

# THE LIBRARY OF TĪPŪ SULTĀN

(A.H. 1197-1214/A.D. 1782-1799)

SULTĀN Faṭḥ 'Alī better known as Tīpū Sultān<sup>1</sup> was a great patron of learning. Under his fostering care a large number of books were written by scholars who adorned his court. When Tīpū Sultān was killed<sup>2</sup> in battle, and Seringapatam was conquered by the army of the East India Company in May 1799, his library was preserved and presented, with the exception of a few manuscripts selected for the Asiatic Society of Bengal and the Universities of Oxford and Cambridge, to the East India Company. By the order of the Marquis of Wellesley, the then Governor-General, all the Mysore manuscripts were transferred to the Fort William College which was founded in 1800<sup>3</sup> for the instruction of the Company's European officers in oriental languages. Stewart has written a Descriptive Catalogue of this Library which was published at Cambridge, 1809. He says in the preface, page V : " The Library consisted of nearly 2,000 volumes of Arabic, Persian and Hindī manuscripts in all the various branches of Mohammadan literature." Further Stewart remarks : " Theology or Sufyism was his (Tīpū Sultān's) favourite study. But the Sultān was ambitious of being an author ; and, although we have not discovered any complete work of his composition, no less than *forty-five books*, on different subjects, were either composed, or translated from other languages under his immediate patronage or inspection."

1. The mother of Tīpū Sultān, by name Fāṭima, was the daughter of Mīr Mu'inuddīn, the Governor of the Fort at Kuddapah. When she became pregnant, she, with her husband Ḥaidar 'Alī, paid a visit to a saint to beg his blessings for the child and to pray for her safe and easy delivery. The holy man informed them that the lady would give birth to a boy. The prediction of the saint became true and the parent named the new-born babe " Tīpū " after the name of the saint. He was also called " Faṭḥ 'Alī " after the name of his grandfather. He was born on Friday, the 20th of Dhī'l Hījja, A.H. 1163 (8th November, A.D. 1750) : See *Tārīkh Salṭanat Khudādād*, p. 166, and also Stewart, *Catalogue*, p. 43, where the year of birth is given as 1749 A.D. Haig in *The Ency. of Islam*, vol. IV, p. 184, gives the year of Tīpū's birth as A.D. 1753 (A.H. 1167).

2. A poet has written a fine chronogram on the death of Tīpū Sultān. It runs as follows :—

چو آن مرد میدان نهان شد ز دنیا      خرد گفت تاریخ شمیر گم شد

When that great warrior hid himself from the world,

Wisdom recorded the date (of his demise) " the sword is lost " (A.H. 1214/A.D. 1799).

3. See Thomas Rosbuck, *The Annals of the College of Fort William*, Calcutta, 1819.

When the Fort William College was abolished in 1830,<sup>1</sup> the manuscripts were transferred to different institutions and libraries of India and England. I give at first a short description of those manuscripts which were composed for the Sultān or under his direct supervision or order and are preserved in the Library of the Royal Asiatic Society of Bengal, and then I shall deal very shortly with those MSS. which are preserved in the India Office Library, basing my description chiefly on the *Catalogue of the Persian MSS.* by Dr. Hermann Ethé, printed at Oxford, 1903.

Before embarking on the subject, I wish to say something on two points,—(1) the bindings of the manuscripts and (2) the dates which are generally written at the end of the manuscripts composed for the Sultān.

✓ (1) All the volumes have inscriptions pressed into the leather of the binding. Stewart, in the preface to his *Catalogue*, p. V, says: "All the vols. that had been rebound in Seringapatam have the names of God, Mohammad, his daughter, Fāṭimah, and her sons, Ḥassan and Ḥussain, stamped in the medallion on the middle of the cover; and the names of the four first Khalīfs, Abu Bakr, 'Omar, 'Oṣman, and 'Alī, on the four corners. At top is *Sirkārī Khodādād*, (Government given by God); and at the bottom *Allāh Kāfy*, (God is sufficient). A few were impressed with the private signet of Tīpū Sultān." For further description of the binding see the India Office Cat. No. 2801. The manuscript described in this number still retains the binding made in Seringapatam during the reign of Tīpū Sultān.

(2) As regards the dates, these are given in the Mawlūdī Era. For an explanation of this era and other changes in the Islāmic chronology made by the Sultān, please see Appendix A.

The following manuscripts are in the possession of the Royal Asiatic Society of Bengal.

### QUR'ĀNIC SCIENCE

1. *Jawāhir al-Qur'ān* (جواهر القرآن): A complete index to all the *Rukū'āt* (Sing. *Rukū'*, an inclination of the head or bow. These are sections of about ten verses or less; they are marked on the margin of the Qur'ān with the letter 'ain, with the number of *rukū'* over it) which are found in the Qur'ān, arranged alphabetically in 254 *bābs* or chapters according to the first two letters of the words at which the *rukū'* is due. The work was compiled at the request of Tīpū Sultān by Ghulām Aḥmad (the author of the *Zād al-Mujāhidīn* and the *Khulāṣa-i-Sultānī*, see Nos. 19 and 20) and Sayyid 'Alī, the Qādī of the Army. It is practically a concordance of the Qur'ān arranged alphabetically for an easy location of the place where a verse in the sacred book occurs. It may not be out of place to mention here that a similar work, under the title *Nujūm al-Qur'ān* by

1. See *Bengal Past and Present*, vol. XXII, 1921, p. 138.

Muṣṭafā bin Muḥammad Sa'id, was dedicated to the Emperor 'Ālamgīr in A.H. 1103/A.D. 1691. All pious and religious monarchs paid special attention to the study of the Qur'ān. We find in the work under notice, after the preface and the long eulogistic poem on Tipū Sultān, a prologue (*muqaddima*) in three chapters on different matters connected with the subject. The work begins on fol. 16a and ends on fol. 153a. The colophon indicates that it was written by as-Sayyid 'Alī in 1223 of the Mawlūdī Era. Dr. Ethé in his catalogue of Persian manuscripts in the Library of the India Office No. 2709, p. 1472 thinks that "*Mawlūd* (birth) is taken in a symbolical sense and means the same as *bi'that* (mission) there; in this case it would be about A.H. 1211 (A.D. 1796)." See also Appendix A.

For copies see Catalogue of Asiatic Society of Bengal (1924) Nos. 979, 980, page 475 and for another copy see the India Office Catalogue No. 2709, page 1472. Stewart has also mentioned this work in No. 32, p. 173. The Society's copy (No. 979) is neatly written in Nasta'liq character.

2. *Rukū'āt Qur'ān*. (دکوعات قرآن): A short index to the *Rukū'āt* (see the meaning in No. 1) found in the Qur'ān, compiled by order of Tipū Sultān. In this treatise all the *Rukū'āt* mentioned in *Nujūm al-Qur'ān* (described in No. 1) have been selected and compiled in the form of a treatise for ready reference. The name of the author is not known. It amounts to 574 *rukū'āt*. There is a seal of Tipū Sultān on fol. 1 just below *Bismillāh*. It has 29 foll.

See Catalogue of the Asiatic Society of Bengal (1924) Nos. 981 and 982. For another copy see Ethé; India Office Catalogue No. 2710.

Written in Nasta'liq character by Mīrzā Muḥammad Naṣīr Aḥmad in 1223 of the Mawlūdī Era.

3. *Qir'at-i-Muḥammadiya* (قرأة محمدية): A work in Persian on the seven legitimate "Readings" of the text of the Qur'ān in general and the views of 'Umar bin Ḥaṣṣ (died about A.H. 240/A.D. 854. See al-Jazārī's *Ghāyat an-Nihāya*, Vol. I, p. 591) in particular, written at the request of Tipū Sultān. Four eminent scholars of the Court, Sayyid 'Alī Ḥusainī, 'Abd ar-Raḥmān Ṣiddiqī, Shaikh Aḥmad and 'Abd al-Ḥakīm, undertook the task of compiling the book and in 1222 of Mawlūdī Era, according to 1209 Hijra, the work was completed. It contains altogether 14 chapters which are enumerated in Ethé Catalogue. No. 2708, p. 1471. It is also called *Qawānīn-i-Ḥaṣṣiya* (قوانین حفصیه).

See Catalogue of the Asiatic Society of Bengal (1924) No. 983 and also Ethé: India Office Catalogue, No. 2708. It contains 78 foll. written in clear Nasta'liq, dated 1222, Mawlūdī Era, scribe Sayyid Ḥusain.

Foll. 80-101, another copy of the *Rukū'āt-i-Qur'ān* دکوعات قرآن described in No. 2.

4. Foll. 102b-110, *Fihrist Juzhā-i-Kitāb Allāh* (فهرست جزهائی کتاب الله): In this treatise only the names of the 30 parts of the Qur'ān have been written at the request of Tipū Sultān.

5. Foll. 111b-120a *Risāla-i-Āyāt* (رساله آیات): In this treatise the total verses found in each of the thirty parts of the Qur'ān have been enumerated. The treatise was written by order of Tīpū Sultān. At the end it is stated that the Qur'ān contains 30 parts, 114 Sūrahs and six thousand two hundred and thirty-eight verses.

Written in clear Nasta'liq.

6. *Fihrist Sūrahā-i-Kitāb Allāh* (فهرست سورهائی کتاب الله): This is another treatise in which a list of the chapters of the Qur'ān is given together with a statement with regard to each chapter, whether it was revealed in Mecca or Madīnah, the number of verses, words and letters in each chapter, and also the peculiarities of each chapter. This work was also composed by order of Tīpū Sultān. It has 6 foll.

See Catalogue of the Asiatic Society of Bengal (1924) No. 978, and the Catalogue of the India Office by Ethé No. 2711.

Written in semi-Shikasta

#### HADĪTH (SAYINGS OF THE PROPHET)

7. *Aḥādīth dar bāb Ma'kūl wa Mashrūb* (احادیث در باب ما کول و مشروب): In this treatise the Traditions of the Prophet regarding food, drink and fruits have been collected and a Persian translation of Arabic version has been given. It was composed by order of Tīpū Sultān by Ḥāfiẓ Muḥammad Ḥabībullah in A.H. 1212 (A.D. 1797). The Arabic version is marked with red ink. It contains altogether 33 foll.

