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DIA

NĀDĪR ŞAH (Afgan)

Askari, Syed Hasan

A contemporary correspondence describing the events at Delhi at the time of Nadir Shah's invasion .-- 1947 : Proceedings of the Indian History Congress, vol. 10 pp. 357-366, (1947)

; Nādir Shāh Tahmāsp-Qulī Khān; Tahmāsp-Qulī Khān, Nādir Shāh

How did Nadir accede to the throne? Trans. by
Maliha Fazel Zafar. *Afghanistan Q.* 33i (1980)
pp.79-86; 33iii (1980) pp.63-70.

06 AUGUSTOS 1992

04 TEM 2007

2282 ANJUM, Farah. Nādir Shāh's invasion of India and fall
of the Mughul empire. *Journal of the Pakistan
Historical Society*, 53 i (2005) pp.101-111.

Nadir Shah
(Afghan)

MADDE YATIMLANDIKTAN
SONRA GELEN DOKÜMAN

19553 HASAN, Maulavi Zafar. A letter
from Nadir Shah to Zakariya Khan, the
Governor of Lahore and Multan. *IHRC
Procs.* 4 (1922), pp. 25-29

✓ Nadir Shah
= Zakariya Khan
- Lahore
- Multan

02 MAGH 1995

RAY, Aniruddha. Invasion of Nādir Shāh:
a French document. *Ind. Hist. R.* 1 (1974)
pp. 85-97.

06 AUGUSTOS 1992

- Nādir Shāh

05294 MITCHINER, M.B. and GORON, S.L.
An Indian rupee struck at Banares in the name of
the Persian ruler, Nādir Shāh. *Num. circular* 88
(1980) pp. 445-446.

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MADDE YATIMLANDIKTAN
SONRA GELEN DOKÜMAN

ANJUM, Farah. Nādir Shāh's invasion of India and fall
of the Mughul empire. *Journal of the Pakistan
Historical Society*, 53 i (2005) pp.101-111.

Nadir Shah

Handwritten text in a circular stamp: "Kashmir" and "Islamabad".



From a photo by Fry of Lucknow.

Amir Abdurrahman
Amir el Kebir

AFGHANISTAN

FROM DARIUS TO AMANULLAH

BY

LT. GENERAL SIR GEORGE MACMUNN

K.C.B., K.C.S.I., D.S.O.

COLONEL COMMANDANT THE ROYAL ARTILLERY

Nadir Say

Handwritten numbers and text in a rectangular box: "535", "958", "MA".

nisa traders

6-BROWN GYMKHANA BUILDING, QUETTA (PAKISTAN)
PHONE : 74681-73528

These troubles gave an opportunity for the rising military sect of the Sikhs, whose later story was so fatal to Afghan pretensions, and most bitter struggles ensued in the country between Delhi and Lahore. Mosques were destroyed wherever possible, and in return massacres of Sikhs took place, their leader Bunda, the successor to the great Guru Govind, being forced to slay his own son before being torn to death with hot pincers. The memory of these and subsequent struggles produced an enmity between Sikh and Afghan or Sikh and Moslem which has not died even to this day, and which breaks out in all frontier wars unless forcibly restrained by the British officers.

During this period the great Turk Chilli Khan, who became Viceroy of the Deccan with the titles of Nizam-ul-mulk and Asaf Jah—long known by the latter—came into power, and the story of Muhammad Shah's reign is largely the story of the removal of the Sayyid brothers and of the struggle between the Viceroy of the Deccan and the Viceroy of Oudh to control the person of the new Emperor, whose long but feeble reign ended in the rise of Marathas to power, and the practical independence of the three great Moslem provinces of Bengal, Oudh, and Hyderabad. The rise of the Marathas and that of the Sikhs are the two features of this time which affect the story of the new Afghan kingdom that was about to come into being on the Mogul ruins.

The Maratha policy was entirely a predatory one: they wanted authority from the Emperor and from his governors to levy *chouth*, or the fourth part of the revenue, from certain provinces. If they were given the right, they, with their hordes of horsemen, would collect it for themselves, and if they were not given the right, they would nevertheless collect it wherever they could. They got this preposterous right by fair means and by foul for certain provinces, and they eventually extended their demands to the greater part of India. Such a nefarious and impudent system of piracy has rarely been paralleled, and the story of the empire and the reign of Muhammad Shah is largely the story of the triple struggle—that is to say of Oudh and

Hyderabad, to control the Emperor as its minister, and of the Marathas to gain the *chouth* of the empire—a claim only vitiated by the fact that the British had the *diwani* or right to collect the revenue in Bengal, and were a far tougher nut for Maratha freebooters than any of the Mogul viceroys.

Many books of wonders and evils have been written, and might still be written, of this astounding disease in the bowels and the extremities of the Turkish Empire of Delhi, of surpassing interest to all historians and to all students of Oriental psychology.

It must here suffice to record that the Marathas had appeared in arms up to the very gates of the Imperial city itself, when the catastrophe occurred which disposed for all time of the prestige of the Mogul Empire and the future of the House of Timur.

NADIR SHAH AT DELHI

Nadir Shah, the Perso-Turkish soldier of fortune, swept into Afghanistan in 1737, as has been related, after seizing the Persian crown and expelling therefrom the Afghan king, and occupied Kandahar and Kabul, the erstwhile provinces of the Delhi throne. Muhammad Shah at Delhi was too involved in the anxieties of the Maratha menace to take effective notice of the loss of Kabul, and the Persian Shah advanced in a leisurely manner and by easy stages through the Khaibar and the Punjab, crossing the Indus in November 1738 and entering Delhi on the 14th of February 1739, barely a hundred years before the accession of Queen Victoria.¹ The Imperial armies had given way as he advanced, and had assembled at Karnal but to endure defeat. The Emperor went out to meet the conqueror, and together they entered Delhi. The latter no doubt intended as bloodless a squeeze as possible, but there ensued by ill chance those terrible riots and massacres,

¹ As an instance of the communications of the world in those days, the arrival of Nadir at Delhi in February 1739 was not known in London till 1st October.



