

A Review of the Features of Safavid Documents

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Abstract

During the rule of the Safavid dynasty (1502-1722 AD) the chancellery and royal documents played an important role in the administration of the state affairs.

The royal documents constituted one of the main components of the chancelleries in management of the day-to-day affairs.

The said documents are one of the main sources of research which include all royal communications, decrees, documents, political agreements, administrative and officials writings, economic, cultural and military reports, judicial, financial and legal documents as well as private and family communications.

Hence a study of the royal documents would shed light on the mode of administration during the said era. The present paper is an attempt to review the main features of some of the documents circulated in the chancelleries and throughout the state during the Safavid era. The Safavid documents can be divided into various categories on the basis of their functionalities. The main thrust of the present paper is to discuss the nature of the *diwanyat* as well as their functions in the administration of the state where there was no constitution and the royal decrees and other forms of royal documents effectively played the role of the constitution and law. Attempts have been made to rely on the original documents, which are available in different archives, libraries and museums.

Keywords: Safavid, chancellery, administration, Order, royal decree, draft, Insignia, religious Order, confirmation, Text

1. Introduction

With the advent of the Safavid dynasty (1502-1722 AD) in the Iranian political landscape the chancellery practices played an important role in the administration of the affairs of the country.

The royal documents constituted one of the main components of the chancelleries in the management of the state affairs. The said documents are one of the main sources of research which include all royal communications, decrees, documents, political agreements, administrative and officials writings, economic, cultural and military reports, judicial, financial and legal documents as well as private and family communications.

In fact during the Safavid era a copy of all documents and letters was recorded in the "dafaater khulud" (a kind of archives), which were kept by a secretary at the store of the secretariat of the high court (daftar khaneh divan a'la).

During this period all the documents were categorized and kept on the basis of subject, region and date and features and list of each category were recorded in a separate book called "sarreshteh". Hence a study of the royal documents would shed light on the mode of administration during the said era. The present paper is an attempt to review the main features of some of the documents circulated in the chancelleries and throughout the state during the Safavid era.

The Safavid documents can be divided into various categories on the basis of their functionalities. Broadly speaking, the Safavid documents can be divided into *diwanyat* (official letters), *sultanyat* (royal letters), *ikhwanyat* (family letters) and *sijelat* (deeds and documents).

Diwanyat are the historical letters which were prepared about state and administrative affairs at the government offices. *Sultanyat* which included the kings' and princes' letter and sometimes official letters.

Ikhwanyat included the family letters and friendly letters. *Sijelat* included the deeds and documents about the

day-to-day affairs referring to the daily legal and economic transactions.

The main thrust of the present paper is to discuss the nature of the *diwanyat* as well as their functions in the administration of the state where there was no constitution and the royal decrees (farmans) and other forms of royal documents in effect played the role of the constitution and law. Attempts have been made to rely on the original documents, which are available in different archives, libraries and museum. However, since with the passage of time some of these documents have been lost and only their copies (sawads) are available, their copies have been analyzed in the present paper. The copies have been procured from what was called *munshat* (some sort of dossier or collection of letters) during the Safavids.

Since *diwaniyat* are the subject of our study, our study focuses on the latter category and the chancellery practices, which are related with it. Study of a large number of documents brings out different varieties of the official Orders or the *asnad-i diwani*. Some contemporary and non-contemporary manuals and *munshat* give us information about the various types and forms of these Orders but they are not comprehensive enough as to give as a full idea on how and what distinction one should make between these documents. Therefore one should see the documents himself to get an idea by studying them and by comparing them with each other, in Order to be able to distinguish them. It should be mentioned that *sawad* of *faramin* used to be included in a collection of *munshat*, from our point of view, this is very important since it gives us an idea of the structure of the real documents. With the help of these manuals, we can make out whether a particular documents is genuine or not and similarly in a mutilated document, we can reconstruct the missing portions. The nature of such Order was different as it was issued for specific purposes, such as appointment, employment, grants, permission, punishment, exemption of taxes, treaties etc. Therefore it is quite likely that it does confirm to the standard norm laid down in any manual.

