

هو الله  
از قرایکه مرقوم شده تخلف کننده [؟] انشاء الله بنده شاه ولایت عباس ۱۴۳  
صلوات علی محمد و علی و فاطمه و حسن و حسین و علی و محمد و  
جعفر و موسی و علی و محمد و علی و حسن و زهرا و الهدی  
شاه صفی و شاه عباس بزرگ و شاه طهماسب اجداد و آباء محترم [؟]  
خسر و کامکار یک طغرا غرمان از سادات مذکور مهر نموده اند

Seals

عالیجاه عزت و سعادت همراه خلیل خان حاکم و فرمانفرمای عمرستان و

Text  
L1

بختیاری و محال اربعه و فریدن را اعلام میدارد

بآنکه عالیجاهان قدسی القابان سلاله السادات الاطیابان [؟] سید رمضان و

L2

سید جمال الدین و سید عبد الکریم که در قریه [؟] حیدر [؟]

که مشهور است بیاب حیدر از قرای مزوج محال اربعه ساکنند از اولاد شاهزاده

L3

اعظم سید میر احمد میباشند که شجره

اصلی ایشان بخط مهر اتابک الاعظم طیب الله شراه بوده با یک طغرا [؟]

L4

فرامین [کذا] از سلاطین جنت مکین [؟] بنظر رسید

که سادات مذکور از خراج سلطانی معاف و مرفوع القم میباشند و اظهرا نمودند که طلب

L5

مالیات از ایشان نموده اند بیجا و [؟]

L6 باید که از قرار شجره و فرمان که در دست ایشان است رفتار و معمول شود

تخلف کننده لعنت خدا و نفرین رسول الله سزاوار است

L7 و یک صد تومان نقد [؟] که وظایف ایشان است تسلیم ایشان نموده همه

ساله قبض رسیدگی دریافت نمود تسلیم کارگذاران

L8 دیوان نموده کوتاهی نشود و کسی مزاحم سادات مذکور نشود که در

جوار جد خود آسوده خاطر باشند و جاروب کش آستانه

L9 حیدر ابن مالک رضوان الیه باشد هر کس مزاحم ایشان شود مورد سیاست

و ترجمان خواهد شد بر جمیع محال اربعه و سایرین آنانکه

L10 در شجرها ذکر شده اند کوتاهی ندارند که باعث خوشنودی خدا و رسول

و برکت عباد است و تخلف کننده

L11 لعنت خدا سزاوار است تحریر فی یوم الخمیس عاشر شهر رجب المرجب

سنه اربع و اربعون من بعد الالف سنه ۱۶۴

Farman, 15 Rajab 1144/13 January 1732.

He is God!

According to what is written, the contravenor . . . [?] God willing.

Seal: The slave of the king of sainthood 'Abbās, 143 (1143)<sup>1</sup>. The blessings of God rest upon Muhammad, 'Ali, Fāṭimah, Ḥasan, Ḥusain, 'Alī, Muḥammad, Ja'far, Mūsā, 'Alī, Muḥammad, 'Alī, Ḥasan, and al-Mahdī.<sup>2</sup> [In the surround of the seal]

Shāh Ṣafi and Shāh 'Abbās the Great and Shāh Tahmāsp,<sup>3</sup> the revered ancestors and forefathers of the august Khusrau, have sealed a farman from the [names of the] aforementioned saints. [Written to the left of the seal]

Text: Khālīl Khan,<sup>4</sup> Hākīm and Farmānfarmā<sup>5</sup> of 'Arabistān and Bakhtiyārī and Chahār Maḥall and Farīdan,<sup>6</sup> of exalted personage, characterized by honor and prosperity, is informed that: the exalted personages having holy titles, the scions of the good sayyids, Sayyid Ramaẓān and Sayyid Jamāl al-Dīn and Sayyid 'Abd al-Karīm<sup>7</sup> who live in the village of Ḥaydar, which is known as Bāb Ḥaydar, a village of Mizdij of Maḥall Arba'ah,<sup>8</sup> are the descendants of the great prince, Sayyid Mīr Aḥmad, whose basic genealogical tree signed and sealed by the great Atābak,<sup>9</sup> may God make his tomb pleasant, together with a farman of the Sultāns who dwell in paradise [i.e. are dead], has been brought to view, to the effect that the aforementioned sayyids are exempted and absolved from the sultān's kharaj.<sup>10</sup> They have reported that people have demanded taxes from them without cause. People must act and perform in accordance with the genealogy and farman they possess, (Anybody who transgresses is worthy of the curse of God and the opprobrium of His Prophet.) and having delivered the 100 tumāns of their pension take a receipt and hand it over to the Dīvān officials, and display no negligence. No one is to trouble the aforementioned sayyids,

so that they may remain undisturbed in the neighborhood of their ancestor and sweep the Shrine of Haydar,<sup>11</sup> son of Malīk, may God's grace be upon him.

Whoever troubles them shall be punished and fined. And on all Mahāll Arba<sup>h</sup> and the other people who are mentioned in their genealogy, let no shortcoming be shown, which will make God and his Prophet pleased and bring blessings upon God's servants. The transgressor is deserving of God's curse.

Written on the fifteenth day of the honored Rajab in the forty-fourth year<sup>12</sup> after 1,000, the year 144/13 January 1732.

#### I. NOTES

<sup>1</sup>143/144 has been read here as 1144 AH, but it could also be read as "1044;" moreover, 1044 is written out in words. The former is the more likely, for that date marks the first year of <sup>h</sup>Abbās III's "reign;" he was the infant puppet of Nādir Qulī Afshār, later Nādir Shah. 1044 falls in the reign of Shah Safī (r. 1629-1642).

