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RESEARCH ARTICLE

A Survey of the Concepts of Court Documents of Safavid in Iran and Mughals in India

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Abstract: The administrative system during Iran's Safavid and India's Mughal empires had a complex structure. During that era, writing, recording, and dispatching of royal decrees as well as administrative, judicial, revenue figures, and rulings were carried out by three administrative divisions dealing with composition, execution, and judiciary. Such documents are existing in two primary and secondary forms and their compositions are varied based on their themes. The components of documents are also distinguished in terms of their header, seal, and monogram. To prevent any type of forgery, they went through lengthy and complicated stages. These documents show the evolution of the bureaucratic system in both dynasties and were issued for purposes such as appointments, grants, exemptions, contracts, treaties, and so on. The research method applied in the present research is based on sources extracted from library and archival materials and then the court documents of both Safavid and Mughals were compared and analyzed through the descriptive-analytical method. Research findings show that different administrative units were under the supervision of the minister (vazir), the second powerful figure after the King, who in fact led state, financial and judicial affairs. Although both dynasties had common roots, they created one of the most effective executive systems of their time by upgrading those prevalent in previous empires.

Keywords: Mughal; Safavid; Historical Documents; Administrative Division; Judiciary; Financial Apparatus.

Introduction

Historical documents are one of the most important sources of research and are available in various forms. They are usually in two forms of literary and folklore as well as primary and secondary ones. The literary documents are gathered in writing and guidelines, which apart from reflecting the true structure also help identify whether they are genuine or fake. Documents were issued in different times and for different purposes and therefore they are voluminous depending on their subjects, with each having certain characteristics.

The documents of the Mughal Empire are divided into two main categories: **Mohaverat** (private documents) and **Toqieat** (public documents), each being placed in a special category based on their subject.

The evolution of the bureaucratic system of the two dynasties under study is well evident in their documents. The present study examines the documents with the same title that could play important roles in the bureaucratic system. As mentioned, the documents were issued for different purposes such as appointments, grants, penalties, exemptions, contracts, and treaties, which

sometimes had similar titles and functions in both dynasties.

Research Method and Background

The present research is descriptive-analytical and has been conducted based on the study of the documents kept at the National Archives, museums and libraries. These documents are primary historical sources that are the most authentic ones and are mainly used for the first time in this article. The purpose is to study different types of court documents that were issued in both Safavid and Mughal dynasties for various purposes. Examining the appearance of the document and the process of their preparation and approval are one of the important issues that have been taken into account in this article. The ultimate state of the bureaucratic system of both dynasties has already been reviewed and books and articles in the field of the administrative system of both the administrative system has been published, but previous researches could not solely referred to these documents.

Command

In Persian, all ruling, order and decree are referred to as a command. In the Safavid period, these were issued to different administrators and rulers across the empire to fulfill their obligations and commitments. Diplomatic passports and letters of credit were other forms of commands. Heribert Busse has divided these commands or orders into six groups based on their content: appointment, award, passport, contracts, an order to pursue legal activities on behalf of the King, and finally the order to inform the rulers (Heribert Busse, 1988: 40). The preparation of those commands in the early Safavid era followed the command-writing tradition of Turkmen, i.e. the document carried official seal on their bottom left, and the ruler's name stamped was designed with liquid amalgam of gold (*Tamgha*) that afterword was omitted since the seal was placed on top middle of the command (Ibid: 45).

After Shah Tahmasp's reign, the commands began with the two following phrases "His Majesty's decree enforced" and "It is His Majesty's decree", and during the reign of Shah Abbas I, another sentence i.e. "His

Majesty's command obeyed" was added to the previous opening phrases (Ibid: 46). The appearance of the commands in terms of their size, illuminated margins, and the initial expressions depended on their recipients. Higher and elevated the ranking of those recipients, the commands were written on wider papers with more illumination, and expressions such as "His Majesty's decree enforced" and "It is His Majesty's decree" were used as *Tughra* (calligraphic signature) (Ibid: 47). For the commands with thinner papers, the expression "His Majesty's decree obeyed" was used (Fig. 1).

The commands of Medieval India are divided into two categories: Registered (Sabti) and Recorded (Bayazi). The command, as a royal decree, could be issued for designating a higher position to official or granting a "jagir" or "soyurqal" (feudal land). According to Abolfazl Alami (the court historian of Mughal Emperor Akbar) in his *Ain-i-Akbari*, an official command was issued for three purposes (Abolfazl, 1972:270):

A: Appointment of lawyer (*qazi*), army commander, guardians of princes, commander of commanders, ministers, chancellors.

B: Granting feudal land (*jagir*) without a military commitment, and

C: Awarding presents

The commands had signs of authentication with official seals, which was different from each other depending on the content and designations. For instance, the seal used for official (registered) commands was known as Ozuk Seal (Ibid: 54). The first two lines of such commands were short and the process of their preparation and issuance was different in accordance with purpose and subject. Lacuna commands were the ones that were important and confidential and were issued directly by the king and to avoid delays, they did not go through a lengthy process and simply carried the king's seal. The lacuna commands were folded in a way that their contents could not be seen, and their two corners were glued and sealed (Ibid: 274). These types of commands were put in a golden envelop and sent by a military official or staff (Ibid).

Mohiyuddin Momen mentions other titles that are considered as part of the commands, such as related to "royal, political, financial and property, declaration, lacuna,

conquest, pledge, code, foreword, and patent" (Mohiyuddin Momen, 1971: 47). It should be noted that the components of the Mughal commands fully corresponded to the Safavid commands, and they had Onvan (title), Tughra, Mohr (seal), Tahmidieh (praise), Khetab (address), Takied va Tahdid (emphasis and threat).

