

فرمان عالی شد

Tughra

آنکه عالی جہ رفیع جایگاہ عقیدت و اخلاص دستگاه ابدال خان ریش سفید طایفہ ہفت

Text
L1

لنگ بختیار بن برضای جہ طہ والا مستحال

و امیدوار [؟] بوده بداند کہ چون درینوقت بہ عرض والا رسید کہ بعضی از جماعت

L2

بختیار بن در آنجا بنا را بر سرقت اموال مردم گذارده اند درینوقت از قرار

فرمان دیوان [؟] عالی بعدہ [؟] رفیع جایگاہ امارت و حکومت پناہ دلاور خان

L3

حاکم قم و الطای متعلقہ ولایت مزبور مقرر فرمودہ ایم کہ نہایت سعی بردہ وحدیت بعمل آورده

ہر گاہ احدی از طایفہ ایشان

اموال احدی را سرقت نماید بہ مرافتت انعالیجہ اورا بدست آورده تنبیم و درینباب

L4

نوعی نماید کہ بہیچ وجه من الوجوہ دینار و جہ از مال رعایا سرقت نشود و رعایا در مہدامن و امان

و قوافل و مترددین با نہایت اطمینان و آرام آمد و شد نمایند میباید آن عالی جہ

L5

بہ مرافتت عالی جہ حکومت پناہ مشارالہ ہر گاہ احدی از طایفہ بختیار بن مرتکب سرقت

مال مردم گردد

سعی نموده و او را بدست آورده یا اینکه اورا تنبیه معقولی نموده که باعث عبرت L6

دیگران گردد یا اینکه سارق را روانه حضور عدالت دستور والا سازند که نهایت

مواخذہ بہ عمل آید عرض اینکه ہر گاہ مال احدی [در آن حدود سرقت L7

نمایند نهایت باز خواست و مواخذہ بعمل خواهد آمد؟] تحریر اغنی رجب المرجب

سنہ ۱۱۸۴

یامن ہوجعن رجاہ کریم ۱۱۷

Seal

Farman, Rajab 1184/October 1770

Tughra: The exalted order has been issued.

Text: That he of high rank, and exalted station, possessed of the qualities of devotion and loyalty, Abdāl Khan, the Rīsh Safīd¹ of the tāyafah of the Bakhtiyārī Haft Lang, being consoled and made hopeful by [his knowledge of] the satisfaction of the exalted attention is to know that: Since at this time it has been brought to the exalted view that some of the Bakhtiyārī there [Qum] have begun to make a practice of stealing the property of the people, at this time on the basis of a Farman of the exalted Dīvān [?] addressed to him of high rank and exalted station, the amīr and governor, Dilāvar Khan, Governor of Qum and the districts dependent on the said province, we have ordered that, exerting himself to the utmost and applying his best endeavors, whenever anyone of their tribe [the Bakhtiyārī] steals anybody's property, he is, in company with that exalted one [Abdāl Khan] to capture and punish him; and in this respect arrange it in such a way that not a dinar's worth is stolen in anyway at all of the property of the subject population, that the subjects live in the cradle of peace and security, and caravans and travelers come and go with utmost confidence and peace.

It is necessary that that exalted one [Abdāl Khan], in concert with the exalted refuge of Government mentioned above [Dilāvar Khan], whenever one of the Bakhtiyārī tribe commits a theft of people's property, exert himself, catch him and either subject him to suitable punishment to be a warning to others or send the thief to the exalted and just presence in order that the most severe punishment be meted out. The intention is whenever the property of any individual in those regions is stolen utmost investigation and punishment will be carried out.

Written in the month of Rajab, the revealed, in the Year 1184/October 1770.

He, to whom we carry our supplication, is generous. 1177/1757.

I. NOTES

¹ Abdāl Khan, the Rīsh Safīd. Here again, Abdāl Khan is identified as the leader of only the Haft Lang.

II. THE DOCUMENT (Sardār As'ad collection)

The text of this Farman is basically centered on the page but with slightly wider right margin. It is written in nasta'liq, and the lines extend slightly up the left margin but never touch the paper's left edge. It bears Karīm Khan's square seal (Rabino, Album, Pl. 50, #32). The paper measures ca. 22 x 20.2 cm. Nine seals and signatures are found on the dorse (unread).

Like Document 8, this one omits the invocation and does not follow the standard model. But it then identifies the recipient, Abdāl, in the narratio, and text commands him to the Bakhtiyārī to stop their thievery in Burūjird (dispositio).

III. SIGNIFICANCE

1. This document corroborates Bakhtiyārī resettlement in Qum.
2. Although Abdāl Khan has been identified in the text as Haft Lang leader, he is responsible for Bakhtiyārī in general, including those that have settled to the north of the Bakhtiyārī proper.
3. This Farman once again stresses the theme of order and good government.