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Tipu Sultan
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Tipu Sultan: Administration and Economy in Mysore

M. M. Abraham

Introduction

Just like many rulers in the Indian subcontinent, Tipu Sultan was an autocrat. But he was also a prudent administrator, interested in the welfare of his subjects. He combined the methods of the Mughals and that of the British to build an economy that was comparable to the nations of Europe.[1] Despite being engaged in militaristic endeavours, Tipu found the time, the energy and the enthusiasm for scientific and intellectual endeavours. Tipu's library in Seringapatanam attests to his thirst for knowledge. He was familiar with the works of French philosophers such as Voltaire, Rousseau, Diderot and the so-called 'Encyclopaedists.' As a member of the 'Jacobin Club' he argued and discussed with his French employees the new wave of political, social and economic thought in Europe.[2] In 1794 Captain Doveton expressed his astonishment at Tipu's comprehension of world affairs. Tipu's Mysore reflects this comprehension and awareness of developments around the world and not just in India.

Central Administration of Tipu Sultan

Tipu's administration had various departments (*cutchris*) at the centre. Each department had a head and subordinate officers, which together constituted a board. The decisions were taken in this board by a majority of opinions. Tipu was kept regularly informed of its proceedings. Sometimes the

[1] Muhammad IlyasNadvi, trans by Mohammad Saghir Husain *Tipu Sultan* (New Delhi: Institute of Objective Studies, 2004), 337.

[2] Praxy Fernandes, *The Tigers of Mysore* (New Delhi: Penguin Books India (P) Ltd, 1991), 184.

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heads of various departments met sultan to deliberate matters of common interest on which Tipu used to give the final orders. The following were the major departments under Tipu administration:

- The revenue department headed by Mir Sadiq who was also Tipu's Chief Diwan. Five officers worked under him. The accounts were kept in three languages – Persian, Kanarese and Marathi.
- The military department headed by a Hindu Brahmin named Purnaiyya. This department was in charge of the entire army. In view of the constant war and conflicts, this department had an important role to play from time to time. This department also looked after the field garrison, ordinances and fortresses.
- The commerce department monitored trade, commerce and industry. Until 1796, the naval trade was also under this department. Later Tipu established a separate department for naval trade and commerce.
- The treasury department held the responsibility of providing adequate security to cash, jewellery (including gold in the state treasury), and the sealed official documents. It supplied the mints with gold, silver and copper, and after the coins had been minted, they were deposited back in the treasury.
- Since the international trade and commerce had grown, Tipu established a separate department for foreign trade in 1796.
- A separate department was established for the protection and security of arms and ammunitions, which also overlooked the production of arms and the protection of forts.

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This is the story of an embassy sent by Tīpū Sulṭān of Mysore to Constantinople in 1786. Its purpose was first to establish commercial relations with the Ottoman Empire, secondly to secure confirmation of Tīpū's title to the throne of Mysore from the caliph, and thirdly to obtain military assistance from the Ottoman Empire against the English. It was led by Ghulām 'Alī Khān, one of the leading officers of Tīpū. The mission succeeded only in its second purpose. The *Waqai* is a narrative of the experiences of the embassy from the time it left Seringapatam (Śrīraṅgapaṭṭanam) until its departure from Baṣra to Constantinople. As the editor points out, it gives a valuable account of the Persian Gulf territories at the end of the eighteenth century and is a useful supplement to European accounts of the period. Its style is somewhat loose and in places obscure. The editor has provided a good historical introduction to the embassy and a workmanlike summary in English of the Persian text. There are also useful notes on persons, place-names, technical terms, and words of non-Persian origin.

A. K. S. LAMBTON

MOHIBBUL HASAN KHAN: *History of Tipu Sultan.* vii, 434 pp. Calcutta: The Bibliophile, Ltd., 1951, Rs. 15.

This is a detailed narrative of Tipu Sultan's career based largely upon unpublished sources. The author has bravely attempted to extricate Tipu from the adulation of his admirers as well as from the denigration of his enemies. The accounts of forcible conversions, for example, are held to be unreliable if written by non-Muslims, because they must have been intended to malign Tipu, and unreliable if written by Muslims because they must have been intended to glorify him as a champion of Islam. Those who accept these arguments may yet balk at the assertion that Tipu aimed at 'State Socialism' in Mysore. There is much more attention to the details of Tipu's battles and campaigns than to the way in which his mind

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الدعوة إلى الإسلام

بحث فى تاريخ نشر العقيدة الإسلامية

تأليف

سير توماس . و . أرنولد

Sir Thomas W. ARNOLD

ترجمه إلى العربية وعلق عليه

الدكتور حسن إبراهيم حسن

الدكتور عبد المجيد عابدين

إسماعيل النجراوى

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مكتبة النهضة المصرية

لأصحابها حسن محمد وأولاده

٩ شارع عدلى باشا بالقاهرة

١٩٧٠

إلتتان والتحول إلى الإسلام(١) . وينبغى أن نلاحظ أن مصدر هذا التحول الذى تم عن طريق الإكره إنما هو وليد أسطورة قبلية أو محلية . وليس هناك إشارة (بقدر ما أمكننى الوصول إليه) إلى ذلك فى العبارات التاريخية الخاصة بحكم أورنج زيب(٢) . ومما لا مشاحة فيه أن حكام المسلمين قد حولوا الناس إلى الإسلام بالقوة ؛ ويبدو أنه من المحتمل أن ما اتصف به أورنج زيب من غيرة معروفة على عقيدته الدينية قد حمل كثيراً من الأسرات الإسلامية فى شمال الهند (التى نسى تاريخ تحولهم) على أن تنسب تبديل عقيدتهم إلى هذه الغيرة . وهذا السبب هو أقرب الأسباب احتمالا . وشبيه بهذا ما نراه فى هضبة الدكن ، حيث شارك أورانج زيب ، حيدر على وتيبو سلطان Tipu Sulian (وهم أشهر حكام المسلمين فى العصر الحديث) ، فيما شاع من إكراه أسرات مختلفة وطوائف من الأهلين ، الذين يبدأ تحولهم إلى الإسلام بلاريب إلى عهد أقدم من هذا بكثير ، حيث لم يصل إلينا أية إشارة تاريخية عن الحوادث التى اكتنفت هذه المسألة(٣) .

ولعل تيبو سلطان هو الحاكم المسلم الذى أخذ على نفسه مهمة تحويل الناس إلى الإسلام بالإكراه . ففى سنة ١٧٨٨ م أذاع المنشور التالى على أهالى مليبار : « بعد انقضاء أربع وعشرين سنة على غزو بلادكم ، لاتزالون على عصيانكم وتمردكم ، ولازلتم مصدر القلق والاضطراب . وفى الحروب التى نشبت فى خلال فصلكم الممطر ، كنتم أنتم السبب فى استشهاد كثير من جندنا . وليكن هذا ، فإن ما فات مات . وإنى مستعد لأن أتناسى الماضى ، وقد حان الوقت الذى يجب أن تعدلوا عن خطتكم ، وتلزموا السكينة والهدوء ، وتؤدوا ما عليكم من الضرائب كما يفعل الرعايا الأخيار . وما دامت المرأة فيكم لاتقنع برجل واحد ، بل تعاشر عشرة رجال ، وما دمتم تذرون أمهاتكم وأخواتكم

(١) Ibbetson, p. 163.

(٢) حقا قال فرشته Firishtah فى وضوح : « ولقد بلغ من تحمسه لعقيدة محمد أنه كان يحمل الذين تحولوا إلى الإسلام بالإغداق عليهم ، ولو أنه لم يؤثر عنه أنه كان يضطهد هؤلاء الذين يدينون بعقائد أخرى فى الأمور الدينية » .
(The History of Hindostan, translated from the Persian by Alexander Dow, vol. iii. p. 361.) (London, 1812.)

(٣) The Bombay Gazetteer, vol. xxii. p. 422. vol. xxiii. p. 282.

History of Africa

Revised Edition

Kevin Shillington

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Portrait of Tippu Tip



As coastal demand for slaves and ivory rose, Swahili/Arab and Nyamwezi hunter/traders moved ever-deeper into the interior in search of these commodities. Financed by Zanzibari or Indian merchants, they travelled in well-armed caravans of several hundred or even a thousand men. They exploited the weaknesses of old-established states and set up permanent bases in the central African interior. Like the Yao in the south, the Nyamwezi were the pioneers of this movement north of Lake Malawi. Swahili/Arab caravaneers followed Nyamwezi routes and were well-established at Ujiji on the shores of Lake Tanganyika by the late 1830s. From there they crossed the lake in the 1840s to collect ivory and captives from the eastern fringes of the Zaire forest. By then the Nyamwezi were penetrating far to the west of the Tanganyika–Malawi corridor (see Map 17.3).

Msiri and the Yeke

In the 1850s a Nyamwezi trader, Msiri, established a permanent inland base west of the Luapula. The Kazembe kingdom was suffering the crisis of a civil war which Msiri was able to exploit to his advantage. From his capital at Bunkeya he expanded his initial holding into a raiding/trading state composed of a number of heavily-fortified villages. As the Nyamwezi expanded their control they absorbed other peoples and adopted the local name 'ba-Yeke'. From their position in the heart of the copper-producing country, Msiri's Yeke drew off most of the tribute from the western regions of the Kazembe kingdom. They established contact further west with Chokwe and Ovimbundu. In this way they benefited from both eastern and western connections as Kazembe's Lunda had before them. Msiri used the region's resources of ivory and copper to build up a considerable arsenal of firearms which he bought from Ovimbundu and Swahili/Arabs. It was his command of the copper resources of the region that attracted British and Belgian colonists to Bunkeya in 1890–91.