The divine words in the documents testify that the registered and lacuna of the era of King Aurangzeb were different from the previous ones. Depending on whether the recipient of the decree was a Muslim or a non-Muslim, the text was different. For Muslim recipients, the commands began with Qur'anic verses, and the text contained moral advice, while they lacked in the decrees prepared for non-Muslims (Enayatullah Khan Kashmiri, 1982: 28). In lacuna commands, cinnabar and gold were used for Tughra and the round seal was put on them. A square seal was used for official (registered) commands (Ibid).

Apparently, in the Safavid period, lacuna commands did not go through a lengthy administrative process due to their secrecy and necessity. According to Mirza Rafia, the lacuna commands were issued by the court with the

Tughra "His Majesty's command was obeyed" (Mirza Rafia, 1970: 544) and the secretary of the royal administration draw their Tughra with gold and red ink (Mirza Rafia, 1989: 24).

Taliqeh

According to Anand Raj, the writings of great courtiers such as *vakil* (Prime Minister), *vazir* (Ministers) are called *Taliqeh*. In other words, Taliqeh is considered as a royal document. Annotation by the Prime Minister was one of the signs of authentication of the Taliqeh which was issued differently depending on the subject matter. For example, on judicial matters, Taliqeh were sent as summon by a court to a person, and summons sent by the judiciary within twelve miles were called *Taliqeh-e-Bayazi*, and beyond that limit was called obligatory Taliqeh (Ibid: 12-13). Similarly, Taliqeh with financial subjects were called concessionary or *Taliqeh-e-Takhfif* and were issued in critical situations to reduce taxes of the subjects (Ibid: 6). The *Taliqeh-e-Mavajeb* was for allowance or payment order issued by the prime minister (Ibid: 14). This document was so important that if the commands were given orally, the Taliqeh of the

grand minister would still be necessary (Mirza Rafia, 1970: 92). Apparently, the Taliqeh of service and employment (Molazemat) were issued without the Taliqeh of the grand minister. The Taliqeh were sealed and registered in record books (Ibid). No letter was signed by the king without the approval of the minister and usually contained the phrase i.e. "On His Majesty's order".

In the Mughal court, eight chroniclers, who according to Abolfazl were fourteen, were responsible for writing down the king's orders and speeches. Such reports were called daily diaries (Roznamchah), which were monitored on a daily basis by a court member and then submitted to the king for his approval. The reports were later signed by the treasurer and scribbler. At this stage, the reports were called notes which then accurately and clearly summarized and were then sent to related departments. At this stage, it was called Taliqeh and the person who prepared it was called a *Taliqehnevis* (Taliqeh writer) (Abolfazl, 1977: 273). In case the Taliqeh were for granting land and property, they were sent to *Divan-e-Jagir* (feudal-land sector), and if they were related to military affairs, they were sent to the relevant

department. For example, if the order was for the payment of officials, a certificate was issued with a "headline" (Sarkhat) specifying the amount. After the authentication of the registry office, the scribbler indicated his consent with special words. Such phrases as "to be drafted as Taliqeh" (Qalami) were used and then a copy of it was prepared and sent to the court for approval and with the phrase "to be approved", and the copy was dispatched by the secretary, stamping his own seal. The owner then issued a detailed and separate justification document and gave it to the royal accountant (*Mustaufi*) that was counter-signed by the supervisor, the secretary (*Bakhshi*), and the accountant. The sealed and certified document was sent to the agent for the final approval and with his signature and seal, the document was utmost ready to be implemented (Ibid: 269-271) (Fig. 2).

Raqam

Raqam (imperial decree) was one of the royal documents issued during the Safavid period for various purposes, with each carrying a special seal. For instance, on the patronage (Raqam-e-Khal'at) order, a square seal

engraved with the names of Imams was used. However, for property (Raqam-e-Tiyul) order, the accountant put the seal of the top court on it after registering in accounting books (Dafater-e-Kholud). All accounting orders were implementable once they carried seals and signed by the chief royal administrator. If necessary, it was stamped with a royal seal. For example, the order for military perks (Raqam-e-Tankhah), which could be prepared by a military accountant was sealed with a circular seal called *Mohr-i-Mosavadeh* on which the king's name was engraved, and was further stamped by a seal called *Angoshtar-i-Aftab* (sun ring). This seal was square during Shah Tahmasp and then turned into semi-circular during Shah Suleiman's reign (Mirza Rafia, 1989: 5).

Some of the orders were issued orally based on the Taliqeh of the grand minister, on which phrase "accordingly" was written. There were two types of official and lacuna orders, the first having a draft, but the latter having issued directly and verbally (Minorsky, 1989: 270).

In *Dastur ul-Muluk*, Mirza Rafia writes: The appointment orders of courtiers, *Salatin-i-Mahroseh* (the rulers of high

excellence), ministers, and Mostaufian (the supreme royal accountants) were written by a *Raqamnevis* and then were recorded in the registry books, and then Majlis Navis (the court writer) and Waqeh Nevis (chronicler) put their Tughra with black ink on them (Mirza Rafia, 1970: 92) (Fig. 3).

A type of payment order that was very common during the Mughal in India was called *Cheknameh* (check letter), which was a granting document and considered as a signature. Those who were given land received a letter from the prince, judge, or local chief containing information about the land along with the signature of witnesses. Documents issued as a livelihood allowance usually included the person's name, location, and the state. This letter was addressed to high-ranking local officials such as *Chaudhary* (landlord), the legal experts, *munsif* (secretary) and other staff. The check letter usually did not have the king's seal, but the header contained his title.