From a photo by Fry of Lucknow

Amir Abdurrahman
Amir el Kebir

AFGHANISTAN

FROM DARIUS TO AMANULLAH

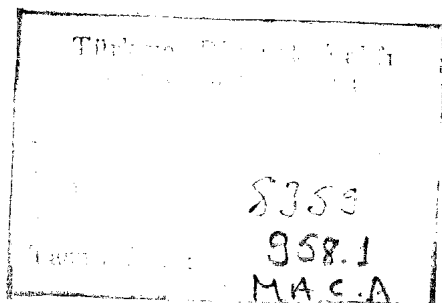
BY

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COLONEL COMMANDANT THE ROYAL ARTILLERY

- Nadir Shah



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6-BROWN GYMKHANA BUILDING, QUETTA (PAKISTAN)
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then carried Shah Tahmasp back to Isfahan in triumph, only to find that the retreating Afghan *more suo* had slain the aged Shah Husain. In Isfahan Tahmasp found that his own mother had worked as a slave for nine years, sadly waiting for his coming to his own again.

One more victory was yet to come before the Afghan dominion was entirely broken. This took place at Zarqan, twenty miles from Shiraz, whence the Afghans fled in all directions. The remnant in Lar and Kirman were now hunted out, and in 1730 Ashraf Khan, a fugitive on the Dasht-i-Lut, was slain by a Buhluli chief. Such as survived fled to the coast and reached Bahrein, where their descendants are to be found in humble circumstances to this day.

Nadir Quli, now a prince and a ruler, was not to submit long to hold anything but the principal rôle in Persia, and was soon carving out for himself that amazing position and power that enabled him to turn and conquer Afghanistan and ride in ruthless triumph to Delhi. Those who would moralise may dwell on the state in which peasantry and bourgeois found themselves during these long years of misrule, a people too feeble to defend themselves as the burghers of Europe were the better fitted to do, in similar times.

NADIR SHAH

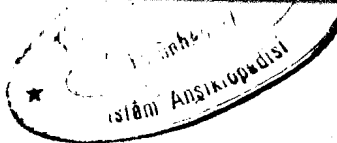
No story of Afghanistan can be complete without some longer account of this most wonderful of conquerors, Nadir Shah Quli, *i.e.* Nadir Shah the coolie or slave, who conquered all the provinces of Afghanistan and made the Durani Empire of Ahmad Shah possible. His name means the Slave of the Wonderful, and it admirably suits his career.

Born of the Kukhlu clan of Ashraf Turks, of humble grazier parentage, Nadir on Kupkan kept his father's flocks. At the age of eighteen he and his mother were carried off to Khiva as slaves by Usbeg raiders. But, as we see in all Asiatic history, there was no height to which a sturdy slave, stout in heart and subtle in brain, might not rise. And

Nadir soon showed himself a leader of men, rising to authority in the service of Baba Ali Beg, Governor of Alivard, eventually taking service with that Mahmud who made himself master of holy Meshed. Thence he found himself, as has been related, a general in the service of Shah Tahmasp, to whom he became practically vizier, re-raising Persia against the Afghan dominion and expelling the Afghans from Western Persia and from Khurasan. He then proceeded to rid Persia of the Turkish invaders, who had recovered from their defeat at the hands of the Afghans. After Nadir's successes Shah Tahmasp ventured into the field to lead his armies himself, only to be handsomely beaten. Nadir Quli then deposed him, and placed his infant son on the throne, after which he proceeded to expel the Ottoman Turks from all the provinces of Persia that they had overrun, viz. the provinces of Gilan, Asterabad, and Mazanderan, and also Kars, Erivan, and Armenia, all of which were wrung from them at the Treaty of Resht. The Russian encroachments, made in accordance with the will of Peter the Great, were also regained, including Derbend and Baku. In 1736 the infant Shah died, and Nadir proclaimed himself in the babe's stead.

In 1737-38 he overran the province of Kandahar and expelled therefrom the Ghilzais, deporting a great number, and, after the old Assyrian fashion, planted Persians and Persian Turks in their place. He then turned his attention to Mogul India, marching first by the great road of the armies via Ghuzni to Kabul, whence the Mogul Governor fled before him. His progress to Delhi is described in the next chapter. Like Ashraf Khan the Afghan, his great aim, among other acts of consolidation, was to win back Persia to the orthodox faith, from which she had been led away, and he lost much of his influence thereby. But this did not prevent his victorious progress.

After his return from Delhi he overran Bukhara and Khiva in 1741, but his prolonged successes were too much for his temper, and he became so fiercely tyrannical that the inevitable end came in 1747, when he was assassinated by Salah Beg, the captain of his guard.



LAHORE:

ITS HISTORY AND ANTIQUITIES.

Nadir Shah

BY

SYAD MUHAMMAD LATIF,

KHAN BAHADUR,

EXTRA JUDICIAL ASSISTANT COMMISSIONER, GURDASPUR,
FELLOW, PANJAB UNIVERSITY, & MEMBER OF THE BENGAL ASIATIC SOCIETY.

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The fight at Lahore.

favor of Azimushán, a younger son, who was supported by an army of 78,000 horse. A fight took place outside the city walls between the armies of Azimushán and his elder brother, Jahándár-sháh, who had the support of the other two brothers. The three brothers, mounting their horses, conducted the operations in person, and firing was kept up for four or five days. At length, the elephant on which Azimushán was seated, being wounded in the trunk by a cannon ball, became restive and unmanageable. The infuriated animal took the direction of the Ravi, and throwing himself down a precipitous part of the bank, plunged into the water with its rider, never to appear again. The river being swollen and rapid on account of the melting of the snow in the Himalayas, the Prince and the elephant were carried off by the current, and no trace of them could afterwards be discovered. Ultimately Jahándár Sháh, having surprised and slain his remaining brothers, ascended the throne, but seven months afterwards the effeminate monarch was himself defeated by Ferukhsere, son of Azimushán, who, in the end, put his uncle to death in his prison, thus avenging the death of his father. Ferukhsere ascended the throne of Delhi on 9th January 1713.