Tippu Tip and the eastern Zaire basin

Meanwhile the most famous of the Swahili/Arab traders of the central African interior had established himself west of Lake Tanganyika. His name was Hamed bin Muhammed, commonly known as Tippu Tip. He started his hunting and raiding experience among Msiri's Nyamwezi. During the 1860s he established himself at the Swahili/Arab bases of Nyangwe and Kasongo on the Lualaba (upper Zaire) river. From here he was able to maintain direct trading contact through Ujiji and Tabora to Zanzibar. This kept him supplied with firearms with which to hunt the forest and raid surrounding villages. In doing so he virtually destroyed the ancient Songye towns of the upper Lualaba and seriously weakened the declining Luba empire.

Considering his 'kingdom' as the western outpost of the Zanzibari sultanate, Tippu Tip built a trading empire for himself which stretched from the Luba in the south to the great westward bend of the upper Zaire river (see Map 17.3). By the early 1880s Tippu Tip's 'army' was several thousand strong. But he was merely the 'overlord' of an informal 'federation' of hunting-raiding bands. His close companions were Swahili/Arabs and Muslim Nyamwezi who commanded their own bands of armed retainers. Tippu Tip and his companions hunted elephants deep into the Zaire forest, and raided villages for food and captives. Captured women were taken as concubines while men were used as porters and despatched along the route to Zanzibar. Both men and women were used as agricultural labour to tend the plantations of sugar-cane, rice or maize which surrounded the towns of Kasongo and Nyangwe. Any 'surplus' captives were usually ransomed locally in exchange for ivory. The cheapness of human life to Tippu Tip and his companions is illustrated by an observation in the journal of the Anglo-American traveller H.M. Stanley:

> Halt at Mpotira [downstream from Nyangwe], to allow a winding caravan under our escort to come up with hundreds of sheep and goats which they are taking to Tata for trade. A sheep is said to purchase one [tusk of] ivory, 12 slaves purchase an ivory. In Ujiji 6 slaves purchase an ivory.
>
> 'Slaves cost nothing,' said Hamed bin Mohammed, 'they only require to be gathered.' And that is the work of Muini Dugumbi and Mtagamoyo [Tippu Tip's companions].
>
> These half-castes of Nyangwe have no cloth or beads or wares of merchandise. They obtain their ivory by robbing.... They attack the simple peoples of Nyangwe right and left, 12 or 15 slaves then caught are sold for 35 pounds (16 kilos) of ivory. Muini Dugumbi has one hundred to one hundred and twenty women. Mtagamoyo has 60....
>
> (R. Stanley and A. Neame (ed.), *The Exploration Diaries of H.M. Stanley*, William Kimber, London, 1961, p. 134; entry for 7 November 1876)

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(CHANTAL DE LA VÉRONNE)

ṢĀDIḲ HIDĀYAT [see HIDĀYAT, ṢĀDIḲ].

ṢĀDIḲ RIFᶜAT PAṢHA, MEḤMED, Ottoman statesman and diplomat (1807-57). He was born in Istanbul, the only son of a very wealthy family. His father was Ḥādjdjī ᶜAlī Bey, the governor of the Ottoman cannon foundries (*Topḵhāne*). Ṣādiḳ Rifᶜat received an education in the palace school, serving his final year in the *Enderūn-i Humāyūn Ḵhazīne Odasī* (the imperial treasury). Thereafter, he was placed in the correspondence department (*Mektūbī Ḳalemi*) of the Grand Vizierate, as an assistant clerk. In 1824 he was promoted to the rank of *ḵh^wādja* (master) and in 1828 he became a junior clerk in the office of incoming correspondence.

He attracted the attention of Sulṭan Mahmūd II [*q.v.*] when accompanying the latter on his tour of Edirne and Gelibolu. He also joined the entourage of Pertew Paṣha [*q.v.*], whose protégé he became, just like his more famous contemporary Muṣṭafā Reṣhīd [*q.v.*]. In 1834 he succeeded Reṣhid in the position of assistant-receiver (*Āmedī Wekīli*). Next year, Ṣādiḳ Rifᶜat was appointed Ottoman ambassador to Vienna, where he gained the friendship of the Austrian chancellor Prince Metternich, but struck Joseph von Hammer as a novice in diplomacy. During his stay in Vienna, he wrote a memorandum on the "circumstances of Europe" (*Awrupā aḥwālīna dā'ir risāle*, 1837) in which he pointed out the importance of security of life and property and of rational bureaucratic practices, and advocated devoting more attention to trade and industry. According to Ṣādiḳ Rifᶜat, the old Ottoman condescension towards people engaged in trade should end and productivity should be made a central aim of the Ottoman government. The ideas put forward in the memorandum resembled the provisions of the Anglo-Ottoman trade treaty of Balta Limānī of 1838 and of the famous Gülḵhāne edict which issued in the *Tanẓīmāt* reforms in 1839.

In 1840, Ṣādiḳ Rifᶜat, now under-secretary of state at the Foreign Office, led a mission to Egypt. Shortly after, he was appointed as under-secretary of state at the office of the Grand Vizier. In 1841, he was promoted to the rank of vizier and served as foreign secretary for nine months, the first of four separate tenures of that post (the others being in 1843-5, 1848 and 1853), always for short periods of time. In the same year he joined the *Medjlis-i Wālā-yi Aḥkām-i ᶜAdliyye* (Exalted Council for Judicial Ordinances), the main consultative body of the early *Tanẓīmāt* era. After a second stint as ambassador to Austria (1842-3) and his second term as foreign secretary, he rejoined the council and became its chairman (with a seat in the cabinet) in 1845. He was to serve as chairman of the council three more times, in 1848-9, 1850 and 1853-4, after which he joined the newly established *Medjlis-i ᶜĀlī-yi Tanẓīmāt* (High Council for Reforms). In between he served as finance minister for three months in 1848, and as minister of state for three months in 1850. In the latter year he also joined the Learned Society (*Endjümen-i Dānīsh*).

Ṣādiḳ Rifᶜat Paṣha was a close associate of Reṣhīd Paṣha and a member of the inner circle of reformers all through the 1830s, 1840s and 1850s. He was a strong supporter of the secularisation of the legal and educational systems and, like Reṣhīd, ᶜAlī and Fu'ād Paṣhas, both preached and practiced the simplification of the Ottoman chancery style. Against the expectations of many of his contemporaries, he never attained the Grand Vizierate.

Ṣādiḳ Rifᶜat Paṣha died on 11 January 1857 and was buried in Eyyūb. He left a daughter (who was married to a son of Muṣṭafā Reṣhīd Paṣha, Aḥmed Djelāl Paṣha) and a son, Meḥmed Ra'ūf Paṣha, who edited and published a number of his father's memoranda under the title *Muntaḵhabāt-i āṯhār-i Rifᶜat* (Selected Writings of Rifᶜat). Another small work, called *Risāle-yi aḵhlāḳ* (Treatise on morals) was for some time used in Ottoman schools.

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(E.J. ZÜRCHER)

ṢADĪḲĪ (the transcription often used by Indian numismatists of what should correctly be ṢIDDĪḲĪ), the name given by Tīpū Sulṭān of Mysore [see MAHISUR] to a gold coin of the value of two pagodas (Port. *pardao*, the name of a gold coin long current in South India in pre-modern times and for which various etymologies have been propounded; see Yule-Burnell, *Hobson-Jobson, a glossary of Anglo-Indian colloquial words and phrases*, 652-7, 672-8), weighing 106 grains (= 6.87 gr). The name Ṣiddīḳī derives from the epithet borne by the first caliph Abū Bakr [*q.v.*] al-Ṣiddīḳ, in accordance with Tīpū's custom of naming the denominations of his coins after the first caliphs and the Shīᶜī imāms.

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(J. ALLAN*)

AL-ṢĀDIḲIYYA, AL-MADRASA, in Tunisian Arabic eṣ-Ṣādḳiyya, in French, le Collège Sadiki, a prestigious educational establishment, founded by a decree of Muḥammad al-Ṣādiḳ Bey [*q.v.*] of Tunis on 5 Dhu 'l-Hidjdja 1291/13 January 1875 on the advice of the reforming minister Ḵhayr al-Dīn [*q.v.*].

Its foundation marked the culmination of a period of reflection by the reforming élite in Tunisia which, from the middle of the 19th century, opened its eyes to the modern world, was disturbed at the social, cultural and economic backwardness of the country, and had the curiosity to make itself familiar with the sciences of the West. It took into account the fact that all reform, political or administrative, would necessarily involve the updating of teaching methods, the development of the programme of studies and its extension to as great a number as possible of pupils.

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AN ANATOMY OF COLONIAL PENETRATION AND RESISTANCE IN THE EIGHTEENTH CENTURY: THE ODYSSEY OF SIRAJ-UD-DAULA AND TIPU SULTAN*

Prolegomena

Writing on the battle between the forces of Nawab Siraj-ud-daula (1729–57) of Bengal and the British East India Company [hereafter BEIC] in the late eighteenth century, the Calcutta historian Rajatkanta Ray despairs at the veritable rape of a *suba* (province) of the Mughal Empire by the powerful barbarians of the West-- "a bunch of bullies, cheats and swindlers whose greed knew no limit and who yielded to none in their boldness and cunning"--leading to the disappearance of "a whole world" and the imposition of an alien order at gun point.[1] In a subsequent prize-winning study in Bengali, Professor Ray has argued that the main players in the conspiracy leading to the Battle of Plassey were the military grandees (*mansabdars*) and notables of Murshidabad and not the traders of the BEIC who were interested in enhancing their corporate as well as personal earnings rather than creating an empire in the subcontinent.[2]

Echoing him but going far beyond, another Calcutta historian, Sushil Chaudhury, has recently claimed that the court conspiracy resulting in the Battle of Plassey was hatched by the conniving members of the BEIC to protect their illegal private trade. According to him, the young Nawab

* An earlier version of a part of this paper was used for my lecture "Tipu Sultan: Patriot or Petty Potentate?" at the Department of History, Presidency College, Calcutta on September 4, 2002.

