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***Khwab-nama* no-31: The Oneiromancy of the Interpretation of Tipu's Dream**

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Abstract

Tipu Sultan, a sovereign ruler of Mysore, designated his kingdom as *sarkar-i-khudadad* (The God Gifted Kingdom), ascended to the *musnud* (throne) after the demise of his father Nawab Hyder Ali Khan Bahadur in the year 1782 CE and led the British worried for the establishment of their suzerainty in the Southern India, for which he was the main hurdle. However, during his regime the Sultan had dreamt (*khwab-nama*) 37 times which are in different natures and characters and happened in different stages and categories. It was his usual routine that the *khwab* whenever Sultan dreamt was personally noted by him in Persian while left or woke up on the day. The dream which is herein explained in accordance of some context, is marked as 31 number of the dreams in the *khwab-nama of Tipu Sultan*, which had been specified that the Prophet Muhammad and two another Sufi-saints appeared, has its own importance and reputation in honour of the Sultan. The sun-set of Seringapatam on 4th May, 1779 led completely ruined the destiny of *sarkar-i-khudadad*. The dreams of the Sultan discovered from the *khwab-gah* (Sultan's bedchamber) while the capital was ransacked by the British East India Company's heralds and emissaries.

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Introduction

The *khwab-nama*, or self-written 37 (thirty seven) manuscripts record of the dreams of Tipu Sultan spanning to approximately 1785-86 to 16th January, 1799 CE¹, limiting initial accessibility to Persian readers or specialists being explored while searching personal belongings, hidden in the private bed-chamber alongside other personal documents of Sultan Fateh Ali Khan Bahadur² popularly known in the annals as Tipu Sultan, so called the most controversial figure after Padshah Aurangzeb, after the fall of Seringapatam immediately by the British alliance succession over the *sarkar-i-khudadad*³ on Saturday, 4th May, 1799⁴. The English formation of the Persian version of the *khwab-nama* of no-31 of Tipu Sultan can be read as follows:

"On 25th day of Rahmani, 1225th mauludi year of the Holy Prophet Muhammad (PBUH), correspondence to 24th Rajjab, 1212 A.H [correspondence to the English Calendar 12th January, 1798 CE], on Friday night and dawn of the Saturday morning, I had a dream wherein Hazrat Muhammad (PBUH), the Prophet of Almighty, appears and confers me a green

turban so that I might have tied it on my head. Accordingly, I had have tied the said green turban on my head.

Thereafter, Hazrat Bandahnawaz also offers a turban and asked me to tie up on my head and I tie up even the said turban.

From then on, even Hazrat Ahmed offered a turban to me and I also had have tied up the said turban on my head. Subsequently, I see a splendid fort is situated on a massif, suddenly woke up while I try to proceed towards it.

Accordingly, I observed that the Almighty and the Prophet (PBUH) would have empowered me the empire of Haft-i-Iqlim"

The Interpretation of *khwab-nama* of number 31 (thirty-one) reveals or can be categorised in four stages. In the first stage, Sultan met the Prophet Muhammad (PBUH). In the second stage, he met Sufi-saint Hazrat Bandahnawaz. He met Hazrat Shaikh Ahmed in the third stage and the fourth i.e. last stage; he tries to proceed towards the splendid fort which stood at the top of the hill. As the *khwab-nama* is self-written in Persian linguistic by Tipu Sultan, which is itself a primary-

sources may be examined in accordance of the Quranic, Prophetic and the Mystical interpretations. In connection with the Prophet Muhammad (PBUH) appearance in a dream of Sultan Tipu conferring him a green turban to tie it on his head and performing accordingly by the Sultan, reveals the highest rank, honour, respect and blessing for him. However, conferring turban or cloth or dress symbolised with green colour in accordance of the Islamic ideology reveals from the Holy Quran in the *surah Al-kahaf* i.e. “the Cave” chapter no-18 verse no-31 as follows:

