

Salutation

قربان خاک پای جواهر آسای مبارکت شوم
پیر غلام خانزاد حسین قلی بختیاری

Text
L1

اولا خداوند جان این پیر غلام خان زاده را بقربان خاک آسنانت نماید ثانی بحفظای خان محاجر

L2

مامور تفرقه تشقائی وارد شد دست خط مبارک قبله عالم روح العالمین فدا از پارت

L3

نمودم مخصوصی تفرقه آنچه حکم فرموده اند از جان و دل اطاعت خواهم نمود لکن

L4

قبله عالم را قسم میدهم بسر مبارک مرتضی علی علیه سلام بعرض خان زاده رسیدگی بفرمایند

L5

سال سی سال است شب روز خدمت در جان نشانی میکنم بختیاری را با آن ثمرات

L6

مثل رعیت لنجان نموده ام سی یک مالیات از بختیاری گرفته داده ام

L7

مفاص حساب در دست است سی یک قران باقی ندارم سالی شش ماه

L8

در سرحد اصفهان می آیم مشغول نظم بختیاری وصول مالیات آنها هستم

L9

شش ماه دیگر را در عربستان لرستان در رکاب حکومت خدمت

L10

میکم با سوار تفنگچی در هوای گرم عربستان از خود رحمت و ضرر امتحال

L11

میشوم البته بقدر یا نصدا نفرات شرار اعراب بدست بختیاری به قتل رسیده

- L12 صد نفر بختیاری در جنگ اعراب کشته شده است اگر خواهم تفصیل
- L13 بدهم جسد است شمر عمر خان زاده دو پسر است اسفندیار علی قلی
- L14 هر دو طهران در رکاب مبارک جهان نشانی میکنند با وجود این همه خدمت
- L15 خدا را خوش نماید که شب روز از بی التفاتی سرکار نواب اشرف والا معتمد الدوله
- L16 آرام نداشته باشم همه وقت در مرارت باشم قشقایی در فارس خانه زاد
- L17 در عربستان یکماه راه میفرمایند ملانی آنها را تحریک کرده است
- L18 که خدا یان قشقایی از فارس از راه یزد خراسان میایند طهران
- L19 عارض میشوند فرمان همایون به آنها مرحمت میشود بروند عربستان سپرده
- L20 سرکار نواب اشرف والا حشمت الدوله باشند خانه زاد چه تقصیر دارم که باید
- L21 مقصر باشم خدا کرم خان بویر احمدی در بهبهان حضرت والا ظل السلطان
- L22 روحی ندا با محمد حسین خان پسرش نزاع میکند سال بعد سرکار نواب اشرف والا حسام السلطنه
- L23 حاکم میشود محمد حسین خان رخت شیراز خدمت کرد مالیات داد بعد جناب مقتدر الملک
- L24 حاکم شد محمد حسین خان خدمت کرد بعد از چهار سال سرکار معتمد الدوله
- L25 حاکم شده است میفرمایند

حسین قلی از مرستان تحریک کرده است این

L26

نزاع شده است البته پارسا تا حال ده هزار تومان

L27

خبرایی برعیت جانکی غلاد رسانیده اند پارسا اسکندر خان سرهنگ محاسن

L28

آمد دید خانه زاد چه رجوعی دارد که سرکار معتمد الدوله خانه زاد را سدمه

L29

میزنند مقصر میفرمایند خانه زاد ادنا نوکری هستم چگونه میتوانم مقابل آقای خود سوال جواب