The *diwanyat*, which is the main focus of the present paper, include various kinds of documents which are discussed below.

2. Royal Decree

The Persian word *farman* literary means royal decree, Order or commandment (fig.1). The word was in vogue even before the Safavid era, but was widely used during the period under study.

Dehkhuda defined a *farman* as an Order and command but the term of *farman* has been used invariably for every written royal Order. (Dehkhuda, 1952:190) Royal Orders for the performance of certain obligations to the chiefs and subordinate rulers and to the *hukam-i-iyalat* (chiefs of the provinces) were issued in the form of *farman*.

The *farmans* were divided into six groups, that is, appointment decrees, grant decrees, passports, contracts, decrees stemming from the king's legal activities, and decree for the announcement of the decree. (Busse, 1988:42)

Text of the Order was read by the grand minister (*vizier*) before the king. The king then Ordered for making a copy of it on a long paper of 2-1/2 feet long and 13 or 14 inches wide, it was written only in black ink while the places where they mentioned God's name was written in *abtala* (golden ink) and the name of the Prophet and Imams was written in azure while the name of the king was written in red ink. Only in case the holy names were not mentioned, the name of the king was written in golden ink. (Chardin, 1957:220)

3. Order

Order or *Hukm* literarily means an Order, judgement, decree, rule and regulation, some of the *hukm* like *hukm-i-bayazi* needed only the king's or his *umara's* seal and signature and these documents need not necessarily pass through the *dafater* so as to avoid delay, and also to keep the contents a secret (fig.2). Such documents were more creditable than the *hukm-i-daftari*.

In Safavid period, *hukm* were usually issued by *diwan begi* who was an important commander who sat in *kishikhaneh* along with the *sudur*, and calling to account the sinners, (Mirza Samia, 1987: 12) or issued from *ghazi Shar'a* in Order to carry out the punishments. (Ibid: 3)

It seems *hukm* as compared to the other Orders and documents was less important, as the salary of *diwan-i-ahkam* was even less than the *dawatdar-i-argham*. Usually these *hukm* were issued for criminal cases and bear the *tughra-i-hukm-i-jahan-mauta'a shud*. (Minorsky, 1955:270) Financial affairs were another subject for which *hukm* were issued, as *ahkam-i-mulazemat*, *mawajeb*, *tuyul*, *hamesaleh* and *ina'm*. (Mirza Samia: 1987: 7, 36) According to Busse, such *ahkam* could be issued for an Order of appointment for land grants relating to the contracts, and for issuing the passport which were supposed to be the legal activities of the sultan. (Busse, 1988:40, 43) Moreover, *tughra-i-humayun shud* in *ahkam-i-tankhah*, grant of *tuyul*, *suyurghal*, *hamesaleh* all the

Orders related to the army were issued in the form of hukm. (Papaziyan, 1968:20, 28)

Although Maghami mentions that *hukms* generally do not carry *tughra*, at the end, phrases such as *mustufiyan ' azam diwan' ala rughe in dastkhat ra dar dafater khulud thabt namayand*, are written. (Ghaem Maghami, 1970:68)

Infact, of the surviving documents show that the *tughra* was very much there on the hukm and the formula was *hukm-i-jahan muta'a shud* with invocation of *huwa*. (Anonymous Mss: 6293)

While *Mirza Sami'a* says that, " the *tughra of hukm-i-jahan muta'a shud* is always in the *ahkam* which were issued by *diwan begi*, and *munshi-ul-mamalek* drew the *tughra* with golden and red ink." (Mirza Sami'a, 1987: 24)

It seems the usage of golden ink and keeping of the margins were the practices which the Safavid followed from the Mongol rulers, and words like *allah ta'la*, *be jawar-i-rahmat-i-hagh*, *shah-i-babam anarallah burhanahu* and other words which were written in margin were always written in golden ink. (Busse, 1988:73)

Chardin writes *hukmnevis* used to write only those Orders which were to be sealed by small seals. (Chardin, 1970:45) While *Mirza Rafi'a* says that, " two kinds of *ahkam* were issued: I. *ahkam-i-bayazi* which were issued by *diwan begi* with *tughra of hukmi-jahan muta'a shud* and II. *ahkam-i-iltezami* which were issued on the basis of *taligheh-i-diwan begi* by *munshi-i-diwan*." (Mirza Rafi'a, 1969:544)

These Orders were issued to redress the grievances of the people generally on their complaints. (Ibid: 550) Therefore, we can say that during the Safavid period most of the *ahkam* were related to canonical and judicial Orders.