See Catalogue of the Asiatic Society of Bengal (1924) No. 1021.

Written in Nasta'liq.

8. Foll. 34-39 contain a small treatise by Tīpū Sultān on the hygienic principles of food.

Written in semi-Shikasta, Scribe 'Abdul-Qādir Thanā Khwān.

#### MUHAMMADAN LAW

9. *Fakhr ash-Shyūkh* (فخر الشيوخ): A compendium of scholastic theology, law and art of government in Persian compiled at the request of Tīpū Sultān (A.H. 1197-1214/A.D. 1782-1799) by 'Alī Ridā Sharaf. In the preface the author mentions two other works composed by order of the Sultān, viz., *Fath al-Mujāhidīn* by Zain al-'Ābidīn of Shushtar (See No. 18) and the *Mufarraḥ al-Qulūb* by Ḥasan 'Alī, with poetical surname " 'Izzat " (See No. 62). The work is divided into three chapters. The first chapter is on scholastic theology and begins on fol. 6b and ends on fol. 12a. The second chapter comprises thirty-four *faṣls*, dealing with the regulations for ablutions, prayers, holy war, etc. It begins on fol. 12



and ends on fol. 28a. The third chapter is on the art of government and contains three sub-sections and begins on fol. 28a and ends on fol. 44a.

See Catalogue of the Asiatic Society of Bengal No. 1056. Two copies of this work are in the India Office Library, see Ethé, Catalogue Nos. 2616 and 2617.

Written in clear Nasta'liq.

10. *Fiqh-i-Muḥammadi* (فقه محمدی): A small treatise in twenty-five chapters in Persian on the important laws of Islām. From the preface it appears that when about *four lakhs* of people from the neighbourhood of Patan came and accepted Tipū Sultān as their religious leader and made a pledge (*Bai'at*) with him, he called the eminent 'Ulamā' of his Court and requested them to collect the important problems of Muḥammadan Law in general and also those which are particularly connected with female sect according to Ḥanafī School. The 'Ulamā' after consulting reliable works selected the important problems of law and narrated them to the Sultān who in turn dictated them in his own words which were written down. Consequently I think this work is composed by Tipū Sultān.

See Catalogue of the Asiatic Society of Bengal No. 1057.

It contains 23 foll. and is written in ordinary Nasta'liq character by Sayyid 'Alī Qādī.

11. *Fatāwā-i-Muḥammadi* (فتاوی محمدی): A work on Muḥammadan Law according to Ḥanafī School in Persian composed at the request of Tipū Sultān by a number of Court Scholars. The names of reliable works on Muḥammadan Law, such as *Hidāya*,<sup>1</sup> *Sharḥ Wiqāya*,<sup>2</sup> *Fath al-Qadīr*<sup>3</sup> and other books used as a source for this work, are enumerated on fol. 5a. It contains 313 chapters.

The work ends on fol. 325a. A complete index is given on the fly-leaves (pp. I-XI). Pages 326-350 contain prayers against various diseases etc., and ninety-nine names of God, the Prophet, 'Alī, Fāṭima, Ḥasan

1. *Hidāya* is a commentary by Burhānūd-Dīn Abū'l Ḥasan 'Alī bin 'Abdal-Jalīl Marghīnānī (d. A.H. 593/A.D. 1196) on his own work *Bidāyat al-Mubtadī* on Hanafite law. The work was printed in Calcutta, A.H. 1234 and lithographed repeatedly in India. It has been translated into English by C. Hamilton, London, 1791, and this translation was edited for the second time by S. G. Grady, London, 1870. See Ḥājī Khalifa, vol. VI, p. 479 and Brockelmann, *Geschichte der Arabischen Literatur*, vol. I, p. 376.

2. *Sharḥ Wiqāya* is a commentary on *al-Wiqāya* (an abridgement of *Hidāya* by Tāj ash-Sharī'a Māhmūd bin Šadr ash-Sharī'at al-Awwal Aḥmad al-Maḥbūbī) by Šadr ash-Sharī'a al-Aṣghar 'Ubaidallah bin Mas'ūd bin Tāj ash-Sharī'a Māhmūd bin Šadr ash-Sharī'at al-Awwal Aḥmad al-Maḥbūbī. He was the grandson of the author of the text, *al-Wiqāya* and died in A.H. 747/A.D. 1346: See *Tāj at-Tarājim*, p. 118, and Brockelmann, vol. II, p. 214. The commentary along with its text has been frequently lithographed in Lucknow and Calcutta: See Sarkīs, *Mu'jam al-Matbū'āt*, p. 1200.

3. *Fath al-Qadīr* is a well-known commentary on *al-Hidāya* by Kamālud-Dīn Muḥammad bin 'Abd al-Wāḥid, commonly called Ibn al-Humām, died in A.H. 861/A.D. 1456: See Brockelmann, vol. II, p. 225. The present commentary has been frequently printed and lithographed: See Sarkīs, p. 278.

Husain and Ghawth A'zam Muḥī ud-Dīn 'Abd ul-Qādir Gīlānī.<sup>1</sup> Foll. 350-352 are a mandate to Muslims in general to unite and to follow one leader.

See Catalogue of the Asiatic Society of Bengal (1924) Nos. 1056 and 1059 and also Ethé, Catalogue of India Office Library No. 2618.

Written in clear Nasta'liq character, Scribe Ghulām Husain Khān Ghilzī.

12. *Risāla dar Nikāḥ* (رساله در نکاح): A treatise in Persian exclusively dealing with the question of marriage and its religious and moral advantages. It was composed by order of Tīpū Sultān. From the colophon it appears that this treatise is a translation of a portion of *Sharḥ 'Ain al-'Ilm*. Muḥammad bin 'Uthmān al-Balakhī has written '*Ain al-'Ilm*<sup>2</sup> and 'Alī bin Sultān Muḥammad al-Haravī, known as Mullā 'Alī al-Qārī, (d. A.H. 1014/A.D. 1605) has written a commentary on it under the title *Sharḥ 'Ain al-'Ilm*. Both the text and the commentary are in Arabic and were printed at Constantinople<sup>3</sup> in A.H. 1202.

See Catalogue of the Asiatic Society of Bengal No. 1060. It contains 14 foll. and is written in Nasta'liq character.

13. *Tā'āt Sanīya* (طاعات سنیه): A work on the prayers each of which is fixed for a particular month of the year. It is based on reliable works and on six Canonical books of Ḥadīth (*Ṣiḥāḥ Sitta*)<sup>4</sup> and chiefly on *Jawāhir-*

1. 'Abd al-Qādir al-Jīlānī was born in A.H. 470/A.D. 1077 and died in A.H. 561/A.D. 1168. He is considered as one of the greatest Saints of Islām. For details of his life and works see my article in the *Indian World*, vol. I, No. 6, December, 1938, pp. 36-38.

2. '*Ain al-'Ilm* is an abridgement of Muḥammad bin Muḥammad al-Ghāzālī's (d. A.H. 505/A.D. 1111) work entitled *Iḥyā' 'Ulūm ad-Dīn*, see Stewart, Cat. of the Library of Tīpū Sultān, p. 139. Loth in his Catalogue of India Office No. 680 rejects this statement and writes that it is an independent work on asceticism and Sufism, but 'Alī Qārī (d. A.H. 1014/A.D. 1605) in his commentary on this work states in the preface that it is an abridgement of '*Iḥyā' al-'Ulūm*. Hājī Khālifa, vol. VI, p. 159 and Ahlwardt in Berlin Cat. No. 3064 prefer the title *منهاج العارفين* (*Manāḥij-al-'Arifīn*). There is also disagreement as to its authorship. Hājī Khālifa and Berlin Cat. ascribe the work to 'Abdallāh bin 'Abd ar-Rāhmān al-Madā'inī; Brockelmann, vol. I, p. 201 to Abū 'Abd ar-Rāhmān Muḥammad bin Husain as-Sulaimī, d. A.H. 412/A.D. 1021. Again Hājī Khālifa vol. IV, p. 283 and Sarkīs, p. 586 say that Muḥammad bin 'Uthmān bin 'Umar al-Balakhī al-Ḥanafī a scholar of the 8th century, is the author of the book. 'Alī Qārī in his commentary on the authority of Ibn Hajar 'Asqalānī (d. A.H. 852/A.D. 1449) holds that it is a work of a certain Indian scholar. For detail life of Mullā 'Alī al-Qārī see my *Catalogue of the Buhār Library*, vol. II, p. 37.

3. See Sarkīs, *Mu'jam al-Maṭbū'āt*, p. 586.

4. *Ṣiḥāḥ Sitta* is the name of the six famous collections of Ḥadīth (Sayings of the Prophet) according to Sunnī School. They are by (1) al-Bukhārī (d. A.H. 256, A.D. 870); (2) Muslim (d. A.H. 261/A.D. 873); (3) Abū Dā'ūd (d. A.H. 275/A.D. 888); (4) at-Tirmidhī (d. A.H. 279/A.D. 892); (5) an-Nasāī (d. A.H. 303/A.D. 915); (6) and Ibn Māja (d. A.H. 273/A.D. 886), or Mālik bin Anas (d. A.H. 179, A.D. 795). The Moslem traditionists of Africa consider that the work of Mālik bin Anas (*al-Muwatṭa*) should be reckoned as the sixth book, while others are of opinion that the book of Ibn Māja (*as-Sunan*) should be reckoned as such.

*i-Jalālīya* (probably means *Jawāhir-i-Khamsa*<sup>1</sup> by Shaikh Muḥammad Ghauth, d. A.H. 970/A.D. 1562) and *Du'āt-i-Saifī*.<sup>2</sup> It was composed by order of Tipū Sultān for his use. It contains twelve chapters, enumerated on fol. 3. The twelfth chapter gives the prayers which should be recited at the time of draught, lunar and solar eclipses and during earthquakes.

See Catalogue of the Asiatic Society of Bengal No. 1096.

