Documents from Private Archives in Right-Bank Badakhshan
(Introduction)

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PREFACE

The present work is the result of a Solicited Research Topic titled “Basic Research on Religious Culture and Politics in Central Asian Mountain Areas in the Last Three Centuries,” which was carried out between 2011 and 2012 at TIAS: the Department of Islamic Area Studies, in the Center for Evolving Humanities, part of the Graduate School of Humanities and Sociology at the University of Tokyo.

This work introduces the historical documents found and copied from private archives in the villages in the region on the right bank of the Panj River, present-day Gorno-Badakhshan Autonomous Province, the Republic of Tajikistan, during our two expeditions. The work is divided into two volumes: the first one produces facsimiles of the documents (it is already published: KAWAHARA Yayoi and Umed MAMADSHERZODSHOEV eds., Documents from Private Archives in Right-Bank Badakhshan (Facsimiles), Central Eurasian Research Series No. 8, Tokyo: Department of Islamic Area Studies, Center for Evolving Humanities, Graduate School of Humanities and Sociology, the University of Tokyo, 2013), and the second and current presents the introduction to the documents.

In the course of the preparation of this publication, we received cooperation and assistance from various organizations and individuals. Dr. Stéphane A. Dudoignon (CETOBaC/EHESS) provided us with invaluable scientific advice on various issues at each stage from the formation of our research group to final editing of this book. Dr. Susan Asili (The University of Tehran) diligently assisted in deciphering the documents. During our fieldwork in the Gorno-Badakhshan Autonomous Province, Mrs. Sabohat Donayorova’s help and support were indispensable. We would like to express our deepest gratitude to these colleagues and supporters for their help and assistance.
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Introduction

I. Historical Background

In this publication, “Right-Bank Badakhshan” refers to the area populated by the Pamiris within the Gorno-Badakhshan Autonomous Province of the Republic of Tajikistan located on the right bank of the Panj River in the upstream area of the Amu Darya River.

Historically, “Badakhshan” is the area located on the left bank of the Panj River that roughly coincides with the present-day Badakhshan Province of Afghanistan; the central city of Fayzabad is situated in the valley of the Kokcha River that flows into the Amu Darya River. The majority of Badakhshan’s population speaks Dari/Persian as their mother tongues and belongs to the Sunni denomination of Islam. On both banks of the Panj River, which flows in the environs of the north-eastern borders of Badakhshan, and along its upper tributaries, there are located numerous valleys, such as Wakhan, Ishkashim, Shakhdara, Ghund, Rushan, Bartang and Yazghulam, inhabited with peoples speaking, respectively, Wakhi, Ishkashimi, Shughni, Bartangi, Yazghulami and other Pamir languages. The Pamir languages, unlike Tajik, Dari or Persian, belong to the eastern Iranian linguistic group of the Iranian languages and do not have writing systems. These Pamiris peoples follow the Ismaili branch of Shiite Islam.¹

The people of Pamir believe that their acceptance of Ismaili teaching goes back to Nāṣir Khusraw (d. 1070s), a preacher (dāʿī) of the Fatimid Caliphate period, who in the second half of the 11th century lived in seclusion in Yumgān in Badakhshan and propagated the faith there.² However, there are a lot of unclear points regarding the local residents’ religious practices or the rulers in the subsequent times.

¹ The Tajiks living in the Tashkurgan Tajik Autonomous County of the Xinjiang Uyghur Autonomous Region of China also speak the Sarikoli dialect of Shughni and adhere to the Ismaili branch. In addition, there are Ismaili communities in the Chitral District of the Khyber Pakhtunkhwa Province, as well as in the Ghizer and Gilgit Districts of the Gilgit Baltistan Region.

In the course of the succession struggle that occurred after the death of the 18th imam (the 8th Fatimid caliph) al-Mustansir Billāh (d. 1094) between his two sons, Nizār and Aḥmad, the Ismailis divided into two factions. Eventually, Aḥmad managed to assume the imam’s title as al-Mustat’alī Billāh (the Musata’alī sect), but Ḥasan al-Šabbāḥ, who was an influential ḍā’ī of that time, sided with Nizār, established the Nizāriyya, with the center at Alamūt, and expanded his influence over Iran and Syria. Although the history of Nizāriyya after the fall of Alamūt to the invading Mongolian army in 13th century has not been sufficiently elucidated, there are vague indications that the imams resided in Azerbaijan. Their lineages are also not clear; however, it is known that in the second half of the 14th century, the Muḥammad Shāhī imāms emerged in Daylam on the Caspian coast of Iran, and in the second half of the 15th century the Qāsim shāhī imāms emerged in Anjudān in the outskirts of Mahallāt (the environs of the present-day Markazī Province, Arāḵ). Meanwhile, in addition to the believers who survived in India’s Punjab, Sindh and Gujrat and formed communities of so called Khojas, some believers survived in Syria and mountainous regions of Central Asia. Qāsim shāhī imāms affiliated with the Niʿmat Allāhī ṣūfī order and, gradually expanding their influence under the Safavids’ policy of protection and support for Sufi orders, began their political activities. Imām Abū al-Ḥasan Shāh was a ruler of Kirmān from 1756 till his death sometime between 1791 and 1792. His son, Shāh Khalīl Allāh, won the favor of the monarch of the Qajar Dynasty, Fatḥ ʿAlī Shāh, but was assassinated by fanatical Twelvers in 1817. His son, Ḥasan ʿAlī Shāh, who became the 46th imam, was married to the daughter of Fatḥ ʿAlī Shāh, who bestowed him with the title of Āghā khan. Ḥasan ʿAlī Shāh / Āghā khan I attempted to regain rule over the Kirmān region, but his endeavor failed and, in 1840, he fled to Afghanistan.

There, Āghā khan I collaborated with the British in the First Afghan War, and, having gained their trust for that, later moved to Bombay. Because there were communities of Khojas in Bombay, after the arrival of Āghā khan I, frictions between the two camps arose there. Finally, Āghā khan I appealed to the court of law, and, in 1866, won the suit with the judgment stating, “Recognize that Khojas


present a community of the Ismaili branch, that Āghā khān I is the spiritual head of this community, and that religious dues collected from Khojas belong to him.” This judgment established the position of Āghā khān I as imam and advanced development of the Ismaili community in India. Āghā khān I was succeeded on his death in 1881 by Āghā ‘Ali Shāh / Āghā khān II (r. 1881-1885) who served as imam for four years until his sudden death in 1885. Sultān Muḥammad Shāh / Āghā khān III (r. 1885-1957), having succeeded his late father at an early age, during his long imamate, actively promoted modernization of the Ismaili communities.5

Around the same time, the process of demarcation was developing along the Panj River as the result of which Right-Bank Badakhshan gradually became the territory of Russia. In the second half of the 19th century, Badakhshan became the front line for the “Great Game” between Britain and Russia. Following the British-Russian negotiations held between 1872 and 1873, it was decided to determine the northern border of Afghanistan at the Panj River. However, before Russia directly preoccupied itself with the affairs in this territory, in 1883, Afghanistan’s ‘Abd al-Raḥmān khān, in violation of the treaty, crossed the border and took the right bank under his rule. Representatives of the residents of the Shughnān and Rūshān districts, who could no longer stand the violence and heavy taxes imposed by the Afghans, sent their delegation to the Ferghana Military Governor of the Turkestan Governor-Generalship to request that both districts be annexed to Russia. After new British-Russian consultations conducted in February and March 1895, it was finally decided to define the border by the Panj River, with the left bank being the territory of Afghanistan, and the right bank being the territory of the Amirate of Bukhara, a Russian protectorate.6 In the meantime, Russia had been advancing in the East Pamir by establishing in 1885 the Pamirskii post in Murghab, which in 1891 to 1892 was reorganized into the Pamir district of the Ferghana Province and put under the governance of the Commander of the Pamir Detachment.7 After the

5  “Agha Khan,” Encyclopaedia of Islam. Since 1957, Shāh Karīm al-Ḥusaynī / ‘Alī Āghā khān IV has been occupying the position of Imam. The headquarters of the Ismaili branch was moved to Paris and there founded an NGO, known as the Aga Khan Foundation, that is currently engaged in development assistance in Pakistan, Afghanistan and Tajikistan. In Tajikistan, various development assistance projects are being implemented in a number of locations. The large-scale development activities include founding universities and various language schools, and constructing bridges over the Panj River.


7  “Badakhshān,” Encyclopaedia of Islam.
Russian Revolution, when the Turkestan Autonomous Soviet Socialist Republic was established on April 30, 1918, the Pamir was included within it as the Special Region of Pamir. On January 2, 1925, the Special Region of Pamir changed its name to Gorno-Badakhshan Autonomous Province and was incorporated into the Tajik Autonomous Soviet Socialist Republic (the Autonomous Republic was created within the Uzbek Soviet Socialist Republic on October 14, 1924 and was transformed into a full-fledged Union Republic, the Tajik Soviet Socialist Republic, on December 5, 1929). The capital of the province was placed in Khorog (Khorug in Tajik).  

With the collapse of the Soviet Union in 1991, the Tajik Soviet Socialist Republic became an independent state, the Republic of Tajikistan. The present-day Gorno-Badakhshan Autonomous Province consists of seven districts, one of which, the Murghab district, which occupies the eastern half of the Province, is predominantly populated by Kyrgyz. The western half comprises six districts that stretch from north to south, namely Darvaz, Vanj, Rushan, Shughnan, Rashtqala and Ishkashim, the southern four of which are populated by the Pamiri peoples. The documents this volume deals with were also discovered in these four districts.

II. Documents from Private Archives

The source historical documents available for history research on the Right-Bank Badakhshan / Gorno-Badakhshan Autonomous Province are very limited in comparison with other Central Asian areas. Historical study of this region has been mostly advanced by Soviet and Tajikistan researchers. As to the history of the period after the collapse of the Timurid dynasty until annexation into the Russian Empire, in addition to using Ta’rīkh-i Badakhšān by Faţl ‘Alī bīk Șurkh-afsar as a main source, there are also studies that actively employ stone monuments. Also, during the Soviet times, a

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9 The Darvaz district had been originally inhabited by Tajiks adhering to Sunni Islam. The Vanj district used to be populated by Ismailis speaking the Vanji and Yazghulami languages. These Ismailis now belong to Sunni Islam. The Vanji language died in the 19th century. “Badakhšān,” Encyclopaedia of Islam.
government-led source study was carried out in the Gorno-Badakhshan Autonomous Province. In 1959 to 1963, the Institute of the Peoples of Asia, the Academy of Science of the USSR, and the Department of Oriental Studies of the Academy of Science of Tajik SSR conducted joint research on manuscripts, and discovered 117 manuscripts including a collection of verses by Nasir-i Khusraw.\(^{11}\) In 1960, 1971 and 1974, the Institute of History, the Academy of Science of Tajik SSR, carried out research on stone monuments and textual sources, which led to the discovery of more than 100 new documents.\(^{12}\) However, after the research, these newly found sources seem to not have been sufficiently examined in historical studies.

We twice made research trips, in 2009 and 2011, in search of documents held in private possession. In 2009, we conducted fieldwork at Langar and Zong villages of the Ishkashim district, Barvoz village of the Rashtqala district and Khorogh of the Shughnan district, and gathered five collections of documents totaling 116 items.\(^{13}\) In 2011, within the framework of the Solicited Research Topic titled “Basic Research on Religious Culture and Politics in Central Asian Mountain Areas in the Last Three Centuries”, we conducted fieldwork at Tavdem and Khidorjev villages of the Rashtqala district, Khorogh town, Rivak and Suchon villages of the Shughnan district and Barrushan village of the Rushan district, where we gathered seven collections of 48 documents in total.\(^{14}\)

Among the 164 items collected, two items were photocopies of the original documents,\(^{15}\) one document was rendered illegible by water damage,\(^{16}\) one document


\(^{13}\) This fieldwork was carried out by four participants: SAWADA Minoru (The University of Toyama), KAWAMOTO Masatomo (Naragakuen University), KAWAHARA Yayoi (The University of Tokyo) and Umed MAMADSHERZODSHOEV (Institute of Humanitarian Sciences, Academy of Science, Republic of Tajikistan).

\(^{14}\) The team for this project included four participants: SAWADA Minoru (The University of Toyama), INABA Minoru (Kyoto University), KAWAHARA Yayoi (The University of Tokyo) and Umed MAMADSHERZODSHOEV (Institute of Humanitarian Sciences, Academy of Science, Republic of Tajikistan). In addition to collecting textual historical sources, we also conducted a survey on sacred places in the above three districts and the Murghab district.

\(^{15}\) Langar 1 and Suchon 18.

\(^{16}\) Langar 12.
was related to another area not pertaining to the current document possessor,\(^\text{17}\) two items were not properly scanned due to technical faults,\(^\text{18}\) two items were a newspaper and a leaflet\(^\text{19}\) and four items presented private letters or memos of no historical significance.\(^\text{20}\) We have excluded these documents from the current research; therefore, it is the 152 documents left that are introduced in this publication. The numbers assigned to documents within each collection correspond to the order in which the documents were scanned during the fieldwork. The content of each collection per each possessor is indicated in Table 1 below. However, the possessors’ names and detailed addresses are withheld out of consideration for their privacy.

The oldest among the collected documents is a deed issued in May 1747; and the most recent one is a booklet published at the end of World War II. As for the languages used, most of the documents (146 items) are written in Persian,\(^\text{21}\) five in Russian\(^\text{22}\) and one in Turkic.\(^\text{23}\) Among the documents that indicate a date of issuance or that can be dated to a certain period, 30 items date back to the times prior to Russian rule,\(^\text{24}\) 49 were written in the period of Russian rule that began in March 1895 and 48 belong to the Soviet period that started in April 1918.\(^\text{25}\)

The content of the documents cover a wide diversity of topics; however, for research purposes, we have roughly classified them into the following seven categories.

I. “Documents Related to Āghā khan(s)” that include 54 items that constitute the most valuable part of the collected documents. By their content, the documents can be sub-divided into the following three groups: Group A consists of 18 decrees sent from Āghā khan I and Āghā khan III during the period between October 1859 and March to April 1936. These documents are very concrete in content, as they contain orders regarding appointment of *mukhīṣ* (*pīrs*) and collection of *zakāt* (sometimes including its transportation routes) in each area in the Right-Bank Badakhshan, as well as specific instructions for such events as dispute settlements. Also, the texts clearly indicate that

\(^{17}\) Barvoz 2.

\(^{18}\) Barvoz 21 and Kharugh 6.

\(^{19}\) Porshinev 5 and Suchon 19.

\(^{20}\) Langar 19, Langar 21, Barvoz 39 and ZongA 27.

\(^{21}\) Twelve of the documents in Persian also contain Russian texts on the reverse side. These documents are VI-6, VI-11, VI-12, VI-13, VI-15, VI-16, VI-22, VI-23, VI-25, VI-26, VI-32 and VI-36.

\(^{22}\) VI-21, VI-35, VI-43, VI-51 and VI-52.

\(^{23}\) VI-44.

\(^{24}\) Including documents I-C-1, I-B-17 and I-B-18 that don’t carry an indication of a date.

\(^{25}\) Including documents IV-5, VI-49 and VI-52 that don’t carry an indication of a date.
mukhīs were appointed based on the recommendation from local jamā‘at. Group B consists of 34 zakāt receipts sent from Āghā khan I and Āghā khan III during the period between December 1849 and January to February 1930. These documents show that, in different times, zakāt was paid in Bukharan gold, Russian gold, Chinese Yambu, Indian rupees and other monetary forms, as well as in such articles as gold buttons or silver necklaces. The documents included in Group C present a letter sent from Āghā khan I to Fatḥ ‘Alī Shāh of the Qajar dynasty sometime between 1830 and 1834 (the fact that this letter is currently preserved in Badakhshan implies that the letter had never been delivered to Fatḥ ‘Alī Shāh) and a note of sayings of Āghā khan III taken in 1913.

II. “Documents Related to mukhīs” that include eight items that also present highly valuable source material. These documents can be sub-divided into the following three groups by their content: Group A consists of five mukhī orders. They show that mukhī, among his other functions, appointed khalīfa (a representative of mukhī), and gave specific instructions on collecting zakāt. Group B consists of two tabled lists of the collected zakāt. Group C consists of one condolence letter written by mukhī.

Category III includes three genealogies attesting to sayyid origin. Some families in the Right-Bank Badakhshan, who draw genealogies claiming to be descendents of Fāṭima, the daughter of the Prophet Muḥammad, and the first imam, ‘Alī ibn Abī Ṭālib, seem to have been of significant importance within the context of Ismaili religious culture.

Category IV “Other documents related to religious matters” includes five items, such as a memorandum on sayyids, prayer (du‘ā) and fatwā. Among them, a booklet published probably during World War II should be of particular interest to researchers as it sheds light on the social functions of Ismaili leaders during the Soviet period.

Category V consists of 13 “Orders”. These documents belong to different periods: the times when the region was ruled by Amirs of Bukhara, the times it was put under control of the Pamir Detachment of the Russian Empire and the period of the Turkestan Autonomous Soviet Socialist Republic.

Category VI comprises 52 “Deeds”; those documents that carry a date were issued in the period from May 1747 to 1923 to 1924. While dealing with various matters of private life, such as land ownership or inheritance, these documents also provide a lot of information regarding ways and state of governance in each period.

Category VII consists of 17 “Letters”. Although some letters are of a private character, they may well provide clues to understanding the social and economic background of the time when they were written.

Each document is accompanied by a short explanatory title according to its
content. For documents carrying a date, the date is indicated; dates according to the
Hijri or Julian calendars are accompanied with a bracketed indication of the date
according to the Gregorian (Western) calendar. Within each category the documents
are arranged in the order of their dates. Next comes a brief review of the document
content; particular efforts were made not to omit personal and geographic names,
as well as special terms. If a document bears a seal, the text of its inscription is also
indicated where possible; however, many seals could not be deciphered. For documents
verified by witnesses, witnesses’ names are indicated. Finally, the document’s size and
number within the collection is indicated.

