

Seal

الملک لله تعالی
تا که دست ناصر الدین خاتم شاهی گرفت
صیت داد و معدلت از ماه تا ماهی گرفت

Tughra

الملک لله تعالی
فرمان همایون شد

Text
L1

عدل و انصاف ملوکانه مقتضی آمد که توجهی بحالت رعایا و برایا فرمودیم و آنها را از بی اعتدالی مصون و

محفوظ داریم و قرار محکمی در مالیات دیوانی بگذاریم

L2

که مالک و رعیت بدانند در عرض سال بدولت چه میدهند محاکم و مباشر بفهمند چه باید بگیرند در

معامله هذ السنه تنگوزیل سعادت تحویل مطابق یک هزار و در بیست نود و دو هجری مقرب الخاقان

میرزا نصرت الله مستوفی را مامور همیتری ولایت عربستان

L3

فرمودیم و او موافق عدل و انصاف جمع

Interlinear
Note

مقرب گنوند محال شود شترابواب جمعی مقرب الخاقان حسین قلی خان
ایتخانی که مبلغ پانصد و پنچ تومان نقد و مقدار سی خمر و ار جنس است

L3 cont.

و از قرار تفصیل تشخیص داده لهذا این فرمان

همایون بحجت سرخط

| | |
|---|--|
| <u>حالت</u> بابت خیش دیم کار حاکم بر خیش <u>حاکم</u> مراعی است نواحی؟ انتظامی <u>حاکم</u> | باغات که بادلو چاه مشروب میشود همراه سی تومان <u>حاکم</u> طاحونه و کلکچی <u>حاکم</u> |
|---|--|

- L4 سمت ترقیم یافت که عالی جاهان [؟] مباحثی دیوانی دیناری علاوه مطالبه نمایند باید من بعد هم اسم
- فرج و تفاوت محل و رسومات در میان محصلی و غیره و غیره بالمره متروک و منسوخ باشند مقرر آنکه
- L5 این فرمان همایون را سرخط مالیاتی خود دانسته هیچ وقت هیچ چیز علاوه این مبلغ با حدی
- ندهند و در محله شناسند تحریراتی شهر محرم سنه ۱۲۹۲

Farmān Humāyūn, Muḥarram 1292/February 1875

Seal: Dominion is God's alone, May He be exalted!

Ever since Nāṣir al-Dīn has held the Royal Seal

The fame of justice has spread from the Moon to the Fish.

Ṭughrā: All authority is God's, May He be exalted. The Royal Command has been issued that:

Text: Royal justice and equity demands that we should give attention to the state of the peasants and people and keep them protected and preserved from injustice, and that we should lay down a firm arrangement concerning Dīvān taxes so that the landlord and peasant should know what, in the course of the year, they give to the government. And the governor and mubāshir¹ should understand what they should take.

In the tax transaction for this auspicious Year of the Hog, conforming to 1292 Hijrī, we have charged Muqarrab al-Khāqān, Mīrzā Naṣrallah,² with the revision of the assessment of the province of Arabistān, and he has drawn up, in accordance with justice and equity, the assessment of the village of Gutvand³ of the districts of Shūshtar, in the assessment of Muqarrab al-Khāqān Husain Qulī Khan, the Īlkhānī, which is the sum of 505 tūmāns cash and the amount of 30 kharvār in kind, and specified it as detailed:

550 tūmāns total

| | | | |
|------------|--|------------|--------------------------|
| 60 tūmāns | Revenue from garden water from wells by buckets | 350 tūmāns | Revenue from dry farming |
| 40 tūmāns | Revenue from watermill and kalakchī ⁴ | 70 tūmāns | Revenue from pasture |
| | | 30 tūmāns | [?] |
| 30 kharvār | [in kind and equivalent to 45 tūmāns] | 505 tūmāns | [in cash] |

Therefore, this Royal Farman has been written as a certificate so that the honorable mubashirin of the Divan shall not demand a single dinar in addition. From now on the words of far^c, tafavut ^camal [additions to the basic tax for local administration], and intermediary dues on collection etc., etc. [sic.] shall be altogether abolished and abandoned.

It is laid down and established that they shall recognize this Royal Farman as their revenue certificate, never give to anyone anything in addition to this sum.

Let them consider it part of their responsibility. Written in the Month of Muharram 1292/February 1875.

I. NOTES

¹Mubashir. Here, Government officials.

²Mirza Nasrallah. Unident.

³Gutvand. A village attached to the office of the Bakhtiyari ilkhani and located in Arabistan near Shushtar. According to the Gazetteer of Persia, III (Simla, 1910), pp. 360-61. Gutvand had ca. 1,000 households, 2 baths, and 12 mosques.

⁴Kalakchi. Ferry.

II. THE DOCUMENT (Sardar Zafar collection)

This very handsome Farman was written on a square sheet of paper. At the top is the Shah's seal, and a very beautiful tughra--one of the very few on the documents dealing with ilkhani. The text is written in shikastah-nasta'liq and each line extends upwards in the left margin. The numerals in the

interlinear note are siyāq.

III. SIGNIFICANCE

1. This Farman establishes the tax assessment of Gutvand. A new assessment was being made for Arabistān.

2. It expresses the traditional Iranian and Islamic political values concerning the relationship between the just ruler and a contented peasantry. (A.K.S. Lambton, "Quis Custodiet Custodes: Some Reflections on the Persian Theory of Government," Studia Islamica, V [1956], pp. 125-148 and VI [1956], pp. 125-146.)

3. It documents the tie between Īlkhānī and Gutvand.