Jahándár Sháh gains the victory and ascends the throne.

Ferukhsere succeeds him, 1713.

The Sikhs renew their depredations.

Active measures of Abdul Samad Khán.

During the commotions which followed the death of Bahádur Sháh, the Sikhs emerged from their mountain retreats and laid waste the Panjáb from Ambálá to Lahore. The Emperor Ferukhsere sent Nawáb Abdul Samad Khán *Dilerjang*, a Turráni nobleman, as Viceroy of the Panjáb, and strengthened him with a number of chosen troops from the eastward. Abdul Samad Khán was a man of great energy and activity, and, under his able administration, the Panjáb flourished. He brought with him several detachments of his own warlike countrymen from Kashmír, of which he had been Governor, and, on the arrival of a train of artillery from Delhi, he left Lahore, and, falling upon the Sikhs, defeated them in a pitched battle at Gurdaspur, where they had built a strong fort, and put three or four thousand of their number to the sword. Those who escaped with their lives were sent in chains to the Emperor.* Bándá, their chief Gurú, with his son, seven or eight years old, his Dewán and three or four thousand Sikhs, were made prisoners. Nearly two thousand heads of the slain Sikhs were stuffed with hay, and, having been stuck upon spears, were sent to Delhi.† The Gurú and a large number of his followers were put to death, with terrible tortures, by order of the Emperor Ferukhsere. After Bándá's death an active persecution of the

Punishment of the Sikhs.

* *Muntakhib-ul-Lubáb* of Kháfí Khán.
† *Ibid.*

Sikhs was kept up; thousands of their number sought shelter among the recesses of the hills; and those who remained either had to renounce their religion and abandon the outward form of their belief, or were seized and put to death.*

Abdul Samad Khán was succeeded in the governorship of the Panjáb by his son Zakaria Khán, surnamed 'Az-ud-daula Khán Bahadur, whose uncle, Qamr-ud-din Khán, held the office of Prime Minister at Delhi. For twenty-one years (1717—1738 A. D.) the Panjáb enjoyed an interval of peace. The Viceroy, being little interfered with by the weak Court at Delhi, exercised absolute authority over the lives and property of the people; but he used his power with prudence and moderation and for the good of his government.†

Nawáb Zakaria Khán, Viceroy of the Panjáb.

Invasion of Nadir Sháh.—At length, in 1738, the citizens of Lahore were roused from their long lethargy by a new danger which threatened India from the west. It was the approach of Nádir Kuli, otherwise known as Nádir Sháh, the great Asiatic conqueror, one of the most remarkable characters of Eastern history, who, with Týmúr and Chingez Khán, must be numbered among the most famous of the princes of the sword.‡ Having crossed the Indus on 18th November 1738, at the head of an army of two hundred and seventy thousand Persians, Georgians and Qazal Báshes, he laid waste the whole country between Pesháwar, Wazirabád and Emanábad. 'Az-ud-daulá Nawáb Zakaria Khán, with his army of twenty thousand horsemen, pitched his camp on the banks of the Rávi and strengthened his position by planting cannon in the best positions and throwing up entrenchments round the camp. The Sháh, however, leaving the artillery of the governor far to the left on the opposite bank, forded the river with his army and advanced to the gardens of Shálímár, where he pitched his camp. After two days' skirmishing the governor of Lahore, seeing that any attempt at resisting so formidable an enemy would be fruitless, sued the Persian Emperor for peace. On

Nádir Sháh crosses the Indus, 1738.

Zakaria Khán opposes his advance.

But finally sues for peace.

* A price was put on the head of every Sikh, and a strict search for them was made everywhere in the Province under the Governor of Lahore.—Forster's Travels, Vol. I, pp. 312—313, and Malcolm's Sketches of the Sikhs, pp. 85—86.

† Nawáb Khán Bahadur proved a most able and popular governor. He was liked by both the Hindus and Musalmans. For further particulars regarding this *Amir*, the reader is referred to my History of the Panjáb.

‡ Nádir Sháh was truly a man of the sword. At the nuptial ceremonies of his son with a daughter of the Emperor of Delhi, after the pillage of that city, when the latter sent a messenger to the Persian monarch to name his male pedigree, extending over seven generations, before securing the hand of a daughter of Týmúr's race, he said to the ambassador:—"Go and tell your master, my son is the son of Nádir Sháh, the son of the sword, the grandson of the sword, and so on until he can count seventy generations." Like the founders of Rome he was originally a shepherd.

البیان و التبیان

۴۹

سلطنت رسیدن نادرشاه تا حمله او به هندوستان؛ باب دوم در سیزده فصل، در شرح بازگشت نادرشاه از هندوستان تا ورود او به دارالسلطنه قزوین؛ باب سوم، در چهار فصل، در شرح سفر خواجه عبدالکریم به مکه تا بازگشت او از طریق دریا به هندوستان؛ باب چهارم در نه فصل درباره برخی پیش آمدها از هنگام ورود مؤلف به هندوستان تا مرگ محمدشاه؛ باب پنجم در چهار فصل درباره رویدادهای دوره سلطنت بهادرشاه.

ویژگی بارز این اثر، حضور مؤلف در بسیاری از رویدادها است. او به شرح جزئیاتی می پردازد که در مآخذ دیگر کمتر بدان پرداخته اند (ع کشمیری، ص ۹۷، ۱۱۲-۱۱۳).

این کتاب، جز در مقدمه، دارای نثری صریح و روان است و نویسنده در بیان وقایع به اشعار شاعران استشهاد کرده است.