1 Ray, "Colonial Penetration and the Indian Resistance," p. 7.

2 Ray, *Palashir Sadayantra O Sekaler Samaj*, pp. 12, 16.

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JAH 39/1 (2005), p. 44-91, Wiesbaden.

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Siraj-ud-daula, truly a well-meaning ruler of Bengal, despite his earlier career of rambunctious debauchery, fell an unsuspecting victim to the machinations of his trusted but traitorous courtiers and the diabolically designing British traders. Hence Plassey registers a tragic turning point for Mughal India presaging the imperial control of a foreign power.[3] However, Chaudhury's claim is not altogether novel, as some quarter century ago it was made eloquently and persuasively by Iris Macfarlane, who lived in India for twenty-seven years and whose great grandfather had been a surgeon with the BEIC in the earlier decades of the nineteenth century.[4]

In an almost similar vein two scholars lament the destruction of the kingdom of Mysore under Tipu Sultan Fath 'Ali Khan (1750–99) by the forces of the East India Company as an act of deliberate destruction of a well-ordered polity.[5] Tipu has been regarded as "the terror of Leadenhall Street" (the headquarters of the BEIC in London) and a great patriot who "died in the spontaneous combustion of hostile forces defending the liberty and honour of the land and not in apathy, inertia or uninventiveness."[6] A Pakistani scholar goes so far as to depict Tipu as an ascetic (he was about to cut down a temptress, actually one of his father's young concubines, who had lost her head and heart over the handsome prince, and tried to seduce him at night when he was asleep) who was possessed of "wisdom beyond [his] … years" and "a man of courage, compassion and principles, and one who did not hesitate when he had to choose between a puppet's glittering "*life of infamy*" and the terrifyingly glorious guerdon of martyrdom."[7]

A contemporary account even compares the experiences of both Indian chiefs who are hailed as "brave, worthy sons of India" and praised for their "indomitable courage and spirit of self-immolation in the cause of

3 Chaudhury, *Prelude to Empire*.

4 Macfarlane, *Black Hole*. This most readable study is based on solid archival research, though, unfortunately, it lacks footnotes. Surprisingly, neither Ray nor Chaudhury seem to be aware of the existence of a study that anticipates much of what these two Indian scholars, especially the latter, claim to be a revisionist research.

5 See Ali, *Tipu Sultan* and Jeddy, *Tipu Sultan*. "Sultan" is not a sobriquet for Tipu, it being a part of his name. "Tipu" in Canarese means "Tiger" and "Sultan" stands for "Conqueror of Passions." This ascetic sounding name was given to him by a Muslim saint. Archer, *Tippoo's Tiger*, p. 4.

6 Ali, "Profile of Tipu Sultan."

7 Jeddy, *Tipu Sultan*, 111, pp. iii-iv (emphasis in original).

Kuppam

هم‌آهنگی مطالعات ایران شناسی در این منطقه از دنیا ، به مرکز تحقیقات فارسی ایران و پاکستان مسئولیت برنامه‌های پژوهشی «بنیاد ایران شناسی » با فراهمی تسهیلات و امکانات لازم تفویض گردد که دارای کتابخانهٔ معظّمی با بالغ بر ۲۲۰ هزار نسخ خطی و ۴۴ هزار کتاب چاپی که تعداد قابل توجّهی آن کمیاب است ، و همکاران ایران شناس و پژوهشگر متعدّد می تواند مصدر و منشأ پژوهش های گسترده تر در زمینهٔ ایران شناسی گردد.

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*****

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آخرین فرمانروای مسلمان جنوب هند

چکیده

تیپو سلطان فرمانروای میسور دکن پس از درگذشت سلطان حیدر علی پدر نامدارش به اریکهٔ حکومت تکیه زد. تیپو مجاهدی آزادی خواه و سیاستمدار لایقی بود و در قرن هیجدهم میلادی که استعمار انگلیس داشت در شبه قاره جایی برای خود باز می‌کرد برای بیرون راندن نیروهای انگلیس از خاک موطن با بصیرت سیاسی و توانایی نظامی عمل کرد. او باکشورهای ایران، عثمانی و فرانسه از درِ دوستی در آمد و سفیرانی به دربار آنان گسیل داشت. اسلام دوستی و وطن پرستی از مشخّصات وی بوده است. او ادب دوست و با فرهنگ بود. به زبانهای فارسی، عربی، انگلیسی و فرانسه تسلّط داشت. با وصف اسلام گرایی گسترده هندوان را به مناصب مهم از جمله به نخست وزیری گمارد. مورخان در زمینهٔ کشورداری، مهمّات جنگی و اصلاحات اجتماعی از وی توصیفهای فراوانی کرده‌اند. کتابخانهٔ تیپو دارای دستنوشته‌های ذی‌قیمت بود که پس از به شهادت رسیدن او به انگلستان و کلکته انتقال داده شد.

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مقدمه

تیپو سلطان، فرزند حیدر علی خان (۱۱۶۰ - ۱۱۰۱ ق. / ۱۷۸۲ - ۱۷۲۲م.) حاکم مسلمان میسور،(ناحیهٔ جنوب شبه قاره) در سال ۱۷۴۹م.(۱) و به قولی در ۲۰ نوامبر ۱۷۵۰م. (۲) در ناحیهٔ دیون هلی (۳) در شهر سرینگاپتم(۴)، مرکز وقت حکومت میسور، در ایالت کرناتک امروزی (۵) دیده به جهان گشود.

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Osmanlı padişahları muhtemelen ideal bir İslâm hükümdarı imajını canlandırmaya en çok yaklaşan sultanlar oldu, ama eninde sonunda onlar da devletlerinin çıkarlarını İslâm'ın üstünde tuttular. Güçlerinin doruğunda iken, ne İspanyol Reconquista (Fethedilen toprakları geri alma) hareketiyle kıyıma uğrayan son İspanya Müslümanlarının umutsuz yardım çağrılarına, ne de Hanlıkları Rusya'nın Ortodoks haçlı seferleri sonucunda imha edilen Kazan Müslümanlarının çığlıklarına kulak astılar. Batı'daki emsalleri gibi, Osmanlı padişahları da dini ancak kendi imajlarını güçlendirmek ya da halkın desteğini toplamak için imana ihtiyaç duydukları zaman hatırladılar. Moğol hanları ve Osmanlı padişahları, Müslümanları birleştirmek için değil, Şiî İran'ı ortadan kaldırmak için yüz yılı aşkın bir süre boyunca bir ittifak kurmaya çalıştılarsa da, buna muvaffak olamadılar. Böylece Müslüman hükümdarlar hem Kur'an'ın bir buyruğu, hem de İslâm'ın ruhuna sinmiş siyasi bir ilke olan tevhid'i (birlik) hiçe saydılar. Görünen odur ki, tevhid yolunda idealize edilmiş bir özlemi ve onun yanısıra paylaşılan değerler duygusunu, evrensel İslâm kimliğini ve dayanışma ruhunu muhafaza eden tek güç Müslüman kitleler olmuştur.

19. yüzyılda, Avrupa'nın Müslüman topraklarını acımasızca işgal ederek hâkimiyeti altına alması, çevredeki (periferik) Müslüman liderlerini İstanbul'daki sultan-halifeye topraklarını işgal etmeye yönelik Avrupa planlarını bozabilecek potansiyel bir askerî ve ekonomik yardım kaynağı gözüyle bakan Müslüman liderleri, Osmanlı Devleti'yle bir çeşit ittifak arayışına girmeye zorladı. Taleplerini desteklemek üzere, Osmanlı hayranı selefleri tarafından imzalanmış bağlılık paktlarına atıfta bulundular ve Osmanlı bayrağını kullanmak ve üzerlerinde halifenin ismi yazılı madenî sikkeler darp etmek suretiyle eski taahhütlerini yenilemeyi ve pekiştirmeyi teklif ettiler. Osmanlı hilafetinin evrenselliği, Müslüman liderler Avrupalılara karşı koyabilmek için tek bir merkezî kurum etrafında birleşmek ihtiyacını duyduklarından 19. yüzyılda bir emrivaki halini aldı.

Müslüman hükümdarların halifeye yaptıkları çağrılar İslâmî açıdan meşru idi; ancak halifenin gerçek gücü aynı zamanda sultan olmasından ileri geliyordu, çünkü halifenin resmen hiçbir askerî, ekonomik veya politik gücü olmadığı gibi, herkesçe tanınmış uluslararası bir statüsü ve mevkii de yoktu. Ama pratik siyasal amaçlarla kullanılabilecek yüksek bir sembolik mevkii vardı. Nitekim İngilizler hilafeti Hindistan ve Orta Asya'daki kendi menfaatleri için kullanmaya çalıştıkları zaman, bunu ilk kez göstermişler ve böylece halifeliğin uluslararası prestijini daha bir ön plana çıkarmışlardır. Halifenin yardımıyla otoritelerini sağlamak ve sürdürmek isteyen Müslüman hükümdarlar yeni bir lider tipini temsil ediyorlardı. Bu yeni liderlerin iktidarlarının meşruiyetini akrabalık bağları yerine halkın çıkarlarına ve dine dayandırması geçmişe göre büyük bir yenilikti.