Basically, the annotations for the documents under Categories I and II are written
by Umed MAMADSHERZODSHOEV, and from Category III to Category VII by
KAWAHARA Yayoi.

26 Documents from the period of the Russian Empire carry dates according to the Julian
calendar. After the Russian Revolution, the next day after January 31, 1918, by the Julian
calendar, was set not to February 1 but to February 14, by the Gregorian calendar. The
difference between Julian and Gregorian calendar dates in the 19th century (the documents
dated from February 18, 1800 to February 28, 1900) was 12 days, and in the 20th century (the
documents dated from March 1, 1900 to January 1, 1918) was 13 days.

27 KAWAHARA was also in charge of Document I-C-1.
Table 1  Concordance of Items

Collection “Barrushan”
Barrushan village, Rushan district
10th August 2011

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<td>Receipt of zakāt issued by Shāh Ḥasan ‘Alī / Āghā Khān I to the <em>jamā’at</em> of Badakhshan and Mīrzā Band ‘Alī in 1876</td>
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Collection “Barvoz”
Barvoz village, Rashtqala district
14th September 2009

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Documents from Private Archives in Right-Bank Badakhshan

I. Documents related to Āghā Khāns
A. Decrees
1. Decree of Shāh Ḩasan ‘Alī / Āghā Khān I

Language: Persian.
Date: 1st Dhū al-Ḥijja 1266 (8th October 1850).

This decree addressed to Ḥājjī Muḥammad mentions that Mullā Shanba had appealed to the court in the name of the local people and Yāqūt Shāh. The decree was issued and sent through Mullā Shanba to the people of that region. The decree orders that the faithful “should not turn away from the family of Imamate (wilāyat). Treat each other with love and sincerity in order to be saved in your earthly and after-death lives.”

Seal: [...] Fāṭima-i khādima sardāba-i sabṭ-i rasūl, 1261.
Defects: The upper part of the document is torn along the fold and at the beginning of the second line of the text. The text itself has not been seriously affected.

Size / Document number: 29.7 x 19.5 cm / ZongA 1

2. Decree of Shāh Ḩasan ‘Alī / Āghā Khān I

Language: Persian.
Date: 26th Ṣafar 1273 (26th October 1856).

This decree is addressed to the jamā‘at of Rūshān. The decree informs with great regret about the death of Shāh Gadā and states that the faithful “must be patient and follow Imām Ḥusayn.” The decree also reads: “After Shāh Gadā’s death his eldest son Mīrzā Band ‘Alī was appointed his successor. The newly elected mukhī must exercise diligence in collecting zakāt and the members of the comunity must treat each other with solidarity.”
Seals: <Side a> Har Ḥusaynī nasabī šaḥīb-i khalq-i Ḥasan ast, 1227(?). <Side b> Afawwādu amrī īlā allāhi inna allāha baṣīrun bi-l-ʿibādī, Allāh laṭṭī bi-ʿibādī yarzuqu min yashā’; Muḥammad. Below both seals, there is writing in Gujarati script.

Size / Document number: 38.6 x 25.2 cm / Barrushan 1

3. Decree of Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.

Date: 21st Rabīʿ al-awwal 1277 (7th October 1860).

This decree is addressed to the jamāʿat of Badakhshān. It is clear from the content that this document is dedicated to the “the eternal (wajīb al-wujūd)”, i.e. the knowledge of the Imām. It states: “All people and spirits are created with a sole purpose: for worship and divine service. Divine service means achieving knowledge and obeying orders and prohibitions. According to the words of my eminent great-grandfather Aḥmad Mukhtār, Moslems are divided into 73 sects, of which only one sect will be saved. Think by yourselves, what you have done since the past till the present, and what you will do and what you will see. Though God is Concealer (Ṣattār), Forgiver (Ghaffār), Clement (Ḥalīm), and Generous (Karīm), He is also Dominant (Qahhār) and All-Compelling (Jabbār). Therefore, it is important to fear God’s wrath. The gravest mistake is attachment to earthly wealth, for everyone knows that this [earthly world has never kept its loyalty to anyone and no one has ever taken one’s property with him from this [earthly] world. Moreover, discord, which is considered the biggest sin, is the appearance of hypocrites but not the way of the faithful. It [discord] is the destroyer of the religion, earthly and after-death life. Selfishness and selfdecision that comes from voluptuousness is considered to be a quality pertaining to a beast and carries resemblance to Satan. Conflict with close people and brothers leads to weakening of the very foundations of the religion.”

Seal: This document bears no official seal. Nevertheless, in the beginning of the document, on the left side, the name of Āghā Khān I is mentioned: “ʿAlī az nasl-i Ḥasan wa Ḥusayn-ast (ʿʿAlī is from the family of Ḥasan and Ḥusayn).” This document seems to be a copy of the document issued on the same day as the document ZongA 4 (see: I-B-3).

Defects: The document has three holes along the fold where it is worn through. However, the text has not been seriously affected.
4. Decree of Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.
Date: Jumādā al-awwal 1281 (October-November 1864).

This decree is addressed to the jamāʿats of Shughnān, Rūshān, Chitrār and Bartang, which were followers (murīds) of mukhī Khwāja Ghulām Shāh. The decree states that Khwāja Ghulām Shāh had asked Āghā Khān to appoint his son Mīrzā Ashraf as the mukhī, in his place. The decree confirms that, with the consent of Khwāja Ghulām Shāh, his son, Mīrzā Ashraf, was appointed mukhī and exhorts the new mukhī to diligently serve his jamāʿat.

Seals: <Side a> Har Ḥusaynī nasabī šāhib-i khalq-i Ḥasan ast, 1227(?). <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrun bi-l-‘ibādi, Allāh latīf bi-‘ibādihi yarzuqu min yashā’, 1246; Muḥammad.

Size / Document number: 33.9 x 21.0 cm / Suchon 4

5. Decree of Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.
Date: 9th Jumādā al-thānī 1281 (9th November 1864).

This decree is addressed to the jamāʿat of Rūshān. It states that Mīrzā Ashraf was appointed mukhī for the jamāʿat of Rūshān. The Imām urges the followers (murīds) to follow the words of Mukhī Mīrzā Ashraf. Furthermore, the Imām also requests that they always collect zakāt in time and send it to the court with Mīrzā Ashraf. According to the rules, the amount of zakāt had to be one-fifth or one-tenth of the income.

Seals: ‘Alī az nasl-i Ḥasan wa Ḥusayn-ast, 1251; ‘Alī al-Ḥusaynī, 1247(?). Below both seals, there is writing in Gujarati script.

Size / Document number: 26.9 x 20.8 cm / Suchon 6
6. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: 9th Dhū al-Ḥijja 1325 (13th January 1908).

This decree is addressed to the jamāʿats of Wakhān, Zībāk, Yārkand, Sariqūl, Chitrār and Muʿallim Sayyid Karam ʿAlī Shāh. The decree is dedicated to piety and obedience. It reads: “As now is the time of the end of the world (ākhir al-zamān), Satan appears as a deceiver of the religion and faith. Therefore you should recognize the sacred person of God, who always observes us. And you must treat each other with love and solidarity. Abandon bad habits. Pray to the Imām so that day after day God blesses your property and faith.”

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299; Muḥammad(?).

Size / Document number: 48.0 x 34.7 cm / ZongA 14

7. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Muḥarram 1331 (December 1912 - January 1913).

This decree is addressed to Mukī Sayyid Karam ʿAlī Shāh and the jamāʿats of Wakhān, Zībāk, Warshkūm, Sariqūl and Yārkand. In the decree, the Imām exhorts his followers: “For the faith in this true family you must follow your ancestors. You must treat each other with love, sincerity, and as a brother with a brother. Rid yourselves of greed and hatred. Respect your teachers (muʿallims). Always collect zakāt (ʿushr) in time in the amount of one-tenth of your income and send it to the Imām’s court.”

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299(?); Muḥammad(?).

Size / Document number: 57.0 x 31.7 cm / ZongA 15
8. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

**Language:** Persian.  
**Date:** Rabī‘ al-thānī 1331 (March-April 1913).

This decree was sent to Mūkhī Sayyid Mursal. It is clear from the content of the decree that a lot of followers of Mūkhī Sayyid Mursal had compiled and sent a petition against him to the Āghā Khān’s court. They complained that those who did not obey him were prosecuted in the state court and oppressed by him, which “depleted the jamāʿat of blood. No mukhī should do so, because the mukhī must ensure solidarity in the jamāʿat, but not divide it. For the jamāʿat, the mukhī is like a father or a shepherd protecting his herd. Through this decree, I command the followers to abandon avarice and animosity and treat each other with love. Do not violate the bounds. I command the faithful who receives this decree to gather those people who were deprived of their houses and return them their dwellings; beg their forgiveness, console their hearts, and follow the Imām’s decrees.”

**Seal:** Muḥammad al-Ḥusaynī, 1299(?).

**Size / Document number:** 45.0 x 26.7 cm / Suchon 12

9. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

**Language:** Persian.  
**Date:** Rabī‘ al-awwal 1335 (December 1916 - January 1917).

This decree is addressed to Mukī Karam ‘Alī Shāh and the jamāʿats of Wakhān, Zībāk, Warshkūm, Sariqūl, and Yārkand. The decree urges jamāʿats of those regions: “You must always worship God, always remember God, and choose the right way. Follow the steps of your great grandfathers and keep the customs of your ancestors. Do not let yourselves fall into the hands of Satan. Protect the Imām and the religion from enemies. Do not reveal your secrets to aliens. Teach your children the lesson of religion. Rid yourselves of avarice and hatred. Treat each other with peace and love. Always pay zakāt (‘ushr) in time, so that God bestows His blessing on you.”

**Seals:** <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299; Muḥammad(?).

**Size / Document number:** 49.7 x 29.7 cm / ZongA 17
10. Decree of Sulṭān Muḥammad Shāh / Āḡā Khān III

**Language:** Persian.

**Date:** Jumādā al-āḵhira 1342 (January-February 1924).

This decree issued under number 110 is addressed to Muḥammad Nazar, the son of Maḥabbat khān, Amān bīk, the son of Ḥātam bīk, Zayd Allāh, the son of Sakhī Shams al-Dīn, the son of Sayyid Mīr Muḥammad, ‘Āqil bīk, the son of Ulfat Shāh, and all members of the community (*anjuman*) of Zūng. The decree reads as follows: “Mashnrī Sabz ‘Alī returned from his trip to Badakhshān and had an audience with Āḡā Khān III. Mashnrī Sabz ‘Alī reported to the *Imām*’s court on the implementation of the decree, *zakāt*, and laws promulgated in accordance with the *Imām*’s decree. Devotion and obedience of the *jamaʿat* filled the *Imām* with joy and peace. [...] As now is the time of the end of the world, Satan appears as the deceiver of the religion; therefore, you have to strengthen your belief in the *Imām*. Spend your precious time in prayer and benevolent deeds. Treat the fellow faithful with amity and love. Follow the new law that was disseminated by Mashnrī Sabz ‘Alī among the *jamaʿat* according to the decree.”

**Seals:** <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299; Muḥammad(?).

**Size / Document number:** 42.0 x 26.7 cm / ZongA 19

11. Decree of Sulṭān Muḥammad Shāh / Āḡā Khān III

**Language:** Persian.

**Date:** Jumādā al-āḵhira 1342 (January-February 1924).

This decree issued under number 126 is addressed to Ḥaqq Nazar, the son of Muḥammad Nazar, Dawlat, the son of Dūshanba bāy, Kirmān Shāh, the son of ‘Ishrat Shāh, Gharīb Muḥammad, the son of Mubārak-qadam, Shāh-qlī, the son of Shīrīn bīk, and all members of the community (*anjuman*) of Khārugh-i pāyān. The content of this decree is identical to that of the document ZongA 19 (See: I-A-10).

**Seal:** Sulṭān Muḥammad al-Ḥusaynī, 13[...].

**Size / Document number:** 43.0 x 26.4 cm / Kharugh 4
12. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Rajab 1342 (February-March 1924).

This decree issued under number 118 is addressed to Mullā Lāghar bāy, the son of Āshūr Muḥammad, Qiyā bīk, the son of Qadam Shāh, Fāḍil bīk, the son of Badal bīk, and all members of the community (anjuman) of Rin. The content of this decree resembles that of the document ZongA 19 (See: I-A-10).

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299; Muḥammad(?).

Size / Document number: 42.3 x 28.1 cm / KhidorjevB 2

13. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Rajab 1342 (February-March 1924).

This decree issued under number 129 is addressed to Mukhī Sayyid Yūsuf ‘Alī Shāh, Dād ‘Alī, the son of Muḥammad Ḥusayn, Dawlat-qadam, the son of Mubārak-qadam, Shākhḍara, the son of Dārāb, and all members of the community (anjuman) of Pārshīnīw-i pāyān. The content of this decree is identical to that of the document ZongA 19 (See: I-A-10).

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299(?); Muḥammad(?).

Defects: Due to the influence of humidity, the letters and words of the decree appear superimposed on each other.

Size / Document number: 44.0 x 28.3 cm / Porshinev 1
14. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Rajab 1342 (February-March 1924).

This decree issued under number 132 is addressed to Mukhī Khwāja Badal of the jamāʿat of Shākhdara and all members of the community (anjuman) of that region. The content of this decree is identical to that of the document ZongA 19 (See: I-A-10).

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299(?); Muḥammad(?).

Defects: Due to the influence of humidity, the letters and words of the decree appear superimposed on each other.

Size / Document number: 43.3 x 28.9 cm / KhidorjevB 1

15. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Rajab 1342 (February-March 1924).

This decree issued under number 138 is addressed to Raḥmān-qul, the son of Ibn-i Yāmin, Munāsib Shāh, the son of Mubārak Shāh, Mīrzā Shāh, the son of Muḥammad Ibrāhīm, ‘Asal Shāh, the son of Shāh Rustam, Musallam Shāh, the son of Muqaddam Shāh, Shāh Fuṭūr, the son of Shakar, Sayyid Shāh, the son of Shāh Qāsim, and all members of the community (anjuman) of Sūchān. The content of this decree is identical to that of the document ZongA 19 (See: I-A-10).

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299(?); Muḥammad(?).

Defects: The top part of the document in the center and on the right as well as the bottom part on the right are torn off. The beginning of the last line is missing.

Size / Document number: 43.3 x 29.0 cm / Rivak 1
16. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Sha'bān 1342 (March-April 1924).

This decree issued under number 263 is addressed to Mūkī Sayyid Shāh Khwāja Badal. The decree mentions that “at the due time the faithful Mashnarī Sabz ‘Alī returned from his trip to Badakhshān and had an audience with Āghā Khān III. Mashnarī Sabz ‘Alī reported to the Imām’s court on implementation of the decree, zakāt, and laws promulgated in accordance with the Imām’s decree. Devotion and obedience of the jamā’at filled the Imām with joy and peace. As the implementation of all affairs and teaching of jamā’at [has always] depended on the mukhī, so it should be the same way now as well. Therefore, by issuing this decree we command the devout and obedient to rid themselves of envy and hypocrisy. Treat the fellow faithful with amity, solidarity, and courtesy. As well as your ancestors, engage yourselves with teaching the jamā’at, and show the faithful the correct path. Also make efforts in order that the jamā’at be engaged in divine service. Consider implementation of all the laws that were propagated by Mashnarī Sabz ‘Alī obligatory and recognize them as premises for development of your spiritual and material life. The instruction is that you act in accordance with the laws propagated by Mashnarī Sabz ‘Alī. Conduct collecting and dispatching zakāt through the anjumans. Spread the text of ‘Charāgh-nāma’, which will be sent to you in accordance with the decree. Recitation (the Qurʾān), which was the custom of each region, is observed now as well; these are the rites for the deceased. But during performance of these rites do not exceed your expenses. Those who want to perform ‘Daʾwati baqā’ may do so. When performing ‘Daʾwati baqā’ observe piety, cleanliness, and low expenses.”

It reads: “The following zakāt, consisting of: big gold coins 42, 6 kaldār rupees, half-ṣūm 1, ring 1, Russian button 1, which was sent through Mashnarī Sabz ‘Alī, has been conveyed to the court’s officials. The Lord blesses your life, property, and your children.”

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299(?); Muḥammad(?).