بیان واقع در ۱۹۷۰ میلادی به کوشش ک. ب. نسیم با مقدمه‌ای به زبان انگلیسی در ۳۱۶ صفحه به چاپ رسیده است. نسخ خطی این کتاب در کتابخانه‌های معتبر، از جمله: موزه بریتانیا، دیوان هند لندن، و دانشگاه پنجاب موجود است (منزوی، ج ۱۰، ص ۵۱۴-۵۱۵).

منابع: ظهورالدین احمد، پاکستان مین فارسی ادب، ج ۳، لاهور ۱۹۷۷؛ عبدالکریم بن عاقبت محمود کشمیری، بیان واقع: سرگذشت احوال نادرشاه، چاپ ک. ب. نسیم، لاهور ۱۹۷۰؛ احمد منزوی، فهرست مشترک نسخه‌های خطی فارسی پاکستان، اسلام آباد ۱۳۶۲-۱۳۷۰ ش.

/ شاهد چوهدری /

البیان و التبیان (یا البیان و التبیان)، از مهمترین آثار

عمرو بن بحر جاحظ بصری (۱۶۰-۲۵۵) نویسنده بزرگ عرب. این کتاب را از امهات کتب ادب عربی شمرده‌اند (ابن خلدون، ج ۲، ص ۱۱۷۵). البیان کتابی است در انواع بیان، همراه با منتخباتی از خطب بلیغ، مواعظ و احوال سخنوران برجسته و مشاهیر اسلام، تشریح لحن یعنی لغزش نحوی در گفتار مستعربه، لطایف، اشعار و نیز بسیاری اشارات تاریخی و فواید بلاغی و تحلیل فن خطابه. در حقیقت سرمشق همه جنگهای معتبر عربی از قبیل المعارف و عیون الاخبار ابن قتیبه، المحاضرات راغب، العقد الفرید ابن عبدربه، ربیع الابرار زمخشری و نثرالدراوسعدآبی البیان است. نام دیگر این اثر البیان و التبیان است (ع جاحظ، ۱۴۱۰، ص ۶۰۳) و ظاهراً دو تحریر داشته که دومی بهتر بوده است (یاقوت حموی، ج ۱۶، ص ۱۰۶). البیان در اواخر عمر جاحظ و سنین کمال ادبی او تألیف شده و ظاهراً آن را همزمان با الحیوان می نوشته است

کاملی از البیان به قلم عبدالعزیز ساشادینا در ۱۹۹۸ منتشر کرده است.^۱

منابع: محمدحسن آقابزرگ طهرانی، الذریعة الی تصانیف الشیعة، چاپ علی نقی منزوی و احمد منزوی، بیروت ۱۹۸۳/۱۴۰۳؛ ابن قتیبه، تأویل مشکل القرآن، چاپ احمد صقر، قاهره ۱۹۷۳/۱۳۹۳؛ ابوالقاسم خوبی، البیان فی تفسیر القرآن، بیروت ۱۹۸۷/۱۴۰۸؛ همو، معجم رجال الحدیث، بیروت ۱۹۸۳/۱۴۰۳، چاپ افست قم [بی تا]؛ فهد بن عبدالرحمان رومی، اتجاهات التفسیر فی القرن الرابع عشر، ریاض ۱۴۰۷/۱۹۸۶؛ مصطفی زید، النسخ فی القرآن الکریم: دراسة تشریعیة تاریخیة نقدیة، بیروت ۱۹۷۱/۱۳۹۱؛ عبدالصبور شاهین، تاریخ القرآن، قاهره ۱۹۶۶؛ حسن ضیاءالدین عتر، الاحرف السبعة و منزلة القراءات منها، بیروت ۱۹۸۸/۱۴۰۹؛ خانابا مشار، مؤلفین کتب چاپی فارسی و عربی، تهران ۱۳۴۰-۱۳۴۴ ش؛ احمد بن محمد نحاس، التاسخ و المنسوخ فی القرآن الکریم، چاپ شعبان محمد اسماعیل، قاهره ۱۹۸۶/۱۴۰۷.

/ محمدعلی مهدوی راد /

بیان مذهب الباطنیه ← دیلمی، محمد بن حسن

بیان واقع، کتابی تاریخی در سرگذشت و احوال نادرشاه افشار (حک: ۱۱۴۸-۱۱۶۱) و محمدشاه گورکانی (حک: ۱۱۳۱-۱۱۶۱). مؤلف، خود را عبدالکریم بن خواجه عاقبت محمود بن خواجه محمد بلاقی بن خواجه محمدرضا معرفی کرده است. تاریخ تولدش دانسته نیست، اما زادگاه او کشمیر بوده، سپس به شاهجهان آباد (دهلی) رفته و هنگام حمله نادرشاه به هندوستان در همانجا سکونت داشته است (کشمیری، ص ۱). خواجه عبدالکریم کشمیری به سبب آشنایی با میرزا علی اکبر خراسانی [داروغه دفترخانه] با وعده سفر حج، به جرگه ملازمان نادرشاه پیوسته (همان، ص ۲) و در ۱۱۵۲ همراه سپاه شاه به ایران آمده است. او که در طول سفر، خدمات نویسندگی و دولتی را انجام می داده (ع ظهورالدین احمد، ج ۳، ص ۶۰۹) در ۱۱۵۴ به دارالسلطنه قزوین رسیده و سال بعد، همراه حکیم سیدعلوی خان، پزشک نادرشاه، راهی سفر حج شده است و سپس در ۱۰ جمادی الاولی ۱۱۵۶، از راه دریا به شاهجهان آباد بازگشته است. از این پس از زندگی او آگاهی در دست نیست، اما وی تا ۱۱۹۳ که تاریخ پایان نگارش بیان واقع است زنده بوده است (ع همان، ج ۳، ص ۶۰۹-۶۱۰). خواجه عبدالکریم بیان واقع را به پیشنهاد دوستانش نگاشته و آن را به پنج باب تقسیم کرده است: باب اول در ده فصل، از انقراض سلسله صفویه و به

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HISTORY OF ISLAM

(Classical Period 1206-1900 C.E.)