Bununla birlikte, İslâm topraklarının çevresindeki Müslüman liderlerin Osmanlı halifesinin etrafında bir nevi İslâmî birlik oluşturma çabası, toplumun ittifakını temsil eden bir hamle olmaktan çok, küçük bir seçkinler grubuyla sınırlı çıkarcı bir siyasal girişimdi. Aslına bakılırsa, halifenin yardımı Müslüman havas'a (elit tabaka) sadece toplumun İslâmî karakterini değil, aynı zamanda modası geçmiş sosyal ve ekonomik yapıları ve kendi iktidar tekellerini de koruma ve sürdürme imkânını bahşetti. Yine de, bir noktada, hem avam –yani, köktendinci harekete katılan sıradan insanlar– hem de havas Osmanlı sultan ve halifesine potansiyel kurtarıcıları gözüyle baktılar ve bu da İstanbul'a olağanüstü bir saygınlık ve nüfuz kazandırdı.

MYSORE HÜKÜMDARI TİPU SULTAN

İstanbul ile Müslüman dış çevre (periferi) arasındaki yeni ilişkilerin başlangıç noktası sayılabilecek örnek, Tipu Sultan (1750-99) diye bilinen Fethali'dir.[1] Babası Haydar Ali İngilizlere karşı başarıyla savaşmış ve Şubat 1782'de Porto Novo'da Fransa ile temas kurarak bu ülkeyle bir ittifak anlaşması imzalamıştı; aynı yıl içinde ölmesi üzerine Tipu yerine geçmişti. Tipu Sultan İngilizlerle zaten gergin olan ilişkilerini daha da gerginleştirecek şekilde babasından bu Fransız ittifakını dev-

1 Bkz. Mahibbul Hasan, *History of Tipu Sultan* (Kalküta, 1971).

قهرمـــان اشقیـــا و مهربـــان اتـــقیا — مشرکا را جانستان و مصطفی را جان نثار
عارف اسرار وحدت کاشف رمز شهود — واقـــف انـــوار کـــثرت رازدان و رازدار
هـــم بـــرای کشـــتنی آل محمد بادبان — هـــم بـــرای چشمهٔ فیض الهی آبشار
مومنـــان را حب او از فـــتنهٔ محشر پناه — عـاملان را نـام او از لشکر شیطان حصار
رشـــحهٔ از بـــادهٔ عرفان بکـام مـن بـریز — لمعهٔ از نور صدق افگن بقلب تـنگ و تـار

در تمام دیوان هیچ قصیده‌ای نعتیه نیست. امکان غالب آنست که طبق مرتب بسیاری از این تخلیقات نذر علاقمندان و حاجتمندان شده. البته رباعیات نعتیه در این دیوان هست که بر پایهٔ بلند و ارفع قراردارد مانند.

آن راه نمـــای جـــادهٔ صـــدق و یـــقین — در انـــجمن پـــیمبران صـــدر نشـــین
مدحش بود ایـن بس کـه خـدایش بستود — مـــداح چنـــان بـــاید و ممدوح چـنین

کـــو بـــخت کـه در مـدینه ام جـا بـاشد — پـــیش نـــظرم روضـــهٔ والا بـــاشد
گـــر درتـــه آن خـاک شـود مـدفن مـن — زیـــر قـــدمم عـــرش مـعلی بـاشد

در این دیوان دو تضمین یک بر غزل محتشم کاشی و دیگر بر غزل مرزا صائب هم است.

القصه کلام وی چندان توانا و موثر می باشد که علاقمندان و دانشجویان ادب فارسی نمی توانند از آن صرف نظر نمایند و در خیال بنده تذکرهٔ فارسی گویان هندوپاک بدون ذکر وی بتکمیل نمی رسد.

Türkiye Diyanet Vakfı
Kütüphanesi
İslami İlimler Araştırmaları Merkezi
13 AGUSTOS 1996

دکتر خانم ام‌سلمی
دانشگاه داکا
ترجمه : دکتر محموده هاشمی

فارسی در خانواده تیپو سلطان

تیپو سلطان از سلاطین بسیار معروف شبه قاره هند به شمار می رفته است. وی در تاریخ دهم نوامبر سال ۱۷۵۰ میلادی متولد شد و به سال ۱۷۹۶م دار فانی را وداع گفت. پدرش حیدر علی از نوابان برجستهٔ منطقهٔ میسور محسوب می شد. علاقهٔ فراوانی به زبان و ادب فارسی داشت. بسیاری از اقوال وی در بین خاص و عام شهرت یافته بود، از جمله این سخنان: "کارهای نمایانی که از جانب جاهلی چون من انجام گرفته ، نمونه و مظهر خواست الهی است" بهترین جای مرد زین اسب است" صدای توپ و تفنگ خوشتر از آهنگ و سُرود است" و نظیر آن. (۱)

تیپو سلطان پنجساله بود که پدرش برای تعلیم و پرورش او اقدام کرد و به سرعت علاوه بر تعلیمات دینی ، زبانهای عربی ، فارسی ، انگلیسی و فرانسوی را آموخت . وی سپس به زبان "کنتری" که زبان محلی این منطقه بود، آشنایی کامل پیدا کرد. شایان ذکر است که در آن زمان زبان اردو مراحل تکمیلی را طی می کرد.

تیپو سلطان مردی دانشمند بود واز اهل علم قدر دانی می کرد. نسخه های خطی بسیاری به زبانهای عربی ، فارسی ،اردو و هندی درکتابخانهٔ شخصی وی موجود بوده است. (۲)

حکومت تیپو سلطان در ماه مه سال ۱۷۹۹م به دلیل جنگ با انگلیسها و حکمران ایالت حیدر آباد ، منقرض شد. وی در همین جنگ به شهادت رسید. شجاعت و شهامت وی در میدان جنگ بی نظیر بود، به گونه ای که زبانزد خاص و عام شد.

با شهادت او سلطنت بین حکمران حیدرآباد و خانواده سلطنتی ایالت میسور تقسیم شد. حکومت، سالیانه مبلغ دویست و بیست و چهار (۲۲۴)هزار روپیه برای فرزندان او از جمله دوازده پسر و یک دختر به صورت مقرری تعیین کرد و

15. For this discussion the present writer is indebted to the articles by Prof. Mushirul Haq of Jamia Millia, in **Islam Aur Asre Jadeed.**

16. **Fatwa-i-Azizia** I/162-163.

17. Ibid I/28.

18, SAA Rizvi, **Shah Abdul Aziz's Madad-i-Ma'ash in Delhi and the British in Islamic Society and Culture** (ed).

19. He permitted his own son-in-law Abdul Hai to join British service from which he resigned only when he was asked to proceed for **Jehad.**

20. **Ulema-i-Hind ka Shandaar Maazi,** part iii, p. 13.

21. Mirza Hairat Dehlavi, **Hayat-i-Tayyeba,** p. 513.

22. Ibid.

23. **Ulema-i-Hind ka Shandaar Maazi.** 111/57.

24. Sawanih Ahmadi, p. 75; also Ulema-i-Hind Ka...111/64.

25. Sawanih Ahmadi quoted by Ulema-i-Hind ka...111/68-69.

26. Maqalaat-i-Sir Syed Ahmad, ix pp. 142-143.

27. William Hunter, **OUR Indian Musalman,** p. 12.

28. Mirza Hairat Dehlavi, **Hayat-i-Tayyeba,** p. 207, quoted by Qazi Javed, **Afkar-i-Shah Waliullah,** p. 189.

29. Maulana Ismail Panipati, Maqalaat-i-Sir Syed, XVI/251 f.n.

30. PN Khera, **British Policy Toward Sind upto the Annexation,** 1843, p 8, quoted by Qeyamuddin Ahmad, **Wahabi Movement in India,** p. 75.

31. **Maqalaat-i-Sir Syed,** IX/143.

32. Prof. Q. Ahmad, op. cit., pp. 121-122.

33. ibid, p. 1 2.

34. **Maqalaat-i-Sir Syed,** IX/142.

35. See **Hayat-i-B'ad al Mamaat,** by Hakim Fazl Husain.

36. Forjett, **Our Real Danger In India,** London, 1877. p. 131.

37. Forrest, **A History of Indian Mutiny,** III/401.

38. Quoted by Surendranath Sen, Eighteen Fifty.

39. Prof. Q. Ahmad, op. cit.. pp. 50-51.

40. Sheikh Mohammad Ikram, **Mauj-i-Kausar,** p. 30.

41. Maulana Obaidullah Sindhi, **Shah Waliullah Aur Unki Siyasi Tahreek,** p. 108.

42. Ismail Panipati. **Maqalaat-i-Sir Syed,** XVI/319 f.n.

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Khuda Bakhsh Lectures
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- Tipi Sultan
- Hayder Ali Khan

Religion and Politics under Haider Ali and Tipu Sultan

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Araştırmaları Merkezi
05 ARALIK 1995

by
Prof. Mohibbul Hasan

12 1 TEMMUZ 1993

Dergi / Kitap
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T. T. K. Belleten, c. XII / sayı: 47,
Temmuz-1948, s. 617-654.

MAYSOR SULTANI TİPU İLE OSMANLI PÂDİŞAHLARINDAN I. ABDÜLHAMİD VE III. SELİM ARASINDAKİ MEKTUPLAŞMA

HİKMET BAYUR

Tipu Sultan'ın genel tarih bakımından önemi:

Bu önem iki yönden ileri gelmektedir:

1. Tipu, Batı Avrupa'ya elçiler gönderip büyük denizci devletler arasında bir mevki edinmeye çalışan ilk Hindistan hükümdarıdır.

2. Ünlü Fransız generali Napoleon Bonapart 1798—99 yıllarında *Mısır* ve *Palestin*'e sefer yaptığı vakit *Fransız hükûmeti*'nce kendisine verilen yönergelerin başlıcalarından biri Hindistan'a gitmek, orada Tipu Sultan'la birleşmek ve *Hindistan*'da, *Doğu*'da İngiliz egemenliğini yıkmaktı.

Bilindiği gibi türlü sebepler dolayısiyle Napoleon bu işi başaramaz ve arada Tipu yanar.

