

Text
L1

عرضه داشت کترینان بندگان بذروه عرض استادگان پایه سریر خلافت صصیر اقدس

ارفع اعلا میرسانند که قربان خجاک پاس مبارکت تشویم قبلترین در خصوص زیادتیی خرابی

Inter-
Linear
Note

رعایای بیچاره محلات و قهستان و سایر البلوک

L2

که جماعت بختیارس رانی [؟] سکنه محلات و رقم بکترینان میرسانند خجاک پاس

ثریا [؟] آسای اقدس والا روصی غده عرض و حسب الامر الاعلی مقرر گردیده بود که یک دو نفر

از این بیچارگان به اتفاق عالیشان آقا محمد یوسف

L3

ضابط برکات سعادت و نصرت انساب اقدس آمده که بنانی در خصوص جماعت مزبور

شود بلکه انشاء الله نظر به رحمت بیکران که باین بیچارگان دارند محوس شود که دست تعدی و خرابی آن جماعت

L4

از محال این بیچارگان کوتاه و توانیم آسوده عیشی و کاسبی کرده در این وقت هم نیز قریب

به درستی سی صد خانوار از جماعت بختیارس که در رقم و قریه نجیروان و تیمور و گلپایگان

سکنی داشتند

L5

کوچیده اصد قهستان محلات نشسته اند که کترینان مطلقاً اختیار صحراوات و املاک و

حیوانات [؟] و باغات خود را نداریم استدعا از مراحم بیکران بندگان مقدس

والا روسی نداه آن است که تصدق فرق مبارک فرموده فرمان قضا جبریان شرف صدور و L6

نفاذ یابد که جماعت بختیارس که بدون فرمان مبارک مطامع از تیمور و خجیروان و قم

و کلپایگان کوچیده بمحلات و قهستان آماده اند رفته بجان مقرر خود ساکن کردند L7

و جماعت رافعی [؟] که در محلات میباشند مزارع محروبه که در کنار رودخانه

واقع است بسیار است رفته در آنجاها سکنی نمایند که محصولات این بیچارگان بالمره L8

بر طرف نگردد یا اینکه عالیشان آقا محمد یوسف ضابطا کترینان

جماعت مزبور را موافق حصه و رسد به هر دیه جا و مکان داده که کترینان L9

نیز فی الجمله مرفه الحال و مزارع البال بدعای دوام

دولت ابد مدت اشتغال نائیم باقی [؟] امر کم مطامع L10

Farman

Tughra

آنکه عالیشان آقا یوسف ضابطا محلتین مزبوتین بدانند که به وکلای عالی محل Text L1

سکنا قبل از این جماعت بختیارس

فرموده ایم آمدن بختیارس بمحلات و قهستان و سایر البلوک بزیادت [؟] است L2

لهذا ایشان را از محال مذکوره بیرون کرده که رفته در مکانی که به ایشان شفقت شده

ساکن شوند عالی جاه ابدال خان ریش سفید بختیارس و وکلائی عالی مکانی که جهت L3

نشیمن بختیارس شفقت کرده ایم این چه معنی دارد که هر یک خود سر به حال مزبور رفته و یا

سکنا گرفته اند باید ایشانرا آرن جائیکه بوده در مکان نشیمن و سکنائی که بایشان L4

شفقت کرده ام برسانند

و در عهدہ شناسند تحریر اخی شهر شعبان سنہ ۱۱۸۴ L5

یا من هو بنی رجاہ کریم ۱۱۷ Seal

Petition and Farman, Sha'ban 1184/November 1770

The petition of the least of slaves, the helpless peasants of Maḥallāt, Quhistān, and Sāyir al-Bulūk[?]:

It is submitted to the high place of petitioning of those who stand at the foot of the most holy, lofty, and exalted throne at which the Caliphate resides, that: may we be sacrificed for the blessed dust beneath your feet. A petition to the Pleides-like, most holy and exalted dust beneath [the Royal] feet was presented on the subject of the excessive harm which the Bakhtiyārī Rāfī¹[?] living in Maḥallāt and Qum² were doing to the least ones [the petitioners] and in accordance with the most exalted command it was ordered that one or two of these unfortunate ones, in company with Āqā Muḥammad Yūsif, the žābiṭ,³ should come to the fortunate, victorious, and holy stirrup [the Royal camp] so that an arrangement could be made with regard to the aforementioned group, in the hope that perhaps, God willing, in view of the boundless [Royal] kindness toward these helpless ones, it should be settled in such a way that the hand of the oppression and ruination of that group should be held back from the districts of us helpless ones so that we may, at ease, form and obtain our livelihood. At this time also approximately 200-300 families of the Bakhtiyārī living in Qum and the villages of Nakhjīrvān, Taymūr⁴ in Gulpāyagān have moved and come to Quhistān in Maḥallāt and settled so that we least ones have absolutely no control over our own pastures, lands, livestock, or gardens.