It is defective at the end and contains 296 foll.

Written in ordinary Nasta'liq.

14. *Mu'aiyid al-Mujāhidīn* (مويد المجاهدين) : A collection of *Khutbas* or sermons in verse to be read from the pulpit. Composed at the request of Tipū Sultān by Zain al-'Ābidīn Mūsawī bin Sayyid Raḍī Shushtari. He lived for a long time at Madras and was in the service of Nawwāb Āṣaf Jāh. Subsequently he went to Bālāghāt and entered in the service of Ḥaidar 'Alī Khān (d. 7th Dec. 1782), and finally he became a courtier of Tipū Sultān. He died at Ḥaidderabad : See *Subḥ-i-Waṭan*, p. 105, and Sprenger, *Cat. of the Oudh MSS.*, p. 591.

The Society has two copies of this book :—

(a) The first copy (No. 882) has a preface in Persian. On the top of the first fol. and below the *Bismillāh* is the seal of Tipū Sultān, and another *Bismillāh* is also written most probably by the hands of Tipū Sultān. It contains altogether 104 *khutbas* in different metres in Persian most of which are in the form of *Qaṣīdas* and only a few in *Mathnavī-baits*.

See Catalogue of the Asiatic Society of Bengal (1924) No. 882 and *Ethé*, India Office Library Catalogue No. 2619.

Sprenger in his Catalogue, page 593, refers to the above copy of the Society.

It contains 126 foll. The colophon says that it was copied by Ghulām Aḥmad in 1221, Mawlūdī Era, or A.H. 1207.

Written in Nasta'liq.

(b) The other copy (No. 883) is without any prose preface and begins at once with the *khutba* in verse. It is to some extent defective. It has 47 foll. and is written in bad Nasta'liq.

Three small treatises most probably written by order of Tipū Sultān are found in this volume. They are (1) on the benefit of *Jihād* (Holy War) (2) on 'Ilm (Knowledge) and (3) on prayer as follows :—

15. Foll. 48b-81b. *Majālis dar Faḍīlat-i-Jihād* (مجالس در فضیلت جهاد) : It contains quotations from the Qur'ān and Ḥadīth on the advantages of the Holy War.

1. *Al-Jāwahir al-Khamsa* is a work in the Arabic language on Sufism in five books by Abū'l Mū'aiyad Muḥammad bin Khaṭīr ad-Dīn, commonly known as Shaikh Muḥammad Ghauth. He was a celebrated saint and died probably in A.H. 970/A.D. 1562 and was buried at Gwalior : See *Loth*, *Cat. India Office* No. 671, *Hājī Khalifa*, vol. II, p. 643, vol. III, p. 52 and *Herklots' Qānoon-e-Islām*, p. 305. It has also a Persian version described in *Ethé*, *Cat. India Office* No. 1875.

2. For *Du'ā-i-Saifī* : See *Ahlwardt*, Berlin Cat. No. 3649 (38).

16. Foll. 81b-83. A small treatise on the superiority of learning (رساله در فضیلت علم).

17. Foll. 84-86. A small treatise on Prayer (رساله در فضیلت نماز).

Written in bad Nasta'liq.

18. *Fath al-Mujāhidīn* (فتح المجاهدین): A work on the rules and regulations for the army describing the duties of a soldier engaged in the Holy War; written in Persian under the direction of Tīpū Sultān by Zain al-'Ābidīn Mūsawī bin Sayyid Radī Shushtarī, the author of the *Mu'aiyid al-Mujāhidīn* (see No. 14). It is a very important work and served as a military encyclopædia in his army. It is divided into the following eight chapters:—

1st Chapter.—On general points of the Muslim creed, ablution, prayers, Holy War, also on the prohibition of tobacco, on disloyalty and on bequest.

2nd Chapter—On the *fāl nāma*, bequeathed by 'Alī bin Abī Tālib and the newly fixed names for arithmetical divisions, weights and measures, computations, etc.

3rd Chapter—On strategy.

4th Chapter—On the commands issued by the paymaster-general or commander-in-chief and the lower officials connected with the royal head-office. In some copies in place of "royal head-office" we find "troops."

5th Chapter—On appointments of military officers.

6th Chapter—Rules relating to artillery practices.

7th Chapter—Rules relating to cavalry practices.

8th Chapter—Rules relating to infantry practices.

The last two folios contain prescriptions for the venomous bites of snakes, scorpions, mad dogs and big mice. In some copies we find also Urdū songs for soldiers.

The Society has twenty-six copies of this work.

See Cat. of the Asiatic Society of Bengal (1924) Nos. 1650-1675 and the Library of the India Office has twenty-three copies of it. See Ethé, Cat. of the India Office Library Nos. 2738-2760. For other copies see Rieu, Supplement Cat. Br. Mus., p. 260; Ethé, Bodleian Library Cat. No. 1903 and Pertsch, Berlin Library Cat., pp. 134 and 135. See also Kirkpatrick: *Select Letters of Tippoo Sultan*, London, 1811, p. 163.

Copy of the MS. in the Asiatic Society of Bengal, No. 1665, ends on fol. 154b and is written in clear Nast'aliq. A seal of Tīpū Sultān and *Bismillāh* written by him, are found on fol. 11b. Foll. 155a-171a contain miscellaneous subjects, connected with war, and foll. 157b, 159-160a, and 171a are very important as they are in the handwriting of Tīpū Sultān and contain rules and regulations as to the use of the war implements. In copies Nos. 1668-69 we notice also the seals of Tīpū Sultān and *Bismillāh* written by him.



19. *Zād al-Mujāhidīn* (زاد المجاهدين): A work on ethics, morality, prayers, eschatology and specially on the duties of a Musalmān with regard to Holy War against infidels in Persian by Ghulām Aḥmad, the Qādī of Pattan. It appears from fol. 4a that he was in the service of the Sultān and was the head of the ecclesiastical department of the state. From fol. 4b it is ascertained that in 1221 Mawlūdī Era (A.H. 1207/A.D. 1792) Tipū Sultān requested the Qādī to compose this work in order to instruct his subjects in the principles of Islām and to prepare them for Holy War. The book is full of quotations from the Qur'ān and the Ḥadīth.

The book is divided into three *bābs* (sections), the first of which comprises seven *faṣls* (chapters), the second, ten, and the third fifteen, which are mentioned in the India Office Cat. and also in fol. 6a-7a of the MS.

See Cat. Asiatic Society of Bengal No. 1147 and Ethé, Cat. Lib. India Office No. 2621.

Fol. I has a seal of Tipū Sultān and a *Bismillāh* which is written by him. Maḥmūd Khan Banglawrī, in his work *Tārīkh Salṭanat Khudā Dād*, printed in Bangalore, 1934, p. 346, says that at first Tipū Sultān used to sign his name as Tipū Sultān but subsequently he used for his signature *Nabī Mālik* in *Tughrā* form. The MS. at the end bears this signature. It has 190 foll., Scribe Sayyid Ḥusain, dated 1222, Mawlūdī Era. Kirkpatrick also in his work "Select Letters of Tippoo Sultan" p. XXXIX says that "Most of the articles composing the preceding, as well as the following instructions, are subscribed at the end of each with the words *Nubby Malik* (or, the Prophet is Lord), written in the Sultan's own hand, and formed in the manner of a cypher. This was the signature by which he always attested his order."

Written in Nasta'liq character.

20. *Khulāṣa-i-Sultānī* (خلاصة سلطانی): A work on fundamental principles of Islām giving also important points of civil law, written for Tipū Sultān by Ghulām Aḥmad, the author of the previous work *Zād al-Mujāhidīn*. It is not a translation from the Arabic original of Abū Ḥafṣ Bukhārī<sup>1</sup> as Ethé thinks in No. 2623 of his Catalogue, India Office, but is an independent work written in Urdū for Moslems in general and chiefly based on *Majmu'-i-Sultānī* مجموعہ سلطانی. It was written at the request of Sultān Maḥmūd of Ghazna (A.H. 388-421/A.D. 998-1030) by the whole company of his 'Ulamā'. See Ethé, India Office, No. 2551; the Cat. of the Asiatic Society of Bengal (1924), p. 508, No. 1046, and the Curzon Collection of the Asiatic Society (1926), p. 257, No. 359. The Urdū translation is divided into two sections (Qisms). The first section is on scholastic theology and ends on fol. 9a. The second section begins on fol. 9a and deals

1. Abū Ḥafṣ al-Bukhārī was an eminent Jurist of the Hanafī School. His name is Aḥmad bin Ḥafṣ and is known as Abū Ḥafṣ al-Kabīr al-Bukhārī. He had a son who was also a jurist and is known as Abū Ḥafṣ aṣ-Ṣaghīr. He died in A.H. 264 (A.D. 877): See *al-Fawā'id al-Bahīya*, page 18 and *al-Jawāhir al-Mūḍī'a*, vol. I. page 67.

with problems of civil laws such as prayers, ablution, marriage, divorce, etc. A complete index is given at the beginning of the MS.

It has 79 foll., written in Nasta'liq by Muḥammad Sa'id, dated the 1st month called Raḥmānī, year Shād, 1223 of Mawlūdī Era: See Hand-list of Urdū MSS. of the Royal Asiatic Society No. 5.

21. *Aḥkām an-Nisā'* (احکام النساء): It is an abridgement of the previous book, *Khulāṣa-i-Sultānī*, in more refined Urdū dealing only with matters connected with womenfolk. It was written by the same Ghulām Aḥmad. It has 39 foll. Naṣīr ad-Dīn Hāshimī in his work, *Yūrup Main Dakanī Makḥṭūṭāt* p. 414 on the authority of *Cat. of Urdu MSS.*, India Office Library by Blumhardt wrongly opines that *Khulāṣa-i-Sultānī* and *Aḥkām an-Nisā'* are one and the same work. They are two distinct works, the former has 79 foll. and the latter 39 foll.: See Hand-list of Urdū Books, Royal Asiatic Society of Bengal Nos. 5 and 4.

