statements of written sources and the current position of these two areas with each other. 3- Obtaining various types of pottery related to the early Islamic centuries to the 7th century AH from this area and matching with written sources that all agree that this city was established in this period. 4- The nominal similarity between Beymand and Bagh Bamid is one of the most important pieces of evidence that show that this area used to be Beymand. Moreover, the Grand Mosque, Bazaar, Industries, and the location of this city in communication highways, show its importance and prosperity in the first to seventh centuries AH. However, continuous archeological speculations and excavations are needed to obtain more information about the spaces of this city and express its exact area. We hope to get more information about this city by conducting archeological excavations soon.

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