Our request from the boundless mercy of his holy and exalted Majesty, may our souls be his sacrifice, is that, by way of making an act of charity, for the benefit of his blessed brow, a Farman, as sure as fate, should receive the honor of being issued to the effect that the group of Bakhtiyārī who, without a blessed and universally obeyed Farman, have emigrated from Taymūr, Nakhjīrvān, Qum, and Gulpāyagān and come to Maḥallāt and Quhistān should go and settle in

their appointed place and that the group of Rāfī[?] who are in Maḥallāt--the deserted fields beside the river are many--should go and settle in them so that the produce of these helpless ones will not be completely destroyed, or else that Āqā Muḥammad Yūsif, the ḡābit of those least ones should give them a place to live, in proportionate shares and parts, in every village, so that, in this way too we least ones may, on the whole in a contented state and with minds at ease, occupy ourselves with praying for the continuation of the government--may it endure until eternity. For the rest, your commands are obeyed.

Tughra: The exalted Farḡān has been issued.

Text: That H. E. Āqā Yūsif, ḡābit of the two districts mentioned above, is to know that our exalted agents previously appointed a place for the Bakhtiyārī group to live. The coming of the Bakhtiyārī to Maḥallāt, Quhistān, and Sāyir al-Bulūk is outrageous. Therefore, he is to remove them from the aforementioned districts so that they can go and live in the place granted to them.

H. E. Abdāl Khan,⁵ the Rīsh Safīd of the Bakhtiyārī, and our exalted agents--we granted a place for the Bakhtiyārī to settle, what does this mean that each one goes off willfully to those districts or even settles in them?--must move them to the place they were, to the place we have granted for their settlement and dwelling.

And let them consider this part of their responsibility. Written in the month of Sha'ban 1184/November 1770.

He, to whom we carry our supplication is generous. 117?/175?.

I. NOTES

¹Bakhtiyārī Rafī. Unidentified. Possible misspelling of "Rakī" (a Bābādī tāyafah).

²Qum. Karīm Khan had settled Bakhtiyārī (Chahār Lang?) in the villages

arouhd Qum in 1764, because of Bakhtiyārī attacks on Isfahan during his absence in Khurasan. (Mīrzā Muḥammad Sādiq Musavī Namī Isfahānī, Tārīkh Gītīgushā, ed. by Saʿīd Nafīsī (Tehran, 1317/1939), pp. 119-120.)

³ Āqā Yūsif, the imperial žābit. Unident., but here bailiff.

⁴ Or, Naymūr.

⁵ Abdāl Khan, Rīsh Safīd of the Bakhtiyārī. In this context, Abdāl Khan is once again held responsible for the whole of the Bakhtiyārī.

II. THE DOCUMENT (Sardār Asʿad collection)

The petition is centered-left on the lower two-thirds of the page, that measures ca. 40 x 21 cm, with ca. 5 cm margin on the right. The sentences, written in shikastah-nastaʿlīq script, extend up the left margin. Seven seals and six signatures are found on the dorse (unread).

The formula of the petition is: identification of the document as a petition; the low station of the petitioners and the contrastingly high station of the ruler; the grievance; request for a command of redress; reference to corroboration or witnesses; ~~prayers~~ for the ruler; and expectation of a response and that it will be obeyed.

The Farman is written--also in shikastah-nastaʿlīq--inversely in the top margin. It begins with a tuḡhrā but no invocation. The order is given to the local official who is responsible for that district first, and then to the official responsible for the interlopers, Abdāl Khan. The Farman ends with Karīm Khan's square seal (Rabino, Album, Pl. 50, #32). This Farman, although greatly shortened, follows the standard formula but for the invocation.

III. SIGNIFICANCE

1. This document further corroborates resettlement of Bakhtiyārī in Qum. The petition refers to two different groups of Bakhtiyārī who had entered the district separately. The peasants appear willing to compromise with the Rafī[?] --the first group mentioned--suggesting that they either be settled on deserted land or divided among the existing village. The second group--Bakhtiyārī from Qum, Gulpāyigān, etc., the petition asks they be sent back to their original place. The Farman seems to apply to the second group, for the indigenous population had already attempted to deal with the Rafī.

2. Abdāl Khan is responsible for the whole of the Bakhtiyārī: both the region and the tribesmen wherever they may be.

3. Quite possibly these Bakhtiyārī were agriculturalists.