Size / Document number: 65.4 x 35.1 cm / KhidorjevB 3
17. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

**Language:** Persian.

**Date:** Ramadān 1344 (March-April 1926).

This decree issued under number 34 is addressed to Mukī Khwāja Badal. The decree also addresses all noble men, all mūkī and all residents of Badakhshān. It reads: “We hope that all the jamāʾat will be sincere toward the people of the house of the Prophet Muḥammad (aḥl-i bayt) and [you] will be in solid unity and unanimous accord with each other. Rid yourselves of selfishness and envy. Live in unanimous consent and solidarity. Mūkī should lead the jamāʾat in accordance with the tradition and teach them [members of the jamāʾat] true religion, so that they do not contradict the path chosen by their ancestors. They should recognize the service to the Ḥāfiz (Sarkār) as obligatory. At these auspicious times, the Ḥāfiz held audiences with the sincere and faithful Shahzāda Muḥammad Ghazānkhān and some other faithful followers (murīds). They informed the Ḥāfiz about the conflicts that rose after promulgation of the new law. As at all times the teaching in the jamāʾat and service of collecting of zakāt depended on mūkī s, and these duties are entrusted to them now as well. Each mūkī should teach his followers and visit them at least once a year. Do not forget to sincerely implement all orders sent to the jamāʾat. If mūkīs are not satisfied with their remunerations, they should turn to the Ḥāfiz and report this situation to him. They should distinguish between the permitted and the forbidden and should not lay their hands on what is the property of the Ḥāfiz. Mūkīs should cooperate in collecting zakāt from the followers in the territories of Chīn, Rūsīya, and Afghānistān and dispatch it to the Ḥāfiz’s court. You must compile a calculation [statement] of this zakāt, and the mūkī must put his sign on it and send it to the ṭawāfīr; [he must also] receive the money in cash from these three countries and Kanjūt and deliver it into the hands of Shāhzāda Muḥammad Ghazānkhān. He [in his turn] should bring it to the Ḥāfiz’s court. Once a year, he must send you a notice of receipt of the zakāt. From other territories of Gilgit, with the exception of Hunza, collect zakāt at your discretion. If a mūkī cannot perform collection of zakāt, his followers may solve this matter by themselves. This work must not be stopped. The previously collected zakāt, which was sent with Mashnaṛī Sabz ‘Alī has already been delivered to the court. If the jamāʾat of Afghānistān has an opportunity to send the zakāt by other routes, they must not send it through Kanjūt. If they cannot send it by other routes, [they should] send it through Hunza. The mūkīs should assist in this affair.”
18. Decree of Sulṭān Muḥammad Shāh / Āghā Khān III

**Language:** Persian.

**Date:** Muḥarram 1355 (March-April 1936).

This decree is addressed to the *jamā'ats* of Shughnān, Darwāz, and Ghārān. The document reads: “We hope that the followers endeavour to perform divine service and implement the traditions. Follow the laudable quality. Rid yourselves of improper deeds, such as [those arising from] envy, discord, and selfishness. Enlighten your hearts with the light of the Imamate (*wilāyat*), which constitutes the correct path. We inform you that the statement and the list, which were sent through Khalīfa Shāh Abū al-Maʿānī, have been delivered to the Imām’s court. Of course, many faithful followers mentioned that Mukī Yūsuf ‘Alī Shāh had passed away. Also, after the death of Mukī Yūsuf ‘Alī Shāh two members of the *jamā’at* turned to the Imām’s court with a statement and the collected *zakāt.*” They brought to the Imām’s notice that after the death of Mukī Yūsuf ‘Alī Shāh his son was appointed to his post, and requested that the following two points should be mentioned in the decree. 1) Until Muḥammad ‘Alī Shāh comes of age, the duties of teaching the *jamā’at* should be entrusted to Shāhzāda Muḥammad, who is a noble and a dervish. 2) Collection of *zakāt* should be performed with the help of Kāmryā and consulate officials and delivered to the court. At the request of the *jamā’at,* Shāhzāda Muḥammad was appointed *mukī* and he was entrusted with the duty to dispatch *zakāt.* It reads: “Some time has passed but no news came from them. However, later we received the statement and the collected *zakāt* from those faithful. In the statement, they requested that Iqbāl ‘Alī Shāh be also appointed *mukī.* The court has also received a statement from the Mukī Muḥammad ‘Alī Shāh and 2000 *kābulī* and *afghanī* rupees through the *mukhī* of Kābul, Sayyid Nādir Shāh. You must keep solidarity; at your request we appoint Iqbāl ‘Alī Shāh to the position of *mukī.* The *zakāt* of these faithful, consisting of one big *yāmbū,* one big gold (?), 74.5 *ṣūms* (?), 59 *kābulī* rupees, has been conveyed into the hands of the court’s trustees.”

**Seals:** <Side a> Sulṭān Muhammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299(?); Muḥammad(?).
Defects: The document is gnawed by mice in 5 places. Also, some parts of the document are smeared with ink.

Size / Document number: 41.0 x 28.8 cm / Porshinev 6
B. Receipts

1. Receipt of zakāt from Shāh Ḩasan ‘Alī / Āghā Khān I

Language: Persian.
Date: 17th Muḥarram 1266 (3rd December 1849).

This receipt is addressed to the jamāʿat of Badakhshān and Sayyid Ḥājjī Muḥammad. The document certifies that “the zakāt (asbāb) sent through Muḥammad Niyāz has been conveyed to the court’s officials. May the Lord multiply their offering 100 times in the earthly life and 1000 times in the after-death life.”

Seals: <Side a> Har Ḥusaynī nasabī šāḥīb-i khalq-i Ḥasan ast, 1227. <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrūn bi-l-‘ibādī, Allāh laṭīf bi-‘ibādihi yarzuqu min yashā’, 1246; Muḥammad.

Size / Document number: 33.5 x 21.2 cm / ZongA 2

2. Receipt of zakāt from Shāh Ḩasan ‘Alī / Āghā Khān I

Language: Persian.
Date: 19th Ṣafar 1273 (19th October 1856).

This receipt is addressed to the jamāʿat of Badakhshān and Ḥājjī Muḥammad. The document reads that “the zakāt sent in the name of those faithful has been delivered to the court. May the Lord multiply their offering 100 times in the earthly life and 1000 times in the after-death life. Treat your fellow believers with solidarity and amity.”

Seals: <Side a> Har Ḥusaynī nasabī šāḥīb-i khalq-i Ḥasan ast, 1227. <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrūn bi-l-‘ibādī, Allāh laṭīf bi-‘ibādihi yarzuqu min yashā’, 1246; Muḥammad. Below both seals, there is writing in Gujarati script.

Size / Document number: 32.3 x 20.7 cm / ZongA 3

3. Receipt of zakāt from Shāh Ḩasan ‘Alī / Āghā Khān I

Language: Persian.
Date: 21st Rabīʿ al-awwal 1277 (7th October 1860).
This receipt addressed to the jamāʿat of Badakhshān and Karam Ṭāhir Shāh, informs that 100 rupees of the collected zakāt (niyāz) sent with Fayḍ Allāh has been delivered to the court. It also reads: “Do not make conflict with each other and do not contradict the Imām’s decrees.”

Seals: <Side a> Har Ḥusaynī nasabī šāhib-i khalq-i Ḥasan ast, 1227. <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrun bi-l-ʿibādi, Allāh laṭīf bi-ʿibādihi yarzuqu min yashā’, 1246; Muḥammad.

Size / Document number: 34.0 x 21.2 cm / ZongA 5

4. Receipt of zakāt from Shāh Ḫasan Ṭāhir / Āghā Khān I

Language: Persian.
Date: 26th Dhū al-qa’dā 1280 (3rd April 1864).

This receipt issued under number 110 is addressed to Karam Ṭāhir Shāh and the jamāʿat of Badakhshān. The receipt mentions the name of Shāh Najaf, who was entrusted with collecting zakāt in this region. In addition, it admonishes: “This jamāʿat has always diligently served the Imām, in which [this service] you should see your salvation in the earthly and after-death life. Spend some Friday nights in prayer to the Almighty and the true Imām and pray for each other.” At the end of the receipt, it is also noted that “the zakāt sent with Karam Ṭāhir Shāh’s brother, Shāh Najaf, has been delivered to the court”.

Seals: <Side a> Har Ḥusaynī nasabī šāhib-i khalq-i Ḥasan ast, 1227. <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrun bi-l-ʿibādi, Allāh laṭīf bi-ʿibādihi yarzuqu min yashā’, 1246; Muḥammad.

Size / Document number: 34.0 x 21.2 cm / ZongA 5

5. Receipt of zakāt from Shāh Ḫasan Ṭāhir / Āghā Khān I

Language: Persian.
Date: Shawwāl 1283 (February-March 1867).

This receipt is addressed to Mirzā Band Ṭāhir. The document notes that “the zakāt (niyāz) consisting of 20 gold coins sent on behalf of those faithful has been delivered to the
court. May the Lord multiply their offering 100 times in the earthly life and 1000 times in the after-death life. Treat the jamā’at with solidarity, amity, and love. Abstain from alienation and conflicts.”

Seals: <Side a> Har Ḥusaynī nasabī šāhib-i khalq-i Ḥasan ast, 1227 (affixed twice).<Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrūn bi-l-‘ibādi, Allāh ta‘ālī bi-‘ibādihi yarzuqu min yashā’, 1246; Muḥammad. Below both seals, there is writing in Gujarati script.

Size / Document number: 35.7 x 21.5 cm / Barrushan 3

6. Receipt of zakāt from Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.
Date: Dhū al-qa‘da 1283 (March-April 1867).
This receipt is addressed to the jamā’at of Badakhshān and Mīrzā Band ‘Alī. The receipt states that 40 pieces of gold sent with Fūlād bīk and Fayḍ Allā has been delivered to the court.
Seal: ‘Alī az nasl-i Ḥasan wa Ḥusayn-ast, 1251.
Size / Document number: 21.1 x 17.0 cm / Barrushan 2

7. Receipt of zakāt from Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.
Date: 1st Shawwāl 1287 (25th December 1870).
This receipt is addressed to the jamā’at of Badakhshān and Mūkhlīs Karam ‘Alī Shāh. The document informs: “This zakāt (māl-i sarḵārī), consisting of Bukharan gold — 184 pieces, a gold bar — 7.5 mithqāls, silver yāmbū — 1 piece, silver bars — 95 pieces, ‘mole’ rupees — 75, Muḥammad Shāh’s rupees — 163, which was sent with Nūr ‘Alī Shāh has been successfully delivered to the court. Have solidarity toward each other and observe unanimous consent and justice. Strive for that in managing the jamā’at and all affairs. Avoid violence, conflicts, and deviation.”
Seals: <Side a> Har Ḥusaynī nasabī šāhib-i khalq-i Ḥasan ast, 1227. <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrūn bi-l-‘ibādi, Allāh ta‘ālī bi-‘ibādihi yarzuqu
min yashā’, 1246; Muḥammad. Below both seals, there is writing in Gujarati script.

Size / Document number: 43.5 x 30.0 cm / ZongA 6

8. Receipt of zakāt from Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.

Date: 14th Dhū al-qa’dā 1287 (5th February 1871).

This receipt is addressed to the jamā’at of Badakhshān and Mūkhī Sayyid Karam ‘Alī Shāh. The document informs: “the following zakāt (māl-i sarkārī), consisting of Bukharan gold — 30 pcs, small yāmbū — 2 pcs, which was sent with Nūr ‘Alī Shāh, has been successfully delivered to the court.” The document also urges: “Maintain solidarity among yourselves and spend time in worship. Only solidarity and worship may save you from the evil deeds of Satan.”

Seal: ‘Alī az nasl-i Ḥasan wa Ḥusayn-ast, 1251.

Size / Document number: 42.0 x 26.5 cm / ZongA 7

9. Receipt of zakāt from Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.

Date: 25th Dhū al-qa’dā 1287 (17th February 1871).

This receipt is addressed to the jamā’at of Badakhshān and Mūkhī Mīrzā Ashraf. The document reads that “the following zakāt (māl-i sarkārī), consisting of a silver bar — 230 tūls, 3 pairs of silver earrings, money in cash — 61 rupees, which was sent with Rajab bik, has been successfully delivered to the court. May the Lord bless you.”

Seal: ‘Alī az nasl-i Ḥasan wa Ḥusayn-ast, 1251.

Defects: The text in the document has faded; its content is not clear and partially is difficult to decipher.

Size / Document number: 33.8 x 20.9 cm / Suchon 7
10. Receipt of zakāt from Shāh Ḥasan ʿAlī / Āghā Khān I

Language: Persian.
Date: 15th Shaʿbān 1288 (30th October 1871).
This receipt is addressed to the jamāʿat of Badakhshān and Mūkhī Mīrzā Band ʿAlī, and other officials. The document reads: “The zakāt consisting of gold coins — 3 mithqāls, gold bar — 60 tanga rupees, which was sent through Ḥājjī Fūlād bīk, has been successfully delivered to the court. Have solidarity and love among yourselves. Always remember God and protect the faith from the evil deeds of Satan at [the time of] the end of the world.”
Size / Document number: 39.0 x 23.7 cm / Barrushan 5

11. Receipt of zakāt from Shāh Ḥasan ʿAlī / Āghā Khān I

Language: Persian.
Date: 10th Shawwāl 1288 (23rd December 1871).
This receipt is addressed to the jamāʿat of Badakhshān and Mūkhī Mīrzā Band ʿAlī. The document states: “The following zakāt consisting of old rupees — 86 pcs, gold coins — 70 pcs, gold bar — 70 mithqāls, silver small yāmbū — 220 rupees, silver bar (khām-wazn) — 78 rupees, which was sent with Ḥājjī Fūlād bīk, has been successfully delivered to the court. Because now is the time of the end of the world, protect your followers from Satan’s evil deeds. Have solidarity and love among yourselves.”
Seals: <Side a> Har Ḫusaynī nasabī ṣāḥib-i khalq-i Ḥasan ast, 1227(?). <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrūn bi-l-ʿibādi, Allāh laṭṭī bi-ʿibādihi yarzuqu min yashā’, 1246; Muḥammad.
Size / Document number: 32.5 x 20.4 cm / Barrushan 4

12. Receipt of zakāt from Shāh Ḥasan ʿAlī / Āghā Khān I

Language: Persian.
Date: 10th Ramaḍān 1289 (11th November 1872).
This receipt was sent to the jamāʿat of Badakhšān and Mūkhī Karam ‘Alī Shāh. The receipt notes that faithful Nūr ‘Alī Shāh had left the court and was heading to his homeland. When leaving the court, Nūr ‘Alī Shāh asked the Imām to issue a receipt addressed to the jamāʿat of Badakhšān.

The receipt reads: “Now, at the end of time, Satan, spirits, and people are all moving, seeking to confuse the religion and faith of the human offspring. Therefore, you must strengthen your faith in the Imām and religion. Fellow believers should be treated with beneficence, brotherhood, amity, unity, and solidarity. Do not quarrel with each other over the wealth of the earthly world (jīfa-i dunyawī). Spend your time in prayer, obedience to God, friendship with the Prophet and His family; this will lead to the joy of the Prophet of Islam and confound Satan.”

At the end of the receipt, it is mentioned that the following zakāt has been delivered to the court: 48 gold coins, 117 old rupees, 65 English rupees, 44 rupees silver bar, 4 French riyals. It is also added that the zakāt in the amount of 1 rupee and 8 gold coins has been conveyed to the court’s officials on behalf of Nūr ‘Alī Shāh.

Seals: <Side a> Har Ḥusaynī nasabī șāhib-i khalq-i Ḩasan ast, 1227(?); ‘Alī az nasl-i Ḩasan wa Ḥusayn-ast, 1251. <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrun bi-l-‘ibādi, Allāh laṭīf bi-‘ibādihi yarzuqu min yashā’, 1246; Muḥammad.

Size / Document number: 56.7 x 30.5 cm / ZongA 9

13. Receipt of zakāt from Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.
Date: 20th Shawwāl 1289 (21st December 1872).

This receipt is addressed to the jamāʿat of Badakhšān and Mūkhī Karam ‘Alī Shāh. The receipt admonishes, “Because it is the time of the end of the world and Satan’s hands are strong, people are dependent on voluptuousness (nafs-i amāra). In such circumstances, these followers should always remember God and provide their fellow believers with traditions and unity.” At the end, the receipt mentions that when Nūr ‘Alī Shāh was going to return to his homeland, he handed the court officials 80 rupees and 1 gold bar and was issued a receipt.

Seal: ‘Alī az nasl-i Ḩasan wa Ḥusayn-ast, 1251.

Size / Document number: 33.0 x 21.0 cm / ZongA 8
14. Receipt of zakāt from Shāh Ḫasan ‘Alī / Āghā Khān I

Language: Persian.
Date: Shawwāl 1293 (October-November 1876).

This receipt addressed to the jamā’at of Badakhshān and Mīrzā Band ‘Alī mentions that the zakāt and statements sent with Bīk Pūlād were delivered to the court. “God blesses these faithful followers. Surely, the followers must not develop laziness in collecting zakāt. Observe the traditions, unity, and brotherhood among yourselves.” At the end of the receipt, it provides information on the collected zakāt, namely: gold coins – 81 pieces, gold – 80 mithqāls, old rupees – 80 pieces, broken silver – 100 rupees, tanga rupees – 300 pieces, [...] – 20 rupees.

Seals: <Side a> Har Ḫusaynī nasabī şāḥib-i khalq-i Ḫasan ast, 1227(?); ‘Alī az nasl-i Ḫasan wa Ḫusayn-ast, 1251. <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrun bi-l-‘ibādi, Allāh laṭīf bi-‘ibādihi yarzuqu min yashā’, 1246; Muḥammad.

Size / Document number: 33.5 x 21.4 cm / Barrushan 7

15. Receipt of zakāt from Shāh Ḫasan ‘Alī / Āghā Khān I

Language: Persian.
Date: 14th Shawwāl 1293 (2nd November 1876).

This receipt is addressed to the jamā’at of Badakhshān and Mīrzā Band ‘Alī. The receipt states: “20 ashrafī coins sent through Mīrzā Muḥammad Qāsim has been conveyed to the court’s officials. God rewards the followers in their earthly and after-death life and protects them from Satan’s evil deeds and from voluptuousness (nafs-i amāra).”

Seals: <Side a> Har Ḫusaynī nasabī şāḥib-i khalq-i Ḫasan ast, 1227(?); ‘Alī az nasl-i Ḫasan wa Ḫusayn-ast, 1251. <Side b> Afawwaḍu amrī ilā allāhi inna allāha baṣīrun bi-l-‘ibādi, Allāh laṭīf bi-‘ibādihi yarzuqu min yashā’, 1246; Muḥammad.

Size / Document number: 33.5 x 21.2 cm / Barrushan 6
16. Receipt of zakāt from Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.
Date: Dhū al-qa’da 1293 (November-December 1876).