### SUFISM

22. '*Urūs 'Irfān* (عروس عرفان): A work on Sufism and ethical subjects by Maḥmūd Baḥrī (See fol. 112b). From fol. 113 it appears that at the request of Sayyid Aḥmad bin Sayyid Ismā'il bin Sayyid Aḥmad Habīballāh, a successor of Shāh Chānd, the author wrote a work in the Dakahanī language on Sufism and named it *Lagan*. But subsequently some of his friends advised him to compose a work in Persian for the benefit of the friends of other cities. He agreed to the suggestion and translated his previous book into Persian. The author lived at Kūkī, a small town near Bījāpūr. The chronogram in fol. 112b gives the date of composition as A.H. 1108 (A.D. 1698).

The whole work with a new preface and probably in a more refined Persian language has been revised for Tīpū Sultān whose name we notice in fol. 2b. In fol. 3b, it is stated that Tīpū Sultān converted about *ten lakhs* of people to Islām and built 2227 mosques for saying prayers, and for the sake of Moslems this new book was composed. The colophon (fol. 113) says that it contains 21 sections (*partaw*) divided into small chapters but our copy has 23 sections and I think that more sections have been added to the original work.

See Catalogue of the Asiatic Society of Bengal (1924) Nos. 1283 and 1284; and that of Stewart, p. 45, No. XCV.

In the Society's collections, Copy No. 1283 ends on fol. 113, 22a. In foll. 114b-117a there is another treatise by the same author on Sufism called *Dastūr ul-'Amal* دستور العمل: See also for this treatise, Ethé, *Cat. India Office* No. 1916, written in Nasta'liq. The other copy, No. 1284, has 119 foll. and foll. 120-123 also contain the same above-mentioned treatise.

Written in clear Nasta'liq, Scribe Mīrzā Muḥammad Naṣīr Aḥmad Lū Afshār.

## HISTORY

23. *Muthmir an-Nawādir* (مثمر النواذر): A small useful work chiefly giving important information regarding the Prophet, his immediate four successors, and about most important personages of Islām, composed at the request of Tipū Sultān by Muḥammad Ghiyāth. The work is divided into four sections, each called Shākh which is subdivided into chapters, named Thamar. The first section has 11 chapters, the second 4 chapters, the third 22 and the fourth 7. The book has altogether 44 chapters which are enumerated on pages 1-4 of the MS. It also gives 99 names of God, 201 names of the Prophet, 99 names of Ṣiddīq Akbar, 99 names of 'Umar, 99 names of 'Uthmān, 99 names of 'Alī, 99 names of Fāṭima, 99 names of Hasan, 99 names of Husain and 99 names of 'Abd al-Qādir Gilānī. The third chapter of the first section, foll. 7b-14a, gives a description of the Prophet in Arabic with a translation in Persian. At the end we find drawings of the *Sandal* of the Prophet. It has four 'Unwāns, on foll. 1a, 2a, 2b and 3a : see Cat. Asiatic Society of Bengal (1924) No. 1146. It has 55 foll. and is written in clear Naskh.

24. *Ṣaḥīfat al-A'rās*. (صحيفة الاعراس): A historical almanac, giving the dates of the death of the Prophet, saints and renowned personages, compiled by order of Tipū Sultān by Muḥammad Sharīf. It begins with the 1st of Rabī' I, and goes down to the last of Ṣafar. It is also called *Tārīkh Wafāt-i-Buzargān* or 'Arā'is-i-Buzargān (عرائس بزرگان).

See Cat. of the Asiatic Society of Bengal No. 1634, and also Ethé, India Office Cat. No. 2733.

It has 47 foll. and at the end of the work the dates of the deaths of several persons are also added as a supplement to the book.

Written in Nasta'liq character.

25. *Risālah-i-Kachihri*. (رساله کچهری): A list of the officials of state of Tipū Sultān with the names of places of their jurisdiction, compiled on the 27th of the month called Taqī, year named Shādāb, 1226 Mawlūdī Era. It has 41 foll.

See Catalogue of the Asiatic Society of Bengal No. 1643.

Written in Nasta'liq, Scribe Sayyid Husain.

26. *Waqā'i' Manāzil-i-Rūm* (وقائع منازل روم): A detailed account of the journey of Ghulām 'Alī Khān and others as ambassadors to Sultān of Rūm (Constantinople), written for the perusal of Tipū Sultān in Persian. It gives a detailed account of the places which they visited. It appears that the embassy proceeded to Constantinople on the 19th Rabī' I, A.H. 1202. It contains also a minute account of the expenses of the embassy. It has 123 foll.

See Catalogue of the Asiatic Society of Bengal No. 1678 and also Stewart Catalogue No. XXX, p. 92, written in Nīm-Shikastah.



27. *Rūz Nāmchah-i-Wakālā-i-Haidarābād* (روزنامه و کلائی حیدرآباد): A detailed report of Sultān Tīpū's ambassadors, (Qutb al-Mulk and others) sent to the Court of Haidarābād in Persian. It contains a minute detail of their proceedings written in the form of diary, and also gives an account of their disbursement for the information of Tīpū Sultān. It begins with the 15th of Haidarī month, 1217 of Mawlūdī Era. It has 37 foll. Two foll. at the beginning also contain similar matters.

See Catalogue of the Asiatic Society of Bengal No. 1680 and also Stewart, Catalogue No. XXXII, p. 93.

Written in Nīm-Shikasta.

28. *Nasab Nāma-i-Rājahā-i-Maisūr* (نسب نامه راجهائی میسور): A chronicle of the Rājahs of Mysore and Nagar giving the dates of their birth, and the number of their wives and children. The work was originally written in the Carnatic language, but by order of Tīpū Sultān, two translations into Persian were made by Asad Anwar and Ghulām Husain. One of these translations is represented here. The date of the order for translation, as mentioned in the preface, is the 22nd of the month Naqī, year Shādāb, 1226, Mawlūdī Era, 20th Dhi'l Hijja, 1212 A.H. It begins with the account of Timmarāj and goes down to the reign of Kishanrāj (giving the history of about 266 years).

See Catalogue of the Asiatic Society of Bengal No. 199; Morley, Catalogue, pp. 86 and 87; Stewart, Catalogue No. XLVII, p. 19 and Ethé, India Office Catalogue No. 514.

It has 65 foll. Written in Nasta'liq.

29. *Nishān-i-Haidarī* (نشان حیدری): A history of the reign of Haidar 'Alī and his son, Tīpū Sultān, in Persian, by Mīr Husain 'Alī son of Sayyid 'Abd al-Qādir Kirmānī. It is stated in the preface fol. 1b, that the author served successively Haidar 'Alī and his son Tīpū Sultān and remained in the service of the latter from A.H. 1196 (A.D. 1718) to A.H. 1202 (A.D. 1787). Further the author states that he was an eye-witness of various events which are recorded in this work. He names the above-mentioned two kings as Shams al-Mulk Amīr ad-Dawla Nawwāb Haidar 'Alī Khān Bahādur and 'Umdat al-Mulk Mubārak ad-Dawla Tīpū Sultān (Fath) 'Alī Khān Hizabr Jang respectively. The author also wrote in A.H. 1215 (A.D. 1800) another history in Persian called *Tadhkirat al-Bilād wal Hukkām*, in which he detailed the history of principalities of the Bālāghāt country from their origin to A.H. 1215 (A.D. 1800).

The last fol. 158b indicates that the work was completed on the 9th Rajab, A.H. 1217 (A.D. 1802).

See Catalogue of the Asiatic Society of Bengal No. 200, Ethé, India Office Catalogue No. 522, Browne, Cat. of the Cambridge University No. 105 and Rieu, Catalogue of British Museum, vol. I, p. 331.

It was lithographed at the Karīmī Press, Bombay, A.H. 1307 (A.D. 1889). The work was translated for the Oriental Translation Fund by Col. William Miles, 'The History of Haidar Naik,' London, 1842, and as



sequel to it, "The History of the Reign of Tipu Sultan," London, 1844.

Two additional foll. at the beginning give the chapters of the work. It has 158 foll. Written in Nasta'liq character, dated A.H. 1230.

### MEDICINE

30. *Bahr al-Manāfi'* (بحر المنافع): A huge work on medical science in Persian composed at the request of Tipu Sultān by Diyā' bin Khwājigī. It is divided into five parts, each subdivided into sections and chapters.

A list of all of them is given in foll. 2b-11a.

It consists of 466 foll. See Cat. of Asiatic Society of Bengal, No. 1579. Written in Nasta'liq.

31. *Risāla-i-Ma'kūl wa Mashrūb* (رساله ماکول و مشروب): A treatise on foods and drinks in Persian verse composed for Tipu Sultān by Yūsuf. He was in the service of the King and most probably was in charge of the kitchen. Foll. 2b-7a on different kinds of food, foll. 7a-10 on drinks. All are in *Mathnavī* baits. Foll. 11-16 are in the form of a *Qaṣīdah* and give rules for the preservation of health. The chronogram on fol. 2b *az Faiḍ-i-Shāh*, by the bounty of the kings, gives A.H. 1224, the date of its composition.

See Catalogue of Asiatic Society of Bengal, No. 881.

It has 16 foll. Written in Nīm-Shikasta.

Copyist 'Abd al-Qādir *Thanā Khwān*.

### GRAMMAR

32. *Kitāb Āmūkh̄tan* (کتاب آموختن): A Persian vocabulary of tenses and moods of Persian verbs in alphabetical order with an interlinear Urdū translation. It begins with the word *Āmūkh̄tan*, meaning in Urdū *Sīkhnā*; then follow *Āmīkh̄tan*, meaning *milānā*. The meaning of each tense is given only in foll. 1 and 2a. From fol. 2b up to the end of fol. 89a, only the meaning of the infinitive verb (*Maṣḍar*) is supplied. Fol. 89b indicates that this work was written by order of Tipu Sultān. On the top of the 1st fol. it is named *Āmad Nāma*.

See Catalogue of the Asiatic Society of Bengal No. 1475, and Ethé, Catalogue of India Office No. 2446.

