



TĀJ AL-SALĀṬIN

TĀJ AL-SALĀṬIN, a book in the genre of Mirror for Princes written in Malay by Boḳāri Jawhari (fl. early 17th cent.). It is based on the patterns of the Persian *andarz* genre in Persian literature, was highly influential in subsequent Malay Islamic literature. Aside from Nur-al-Din Rāniri's (d. 1658) similar work, *Bostān al-salāṭin*, *Tāj al-salāṭin* can be considered the most influential example of Persianized *andarz* literature in the Malay-Indonesian world (on Rāniri, see also [SOUTHEAST ASIA i.](#) AND [SOUTHEAST ASIA ii.](#)).

Author and contents. Almost nothing is known about the author, and even the reading of his name is uncertain; “Jawhari of Bukhara” and “Boḳāri of Johore” (Johore is a state in the south of the Malay Peninsula) are two options that have been suggested. Based on the contents of the text, the author certainly seems to have been a Sunni Muslim. *Tāj al-salāṭin* was either written or translated into Malay at about 1603 in the sultanate of Aceh (Atchin) in northern Sumatra, Indonesia. It appears to have had as its origin a Persian work, probably composed in India, since internal evidence suggests that the author was knowledgeable of Persian poetry (Iskandar, pp. 108-10). *Tāj al-salāṭin* is a work designed with the aim of advising future kings and their executive officers (e.g., viziers, judges) on statecraft, how to rule best their subjects and to lead a decent life in accordance with the stipulations of Islamic ethics (*aklāq*). The book is arranged in twenty-four chapters, dealing with the role of viziers, royal justice, and the sacred authority of kings (for an Eng. tr. of the table of contents, see Harun Mat Piah et al., pp. 436-38). The author praises not only Muslim rulers of the past such as the second caliph ‘Omar b. al-Ḳaṭṭāb



(r. 634-44) and the 'Abbasid Hārūn al-Rāšid (r. 786-809), but also the Sasanian king Kōsrow I Anōšarvān (r. 531-79). *Tāj al-salāṭin* is very similar in its arrangement of topics to earlier exemplary Persian Mirrors of Princes, such as Abu Ḥāmed Ġazālī's *Naṣiḥat al-moluk*, and especially to K̄vāja Neẓām-al-Molk's *Siar al-moluk* (Bosworth; Bowen [Bosworth]; Lambton, 1954; idem, 1955; Marcinkowski, 2002; Abdul Samad). It also mentions by name other Persian works of the *andarz* literature, most prominently *Aklāq-e moḥseni* by Ḥosayn Wā'ez Kāšefi (d. 1504 or 1505).

Since the 17th century, *Tāj al-salāṭin* enjoyed great popularity in the Malay world among royalties and commoners alike (in the case of Malaysia, to a certain extent, even until the present time). In the early 19th century, at the time of the beginnings of British colonial activities in the Malay world, Sultan Hoṣayn Shah of Singapore, although facing financial difficulties, is said to have rejected a suggestion by Sir Stamford Raffles (1781-1826) of the English East India Company (q.v.) that he should engage in trade. The rejection is said to have been based on the advice in the *Tāj al-salāṭin* (Piah et al., p. 438).

Manuscripts and editions. Khalid M. Hussain published an edition in Romanized script of the manuscript in the Leiden University Library (micro-card no. LUB.D 625, Codex Orientalis 3053; see Wieringa, p. 487; for a discussion of other MSS, see Hussain's introd., pp. xi ff.), supplemented in a few instances by comparisons to the lithographed edition of 1879. There are some egregious inconsistencies in Hussein's transliteration. His edition contains quotations from the Qur'ān, Hadith, and other Arabic and Persian sources in Arabic script, a few of which are also transcribed. Chapter and verse numbers have been indicated for Qur'ānic quotations.

Tāj al-salāṭin is said to have been translated into Javanese (Piah et al., p. 438). Already in 1827, Roorda van Eysinga produced a Malay text in Jawi script with parallel Dutch translation.



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