28 TEM 2005

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

Nadir Şah (Nadir)

111

Nadir Shah
1736-1747 C.E.

Volume II

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Coronation of Nadir Shah

Nadir Khan was coronated as the king of Persia in March 1736 C.E. The chiefs assembled at the coronation ceremony took the oath of allegiance to the new king. They undertook not to espouse the cause of the Safavid princes whom Nadir Khan had exiled to Khurasan. The nobles also undertook to abandon such Shia practices which were abhorrent to the Sunnis. On coronation Nadir Khan assumed for himself the name of Nadir Shah. He offered terms of peace to Turkey as well as Russia. He made his son Riza Quli the Governor of Khurasan, the north east of the kingdom. Nadir Shah made his brother Ibrahim the Governor of Azarbaijan the north eastern part of his empire. In May 1736 C.E. hostilities broke out between Russia and Turkey. Russia invited Nadir Shah to participate in the war and attack Turkey. Nadir Shah refused to attack Turkey, but agreed that Persia would be a party to any treaty that was executed between Russia and Turkey. Nadir Shah strengthened his navy in the Persian Gulf. The Persian navy conquered Bahrain, and that was an important acquisition for Persia.

Bakhtiari tribe

Ali Murad the chief of the Bakhtiari tribe did not attend the coronation of Nadir Shah. Ali Murad openly espoused the cause of the Safavids, and declared Nadir Shah to be a usurper. The Bakhtiaris looted the state treasure that was being carried to Nadir

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- Nadir Şah (Afgan) (140021)

ATATÜRK İNKILÂBININ NADİR ŞAH DÖNEMİNDE AFGANİSTAN'IN MODERNLEŞME ÇABASINA ETKİSİ

Mehmet KÖÇER*

ÖZET

Türk Millî Mücadelesi'nin kahramanı ve Türkiye Cumhuriyeti'nin kurucusu olan Mustafa Kemal Atatürk, aynı zamanda birçok bölge, ulus ve lider için ilham kaynağı, başka bir deyişle örnek bir lider olmuştur. Atatürk, 19. yüzyılın sonlarından itibaren gelişmeye başlayan Türk milliyetçilik hareketinin lider şahsiyeti olarak kendisini kanıtlamış, dünyada meydana gelen değişimi ve gelişmeleri yakından takip etmiş ve daha da önemlisi çok iyi eğitim almış bir şahsiyettir. İnkılâplarını halk desteğiyle gerçekleştirirken, istikrarlı ve tutarlı bir siyaset takip etmiştir.

Atatürk döneminde Afgan tahtına çıkan üçüncü lider olan Nadir Şah da Atatürk gibi asker kökenlidir. Türkiye ve Atatürk'ün Afganistan için önemini bilen Nadir Şah, tıpkı Emanullah gibi ülkesinin refahı ve gelişmesi adına Türkiye Cumhuriyeti ile dostane ilişkiler sürdürmenin önemini anlamış durumdadır. Bu doğrultuda Atatürk Türkiye'si ile iletişim kurmak için büyük bir çaba içinde olur. Bunu daha en başında, tahta çıkarken Türk elçisinin fikrini sormakla gösterir. Ayrıca tahta çıktıktan hemen sonra Cumhuriyet'in kuruluş yıldönümü için Atatürk'e gönderdiği tebrik mesajı da bu ilgi ve bağlılığı açık bir şekilde ortaya koyar.

Anahtar Kelimeler: Afganistan, Türkiye, Mustafa Kemal, Nadir Şah, Yenileşme.

THE ROLE OF ATATURK REVOLUTION IN TIME OF NADIR SHAH IN AFGHANISTAN'S MODERNIZATION EFFORT

ABSTRACT

Being the leader of Turkish National Struggle and founder of Turkish Republic, Atatürk proved such an eminent leader that many other countries, nations and leaders took him as a source of inspiration, a good model in other words. He showed himself as a leading person in Turkish Nationalist Movement, which started rising after the 19th century, followed changes and development experienced in the world closely and most importantly was a very well-educated

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556-567

person. He always adopted a stable and self-consistent policy while implementing his revolutions with the public's support. Nadir Shah, the third leader throning to Afghanistan during Atatürk era, was a soldier like Atatürk. Being aware of importance both Turkey and Atatürk posed for his country, Afghanistan, Nadir Shah like Emanullah realized crucial role of maintaining friendly relations with newly-founded Turkish Republic with an eye to contribute to Afghansitan's welfare and development. Hence, he struggled hard to establish communication with Atatürk's Turkey. He showed his determination in this aspect by asking for the Turkish ambassador's idea while he was being throned to rule. Furthermore, the message he sent to Atatürk to celebrate anniversary of Turkish Republic just after he was throned was an obvious sign of this loyalty and interest.

Key Words: Afghanistan, Turkey, Mustafa Kemal, Nadir Şah, Modernization.