4. Confirmation

Confirmation or *Ta'ligheh* literary means a description or correction on a written thing on its margins or any endorsement by the high officials like *wazir* or *wakil*. *Ta'ligheh* belonged to the category of *diwaniyat* documents (fig.3).

Ta'ligheh was considered as a sign of confirmation and this conformation was done by the grand *wazir*. (Mirza Rafi'a, 1968:92) Depending upon the nature of the document, different kinds of *Ta'ligheh* were issued which were like a kind of permission. For instance, in case of judicial matters, *Ta'ligheh* was the Order for *ihzarnameh* (summons) which *diwan begi* used to send for the persons to be called and the summons which had been issued were called *Ta'ligheh* and these summons which sent out of the area was called *Ta'ligheh iltezami*. (Mirza Sami'a, 1987: 12, 13)

There were some the *Ta'ligheh* which were related to the financial affairs and in fact that transaction of taxation and treasury matters were not honoured without *ta'ligheh* of the grand *wazir* (Ibid:5) and unless *ta'ligheh* is affixed with the seal of *wazir* the king's seal will not be affixed. (Ibid: 15)

For the welfare of the people (*ru'aya*) the scribes of *daftar Khaneh-i-diwan 'ala wa khaseh-i sharifeh* issued *ta'ligheh wazir' azam* which were also known as *ta'ligheh-i-takhfif* for reducing the burden of taxes. (Ibid: 6)

These measures were taken at the hours of crisis due to bad weather conditions, unexpected events and destruction of the crops. These Orders were issued to exempt the people from paying the taxes.

Ta'ligheh-i-mawajeb or Order for the payment of salary was another kind of Order which was issued by the grand *wazir*. (Ibid: 14). Still another type of *ta'ligheh* was *khedmat wa mulazemat* which could not be issued without the grand *wazir's ta'ligheh* and the other had to affixed with the seal of *mehr-i-athar* and register it in the *dafater*. Even if the Order was conveyed orally *ta'ligheh* of the grand *wazir* was necessary. (Mirza Rafi'a, 1968:42).

It should be mentioned that all *ta'lighat-i-manaseb* were to pass through the office of the grand *wazir* for his confirmation. (Ibid: 7).

We see that the *ta'ligheh* of the grand *wazir* was considered as the Order of the second highest civil authority in the realm, it was considered very necessary as without his confirmation no Order could be issued, and usually the phrases of *hasbul amar 'ala* were written on the Order.

5. Text (Ragham)

Ragham is an Arabic word, which simply means a written text, but in the technical sense it is an official document with the sign of validation. Actual specimens of the document show that during the Safavid period, *ragham* was a different kind of Order which was issued for various purposes, for instance, there was *ragham-i-khal'at* which was written for *mushrif-i-ghejjija khaneh* (master tailor) in the form of *siyagh*. The

Order was written and the square seal with the names of Imams on its margins and written was affixed. It seems that the kinds of *ragham* was more common during the early Safavid period. While *ragham-i-tuyul* was another type of Order which was done after the Order was registered in *dafater-i-khulud* and a draft made out of it. Then, *mustufiyan-i-ezam-i-diwan* affixed the *muhri-musavadeh-i-diwan-i-'ala* on it. *Ragham-i-mavajeb* was another type of a *sanad-i-daftari* and as the salary was paid, the *ragham* was prepared with the seal of the grand wazir, and this was always registered in *dafater*; it should be mentioned that the head of each office was supposed to put his own *word* which has to be confirmed by the concerned official. For instance, *lashkarnevis* used to write *ragham-i-tankhwah* of the soldiers and this *ragham* was not only sealed with *muhr-i-musavadeh* which had the name of king written on it and had a circular form, but the *muhr-i-angushtar (aftab-i-athar)* was also affixed. This seal during the reign of *Shah Tahmasp* was square and during the reign of *Shah Sulayman* changed into altar form. (Mss: 6293)

There was another *ragham* which was prepared in the assembly of *beheshta'in* for outlaying areas and this carried the *ta'ligheh of hukm-i-jahan mut'a shud* which was written in black ink.