Aşağıda görülecek belgeler bu olaylar zincirinin bazı safhalarını aydınlatacaktır.

Tipu'nun soyu hakkında bir özet:

Tipu Sultan'ın babası Haydar Ali, Maysor devletini ele geçirdikten sonra asîl bir soydan olduğunu isbat için kendisine bir türlü kütük düzenlettirmiştir. Buna göre soyu Mekke'nin "*Kureyş*„ oymağındandır ve Hasan adını taşıyan beşinci göbekten bir atası *Bağdat*'tan Hindistan'a Ecmir'e gelmiştir. Daha yakın ve müsbet bilgilere göre Haydar Ali'nin babası Feth Muhammed, Gurkanlı (Timur oğlu) pâdişah Nasîrüddin Muhammed Şah devrinde (1719-1748) Dekken'de onun beylerinden Dergâh Kulu Han'ın yanında askerî hizmette bulunmuş ve *Arkot* (Doğu Dekken) nevabı Saâdetullah Han'a karşı yapılan bir vuruşmada ölünce oğulları Maysor devletinde *Bangalor*'a sığınmışlardır.

Tipu Sultan

23 EKİM 2006

و سریر[1] تیبستی (سریر: بیابانی از شن و سنگریزه ← شایان، ذیل "Serir") در شمالِ (در چاد و لیبی) آن گسترده است. سه وادی وسیع و خشک با بریدگیهای عمیق نشان می‌دهد که آب و هوای تیبستی در گذشته مانند دیگر جاهای صحرای افریقا مرطوبتر بوده است (د. *اسلام*، چاپ دوم؛ *بریتانیکا*، ذیل مادّه).

قله‌های تیبستی منشأ آتشفشانی دارند و جنس سنگهای آنها بازالت و گرانیت است (<واژه‌نامهٔ بزرگ دانشنامه‌ای لاروس>[2]، ذیل مادّه). توده‌های آتشفشانی تیبستی «ترسو»[3] خوانده می‌شوند (همان، ذیل «ترسو»). برخی از مهمترین این توده‌ها عبارت‌اند از: تیری[4] و موهی[5] و وون[6] و تون[7] در قسمت میانی، اوروری[8] در شمال، اوری[9] در شمال‌شرقی و سورس[10] و کوزن[11] در مشرق رشته‌کوه. ارتفاع چند قلهٔ تیبستی بیشتر از سه هزار متر و ارتفاع بیشتر قسمتهای آن بیش از هزار متر است. این ارتفاعات در شمال به سرزمینهایی هموار (با ارتفاع کمتر از پانصد متر) و در جنوب به دشتهایی نسبتاً هموار (با ارتفاع کمتر از دویست متر) منتهی می‌شوند. در میان قله‌های آتشفشانی تیبستی، دره‌های تنگ و عمیقی به نام انری[12]، مانند انری کِه[13]، پدید آمده است (<واژه‌نامهٔ بزرگ دانشنامه‌ای لاروس>، ذیل مادّه).

در تیبستی معادن غنی یافته می‌شود، از جمله تنگستن، قلع، سنگ‌آهن، نفت و اورانیوم. ذخایر بزرگ اورانیوم در قسمت شمالی آن در «باریکهٔ اوزو»[14] (به وسعت حدود هفتاد هزار کیلومتر مربع) قرار دارد که از ۱۳۵۲ ش/ ۱۹۷۳ در اختیار لیبی بود (*بریتانیکا*، همانجا؛ نیز ← اصم، ص ۲۳۶). میزان بارش سالانهٔ منطقه کمتر از صد میلیمتر است، با این حال تیبستی منبع تغذیهٔ آبهای زیرزمینی به‌شمار می‌رود. این رشته‌کوه در تأمین منابع آبی چاد نیز اهمیت فراوانی دارد، به‌طوری‌که حدود ۸۰٪ آب چاههای چاد از آن تأمین می‌شود (← اصم، ص ۱۴۱، ۱۶۸).

بر طبق آمار ۱۳۶۷ ش/ ۱۹۸۸، تراکم جمعیت در این منطقه کمتر از پنج تن در هر کیلومتر مربع است (← همان، ص ۱۸۳). مهمترین آبادیهای واقع در دامنه‌های تیبستی اوزو و بردای[15] در شمال، وور[16] در مغرب و زوار[17] در جنوب است. این آبادیها از طریق راه فرعی با فایا- لارژو[18] (مرکز محافظه) مرتبط‌اند (← همان، ص ۲۷۰). جمعیت پراکنده در تیبستی، که عمدتاً چادرنشین‌اند، از شاخهٔ تیدا/تده[19]، از قوم توبو[a]، هستند و از مراتع فقیر دامنه‌ها برای چرای دام استفاده می‌کنند (د. *اسلام*، چاپ دوم، ذیل «توبو»؛ <واژه‌نامهٔ بزرگ دانشنامه‌ای لاروس>، همانجا).

در ۱۲۸۶/ ۱۸۶۹، گوستاو ناختیگال[20]، سفیر پادشاه پروس نزد سلطان بُرنو، از تیبستی عبور و بخشی از آن را کشف کرد (د. *اسلام*، چاپ دوم، ذیل مادّه).

منابع: اصم عبدالحافظ احمد اصم، «تشاد»، در *الموسوعة الجغرافية للعالم الاسلامی*، ج ۱۱: *اقلیم الصحراء الکبری*، ریاض: جامعة الامام محمدبن سعودالاسلامیة، ۱۴۱۹/۱۹۹۹؛ سیاوش شایان، *فرهنگ اصطلاحات جغرافیای طبیعی*، تهران ۱۳۶۹ ش؛

EI[2], s.vv. "Tibesti" (by C.E. Bosworth), "Tubu" (by G. Yver); *Grand dictionnaire encyclopédique Larousse*, Paris 1982-1985, s.vv. "Tibesti", "Tarso"; *The New Encyclopaedia Britannica*, Chicago 1985, *Micropaedia*, s.v. "Tibesti"; *The Times atlas of the world*, London: Times Books, 1985.

/ وحید ریاحی /

تیپوتیپ ← مُرجِبی، حامدبن محمد

تیپوسلطان (یا تیپو صاحب سلطان)، مسلمانِ مبارز ضداستعمار، اهل میسور. پدرش حیدرعلی‌خان بهادر[a] بود: نیاکانش از شیوخ قریش بودند که از دهلی به گلبرگه شریف مهاجرت کردند (کرمانی، ص ۶). جدّش، شیخ‌فتح محمد، موقعیت خوبی در سپاهِ ایالت کَرناتِک داشت (همان، ص ۷-۹). حیدرعلی‌خان بهادر نیز در دستگاه نظامی راجه‌های میسور موقعیت ممتازی به‌دست آورد و بعدها به امیری میسور رسید و به سلطان حیدرعلی‌خان بهادر مشهور شد (همان، ص ۱۶-۱۷). مادر تیپوسلطان، فخرالنساءبیگم، دختر میرمعین‌الدین از خاندان چشتیهای هند بود (← همان، ص ۱۸-۲۰).

تیپوسلطان در ۱۱۶۳ در ناحیهٔ دیون‌هلی[21] در شهر سرنگاپتم[22]، مرکز حکومت میسور، به‌دنیا آمد (همان، ص ۱۹- ۲۰؛ بالفور، ذیل "Tipu"). مادرش که برای صاحب فرزندشدن، از زاهدی به‌نام تیپومَستان نذرانه گرفته بود، پس از تولد فرزندش نام او را تیپوسلطان نهاد (کرمانی، ص ۲۰). واژهٔ تیپو معنای روشنی ندارد. عموماً آن را واژه‌ای

1. Serir 2. *Grand dictionnaire encyclopédique Larousse* 3. Tarso 4. Tiri 5. Mohi
6. Voon 7. Toon 8. Ourari 9. Ouri 10. Source 11. Kozen 12. Enneri
13. Enneri Ké 14. Aozou Strip 15. Bardai 16. Wour 17. Zouar
18. Faya - Largeau 19. Teda 20. Gustav Nachtigal 21. Devanhalli 22. Seringapatam

دانشنامهٔ جهانِ اسلام، مج، 8، تهران 1383. İSAM 174948

Tipu Sultan

ARA 2009

آن میان فرات بن شحناثا، پزشک یهودی تا زمان منصور عباسی زنده بود (قفطی، ۱۰۵، ۲۵۵؛ ابن ابی اصیبعه، ۱۶۱/۱-۱۶۳).

تیاذوق در تشخیص بیماری از روی نبض، خویشتن را پیرو آموزه‌های ارخیجانس[1] (نیمهٔ نخست سدهٔ ۱م) می‌دانست (ابوسعید، ۶۰-۶۱؛ نیز نک: کلاین فرانکه، همانجا). توجه پزشکان و داروشناسان معتبر به اقوال او نشان از زبردستی وی دارد (مثلاً نک: ثابت بن قره، ۹۸؛ رازی، ۳۱/۱، ۱۲۹/۸، جم؛ ابن جزار، ۴۰، ۴۷، جم؛ ابن‌بطلان، ۱۰، ۲۲، جم؛ ابن‌بیطار، ۱۲/۱، ۱۰۹، جم).

آثار: آثاری چند به تیاذوق منسوب است که اغلب برجای نمانده است و معلوم نیست که در اصل به چه زبانی نوشته شده‌اند؛ ولی باید آنها را در زمرهٔ نخستین آثار پزشکی دورهٔ اسلامی برشمرد (نک: اولمان، همانجا؛ GAS, III/7):

۱. *ابدال الادویة و کیفیة دقها و ایقاعها و اذابتها و شیء من تفسیر اسماء الادویة* (ابن ابی اصیبعه، ۱۲۳/۱)، که شاید ابن جزار (ص ۱۰۹، ۱۲۵، جم) و ابن سمجون (۲۴/۱، ۱۴۵، جم) در نقل آراء تیاذوق دربارهٔ بدل داروها، از آن بهره برده باشند.