It has 89 foll; Written in Nasta'liq, dated 23rd of the month, called *Dīnī*, year *Shad*, 1223 of Mawlūdī Era, Scribe, Muḥammad Rustam.

33. *Risāla dar Khatt-i-Tarz-i-Muḥammadī*, (رساله در خط طرز محمدی): A treatise in Persian on the rules of calligraphy invented by Tipu Sultān. It was composed in 1224 of the Mawlūdī Era.

See Catalogue of the Asiatic Society of Bengal No. 1626.

It consists of 16 foll. Written in Nasta'liq.

## ASTROLOGY

34. *Zabarjad* (زبرجد): A work in Persian chiefly dealing with planetary conjunctions and astrological matters. From fol. 4b it appears that the work was composed by Tīpū Sultān. It has forty-five chapters, which are enumerated in foll. 5a-6b.

See Catalogue of the Asiatic Society of Bengal No. 1506.

It contains 128 foll. Written in Nasta'liq character on coloured paper.

## STRATEGY

35. *Dābiṭa-i-Sawārī* (ضابطه سوارى): A small treatise in Persian on the regulations for cavalry-marches during war, and for drill, giving the time and day on which the different tunes of the bands are to be played. It was composed under the direction of Tīpū Sultān. It is stated that the day for beating the drum from the beginning of the reign of 'Alamgīr (A.H. 1069-1118/A.D. 1659-1707) was fixed for Sunday, as on that day he sat on the throne of Delhi; but considering Friday as the most auspicious day for Moslems, the king ordered the day to be changed from Sunday to Friday.

See Catalogue of the Asiatic Society of Bengal No. 1645.

It has 3 foll. and it is bound with the MS. bearing No. 949. See foll. 37b-39b. This volume contains miscellaneous subjects, among which we notice also poems by some of the scholars connected with the Court of Tīpū Sultān such as Zain al-'Abidīn Shushtarī, Mahdī 'Alī Khān and others. It also gives some of the regulations observed by the army of Tīpū Sultān. It has 39 foll. Dated 1217 Mawlūdī Era, written in Nīm-Shikasta.

## HUKM NĀMAS

36. *Hukm Nāma* (حکم نامه): A treatise in Persian containing instructions of Tīpū Sultān to Ghulām 'Alī Khān, Qutb al-Mulk, and Muḥammad 'Alī Rīdā, sent as ambassadors to Nawwāb Nizām ad-Dawla.

See Catalogue of the Asiatic Society of Bengal Nos. 1646-1647.

Copy No. 1646 contains 17 foll., the seal of Tīpū Sultān and *Bismillāh* written by him are on the first fol., and it also has the signature of the Sultān as *Nabī Mālik* on fol. 9b.

Copy No. 1647 has 34 foll. and only *Bismillāh* written by him on the first fol.

Both the copies are written in Nīm-Shikasta.

37. *Hukm Nāma* (حکم نامه): A treatise in Persian containing instructions to the Commanders of garrisons of various forts by Tīpū Sultān.

It contains altogether 39 orders and each order ends with the signature of the Sultān as *Nabī Mālik*.

The first fol. has a seal of Tipū Sultān and *Bismillāh* written by him.

See Cat. of the Asiatic Society of Bengal No. 1648.

It has 33 foll. Written in Nasta'liq.

38. *Hukm Nāma* (حکم نامہ): A work in Persian on various instructions to military and civil officials by Tipū Sultān.

See Catalogue of the Asiatic Society of Bengal No. 1649.

It ends on fol. 19a..Foll. 19b-43 contain a Hindī translation of the book in Devanāgarī characters.

Written in Nīm-Shikasta.

39. *Hukm Nāma* (حکم نامہ): A treatise in Persian which contains account of a diplomatic mission sent by Tipū Sultān to France.

Foll. 1-3a contain instructions which the Sultān gave to three of his officials, viz., Muḥammad Darwīsh Khān, Akbar 'Alī Khān, and Muḥammad Uthmān, for their general conduct on sailing to France. It is dated the 25th month of Haidarī, year Dalw, A.H. 1200. It has on fol. 4a the signature of Tipū Sultān as *Nabī Mālik*. Foll. 5-14 give diplomatic matters to be placed before the Rāja (king) of France, and the fol. 14a bears the signature of Tipū Sultān in the form of *Nabī Mālik*. Foll. 15b-22a give the scale of allowance of each individual of the party of the mission, and fol. 22a has also the same signature of Tipū Sultān as *Nabī Mālik*.

See Catalogue of the Asiatic Society of Bengal No. 1676.

The first fol. bears the seal of Tipū Sultān.

It has 26 foll. Written in Nasta'liq.

40. *Hukm Nāma* (حکم نامہ): A work in Persian containing the instructions which Tipū Sultān gave to some of his officials sent as ambassadors to Constantinople, France and England.

*Letter I.*— Contains general instructions to Sayyid Ghulām 'Alī Khān, Sayyid Nūrullāh Khān, Luṭf 'Alī Khān and Ja'far Khān, who were appointed as ambassadors, about their general conduct.

*Letter II.*— On the engagements to be entered into with the Sultān of Rūm and a list of articles to be presented to him.

*Letter III.*— On the engagements to be entered into with the King of France.

*Letter IV.*— On complaints and propositions to be made with the King of England about the actions of the East India Company in the Carnatic.

*Letter V.*— Contains instructions to Muḥammad Hanīf, Mardān Khān, Diyā' ad-Dīn and Muḥammad Shams ad-Dīn to proceed to Jeddah and to join Ghulām 'Alī Khān and other ambassadors, and after selling the merchandise to hand over

fifty thousand *hūn*<sup>1</sup> *kalān* to Ghulām 'Alī Khān and to other ambassadors.

See Catalogue of the Asiatic Society of Bengal No. 1677, also Asiatic Register of 1799, No. XXX of Tipū's correspondence, and Stewart, Catalogue No. 39, p. 92.

It has 64 foll. Written in Nīm-Shikasta.

41. *Hukm Nāma* (حکم نامہ): Instructions in Persian for Quṭb al-Mulk and 'Alī Ridā, ambassadors, sent to the Court of the Nizām of Hyderabad by Tipū Sultān in the year 1789-90, with list of presents for the Nizām and his ministers.

See Catalogue of the Asiatic Society of Bengal No. 1679 and also Stewart, Catalogue, p. 93.

The top of the first fol. has a seal of Tipū Sultān and *Bismillāh* written by him. Fol. 3 has also his signature as *Nabī Mālik*.

It has 69 foll. Written in Nīm-Shikasta, dated 1218 of the Mawlūdī Era.

42. *Hukm Nāma-i-Jāsūsān* (حکم نامہ جاسوسان): A small treatise in Persian which contains code of regulations for spies and the Intelligence Department composed by order or dictation of Tipū Sultān.

See Catalogue of the Asiatic Society of Bengal No. 1581, and Stewart, Catalogue, p. 93.

It was composed on the 25th, Month Rabbānī, year Shād, 1223 Mawlūdī Era.

A translation in Kanarese characters is attached to it. Scribe Sayyid Husain. On Foll. 3a and 3b are signatures of Tipū Sultān as *Nabī Mālik*.

43. *Hukm Nāma* (حکم نامہ): A collection of mandates in Persian issued by Tipū Sultān to officials of the State. It contains about 15 mandates concerning the grant of lands or the Dīwānī of Carnatic or alliance with Nawwāb Shujā' khān, with Rām Chandar Jādhū and others.

It is named *Majmū'a-i-Sanadhā* in the Catalogue of the Asiatic Society of Bengal No. 1682.

It has 24 foll. Written in Nīm-Shikasta.

44. *Hukm Nāma* (حکم نامہ): Two mandates of Tipū Sultān in Persian for observing the orders of Islāmic religion. They are addressed to 'Alī Rāja 'Abd al-Qādir and to his wife Bībī Zainab who violated some of the rules of Islām.

See Catalogue of the Asiatic Society of Bengal No. 1683.

1. *Hūn* is another name of the gold coin generally known as *pagoda*. This name, *hūn*, was used locally by the *Ṣarrāfs*. The *pagodas* or *varahas* in general circulation were those coined by the Ikkeri rulers of Bednur. The Ikkeri *varahas* followed the Vijayanagar coinage. Weight 53 grains. After the conquest of Bednur, Haidar 'Alī issued the same coin under the name of *Bāhadurī hūn*. Under Tipū Sultān it was used as the *Sultānī hūn*. For further detail see Taylor, *The coins of Tipū Sultān*, p. 12; Lewis Rice, *Mysore* vol. I, p. 803, Elliot, *Coins of Southern India*, pp. 47-9, *Salṭanat Khudā Dād*, pp. 339-40., and Henderson, *Coins of Haidar 'Alī and Tipū Sultān*.



The ink has eaten up the paper. At the end of fol. 7, we find seals and signatures of several scholars who testified to the correctness of the mandates. On the top of fol. 1, *Bismillāh* is written by the Sultān and we notice also seals on foll. 1 and 4.

It has 7 foll. Written in Nīm Shikasta.

45. *Hukm Nāma* (حکم نامہ): A small treatise in Persian on the system of teaching by Tipū Sultān, addressed to the tutors and governors of Sultān's son, Ghulām Haidar by name.

See Catalogue of the Asiatic Society of Bengal No. 1684, and Stewart's Catalogue No. XXXVI, p. 93. It contains 3 foll. Foll. 4-8a are blank.

46. Foll. 8b-17a. *Pand Nāma-i-Haidarī* (پند نامہ حیدری): A moral poem in Persian named on the top of fol. 8b as mentioned above. Judging from the style and contents (see fol. 14a), I am of opinion that it was composed by a poet of the Court of Tipū Sultān.

See Catalogue of the Asiatic Society of Bengal No. 920.

Two foll. are in Nasta'liq and the rest in Nīm-Shikasta.

47. *Hukm Nāma* (حکم نامہ): A treatise in Persian containing rules and regulations on fidelity to be observed in the affairs of the State, and rules of Revenue and Military Departments, etc. It was composed by order of Tipū Sultān.