Afganistan,¹ Orta Asya'nın güneye ve Hindistan'a açılan yolları üzerindedir. Ülkenin bu çok önemli konumu, tarih boyunca istilalara maruz kalmasının temel sebebidir.² Bu istilalar ülkede büyük çaplı insan ve kültür karmaşalarına neden olur. Oluşan nüfus kalabalığının % 97 gibi büyük bir çoğunluğunu Müslümanlar oluştururken, geri kalan % 3'lük kısım; Hindu, Musevi ve Hıristiyanlardan meydana gelir. Irk yönünden bakıldığında ise Afgan toplumunun genel olarak; Peştunlar, Tacikler ve Türkler olmak üzere

¹ Geniş bilgi için bkz., Michael Gillett, "Afganistan", *Journal of The Royal Central Asian Society*, VOL. LIII, 1966, s.238; Horasan olarak bilinen bu ülke için, Hind-İngiliz yöneticisi Lord Okland, 16 Ağustos 1838'de Afganistan Kralı Şah Şuca'ya gönderdiği mektupta ilk kez "Afganistan" ifadesini kullanmış ve bu tarihten sonra "Afganistan" adı giderek yaygınlaşmaya başlamıştır. Geniş bilgi için bkz., Kiyameddin Barlas, "Afganistan Tarihinde Türkler", Prof. Dr. Mehmet Saray'a Armağan, *Türk Dünyasına Bakışlar*, İstanbul 2003, s. 166; Bu konuda Mehmet Saray ise, özetle şu değerlendirmeyi yapmaktadır: "Önceleri ahalinin ırk, soy, din gibi farklılıklarından dolayı muhtelif bölgeler halinde ve çeşitli adlarla anılan bu ülke XVIII. yy. ın ikinci yarısından itibaren bir bütün halinde Afganistan olarak anılmaya başlanmıştır." Bkz., Mehmet Saray, *Afganistan ve Türkler*, s.9.

² Hindistan'a Müslümanlığı yayan Gazneli Mahmud, Hindistan'ı işgal eden Cengiz Han ve İran üzerinden Hindistan'a giren İskender bu yolları kullanmışlardır. Ayrıca Timur ve oğlu Babür, Türkmen Beyi Nadir Şah ve Afgan devletini kuracak olan Ahmet Şah Dürrani de aynı yolu kullanarak Hindistan'ı işgal etmişlerdir. Ali Ahmetbeyoğlu, "Prof. Dr. Mehmet Saray İle Afganistan Üzerine Bir Söyleşi", *Afganistan Üzerine Araştırmalar*, (Yayına Hazırlayan, Ali Ahmetbeyoğlu), İstanbul 2002, s. 177.

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inédits des serviteurs dans la place de vérité (p. 173-201, avec 5 figures).

Gabriel FERRAND.

S. M. NĀDIR SHĀH.

Le 15 octobre 1929, Mohammed Nādir Khān, vainqueur de l'aventurier qui avait un instant usurpé le trône laissé vide par le départ d'Amān-Oullāh, puis du frère aîné de ce dernier, Ināyat-Oullāh, a été proclamé roi d'Afghanistan. Le nouveau souverain n'appartient pas seulement par son père au clan des Mohammedzāi (ou Bārakzāi) qui est aussi, depuis Dōst Mohammed Khān (1829-1863), celui des cinq précédents Émir; il se rattache encore par sa mère à l'ancienne dynastie royale des Sadouzāi, celle qu'Ahmed Shāh Dourrāni fonda, en même temps que le royaume, en 1747. Son père, Sirdār Mohammed Yoūsouf Khān, et son oncle Sirdār Mohammed Āsaf Khān, étaient, au temps de l'Émir Habīb-Oullāh (1901-1919), les deux colonnes de l'empire et leurs nombreux fils occupaient sous Amān-Oullāh les plus hautes charges de l'État.

Le roi Mohammed Nādir Shāh est né en 1885. Après avoir fait de brillantes études, il embrassa la carrière militaire avec le grade de colonel. Dès 1906, il était général de brigade. L'année suivante, il accompagna l'Émir Habīb-Oullāh dans son voyage aux Indes. En 1912, la prompt répression d'une rébellion de tribus lui valut le titre de *Nāib-Sālār* (adjoint au généralissime). Enfin il était généralissime (*Sipāh-Sālār*) quand éclata en 1919 la dernière guerre anglo-afghane. On sait qu'à la dénonciation par Amān-Oullāh, dès son accession au trône, du traité qui avait établi sur l'Afghanistan une sorte de protectorat britannique, l'Angleterre répondit par l'invasion du pays : mais d'une part elle ne disposait que de régiments fatigués et d'un matériel en mauvais état, ramenés de Mésopotamie; et, d'autre part, au lendemain de la guerre mondiale, le vent ne portait guère à une politique de conquêtes. C'est un fait que les envahisseurs ne dépassèrent pas Dakka, c'est-à-dire la première étape sur la route de Kāboul, et que les pourparlers de Rawal-Pindi aboutirent très rapidement à la reconnaissance de l'indépendance afghane. Renommée et popularité en rejaillirent sur le généralissime, et une colonne commémorative, érigée à Kāboul, porte cette inscription : « A la gloire du grand patriote Mohammed Nādir Khān qui,

par la vaillance de son épée, conquit contre l'Angleterre l'indépendance du pays. »

Au lendemain de cette guerre de libération, Nādir Khān prit le Ministère de la Défense nationale et se consacra à la réorganisation de l'armée. En 1924, il accepta le poste d'envoyé extraordinaire et ministre plénipotentiaire à Paris, où sa courtoise affabilité lui créa de nombreuses amitiés. En octobre 1926, il démissionna pour raisons de santé et alla se rétablir sous le climat de la Côte d'Azur. C'est là qu'il reçut en janvier 1928 la visite de son royal cousin Amān-Oullāh, lors du voyage de ce dernier en Europe; et c'est là aussi qu'en février 1929 les événements vinrent le chercher pour rétablir l'ordre en Afghanistan. En dépit de son absence d'ambition, la renommée des services rendus par lui à son pays et son prestige personnel ont fait qu'il n'a pu se dérober au trône. Les gouvernements l'ont aussitôt reconnu, et de son côté, il s'est engagé à remplir les traités et conventions conclus avant son avènement. Son attrayante personnalité, sa générosité naturelle, sa culture (il parle cinq langues : le persan, le poushtoū, l'hindoustani, l'anglais et le français), la connaissance du monde qu'il a rapportée de ses longs séjours à l'étranger, son esprit libéral et sagement réformateur, son dévouement à son peuple et le souci qu'il a tout de suite marqué de développer l'instruction publique, l'agriculture et les travaux publics, tout fait présager une heureuse période de calme et de progrès dans l'histoire si troublée de l'Afghanistan.