L30

نمایم پس خدا نکرده اگر حضرت ظل السلطان روحی مدای التفات بشوند چه خاک بسر

L31

بکنم از آنطرف چه قدر باید ملاحظه بکنم سرکار نواب اشرف والا خدمت الدوله

L32

بی التفات نشوند اسباب بدنامی خانه زاد را فراهم نیاید قبله عالم تصدق

L33

بفرمایند پیر شده ام سی سال خدمت کرده ام دیگر توه اینگونه خدمات را ندارم

L34

عمر خانه زاد هم به آخر رسیده است قبله عالم را قسم میدهم به خالق عالم

L35

و بفرق شکافته امیر المؤمنین علیه سلام خانه زاد را آزاد بفرمایند مرخصی

L36

نجف اشرف بشوم اگر چهار روزی از عمر خانه زاد باقی باشد شب روز

L37

قبله عالم را دعا میکنم الحمد لله برادر هست اولاد هست همگی قابل و

L38

تربیت شده این دولت ابد مدت میباشند خدمت میکنند

L39

جلال نشانی میکنند بحضرت اشرف سپهسالار اعظم عریضه عرض نمودم

L40

بخصوص مرخصی نجف اشرف مرخصی فرمودند لابد این گونه

L41

بحسبارت نمودم قوه ریاست و خدمت را دیگر

L42

نداریم پیر شده ام تصدق فرمایند در نجف

L43

اشرف دعا گو باشم حکم حکم قبله عالم است

L44
Nāṣir al-
Dīn Shah's
Reply
Lines 1-36

ایمانی عریضه شما ملاحظه / فرمودیم حقیقه از نظم عمل و خدمات / شما بسیار راضی

هستیم هم این طور است که / عرض کرده اید ؟... / کمال خدمت را کرده اید ؟... / باز هم باید

بکنید در حقیقت / حالا اول خدمت شماست / نه گوشه گیری و مجاورت / در خاک خارجه ؟... /

در فقه قشقای ها / و عریض معتمد الدوله / آنچه جناب / سپهسالار اعظم / باتلگراف با تو گفت

کرد ؟ / و نوشت / البته هم آن طور / معمول بدارید / در حقیقت / هر قسم خدمت / به توجوع /

شود باید / فوراً به انجام / رسانید / معتمد الدوله / هم یقیناً / بعد از این / از خدمات شما /

عرض خواهد کرد / و راضی خواهد شد / از التفات ما / نسبت به خود و اولاد / خود خاطر /

جمع باشید/ و هرگز خیال/ استعفا از خدمت نکنید/ تحریر [؟] ۹۵

Ilkhānī's Petition to Nāsir al-Dīn Shah with His Reply

May I become the sacrifice of the blessed and jewel-like earth beneath your feet, the old slave, born in thy Household, Ḥusain Qulī Bakhtiyārī.

First, may God sacrifice the soul of this aged slave born in thy household to the earth of thy threshold.

Second, Najaf Qulī Khan Muhājir,¹ commissioned to deal with the dispersed group of Qashqā'ī,² has arrived. I perused Your Majesty's letter with regard to the dispersed group and I shall gladly obey with soul and heart what you have commanded. I implore, however, Your Majesty, by the blessed head of Murtaẓā 'Alī, upon Whom be peace, that you investigate what I have to say.

It is now thirty years that I have served and labored dutifully night and day, and I have transformed the unruly Bakhtiyārī into the likes of the peasants of Linjān.³ I have collected and submitted 31 taxes from the Bakhtiyārī; the clearance of accounts are in hand, and I do not have 31 qirāns⁴ outstanding on the tax account. I spend six months each year on the Isfahan marches, busy maintaining order among the Bakhtiyārī and collecting their taxes. The other six months I am in 'Arabistān and Luristān in the service of the governor. With armed Bakhtiyārī cavalry and musketeers I suffer toil and harm in the heat of 'Arabistān. Indeed approximately 500 Arab troublemakers have met their deaths at the hands of the Bakhtiyārī. One hundred Bakhtiyārī have been killed in fighting the Arabs.⁵ It would be presumptuous if I were to report the details [here].

The fruit of the life of this servant, born in thy household is two sons, Isfandiyār and 'Alī Qulī.⁶ Both are in Tehran serving at Your Majesty's stirrup.