See Catalogue of the Asiatic Society of Bengal No. 1685.

It contains altogether 21 orders. The top of the first fol. has a seal of Tipū Sultān and *Bismillāh* written by him. At the end of each order is the words *Nabī Mālīk* which the Sultān used for his signature.

It has 13 foll. Written in Nasta'liq.

48. *Hukm Nāma* (حکم نامہ): A treatise in Persian which contains the orders of Tipū Sultān to officials in charge of Mūdī Khāna (Store Department) of Pattan and the amount of salaries sanctioned for them.

A translation in the Kanarese language is annexed at the end.

See Catalogue of the Asiatic Society of Bengal No. 1686.

It has 13 foll. Written in Nīm-Shikasta.

49. *Hukm Nāma*. (حکم نامہ): A treatise in Persian on the instructions of Tipū Sultān to officials in charge of Jāmadār-Khāna (Clothing Department).

See Catalogue of the Asiatic Society of Bengal No. 1687.

The first fol. has a seal of Tipū Sultān, dated 1215 and *Bismillāh* written by him. Foll. 3a, 6a, 7b, and 8a have signatures of Tipū Sultān as *Nabī Mālīk*.

It has 8 foll. Written in Shikasta, dated 1224 of Mawlūdī Era.

50. *Hukm Nāma* (حکم نامہ): A treatise in Persian containing instructions given by Tipū Sultān to the officials in charge of remount depots concerning the purchase and disposal of horses.

See Catalogue of the Asiatic Society of Bengal No. 1688.

It contains altogether 17 instructions and at the end of each instruction is the usual signature of Tipū Sultān. The first fol. has a seal of the

Sultān and the *Bismillāh* written by him.

It has 13 foll. and written in Nasta'liq character.

51. *Hukm Nāma* (حکم نامہ): A treatise in Persian on instructions given by Tipū Sultān to physicians in charge of hospitals.

See Catalogue of the Asiatic Society of Bengal No. 1689.

It contains altogether 11 instructions and bears the signature of the Sultān at the end of each instruction. The last two lines of the colophon on fol. 6a are written by the Sultān himself. The first fol. has the seal of the Sultān and the *Bismillāh* written by him. Foll. 8b-9 give the names of the officials of the hospitals. Foll 6b, 7 and 8a are blank.

It has 9 foll. Scribe Muḥammad Ḥabībullāh, dated 1223 of the Mawlūdī Era.

52. *Hukm Nāma* (حکم نامہ): A treatise in Persian on the instructions given by Tipū Sultān to the officials in charge of Kār-Khāna (Workshops).

A translation in Hindī is annexed.

See Cat. of the Asiatic Society of Bengal No. 1690.

It has 13 foll. Written in *Shikasta*, dated 1198 A.H.

53. *Hukm Nāma* (حکم نامہ): A treatise in Persian on the instructions issued by Tipū Sultān to officials in charge of Bāwarchī-Khāna (Kitchen Department). A translation in Hindī is annexed.

See Catalogue of the Asiatic Society of Bengal No. 1691.

The Asiatic Society of Bengal has 3 copies of this MS. which bear the numbers 1691, 1692 and 1693.

In the copy No. 1691 the first fol. has a seal of Tipū Sultān and *Bismillāh* written by him. Fol. 11b has the signature of the Sultān. It has 12 foll. Written in *Nīm-Shikasta*, dated 1221 Mawlūdī Era.

#### VARIA

54. *Risāla dar Ādāb Tafang* (رسالہ در آداب تفنگ): A small treatise in Persian on the origin of the rifle, the necessary prayers to be recited at the time of its use, and similar matters connected with it. It is in the form of fifteen questions and answers. It was composed most probably for Tipū Sultān.

See Catalogue of the Asiatic Society of Bengal, No. 1148.

It contains 6 foll. Written in Nasta'liq, dated A.H. 1210, Scribe Sirāj ad-Dīn Jamālallāh.

55. *Muntakhab-i-Dawābiṭ-i-Sultānī*. (منتخب ضوابط سلطانی): An extract from a larger work on official decorum, royal insignia, decorations, medals, banners, etc., compiled under the direction of Tipū Sultān. Probably it is an abridgement or a first draft of a larger work on this subject, called *Dawābiṭ-i-Sultānī*, a copy of it is in the India Office Library and has 78 foll. For detailed description and chapters see Ethé, Catalogue No. 2761. Our copy has 36 foll.

See Catalogue of the Asiatic Society of Bengal No. 1642.

On the first fol. it is named *Hukm Nāma* and bears the old seal of the Sultān.

It is an important copy as it bears the handwriting and signature of the Sultān on each page.

Written in Nīm-Shikasta.

56. *Hukm Nāma Mutafarraqa* (حکم نامہ متفرقہ): A small treatise which contains the following:—

Foll. 1-10 verses in Persian and Urdū composed by order of Tipū Sultān for recitation by soldiers at different stages of war, and other matters connected with military regulations. Foll. 11b-20a on different colours of banners, viz., green, yellow, red and white for different purposes, and also different songs and miscellaneous matters connected with war. Foll. 11b-13 are written by Tipū Sultān himself. Kirkpatrick, in *Select letters of Tippoo Sultan*, London 1811, Appendix (p. 2) has given a facsimile of a memorandum of Tipū Sultān and the writing of this facsimile and these pages are exactly the same. Foll. 24-37 contain military regulations.

See Catalogue of the Asiatic Society of Bengal No. 1644 where it is called *Majmū'a*. It has 37 foll. Written in Nīm-Shikasta.

57. *Risāla-i-Padkhā* (رسالہ پدکھا): A work on different shapes of medals, decorations, forms of royal insignia with numerous models and specimens compiled under the direction of Tipū Sultān. At the end there is a description of different kinds of flags, carried on elephants, or assigned to armies or specialised for warships. The blankness of many intervening leaves, as well as the abrupt manner in which our copy comes to a close, indicate that this was the first sketch which was probably arranged or completed afterwards. On the first fol. it bears the seal of Tipū Sultān and *Bismillāh* which was written by him. It is also named there *Hukm Nāma*.

See Catalogue of the Asiatic Society of Bengal No. 1640.

It has 83 foll. out of which about 45 foll. are blank. Written in clear Nasta'liq.

Another copy of the same work No. 1641 with a short defective preface in Persian. The first fol. bears the handwriting of Tipū Sultān. It has altogether 59 foll., out of which a few foll. are blank. It is dated 20th of Rahmānī month, year Sarāb, 1217 of the Mawlūdī Era. Written in Nasta'liq.

58. *Majmū'a* (مجموعہ): A collection of Urdū and Persian poems. It contains Qaṣīdas, Ghazals, etc., by poets of the Court of Tipū Sultān. Some of them (see fol. 45b) are in praise of the Sultān.

See Catalogue of the Asiatic Society of Bengal No. 1747.

It has 45 foll. Written mostly in Nīm-Shikasta.

59. *Majmū'a* (مجموعہ): A note-book containing extracts from various works on prayers, *Jihād*, explanation of some of the verses of the Qur'ān

and similar religious subjects collected for Tīpū Sultān. In some cases the name of the authorities, such as, *Ḥiṣn Ḥaṣīn*,<sup>1</sup> *Sharḥ Shamā'il Tirmidhī* are given after the extract.

See First Supplement to Catalogue of the Asiatic Society of Bengal No. 920.

It has 200 foll. Written in various hands.

60. *Majmū'a* (مجموعه) : An album of poems mostly composed by the poets of the Court of Tīpū Sultān. We find in it poems of Zain al-'Ābidīn *Shushtarī*, Hasan 'Alī "Izzat," 'Abd al-Khāliq, Ḥāfiẓ Ḥabībullāh, Mahdī 'Alī Khān, Khalīl ad-Dīn, Āgāhī, Luṭfullāh Beg, Sayyid 'Alī Qādī, Mīr 'Abbās 'Alī. It contains also a little prose. The poems are mostly chronograms or in praise of Tīpū Sultān.

See Catalogue of the Asiatic Society of Bengal No. 950.

It has 181 foll. Mostly written in Nasta'liq.

61. *Majmū'a* (مجموعه) : An album of miscellaneous writings in prose and poetry. The poetical portion is mostly composed by Court-poets of Tīpū Sultān. They are Ḥāfiẓ Ḥabībullāh, who composed a poem in praise of Tīpū Sultān in 1226 of the Mawlūdī Era, Zain al-'Ābidīn, Mahdī 'Alī Khān and Hasan 'Alī. They composed chronograms of several royal buildings. In prose there is a treatise on the influence of Qur'ānic verses, chiefly dealing with those which secure victory, and also on rules with regard to the organisation of cavalry. It is dated 1217 of the Mawlūdī Era.

See Catalogue of the Asiatic Society of Bengal No. 949.

It has 71 foll. Mostly written in Nasta'liq.

62. *Mufarriḥ-ul-Qulūb* (مفرح القلوب) : A work on the Music of Mysore and its different tunes and melodies commenced under the direction of Tīpū Sultān, by Hasan 'Alī "Izzat" and completed in A.H. 1199 (A.D. 1785). It has a prologue of six chapters and an epilogue which are enumerated in Ethé, Catalogue No. 2024. Blumhardt in the Cat. of Urdū MSS. in the India Office has described the nine copies of this work.

N. U. Hāshimī, in his work *Yūrup Main Dakahanī Makhtūtāt*, p. 417, wrongly attributes the authorship of the work to 'Ibādullāh. The Asiatic Society of Bengal has four complete copies, Nos. 87, 88, 89 and 90, and one among them No. 87 is probably in the handwriting of the author. It has 159 foll. The three other copies, Nos. 91, 93, 293 are abridged versions of the same.

1. *Al-Ḥiṣn al-Ḥaṣīn* is a famous book of prayers by Muḥammad bin Muḥammad al-Jazarī, died A.H. 833/A.D. 1429. It has been repeatedly printed : See Hidayat Hosain, *Cat. of Buhār Library*, vol. II, p. 60.