Some of the *argham* were usually issued by oral Order of the king which was called *argham-i-belmushafeh* which according to *ta'ligheh of wazir-i-diwana'a* was expressed by the phrase of *hasbul-amr-a'a* and in such cases the *waghehnevis* used to prepare the *tughra* in black ink. (Mirza Sami'a, 1987: 6, 15)

Minorsky mentions that *ragham* was a general terms for Orders which were either in written form of conveyed orally while *argham intesab* (appointment Orders) were sealed by *muhr-mihr athar* and some of them were issued by *wazir-i-'azam*. (Minorsky, 1955:270) He mentions two kinds of *ragham*, i.e. *ragham-i-daftari* and *ragham-i-bayazi* of which the former was used to be written according to the drafts while the latter was written directly by the oral Order of the king. (Ibid: 271) None of these *argham* were valid without confirmation of *wazir-i-diwan-i-a'a*. Here the word of *ragham* has been used as a synonym for the signature of validation. In fact, *Mirza Sami'a* use the word *ragham* in a different sense implying the Order of the king or princes. (Mirza Sami'a, 1987: 45, 50)

Argham was a title for *farmans* which the king himself had directly Ordered to be issued. The royal Orders were communicated in two ways written on the margin of petitions or Ordered by the king orally, which was called *ragham-i-belmushafeh* had usually this was issued for important appointments of financial affairs.

In fact, *argham-i-manaseb* and its endorsement was supposed to be confirmed by *wazir-i-'azam* by affixing his seal and by putting *muhr-i-mihr-i-athar* of the king. (Mirza Sami'a, 1987: 5)

The same procedure was adopted for *ragham-i-mulazemat wa khedmat*. As long as *ta'ligheh of wazir-i-'azam* was not there and it's *zenn* was not affixed with the seal of the *wazir*, the *muhr-i-mihr-i-athar* was never affixed. (Ibid)

According to *Dastur-ul-Muluk*, Order of appointment of *umara, beglerbegiyan, salatin-i-mamalek mahruseh, wuzara wa mustufiyan-i-diwan-i-'ala* were drafted by the writers of *argham* and after the registration of these Orders in *dafater*; *majlesnevis* put his *tughra* in black ink and he also decided the title for each post (*mansab*) as per *dastur-ul-'amal*, and then present his final recommendation to the king. (Miraz Rafi'a, 1968:92)

The person who prepared *ragham* was called *raghamnevis*, he was under the charge of *waghehnevis* of *majlisnevis*, there were eight *raghamnevis* who had different salaries and *In'am* but *raghamnevis-i-diwan 'ala* had 30 *tuman* as his *mawajeb* and they were entitled from the post holders, 40 *dinars* as their *rusum*. (Ibid: 298,543)

6. Insignia (Nishan)

During the Safavid period, *munshi-ul-mamalek* was responsible for preparing the *musavadeh* of *nishan* which went before the king and after being approved by *namehnevisan* who were working under *munshi-ul-mamalek* used to write the Order in *nast'aligh* character on the paper which they used to get from *kutubkhaneh* and *muhazaban(illuminators)* and depending on the dignity of the king of whom the said *nishan* was to be dispatched, they gild the paper with *afshan tala* and then the writer would write the matter. (Mirza Rafi'a, 1969:314)

Another point which one could make out from the study of these *nishans* is that usually *nishan* was issued according to the earlier Order that was issued during the former king as Safavid documents show on the top of the right side.

Phrases such as *Shah Tahmasp nurallah marghadahu, jade buzurgwaram tabthara, shah-i-babam anarallah burhanahu* and *khaghan-i-janat makan 'iliyn ashyan* has been noticed which shows that according to the earlier Orders these *nishans* were issued for the reconfirmation of the earlier Order.