Neshan

It is yet another court document that was an official letter and issued for granting land, feudal property and appointments. During the

Safavid, the royal secretary was responsible for preparing the draft of the Neshan, and based the credit and ranking of recipients; they were illuminated and gold-plated.

Some of the Neshans were reissued during the reign of a new king, that is, they were sent again for authentication, and phrases like "Swing Effect of My Great Ancestor", "My Father May God Bestow His Grace upon Him" and "May the King Rest in Peace" were written in the honor of former kings of the dynasty.

The checkered Tughra with twelve squares was used for Neshan, with each square having the name of one Imam and the king's name was written with the phrase *Siuzmiz* (our word).

Regarding the Neshan, Ghaem Maghami writes: Neshans were to confirm the content of payment orders and rulings and the previous Neshans, and in terms of quality they differed from the permits which were proofs to confirm the financial aspects, hence; the Neshan confirmed the payment orders and commands that had been issued concerning small occupations, land-granting, feudal lands, and positions (Ghaem Maghami, 1971: 82).

The Neshan were authenticated with two stamps "Sharaf Nefaz" and "Royal Seal". On the margin and at the end of the text, the king wrote the word "the end" in his own handwriting and put own seal. Usually, the header contained praises to god such as "God, Glory be to Him, King of the Most Gracious, Most Merciful, O Muhammad, O Ali".

The Neshan of the Mughals in India were issued by princes in confirmation of the royal commands and were addressed to ministers, princes or members of the royal family, or even to foreign kings. The Mughal Neshan also had features such as a header, which contained expressions such as "He is the Bountiful", "Allah is the Greatest", and "In the Name of Allah", and began with a Tughra as "In the Command of ..." Under the Royal Tughra, the prince's Tughra was written with the phrase "His Majesty's Neshan" which referred to the royal command. The Neshan had two seals, the first line on which was shorter, and for emphasis, and followed by the phrase "Act in accordance with this honored Neshan" (Mohiyuddin Momen, 1971: 137).

A Neshan was issued for the granting of land or a salary, or for the renewal of a former

command, or for the award of a position. Furthermore, the relevant officers and witnesses wrote down their statements and the date and sealed them. They also used phrases such as "By virtue of His Majesty's command, according to the royal Neshan, or according to the Most Holy, this is addressed to those in charge" (Fig. 4).

Parvancheh

Parvancheh is considered as a royal document and issued for appointments, grants, and permits. The financial documents or permits of this kind were written by accountants and after being registered and signed by a Tughra of *Munshi-ul-Mamalek* (state secretariat) (Mirza Samiya, 1989: 26), were sent to the seal holder (Mohrddar) for confirmation. If the permits were related to positions, the top judiciary could sign and seal it (Ibid: 42). Regarding annual permit, after being confirmed by the justice minister and the top royal accountant, the feuding land document was sent to drafters to make a copy, and afterword, was signed by words such as "observed" or "registered". (Ibid: 43-44). The royal court issued another type of Parvancheh, known as *Parvancheh Eltezami*

(mandatory license). This Parvancheh was prepared by the court secretary who worked under the supervision of the secretary-general or *Munshi-ul-Mamalik* (Mirza Rafia, 1969: 544) and only after his Tughra it was sent to the court to be stamped with the king's seal. All types of Parvancheh whether financial, granting, appointing, obligatory, etc. all were sealed and counter-signed by the person in charge before being sent to the king (Ibid: 542-544).

For different Parvancheh, various Tughra were used. For example, those related to trade and commerce, the Tughra of the king's command were drawn with the letter head "Al-Mulk Allah" and on the Parvancheh granting feudal land position-holders and rulers, the Tughra "Sharaf Nefaz" was drawn (Anonymous, 6293). There are many examples of Safavid Parvancheh showing that most of them were sealed with phrases such as "... Since the Parvancheh is sealed by the royal seal, it is credible" Or "... Since the Parvancheh is sealed and trusted by His Majesty's high noble position, it is credible". It is worth mentioning that the seals of the grand minister, the royal accountant, the top judicial supervisor, etc.,

were used along with the seals and signatures, along with phrases like registered, recorded, observed, recognized, drafted, and so on.

Parvancheh or *Farmancheh* was also considered as one of the documents of the Indian Mughal court. The Parvancheh was a document issued without a royal seal as well and was in support of the previous royal commands. Parvancheh during India's Mughal rulers were also issued mainly for financial affairs, grants, licenses, exemptions, etc. Their common feature was that they were based on the order of the former king. Documents such as rewards, living allowances, bills, etc. were among such documents (Mohiyuddin Momen, 1971:85) and expressions such as "Based on His Majesty's order", "According to His Majesty's Decree", etc. were used after the title of the deceased king. The Mughal royal title was as follows: Babur (May he rest in heaven), Humayun (May he rest in heaven) Akbar (May he rest in the throne of heaven), Jahangir (May he rest in heaven), the King of the World (May he rest in heaven), Aurangzeb (Ibid: 222). In the Parvancheh with headers as "Allah-o-Akbar", "In the Name of Allah, the Most Merciful, the Most Compassionate", "He is all-

powerful", "He is almighty", "Yazdan Akbar", "He is all-sufficient", Sad, A, etc. were written.

A seal attached to the affirmations for final approval belonged to the minister or chancellor, which was placed on the top or at the margin of the document, was written with phrases as "confirmed" or "in accordance with the original".

Attached to the permit, there was usually a summary of the text that contained specifications of the recipient and the type of Parvancheh. For confirmation, phrases as "recorded in chancellor's book", "matches the book", "recorded", "delivered at the court office", and "observed" were mentioned.