God will not be pleased that, notwithstanding all this service, day and night I find no peace from the disfavor I suffer from His Excellency, His Royal Highness Muṣṭamid al-Daulah⁷ and that I am continually troubled.

[As an example of Mu^ctamid al-Daulah's machinations], the Qashqā^cī are in Fārs, I am in ^cArabistān, one month's traveling time away, and he says that I have incited them.

The Qashqā^cī headmen come to Tehran from Fārs by way of the Yazd-Khorasan road [thereby placing themselves far beyond the edges of the Bakhtiyārī] to complain. The royal command is granted to them to go to ^cArabistān to be entrusted to His Highness Hishmat al-Daulah. What shortcoming have I that I must be the one at fault?

Khudā Karam Khan Buir Ahmadi⁸ was in Bihbahān. His Highness Zill al-Sulṭān,⁹ may my soul be sacrificed for him, had a dispute with Muḥammad Ḥusain Khan, his son. The next year His Highness Husām al-Salṭānah¹⁰ became governor. Muḥammad Ḥusain Khan went to Shiraz, saw him, and paid the taxes. Then His Excellency Mu^ctamid al-Mulk¹¹ became governor, Muḥammad Ḥusain Khan went to see him. Four years later His Excellency Mu^ctamid al-Daulah has become governor, and he is saying [that I], Ḥusain Qulī, have stirred up this crisis from ^cArabistān and this dispute has occurred. Of course [one must not forget] that from last year until now they have caused 10,000 tūmāns damage to the peasants of Janakī Falard.¹² Last year Iskandar Khan Sarhang Muhājir came and saw [the situation]. What has it to do with me and Mu^ctamid al-Daulah should be attacking me and stating that I am at fault.

I am the lowest of Thy servants; how can I stand before my Master and debate. If, God forbid, His Highness Zill al-Sulṭān, may my soul be sacrificed for him, should become displeased with me, what a disgraceful condition I should be in. On the other hand, how much must I watch to see that His Highness Hishmat al-Daulah¹³ does not become dissatisfied with me and cause my good name to be blackened.

Your Majesty, bestow charity. I have grown old, and I have served for thirty years. I no longer have the strength to stand these blows. Moreover, my life has reached its end.

I implore Your Majesty by the Creator of the World and the Wounded Head of the Commander of the Faithful, upon Whom be peace, to free me and give me leave to go to Holy Najaf,¹⁴ the Most Noble City. If a few days remain in my life, I will [spend them] pray[ing] for Your Majesty. Praise be to God that there are my brothers and my sons. They are wholly qualified and trained in the service of this eternal government. They will serve and sacrifice themselves.

I submitted a petition to His Excellency Sipahsalār A^czam¹⁵ concerning leave to go to Holy Najaf, the Most Noble City. He did not grant me leave. Necessarily I have taken the liberty [to write to Your Majesty for] I no longer have the strength for leadership and service, because I have become old.

Give your charity and allow me to become one who prays [for you] in Holy Najaf, the Most Noble City. The command is your Majesty's.

Īlkhānī,

We have considered your petition. We are truly very satisfied with the good order of your district and the fulfillment of your services. It is as you have written . . . you have served excellently . . . you must continue to do so. In fact this is only the beginning of your services and not the time for retirement and settling in a foreign country . . . [?]

In the matter of the Qashqā^cī and the petitions of Mu^ctamid al-Daulah, do that which Sipahsalār A^czam telegraphed to you and wrote. In fact, whatever service is required of you, you must do it immediately. Mu^ctamid al-Daulah, too, will surely report about your [good] service after this, and will be satisfied. Be assured of my favor to you and your sons, and never think of resigning from service.

Written in [?]

[12]95[1878]

I. NOTES

¹Najaf Qulī Khan Muhājir. Unident., but Shah's investigative agent.