<sup>2</sup><sup>h</sup>Alī . . . al-Mahdī. The names of the Twelve Imāms and Muḥammad and his daughter, Faṭīmah, the wife of the first Imām, <sup>h</sup>Alī, and the mother of the second and third Imāms.

<sup>3</sup>Shah Safī, Shah <sup>h</sup>Abbās, and Shah Tahmāsp. Shah Safī refers to the eponymous ancestor of the Safavids and the founder of the Safavid order; Shah <sup>h</sup>Abbās, to the greatest of the Safavid rulers (r. 1587-1629); and Shah Tahmāsp (r. 1722-1732), to the father of <sup>h</sup>Abbās III, who "issued" this decree. In addition, Shah Tahmāsp, who was the son of the last Safavid ruler, Shah Sulṭān Husain (r. 1694-1722), and was the puppet first, of Faṭḥ <sup>h</sup>Alī Khan, and then, of Nādir Qulī, who deposed Tahmāsp in favor of his infant son <sup>h</sup>Abbās; both were

executed by Afshār orders in 1740 to forestall a Safavid restoration.

<sup>4</sup>Khalīl Khan. Presumably, this Khalīl is ‘Abd al-Khalīl--about whom little is known--son of Khusrau and father of ‘Alī Šālih (See Appendix I, Document 2 and Genealogical Table) and thus in the Haydarī lineage of the Durakī Khans. By extrapolation, ‘Abd al-Khalīl could have been living in 1144; furthermore, this document was included by the Durakī khans in their collection of documents that had been issued to them. (Mīrzā Mahdī Khan mentions two Bakhtiyārī hākims in 1144, however, neither is called Khalīl.) If the Khalīl mentioned in this Farman is not the same period as ‘Abd al-Khalīl, then the document was handed over by the Governor to one of the Durakī khans--either ‘Abd al-Khalīl or his son ‘Alī Šālih, to be implemented. Bābā Haydar, the shrine in reference, is in Mizdij, where these khans possessed tuyūls and land holdings (see Appendix II, Document 7), and in the process of collecting their assessments had also collected, contrary to custom, a tax from the sayyids at Bābā Haydar.

<sup>5</sup>Hākīm and Farmānfarma. Title of the chief tax administrator and governor.

<sup>6</sup>Chahār Mahāll and Farīdan. These well-watered agricultural districts lie between the Zagros mountains, in this case the Bakhtiyārī, and Isfahan. Chahār Mahāll's four districts consist of Lār, Khiyār, Mizdij, and Gandūmān. Farīdan, a single district, is located to their north.

<sup>7</sup>Sayyid Ramaẓān, Sayyid Jamāl al-Dīn and Sayyid ‘Abd al-Karīm. These sayyids are unidentifiable. Groups of sayyids are frequently to be found in the Zagros where they function as keepers of shrines and as mediators.

<sup>8</sup>Mahāll Arba‘ah. Syn for Chahār Mahāll. Arba‘ah is the Arabic equivalent of the Persian Chahār, or four.

<sup>9</sup>The Seal of the great Atābak. Conceivably, these sayyids possessed a document issued by one of the Atābaks (12th-14th centuries), possibly "Atābak" refers merely to some unidentified notable who attested to the authenticity of their genealogy.

<sup>10</sup>The sultān's kharaj. The government's tax assessment. Sultān, in this era, could refer to the ruler, but more likely to the governor. Kharaj may specify a land tax, although in the eighteenth century this would represent an archaic use of the term; it probably designates a general tax assessment. The archaic use could also be explained if this document is indeed a nineteenth century forgery of an earlier document.

<sup>11</sup>Shrine of Haydar. Bābā Haydar, located ca. 15 miles to the west of present-day Shahr Kurd and the northern boundary of Mizdij.

<sup>12</sup>See note 1, above.

## II. THE DOCUMENT (Sardār Zafar collection)

This Farman measures ca. 33.4 x 21.4 cm. The front bears one seal (round and badly formed, ca. 5 cm in diameter), three invocations, and the text. The text is centered left, runs to the page bottom, but does not run to the left margin. This document is crude, certainly in comparison with Safavid ones, but not so in comparison with the Afshar documents issued to the Duraki khans and included here. The script is nasta'liq. Two seals (unread) are found on the dorse.

Is this document a forgery, or a poor copy of an earlier document? It hardly conforms to known Safavid documents: there is no tughra, no indentation,

and the engraving on the seal is very crude. Was this document "copied" by a later Bakhtiyārī leader seeking appointment in order to establish his family's links with Mizdij?

### III. SIGNIFICANCE

1. This may be the first ʿAbbās III document to be published; in addition, his seal has never before been recorded. The seal and the invocations emphasize continuity with a Shiʿī and Safavid past; thus, indicate Nādir Qulī's concern, indeed apprehension, for legitimacy.

2. This may be the first document issued to a Bakhtiyārī, although the recipient is not identified as such, and records that Khalīl Khan is a major governor. Documents issued 27 years later establish these khans as major land and tuyūl holders in Chahār Maḥāll; since Khalīl Khan is governor there he was most likely a magnate there as well. Indeed, his Bakhtiyārī role may have begun from that position as civil and military leader-landlord.

3. Presumably Khalīl had been appointed as governor earlier--he is addressed here as governor--by Nādir Qulī; at an earlier stage, then, Nādir had sought to establish his power in Central Iran, far from his base in Khurasan, by linking it with local notables.

4. This document established the role of sayyids and the ruler's concern for their welfare; one of the qualities of Muslim rulership.