One of the forms of licenses was *Dastak* (permit) which was issued for various purposes such as foreign trade, construction, passport, and road construction (Ibid: 86). Mohiyuddin Momen also points out that most of the documents issued by high authorities as commands, granting presents and rewarding feudal lands were written in two phrases as "According to the command" and "According to the order", did not need to be approved by the royal seal (Ibid: 99). (Fig. 5)

Barat

In the Safavid period, *Barat* was considered as a financial and property document, and based on it, the salaries of government employees were paid, and it was called draft benefits (Mirza Sami'a, 1989: 9). They were used as draft salary (Tankhah-e-Barati) and draft goods (Ajnas-e-Barati), that in the case of latter, a certain amount of wages was paid as goods. Minorsky writes about two drafts "one-year" and "every-year".

"Every-year draft means it was issued every year from the same specific source of revenue and was very valuable, One-year draft means it was for one year and was renewed annually" (Minorsky, 1989: 163). Each year, state supervisors submitted a state revenue statement to the Court of Audit, along with a list of revenue for each village and district that was sealed and signed by the rulers. The list was kept by the supervisor and a receipt was issued, and the payment was done by submitting the receipt (Jean Chardin, 1966: 299).

During the Mughals of India, in order to prepare a draft that was issued to pay the wages of the royal staff, the same steps of preparing the command were performed, with

only differences in writing, authenticating, and registering. After the paper was observed by the supervisor, the phrase "It was received" was written and attached to the draft, and then it was presented to the feudal court for the seal and signature of the supreme chancellor, and by writing the phrase "singed" (Mohiyuddin Momen, 1971: 58) the draft was then sent to relevant official for payment. The staff usually received drafts twice a year, and the amount payable and the method of payment were carefully stated on the drafts. For example, 1.4 was paid in gold (Ashrafi), 1.2 in silver (rupee), and some parts in copper according to the value of certain coins (Abol Fazl, 1977: 272).

Mesal

This is yet another form of medieval court document that was prevalent during Safavids in Iran and Mughals in India and had many uses. In the ministers' court, *Mesals* and sermons were usually issued for appointments to look after holy shrines and endowment affairs. Ghaem Maghami says that all written orders and rulings of the ministers' court as well as those from endowment offices, which were issued with regard to legal and judicial

matters or endowments, were called *mesals* (Ghaem Maghami, 1971: 52). During that period, endowments had a special structure and its related organization known as the ministers' court, was divided into two parts, special and national where people like accountants, managers, trustees, *Mesal* drafters worked over there. *Mesals* were registered in the endowment books and then signed by accountants and drafted as an official copy by the *Mesalnavis* or drafter (Mirza Samia, 1989: 44). In some of the *Matenadaran* documents, *Mesals* had two titles as "Allah-o-Akbar" and "God Owns all property", and "His Majesty's order" from the Toghra as well as with a phrase like "In accordance with this *Mesal* issued from the ministers' court ..." were used.

As inferred from the content of this sentence, *Mesals* of ministers were written similar to a document, that is, on one side there was the king's order and on the other, the issuance order was written and sent to officials and rulers of each region for its execution. Usually, the minister's full name was drawn at the top of the *Mesal* in Tughra, and his seal was put at the bottom. However, among other

features of Mesal documents were not merely for the court of ministers, but also the sheriff (*darogha*) and top judge (*qazi*) used to issue the same (Modaresi Tabatabai, 1974: 32). The phrase "registered in the endowment books" was mentioned next to "registered by royal seal" on the Mesals (Ibid) (Fig. 7).

During the Mughal Empire in India, Mesal was one of the documents of civil administration that was tasked with dealing affairs related to endowments, and land grants such as livelihood, presents, and rewards. It was written with the header "Allah-o-Akbar". In the case of lands that were gifted for the first time, a Mesal or document was required to be issued by the court on behalf of the minister for local rulers (Nawab), which was issued at the behest of an applicant under the title "plea" or "request" (Mohiyuddin Momen, 1971: 101). Likewise, in case of approval and renewal of endowment documents issued by the former minister, its confirmation was necessary based on letters from high-ranking officials, such as orders of the ministers (Fig. 6).

Conclusion

The study of a number of Safavid and Mughal documents revealed their special characteristics and even helped us distinguish between original and forged ones. In the Safavid era, verbal/oral documents were issued to execute specific political orders whereas, Mughal commands/decrees were issued for various purposes such as appointments, feudal land grants, presents, and so on. It was the only lacuna command that was considered a secret one in both dynasties and was issued for essential cases. Financial documents were called *Taliqeh*, the process its issuance was similar in both dynasties. *Nishan* was among the documents that during the Safavid were written by the king to another king. However, in the Mughal era, a letter issued by a prince or a spouse had a special appearance that was called a "Nishan". Purposes of issuing licenses/permits in both dynasties were almost the same except Mughal licenses (Parvancheh), for confirmation, had less royal seals and were issued only with the seals of ministers and high-ranking officials. Another document was draft (Barat), which was issued by the "Supreme Office of His Majesty" of the Safavid

government and "Supervisor of the Feudal Court" of the Mughal government. The draft was a financial document issued in different ways in terms of payment and credit period. In both dynasties, the king was the absolute power and supervised all state affairs. After the king, the grand minister (*vazir*) or the judicial agent (*vakil*) had the second rank and other heads of different administrative units divided the rest of affairs among themselves and performed their duties.