۲. *فصول فی الطب*، که ظاهراً خلاصهٔ *کناش* اوست (نک: وایدا، 345؛ GAS, III/208; GAL, S, I/406).

۳. کناش یا *کناش کبیر*، که برای پسرش نوشته است (ابن ابی اصیبعه، همانجا؛ قفطی، ۱۰۸). احتمالاً ارجاعات رازی به تیاذوق (۵۸/۸، ۲۸۹/۱۰، جم) به نقل از این کتاب است.

۴. مثنوی یا *قصیدة* یا *قواعد فی حفظ الصحة* (*بانکیپور*، پرچ، همانجاها؛ زهیربابا، ۸۷-۸۸).

مآخذ: ابن ابی اصیبعه، احمد، *عیون‌الانباء*، به کوشش آوگوست مولر، قاهره، ۱۲۹۹ق/۱۸۸۲م؛ ابن بطلان، مختار، *تقویم الصحة*، ترجمهٔ کهن فارسی، به کوشش غلامحسین یوسفی، تهران، ۱۳۵۰ش؛ ابن بیطار، عبدالله، *الجامع لمفردات الادویة و الاغذیة*، بولاق، ۱۲۹۱ق/۱۸۷۴م؛ ابن جزار، احمد، *الاعتماد فی الادویة المفردة*، چ تصویری، به کوشش فؤاد سزگین، فرانکفورت، ۱۴۰۵ق/۱۹۸۵م؛ ابن جوزی، عبدالرحمان، *المنتظم*، به کوشش محمد عبدالقادر عطا و مصطفیٰ عبدالقادر عطا، بیروت، ۱۹۹۲م؛ ابن سمجون، حامد، *جامع الادویة المفردة*، چ تصویری، به کوشش فؤاد سزگین، فرانکفورت، ۱۴۱۲ق/۱۹۹۲م؛ ابن عبدربه، احمد، *العقد الفرید*، به کوشش علی شیری، بیروت، ۱۹۸۸م؛ ابن عبری، غریغوریوس، *تاریخ مختصر الدول*، به کوشش انطون صالحانی، بیروت، ۱۴۰۳ق/۱۹۸۳م؛ ابن قتیبه، عبدالله، *عیون الاخبار*، قاهره، ۱۳۴۸ق/۱۹۳۰م؛ ابن کثیر، *البدایة و النهایة*، به کوشش احمد ابوملحم و دیگران، بیروت، ۱۴۱۵ق/۱۹۹۴م؛ ابن ندیم، *الفهرست*، به کوشش فلوگل، بیروت، ۱۹۶۴م؛ ابوسعید بن بختیشوع، عبیدالله، *رسالة فی الطب و الاحداث النفسانیة*، به کوشش فلیکس کلاین فرانکه، بیروت؛ دارالمشرق؛ ابوطالب مکی، محمد، *قوت القلوب*، به کوشش محمود ابراهیم محمد رضوانی، قاهره، ۱۴۲۲ق/۲۰۰۱م؛ بلاذری، احمد، *انساب الاشراف*، به کوشش سهیل ذکار و ریاض زرکلی، بیروت، ۱۴۱۷ق؛ ثابت بن قره، *الذخیرة*، به کوشش ماکس مایرهوف، قاهره، ۱۹۲۸م؛ ثعالبی، عبدالله، *ثمار القلوب*، به کوشش محمدابوالفضل ابراهیم، قاهره، ۱۳۸۴ق/۱۹۶۵م؛ ذهبی، محمد، *تاریخ الاسلام* (حوادث و وفیات ۸۱-۱۰۰ق)، به کوشش عمر عبدالسلام تدمری، بیروت، ۱۴۱۱ق/۱۹۹۰م؛ رازی، محمد ابن زکریا، *الحاوی*، حیدرآباد دکن، ۱۳۷۹ق/۱۹۶۱م؛ زهیربابا، محمد، *من مؤلفات ابن سینا الطبیة*، دمشق، ۱۴۰۴ق/۱۹۸۴م؛ صفدی، خلیل، *الوافی بالوفیات*، به کوشش ژاکلین سویله و علی عماره، ویسبادن، ۱۴۰۲ق/۱۹۸۲م؛ قفطی، علی، *تاریخ الحکماء*، به کوشش یولیوس لیپرت، لایپزیگ، ۱۹۰۳م؛ نیز:
Bankipore, Browne, E.G., *Arabian Medicine*, Cambridge, 1962; Elgood, C., *A Medical History of Persia and the Eastern Caliphate*, Cambridge, 1951; GAL,S; GAS; Klein-Franke, F., *Vorlesungen über die Medizin im Islam*, Wiesbaden, 1982; Leclerc, L., *Histoire de la médecine arabe*, Paris, 1876; Meyerhof, M., «Mediaeval Jewish Physician in the Near East from Arabic Sources», *ISIS*, London, 1938, vol. XXVIII; Pertsch, W., *Die Handschriften, Verzeichnisse der königlichen Bibliothek zu Berlin*, 1888; Sarton, G., *Introduction to the History of Science*, Baltimore, 1931; Ullmann, M., *Die Medizin im Islam*, Leiden, 1970; Vajda, G., *Index Général des manuscrits arabes Musulmans de la Bibliothèque national de Paris*, Paris, 1953; Wüstenfeld, F., *Geschichte der arabischen Ärzte und Naturforscher*, New York, 1978.

محمدحسین احمدی

تیپوسُلْطان، فتحعلی‌خان بهادر (مهٔ ذیقعدهٔ ۱۲۱۳/ مهٔ ۱۷۹۹)، نیز مشهور به تیپوصاحب و بیرمیسور، واپسین حکمران مسلمان میسور در جنوب هند. پدرش تیپو حیدر علی‌خان بهادر (حک ۱۱۷۵-۱۱۹۶ق/۱۷۶۱-۱۷۸۲م) مؤسس نخستین حکومت مسلمان در ساحل مالابار در جنوب هند، و مادرش دختر نورمعین‌الدین، از خانواده‌ای محترم بود (هاردی، ۱۷؛ استوارت، 261). او در شهر سرینگاپاتام مرکز حکومت میسور به دنیا آمد. در کتابی که غلام محمد، پسر تیپو، آن را تصحیح و بازبینی کرده، تاریخ تولد وی، ۱۱۵۳ق/۱۷۴۰م ذکر شده است (نک: همانجا؛ قس: *بستانی*، ۲۸۲/۶؛ EI[2]؛ *بریتانیکا*، XI/792؛ مانسینگه، 416؛ «فرهنگ...[2]»، XI/273).

تیپو در نوجوانی آموزشهای نظامی را از افسران فرانسوی که در خدمت پدرش بودند، فراگرفت (*بریتانیکا*، استوارت، همانجاها). نخستین تجربهٔ نظامی او، فرماندهی سواره‌نظام در جنگ با مراتهه‌ها در ناحیهٔ کرناتک در ۱۱۸۱ق/۱۷۶۷م بود (استوارت، 262). در فاصلهٔ سالهای ۱۱۸۹-۱۱۹۳ق/۱۷۷۵-۱۷۷۹م که دولت میسور درگیر جنگ با مراتهه‌ها بود، تیپو تجارب نظامی، سیاسی و فرماندهی گرانبهایی کسب کرد (همانجا).

در ژوئیهٔ ۱۷۸۰، حیدرعلی خان با ارتش خود به ناحیهٔ کرناتک حمله کرد و با نیروهای انگلیسی وارد نبردی شد که ۴سال به درازا کشید. تیپوسلطان که در این لشکرکشی از فرماندهان مهم سپاه پدر بود، آرکوت را فتح کرد (همو، 263). در ادامهٔ این نبردها، وی نیروهای انگلیسی را به فرماندهی سرهنگ بریت‌وِیت در ساحل رودخانهٔ کلِرون به سختی شکست داد (۱۸فوریهٔ ۱۷۸۲) و مَنگلور را فتح‌کرد (همانجا؛ بنرجی، 191).

چند ماه بعد انگلیسیها با مراتهه‌ها به صلح رسیدند و بخشی از قوای خود را که درگیر جنگ با آنان بود، به مقابله با نیروهای تیپوسلطان فرستادند. هم‌زمان نیروی قابل توجهی نیز

1. Archigenes 2. *The Imperial...*

el-BA'SU'L-ISLAMI', c. XIV/6 (1970), s. 83-85 (Lucknow)

17 - ARALIK 1982

الثقافة الإسلامية في الهند

يتناول هذا الباب نواحي شتى من الحياة العلمية والاجتماعية والثقافية و الدينية في الهند ، و ما أضافه المسلمون إلى ثروة الهند منذ دخولها وما أدخلوا عليها من اصلاحات و تجديدات في مختلف نواحي الحياة و عما أنتجه المسلمون في الهند في العلوم الاسلامية ومازادوا على تراثها ومن نبغ فيها من العلماء الكرام المؤلفين العظام وعن مظاهر نشاط المسلمين العلمي و الديني و مراكزه الكبيرة في العصر الحاضر .

Tipi Sultan

لمحات عن الشهيد السلطان تيبو

★ الدكتور محمد يوسف

لا شك أن تيبو سلطان امتاز بين الأمراء وملوك الهند في القرن الثامن عشر الميلادي بالربط بين الكوارث داخل الهند و الحوادث الجليلة على المسرح الدولي حتى انفرد بفكرة واضحة عما سيكون للانجليز من شأن في هذه المنطقة ، و لذلك أظهر نشاطاً ملحوظاً في الحقل الدبلوماسي رامياً إلى تكوين كتلة من الدول الكبرى ضد الانجليز، لكنه لم يعول على العون الخارجي فقط ، بل حاول بكل جد و إخلاص أن يصلح بيته و ينعش الاقتصاد في بلده ، و ينهض بالصناعات فيه حتى يزيد في قوته الحربية و يتمكن من مواجهة العدو بنفسه على حدود بلده ، وكان تقدمياً بكل معنى الكلمة فيما يتعلق بالاستفادة من مبتكرات العلوم الطبيعية الحديثة ، كان يعمل بمقتضى قوله ﷺ « الحكمة ضالة المؤمن » كان على أتم الاستعداد دائماً لتلقي الحكمة من أعدائه و لم يتورع من استخدام الأجانب ، كلما أمكن ، لادخال تعديلات على التنظيم الاداري و تحسينات لتعبئة الجيوش و تسليحها بأحدث العتاد ، وفي الواقع أثمرت مجهوداته إلى حد أن إمارته الصغيرة أصبحت في مدة وجيزة كفؤاً للانجليز ، و لو لا أن نظام — أي عامل حكومة دهلي بالجنوب — وكذلك المرهته مالأوا الانجليز لما استطاعوا الانتصار على تيبو أبداً —

MUSLIM INDIA, v.2 (s.23), s.501, 1984, New Delhi,

Tipu Sultan (1750-1799)

Freedom Fighter, Martyr, Saint, Moderniser

Tipu Sultan, one of the greatest figures of Indian history, was born on November 10, 1750, at Devanahalli, Kolar, and was named TIPU SULTAN after the saint Tipu Mastan Aulia. His real name was Fateh Ali.

Tipu Sultan received classical education as well as a sound administrative and military training under the direct supervision of his father Hyder Ali. At the age of 13, Tipu accompanied his father to the battlefield during the Malabar campaign.

In 1780, a confederacy of all leading Indian powers was forged against the British. Hyder Ali played his part by attacking Carnatic but the Marathas concluded a separate peace treaty with the British at Salbai. The Nizam did not fire a single shot. British diplomacy had succeeded once again.

Succession, 1782

In December, 1782, Tipu Sultan inherited a powerful kingdom which extended from the river Krishna in the north to Dindigal in the South, about 400 miles in length, and from Malabar in the West to the Ghats in the east, about 300 miles in width. But his position was not secure and with the dissolution of the Indian Confederacy, Tipu faced the possibility of a British-Maratha-Nizam alliance against him.

Treaty of Mangalore, 1784

Tipu had taken an active part in the Second Mysore War and had inflicted severe blows on the British in September, 1780, and in February, 1782. At the time of Hyder Ali's death he was fighting the British in Malabar. The sudden turn of events enabled the Britlsh to occupy Mangalore in Bidnur, the Rani of Mysore, to plan his overthrow and the chiefs in Malabar, to rise against him. Tipu decided to conclude an honourable peace to give himself time for consolidation and a later trial of strength with the British. Tipu soon recovered his losses in Malabar and defeated the plot of the Rani. With peace in Europe between England and France, the French in India began pressing Tipu for a ceasefire. Tipu agreed to an armistice at Mangalore on August 2, 1783. The British, in violation of the terms of the armistice, captured Palghat and Coimbatore in November, 1783. Tipu forced the British garrison at Mangalore to surrender on January 29, 1784. A treaty was signed on March 11, 1784, on terms so advantageous to Tipu that Warren Hastings called it "humiliating pacification" and moved to suspend its authors from office and Munro waited for the earliest opportunity to repudiate it. Thus in the first phase of his reign, Tipu stabilised his position which speaks volumes for his extraordinary ability.

Maratha Nizam Alliance

The Treaty of Mangalore disappointed the Marathas and excited the jealousy of the Nizam. The Marathas formed an offensive alliance with the British to recover Maratha territories in the Krishna region but the Treaty neutralised the British for the time being. The Marathas pressed Tipu to pay the arrears of tribute. Tipu did not deny the claim but evaded payment on ground of exhaustion of resources. The Maratha leader Nana and the Nizam met at Yadgir in June, 1784 and decided to launch an offensive against Tipu and divide his kingdom between them.

Treaty of Gajendragarh, 1787

In 1785, a controversy arose over Tipu's right to enhance the annual tribute payable by the Desai of Nargund. Tipu reduced him to sub-mission. This ledto the Marath-Mysore war of 1785-87, the real purpose of which was to establish a new balance of power in South India. This war served no one's interest and exhausted both sides. In violation of the Treaty of Mangalore, the British also encouraged the Nizam-Maratha alliance with promises of help. The french appeared to be neutral and were inclined to regard the Marathas as the major instrument for leading the Indian princes against the British. Tipu was isolated and his diplomatic manouvres failed to break the alliance or avert the conflict. Although Tipu was uniformly successful in the campaign, he signed the Treaty of Gajendragarh in April, 1787, which gave him no territorial or financial advantage. He also failed to obtain Maratha support or even neutrality in his struggle against the British. He failed to create a united front against the British.

Foreign Contacts

Tipu then decided to contact France, Turkey, Iran and Afghanistan. He desired the Sultan of Turkey to join a crusade against the British; he sent a Mission to Constantinople in 1785, after an initial probe in 1784, with a view to forge a political and military alliance with the Sultan, as well as, to promote economic and technical cooperation. Tipu also wanted formal recognition by the Sultan, in his capacity as the Caliph of Islam, and as a sovereign ruler. It may be recalled that until Tipu dethroned the Raja of Mysore, he, like Hyder Ali, was not a dejure but only a defacto ruler. The Mission returned in 1789, with a formal Firman of recognition, but without any commitment on the major issue of alliance and cooperation.

Tipu also re-established contact with France in September, 1787 and sent a mission to the Court of Louis XVI, with a draft treaty of alliance. The mission returned empty-handed in May, 1789, as France, beset with revolutionary turbulence and following an isolationist policy, kept aloof from Tipu's proposed struggle against the English.

p. Tipu Sultan

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28 EYLOL 1992

Tipu Sultan

Timurid rulers married Chinggisid princesses, and most added Turco-Mongolian titles to their names. At the same time the Timurids sought legitimacy within the Islamic tradition through patronage of culture and religion. They treated religious leaders with marked respect and turned their courts into centers of literary and artistic activity.

The political power of religious leaders now grew markedly, especially that of the Sufi Naqshbandi order, which rapidly became a major force in eastern Iran and Transoxiana. The Central Asian head of the Naqshbandi, Khwaja Ahrar (d. 1490), held great wealth and decisive influence over Abu Sa'id and his sons.

The dynasty and its Turkish followers also took an active interest in art and literature, which they both patronized and practiced. The numerous Timurid courts in Fars, Khurasan, and Central Asia provided support for a rich cultural and scientific life. Ulug Beg made Samarkand a center for astronomy and the exact sciences; he built an observatory there and with his scientists developed a well-known set of astronomical tables.

The greatest cultural center was Herat. Here Shahrukh patronized literature and historical writing in both Persian and Turkish, and his son Baysonghur founded a library and atelier for the creation of manuscripts. Under Sultan Husain Baiqara, Herat attracted the finest talents of the age in literature, calligraphy, miniature painting, and music. The Persian poet and mystic Abd al-Ṛahman Jami and the Chagatai poet Ali Shir Neva'i, both men of outstanding talent, flourished at Sultan Husain's court; it was there also that Chagatai (eastern Turkish) first became fully established as a language of high culture. The Timurids were also active builders; they left behind them many remarkable monuments distinguished for their imposing size and rich decoration.

The regional empires that followed the Timurids—the Ottomans, Safavids, Uzbeks, and Mughals—were ruled largely by Turks whose own heritage, like that of the Timurids, combined the Turco-Mongolian and Islamic traditions. Artists and writers who had served the Timurids received a ready welcome among their successors, and the Timurid courts, particularly Husain Baiqara's, long remained symbols of cultural brilliance throughout the Turco-Iranian world.

[*See also* Baiqara, Husain; Herat; Jami; Neva'i; Samarkand; Shahrukh; Timur; *and* Ulug Beg.]

Zahir al-Din Babur, *The Bābur-nāma in English* (1922; reprint, 1969). Wilhelm Barthold, *Four Studies on the History of Central Asia*, translated by V. and T. Minorsky (1956–1962), vols. 2 and 3. E. G. Browne, *A Literary History of Persia* (1928), vol. 3, pp. 159–549. Roger M. Savory, "The Struggle for Supremacy in Persia after the Death of Timur," *Der Islam* 40.1 (1964): 35–65.

BEATRICE FORBES MANZ

TIN is found abundantly in the Malay Peninsula, in rich deposits from southern Thailand down through Kedah, Perak, Selangor, and Negri Sembilan, continuing in the islands of Banka and Billiton to Sumatra. For centuries the Malays mined and smelted the mineral where it lay in alluvial deposits close to the surface, then floated it to the coast for sale to foreign merchants. Until the discovery of large deposits in Banka in 1710, Perak was the chief tin producer. Melaka ruled this and other "tin places" of the peninsula, but the Portuguese lost them, mostly to Aceh, in the sixteenth and seventeenth centuries. When the Dutch captured Melaka in 1641 they hoped to regain control of the peninsula's tin. They succeeded in ousting Aceh, but Johor, Kedah, and Perak benefited more than Melaka, which could not match the high prices paid by independent buyers. From 1722 onward the Dutch received large amounts of tin from Banka, and the 1746 Dutch alliance with Perak protected that state's independence of Johor and provided Melaka with adequate supplies of tin.

