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**The Safavid documents as sources about history of the
Armenian religious-justice and landownership systems in
17th-18th centuries**

The religious and justice system occupies an important role in the social relations of that era in Iran. In *Tazkirat-al-muluk*, the positions related to the religious and judicial authorities and their duties are described in detail, among which, as a religious-administrative position, we refer to the explanations of the positions of Divanbegi (Minister of Justice), *şadr-e kâşşa* and *şadr-e ʿamma*.

The manuscripts related to the Safavid religious and judicial system reveal the judicial processes carried out during the Safavid period, which were naturally applicable in all areas under the control of Safavid Iran, including Eastern Armenia.

During the Safavid period, several types of land tenure were in operation, which were divided into four sections: crown (*kâşşa*) and state (*divāni* or *mamālek*) lands, *kâşşa-e šarifa*, *waqf* and *malik* or *arbabi* territories. Two other types of land tenure also existed in the Safavid era, which were called *teyuls* and *soyurğāl*.

From the point of view of the laws applied to *waqf* lands, manuscripts were preserved in the Library-Matenadaran after “Nerses Shnorhali” of the Holy Savior Monastery of New Julfa are important.

Comparing the information with the above-mentioned documents, it turns out that they complement each other and report facts about the religion and justice of the period, as well as the system of landownership. As a result of the study of the documents, it becomes possible to be acquainted with the

religious and justice, as well as the land ownership systems conducted by the authorities of Safavid Iran in the state administration system and towards the Eastern Armenian people, and the main features of their management policy. This process continued until the period of the decline of the Safavid era. Those sources enrich the history of Armenia in the given period with new data.