The drafting court, as the center of communication, could manage important affairs of correspondence and letters with the presence of individuals such as the chief secretary (Munshi-ul-Mamalik), seal holders (Mohrdaran), ink holders (Davatdaran), clerks (Daftardaran) and the drafters and scribblers (Moharriran). The Accounting Court was in charge of transactions and financial affairs of the whole kingdom, headed by the supreme accountant Mutaufi-ul-Mamalik). The Divan-e-Qaza was the highest legal and judicial authority, headed by the minister of ministers (*Sadr-al-Sadur*) during the Safavid and *Qazi-ul-Quzzat* during the Mughal. The rest of the

state affairs were divided among courtiers namely *Qurchi Bashi*, *Qullar Aghasi*, *Ishik Aghasi*, and *Tofangchi-Bashi*. Alongside the Mughal king, *Vakil* was the head of the Court affairs and the first minister, and was in charge of the royal treasury as well. *Mir Saman* looked after domestic and private affairs whereas; *Mir Bakhshi* was in charge of military and intelligence. Sadr was in charge of judicial and religious affairs. In fact, the Mughal Empire established one of the most important and effective executive systems and brought peace and tranquility throughout India. Although the origin of the bureaucratic system was the same in both dynasties, i.e. they inherited it from Timurids to which both had some lineage. In a nutshell, one can find close similarities in terms of stages of preparing documents, their certification in both Safavid and Mughal Empires although the Safavid administrative system was much more complex than the Mughals and the process of preparing the commands was lengthy. Still, their court apparatus and ruling branches had common features probably due to close proximity and being influenced by each other.

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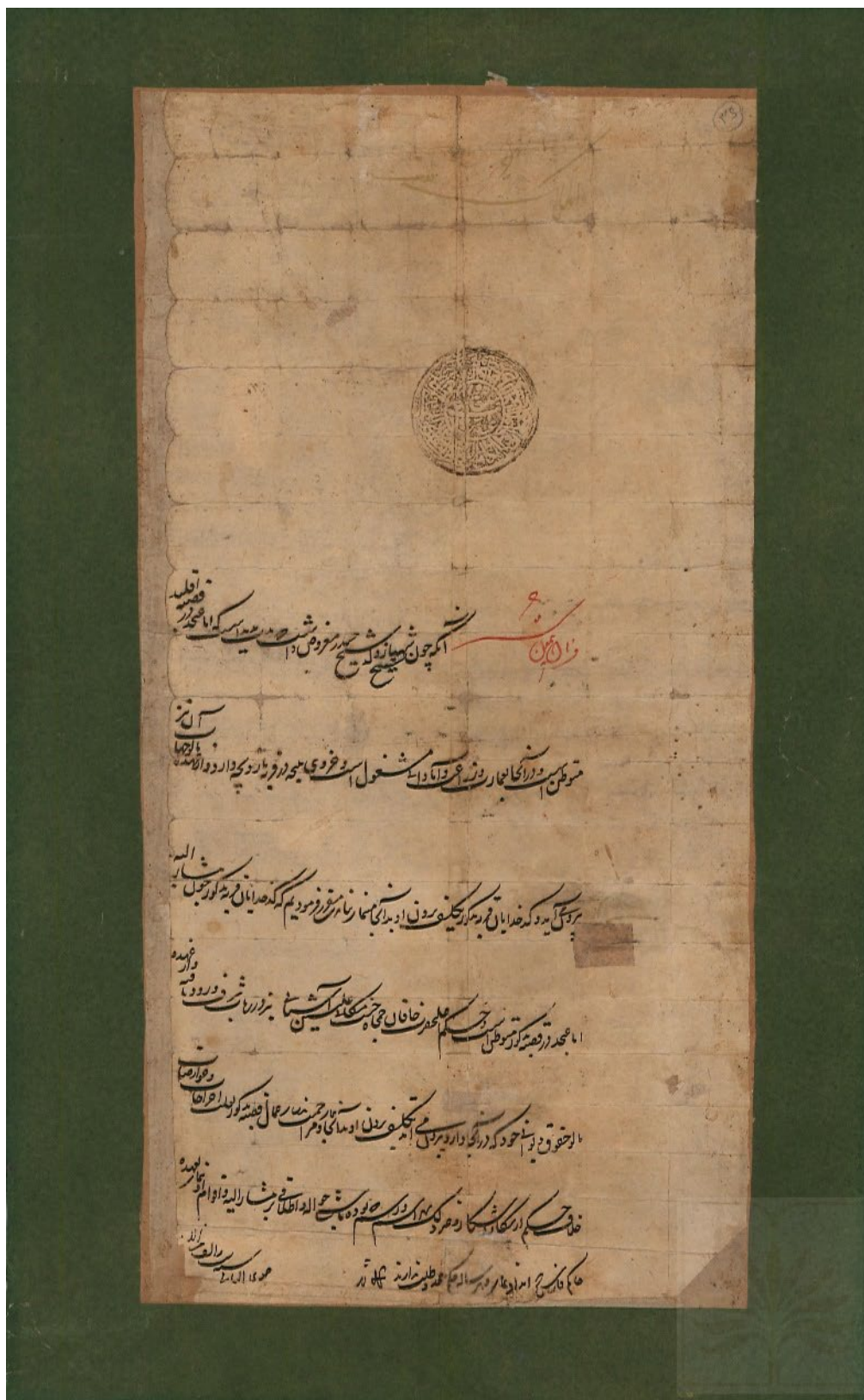


Fig .1. Shah Abbas Decree (Library, National Archives of Iran).



Fig .2. Taliqeh of Shah Abbas II (Library and National Archives of Iran).