2. *Shamā'il Tirmidhī* or *Shamā'il an-Nabī* is a collection of Traditions concerning the person, manners, and character of the Prophet by Moḥammad bin 'Isā at-Tirmidhī, died A.H. 297/A.D. 892. See *Ibid.* p. 21. Many scholars have written commentaries on this work. Probably here the commentary by Mullā 'Alī bin Sultān Muḥammad al-Qārī (d. A.H. 1016/A.D. 1607) is meant. For other commentaries see *Hājī Khalīfa*, vol. IV, p. 70.



63. *Bayād* (بیاض) : A collection of Urdū and Persian poems in praise of Tīpū Sultān by Court-poets, such as Muṭrib and 'Izzat. It has 41 foll. and is an extract of *Mufarriḥ al-Qulūb* (see No. 62). Written some portion of the MS. in imitation of the handwriting of Tīpū Sultān by a lady called Badī' al-Jamāl بدیع الجمال. See Hand-list of Urdū MSS. in the Royal Asiatic Society of Bengal No. 133.

Besides the works mentioned above, we find several other works also composed by order of Tīpū Sultān or dedicated to him in the library of India Office, London. I give below a short description of these MSS. basing my notes chiefly on Ethé, *Cat. of Persian MSS. in the India Office Library*.

64. *Bahār Dānīsh Manẓūm* (بهار دانش منظوم) : A poetical paraphrase of the well-known work *Bahār Dānīsh*. The original work is in prose and contains the romance of Jahāndār Sultān and Bahrawar Bānū, a story which serves as a frame for the insertion of many other tales. The author of the original works is Shaikh 'Ināyat Allāh Kanbū, died in A.H. 1082/A.D. 1671. The preface of this work is by the author's younger brother, Muḥammad Ṣāliḥ Kanbū, the author of '*Amal-i-Ṣāliḥ*', which is a detailed history of Shāh Jahān's reign, together with an account of his ancestors. For further particulars of the latter work see Elliot, *History of India*, vol. VII, pp. 123-132, *Journal of the Royal Asiatic Society*, New Series, vol. III, p. 463, and Ethé, *India Office Cat.* No. 332.

The original work was rendered in *Mathnavī baits* by Ḥasan 'Alī, 'Izzat, a poet of Tīpū Sultān's Court, to whom this work is dedicated.

It contains 247 foll. See Ethé, *Cat.* No. 818.

65. *La'l wa Gauhar* (لعل و گوهر) : The love story of La'l and Gauhar (ruby and pearl) in *Mathnavī baits*. It was composed by the above-mentioned Ḥasan 'Alī by order of Tīpū Sultān. The last verse gives the date of composition as A.H. 1192 (A.D. 1778).

It has 69 foll. See Ethé, *Cat.* No. 1717.

66. *Risāla-i-Taṣawwuf* (رساله تصوف) : A short treatise on Sufism by Darwīsh Muḥammad Qādirī. It was written in A.H. 1210 (A.D. 1795) and dedicated to Tīpū Sultān.

It has 17 foll. See Ethé, *Cat.* No. 1906.

67. *Tuhfa-i-Muḥammadī* (تحفه محمدی) : *Materia Medica* by Mīrẓā Muḥammad Naṣīr Aḥmad Lū Afshār. It was compiled for Tīpū Sultān, to whom it is also dedicated.

It has 745 foll. and the India Office Library has the autograph copy of the MSS. For further particulars see No. 2365 of the said Catalogue.

68. *Risāla-i-Ḥarb* (رساله حرب) : The regulations for the encampment of the Moslem army, illustrated by seven tables and drawn up under the guidance of Tīpū Sultān.

It has 8 foll. See Ethé, No. 2760.

69. *Jalwa Nāma* (جلوه نامہ): A work on a series of Nuptial Songs, celebrating the various stages of the wedding feast, by Ghulām Husain Khan Lūhānī, composed in 1223 of the Mawlūdī Era by order of Tīpū Sultān. The majority of the songs are in Hindustānī.

It has 152 foll. See *Ethé*, No. 2764. An abridged version of it in Urdū under the title *جلوه نامہ ناز میخانہ راز* is in the Royal Asiatic Society of Bengal. It has 7 foll. See Hand-list of Urdū MSS. No. 78.

70. *Risāla-i-‘Itṛiyāt* (رسالہ عطریات): A treatise on the preparation of perfumes, the art of dyeing and cleaning, etc., drawn from the writings of Tīpū Sultān.

It has 30 foll. See *Ethé*, No. 2785.

71. *Aḥwal-i-Bāgh-i-Iram* (احوال باغ ادم): It contains the accounts of the wonderful garden, called Bāgh-i-Iram. It was named Iram after the name of the garden which was devised by Shaddād bin ‘Ād in imitation of the Garden of Paradise. It was situated in the Carnatic, in Tīpū’s realm. The author of the book is Mīrzā Aqbāl.

See *Ethé*, No. 2813.

72. *Tīpū Nāma* (ٹیپو نامہ): A Mathnawī on the warlike exploits of Tīpū Sultān, by Ghulām Hasan who wrote it at the order of the Sultān and finished it on the 25th of Ramaḍān A.H. 1198 (12th August, 1784). It has forty-nine chapters, called *Dāstān*. It is also called *Shāh Nāma* and *Fath Nāma*.

It has 93 foll. See *Ethé*, No. 1719.

It has also been rendered in Urdū verses by the same Ghulām Hasan in an abridged form by order of the Sultān. It contains only twenty-three *dāstan*. See *Garcin de Tassy, Histoire de la Litt. Hind.*, vol. I, p. 543.

Hāshimī, *Yūrup Main Dakahanī Makḥṭūṭāt*, pp. 404-407 mentions this translation and says that its author is Ṭarab طرب, and assigns two names to this work, one *Fath Nāma* فتح نامہ and the other *Aḍrāb Sultānī* اضراب سلطانی. For copies see *Cat. Royal Asiatic Society* No. 5 and *Blumhardt*, No. 145.

73. *Tuzak-i-Tīpū* (توزک ٹیپو): The memoirs of Tīpū Sultān written by himself. A defective copy of it is preserved in the India Office Library. See *Ethé*, No. 2990 and also No. 525.

74. *Khwāb Nāma* (خواب نامہ): A treatise on Tīpū Sultān’s dreams, with their interpretations in his own handwriting.

See *Ethé*, No. 3001.

M. HIDAYAT HOSAIN.

## APPENDIX A

*The Mawlūdī Era and certain innovations in the Islamic Calendar attempted by Tīpū Sultān*

In the year 1811, a volume entitled *Select Letters of Tippoo Sultan to various Public Functionaries* was published in London. The volume contains some 435 letters selected from the public correspondence addressed by the ruler of Mysore to his principal military commanders, Governors of Forts and Provinces, diplomatic and commercial agents, the Imperial Moghul Court at Delhi, the King of France, etc., arranged and translated into English, from the original Persian by William Kirkpatrick, a Colonel in the service of the East India Company. The published correspondence covers a period of about 9 years, from February 1785 to November 1793, with, many gaps apparently due to loss by destruction or other causes.

The principal feature of the correspondence is that the letters bear dates which do not conform to the dates of the Islāmic Calendar which was in common use at the time among the Muḥammadan rulers and their people. To obtain the correct dates of the English Calendar corresponding to the years, months, and dates employed by Tīpū Sultān in his letters, it was necessary for the translator to unravel the complicated innovations made by the Sultān in the system of Islāmic chronology and calendar in vogue throughout the Muslim world for well-nigh twelve centuries. The importance of these letters to the modern student does not consist so much in the light they throw on contemporary events of historical importance, as on the genius of their extraordinary author, who, in the midst of his many-sided political activities and military schemes, found time to devise certain reforms in the calendar, with a view to introduce a new style of reckoning the era, year, month and date.

To follow the changes introduced by Tīpū Sultān,<sup>1</sup> it is necessary to have an idea of the principal features of the Islāmic Calendar system in force at the time.

(i) The era commonly known as the Hijra (A.H.) was intended to commemorate the migration (*Hijrat*) of the Prophet Muḥammad from Mecca to Madīna and was calculated by historians to commence on the 16th of July 622 A.D. The Prophet was then 52 years old.

(ii) The Muslim year consisted of 12 lunar months which were not uniform in length ; some were assigned 30 days and some only 29 days. The total number of days in the year amounted to 354. The shortage of 11 days as compared with the solar year was not regularised by some such means as an extra or intercalary month at fixed periods. As the Muslim year was advancing over the solar year by 11 days, the beginning of the year as well as all the religious festivals were movable and falling in all the seasons. This also led to the anomaly of reckoning unequal age, as 32 solar years were equivalent to about 33 Muslim years, a fact very

1. See also Lewis Rice, *Mysore*, vol. I, pp. 811-12.

important to remember in converting Muslim dates into corresponding English dates. The years were merely reckoned numerically without any distinctive nomenclature attached to them individually to fit in with any fixed cycle.

(iii) The months were twelve in number and were mainly lunar, i.e., the beginning of a month depended on the first appearance of the crescent moon following the dark new moon. The first month was called *Muharram* and the 12th or last month of the year *Dhu'l Hijja*.

The changes introduced by Tīpū Sultān affected mainly (a) the Muslim Era and its commencement, (b) the years and (c) the months.

(a) *The Era*.—For some reason not very explicit, the Sultān did not like the idea of commencing the era from the date of the Prophet Muḥammad's migration (*Hijrat*), 622 A.D. He apparently thought that it would be more appropriate to date it from some other event of nobler significance. In this connection the translator refers to a letter dated the 29th of *Yazīdī* of year *Dallū* (or *Dalv*) (1787 A.D.) in which "the Sultan directs an enquiry to be instituted among the learned men in different parts of his dominions, for the purpose of ascertaining with exactness the respective dates of the birth, mission and flight of the Prophet. An explanation of the cause of the *Hijra* or flight is also required by this letter. This investigation seems to have been preparatory to the establishment of the epoch under consideration." After collecting all necessary information, the Sultān decided to discard the *Hijra* and to date the era from the time when the Prophet first announced himself as the Messenger of God. The era was accordingly antedated to begin from the spiritual regeneration or spiritual birth, i.e., the prophetic mission of the Prophet, and was designated the *Mawlūdī Era*. This era begins some 14 years prior to the *Hijra*. The exact difference in years is however not correctly ascertainable, but it will not be far wrong if the commencement is fixed somewhere about the year 608-609 A.D.