“*Siyaban khudran min sundusin wa istabraqin*”
Or “*They (the people of cave) will wear green garments of fine silk brocade*”

The Quranic Interpretation of *khwab*(dream)

The event of the chapter no-18 of the Holy Quran reveals that thousands of years ago a group of young believers were living in the holy land in the midst of misguided people. They believed in the *tawhid* or oneness of God, the Almighty, and being the followers of the faithful, they rejected idol-worship and all other ill practices were prevailing in the society. Therefore, they were faced much oppressions, tortures and difficulties for their livelihood and the household. The king of the era issued a royal order to arrest them for their execution owing to disobeying to follow the religion concerned but they, with the blessings of God, narrowly escaped from the hands of sepoys. They had a dog with them and after taking opportunity moved towards the mountain where they found a cave, considering the best place to hide themselves and accordingly, taken shelter therein. They prayed before the Almighty, left inside to the cave for comfort and rest having felt tiredness. Subsequently, they went into the deep slumber and remained therein until they woke up after a prolonged span of the period. Time was passing rapidly. In the blink of an eye, 309 years had passed. Not keeping anything in their minds, they woke up, expressed their gratitude to the Almighty but were unaware about the facts and the circumstances of more than 300 years. Nevertheless, one of them, having felt hungry, decided to bring feeds from the market where he tried to buy bread on consideration of three hundred years of old coins which created doubt for him in the market. Before, he could have been realized the prevailing situation, had taken to the prison and brought before the ruling king. Hence, he observed the prevailing situation of the span of the period which they left was now entirely changed and the people at large embraced the true religion and had become followers of *faithful*.

Moreover, the ruling king heard the matter and compelled to recognise the incident. With the request of the *man of cave*, king agreed to visit the place where the other believers were waiting for their friend. Suddenly, he arrived with the king and the people at large assembled thereon, introduced his associates with the king and others and after taken due permission went back into the cave for the prayer before the Almighty and then, their sole departed to the next world. Few minutes later, when nothing heard inside of the cave, king and his associates realised an untoward incident and that is why Almighty in the Holy Quraan says, “*They (the people of cave) will wear green garments of fine silk brocade*”. They will be honoured with the green garment to the next world for their achievement as the sign of *men of cave*.

Whereas in the chapter no-76 verse no-21 in *Surah-al Insaan*, the Holy Quran says,

“*Upon them, will be the garments of green silk and brocades and they will be adorned with the brocades of silver and their lords will give them a pure drink*”

In this context, Almighty directs all human beings to expend the life on simple way, emphasis's to take responsibility, gratitude, faith, righteousness, will get the reward of green garment adorned with the brocades of silver and will possess in the Paradise where they will get the pure drink. For what qualities earned this. The righteous fulfil their promises and fear the Day of Judgment, they will treat the poor, orphan and captive with kindness, give them food despite their own needs and their good deeds only for the sake of Almighty, without expecting thanks or repayment. They fear Almighty's judgment and remain patient, and His will grant rewards for them in the Paradise. Thus, green garment in this account is not an isolated symbol whereas it treats the grant including the part of the divine reward for moral and spiritual excellence.

So, it is ascertained that the green garment refers the symbol of succession, which is devolved upon the highest and prestigious honour for those who are on the right ways and will be rewarded by the Almighty not only for this universe even for the next world, the Day of Judgement. The Holy Quran teaches us the believers or the people of Paradise are to be presented with the fine cloth or garments of green colour for their right deeds and they will be spent luxurious and beautiful life therein. As the green garment is regarded blessing for the righteous and it can say the such garment is the sign of beauty and adornment, blessing and honour and comfort and freshness. Therefore, it is accurate to say that the interpretation of the Holy Quran for the symbol of the green garment explicitly associated with people of the Paradise.

The Prophetic Interpretation of *khwab*

Besides, the Holy Quran, the *hadith*⁵ (tradition/sayings of the Prophet Muhammad) reveals that the symbol of the green garment was not fully associated with the advent of Islamic religion, rather the black colour garment was mostly preferred by the holy Prophet and therefore, the believer of faithful in South Asia regarded him as the “*kaali kumbli waley Aaqa*”. (the master who wears the Black Cloak). Occasionally, the green colour had been marked as the symbol of Islamic domain and later completely associated after a span of prolonged gape of the demise of the Prophet Muhammad. Besides, *al-Qubbah al-khdra* or *Qubbatul khadra* or *Gumbad-ul-khazra*, the dome over the *Rauza* (the Burial Chamber) of the Prophet Muhammad in Madina designated with the green colour which is even exist today.

In the light of historical context, earliest, the dome of the burial chamber of the holy Prophet was not designated with the green colour whereas it could be traced chronologically that one Al-Mansur Saif-ud-Din Qalawun also inscribed as Qalawun al-Alfi (1222-1290 CE)⁶ who was a powerful and strong military commander under the *mumluk sultanate*, established his supremacy over Syria and Egypt and ruled eleven years from 1279-1290 CE (After the fall of Baghdad the Caliphate of Abbasid under Al-Hakim-I (1262-1302)^{6A}

remained under the boundaries of Cairo via Egypt and the power of the supremacy left in the hands of *mumluk Sultanate*). Moreover, Sultan Al Mansur Qalawun who was the first person designated the dome over the burial chamber of the holy Prophet with the wooden construction in 678 AH, correspondence to 1279 CE and was replaced by the more suitable designs and colours like white and blue by the later ruler of the Muslim world. Hence, it was under Sultan Mahmud Khan-II also known as Mahmud-II (1808-1839)⁷ of the Ottoman Sultanate, the dome of the burial chamber of the holy Prophet painted with the green colour in 1253 A.H correspondence to 1837 CE. Henceforth, the green was symbolised as the symbol of Muslim empire and since then it was symbolised with the other empire and petty kingdoms of the Muslim world. Hence, it is learnt that apparently green colour was designated as the political symbol of the Muslim empire after the demise of the Prophet of Islam.

The Mystical Interpretation of *khwab*

Tipu Sultan was deeply associated with the Muslim institution like *dargah*, *khaqah* *Imam-bargah* etc. He, alike his forefather, had deep attachment with the shrines of the Sufi-saint, amongst them Sayyed Muhammad Ibn Yusuf al-Hussaini generally known as Gesudraz Bandahnawaz⁸ (1321-1422), a renowned Sufi-saint of the Chishti *silsilah* in Daccan occupied prominent place. The saint was one of the disciples of Nasiru-d-Din Chiragh Dehlavi (Dehli)⁹, left for Southern India after the decline of Chishti Sufi *silsilah* in Delhi. He settled in Gulbargah in the Deccan where he discharged his duty for the service of the humanity under the patron of Bahmanai Sultans Taj-ud-Din Feroz Shah (1397-1422 CE) and Ahmed Shah Wali-I (1422-1436 CE)¹⁰. He had numbers of followers who flocked to the *khanqah* for the purification of their hearts and souls and obtaining blessings for the removal of all vices, sorrow and expenditure of their livelihood in the peaceful and comfort of manner. As Sultan Ahmed Shah Wali-I had great respect and honour for the saint, constructed *dargah* over the saint's grave, assigned *waqfs* for the maintenance of the *khanqah* and *dargah* and feeding arrangement for *rahgir*¹¹, *miskin*¹², *faqir*¹³ which would have been remained rendering the service with the complete attention for the people at large while emperor Aurangzeb, who had great respect of the saint, marched over the Deccan, visited the *dargah* and paid his homage before the shrine of the saint. He sanctioned the grants of *maddad-i-maash*¹⁴ and the assignment of *waqfs*¹⁵ for the upkeep of the shrine and the *khanqah* of the saint and maintenance for the family of *sajjadahnasin*¹⁶, *mutawalli*¹⁷ and *khadim*¹⁸ and for those who were associated with the *dargah*.

Even, Padshah Aurangzeb donated a copy of his own handwritten of the Holy Quran to the assignee of the *dargah* where it was remained therein until the Holy Book was obtained by the Sultan Tipu, which he used for the recitation on high respect and honour and it was seized by the intellectuals of the British envoys from the own Library of the Sultan just after the fall of Seringapatam on 4th May, 1799¹⁹. As Sultan Tipu, alike his predecessors, had the great attachment with the *dargah* of the Hazrat Bandahnawaz, practiced the religious observation of *fateha-khwani*²⁰, *qul-shariff*²¹, *Quran-khwani*²² etc before the *dargah* of the saint. Annually, he observed the celebration of the *urs*²³ and the other religious rituals and ceremonies were practiced in honour of the saint as far as experienced since the demise of the Sufi-saint. Therefore, Tipu Sultan saw Hazrat Gesudraz Bandahnawaz in his dream, wherein saint was similarly

blessed him with a green turban and accordingly it was tied on his head.

In his writings of *khwab-nama*, Sultan dreamed one Hazrat Shaikh Ahmed after Hazrat Bandahnawaz. In connection with the Shaikh-Ahmed it is not clearly mentioned about the saint. Nonetheless, the *khwab-nama* of Sultan Tipu reveals that the former saint was related to the Chishtiyah order and the Sultan had great respect to them. So, it might be considered Sultan was the follower of Chishti Sufi order and most probably the discussion of the saint of Tipu's dream dealing in the third stage is established that said Shaikh Ahmed was Hazrat Shaikh Ahmed Shirhindi, properly known in the history as *mujaddid-i-alfi saani* (1564-1624 CE)²⁴ contemporary of Padshah Akbar (1556-1605 CE) and his son and successor Nur-ud-Din Muhammad Jahangir Padshah Ghazi (1605-1628 CE) and the enmity between the emperors with the saint is still under the matter of debate. Moreover, Sultan was also fascinated with the green turban by Hazrat Shaikh Ahmed Shirhindi.

Probably, the fourth and last stage of the dream deals that the Sultan, while trying to proceed towards the splendid fort which was situated on the top of the massif hill, suddenly woke-up and offered his thanks before the Almighty. However, he interpreted the facilitations in the dream with the green turbans by the Prophet Muhammad, followed by two successive saints i.e. Hazrat Bandahnawaz and Hazrat Shaikh Ahmed and try to reach towards the splendid fort that the Almighty would be honoured him with the *haft-i-iqlim* that means Sultan would be empowered over the *seven continents* but unfortunately the self-interpretation of dream by Tipu Sultan remained unsolved and very next year 1799 the Sultan was killed in the battle of Seringapatam being conspiracies initiated against him by his own associates like Mir Sadiq, Mir Qamruddin etc who for their greedy interest deceived the Sultan in favour of the British combined forces of the Nizam of Hyderabad and the Mahratta that given the final blow to the *sarkar-i-khudadad*.

However, dreaming the Prophet Muhammad in association with the Sufi-saint, it must say Tipu Sultan was a staunch lover of the Prophet Muhammad and followed the path of Islam which was designated and prescribed by the Sufi-saint of the spanning period. Though, Sultan was a champion for the formation of unity amongst the people, developments and prosperities in his kingdom, *sarkar-i-khudadad*. He showed his kindness for his friends and harshness for his opponents. He was a great administrator, reformer and just ruler and the most tolerated person across his kingdom for his Hindu subject. In order to defeat the Britishers, he dealt friendly relation with the dictator of France under the supremacy of Napoleon Bonapart and had the membership of notorious Jacobin Club, consequently, which extended the power, prestige of Sultan across the country. Scientific learning was promoted in his regime. Young intellectuals under the supervision of seniors were patronised during his regime, which encouraged the method of learning in all scientific branches and this is why, Sultan is regarded as the first missile-man or rocket-man of India. His courage compelled the Britishers to form the combine forces against him as they knew that the Sultan could not be defeated by a single force was not possible and their own doom and destruction was inevitable. In the domain of *sarkar-i-khudadad*, the higher post and charge was placed under the command of Hindu subject. For example, Purnaiyah Saheb (Pandit) served as the revenue and financial administrator, Krishna Rao was associated with the treasury's administration at Seringapatam,

Narayan Rao was associated with the establishment of administration, Shayama Iyengar had the charge of revenue and civil administration whereas Appa Ji Ram served in the all sorts of branches of administration in *sarkar-i-khudadad*. Besides, Tipu Sultan had respect for all religion, which can be seen when a cleric from the Christianity seeking permission for the construction of a church under the domain of *sarkar-i-khudadad*, Sultan sanctioned a quantum of *la-kharaj* land for the construction of a church for their community and created a trust for its maintenance. Towards Hinduism, the Sultan even had respect on Lord Rama which can be seen the name of the Lord Rama inscribed in his finger ring which was frequently in used by the Sultan for wishing of his good-luck. All these characters and natures couldn't represent him as the tyrant and harsh ruler of the country rather shows him as the true patriotic ruler of the Indian sub-continent. Although, he was not empowered on *haft-i-iqlim*, the empire of seven continents, but it can be said that he will be remained in the Paradise where he will be facilitated with the green turban by the Prophet and the association of the Sufis will tie up the green turban on his head as the great honour and reward for him as confirmed by the Holy Quran for those who are righteous.

References

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2. Ibid
3. The God Gifted Kingdom
4. Journal of the Royal Asiatic Society. 2011; 21(2):159-175
5. The saying in connection with the matters of all branches explained, suggested and delivered by the Prophet Muhammad and later followed by his companion and then inherited by the companion of the companion following the next generation and later compiled by the intellectual section of the society in written form is called the *Hadith*
6. Ali Hafiz, *Fusul min Tarikh al-Madinah al-Munawwarah*, 127-128
7. Holt AM. "Some Observations P on the 'Abbāsid Caliphate of Cairo," *Bulletin of the School of Oriental and African Studies*. 1984; 47(3):501- 507.
8. Ali Hafiz, *Fusul min Tarikh al-Madinah al-Munawwarah*, 127-128
9. Muhammad 'Ali Samani, *Siyar-i Muhammadi* It was composed in 830 AH/1427 CE, only about five years after Gesu Daraz's death. The author had been a long-time follower of the saint.
10. Ibid
11. Encyclopaedia Iranica, "Gulbarga"-confirms that Ahmad Shah erected the mausoleum for Gesu Daraz around which the present dargah developed.
12. Traveler
13. Destitute
14. Poor
15. Grants for the financial help sanctioned by the Mughal Padshah.
16. The land grants which are exempted from any kind of cess or taxes.
17. The person who became successor by means of hereditary or spiritual successor of the saint.
18. The person who assigned for take care, upkeep and maintenance of the *dargah* and its estates.
19. The person who assigned the particular assignments of the *dargah* and remains for the service of *sajjadahnashin*.
20. Mir Hussain Ali Khan Kirmani, *History of Tipu Sultan: Being a Continuation of the Neshani Hyduri*, Persian chronicle, translated by Col. W. Miles, London, 1864
21. Recitation of *surah-fateha*
22. Recitation of four *Qul (Suarah)* *sheriff*
23. Recitation of Quran *sheriff*
24. Observation of religious ceremony in commemoration of death anniversary of the Sufi-saint
25. Ahmad Sirhindi, *Maktūbāt-i Imām-i Rabbānī Mujaddid-i Alf-i Sānī*-his famous collection of letters. The work is attributed to Sirhindi and is an important primary source for his thought
26. The terminology used by the Mughal Padshah in to raise their empowerment in connection with the extended the regime towards seven continents or *haft-i-iqlim*