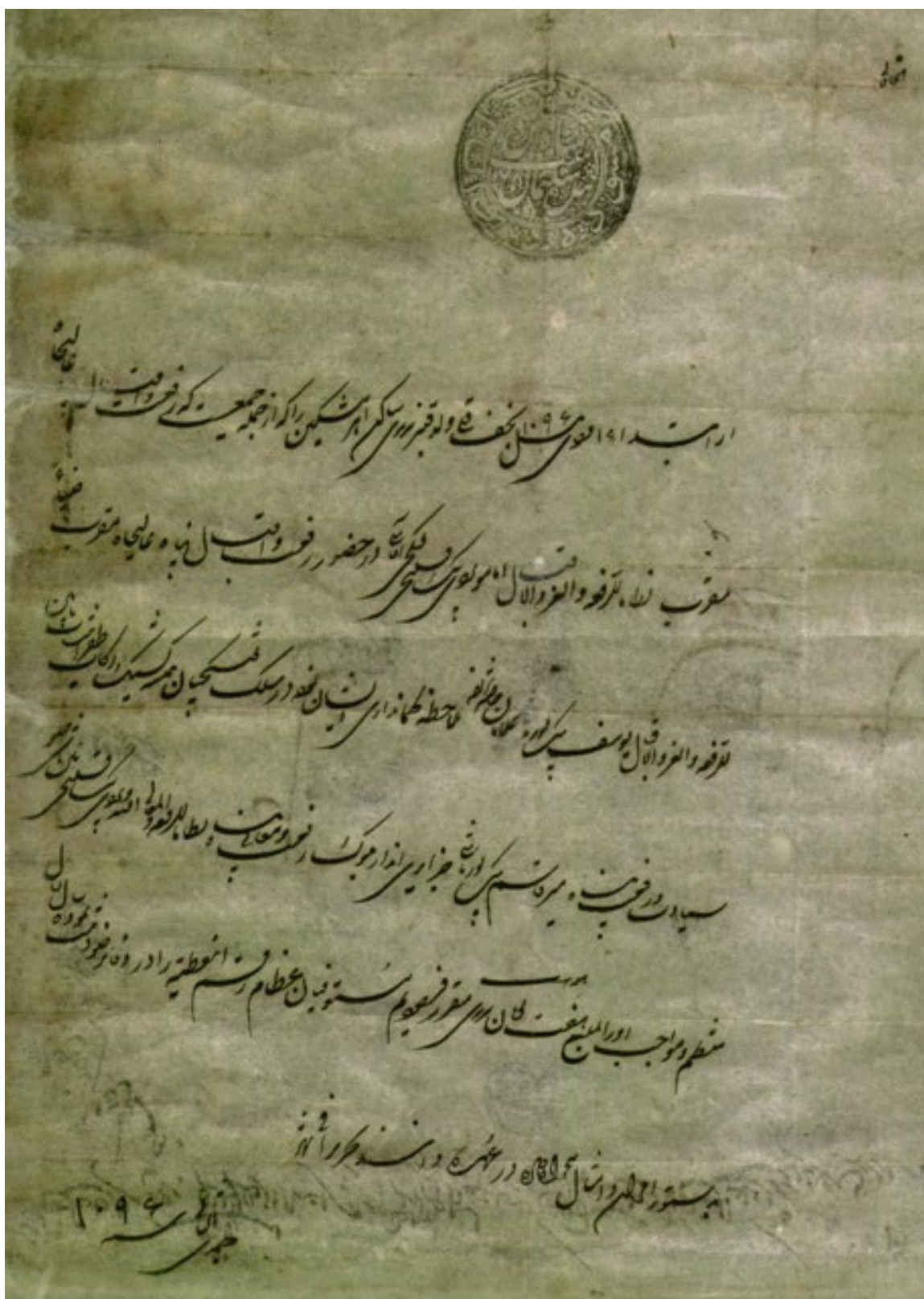


Fig. 3. Raqam of Shah Soleyman (Library and National Archives of Iran).