Shatranji tughras were usually used for the *nishans*. Drawing the *shatranji, tughra* with 12 houses on the top of

the seal in *tughrai* character, with each house bearing the name of one of the Imams and mentioning the name of the king alone with the word *siuzmiz* (in Turkish means our word) were the main features of the *nishan*.

Maghami writes that *nishan* was written for confirmation of *argham* and *ahkam* and contains the Order of the former *nishan* and it was different from *parwanjat*. *Parwanjat* was used to confirm the *argham* which had financial implication while *nishans* were to confirm *argham* and *ahkam* which were issued for *suyurghal*, *tuyulat*, *manaseb* and small posts. (*Ghaem Maghami, 1970:82*)

Among the Safavid documents, *nishan* was the only royal Order of which the first two or three lines were short and usually at the end, on the margin *murh-i-khatam* along with the king's own handwriting the word *khtam* was written to put an end to the *nishan*. (*Mss: 6293*)

It seems that by putting the phrase of *farman humayun shud* for the *nishan*, the first two lines and the word of *khtam* was abolished. (*Ghaem Maghami, 1970:82*)

It seems *nishan* was used to be written at *diwan-i-'ala* and was simply used for *suyurghal*, *tuyulat* and *manaseb*. *Nishan* was validated by two seals of *muhr-i-sharaf-i-nafaz* and *muhr-i-humayun* on its back and on the margin of the text and after ending the text, the king by his own handwriting puts the word *khatam* and was affixed with the seal of *khatam*.

Nishan's sarnameh was *huwa alah subhan al mulkulala bismillah-i-rahman-i-rahim ya Muhammad ya 'Ali* which were written in different lines following each other. (*Mss: 6293*)(fig.4)

7. Appointment Orders

Appointment Order was called *Parwancheh*. It was issued in accordance with the royal Orders or *hukmnameh*. *Hukm-i-parwancheh* belongs to the *asnad-i-diwani* which were issued for the actual appointment Orders, grants and permissions etc.

These Orders were issued to the subordinate officials in the manner of *takid* to perform in accordance with the earlier royal Order. The *parwanjat* were written by *mustufiyan* who submitted the draft to *mustufi-ul-mamalek* who used to appropriate the draft. (*Mirza rafi'a, 1969:316*)

Parwanjat after being registered at the *dafater* and *tughra* of *munshi-ul-mamalek* was placed; only then *muhrdar* would affix the seal at the first line of *unwan-i-zemn* in front of *muhr-i-humayun*. (*Ibid: 311*) In case of *Parwanjat* of *manaseb*, *saheb toujeh-i-diwan-i-a'a* would sign and affix the seal on the Order, (*Mirza Sami'a, 1987:42*) and in case of *Parwanjat* *hamesleh*, *tuyul hesabi*, after being approved by the *wazir-i-diwan-i-a'a* and *mustufi-ul-mamalek*, it would go to *awarejeh nevisan* who would prepare the *unwan* of the Order, prepare a draft with the phrase of *mulahezeh shud*, or *thabt namayand* and put their signature under the phrases and then it would be registered at the *sanad-i-daftariyan*. (*Ibid: 43, 44*)

It seems all the *parwanjat* had to be approved and registered by the *awarejeh nevisan* by putting his *khat* (signature) and name of the *zimm* of *parwanjat* and also keep a copy of it in *dafater* as a proof. (*Mirza Rafi'a, 1969:542*)

There is another type of *parwaneh* which was known as *parwaneh-i-eltezami* and although it was issued by *diwan begi*, it was prepared by *munshi-diwan* who worked under *munshi-ul-mamalek*, (*Ibid: 544*) and in the last stage after *munshi-ul-mamalek's tughra* was placed on it, the Order went to the king for his consent.

Depending on the nature of these *parwanjat* whether it was a *parwanecheh-i-hesabi*, *tankhawah*, *tuyul*, *hamesaleh*, *manseb*, *dad wa sited* or *eltezami*, (*Ibid: 542, 544*) different authorities used to put their signature, and affix their seals granting the approval for it.

