

هو

بسم الله نگیں دولت و دین رفته بود چون از جانبام نادر ایران قرارداد خدا ۱۱۴۸

Seal

أعوذ بالله تعالى شأنه (که) فرمان همایون شد

Tughra

آنکه عمده الاعیان علی صالح بیگ و کدخدایان و ریش سفیدان بختیار سکنه جام

Text
L1

و باخرز بداند که در نیوقت

محمد باقر بیگ ضابط جام عرض کرده بوده که موازی سیصد و بیست (دو) شش

L2

زوج برین موجب از تیولات را نامزروع ملاحظه نموده است نواب همایون ما

Interlinear
Note

باخرز
دوست و دو زوج

جام
یک صد بیست و چهار زوج

ایشان را در آن ولایت گذاشتیم که تیولات را مزروع نموده محصول تیول را صاحب

L3

آن برسانند نه اینکه

بعضی را نامزروع بگذارند مگر از بازخواست اندیشنه ندارند میباید چون

L4

بر مضمون رقم اشرف مطلع گردند تیولات

نامزروع را تمام مزروع و آباد نموده یک زوج را نامزروع نگذارند و محصول

L5

تیول را بصاحبان آن برسانند کوتاهی نمایند

که مورد مواخذه و بازخواست خواهند گردید قلعین لازم دانسته در

L6

عمده شناسند [؟] فی شهر محرم الحرام سنه ۱۱۵۸

Raḡam, 10 Muḡarram 1158/12 February 1745

Seal: In the name of God. When the Seal of State and Religion had been displaced, God gave order to Irān in the name of Nādir 1148/1735.

Tuḡhrā: I seek protection from God, whose grandeur is exalted!¹ The royal command is issued.

Text: That the leading notable, 'Alī Ṣāliḡ Baig,² and the kadkhudās³ and the rīsh safīds⁴ of the Bakhtiyārī dwelling in Jām and Bākharz,⁵ shall know that Muḡammad Bāqir Baig,⁶ zābit⁷ of Jām, has at this time, reported that he has observed the equivalent of 326 zauj⁸ as specified here, of the tuyūls⁹ in an uncultivated state.

Jām, 124 zauj

Bākharz, 202 zauj

Our Royal command placed them (i.e. the Bakhtiyārī) in that province in order to bring the tuyūls under cultivation and to render the produce of the tuyūls to their owners and not for the purpose of letting some go uncultivated. Do they not fear the day of reckoning? They must, on being informed of the contents of this noble raḡam, make all the uncultivated tuyūls cultivated and flourishing and not leave a single zauj uncultivated, and pay the revenue of the tuyūls to their owners. Let them not fall short lest they are called to account and brought to give retribution for this.

They should recognize that urgency is necessary and consider this as part of their responsibility. . . . on the tenth of the Sacred Month of Muḡarram 1158/12 February 1745.

I. NOTES

¹ Sha³nahu may be missing in the tuḡhrā of this document, but it is found on other documents issued by Nādir. (Jahāngīr Qā³im Maqamī, Moqaddimah bar Shinaḡht Asnād Tarīkhī, Tehraḡ, 1350/1972, pl. 40.)

² ʿAlī Sālīḡ Baig. He was the son of ʿAbd al-Khalīl in the Haydarī lineage of the Durakī (see Genealogical Table). Baig was a military title, analogous to khan (both Turkish). Baig was not otherwise used in the Bakhtiyārī except as an honorific (rare) and in the variant, īlbaigī, second in charge of the confederation, in the late nineteenth century.

³ Kadkhudās. Bakhtiyārī headmen. No mention is made here of kalāntars, a level of leadership between the khans and kadkhudās.

⁴ Rīsh saḡfīd. White beards, Bakhtiyārī elders.

⁵ Jām and Bākharz. Jām: a small district in Khurasan, northeast of Bākharz, from which it is divided by the Bizak and Yakfan range. Jām's eastern boundary runs to the Harī Rūd. Bākharz: a northeastern Khurasan district between Jām, Khāf, and Turbat Haidarī districts.

⁶ Muhammad Bāqīr Baig. Unident.

⁷ Zābiḡ. Revenue collector, or bailiff.

⁸ Zauj. A yoke of oxen, or, and here, the area of land ploughed by one yoke.

⁹ Tuyūl. Land grand in return for military or civil service.

II. THE DOCUMENT (Sardār As ad collection)

This Raqam measures more than 25.5 x 17.2 cm. The front bears Nādir's arched-square seal at the top [Rabino, Album, Pl. 50 #24] and his tughra beginning the first line. The text is centered left and runs to the page bottom and slightly up the left margin. The script is shikastah-nasta'liq.

III. SIGNIFICANCE

1. This document corroborates the accounts in contemporary chronicles of Bakhtiyārī service in Nādir's eastern campaign and settlement of Bakhtiyārī in Khurasān.
2. Nādir seems to be attempting to bring land which was not being cultivated at all into, or back into, cultivation.