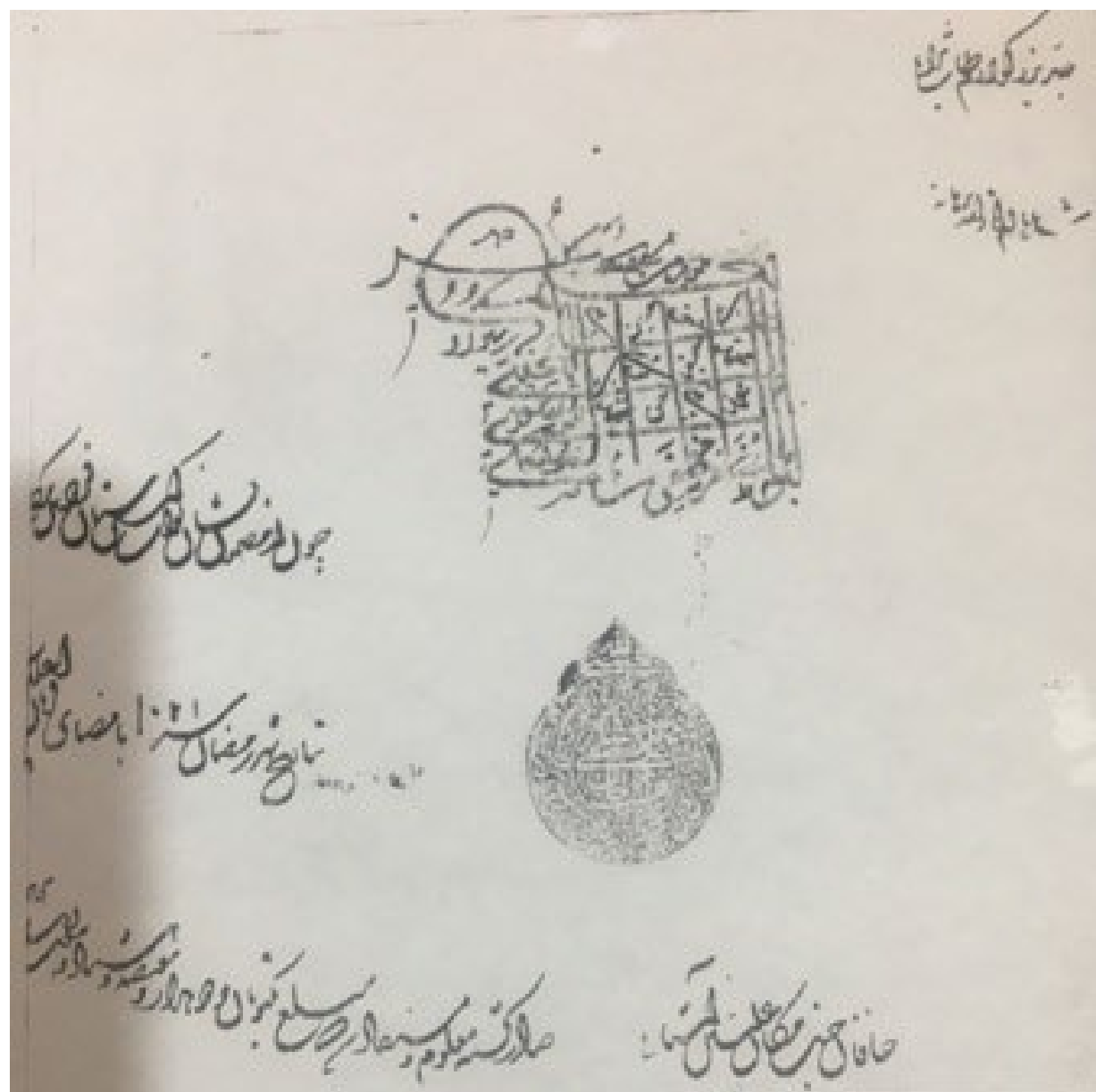


Fig. 4. Neshan of Shah Safi, Georgia Documents.

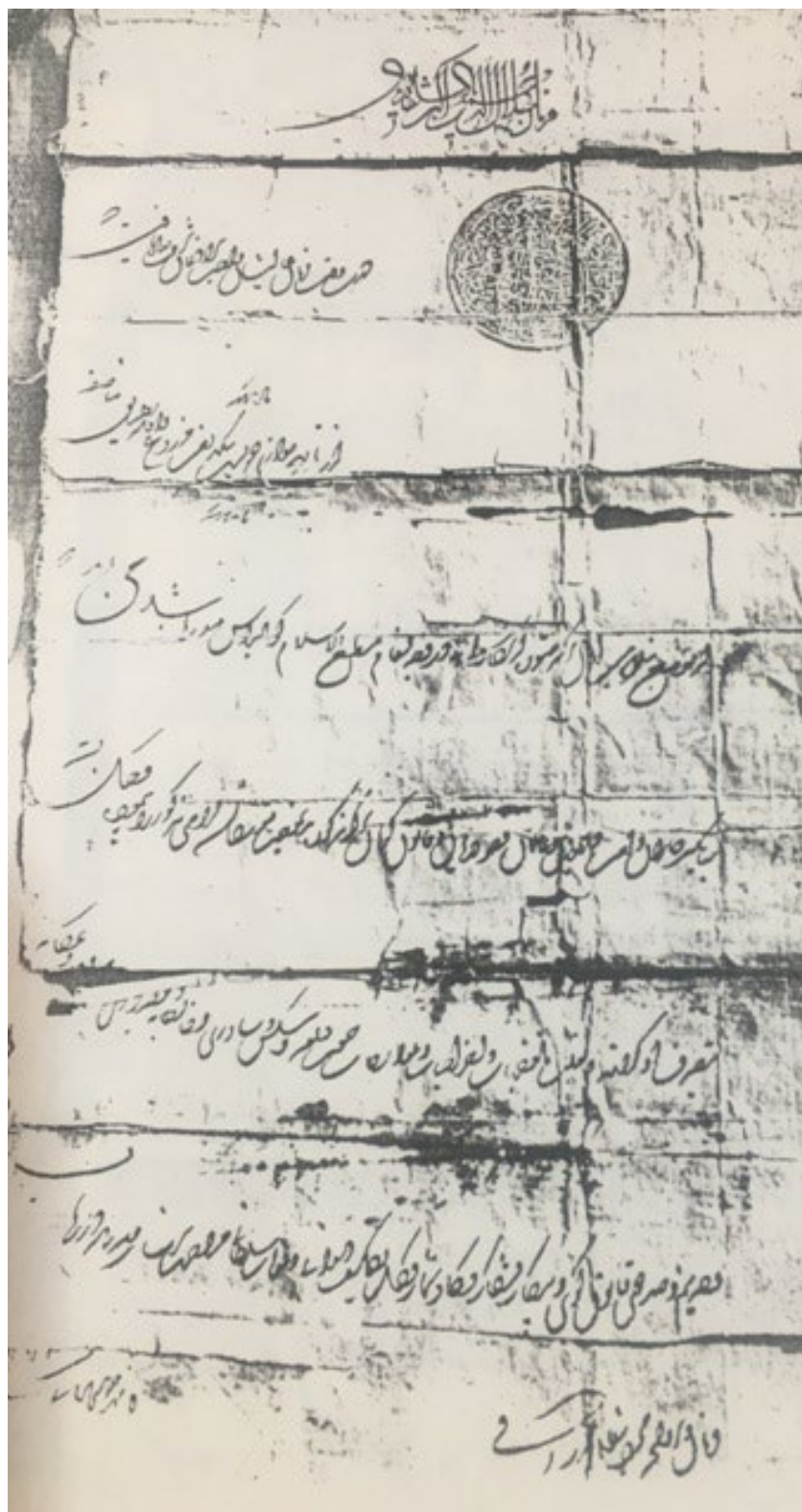


Fig .5. Parvancheh of King Akbar, UP State Archives, Lucknow.