The growing market for tin in China in the thirteenth century stimulated demand and helped attract both Bugis and Minangkabau settlers to the Malay Peninsula, where they founded Selangor and Negri Sembilan. To increase production, the rulers of Palembang and Perak imported Chinese labor, for mining was not a full-time occupation of the Malays. The nineteenth century saw increasing Chinese involvement in the mines, bringing great Chinese immigration. After Dutch and English colonial rule was established, European capital was employed to mechanize and expand mining operations, which still supply a large proportion of the income of modern Indonesia and Malaysia.

Barbara Watson Andaya, *Perak, the Abode of Grace* (1979). Dianne Lewis, "The Tin Trade in the Malay Peninsula during the 18th Century," *The New Zealand Journal of History* 3.1 (1969): 52–69. Wong Lin Ken, *The Malayan Tin Industry to 1914* (1962). DIANNE LEWIS

TIPU SULTAN (1750–1799), innovative son and successor of Haidar Ali Khan and an even more resolute rival of the English than his father. Born at

ENCYCLOPEDIA OF ASIAN HISTORY, a-4, s.103-104, 1988, New York

THE ENCYCLOPAEDIA OF ISLAM (New Edition), Vol. X, (Fasc. 171-172), 1999 LEIDEN. ss. 532-533

up in underground cisterns, called "those of the *amīr*" since they were hewn out after Aḥmad b. Ṭūlūn's visit to Tinnīs in 269/882-3; some of these were rediscovered in the 1980s by excavations carried out by the Egyptian Antiquities Service.

In the Crusading period, Tinnīs was the third port for Egyptian commerce in the Mediterranean after Alexandria and Damietta, and it had especially strong commercial connections with the Syrian ports and then with the Northern Italian trading states. It imported the raw materials for its textile industry such as wool, silk, and gold and silver thread, but the city was also a port of entry for more strategically-valuable materials such as wood, iron and pitch. The textile industry seems to have flourished at Tinnīs since Antiquity, but it was under Islam that it formed, with Damietta, Dabīḳ and some fifteen other less important sites in the Delta, the main centre for linen textiles in the whole Muslim empire. This activity was favoured by the nearby production of flax in the Delta, the presence of still waters for retting or steeping the flax, and a particularly humid climate guaranteeing suppleness of the thread and thus spinning and weaving. The main material used there was flax, spun by women and woven by men. The Egyptian Delta was especially noted for the fine linen cloth known as *ḳaṣab*, that of Tinnīs being coloured whilst that of Damietta was white. Silk thread was imported into the city, probably from Syria, and gold thread was used notably for weaving *dabīḳī* cloth, made essentially from linen and often stitched with gold or silk. This product, of international repute, was at first woven only in the nearby city of Dabīḳ, but production gradually spread to other neighbouring centres of the Delta. Tinnīs had a particularly high place amongst these textile production centres of the Delta in that it had a caliphal workshop (*ṭirāz* [*q.v.*]) working essentially for the Baghdād court of the ʿAbbāsids and then, from the end of the 4th/10th century, for the Fāṭimids in Cairo. Amongst robes made for the Fāṭimid caliphs, the chroniclers mention a seamless robe, the *badana*, made from linen and gold thread. The Tinnīs workshops also produced a cloth especially prized by the court in Cairo, *būḳalamūn*, coloured (violet, red and green) and with a moiré, watered-silk effect, copied from Byzantine models. Finally, the veil of the Kaʿba, the *kiswa* [see KAʿBA] was for most of the mediaeval period woven in workshops of the Delta, and notably at Tinnīs, where detailed mentions of its production there for the years 159/776 and 162/779 exist.

It was apparently in the 3rd/9th century that the eastern shores of the Delta began to be the target of maritime raids. The city was fortified in 230/844 under al-Wāthiḳ and finished in 239/853-4 under al-Mutawakkil, who also ordered the nearby cities of Damietta and Pelusium to be fortified. In the 6th/12th century, Tinnīs's wall had 19 gates. From the second half of this century, raids against the Egyptian Mediterranean ports by Christian ships increased. The Normans attacked Tinnīs in 1151 and again in 548/1154, pillaging the city for three days and carrying off many inhabitants into slavery. In 571/1175, forty Norman ships launched a fresh attack on the city, but retreated after two days' of fighting. However, an attack two years later took the garrison by surprise, and the city was in Norman hands for several days, and was plundered and burnt. In 577/1181-2 Ṣalāḥ al-Dīn had to order the building of a citadel and the repairing of the city walls. The Third Crusade had led to Ṣalāḥ al-Dīn's fleet becoming weakened, and fresh expeditions against the Egyptian coasts were feared. Hence the sultan in 588/1192 evacuated the civilian population of the city and left there only the citadel's garrison. Frankish threats continued into the first decades of the 7th/13th century and assumed firm shape at the time of the Fifth Crusade in the occupation of Damietta. The Ayyūbid sultan al-Malik al-Kāmil [*q.v.*] drew a lesson from this episode, and in 624/1227 decided to destroy Tinnīs in order to prevent a new descent and occupation of the region by the Franks. It nevertheless seems that a small town maintained itself for some time amid the city's ruins; but Ibn Baṭṭūṭa found the town in ruins in 726/1326, and the French traveller Gilbert de Lannoy, who was there in the 1420s, found the same situation.

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(J.-M. MOUTON)

TIPPU TIP [see AL-MURDJIBĪ].

TĪPŪ SULṬĀN, ruler of the south Indian state of Mysore (Mahisūr [*q.v.*]) from 1782 until his death in 1799, was probably born in 1760. His father, Ḥaydar ʿAlī Khān Bahādur [*q.v.*], was a military commander who in 1761 took control of Mysore from the descendants of the dynasty of Hindū rulers that had built up the state from early in the 17th century.

Mysore under Ḥaydar ʿAlī and later under Tīpū was in constant contention with the Marāthās [*q.v.*] and with those who claimed to exercise Mughal authority in southern India, the Niẓāms of Ḥaydarābād [*q.v.*] and the Nawwābs of Arcot [*q.v.*] or the Carnatic, as well as with the British East India Company. At Tīpū's succession in 1782, Mysore was locked in a war with the British in which its troops had been more than able to hold their own.

Following peace in 1784, Tīpū built up a well-equipped and trained army of over 60,000, supported by a strong and relatively centralised state administration. Revenue yields were enhanced by eliminating intermediaries between the peasantry and the state and by increasing the levels of taxation. Tīpū also tried to levy resources for the state from commerce, taking some trades under direct government management. Any internal challenge to the ruler was ruthlessly repressed. Tīpū took the title of *Pādishāh*, seeking confirmation from the Ottoman Khalīfa and thus rejecting Mughal authority. He stressed the Islamic nature of his régime without active persecution of his Hindū subjects.

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Tipu Sultan

2751 BRITTLEBANK, Kate. Islamic responses to the fall of Srirangapattana and the death of Tipu Sultan (1799). *Islam in history and politics: perspectives from South Asia.* Ed. Asim Roy. New Delhi: Oxford University Press, 2006, pp.88-96. [Ruler of Mysore.]

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Accessing the Unseen Realm: The Historical and Textual Contexts of Tipu Sultan's Dream Register[1]

KATE BRITTLEBANK

Abstract

Placing Tipu Sultan of Mysore's personal dream register in its textual and historical contexts reveals an internal logic to its structure and content that scholars have not previously recognised. An analysis of the manuscript as a whole suggests that it was compiled no earlier than 1795, as part of a range of strategies adopted by Tipu to ameliorate the position in which he found himself in the late 1790s. Isolated by his regional contemporaries and under increasing pressure from the British, he drew on a range of divinatory practices in an attempt to understand, and perhaps even influence, the outcome of events.

> The unusual property of portents is that, although they foretell the future, their efficacy can be known only by looking at the past.[2]

This article discusses the *khwāb-nāma* or dream book of the eighteenth-century ruler of Mysore, Tipu Sultan Fath `Ali Khan (r. 1782–99 CE).[3] In particular, it considers the historical and textual contexts of the manuscript, especially in relation to Tipu's attitude towards the 'supranormal' or 'other' realities, generally understood in Islam as the absent or unseen realm (*`ālam ul-ghaib*). My approach has in part been influenced by a paper on the ancient Indian political text the *Arthasastra*, reputedly composed by the brahmin Kautilya (or, more correctly, Kautalya), which deconstructed the apparent contradiction between the 'brutal realism' or cynicism to be found in the *Arthasastra* and the long-held view by many scholars that ancient Indian culture was essentially religious.[4] How can such a paradox be explained? The key, Ian Mabbett suggests, is both to understand the true

[1]An early draft of sections of this paper was presented to the annual meeting of the Association of Asian Studies, Philadelphia, 25–28 March 2010. I am grateful to the conference participants for their comments.

[2]R. Keith Schoppa, *Song Full of Tears: Nine Centuries of Chinese Life at Xiang Lake* (Boulder and London, 2002), p. 64.

[3]The Register of Tipu Sultan's Dreams, British Library, London (hereafter BL), IO Islamic 3563. An English translation of the bulk of the contents of the register was published in the late 1950s. Mahmud Husain, *The Dreams of Tipu Sultan* (Karachi, nd). For a facsimile reproduction of the manuscript, see Saleem-ul-din Qureshi, trans., *Khwabnama Tipu Sultan* (Lahore, 1999), pp. 153–95. I am deeply indebted to Muzaffar Alam for his help with reading parts of the dream manuscript, which is written in *shikasta* ('broken') script, during a month-long stay at the University of Chicago in early 2010.

[4]Ian Mabbett, The Kautiliya *Arthasastra* and the Concept of Secularism, paper presented to the 20th European Conference on Modern South Asian Studies, Manchester University, 8–11 July 2008. A revised version of the paper has been published in *South Asia*, n.s., XXXIII, 1, 2010, pp. 13–32. E-mail: kate.brittlebank@monash.edu

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OUR FREEDOM FIGHTERS

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