It seems that on the *parwanjat* related to *dad wa sitad* and drafts, *tughra of farman-i-humayun shud* was drawn on them along with invocation (*unwan*) of *almalekulalla*, and for the *parwanjat* of *tuyulat-i-umara* and *manaseb-i-'ala tughra of sharaf-i-nafaz yaft* was used. (*Mss.6293*)

Study of Safavid documents show that a majority of *parwanjat* were affixed with the seal *muhr-i-mihr-i-athar* and this phrase was also written at the end of the *parwancheh* i.e. *chun parwanecheh be muhr-i-mihr-i-athar ashraf rasid i'timad namayand* or *chun parwancheh be tuh'e wagh'e, ashraf rasid i'timad namayand* or *chun parwancheh be tugh'e wagh'e refe' mane' a shraf*. *Muzayan wa muhali gardad i' itemad namayand wa dar uhdhi shinasand* (*Puridzo, 1962:4, 5*) and the invocation used on such *parwancheh* was *huwa al mulkuallah* (*Ibid*) with the *tughra* of *farman humayun shud*. (*Ibid*).

On the *zemm* of *parwaneh* seal of *i'temad-ul-duleh*, *mustufi-ul-mamalek*, *nazer-diwan 'ala*, *darugheh* were not depending upon the nature of the *parwanjat*, the officials concerned used to put their seal and signature on the

zimm along with the phrases such as *thabt shud*, *marghum shud*, *mulahezeh shud*, *be nazar rasid beghalam amad* etc. (Ibid)(fig.5)

8. Order on Religious Appointments

Dehkhuda gives a literal meaning for *methal* but in the technical sense, it means *farman* or *hukm* and *methal dadan* means to give Order, and to keep someone's *methal* means "to keep his Order". *Amthaleh* belong to the category of *asnad-i-diwani* of Safavid period which was very common and was related to the *mughufat* and *astaneha* (endowed property for the benefit of holy shrines), and usually for appointment to these places, *manaseb-i-astaneh* and *mughufat* affairs under *diwan-i-sedarat*, *methal* and *khetabeh* used to be issued. (Tabatabai, 1974:7) Regarding *methal*, *Maghami* writes that these were written Orders and *hukm-i-diwan-i-sedarat* and *dafter-i-mughufat* were related to judicial officers and these officers looking after the endowed properties were called *methal*. (Ghaem Maghami, 1970:54)

During the Safavid period, *mughufat* (endowments) were looked after by a separate ministry and it was divide into two department, *khaseh* and *mamalik* and this *diwan* had its own officials like *mustufi*, *mutassadi*, *mutawilli* and these *asnad* were to be registered in *dafater-i-mughufat* and the *mustufi* put his *khat* (signatures) on the *asnad* and issued them as *amtheleh-i-daftari* which were drafted in *dafater-i-mughufat* by *methalnevisan*. (Mirza Sami'a, 1987:44)

In some *methals* of *mathenadaran* these features are noticeable on the documents, two invocations of *almulkuallah* (Papaziyan, 1968:25,26), and *huwa mulkuallah* (Ibid: 41,42) were used as *unwan* and with *tughra* of *farman-i-humayun shud*, (Ibid) and after the *tughra* this phrase was repeated in all the *methals*, *anke-be-mujebi ki methal lazemul-emptethal-i-diwan-i-sedarat all'iyhal 'aliyh dar zemn sader gashteh 'amal namayand*. (Ibid) According to this phrase, *methal* of *diwan-i-sedarat* used to write in the *zemm* of the Order with an emphasis for the cooperation from the *wukala*, *bigler begi* and *hukam* of each place, to execute the Order.

In the *zemm*, of Order, above the *tughra* of *sadr* this phrase was written *huwallah wal usweh* and then *tughra* of the *sadr* which usually contain their names, two lines are short and the *sadr* put his seal at the end of the Order. (Ibid)

Regarding the main features of *methal*, *Tabatabai* says that, "*methals* are not only related to *ahkam-i-sudur* but *dar ul ghaza* and *ghazi 'askar* also used to issue *methal*." In most of the *methal*, we notice that at one side *hukm-i-sudur* was written while on the other, the royal *farman* was written. The phrase of *thabt-i-muhr-i-humayun-shud* which was written on the back of the document along with the phrase *thabt-i-dafater-i-mughufat shud*, invariably were put on the *methal*. (Tabatabai, 1974:32)(fig.6)

9. Draft

During the Safavid period, *barat* (draft) was considered as *sanad-i-mali-wa-mulki* and according to it, the salary of civil officials was paid. According to *Minorsky*, *sudur-i-barat* used to issue a draft for receiving certain amount from the revenue of the government. (Minorsky, 1955:47) There were three kinds of *barat*: (i) *yeksaleh* for one year, (ii) *hamesaleh* for every year, the value of which latter was more and permanent as compared to the former one, and (iii) *barat-i-jensi* where instead of cash, some goods were fixed as salary. (Ibid: 163).

For the salary which was paid through the *barat*, Orders issued from any department had to be affixed with the seal and signature of the head of the department. In fact, *tankhwah-i-barat* or *mawajeb barat* (Ibid) was issued by the concerned department with the approval of the head but finally it had to be approved by the *wazir-i-diwan 'ala* only then, such drafts were paid. (Ibid: 8,9) *Chardin* says that these drafts were of two kinds: land draft and draft of royal account. While land drafts were known as *tuyul*. (Chardin, 1970:294)

In the latter category the income of the land was paid as salary of civil officials. It seems that *barat-i-yeksaleh*, which had different *malek* (owner) every year used to pay the amount, but *barat-i-hamesaleh* was permanent and always one person was in charge of such *barat*. (Ibid: 298) Usually, *nazeran-i-iyalat-i-hamesaleh* used to send the statement of income of the *iyalat* along with the list of income of each village and area which had been made by the local chiefs with their seal and signature, to the *diwan-i-muhasebat*, with one copy of it kept with the *nazer* and according to these statement they issued a receipt. Anyone having the said receipt could get his salary paid. (Ibid: 299)

Since all this matter is related to financial affairs, it used to pass from the office of *nazer-i-daftar khaneh-i-humayun'ala*. (Mirza Sami'a. 1987: 36) These *barat-i-tuyul*, *tankhwah wa mawajeb* passed through *mustufi* of each department who was accountable to *daftarkhaneh-i-humayun*. (Ibid: 38, 39)

10. Conclusion

The study of a number of Safavid documents has helped us shed light on these documents in Order to categorize them and introduce them in the bureaucratic system or chancellery of the Safavid dynasty.

One reason that it took a long time for the Safavid chancellery to prepare a letter was to prevent any fabrication of the letters. Hence at times it took between four to six months for the chancellery to issue a letter. Another conclusion of the present paper is that many terminologies were borrowed from the Timurids and Turkmans. But despite the similarities in the terminologies, the procedures of the Safavid were much more complicated than those of the Timurid and Turkman. Another conclusion is that in the Safavid dynasty, although the king was the highest authority, the officials of the chancellery also enjoyed a relatively high influence.

Also another conclusion is that the performance of state affairs was not possible without an elaborate administrative set up. Therefore state affairs were divided among the ministers, who had a subordinate position to the king.

The Safavid administration was in the hands of seven ministers. The grand wazir was like the prime minister, and was considered as the second highest authority of the realm. It is also clear from the documents studied that diwan-i-insha was a center of epistolary as an important part of the Safavid administration.

Munsi-ul-mamalek, muhrdaran, dawatdaran and daftardaran were the important officials looking after the chancellery.

Diwan-i-istifa was in charge of translation of the entire country and Orders related to financial matters were under this diwan. Diwan ghaza was considered as the highest position in all the judicial and canonical affairs. The affairs of the Safavid court were in the hands of four amirs who were known as *umara-i-dowlat khaneh* like *ghurchi bashi*, *ghullar aghasi*, *ishik aghasi* and *tufangchi bashi*.

The said administrative system underlines the fact that the Safavid kingdom enjoyed a complicated bureaucratic system or chancellery, which helped them maintain a technical flow of work throughout the system which was in a sense the first nation-state in the Iranian history. It also helped the system prevent any fabrication of the royal letters and documents, which was necessary for the protection of the state security.

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