²Qashqā'ī disperson. Qashqā'ī tafriqah. In earlier documents, tafriqah would seem to indicate sanction for tribal movement (See Appendix II, Documents 2 and 14), but here it may not. Various Qashqā'ī groups--according to the "Kitābchah"--had fled to the Bakhtiyārī and had been given pastures and sanctuary by Īlkhānī. Their continued presence in Bakhtiyārī would have exacerbated relations with Farhād Mīrzā Muṣṭamad al-Daulah, the Governor of Fārs, and with Qashqā'ī leaders.

³Linjān. The rich agricultural district along the upper reaches of the Zāyandah Rūd just before the highlands of Chahār Maḥāll and Bakhtiyārī. They were probably subject to frequent raids, and because of the distance to Isfahan with its governor forces, could probably do little more than to submit to the raiders.

⁴31 qirāns. A trifling amount used by Īlkhānī to emphasize his good administration and honesty.

⁵Arab wars. Reference to the incursions by the Banī Lam (See "Kitābchah" and Chapter V.)

⁶Isfandiyār and 'Alī Qulī. Īlkhānī's favorite and most capable sons.

⁷Muṣṭamad al-Daulah. Farhād Mīrzā, the Shah's paternal uncle, Governor of Fārs, and Īlkhānī's greatest Qājār enemy and threat.

⁸Khudā Karam Khan Buir Ahmadi. (See Document 2 and "Kitābchah".)

⁹Zill al-Sultān. Mas'ud Mīrzā, Nāṣir al-Dīn Shah's eldest son and Governor of most of Southwestern Iran. (See Chapter V and Chapter VI.)
At this time, Īlkhānī seems to rely on him as spokesman within the

Qājār court; later, of course, Zill al-Sultān executes Īlkhānī.

¹⁰Husam al-Saltānah. Sultān Murād Mīrzā, another of the Shah's paternal uncles.

¹¹Mu^ctamad al-Mulk. Unident.

¹²Janakī Falard. Falard was a community in Northern Fārs at the point where Qashqā ī and Bakhtiyārī (Janikī) summer pastures meet. Its taxes, collected by Īlkhānī, were paid to the Governor of Fārs. (See, "Kitābchah.")

¹³Hishmat al-Daulah. Hamza Mīrzā, one of Nāṣir al-Dīn Shah's paternal uncles.

¹⁴Najaf. The shrine city where ^cAlī, the first Imām, is buried.

¹⁵Sipahsalār A^czam. Mīrzā Husain Khan.

II. THE DOCUMENT (Sardār Zafar collection)

This document--it measures ca. 31.5 x 22 cm--consists of a petition written in shikastah by Īlkhānī to Nāṣir al-Dīn Shah, who scrawls his matter-of-fact reply in the margins. The latter's portion only is dated [12]95/1878.

III. SIGNIFICANCE

1. Īlkhānī begins his petition with the customary formula recognizing the Shah's authority and majesty, but then goes on to express his feelings regarding his service, his responsibilities, and exasperation. (See Chapter V.)

2. Īlkhānī outlines his Qājār ties and his side of the various disputes in which he was involved, especially those regarding Farhād Mīrzā Mu^ctamad al-Daulah.

3. Īlkhānī expressed his confidence in his brothers and sons to carry on his dynastic concerns.

4. Īlkhānī requests permission to resign and to go to Najaf. This probably represents an attempt on his part to force the issue. Sipahsalār had already turned him down, and he probably did so because he wanted to use Īlkhānī as a means of checking the power of the two powerful governors, Zill al-Sultān and Muṭamid al-Daulah. Īlkhānī, if he were seriously desirous of stepping down, or if he hoped to resolve the various disputes, had no resource but to appeal over the heads of the Governors and to write the Shah directly.

5. Īlkhānī clearly subordinates himself to the Shah and the other Qājārs.

6. The Shah is direct in his response: "Yes, Yes, it will be straightened out." And in the next year, Īlkhānī presents himself to the Shah at Court.