This receipt is addressed to the jamā’at of Badakhshān and Karam ‘Alī Shāh. The document mentions that when Mullā Band ‘Alī was freed from the duty to attend the court, he requested that a document be issued for him. The issued document reads: “Items consisting of 1 small yāmbū, a tail of a cow (?), and a statement, which were sent through Mullā Band ‘Alī, have been conveyed to the court’s officials. The Lord blesses the devout, their lives, property, and children. Do not develop laziness in religious affairs and collecting zakāt. Treat fellow believers with love, solidarity, and brotherhood.”

Seal: ‘Alī az nasl-i Ḥasan wa Ḥusayn-ast, 1251.

Size / Document number: 32.2 x 20.5 cm / ZongA 10

17. Receipt of zakāt from Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.
Date: Non-dated.

This document issued under number 110 is addressed to the jamā’at of Badakhshān and Mīrzā Band ‘Alī. The document states that “faithful Bīk Pūlād asked the Imām permission to return to his homeland and requested a document be issued for the jamā’at.” The receipt mentions the following items: 25 pieces of gold coins, 36 rupees of small yāmbū, and 1 yāmbū, all of which were sent through Bīk Pūlād and conveyed to the court’s officials.

Seal: ‘Alī az nasl-i Ḥasan wa Ḥusayn-ast, 1251.

Size / Document number: 32.4 x 20.5 cm / Barrushan 9

18. Receipt of zakāt from Shāh Ḥasan ‘Alī / Āghā Khān I

Language: Persian.
Date: Non-dated.
This receipt is addressed to the jamā’at of Badakhshān and Mīrzā Band ‘Alī. The document states: “The jamā’at should be informed that the following zakāt (asbāb) in the amount of 10 pieces of scrap gold which was sent through faithful Mīrzā Muḥammad Qāsim has been transferred to the court’s officials. The Lord blesses the devout, their lives, property, and children.”

**Seal:** ‘Alī az nasl-i Ḥasan wa Ḥusayn-ast, 1251.

**Size / Document number:** 32.4 x 20.4 cm / Barrushan 8

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**19. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III**

**Language:** Persian.

**Date:** Dhū al-qa’dā 1310 (May-June 1893).

This receipt is addressed to La’l bīk khān. The receipt lists the following zakāt: 70 kāldir (sic.) rupees, 7 pairs of silk socks (jūrāb), and 2 kābulī hats, all of which was sent through Ḥaydar ‘Alī and delivered to the court. It states, “The Lord blesses those faithful followers.”

**Seal:** Muḥammad al-Ḥusaynī, 1299.

**Size / Document number:** 35.5 x 20.5 cm / ZongA 11

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**20. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III**

**Language:** Persian.

**Date:** Ramaḍān 1311 (March-April 1894).

This receipt is addressed to the jamā’at of Badakhshān and La’l bīk khān, and others. The document reads: “We hope you will not spend your time carelessly. As for performing the divine service and religious rituals, follow your ancestors. Herein receipt (rasādnāmcha) is noted, zakāt of which was sent through Ḥaydar ‘Alī and has been delivered to the court. The zakāt is as follows: from La’l bīk khān — 100 kābulī rupees and 21 rupees, from ‘Azīz bīk — 21 rupees, from Wālid Taqsīr Jān — 16 rupees, from Sayyid Ṣādiq — 4 rupees. The Lord blesses you all and protects you from Satan’s evil deeds and plots at the time of the end of the world.”

**Seals:** <Side a> ‘Alī az nasl-i Ḥasan wa Ḥusayn-ast, 1251. <Side b> Afawwaḍu amrī
ilā allāhi inna allāha baṣīrūn bi-l-‘ibādi, Allāh laṭīf bi-‘ibādihi yarzuqu min yashā’; Muḥammad al-Ḥusaynī, 1299.

Size / Document number: 43.5 x 27.0 cm / ZongA 12

21. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Dhū al-Ḥijja 1318 (March-April 1901).

This receipt was sent to the jamāʿat of Rūshān, Shughnān, Khūf, Bartang, Yārkand, Chitrār, Zībāk, Darwāz, Ishkāshīm, Wakhān and Darāyūm, and Muʿallim Sayyid Mursal. The receipt reads that “the zakāt consisting of 1600 kaldār and kābulī rupees and Bukharan tanga, 2 silver presents, 5 small yāmbū, 1 big yāmbū, 3 gold rings, 1 silver earring, 1.5 ṭūlas of gold dust, and 1 Russian ashrafī coin, which was sent through faithful Sayyid Mursal, has been conveyed to the court’s officials. The Lord blesss you and be happy.”

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299; Muḥammad(?).

Size / Document number: 32.4 x 21.4 cm / Suchon 9

22. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Muḥarram 1320 (April-May 1902).

This receipt is addressed to the jamāʿat of Shuqnān, Badakhshān, Darwāz, Yārkand, Chitrār, Mukhī Sayyid Mursal, and other faithful. The receipt reads that “the following zakāt consisting of big yāmbū — [...] pcs, small yāmbū — 2 pcs, Russian gold — 23 pcs, kaldar (sic.) rupees — 300 pcs, silver necklace — 1 pce, silver bracelets — 1 pair, white silk cloth —[...] pcs, camel oil — 1 bottle, which was sent through Khayr-i Muḥammad, has been conveyed to the court’s officials. Day to day, the Lord blesses your property.”

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299; Muḥammad(?).
23. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Shawwāl 1321 (December 1903 - January 1904).

This document is addressed to the jamāʿats of Shuqnān, Darwāz, Yārkand, Rūshān, Mukhī Sayyid Mursal, and other faithful. The document reads as follows: “As you recognize yourselves to be faithful to the Imām, you should observe solidarity and amity among yourselves. Clean your soul with the love of Imām (Shāh-i wilāyat). The Lord wishes you well. The following zakāt consisting of Russian ashrafī — 72 pcs, English gold — 4 pcs, Bukharan ashrafī— 1 pce, factory-made ashrafī coins — 2 pcs, Chinese tanzū (sic.) — 2 pcs, Chinese parpī — 5 pcs, silver presents — 3 pcs, gold button — 3 pcs, Bukharan coin — 1 (?), which was sent through Muḥammad Walī, has been conveyed to the court’s officials. May the Lord bless you.”

Seals: <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299; Muḥammad(?).

24. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Dhū al-ḥijja 1325 (January-February 1908).

This receipt is addressed to the jamāʿats of Wakhān, Zībāk, Sariqūl, Yārkand, Chitrār, Muʿallīm Sayyid Karam ‘Alī Shāh, and other faithful. The document begins without reference to the name of God. The document states: “The following zakāt consisting of kaldār rupees — 1000 pcs, big Russian gold — 64 pcs, small gold coins — 95 pcs, Russian šūm — 57.5, kābulī rupees — 43 pcs, big yāmbū — 18 pcs, small yāmbū — 8 pcs, silver necklace — 1 pce, gold button — 1 pce, diamond encrusted gold earrings — 1 pce, silver earrings — 1 pce, attire […] — 1 pce, Chinese rings — 1 pce which was sent through Sayyid Shāh Langar, Sayyid Shams al-Dīn Shāh and Muhammad Atakhān has been conveyed to the court’s officials. May the family of the faithful be filled with
good deeds.”
On the side b, there is writing in Gujarati script.

**Seal:** Sulṭān Muḥammad al-Ḥusaynī, 13[...].

**Size / Document number:** 35.5 x 23.0 cm / ZongA 13

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**25. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III**

**Language:** Persian.

**Date:** Dhū al-ḥijja 1325 (January-February 1908).

This document is addressed to the *jamā’ats* of Shuqnān, Rūshān, Bartang, Chitrār, Darwāz, Mu’āllim Sayyid Mursal, and other faithful. The receipt states: “The following zakāt consisting of Russian small gold coins — 181 pcs, kalādār rupees — 120 pcs, gold rings — 2 pcs, taffeta (*ganāvīz*) cloth — one pair, which was sent through Khalīfa ‘Abd al-Raṣūl, has been conveyed to the court’s officials. The Imām blesses your property and will protect you all from Satan’s evil deeds.”

**Seal:** Sulṭān Muḥammad al-Ḥusaynī, 13[...].

**Size / Document number:** 34.9 x 21.2 cm / Suchon 11

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**26. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III**

**Language:** Persian.

**Date:** Rabī’ al-awwal 1335 (December 1916 - January 1917).

This receipt is addressed to Mukī Sayyid Mursal and the *jamā’ats* of Qund, Sūchān, Shākhdara, Shughnān, Khūf, Bajū, Rūshān, Bartang, Tanshīb, Darwāz, Chitrār, Zībāk, Wakhān, and Qārān. The receipt states: “The following zakāt sent with Kāmryā Ghulām Nāṣir and Naqẓī bīk consisting of 2.5 *ganī* of Russian gold [coins] and 47 Russian banknotes, which totals 1125 roubles, has been already conveyed to the representatives of the court.”

On the side b, the name of Mukhī Sayyid Mursal is written.

**Seal:** Muḥammad al-Ḥusaynī, 1299.

**Size / Document number:** 34.7 x 20.8 cm / Suchon 14
27. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khan III

**Language:** Persian.

**Date:** Dhū al-qa’dā 1335 (August-September 1917).

This receipt is addressed to the *jamā’ats* of Wakhān, Ishkāshīm, Zībāk, Yārkand, Sariqūl, Tung, and Chitrāl. “Representatives of the court have received from Mukī Sayyid Shāh Langar, Chief Kāmryā Sayyid Shams al-Dīn and Sayyid Mi‘rāj Russian banknotes. A total of 1061.5 ṣūms from the side of Sayyid Shāh Langar and 120 ṣūms from the side of Kāmryā Sayyid Shams al-Dīn have been received. Also, 12 silver coins and 1 big yāmbū have been received from Mukī Shāh Langar.”

**Seal:** Muḥammad al-Ḥusaynī, 1299(?).

**Size / Document number:** 31.0 x 21.5 cm / ZongA 16

28. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khan III

**Language:** Persian.

**Date:** Jumādā al-awwal 1341 (December 1922 - January 1923).

This receipt is addressed to Mukī Shāh Sayyid Langar, Kāmryā Shams al-Dīn, and the *jamā’ats* of Wakhān, Zībāk, Warshkūm, Sariqūl, and Yārkand. The document reads: “The Imām always remembers and blesses you. It is important that you incessantly pray to the Imām. He exists everywhere and sees all our deeds. Do not stray from the correct path. Do not show laziness or nonchalance in collecting zakāt. In general, carry out worthy and laudable work, which are deeds of the faithful people. Treat each other with love, loyalty, respect, and courtesy.” The zakāt [consisting of:] 1500 kāldār (sic.) rupees, 3 pcs of big Chinese yāmbū, 84 pcs of five-ṣūm Russian half-ganī, 9 pcs of English ganī, 110 pcs of Russian ten-ṣūm ganī, 26 (?) Russian ṣūms, 57 Russian half-ṣūm rupees, 12 Chinese coins, and 2 tea bowls has been conveyed to the court’s officials. “The Lord blesses your life and property.”

The side b also contains a text, which was written in later times and is not relevant to the content of the receipt.

**Seals:** <Side a> Sulṭān Muḥammad al-Ḥusaynī, 13[...]. <Side b> Muḥammad al-Ḥusaynī, 1299; Muḥammad(?).

**Size / Document number:** 41.0 x 27.4 cm / ZongA 18
29. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Sha‘bān 1342 (March-April 1924).

This document issued under number 4 is addressed to the jamā‘at of Khwārugh-i pāyān. The receipt attests: “The zakāt collected through the anjuman and sent with Mashnārī Sabz ‘Alī has been delivered to the court.” This zakāt consisted of payments from 72 people totaling up to 3 big gold coins, 38.5 gold coins, 185.5 kābulī, 74 canvas cloth (karbāsī), 95 kaldār rupee, 67 gaz cloth (sān), 5 gaz chintz (chīt), 6 gaz gibrūn (sic.), 4 socks (jūrāb), 1 bracelet, 1 chekmen (chakman), 1 qirān, and 2(?) It states: “The Lord blesses you, your property, and your children.”

Seal: Muḥammad al-Ḥusaynī, 1299(?).

Size / Document number: 42.7 x 27.3 cm / Kharugh 5

30. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Rajab 1343 (January-February 1925).

This document issued under number 221 is addressed to the following faithful: Kirmān Shāh, Ḥaqq Nazar, Dawlat, Shāh-qlī, Gharīb Muḥammad, and all members of the community (anjuman) of Khwārugh-i pāyān. The receipt states: “The zakāt sent with Khwāja Mu‘min has been conveyed to the court’s officials”. The zakāt consisted of the payments from 89 people in rupees and tanga totaling to, 1235.5 rupees and 18 tanga.

It states: “The Lord blesses your spiritual and material life.”

Seal: Muḥammad al-Ḥusaynī, 1299(?).

Defects: Due to moisture, some words and letters became superimposed on each other.

Size / Document number: 64.6 x 29.8 cm / Kharugh 7

31. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Dhū al-qa‘da 1343 (May-June 1925).
This document issued under number 263 is addressed to the following faithful: Kirmān Shāh, Hak Nazār, Dawlat, Shāh-qlī, Gharīb Muḥammad, and all members of the community (anjuman) of Khwārugh-i pāyān. The receipt reads: “All faithful are under the watchful eyes of the Imām and we wish you peace in your earthly and after-death life. Spend your precious time in obedience and divine service. Treat your fellow believers with solidarity and unanimous consent. According to the receipt and new law, give the tithe (one-tenth) (‘ushr-i māl) from your income as this is the property of God. The zakāt sent by telegraph to the court has been conveyed to the court’s officials.” This zakāt was sent from 86 persons and 2 jamā’at-khāna; it was, in total, 1938 rupees, 6.5 tanga, and 10 qirān. 7 canvas cloth (karbāsī) from Chust ‘Alī and a gold bar from Ḥaqq Nazār, all of which was sent with Mashnārī Sabz ‘Alī, have also been delivered to the court. The Lord blesses your life, property, faith, and your children.”

Seal: Muḥammad al-Ḥusaynī, 1299(?).

Size / Document number: 69.7 x 35.2 cm / Kharugh 8

32. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.

Date: Jumādā al-awwal 1345 (November 1926).

This document issued under number 137 is addressed to the following faithful: ‘Abd al-Raḥīm, Maḥrām bīk, Khālīdār, Waṭānī, and all those obedient in the village of Rijist. The document reads: “We hope that all faithful will be under God’s protection. We ask from God peace both in earthly and after-death life. And those faithful should always be engaged in obedience and divine service. Clear your hearts of Satan’s evil deeds and carnal desires. Treat your fellow believers with solidarity, unanimous consent, and amity. Apportion zakāt (māliya-i wājibī) from your assets and send it to the Imām’s court. The zakāt sent with Tār has been conveyed to the court’s officials.” This zakāt consisted of payments from 70 people totaling up to 3 ten-šūm gold coins, 14 five-šūm gold coins, 14 big gold coins, 5 small gold coins, 300.5 šūms, 10 tiyīn, 31.5 tanga, 1 rupee. It reads: “The Lord blesses your life, property, faith, and your children.”

Seal: Muḥammad al-Ḥusaynī, 1299(?).

Size / Document number: 39.4 x 20.4 cm / KhidorjevB 5
33. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Ramaḍān 1346 (February-March 1928).

This document was sent to servant Ātash bīk and all his subordinates. The document reads: “Those sincere as well as their ancestors have been faithful to this family; and spend your time in obedience and divine service. The zakāt sent through Sayyid Shāh Maghḍūm has been conveyed to the court’s officials.” This zakāt presented payments from 39 people, consisting of 3 five-ṣūm gold coins, 2 big gold coins, 5 ṣūm worth of silver, 52 ṣūms, and one ruby stone. It states: “The Lord blesses all the sincere.”

Seal: Muḥammad al-Ḥusaynī, 1299(?).

Size / Document number: 40.0 x 20.9 cm / KhidorjevB 6

34. Receipt of zakāt from Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.
Date: Ramaḍān 1348 (January-February 1930).

This document is addressed to Mukī Khwāja Badal and all residents of the Ghund Valley, who are subordinate to him. The document reads: “Those faithful should endeavor to maintain obedience and divine service. The zakāt of the faithful that was sent through faithful Mukī Sayyid Asad has been conveyed to the court’s officials, and it contains: Russian five-ṣūm gold coins — 3 pcs, Russian silver ṣūms — 210.5. The Lord blesses all the faithful.”

Seal: Muḥammad al-Ḥusaynī, 1299(?).

Size / Document number: 35.0 x 21.6 cm / KhidorjevB 7
C. Others

1. Letter from Shāh Ḥasan ‘Alī / Āghā Khān I to Fath ‘Alī Shāh

Language: Persian.

Date: The date is not indicated on the document. However, it was probably sent after 1246 AH (1830-31 AD), the year indicated in Shāh Ḥasan ‘Alī’s seal, and while Fath ‘Alī Shāh (1772-1834) was alive.

Shāh Ḥasan ‘Alī addressed this letter to ‘Alī to Fath ‘Alī Shāh requesting to offer hospitality to Sayyid Aḥmad khan and escort him to the house of Yaqīt Shāh.


Size / Document number: 41.4 x 26.7 cm / ZongA 20

2. Record of the words of Sulṭān Muḥammad Shāh / Āghā Khān III

Language: Persian.

Date: 10th Muḥarram 1332, Tuesday at 12 o’clock (9th December 1913).

The document consists of 4 folios. In the month of muḥarram of 1332, Āghā Khān III departed for Pakistan. There he gathered all chiefs of Badakhshān and held an audience with them. The document presents the words of Āghā Khān III, as recorded by a resident of Badakhshān whose name is not indicated on the document. During the audience with Āghā Khān III, the mukī of Chitrār, Sayyid Thābit Raḥīm, brought to Āghā Khān’s notice that “the jamā’at had divided over the questions of cognition of religion. Each group acknowledges the Imam in their own way.” The Imam noted: “Everyone may understand the Imam in his own way. And no one has any relation to my personality. Those people who recognized my order but used zakāt for their own purposes have turned into Nimrod.” Also Āghā Khān III stressed that he “will visit Russia and build relations with the king of Russia.”

Folio ii-b has a printed heading with the following inscription in English: “Peshawur mountain battery” and “Frontier force.”

Seal: No seal.

Size / Document number: 17.5 x 11.0 cm / Porshinev 2
II. Documents related to mukhīs

A. Orders

1. Order of mukhī Sayyid Shāh Ṣafdar

Language: Persian.
Date: 1328 (1910-11).

This note was sent from the side of dāʾī (i.e. mukhī) Sayyid Shāh Ṣafdar to Khalīfā Langarī. The document reads: “I have safely arrived to the place of Shāh Ṣāḥib, the village of Suchān. Therefore, I respectfully request you with this note [about necessity] to bring without delay the antelope fur and zakāt (māl-i sarkārī). I will leave this place soon; therefor meet me at Past-Khūf.”

The side b also contains an inscription reading: “To be delivered to Khalīfā Langarī in Sirdīm”.

Seal: Sayyid Shāh Ṣafdar (affixed twice).

Size / Document number: 16.8 x 8.0 cm / Porshinev 15

2. Request of Sayyid Maḥmūd Shāh

Language: Persian.
Date: 15th Jumādā al-thānī 1330, Friday (1st June 1912).

This document was sent from the side of Sayyid Maḥmūd Shāh to Shāh Maṃṣūr, Dawlat, and Dīwāna, the son of Karam ʿAlī. The document reads: “As soon as you receive this note, we ask you to fulfill your filial duty and together with your brother, Ḥājjī Dūst Muḥammad, to go to the place [named] Gurg. There, give 6 kūsh of grain and 3 “ulāgh mushing (sarkār-i grain) ” to Dūst Muḥammad’s shop. Of course, this is a request.”

Seal: Sayyid Maḥmūd Shāh.

Size / Document number: 22.3 x 11.8 cm / Porshinev 18
3. Order of Mukhī Sayyid Yūsuf ‘Alī Shāh

**Language:** Persian.

**Date:** 15th Rabī’ al-ākhir 1335 (10th February 1917).

This document was sent from the side of Mukhī Sayyid Yūsuf ‘Alī Shāh to all *jamā’at* of Vīr. The document notes that all faithful residents of Vīr should be informed about the *dā’ī*’s orders concerning buying and selling grain (*sarkārī*). “When in need of grain, you may buy grain from the depository in the following way [at the following prices]: 1 *paymana* of grain — 2 rupees in Muslim money or 1.5 *ṣūms* in Russian money, beans — 4 *tanga* in Muslim money or 1 *ṣūm* in Russian money. Because under-evaluating and using the *Imām*’s property cheaply for one’s own benefit is sinful, such actions will curse your property and your children. Should someone of the followers (*murīds*) ignore this order, it will disappoint the *dā’ī*.”

The side b reads: “It has come to Sayyid ‘Alāwat Shāh’s notice that you gave one-tenth of the gathered grain (*sarkārī*), and this made the *dā’ī* happy. We pray that the Lord multiply the abundance 100 times in the earthly life and 1000 times in the after-death life. Concerning selling and buying grain use these prices. We hope you do not suffer losses.”

**Seals:** Sayyid Yūsuf ‘Alī Shāh al-rājī ilā Allāh, 1318(?); Yūsuf ‘Alī(?) (affixed twice).

**Size / Document number:** 26.9 x 15.9 cm / Porshinev 7

4. Order of Mukhī Muḥammad ‘Alī Shāh

**Language:** Persian.

**Date:** 2nd thawr 1313 of Solar Calendar (22nd April 1934).

This document was sent from the side of Mukhī Muḥammad ‘Alī Shāh to the *jamā’at* of Ghund from Tang to Vibist. In the document, the *dā’ī* orders to his followers: “I have heard that you by yourselves appointed Ḥasan Shāh to the position of *khalīfa*, who acts by his own decisions and unlawfully harasses *khalīfas* in other territories. Of course, you may recommend a person who is trustworthy and faithful for the position of *khalīfa*. The person whom you appoint in this position must cope with his duties and should not show laziness. Secondly, each *khalīfa* must satisfy the territory that belongs to him and must not interfere in the territories of the others. As it is known, from Tang
to Karīm bāy’s territory is the territory of Shāh Nizār, the son of ‘Aṭālīgh Shāh. From the territory of Wuzh to Charsīm is Karam Shāh’s territory. The jamā’at will have not to break the order of this dā’ī but execute the order. If someone would deny this order, it will disappoint the dā’ī.”

**Seal:** The document bears no official seal, but at the end of the document there is an indication of the name of “Muḥammad ‘Alī Shāh.”

**Size / Document number:** 20.7 x 18.2 cm / Porshinev 19

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**5. Mukhī’s order issued to Shāh Langar and Fāḍil bīk**

**Language:** Persian.

**Date:** Non-dated.

This document was sent to Shāh Langar and Fāḍil bīk. The document reads: “We hope that all the devout will be saved from Satan’s evil deeds. All devout followers should obey the orders of Imām Shāh Ḥusaynī and listen to his words. Treat your fellow believers with solidarity and love. Collect zakāt, which is obligatory for each member of the faithful, in time and send it to Āghā Khān’s court. The teacher should not show laziness in teaching followers and each year should visit them, collect their zakāt and send it to Āghā Khān’s court. Zakāt should not be kept there long, but used to buy produce at any price and send the offerings of the faithful to the court. We hope that the Lord will open the doors of mercy to the faithful and save them in their earthly and after-death lives. Amen!”

**Seals:** [...] al-malik al-ḥaqq al-mubīn [...] lā ilāha illā Allāh al-malik al-ḥaqq al-mubīn [...] ‘Alī-qulī Shah(?).

**Defects:** The paper of the document is holed along the fold and at the fourth line.

**Size / Document number:** 21.7 x 13.0 cm / ZongA 26
B. Tables on collected zakāt

1. Table on collected zakāt

Language: Persian.
Date: Non-dated.

This table was compiled on zakāt (māliya-i wājibāt) collected among the residents of the village of Barwāz. The person responsible for collecting zakāt was Shāh Dawlat, a resident of the village of Zanudhj. The table lists 9 names and provides information on the amount of the collected zakāt. The calligrapher who compiled the table did not know Persian well and made many spelling mistakes.

Seal: No seal.
Defects: The edges of the document are ripped, but the text has not suffered.

Size / Document number: 22.0 x 18.0 cm / Porshinev 10

2. Table on collected zakāt

Language: Persian.
Date: Non-dated.

This table was compiled on the zakāt (māliya-i wājibāt) collected among the residents of Shākhdara-i bālā, who followed Mukī Sayyid Shāh ‘Abd al-Ma‘ānī. The person responsible for collecting zakāt was the resident of the village of Zanudhj, Shāh Dawlat, the son of Amān bīk. The table lists 28 names and provides information on the amount of the collected zakāt. There are a lot of spelling mistakes in the document. On the side b, due to the lack of space on the paper, the names of zakāt-givers are written both left to right and vice versa.

Seal: No seal.

Size / Document number: 26.4 x 21.2 cm / Porshinev 12
C. Other

1. Mourning for the death by Mukhī Shāh Abū al-Maʿānī

**Language:** Persian.

**Date:** Jumādā al-awwal 1335 (February - March 1917).

This document was sent from the side of Mukhī Shāh Abū al-Maʿānī to Shāh Langar and all his followers. The document mentions about the death of Shāh Langar’s father.

“I was very sorry to receive the notice about your father’s death. I considered you father one of the renowned spiritual leaders. Now we will have only to accept this unfortunate event. It is important that the [followers] be faithful to their Imām. I had hoped that I could participate in the rituals for your deceased father, but I didn’t have the opportunity. I hope you will forgive me.”

**Seal:** Shāh Abū al- Maʿānī.

**Size / Document number:** 21.2 x 17.0 cm / ZongA 25
III. Genealogies

1. Genealogy of Sayyid Sharīf

Languages: Arabic and Persian.

Date: Non-dated.

The document, referring to citations from works by Burhānī and other Islamic theologians, stresses the necessity to respect descendants of the Prophet Muḥammad and refrain from insulting them. Then, it states Sayyid Sharīf’s genealogy indicating that he was sayyid both on his paternal and maternal sides.

According to this, Sayyid Sharīf in the paternal lineage was son of Sayyid Ḥukūmat Shāh, son of Shāh Ni’mat Allāh, son of Mu’min Shāh, son of Sayyid Sulṭān Shāh, son of Sayyid Shāh Ḥaḍrat, son of Sayyid Shāh Ṣafā, son of Sayyid Ḥiyār, son of Sayyid Shāh Ḥaḍrat, son of Sayyid Shāh Ni’mat Allāh, son of Sayyid Ja’far Khūbān, son of Sulṭān Sayyid Sharīf, son of Sayyid Shāh Malang, son of Sayyid Bābā Malang, son of Sayyid Sulṭān Aḥmad Khurāsānī, son of Sayyid Ḥusayn, son of Sayyid ‘Īsā, son of Sayyid Mūsā, son of Sayyid Yaḥyā Qalandar, son of Sayyid Yūsuf, son of Sayyid Ja’far thānī, son of Sayyid Ḥusayn thānī, son of Sayyid ‘Abd Allāh, son of Sayyid Imām Ibrāhīm, son of Imām Shāh Sulṭān ‘Alī Mūsā Rūḍānī, son of Imām Ja’far Kāẓim, son of Imām Zayn al-‘Ābidīn, son of Imām Ḥusayn, son of Fāṭima, the daughter of the Prophet Muḥammad. (Facsimile, p. 115-116, lines 113-127, on the left)

In his maternal lineage, Sayyid Sharīf was son of Fāṭima, daughter of Sayyid Sharīf, son of Sayyid Shams, son of Sayyid Shāh Manzar, son of Khān Sayyid, son of Amīr Shāh, son of Sayyid Hasan, son of Sayyid Majnūn, son of Sayyid Abdāl, son of Sayyid Shāh Sulṭān Ahmad, son of Sayyid Ḥāfīẓ, son of Sayyid Shāh Ghulām, son of Sayyid Khwāja Khalīl, son of Sayyid Khwāja Rajab, son of Sayyid Shāh Ghulām Walī, son of Sayyid Hasan, son of Sayyid Shādmān Şüff, son of Sayyid Shāh, son of Şüff, son of Sayyid Muḥammad Madañī, son of Sayyid ‘Abd Allāh, son of Sayyid Hasan thānī, son of Sayyid ‘Alī, son of Sayyid Ḥanẓa, son of Sayyid Aḥmad, son of Sayyid Ismā’īl, son of Sayyid Mahdī, son of Imām Sayyid ‘Abd Allāh thānī, son of Imām Mūsā Kāẓim, son of Imām Ja’far Şādiq, son of Imām Muḥammad Bāqir, son of Imām Zayn al-ʻĀbidīn, son of Imām Ḥusayn, son of ‘Alī Murtaḍā and Fāṭima, the daughter of the Prophet Muḥammad. (Facsimile, p. 115, lines 113-126, on the right)

In 1428 AH (2008 AD), this genealogy was extended to include descendants of Sayyid Sharīf’s brothers. This later addition (85.0 x 19.8 cm) is omitted in the current
III. GENEALOGIES

2. Genealogy of Sayyid Malik Jahān Shāh / Sayyid ‘Umar Yamghī

Language: Persian.

Date: The document is dated 830 AH (1426 AD); however, judging from the condition of the paper, it must probably be a later copy.

The document presents the genealogy of Sayyid Malik Jahān Shāh, also known as Sayyid ‘Umar Yamghī, written in prose and verse, according to which Sayyid ‘Umar Yamghī was son of Sayyid Mīr Aḥmad, son of Sayyid Ḥusayn Māh, son of Sayyid Turk Sulaymān, son of Sayyid Yahyā Qalandar, son of Sayyid Ḥāth, son of Sayyid ‘Abd Allāh, son of Sayyid Ḥusayn, son of Sayyid Qāḥtaba, son of Sayyid Ibrāhīm, son of Sayyid Mālik Azhdar, son of Imām Muḥammad Bāqir, son of Imām Zayn al-‘Ābidīn, son of Imām Ḥusayn, son of Fāṭima, daughter of the Prophet Muḥammad, and Amīr al-mu’mīnīn ‘Alī.

Seal: No seal.

Defects: The introduction part is missing.

Size / Document number: 98.7 x 8.4 cm / Barrushan 10

3. Genealogy of Mu‘allim Ṣādiq

Language: Persian.

Date: Non-dated.

The document presents the genealogy of Mu‘allim Ṣādiq written by Qāḍa (sic.) Rustam. The document states that the son of Darwīṣh ‘Alī, son of Ādīna Muḥammad, son of Rustam, son of Darwīṣh ‘Alī, son of Ādīna Muḥammad, son of Mīr Muḥammad, son of Mullā ‘Alī, son of Qāḍa (sic.) Rustam, son of Pāyanda Muḥammad, son of Darwīṣh ‘Alī, son of Qāḍa (sic.) Rustam, is Mullā Ṣāliḥ. However, the genealogy does not indicate the relationship between Mullā Ṣāliḥ and Mu‘allim Ṣādiq and appears
incoherent.

**Seal:** No seal.

**Size / Document number:** 20.7 x 12.8 cm / Barvoz 32
IV. Other documents related to religious matters

1. Memorandum on sayyids

Language: Persian.
Date: Non-dated.
The memo states that there exist four types of sayyids (sayyid ṣāḥīḥ al-nasab, sayyid khārij al-nasab, sayyid dākhil al-nasab, and sayyid majhūl al-nasab).
On the side b, several names are indicated with their corresponding numbers in abjad numerals.
Seal: No seal.
Size / Document number: 22.0 x 16.5 cm / Porshinev 4

2. Prayer (du‘ā)

Language: Persian.
Date: Non-dated.
The document presents the Ismaili prayer ‘Allahumma yā Mawlānā’ of the time of Sulṭān Muḥammad Shāh.
Seal: No seal.
Size / Document number: 14.5 x 11.3 cm / Porshinev 17

3. Prayer (du‘ā)

Language: Persian.
Date: Non-dated.
The document shows two versions of the Ismaili prayer ‘Allahumma yā Mawlānā’.
Seal: No seal.
Size / Document number: 18.8 x 22.5 cm / Porshinev 13
4. *Fatwā*

**Language:** Persian.

**Date:** Non-dated.

The document presents a legal opinion (*fatwā*) that declares Muḥammad Ḥakīm’s complaint against Muḥammad Akbar Shāh Ishīkāqābāshī invalid.

**Seal:** Sayyid Mullā Shāh Khwāja Mudarris ibn Qāḍī ‘Abd al-Fattāḥ.

**Defects:** The document is damaged around the text.

**Size / Document number:** 21.0 x 21.5 cm / Porshinev 8

5. *Booklet*

**Language:** Persian / Tajik.

**Date:** The date is not indicated on the document. However, it is evident from the content that the booklet was published during World War II.

Printed in Persian. Seven prominent Ismaili leaders address Ismailis of Badakhan stressing the terrible damage and devastation caused by Hitler’s invasion of the Soviet Union and calling upon them to fight together with Tadjiks, Uzbeks, Turkmen, Tatars and other Muslims, as well as Russians and Ukrainians, for their Soviet Motherland in the battle against Germany. The booklet consists of 7 pages.

**Size / Document number:** 19.5 x 13.0 cm / Porshinev 3
V. Orders

1. Order

**Language:** Persian.

**Date:** Shawwāl 1311 (April-May 1894).

The order commands Qādī Ijāzat Shāh to return Sayyid Kirmān Shāh Āqā his land located in Khārūgh so that the latter himself can cultivate the land and pay taxes.

**Seal:** No seal.

**Defects:** The document is ripped at the bottom, some letters are missing.

**Size / Document number:** 22.6 x 16.4 cm / Kharugh 2

2. Appointment letter

**Language:** Persian.

**Date:** Jumādā al-awwal 1315 (September-October 1897).

The documents states that Sayyid Amīr ‘Abd al-‘Āḥad from Bukhārā appoints Sayyid Mīrzā Ashraf Shughnānī as ʿūrāq-i khurd of Bukhārā.

**Seal:** Sayyid Amīr ‘Abd al-‘Āḥad ibn Amīr Muẓaffar.

**Size / Document number:** 50.0 x 28.8 cm / Suchon 8

3. Appointment letter

**Language:** Persian.

**Date:** 12th November 1916, Monday (25th November 1916).

By this document, the commander of the Langar outpost appoints Mu’min Shāh as aqṣaṣāl of Langar. There is a signature in Russian below the text.

**Seal:** Nachal’nik posta Liangarskago, Pamirskago otriada.

**Size / Document number:** 10.4 x 17.5 cm / Langar 18
4. Order

Language: Persian.
Date: 4th January 1917 (17th January 1917).

This document, issued by the commander of the Langar outpost, states that Aqsaqāl Mu’min Shāh and Ṣafar Muḥammad lost their seals on January 2, 1917, Saturday, and orders that the finder should report to the authorities.

There is an indication of the date, January 4, 1917, and a signature in Russian below the text.

Seal: Nachal’nik posta Liangarskago, Pamirskago otriada.

Size / Document number: 10.7 x 17.5 cm / Langar 17

5. Order

Language: Persian.
Date: 27th March 1918.

By this order, the commander of the Langar outpost appoints Mu’min Shāh, son of ‘Ābid Shāh from Langar village, as aqsaqāl of Langar.

The document is signed in Russian below the text.

Seals: Nachal’nik posta Liangarskago, Pamirskago otriada. On the side b, the document bears 5 seal impressions, none of which is legible.

Size / Document number: 17.5 x 10.0 cm / Langar 24

6. Order

Language: Persian.
Date: 14th Jumādā al-thānī / 5th March 191x. The last digit of the year is not indicated; however, because the Jumādā al-thānī corresponds to March only in 1919 in the period from 1910 to 1919 AD., it should be 1919.

14th Jumādā al-thānī 1337 (17th March 1919) / 5th March 1919

The head of the Civil Section Zaimkin orders Rustam Shāh, qāḍī of Shāhdara, and the
elders of Zanūdj village to pay, in accordance with the request made by Ādīna Jum’a bāy, 1 yāmbū in exchange for several sheep. Below the text, there is a signature of ground force captain Zaimkin, the Head of the Civil Section, in Russian.

**Stamp:** Pamirskii Voенно Pogranichnyi otriad.

**Seal:** No seal.

**Size / Document number:** 11.0 x 17.7 cm / Barvoz 28

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### 7. Order

**Language:** Persian.

**Date:** 29th April 1337 / 1919.

The Chief of the Pamir Military Border Region informs the qāḍī of Shāhdara that a complaint was filed by a certain ‘Abd Allāh khān stating that he was beaten with a stick by someone named Pādshāh and orders qāḍī to investigate the case and punish the offender, should the facts be confirmed. The document is signed in Russian by the Chief’s Aid and Secretary.

**Stamp:** Turkestanskaia Respublika Rossiiskoi Sovetskoi Federatsii, Upravliaiushchii Pamirskim Voенно-Pogranichnym raionom.

**Seal:** No seal.

**Size / Document number:** 11.0 x 17.5 cm / Barvoz 20

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### 8. Order

**Language:** Persian.

**Date:** 28th Rajab 1337 (29th April 1919) / 28th April 1919.

The order issued to mingbāshī of Wakhān prohibits livestock from entering into other people’s lands. In case a cow breaks into the land that belongs to another person, a penalty of 5 sūms shall be paid. The owner of the cow shall be subjected to 5 days of unpaid labour at the local courthouse. Anyone who finds a cow that belongs to another person on the own land must report about it to the courthouse. There is a signature in Russian.

**Seal:** No seal.
9. Order

Language: Persian.
Date: 22nd Jumādā al-awwal 1338 / 12th February 1920.

Ground force captain Zaimkin orders Qāḍī Rustam to appear, by a request from Karīm, at the courthouse of Khārūgh on 28th Jumādā al-awwal 1338. The document is signed in Russian by the Head of the Civil Section, Zaimkin.

Stamp: Pamirskii Voenno Pogranichnyi otriad.
Seal: No seal.

Size / Document number: 11.0 x 17.7 cm / Langar 23

10. Order

Language: Persian.
Date: 22nd Muḥarram 1339 (6th October 1920) / 5th October 1920.

Mīrzā Sulaymān, Vice-Head of the Civil Section orders Qāḍī Rustam to explain, in accordance with the request from Qāḍī Mullā Nazar bīk, to the courthouse that although aqsaqāls are not permitted to meddle in shari‘a-related affairs as they have attempted to do.

Stamp: Turkestan Respublika Rossiiskoi Sovetskoi Federatsii, Upravliaushchii Pamirskim Voenno-Pogranichnym raionom.
Seal: No seal.

Size / Document number: 11.2 x 17.5 cm / Barvoz 24

11. Order

Language: Persian.
Date: 12th Ṣafar 1339 (26th October 1920) / 23rd October 1920.
The Head of the Civil Section orders Qāḍī Rustam, qāḍī of Shāhdara, to appear at the courthouse, because it is his turn to serve the next 10-day shift.

**Stamp:** Turkestanskaja Respublika Rossiiskoi Sovetskoi Federatsii, Upravliaiushchii Pamirskim Voenso-Pogranichnym raionom.

**Seal:** No seal.

**Size / Document number:** 10.0 x 11.0 cm / Barvoz 22

### 12. Order

**Language:** Persian.

**Date:** 5th January 1921.

Ḥākim Petr Zaimkin orders Qāḍī Mullā Rustam to investigate a complaint filed by the brothers Ḥusān Shāh and Qushqār bīk and to file a report on the case to the courthouse of Kharugh.

There is an indication of the date, April 4, 1917, and a signature of the Vice-Chairman of the Revolutionary Committee below the text, both in Russian.

**Seal:** No seal.

**Size / Document number:** 11.6 x 22.0 cm / Barvoz 26

### 13. Order

**Language:** Persian.

**Date:** 10th February 1921.

Ḥākim Petr Zaimkin orders Qāḍī Sayyid Rustam to investigate the complaint filed by Pādshāh and Shukr bīk Nazar ‘Alī regarding the summer pasture in Qāra-qurūm that had been agreed on with Mīrzā ‘Alī Khān and to report on the case to the courthouse.

**Stamp:** Turkestanskaia Respublika Rossiiskoi Sovetskoi Federatsii.

**Seal:** Pamirskii Urevkom (uezdniy revoliutsionnyi komitet) raiona Pamirskogo otriada.

**Size / Document number:** 11.1 x 18.4 cm / Barvoz 25
VI. Deeds

1. Deed

Language: Persian.

Date: 7th Jumādā al-awwal 1160 (17th May 1747).

This deed certifies that Mullā Naẓarī, son of Khwāja Zangī, in order to settle his debt of 500 *tanga*, gives a piece of land in Zāng Village as a gift to Shāh Langar, son of Shāh Nazar Shāh. Mullā Naẓarī does not have children, and his wife Shakar Khwāja’s daughter, Khūja Bīgīm, also agrees to this deal.

Witnesses: Mullā Ittiyār; Mubārak-qadam; Arbāb Fāḍil with his brothers and children; Shukr Khwāja, the son of Qalandar; Sunbul Kashankhānī; Aqsaqāl Bābā-yi Zangī; ‘Abd al-‘Alī; Shāh Qudrat; Mullā Muḥammad; Pīr Muḥammad; Baghdād; Bīk Panjī; Qurcha; Gadā Muḥammad; Khudāy-bīrdī; Sayyid Bīk; Shaykh; Mullā Ḥājjī; Ni‘mat Allāh, the son of Qalandar; Dawlat Shāh; Arbāb ‘Āshūr.

Seals: Qāḍī Mīrzā [...] ibn Qāḍī Ghiyāth Mīrzā; Amīr Maņṣūr ibn Mahdī Shāh.

Size / Document number: 34.7 x 21.7 cm / ZongA 21

2. Deed

Language: Persian.

Date: 4th Ramaḍān 1165 (16th July 1752).

The document certifies the rights of Khudāb Riḍā, son of Shāda, for ownership of the land he inherited in Tīzak-i Pāyān Village.

Witnesses: Shīra Mad; Nazar; Qurbān Mabrūr khān; Șafar; Shā Murād.

*Kāṭib*: Mullā Shāh ‘Alī.

Seal: There are three impressions of the same oval seal at the top of the document; however, all of them are illegible.

Size / Document number: 21.0 x 11.3 cm / Suchon 15


### 3. Deed

**Language:** Persian.

**Date:** 20th Ramaḍān 131x, the Year of the Snake. The last digit of the year is not indicated; however, because the Year of the Snake in the period from 1310 to 1319 corresponds only to 1310, it should be 1310. (6th April 1893)

The document certifies that Shīrīn bīk Yāmjī, son of Şafar Muḥammad Yāmjī, has handed over his son Gul-bīrda and daughter Ḥayāt bīgīm as servants to Sayyid Mīrzā Ashraf, the son of Khwāja Ghulām Shāh.

**Witnesses:** Sayyid Qāḍī Ijāzat Shāh, the son of Sayyid Şūf Shāh; Qāḍī Sayyid Yaḥyā, the son of Sayyid Muẓaffār Shāh; Aqṣaqāl Shukr bīk; Aqṣaqāl Riḍwān Shāh; Khalīfa Shā Ghiyāth, the son of Khalīfa Ayyām bīk; Shams Muḥammad and Niyāz Muḥammad, the sons of Şafar Muḥammad; Mīr ‘Atā bīk, the son of Aqṣaqāl Malik bīk; ‘Alī Gawhar and Āzādā Mihr, the sons of Mīrzā Muḥammad; Muḥammad Naṣīm, the son of Bakht Dawlat; Muḥammad Mūsā, the son of Mīrzā Ḥasan; the people of Shughnān; Aqṣaqāl Shākūn; Gharīb Muḥammad Ghūrānī, the son of Şafar Muḥammad; muslims of Shughnān.

**Seal:** No seal.

**Size / Document number:** 23.0 x 14.6 cm / Suchon 5

### 4. Deed

**Language:** Persian.

**Date:** 9th Dhū al-Ḥijja 1312 (3rd June 1895).

The certificate attests that Qandak, son of Ḥalāvat, has transferred ownership over the land specified in this document to Īshān Amīr ‘Alī Shāh, son of Āghā Muḥammad.

**Witnesses:** Aqṣaqāl Mubārak Shāh Khandūd; Arbāb Tamāshāh; Dawrān Shāh Sust; Nazar bī; Arbāb Amān bīk Darang.

**Seal:** [...] (affixed twice).

**Size / Document number:** 21.0 x 10.5 cm / ZongA 23
5. Deed

**Language:** Persian.

**Date:** 19th April 1896 (1st May 1896).

The document divides the land located in Pārshīniw Village between the two sons of Muḥāammad ‘Alī, Shāh Ṣabāī and Shāzāda Muḥāammad Pārshīniwī. The land was entrusted to Shāh Yūsuf ‘Alī khan 26 years before then and was inherited later by his nephew, Shāzāda Muḥāammad Tāj. Ground force captain Murav’iov, the head of Shughnān village, allotted the land to the two heirs of the original land owner.

**Witnesses:** Ghulām Shāh; Ustā Niyāz Shamī; Raḥmat Shāh Farzī.

**Seal:** [...] Qāḍī Shāh Khumār.

**Defects:** The document is torn at the top right and the bottom.

**Size / Document number:** 22.0 x 18.0 cm / Porshinev 9

6. Deed

**<Side a>**

**Language:** Persian.

**Date:** Dhū al-ḥijja 1315 (April-May 1898).

The certificate recognizes the rights of Sayyid Mīrzā Ashraf Ūrāq and Sayyid Mursal for ownership of the land located in Bāghīf.

**Witnesses:** Jūra bīk Qarāwulbīgī; ‘Azīz Khān Mīrākhūr; ‘Abd Allāh Qarāwulbīgī; Sayyid ‘Izzat Shāh Ra’īs; Dawlat bīk Qarāwulbīgī; Khān-quīl bīk Qarāwulbīgī; Muḥammad Yāqūb Qarāwulbīgī; Muḥammad Ghazan Qarāwulbīgī; ‘Azīz Muḥammad Jībāchī Aqsaqāl; Qāḍī Muṣaffār.

**Seal:** [...].

**<Side b>**

**Language:** Russian.

**Date:** 27th September 1913 (10th October 1913)

The Commander of the Pamir Detachment of the Joint Staff, ground force captain attached his signature approving the document in Khorog.

**Seal:** Pamirskii otriad.

**Size / Document number:** 38.8 x 15.8 cm / Suchon 16
7. Deed

Language: Persian.
Date: 1st Shawwāl 1323 (29th November 1905).

The document certifies that, by the order of the commander, one lot of land located in Shughnān district has been granted to Īshān Sayyid Mursal, son of Īshān Mīrzā Ashraf.

Witnesses: ‘Azīz khān Mingbāshī; Muḥammad Dhalīl Aqa-saqāl; Zīnāt Shāh Ra’īs; Murād Ḥusayn Aqa-saqāl; Șāhīb Naẓār; Karīm bāy; Muḥammad Şādiq; Bāy Naẓār Kārwānbāshī; Muḥammad Ḥasan; Ghulām Nāṣir.

Below the text, there is a signature of a lieutenant colonel. Yet below it, there is a signature of a witness, Muḥammad Ḥusayn bīk Jībāchī.

Seals: ʻālā ilāhā illā Allāh, Qādī [...] Sayyid [...] Shāh 13[...]; Pamirskii otriad; Muḥammad Ḥusayn bīk Jībāchī.

Size / Document number: 51.0 x 21.0 cm / Suchon 10

8. Deed

Language: Persian.
Date: 24th Dhū al-ḥijja 1324 (8th February 1907).

The document certifies that Kirmān Shāh, son of ‘Ishrat Shāh, has exchanged one lot of land in Khārūq for one camel.

Witnesses: ‘Azīz khān Mingbāshī; Muḥammad Dhalīl Aqsaqāl; ʻĀshūr Muḥammad; Darwīsh; Dādkhudā; Amān bīk; Arbāb Dūshanba.

Seal: No seal.

Defects: The document is badly ripped at the borders, some letters are missing.

Size / Document number: 27.0 x 17.8 cm / Kharugh 1

9. Deed

Language: Persian.
Date: 22nd Rabī‘ al-awwal 1327 (13th April 1909).
The document certifies that one gray horse has been purchased from Qadam, son of Qul, through an intermediary of ‘Aysh-qułī, son of Ni yat Qābil, in exchange of 1 yāmbū and 1 packhorse and 1 cow.

The side b contains some text that probably was written by ‘Aysh-qułī, son of Ni yat Qābil, the mediator of the deal, while practicing in writing his testimony.

Witnesses: Dūraq; Qara-qul; Shukr; Shāh Nazar.

Seal: Qāḍī Muẓaffar Shāh ibn Qāḍī Muḥammad Shāh.

Size / Document number: 19.5 x 11.0 cm / Barvoz 3

10. Deed

Language: Persian.
Date: 2nd Rabī’ al-thānī 1327 (23rd April 1909).

Some person named Ḥamīd sued Dihqān, son of Ṣanūbar, residing in Mīnvid village in the Shākhdara district, as Dihqān was cultivating the land that belonged to Ḥamīd. Therefore, the commander ordered to return the land in question to Ḥamīd, which is certified by this document. At the right side, there is an additional inscription stating that the land cultivated by Rūzadār, son of Muḥammadyār, also belonged to Ḥamīd.

Witnesses: ‘Azīz khān Mingbāshī; Ghulām ‘Alī Talmāj Khārughī; Muḥammad Amīr Khārughī.

Seal: Qāḍī Muẓaffar Shāh ibn Qāḍī Muḥammad Shāh.

Size / Document number: 22.0 x 18.0 cm / Barvoz 13

11. Deed

<Side a>

Language: Persian.
Date: 16th Rabī’ al-akhir 1328 (27th April 1910).

Regarding the land located in Langar-kīsh, it used to be recognized as the property of Maqbūl Shāh, son of Dāna; however, in just a year the ownership rights of ‘Ābid Shāh, son of Badash, were also recognized. Because of this, the two appeared before the commander of the Langar outpost and, having settled the matter with the mediation
VI. DEEDS

of ‘Abd al-Raḥmān, Mīr Sarbaland ‘Alī Shāh, Mingbāshī Amān bīk, and aqsaqāls, asked for division of the land in question, which was recognized and certified by this document.

**Witnesses:** Sayyid ‘Abd al-Raḥmān; Mingbāshī Amān bīk; Mīr Sarbaland; Aqsaqāl Gharib Shāh; Aqsaqāl Qadam Shāh Shahharf; Wafā bīk Shahharf; the people of Langar-kīsh.

**Seals:** Qāḍī Mullā Qadam Shāh; Sayyid Ghulām Luṭfī sī ṣaṣmī malik-i khūbīn-i qawm-i Wakhān1327; Amān bīk Mingbāshī; [...] [...].

**<Side b>**

**Language:** Russian.

**Date:** 12th April 1910 (25th April 1910)

The Commander of the Langar outpost of the Pamir Detachment, Cossack lieutenant attached his signature, approving the document.

**Seal:** Nachal’nik Liangarskago posta, Pamirskago otriada.

**Size / Document number:** 25.5 x 21.5 cm / Langar 2

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12. Deed

**<Side a>**

**Language:** Persian.

**Date:** 21st Rabī‘ al-ākhir 1329 (21st April 1911).

The certificate attests that, upon the complaint filed by Sayyid Muḥammad, son of ‘Ābid Shāh, the commander has confiscated land from Maqbul Shāh, son of Dāna, and allotted it to Sayyid Muḥammad.

**Witnesses:** Hazāra bīk, the son of Rustam; Tawakkul Shāh, the son of Mastān; Bīk Dawlat, the son of Muruwwat; Malik Shāh, the son of Muruwwat; Muḥammad bīk, the son of Ṣaḥāb.

**Seal:** Sayyid Ghulām Luṭfī sī ṣaṣmī malik-i khūbīn-i qawm-i Wakhān 1327.

**<Side b>**

**Language:** Russian.

**Date:** 7th April 1910 (20th April 1910)

A resident of Liangar named Sed Mamad Abudllaev filed a complaint to the commander of the Langar outpost alleging that another resident of Liangar named Makbul Donaev deprived him of three lots of land. Based on the statements from other
Liangar residents, the commander of the Langar outpost has ordered that these lands should not be used by Makbul Donaev, which is certified by this document. The document is signed by the commander of the Langar outpost.

**Seal:** Nachal’nik Liangarskago posta, Pamirskago otriada.

**Size / Document number:** 21.5 x 17.5 cm / Langar 3

### 13. Deed

**<Side a>**

**Language:** Persian.

**Date:** 21st Jumādā al-awwal 1330 (8th May 1912).

The document certifies that three lots of land located in Sījd village in Shākhdara have been divided between Gharīb Muḥammad, son of Salīm bīk, and ‘Abd al-Raḥīm, son of Nawrūz.

**Witnesses:** Manṣūr, the son of Kirkis; Qadam Shāh, the son of Ghāzak; Ustā Dawlat, the son of Qālak; Khusraw, the son of Raja bīk.

**Kātib:** Gharīb Muḥammad bīk.

**Seal:** Qāḍī Muẓaffar Shāh ibn Qāḍī Muḥammad Shāh.

**<Side b>**

**Language:** Russian.

**Date:** 7th May 1912 (20th May 1912).

The Commander of the Pamir Detachment of the Joint Staff, ground force colonel attached his signature approving the document, in Khorog.

**Seal:** Pamirskii otriad.

**Size / Document number:** 36.0 x 17.5 cm / Barvoz 4

### 14. Deed

**Language:** Persian.

**Date:** 12th Dhū al-ḥijja 1330 (22nd November 1912).

The document certifies that, through an intermediary of Nūr ‘Alī, a horse has been rented from Khwāja Ghulām at the price of 55 șūms.
There are verses written on the side b.

**Witnesses:** Muḥāmin-qul; Qurbān bīk; Imām Naẓar; Jumʿa Ghul Qirghiza.

**Seal:** No seal.

**Size / Document number:** 17.5 x 17.5 cm / Barvoz 5

15. Deed

<Side a>

**Language:** Persian.

**Date:** 15th Ramaḍān 1331 (18th August 1913).

This deed certifies that the commander of the Langar outpost of the Pamir Detachment recognizes that the land located in Yamg villate in Wakhān within the borders indicated in this document is the land inherited by Sayyid Iʿtibār, son of ‘Alī Shāh, son of Manṣūr Shāh, from his ancestors.

**Witnesses:** Ghulām Nabī, the son of Ghulām Muḥammad; ‘Abd Allāh, the son of Mubārak-qadam; Kārwān, the son of Qadam; Kūchak Shāh, the son of Ghulām Shāh; Nūr Muḥammad, the son of Ilyās bīk; Āfiyat, the son of ‘Aẓamat Shāh; Ibrāhīm, the son of Rawshan; Shā Ṣafdar, the son of Khāja İbrāhīm; Ḫusayn Shā Jān, the son of Khāja ‘Abdal Maʿṣūm; ‘Abd al-ʿAlī, the son of Muḥammad Amīn.

**Seal:** Qāḍī Mullā Qadam Shāh.

<Side b>

**Language:** Russian.

**Date:** 10th September 1914 (23rd September 1914).

The Commander of the Pamir Detachment of the Joint Staff, ground force colonel attached his signature approving the document, in Khorog. There is also an inscription of the name of Sayyid Iʿtibār, son of Manṣūr Shāh, from Yamg village written in Arabic letters and in Russian.

**Seal:** Pamirskii otriad.

**Size / Document number:** 33.0 x 13.5 cm / ZongB 1
16. Deed

<Side a>

**Language:** Persian.

**Date:** 26th Dhū al-qa'da 1331 (27th October 1913).

This deed certifies that the commander of the Langar outpost of the Pamir Detachment recognizes that the land located in Yāmg village in Wakhān within the borders indicated in this document is the land inherited by Amīr ‘Alī Shāh, son of Āghā Muḥammad.

**Witnesses:** Karam ‘Alī Shāh, the son of Langar; Shāh khān, the son of ‘Āja Muḥammad; Maṣrūr Shāh, the son of Āghā Muḥammad; Bāy Muḥammad, the son of Nawrūz; Tamāshā, the son of Khān; Dawlat Muḥammad, the son of Bīk Muḥammad; ‘Ilīyār khan, the son of Ḥayāt khan; ‘Ayūz bīk, the son of Qāsim Shāh; Salāmat, the son of Walī khan; Gandum, the son of Najāt; Muḥammad, the son of Shā Naẓār; Shā Qurbān, the son of Qanrīk; Shukr ‘Alī, the son of Ḥaydar; ‘Alāmat, the son of Jān Muḥammad Khirad.

**Seal:** Qāḍī Mullā Qadam Shāh.

<Side b>

**Language:** Russian.

**Date:** 12th December 1915 (25th December 1915).

The Commander of the Pamir Detachment, ground force colonel attached his signature approving the document, in Khorog. At the top, the name of Dyrchch Amīr Ali Sho is written in Cyrillic letters.

**Seal:** Pamirskii otriad.

**Size / Document number:** 28.3 x 14.5 cm / ZongA 24

17. Deed

**Language:** Persian.

**Date:** 1331 (December 1912 – November 1913).

This is a memo on the investigation related to the complaint filed by Mu‘allimīn, a resident of Sarkīya in the Shākhda region, regarding a commercial deal with Ḥakīm bīk, son of Mīrzā Raḥīm. The document is executed by Īshān Qāḍī Muẓaffār and Mullā Khwāja Naẓār.
Seals: ‘Abd al-Raḥīm [...] ; ‘Abd al-Raḥīm mīr [...].

**Size / Document number:** 16.0 x 12.4 cm / Barvoz 37

### 18. Deed

**Language:** Persian.

**Date:** 1332 (November 1913 – November 1914).

The certificate recognizes ownership rights of the sons of Shāmrūt, Malik Bār, Gul Khwāja, Banda Shā and Ḥusayn, for the land they inherited in Andaj village, in the Shākhdara region, within the borders indicated in this document.

The side b contains several verses written, at the end of which the year 1332 is indicated.

**Witnesses:** Khayr Allāh bīk; Mīrzā Ḥasan; Dawlat-qadam; Shāh Nazar.

**Seal:** Qāḍī Muḥammad ibn Qāḍī Muḥammad Shāh (affixed twice on the both sides).

**Size / Document number:** 16.5 x 13.5 cm / Barvoz 6

### 19. Deed

**Language:** Persian.

**Date:** 9th Jumādā al-thānī 1333 (24th April 1915).

The certificate recognizes ownership rights of the son of Mīrzā Shāh, Ḥusān Shāh, and his brothers for the land located in Sanjīv village, in the Shākhdara region, within the borders indicated in this document.

There are verses written on the side b.

**Witnesses:** Ghāzī bīk, the son of ‘Āshūr Muḥammad; Khwāja Ghulām, the son of Karam ‘Alī; Bārānī, the son of Ṣafar Muḥammad; Maḥmūd Shāh, the son of Shāh Dhar bīk.

**Seal:** Qāḍī Muẓaffar Shāh ibn Qāḍī Muḥammad Shāh.

**Size / Document number:** 23.0 x 22.0 cm / Barvoz 8
20. Deed

Language: Persian.
Date: 25th Rajab 1333 (8th June 1915).

The certificate attests that Tuqta bāy, son of Naẓar bāy, from Jawshangāz village promises to pay 55 šūms by the month of Tīr (June-July) as a payment for renting a horse from Mīr Ḥātam bīk, son of Mīr Dawlat bīk. The document was executed by Qādī Murāfiha ‘Alī.
Witnesses: Āzū-ql, the son of Shah Mīrak; Pahlawān, the son of Ḥalāwat; Bakhtyāwar khān, the son of Darwīsh.
Seal: Qādī Muẓaffar Shāh ibn Qādī Muḥammad Shāh.
Size / Document number: 22.0 x 17.5 cm / Barvoz 7

21. Certificate

Language: Russian.
Date: 30th November 1915 (13th December 1915).

The certificate commends the accomplishments of Ishan Seid Karam Ali Sho Liangagarov (sic.) and awards him with a khalat as a second degree of honor. The document is signed in Tashkent by the Governor-General of Turkestan Martson.
Seal: Turkestanskii General-Gubernator.
Size / Document number: 35.5 x 22.2 cm / ZongA 31

22. Deed

<Side a>

Language: Persian.
Date: 8th Ramaḍān 1334 (9th July 1916).

The document certifies, that at the request of Ghāzī bīk, son of ‘Āshūr Muḥammad, the Commander of the Pamir Detachment has ordered ‘Azīz bīk Mīngbāshī to conduct an investigation and has recognized his rights for ownership of the land located in Shīmjīf
village in the Shākhdara region.

**Witnesses:** Dawlat-qadam; Mīrzā Wafā; Shāh Nazar; Qaracha bīk; Kūchak Shāh; Qāḍī Fattāh; Khalīfa Ṭayyib; Alīf Shāh; Ḍumrat Shāh.

**Seal:** Qāḍī Muḥammad Shāh ibn Qāḍī Muḥammad Shāh.

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**<Side b>**

**Language:** Russian.

**Date:** 22nd September 1917 (5th October 1917).

The Commander of the Pamir Detachment, ground force colonel attached his signature approving the document, in Khorog.

**Seal:** Pamirskii otriad.

**Defects:** The document is torn at the top right and the bottom.

**Size / Document number:** 28.7 x 22.1 cm / Khidorjev A 1

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## 23. Deed

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**<Side a>**

**Language:** Persian.

**Date:** 8th Ramadān 1334 (9th July 1916).

The document certifies, that at the request of Amān bīk, son of Dawrān bīk, the Commander of the Pamir Detachment has ordered ‘Azīz bīk Mīngbāshī to conduct an investigation and has recognized his rights for ownership of the land located in Tūsiyān village in the Shākhdara region.

**Witnesses:** Dawlat-qadam; Kūchak Shāh; Qaracha bīk; Mīrzā Wafā; Qāḍī Faṭā; Shāh Nazar; Qara Qān.

**Seal:** Qāḍī Muḥammad Shāh ibn Qāḍī Muḥammad Shāh.

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**<Side b>**

**Language:** Russian.

**Date:** 9th September 1916 (22th September 1916).

The Commander of the Pamir Detachment, ground force colonel attached his signature approving the document, in Khorog.

**Seal:** Pamirskii otriad.

**Size / Document number:** 22.5 x 15.5 cm / Barvoz 10
24. Deed

**Language**: Persian.  
**Date**: 10th Ramaḍān 1334 (11th July 1916).

The document certifies, that at the request of Zhīvdāj, son of Qālak, and his brothers, the Commander of the Pamir Detachment has ordered ‘Azīz bīk Mīngbāshī to conduct an investigation and has recognized Zhīvdāj’s rights for ownership of the *amlāk* land located in Sīzhd village in the Shākhdara region.

The side b presents a personal letter addressed to the uncle on the paternal side.  
**Witnesses**: Dawlat-qadam; Mīrzā Wafā; Kūchak Shāh; Qaracha bīk; Qāḍī Faṭā; Shāh Nazar; ‘Abd Allāh; Mubārak-qadam; Maṃṣūr.  
**Seal**: No seal.

**Size / Document number**: 25.7 x 15.5 cm / Barvoz 40

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25. Deed

**<Side a>**

**Language**: Persian.  
**Date**: 17th Ramaḍān 1334 (18th July 1916).

The document certifies, that at the request of Muḥammad Sharīf, son of Ḩātam, Alīf bīk, son of Qandak, and Ḩātam, son of Bāqak, the Commander of the Pamir Detachment has ordered ‘Azīz bīk Mīngbāshī to conduct an investigation and has recognized their rights for ownership of their house located in the Shākhdara region.

**Witnesses**: Dawlat-qadam; Shāh Nazar; Mīrzā Wafā; Kūchak Shāh; Qaracha bīk; Qāḍī Faṭā; Ṭayyib bīk; Nūr Dīn.

**Seal**: Qāḍī Muẓaffar Shāh ibn Qāḍī Muḥammad Shāh.

**<Side b>**

**Language**: Russian.  
**Date**: 9th September 1916 (22nd September 1916).

The Commander of the Pamir Detachment, ground force colonel attached his signature approving the document, in Khorog.  
**Seal**: Pamirskii otriad.

**Size / Document number**: 32.1 x 24.7 cm / Tawdem 1
26. Deed

<Side a>

**Language:** Persian.

**Date:** 23rd Shawwāl 1334 (23rd August 1916).

The document certifies, that Tūtiyā, daughter of Qand, has sworn in the presence of ʿAzīz bīk Mīngbāshī that she concede[r] her father’s house located in Tūsiyān village of the Shākhīregion to Dhikr Allā and Nūr Allā, sons of Khayr Allā.

**Witnesses:** Dawlat-qadam; Mīrzā Wafā; Kūchak Shāh; Qaracha bīk; Qāḍī Faṭā; Shāh

**Size / Document number:** Nazār; Ḥamīr Shāh.

**Seal:** Qāḍī Muẓaffār Shāh ibn Qāḍī Muḥammad Shāh.

<Side b>

**Language:** Russian.

**Date:** 9th September 1916 (22nd September 1916).

The Commander of the Pamir Detachment, ground force colonel attached his signature approving the document, in Khorog.

**Seal:** Pamirskii otriad.

**Size / Document number:** 31.0 x 14.6 cm / Barvoz 9

27. Deed

**Language:** Persian.

**Date:** 28th Ramaḍān 1335 (18th July 1917).

This deed certifies that the head of Langar has approved the exchange made by Muʾmin Shāh, son of Ābit Shāh, of the land he inherited from his father in Langar for the land in Lakhsh within the borders indicated in this document. The document was executed by the qāḍī who affirmed his seal.

**Witnesses:** Tawakkul Shāh, the son of Mastān; Sībat Shāh, the son of Yār bīk; Muḥammad Ghulām, the son of Taqī bāy.

**Seals:** Qāḍī Khwājam bīrdī; [...] Bīk Dawlat; Aqsaqāl Muḥammad; Aqsaqāl Khumār bīk; [...] Post Liangarskii, Pamirskago otriada.

**Size / Document number:** 22.0 x 18.0 cm / Langar 6
28. Deed

Language: Persian.
Date: 8th Rabī‘ al-awwal 1336 (22nd December 1917).

By this document, Aqsaqāl Mu‘min Shāh certifies that the people of Shūrgīn, Dīrch, and Panjgar have received money in payment for the goods they delivered in 1336, the Year of the Snake.

Witnesses: <Side b> Sayyid Ṣābil Shāh; Shukr bīk Wrang; Sayyid ‘Imrān.
Seals: There are several very unclear seal impressions and thumbprints of 17 persons.
Defects: The bottom left part of the document is damaged.
Size / Document number: 22.0 x 17.2 cm / Langar 4

29. Deed

Language: Persian.
Date: 14th Shawābān 1336 (25th May 1918).

This deed allots the land in Jawshangāz village that has no inheritors to Nawrūz, son of Ṣafar Muḥammad.
Seals: Karīm bāy [...], 1335; Shāh [...] Shah Jalāl [...] 133[...].
Size / Document number: 7.7 x 17.5 cm / Barvoz 11

30. Deed

Language: Persian.
Date: 14th Shawābān 1336 (25th May 1918).

This deed allots the land in Jawshangāz village that has no inheritors to Ḥujjat khān, son of Jān-quł bīk.
Seals: Karīm bāy [...], 1335; Shāh Naẓar [...] Shah Jalāl [...] 133[...].
Size / Document number: 9.5 x 17.6 cm / Barvoz 12
31. Deed

Language: Persian.
Date: 19th Sha‘bān 1336 (30th May 1918).
This deed allots the land in Sīzh village and Chandan village of the Shākhdara region that has no inheritors to Balīk bīk, son of Raḥīm bīk.
Witnesses: Qurbān Muḥammad; ‘Abdāl; Shahbāz.
Seals: Shāh Naẓar [...]; Shah Jalāl [...] 133[...]; Karīm bāy [...], 1335.
Size / Document number: 17.5 x 11.0 cm / Barvoz 19

32. Deed

<Side a>
Language: Persian.
Date: 20th Muḥarram 1337 (26th October 1918).
The document states that Ḥamīd Nawrūz, Ṣanūbar’s son Ghulām ‘Alī and Muḥammadyār’s son Khudāyār requested that the forests that have no inheritors in Barwāz village of the Shākhdara region be allotted to Dīvlākhcha, son of Ramaḍānī, but certifies that they don’t have any rights for that.
Witnesses: Qurbān Shāh; Ustā Shīrīn Shāh; Fidā ‘Alī.
Seal: Qāḍī Rustam Shāh ibn Qāḍī Muẓaffar Shāh.

<Side b>
Language: Russian.
Date: 25th May 1919.
The head of district and Secretary attached their signatures approving the document, in Khorog.
Seals: Pamirskii Voенно-Пограничный Otriad; Qāḍī Shāh Naẓar bīk; Qāḍī Gurg ‘Alī; Qāḍī [...] bīk; Qāḍī Mullā Gharīb Muḥammad ibn Mullā Mubārak-qadam; Qāḍī; [...].
Defects: The top right and the bottom right edges of the document are torn off
Size / Document number: 22.0 x 18.0 cm / Barvoz 14
33. Deed

**Language:** Persian.

**Date:** 19th Rabī‘ al-awwal 1337 (23rd December 1918) / 22nd December 1918.

By this document, Aqṣaḵāl Mu‘min Shāh certifies that residents of Langar have received payment for the goods.

There are thumbprints of 28 persons.

**Witnesses:** Mashrab; Azār bīk; Naṣr Shāh; Maqbul Shāh; Mullā Kūchak Shāh.

**Defects:** The bottom right part of the document is torn off.

**Size / Document number:** 21.0 x 25.5 cm / Langar 7

34. Deed

**Language:** Persian.

**Date:** 16th Rabī‘ al-thānī 1337 (19th January 1919) / 18th January 1919.

This document regulates the terms of reconciliation between the qirghīḍ residents of Pāmīr and afghān residents of Zībāk after a conflict in the environs of Langar village.

**Witnesses:** <Side a> Qirghīḍ Jum’a bāy; Qirghīḍ Bīzāq; Mihrūz bāy Qirghīḍ; Tājīk Rustam. <Side b> Qirghīḍ Tarsīm bāy; Qirghīḍ Nāyib Yāqūt; Sayyid Muḥammad; Tālib Shāh, Amīr Mu‘azzam; Ṣafar Muḥammad; Sayyid Allāh.

**Seals:** <Side b> Sayyid Muḥammad; [...]. There are also several thumbprints. Below them, there is an inscription of approval written in Russian and an unclear seal impression.

**Size / Document number:** 17.2 x 22.0 cm / Langar 5

35. Deed

**Language:** Russian.

**Date:** 10th April 1919.

This document issued by the Langar outpost notifies Mumensho Abdullaev that it was decided that he can receive 135 roubles from the treasury.
VI. DEEDS

Stamp: Nachal’nik Posta Liangarskago, Pamirskago otriada.
Seal: Nachal’nik posta Liangarskago, Pamirskago otriada.
Size / Document number: 11.0 x 18.0 cm / Langar 13

36. Deed

<Side a>
Language: Persian.
Date: 18th Rajab 1337 (19th April 1919).
This deed allots the land that has no inheritors in Jawshangāz village of the Shākhdara region, in accordance with the order from the Commander of the Pamir Detachment, to Nawrūz bīk, son of Šafar Muḥammad.
Witnesses: Yār Muḥammad; Shāh Mīrzā; Khwāja Naẓār.
Seal: Qādī Rustam Shāh ibn Qādī Muẓaffar Shāh.

<Side b>
Language: Russian.
Date: 26th May 1919.
The head of district and Secretary attached their signatures approving the document, in Khorog.
Seal: Pamirskii Voenno-Pogranichnyi Otriad.
Size / Document number: 22.3 x 17.5 cm / Barvoz 17

37. Deed

Language: Persian.
Date: 15th Ramaḍān 1337 (14th June 1919) / 13th June 1919.
The document presents a memo on cow purchase prices. In case the army takes only the meat of butchered cows and returns the skins to the cattle owners, the purchase price set by the committee is 12 śūms until the month of Ramaḍān, and 11 śūms afterwards.
Seals: [...]; Aqṣaqaḵ [...]; Aqṣaqaḵ [...]; [...]; Aqṣaqaḵ Muḥammad Sanjī; as well as thumbprints of Naṣir khān and Nazar Muḥammad.
Defects: The document is torn at the top right and bottom left.
38. Deed

**Language:** Persian.

**Date:** 12th Dhū al-qa'da 1337 / (9th) August 1919.

The document presents a border crossing permit notifying Russian officials that the commander (kumandīr) of Langar has permitted Aqsaqāl Mu‘min Shāh together with 4 other persons accompanying him to cross the state border of Pāmīr at Chādbar-tāsh.

**Seal:** Nachal’nik posta Liangarskago, Pamirskago otriada.

39. Deed

**Language:** Persian.

**Date:** 1st Dhū al-ḥijja 1337 (28th August 1919) / 26th August 1919.

The document states that, because Aqsaqāl Mu‘min Shāh, son of ‘Ābit Shāh, lost his seal on August 26, 1337 AH /1919 AD, this seal is invalid afterwards.

**Seals:** Nachal’nik posta Liangarskago, Pamirskago otriada; [...].

40. Deed

**Language:** Persian.

**Date:** 1st Rajab 1338 (21st March 1920).

The document lists up property items left by a deceased person to his underage daughters so that the items don’t get lost or stolen. The document states that presently 1 pan, 1 yak (khash-gāw), etc., are entrusted to Nayab Shāh, son of Fayḍ Allā; 64 animals and 1 yak are entrusted to Gul Muḥammad and his wife.

**Witnesses:** Raḥmat Allāh; Shā Dawlat; Muḥammad ‘Azīm.
41. Deed

Language: Persian.
Date: 20th Rabī‘ al-ākhir 1339 (1st January 1921) / 1920.

The document presents a border crossing permit notifying Afghanistan officials that the commander of the Langar outpost in the Wakhan region (nachalnik-i bandargāh-i Langar-i Wakhān) has permitted Mu‘min Shāh together with 2 other persons accompanying him to cross the state border of Pāmīr at Ḍūr Qul.


Size / Document number: 10.5 x 13.7 cm / Langar 15

42. Deed

Language: Persian.
Date: 14th Muḥarram 1340 (17th September 1921) / 16th September 1921.

The document presents a border crossing permit notifying Afghanistan officials that Mu‘min Shāh, son of ‘Ābit Shāh, together with 1 other person accompanying him have been permitted to cross the state border.

Seal: [...].

Size / Document number: 10.4 x 17.4 cm / Langar 14

43. Deed

Language: Russian.
Date: 31st May 1922.

The document presents a receipt issued to Muminsho, a member of the revolutionary committee of Liangar village, that confirms that the following items have been received
from him: a Berdan rifle with two cartridges and a ‘3-line’ rifle without cartridges.

**Seal:** [...] 

**Size / Document number:** 10.3 x 22.0 cm / Langar 22

**44. Deed**

**Language:** Turkic.

**Date:** 4th Dhū al-ḥijja 1342 (7th July 1924).

In this document addressed to Mullā Rustam, son of Muẓaffār, Mullā Yūldāsh bāy, son of Qāḍī Naẓar, from Jawshangāz village states that in the case there exist any debts on the part of the residents of his village he will repay those debts.

The side b presents Ghulām Muḥammad’s complaint regarding a payment for pack-horse transportation.

**Witnesses:** Khādīr ‘Alī, the son of Yūnus bāy; Mīrzā ‘Alī khan; Muḥammad Shīr ‘Alī bīk

**Kāṭib:** Mullā Yūldāsh, the qāḍī of Jawshangāz.

**Seal:** No seal.

**Size / Document number:** 15.5 x 6.4 cm / Barvoz 29

**45. Deed**

**<Side a>**

**Language:** Persian.

**Date:** 1342 (August 1923 – August 1924).

This is a memo of a complaint regarding damage caused to the land in possession of Ḥaqq Naẓar, son of Muruwwat, by Khūsh-qadam, son of Dawlat-qadam.

**Seal:** No seal.

**<Side b>**

**Language:** Persian.

On the 12th day of the month of Dhū al-ḥijja, Muḥammad ‘Alī bīk Wakhī rented out 10 sheep to Mīrzā Qand. Qand had to go to Wakhān to give them back after harvesting the crops. Ghulām Shāh Banda Shāṭlā was the witness to that.
The certificates states that on the 25 day of the month of Dhū al-ḥijja, Khūsh Naẓar and Rajab bīk confirmed the damage caused to Haqq Naẓar’s land. The text is scribbled in a hasty manner.

**Witnesses:** Pādshāh Madhhab Qurbān; Muḥammad Qurbān bīk; Sulṭān Tābān.

**Seal:** No seal.

**Size / Document number:** 22.0 x 9.7 cm / Barvoz 35

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**46. Deed**

**Language:** Persian.

**Date:** 1st Rabī‘ al-awwal.

This document certifies that the land located in a place called Bukhārā in Shākhdara village of the Shughān region has been transferred to Qiyā bīk, son of Muḥammad Karīm.

**Witnesses:** Ṣafar Muḥammad, the son of ‘Āshūr Muḥammad; ‘Abd Raḥīm, the son of Khūja Naẓar; Arbāb Khudā Naẓar, the son of Muḥammad Naẓar; Qurbān Muḥammad the son of Ṣāḥib Naẓar.

**Seal:** Qāḍī Muẓaffar Shāh ibn Qāḍī Muḥammad Shāh.

**Size / Document number:** 14.8 x 13.5 cm / Barvoz 30

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**47. Deed**

**Language:** Persian.

**Date:** 15th Ramaḍān.

This document certifies payment for the services provided by the officials (*aqsaqāl* and *kumītīt*) of the Wakhān region to Muʿmīn Shāh. The document is written by Muḥammad Naẓar bīk.

**Seals:** At the bottom center, there are three unclear seal impressions and a thumbprint of Muḥammad Naẓar bīk.

**Defects:** A large part at the bottom left of the document is missing.

**Size / Document number:** 22.0 x 17.4 cm / Langar 20
48. Deed

**Language:** Persian.

**Date:** Non-dated.

The deed certifies transfer of land and a house with a yard to Īshān Qādī Muḥammad ‘Azīz.

**Witnesses:** Raḥmat Allāh khan; Mirzā ʿAbdūl Ḥamīd; Nāqīr Dīn and residents of Ūrshikam, Kūh-i Baḥtān, Mahr-kulat.

**Seal:** Sulaymān Shāh [...] Shāhī [...] az Faḍl-i Alṭāf-i Ilāhī 1239.

**Size / Document number:** 12.5 x 14.5 cm / ZongB 2

49. Deed

**Language:** Persian.

**Date:** Non-dated.

The document presents an appeal letter addressed to the head of the Housing Council of Shughnān from Āta khan Amān Shāhzāda, a resident of Ghund of the Shughnān region regarding water shortages.

The side b presents a certificate attesting that the head of the Housing Council of Shughnān has received the appeal letter.

**Seal:** No seal.

**Defects:** A large part at the bottom of the document is missing.

**Size / Document number:** 15.7 x 11.3 cm / Porshinev 16

50. Deed

**Language:** Persian.

**Date:** Non-dated.

The deed certifies allotting land in Khārugh of the Shughnān region within the borders indicated in the document to Īshān Sayyid Dilāvār Shāh ibn Sayyid Ḥukūmat Shāh who returned there after having served as wazīr in Khanate of Khoqand (*Wilāyat-i Khūqand*)
under Muḥammad Khudāyār.

**Seal:** No seal.

**Defects:** The document is ripped at the borders, some letters at the bottom are missing.

**Size / Document number:** 25.2 x 13.3 cm / Kharugh 3

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**51. Deed**

**Language:** Russian.

**Date:** Non-dated.

The document presents the decision of the meeting of the Rural Council of the Wakhan region held on May 13th on the problem that meat deliveries have stopped because the delivery man went missing 4 days ago. In accordance with the Council’s provisions, the Committee on Compulsory Expropriation of Cattle was established with the participation of Mnekin from the Outpost Council, Mamadbek (with Alimbek as his aide) from the Rural Council, and Muminsho as its members. The Committee has decided to limit consumption of meat to the standard volumes and prevent cattle from over-eating grass in pastures. Heads, skins, legs, and liver were to be returned to the cattle owners.

On the side b, there is a signature of Kovalevskii and 5 names are indicated.

**Seals:** [...] Aqṣaqāl; [...] Khwājām-bīrdī Mīngbāshī; [...] Aqṣaqāl; Muḥammad [...] Aqṣaqāl (affixed twice); as well as 4 thumbprints.

**Defects:** The document is ripped at the bottom.

**Size / Document number:** 18.5 x 17.0 cm / Langar 11

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**52. Deed**

**Language:** Russian.

**Date:** Non-dated.

This is a receipt issued by the commander to Mominşo Abatshoev from Langar village to certify that he has handed in a rifle, bullets, and cartridges.

**Seal:** [...].

**Size / Document number:** 11.5 x 21.5 cm / Langar 16
VII. Letters

1. Letter

Language: Persian.
Date: 1319 (April 1901 - April 1902).
A letter addressed to Qāḍī Muẓaffār and Aqṣaqāl Khudāyār requesting to send socks with Muḥammad Naẓīr.
Seal: No seal.
Defects: The document is torn at the top right.
Size / Document number: 16.0 x 12.0 cm / Barvoz 1

2. Letter

Language: Persian.
Date: 1328 (January 1910 - January 1911).
A letter Sayyid Ḥusayn sent to Aqṣaqāl Murād Ḥusayn giving instructions to keep an attentive eye on Ḥājjī Dūst Muḥammad.
On the side b, it is explained in what cases one is considered to be an infidel in Ismaili Islam.
Seal: [...] Maḥmūd [...].
Size / Document number: 12.5 x 10.7 cm / Porshinev 14

3. Letter

Language: Persian.
Date: 16th Rabī‘ al-thānī 1333 (1st March 1915).
Sayyid Yūsuf ‘Alī Shāh addressed this letter to Mīr Muḥammad Raḥīm khan demanding him to stop quarrelling with ‘Abd al-Ghiyāth khan.
On the side b, there are definitions of several special terms and verses written.
Seal: Sayyid Yūsuf ‘Alī Shāh ibn Sayyid Farrukh Shāh 1318.
Size / Document number: 21.0 x 13.5 cm / Suchon 13
4. Letter

Language: Persian.
Date: 12th Jumādā al-thānī 1335 (5th April 1917).

Residents of Ritk and Wardj villages addressed this letter to Ṣāḥib requesting him to take a noble position in Langar in order to replace a deceased Ṣāḥib, and his son, Shams al-Dīn, to take the position previously occupied by the sons of the deceased Ṣāḥib.

Seals: There are 9 unclear seal impressions and 6 thumbprints.
Defects: The document is torn at the bottom right.
Size / Document number: 33.7 x 21.0 cm / ZongA 30

5. Letter

Language: Persian.
Date: 17th Ṣafar 1338 (11th November 1919).

Mīr Muḥammad Raḥīm sent this letter to Īshān Qāḍī Rustam informing him that he would dispatch someone with a donkey and a pannier and asking to send grain to him.

Seal: [...].
Size / Document number: 17.6 x 11.0 cm / Barvoz 16

6. Letter

Language: Persian.
Date: 7th Rabī‘ al-awwal 1338 (30th November 1919).

In this letter, militiamen (milīs) of the outpost demand from the head of the Pamir-Shughnan Province (Wilāyat-i Pāmīr wa Shughnān) to pay them remuneration for their 3-month service in the Shākhdara region.

Seal: No seal.
Size / Document number: 14.0 x 10.8 cm / Barvoz 18
7. Letter

**Language:** Persian.
**Date:** 10th Rabī‘ al-akhir 1341 / (30th November) 1922.

Sayyid Nīr al-Dīn sent this letter from Hindūstān informing Khwāja Mu’min that he arrived at Gilgit; that, having learnt that Āghā Khān (Sarkār Mawlānā) was going to Bombay on the 12th, he departed to Hindūstān through Kashmīr; that Sayyid Yāqū ‘Alī Shāh returned from Gilgit and stayed with Ashqaman at Urshgum.

On the side b, the words of an Ismaili prayer made after namāz are written.

**Seal:** No seal.

**Size / Document number:** 17.2 x 11.0 cm / Porshinev 11

8. Letter

**Language:** Persian.
**Date:** Non-dated.

The letter is addressed to Āq Qāḍī Muẓaffār. It states that some animals have fled, and instructs him to go, together with Qabā bīk, son of Ěrān Shāh, and capture them.

**Seal:** <Side b> Sayyid [...] .

**Defects:** The document is torn at the top.

**Size / Document number:** 21.8 x 9.5 cm / Barvoz 31

9. Letter

**Language:** Persian.
**Date:** Non-dated.

This is a letter addressed to Mīr Sulṭān Shāh requesting to send one slave for Mīr Muḥammad Murād bīk.

There are verses written on the side b.

**Seal:** No seal.

**Size / Document number:** 19.5 x 11.5 cm / Barvoz 38
10. Letter

Language: Persian.
Date: Non-dated.
This is a letter from Mīrza Muḥammad Zamān addressed to Īshān Qāḍī Hamdam Shāh asking him to send as much money, attire, and grain as possible for the son’s reception party (tūy).
On the side b, there are 2 verses and the signature of the person who wrote them.
Seal: No seal.
Size / Document number: 13.6 x 11.1 cm / Barvoz 33

11. Letter

Language: Persian.
Date: Non-dated.
A courtesy letter addressed to an uncle on the paternal side and his brothers, Fidā ‘Alī and Qāḍī Muḥammad.
Seal: No seal.
Size / Document number: 11.3 x 8.5 cm / Barvoz 27

12. Letter

Language: Persian.
Date: Non-dated.
ʿAzīz khān Mīrākhūr in this letter addressed to Īshān Qāḍī denies allotting land to Islām bīk and Qirch.
Seal: Azīz khān Mīrākhūr, 1327(?).
Size / Document number: 16.7 x 11.0 cm / Barvoz 36
13. Letter

**Language:** Persian.

**Date:** Non-dated.

A letter from Mullā Shīr Muḥammad, Mullā ‘Alī and their sisters addressed to Mullā Sayyidī expressing in metaphorical language their loyalty, respect, and a request for an audience.

The side b presents a courtesy letter.

**Seal:** [...].

**Size / Document number:** 19.0 x 13.0 cm / Barvoz 34

14. Letter

**Language:** Persian.

**Date:** Non-dated.

Nawrūz Shāh, in this letter addressed to Shāh Sāḥib, it states that he will send through Muḥammad Yūsuf a British-made saddle, one stirrup set, stirrups with leather belts, a girth set, bridles and other horse harness fittings, as well as a jar of opium and other items that Shāh Sāḥib asked for, but that he will send the books on another occasion.

The side b presents a list of the sent items including scarves, combs, knives, etc.

**Seal:** No seal.

**Size / Document number:** 41.8 x 33.5 cm / Suchon 3

15. Letter

**Language:** Persian.

**Date:** Non-dated.

Residents of the mountainous (kūhistān) Badakhshān region addressed this letter to Shāh Sāḥib to complain that Shāh Ḫusayn, son of Mukhī Sayyid Mursal’s uncle on the paternal side, calls himself mukhī and oppresses people in the Yazgulām and Darwāz regions and ask to punish Shāh Ḫusayn and appoint Mukhī Sayyid Mursal as mukhī.
VII. LETTERS

Seal: <Side b> Ghanī khan, 1328; Ghanī khanūs [...] ; [...] Qāḍī [...].

Size / Document number: 29.4 x 22.0 cm / Suchon 17

16. Sample letter (inshā’)

Language: Persian.
Date: Non-dated.
The document presents an example of how to write an amicable letter to one’s superiors.
Seal: No seal.

Size / Document number: 21.0 x 14.5 cm / ZongA 28

17. Letter writing practice

Language: Persian.
Date: Non-dated.

Presents calligraphy practice with several samples of letters and verses.
Seal: No seal.

Size / Document number: 52.0 x 15.5 cm / ZongA 29
Simplified map of present-day Right-Bank Badakhshan