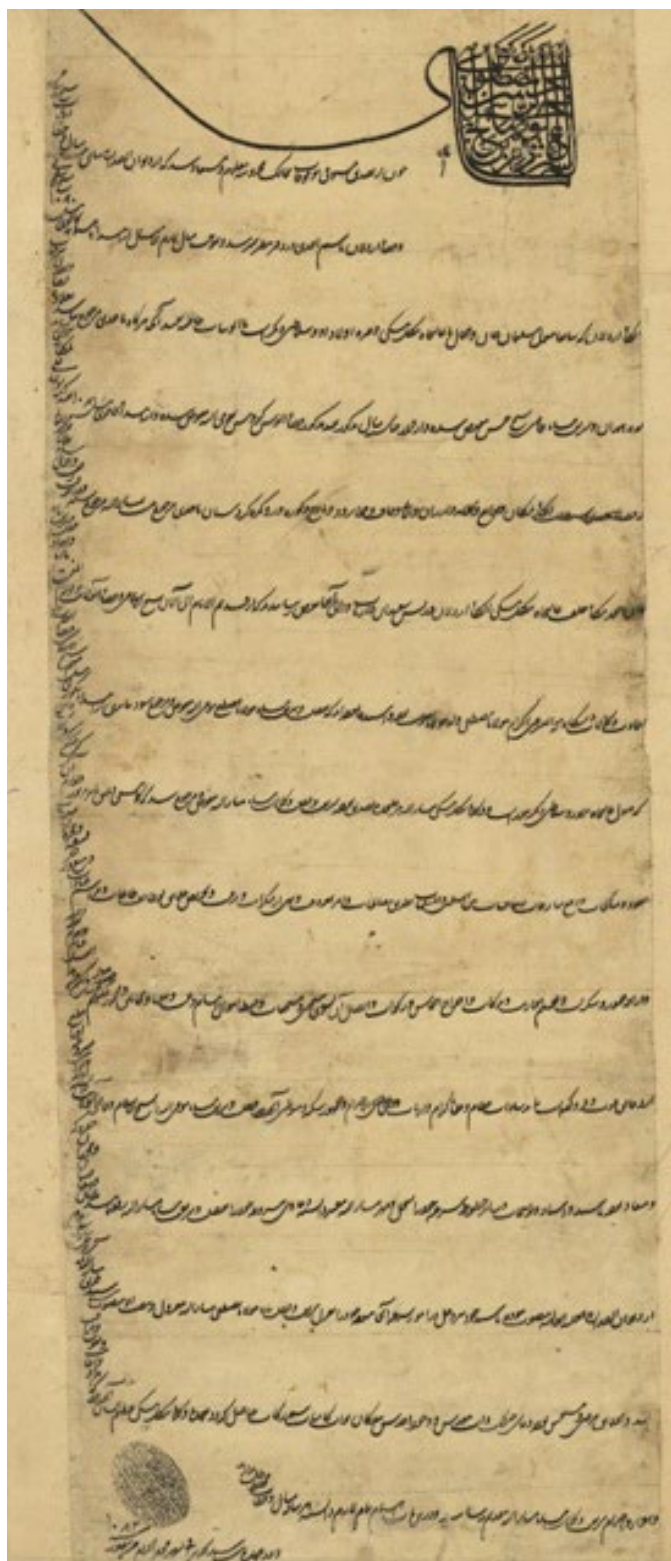


Fig .6. Mesal of Shah Soleyman (Library and National Archives of Iran).



بررسی مفاهیم اسناد دیوانی صفویه ایران و مغولان هند

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چکیده: نظام اداری در دو سلسله صفویان و مغولان هند دارای ساختاری پیچیده بود. نگارش، ثبت و ارسال احکام سلطنتی، اداری، قضایی، مالی، ارقام و پروانچه‌ها توسط سه دیوان انشاء، استیفاء و قضاء صورت می‌گرفت. این اسناد به دو صورت اصلی و سواد موجود و نحوه نگارش اسناد بنا به موضوعات آنها متفاوت است. اجزاء اسناد نیز به‌ویژه در سرنامه، مهر و طغراء در اسناد گوناگون قابل تمایز است. برای جلوگیری از هرگونه جعل سند، نامه‌ها مراحل بسیار طولانی و پیچیده‌ای را طی می‌کردند. این اسناد سیر تطور نظام دیوانسالاری در هر دو سلسله را نشان می‌دهد و برای اهدافی چون انتصابات، اعطایا، اجازه‌نامه‌ها، معافیت‌ها، قراردادهای عهدنامه‌ها و غیره صادر می‌شد. شیوه تحقیق بر اساس اطلاعات کتابخانه‌ای و منابع آرشیوی است و سپس با روش توصیفی-تحلیلی داده‌ها مورد مطالعه و مقایسه قرار می‌گیرند. یافته‌های تحقیق نشان می‌دهد که دیوان‌های مختلف زیر نظر وزیر دومین فرد قدرتمند بعد از شاه که متولی امور دولتی، مالی و قضایی است اداره می‌شد و اگرچه هر دو دارای ریشه مشترک بودند اما با ارتقاء نظام پیش از خود، یکی از مؤثرترین نظام‌های اجرایی عصر خود را به وجود آوردند.

واژه‌های کلیدی: مغول، صفوی، اسناد تاریخی، اداری، قضایی، مالی.

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