(b) *The Years*.—The reckoning of the years of the era was not merely confined to their numerical order, but Tīpū Sultān decided to give them names as well. In this he was evidently following the Hindū system known as the Jupiterian cycle of 60 years in which each year is distinguished by a separate name. The years of the *Mawlūdī Era* were accordingly divided into cycles of 60 years and the Sultān assigned names to these years.<sup>1</sup> The first year was named *Aḥad* (one) and the second *Aḥmad* in honour of God and the Prophet, implying that the Almighty was the first and the Prophet the second in order of veneration. The names of the remaining years connoted their numerical order in the cycle, by a system of numbering in which each letter had a value and the total value of all the letters in a year's name gave the number of that year in the cycle. Thus *Azal* was equivalent to  $1+7+30=38$  and denoted the 38th year of the cycle.

(c) *The Months*.—The same method as was followed in the case of

1. See for their name Appendix B.



the years was adopted with little change by the Sultān in dealing with the twelve months of the year. The existing names of the months were entirely discarded, and in their place twelve new names were coined, in keeping with the principle of numerical valuation of initial letters, so that their total value should indicate the number of the month concerned. The 1st, 4th, 5th, 7th, 9th and 11th months were assigned 29 days each, and the remaining six months, 30 days each.

The names adopted for the months according to *Abjad*<sup>1</sup> or *Abtath* were :—

Days	According to Abtath	According to Abjad	Months
29	(احمدی) Ahmadi	(احمدی) Ahmadi	1st
30	(بهاری) Bahari	(بهاری) Bahari	2nd
30	(تقی) Taqi	(جعفری) Ja'fari	3rd
29	(ثمری) Thamari	(دارائی) Dara'i	4th
29	(جعفری) Ja'fari	(هاشمی) Hashimi	5th
30	(حیدری) Haidari	(واسعی) Wāsi'i	6th
29	(خسروی) Khusravi	(زبرجدی) Zabarjadi	7th
30	(دینی) Dini	(حیدری) Haidari	8th
29	(ذاکری) Dhakri	(طلوعی) Tulu'i	9th
30	(رحمانی) Rahmani	(یوسفی) Yusufi	10th
29	(راضی) Radi	(یازدی) Yazidi	11th
30	(ربانی) Rabbani	(بیاسی) Bayasi	12th

1. *Abjad* : The name of an arithmetical arrangement of the alphabet, the letters of which have different powers from one to one thousand. It is in the order of the alphabet as used by the Jews as far as 400, the six remaining letters were added by the Arabs.

The numerical value of each letter according to *Abjad* is as follows :—

ن	م	ل	ك	ی	ط	ح	ز	و	ه	د	ج	ب	ا
50	40	30	20	10	9	8	7	6	5	4	3	2	1
غ	ظ	ض	ذ	خ	ث	ت	ش	ر	ق	ص	ف	ع	س
1,000	900	800	700	600	500	400	300	200	100	90	80	70	60

The numerical system according to *Abjad* is in vogue throughout the Islāmic world. The Sultān introduced a new numerical value of letters according to Arabic alphabet in use, and sometime discarded the *Abjad* system as it was based on the alphabet used by the Jews. He gave his numerical system the name of *Abtath* ابثث. The value of each letter is as below :—

ص	ش	س	ز	ر	ذ	د	خ	ح	ج	ث	ت	ب	ا
50	40	30	20	10	9	8	7	6	5	4	3	2	1
ی	ه	و	ن	م	ل	ك	ق	ف	غ	ع	ظ	ط	ض
1,000	900	800	700	600	500	400	300	200	100	90	80	70	60

An important feature was the adoption of the principle of intercalary month with a view to make the calendar year agree with the solar year. The shortage of eleven days in a year, if carried forward for 3 years will amount to minus 33 days and this was sought to be wiped off once in 2 or 3 years as found necessary, by the introduction of an extra month. This method was obviously borrowed from the Hindū calendar. Tipū Sultān, however, adopted it with a small difference, namely, that whereas the Hindū extra month followed the normal month, it preceded it in the Sultān's arrangement.

This new calendar with innovations indicated above was, according to the translator, brought to force in the second year of the reign of Tipū Sultān, i.e., in the year 1784 A.D. It is remarkable that except in the case of foreign correspondence with diplomatic agents and rulers of Arabia, Persia, France, etc., in all his other correspondence within his own dominions and in his memoirs the Sultān scrupulously adhered to the dates of his own calendar. The year was almost always indicated by its name and seldom by its number. Unfortunately, the dreams of the Sultān were shattered on the fall of his kingdom and with it his calendar also ceased to exist. A knowledge of his calendar reform is useful to the student of history only for fixing the correct dates of the incidents relating to the rise and fall of the kingdom of Mysore. Otherwise, at the present date, it is of only academic interest.

## APPENDIX B

The Sultān gave a special name for each year of the Jupiterian<sup>1</sup> cycle of 60 years as follows :

*Names of years*According to *Abtath*

(احد)	Aḥad.
(احمد)	Aḥmad.
(اب)	Ab.
(ابا)	Aba.
(باب)	Bāb.
(تاب)	Tāb
(تابا)	Tābā.
(باج)	Bāj.
(تاج)	Tāj.
(ثابت)	<u>Thābit</u> .
(ابد)	Abad.
(آباد)	Ābād.
(بار)	Bār.
(حاجب)	Hājib.
(جر)	Jar.
(رجا)	Rijā.
(حر)	Hurr.
(در)	Durr.
(دار)	Dār.
(راحت)	Rāḥat.
(بارد)	Bārid.
(چرخ)	Charkh.
(خراج)	<u>Khirāj</u> .

According to *Abjad*

(احد)	Aḥad.	(1)
(احمد)	Aḥmad.	(2)
(اب)	Ab.	(3)
(ابا)	Abā.	(4)
(باب)	Bāb.	(5)
(باج)	Bāj.	(6)
(ابد)	Abad.	(7)
(آباد)	Ābād.	(8)
(جاه)	Jāh.	(9)
(اوج)	Awj.	(10)
(حج)	Haj.	(11)
(جهد)	Juhd.	(12)
(جهاد)	Jihād.	(13)
(واجد)	Wājid.	(14)
(ياد)	Yād.	(15)
(زهد)	Zuhd.	(16)
(جوزا)	Jawzā.	(17)
(حي)	Hai.	(18)
(واحد)	Wāḥid.	(19)
(بدوح)	Budūḥ.	(20)
(طيب)	Ṭayyib.	(21)
(طائب)	Tāyib.	(22)
(يوز)	Yūz.	(23)

1. It is also called *Brihaspati Chakra* : See Lewis Rice, p. 812.

*Names of years**According to Abtath*

(تاز)	Tāz.
(خرد)	<u>K</u> hirad.
(بدرتاب)	Badr tāb.
(درتاج)	Durr Tāj.
(دادار)	Dādār.
(زاد)	Zād.
(زر)	Zar.
(زار)	Zār.
(بزر)	Bazr.
(زراب)	Zarāb.
(ستا)	Satā.
(زرتب)	Zar tab.
(ربتاز)	Rab tāz.
(ساخ)	Sā <u>k</u> h.
(ساخا)	Sā <u>k</u> hā.
(دراز)	Darāz.
(داسا)	Dāsā.
(شا)	<u>S</u> hā.
(سارا)	Sārā.
(سراب)	Sarāb.
(شتا)	<u>S</u> hatā.
(زبرجد)	Zabarjad.
(سحر)	Si <u>h</u> r.
(ساحر)	Sā <u>h</u> ir.
(راسخ)	Rās <u>i</u> kh.
(شاد)	<u>S</u> hād.
(حراست)	<u>H</u> irāsāt.

*According to Abjad*

(كد)	Kad.	(24)
(حاوی)	Ḥāvī.	(25)
(كبد)	Kabad.	(26)
(آگاه)	Āgāh.	(27)
(وحید)	Wahīd.	(28)
(یا حی)	Yāhī.	(29)
(کائی)	Kāyī.	(30)
(کیا)	Kayā.	(31)
(کبود)	Kabūd.	(32)
(ابل)	Ibl.	(33)
(دل)	Dil.	(34)
(دال)	Dāl.	(35)
(جبال)	Jibāl.	(36)
(زکی)	Zakī.	(37)
(ازل)	Azal.	(38)
(جلو)	Jalū.	(39)
(دلو)	Dalu.	(40)
(ماء)	Mā.	(41)
(کبک)	Kabk.	(42)
(جم)	Jam.	(43)
(جام)	Jām.	(44)
(آدم)	Ādam.	(45)
(ولی)	Walī.	(46)
(والی)	Wālī.	(47)
(کوکب)	Kawkab.	(48)
(کواکب)	Kawākib.	(49)
(یم)	Yam.	(50)



*Names of years*According to *Abtath*According to *Abjad*

(ساز) Sāz.	(دوام) Dawām.	(51)
(شاداب) Shādāb.	(حمد) Ḥamd.	(52)
(بارش) Bārish.	(حامد) Ḥāmid.	(53)
(رستار) Rastār.	(جان) Jān.	(54)
(بشتر) Bashtar.	(ادن) Adan.	(55)
(بشارت) Bishārat.	(همای) Humā.	(56)
(شرح) Sharah.	(مجید) Majīd.	(57)
(رشد) Rushd.	(کحل) Kuḥal.	(58)
(صبح) Ṣabāh.	(جهان) Jahān.	(59)
(ارشاد) Irshād.	(مجیز) Mujīz.	(60)

I have copied the names of 60 years from Maḥmūd Khān Bangūlrī's work, *Tārīkh Saltanāt Khudādād*, (printed, Bangalore 1934) pp. 344-345, and from Lewis Rice, *Mysore*, vol. I, p. 813.

H. H.