S. M. Mohammed Nādir Shāh a épousé une de ses cousines. Son fils aîné est malheureusement mort de maladie en France, où il faisait ses études; il a encore cinq enfants vivants, le prince Mohammed Zāher, aujourd'hui âgé de quinze ans, et quatre filles. De ses quatre frères l'un, S. A. Mohammed Hāchim Khān, est président du Conseil et ministre de l'Intérieur; un autre, S. A. Shāh Mahmōūd Khān, est ministre de la Guerre et commandant en chef; et le troisième, S. A. Shāh Valī Khān est ministre plénipotentiaire à Londres.

René GROUSSET.

JA, c. 217, s. 306-7, 1930

(PARIS)

TÜRK DÜNYASI ARAŞTIRMALARI
 Sayı: 94 (Şubat - 1995) İstanbul, s. 93-110

S.T.F.

Afşar

NADİR ŞAHİN ŞAHSİYETİ VE FİKİRLERİ

Arş. Gör. Abdurrahman ATEŞ*

Türk tarihinde aydınlarımız ve genç nesillerimizce yakından tanınmayan büyük asker ve devlet adamları vardır. Bu büyük asker ve devlet adamlarından biri de Batı Türklüğü ile Dünya Türklüğünün kaynağı Türkistan Türklüğü arasında bir nevi köprü vazifesi gören İran'da, Afşarlılar veya Afşariyye hanedanının kurucusu aynı zamanda son büyük Türk cihangiri Nadir Şah Afşar'dır.

O, başlangıçta Horasan'daki Abiverd hudud bölgesinde¹ mütevazı bir ailenin çocuğu idi. Büyük zorluklarla karşılaşmıştı. Ancak bütün bu zorluklara rağmen sahip olduğu meziyetlerle İran Şahlığı'na kadar yükselmeyi başarmıştır. Afganistan'ın Türk asıllı kabilelerinden Gılzaylar, Ruslar ve Osmanlıların İran topraklarını istila ettikleri bir sırada ortaya çıkarak önce müstevlileri İran topraklarından çıkarmış, sonra da İran'ın birliğini temin etmiştir. 1736-1739 Afganistan ve Hindistan seferiyle de dünya cihangirleri arasına katılmıştır. Esasında Nadir Şah'ın bir anda Asya'nun siyasi dengesini bozması ortaya çıktığı devrin tabii bir neticesidir; kaldı ki, bu sıralarda Batı Türklüğünün güçlü temsilcisi Osmanlı Devleti eski haşmetini yitirip, artık yavaş yavaş çözülmeye yüz tutmuştu. Doğuda Hindistan Türk İmparatorluğu'nun durumu da Osmanlı Devleti'nin durumundan farksızdı. Türkistan cephesinde ise güçlü bir devlet yoktu.

Nadir, Horasan'daki Abiverd hudud bölgesinde yaşayan Afşarların "Kırklı" obasına mensuptur². "Kırklı" obasının Afşarların hangi koluna mensup olduğu hakkında kesin bir bilgi yoktur. Prof. Dr. Faruk Sümer, bu obanın Eberlü veya Gündüzlü kolundan çıkmış olabileceğini ileri sürmektedir³.

* Afyon Kocatepe Üni. İkt. ve İd. Bil. Fak. Atatürk İlke ve İnkılapları Öğretim Görevlisi.

- 1 Abuverd (Ebiverd), Horasan Dağlarının kuzeyinde bir şehir ve bir bölgedir. Burası eski zamanlarda Horasan'ın göçebelerine karşı ilk müdafa hattı olarak büyük rol oynamıştı. Bkz: V. Minorsky; "Abiverd, Ebiverd", IA, IV, s. 5.
- 2 Mirsa Mehdi Han Esterabadi, *Tarih-i Nadiri*, 1248, Esad Efendi Ktp., No: 2182, vrk. 18/b.
- 3 F. Sümer, *Safevi Devleti'nin Kuruluşu ve Gelişmesinde Anadolu Türkleri'nin Rolü*, Ankara 1976, s. 191; Konu hakkında bundan başka herhangi bilgiye rastlanmamaktadır. Esasen Türk kültür ve tarihinde kırk, kırklar, kırk yiğit, kırk kız, kırk tarhan gibi pek çok tabir mevcut olup "Kırklı" tabirinin kırk kelimesinden neşet etmiş olması muhtemeldir. Türk kültüründe "Kırklar" tabiri hakkında Bkz: S. Cöhçe, *Şemsi Melikleri*, (Basılmamış Doktora Tezi), Elazığ, 1986, s. 194 vd; L. Lockhart, "Kırklı" kelimesinin kırk insan manasına geldiği görüşündedir. Bks. L. Lockhart, *Nadir Shah*, Lahore, 1976, s. 17.

26 ARALIK 1995

ن ن

سخنوران دروازی، بخش اول، ۱۲۲؛ سیری در ادبیات سده سیزدهم،

۳۰۸

رسولی

نادر دروازی (nā.der-e.dar.vā.zi)، محمدنادر، - ۱۲۸۵ق، شاعر افغانستانی. پس از فراگیری دانش‌های روزگار خود، به ملا نادر آوازه یافت. در سرودن شعر مهارت فراوان داشت. اگرچه دیوان مدونی از وی به یادگار نمانده، اما اشعاری فراوان از وی در تذکرها آمده است. نادر دروازی معاصر و معاصر حامدخواجه (واله دروازی) بود و شعری در رثای دوست خود سروده است: «کشید رخت سفر زین جهان محنت و غم - فرید عصر و به دانش به هر دیار علم/به فکر رفت به تاریخ حامد مرحوم - نیافت (نادر) مسکین بجز دریغ و الم»

منابع: ارمغان بدخشان، ۱۳۰-۱۳۱؛ سخنوران دروازی، بخش اول،

۳۵

رسولی

نادرشاه محمدزایی (nā.der.šāh-e.mo.ham.mad.zā.i)، محمد

نادرخان پسر محمد یوسف خان پسر (محمد) یحیی خان پسر

نابغ (nā.beq)، شمس‌الدین فرزند قدم، مزار شریف ۱۳۰۱-کابل ۱۳۲۱ش، شاعر افغانستانی. در خردسالی پدر و مادر خود را از دست داد و سرپرستی وی را بستگانش برعهده گرفتند. وی در زندگی کوتاهش به عشقی جانکاه گرفتار آمد و آرامش خاطر و التیام دردهایش را در سرودن شعر یافت. از شعرهایش غزلی در پرتاوس و معاصرین سخنور آمده است.

منابع: پرتاوس، ۷۳۱-۷۳۲؛ معاصرین سخنور، ۱۸۱-۱۸۲؛

محمدشفیع «پروانه»، «شمس‌الدین نابغ»، آریانا، سال ۷، شماره

۶ (۱۳۲۸ش)، صص ۱۵-۱۷.

نوش‌آبادی

ناجی (nā.ji)، ملامیر فرزند ملامیرزا، ارخود از روستاهای درواز بدخشان ۱۲۸۸ - همان‌جا ۱۳۲۲ق، شاعر افغانستانی. دانش‌های روزگار خود را در زادگاهش فراگرفت. ناجی در نظم و نثر مهارت فراوان داشت. دیوان مدونی از سروده‌های ناجی در دست نیست، اما اشعاری فراوان از وی در تذکرها به یادگار مانده است.

منابع: ارمغان بدخشان، ۱۹۱-۱۹۵؛ دایرة‌المعارف آریانا، ۳۱۳/۶؛

ASIAN AFFAIRS, C. XXI S. 170-175 1934 (Germany)
H.M. KING MOHAMMAD NADIR SHAH-I-
GHAZI, OF AFGHANISTAN

Naji-i-Millat (Saviour of the Nation)

By RONALD M. S. MORRISON

WITH the assassination in Kabul of King Nadir Shah passes the greatest ruler who has ever reigned over Afghanistan. Too little is known outside this important buffer state of Central Asia of the tremendous work of reconstruction carried out by the late King since he brought to an end the calamitous rule of Bacha-i-Saquo—the bandit opportunist who seized the throne after the abdication of Amanullah.

From the outset, after he had been prevailed upon, much against his will, to accept the burden of Kingship, he made it clear that his beloved country came first, and, sick man though he was, he set about the enormous task of creating order out of the dreadful state of chaos in which he found the country, and when it is remembered that the national exchequer was in a condition of bankruptcy, that there was practically no army worth calling the name, or what there was was totally disorganized, that various Government Departments had to all intents and purposes ceased to be, that schools and other public institutions had been closed, hunger and sickness was rampant, starvation staring the people in the face, and law and order a thing of the past, it was the more remarkable that such a degree of stability and progress had been reached in the few years of his reign.

Nadir Shah had understood the mentality of his people, and they were quick to realize in him a born leader and one whose only desire was to guide his beloved country into the ways of peace and prosperity. His sojourn in Europe, where he had been living for some seven years, proved to be of infinite value to him at this time, as he realized only too well that nations, and more particularly his own country, cannot advance by sudden changes, but only step by step upon the lines most suited to themselves. It will therefore be seen that Nadir Shah was not an autocrat of the old type, but a tolerant, level-headed man who desired to see his country go forward upon steady and sound lines.

At no time in the history of the world has a sovereign or statesman been so terribly handicapped financially or otherwise at the start; so bad was the position that there was not even a single coin which the National Exchequer could call its own. Nadir Shah could not defray even the current expenses of the Government, and yet under such distressing conditions he abolished all the oppressive rates and taxes which had told so heavily upon the poor classes and also cancelled the arrears due. He issued a Royal Proclamation to the effect that it was his pleasure to govern and administer a poor country with justice and equity, rather than to acquire riches by means of tyranny and oppression. He set an example by reducing to an absolute minimum the expenses of the Royal Household, and even went to the extent of declaring that all the estates that had formerly been looked upon as the personal property of the King be made public property. Those readers with a knowledge of Afghanistan under former rulers will appreciate what a tremendous step forward this meant, and it certainly helped to instil an even greater degree of confidence in the people. He also very generously granted liberal pensions to the relatives of the ex-King Amanullah.

It would doubtless be of interest at this stage to give some information on the new Afghan law regarding Citizenship. It is contained in a pamphlet in Persian (as are all Afghan official acts) printed at Kabul, and entitled, "Statute regarding identity cards, regulations for passports and the law regarding citizenship." The pamphlet is a collection of three similar but separate laws or statutes, the articles of which are consecutively numbered.

I. *Articles 1-41: Regulations Regarding Identity Cards.*—The identity card with which all Afghan citizens must be provided is necessary for the collection of State dues, requests for passports, admission to schools, etc.

The Statute lays down the functions of the State Departments which will issue identity cards and which, by means of periodic reports to the head office, will provide statistical information.

II. *Articles 43-90: Regulations Regarding Passports.*—Passports will be issued by the Chiefs of Police. Rules for obtaining passports and visas and the relative payments are specified.

Article 91.—Persons born on Afghan soil or those born abroad whose parents (or father) are Afghan citizens are held to be Afghan citizens, and are obliged to take out an Afghan card of citizenship.

Article 92.—If foreigners born in Afghanistan desire when they

06 Ağustos 2015

Nadir Shah.
(Afghan)
140021

5963 KURUPPATH, Manjusha. Casting despots in Dutch
drama: the case of Nadir Shah in van Steenwyk's
Thomas Koelikan. *Indian Economic and Social
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN