

Original Article

“SUR-SAN” CALENDAR(Shuhur-sana/Sahur-Sana)

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Abstract:

This article presents a detailed study of the use of the phrase Fi-shuhur-sana meaning in the month of the year as a Unique Chronology, formula in Persian epigraphy, and inscription in numismatics of the Deccan region. This san(a) was prominently used in the Farman's (Royal-decree) and coins issued by Adil Shahi dynasty of Bijapur (Vijayapur), the Nizamshahi rulers of Ahmednagar and early Maratha administration under Chhatrapati Shivaji Maharaja through documentary analysis, conversion of Hijri to sur-san to Gregorian, the article demonstrates how this phrase functioned as a formal worked of sovereignty and continuity in Deccan political culture. The article further highlights its relevance in reconstructing chronology (calendar) and dating documents and coins with greater accuracy.

while Persian inscription on coins and Farman's, letters from North India have used forms of Chronology the Deccan Sultanates displayed a distinctive style by combining Hijri-Years with such "Fi Suhur-Sana" to denote the exact month and year. This form has been spotted on gold and copper coins, especially from the reigns of Ibrahim Adil Shah II and Murtaza Nizam Shah I and continues into the Persian documents of Chhatrapati Shivaji Maharaj.

Key words: Suhur-Sana, Deccan Sultanate, Chronology, Hijri year Numismatic evidence, calendar.

Introduction:

This introduction explores the diverse calendar systems used in the Deccan region of India, highlighting their unique characteristics and historical contexts. While the British rule and the Peshwai period (which extended until 1818 AD) marked significant shifts, various calendar systems were already in use. Marathi calendars (Panchang) included Marathi tithi and days, while Muslim calendars incorporated Fasali, Sursan (Fi-shuhur-sana), and Hijri eras. The relationship between the Vikram Samvat and Shalivahana Saka is notable:

- To get the Shalivahana Saka from the Vikram Samvat, subtract 135 years.
- To get the Current Era (AD/CE) from the Shalivahana Saka, add 78 years.

The Rajyabhishek Era

The Rajyabhishek Era was established on the occasion of Chhatrapati Shivaji Maharaj's coronation on Thursday, the 13th of Tryodashi in Saka 1596. This day marked the beginning of a new era for the Marathi kingdom. To calculate the current year from this era, you would simply add 78 years to the coronation year (Saka 1596).

The Hijri Era

The Hijri Era is a lunar-based calendar followed by Muslims worldwide. It began on July 16, 622 AD, commemorating Prophet Muhammad's migration from Mecca to Medina.

- **Structure:** A Hijri year has 12 months. It follows a 30-year cycle where 19 years have 354 days and 11 leap years have 355 days.
- **Months:** The months alternate between 30 and 29 days, with the first month, **Muharram**, having 30 days and the last month, **Zilhajj**, having 29 days. However, in a leap year, Zilhajj has 30 days.

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- **Leap Years:** The leap years in the 30-year cycle are the 2nd, 5th, 7th, 10th, 13th, 16th, 18th, 21st, 24th, 26th, and 29th years. Muslim rulers in the Deccan primarily used the Hijri calendar, although solar-based systems like **Sursan** and **Fasali-Sana** were also adopted.

Arabi Year (Fi-shuhur-sana or Sursan)

The Arabi Sursan era is a solar-based calendar that begins 22 years before the Hijri era, on May 24, 600 AD. This calendar was widely used in the Deccan region, particularly in the documents of the Maratha Empire.

- **Calculation:** To convert to the Christian Era (AD), you add 600 years if the date falls before the Marathi month of **Mriga** and 599 years if it falls after Mriga.
- **Usage:** Years were often written using alphabetic letters in documents. Today, the numerical year is also included to aid understanding.

The phrase "**Fi-shuhur-sana**" means "in the month of the year." While its precise origin is debated, it was a common and widespread era in parts of the Deccan before the Marathas. It's often found in inscriptions alongside Hijri years.

The Fasali Year

The Fasali year is another solar-based calendar that begins in the Marathi month of Mriga. Emperor Shah Jahan introduced the Jamabandi system, based on Todarmal's land revenue reforms, which used the Fasali calendar. This system was initiated by Emperor Akbar in both North and South India.

- **Relation to Sursan:** The Fasali year is nine years ahead of the Sursan calendar.
- **Calculation:** To convert a Fasali year to the Christian Era (AD), you add 591 years for dates before Mriga and 590 years for dates after Mriga.

This system was later adopted by the Marathas for administrative and accounting purposes, and it is still used by local institutions for calculations today.

The Current Era (AD/CE)

The Current Era (AD/CE) is based on the Julian and, later, the Gregorian calendar. The original Julian calendar, established by Julius Caesar, was a reform to correct a discrepancy in the number of days in a year.

- **Julian Reforms:** In 44 BC, Julius Caesar, with the help of the astrologer Sosigenes of Alexandria, corrected an error of 80 days in the calendar. A new calendar with 445 days was introduced, and a leap year system (adding a day to February every fourth year) was established.

- **Christian Era:** Following the birth of Christ, this year became known as the **Christian-era (AD)**, with the year beginning on January 1. This system was followed in Europe for centuries.

The inscription is as follow: -

Based on the inscription and your translation, it appears you are discussing the use of the "Fi-shuhur-sana" phrase in a specific historical context. The inscription records a death and provides dating information in both the **Hijri calendar** and the **Sursan** (Shuhur-sana) era.

The inscription is: "Al-Muzaffar- Sultan quli-ibn Mirza-Ali Khawur Adil Shahur shawwal Sanah 972 Rauz Chhahar sanabat Barkat Zahar shuhur Sana khamas shitain-wa- Tissa Maiyya Rafal Yazat."

The translation you provided breaks down the details:

- The event: The demise of Al-Muzaffar-Sultan Quli Mirza Ali.
- Date (Hijri): Sanah 972 (Year 972).
- Day of the week: Rauz Chhahar (Wednesday).
- Month: Shawwal.
- Date (Sursan): Shuhur Sana khamas shitain-wa- Tissa Maiyya Rafal Yazat.

Your calculation for the Sursan year is:

- khamas = 5
- shitain = 60
- Tissa Maiyya = $9 \times 100 = 900$
- Total = $5 + 60 + 900 = 965$

This calculation highlights a key point of the text: The death occurred in the Hijri year 972, but the corresponding Sursan year is given as 965. This seems to contradict the idea that the death happened *during the year of Shuhur*, as suggested by G. Yazdhani.

This difference between the Hijri year (972) and the Sursan year (965) is a crucial detail for understanding how these two calendar systems were used together and why it's important to analyze them carefully to avoid misinterpretation. It confirms that the Sursan era was not a direct or simple one-to-one conversion from the Hijri era, as the difference of 7 years in this case shows. The phrase "**shuhur Sana**" ("in the month of the year") seems to be used as a specific marker for the Sursan date, not just as a general reference to the year.

Conclusion:

In this inscription both the Hijri and the shahur sana dates are given clearly without any possibilities of doubt. The Hijri-year 972 corresponds with Suhur san 965 for which please the comparative.

Table:

Further first shawwal 972. (2nd May 1565) fell on Wednesday as given in the inscription, Mr.

G. Yazdani has however tried to account for the different dates by saying that this discrepancy is due to the fact that the inscription was carved at the period when people had lost the record of the exact date of the demise of sultan Qulin and the two

dates known people by memory were entered in this inscription.

- **Foot Not No 1:**
- **Shuhur-Sana/San**

“Arabic Numerals”

1. Ihide	11. Ihide Ashat	122 Isanne Ashrin Maiyya= 2+20+100
2. Isanne	20 Ashrin	200 Maiyyatain =100
3. Salaas	30 Salaasin	300 Salaas maiyya=3*100
4. Arba	40 Arben	450 Khamsain Arba maiyya= 50+4*100
5. Khamas	50 Kamsain	1000 Alf=Alaf.=1000
6. Shit	60 Shitain	1100 mayya wa Allaf=100+1000
7. Sabba	70 Sabbain	1230 Salaasin Maiyytain wa Allaf 30+2*100+1000
8. Samman	80 Sammanin	1313 Sakaasub Maiyytawa Allaf (3+10)+(3*100)+1000
9. Tissa	90 Tissain	1415 khamas Arbamaiyya wa Allof (5+10)+(4*100)+1000
10. Ashar	100 Maiyya	1500 Khamas Miyya wa Allaf. 5*100 +1000

• **Foot Not N0. 2**

Comparative table Hindu month, Shalivahan, Rajabhishek Shak, (Shivaji Chhatrapati) Suhur (Shuhur) sana, Fasli, Hijri-year (sana) and Christian Era.

1929 CE/ AD

English Month	January	Febru-ary	March	April	May	Jun
Hindu Month	Magh-Paush	Magh-Phalgun	Phalgun-Chaitra	Chitra-Vaishak	Vaishak-Jest	Jest-Ashad
Shalivahan Shak	1850	1850	1850	1851	1851	1851
Savansar	Vibhav	Nam	Savansar	Shukl	Nam	Savansar
Vikram Savansar	1985	1985	1985	1985	1985	1985
Abhishak Raj ShakhArbi	255	255	255	255	255	256
Suhur sana	1329	1329	1329	1329	1329	1330
Fasali san	1338	1338	1338	1338	1338	1339
Hijri sana	1347	1347	1347	1347	1347	1348
Muslim Month	Rajjab-Shaban	Shaban-Ramzan	Ramzan-Shawwal	Shawwal-Zilkad	Zilkad-Zilhajj	Zilhajj-Muharram

1929 CE/AD

English Month	July	August	Saptembar	Octobar	November	Decembar
Hindu Month	Aashad-Shravan	Shravan-Bhadrapad	Bhadrapad-Ashwin	Ashwin-Kartik	Kartik-Margshirsh	Margshirsh-Paush
Shalivahan Shak	1851	1851	1851	1851	1851	1851
Savansar	Shukl.	Nam		Saransar		
Vikram Savansar	1985	1985	1985	1985	1986	1986
Abhishak Raj ShakhArbi	256	256	256	256	256	256
Suhur sana	1330	1330	1330	1330	1330	1330
Fasali san	1339	1339	1339	1339	1339	1339

Hijri sana	1348	1348	1348	1348	1348	1348
Muslim Month	Miharram Saffar	Saffar Rabbi-I-Awwal	Rabbi-I-Awwal Rabbi-I-Akhar	Robbi Khar Jamadilawal	Jamadil awwal Jamadilakhar	Jamadiakhar Razzab.

- 1) Vikram Savansar = is a national Calendar of Nepal.
- 2) Shaliva –han – Shak Saransar =
 - 1) It is a national calendar of India.
 - 2) Crowning of Shalivahan king in 78 AD.
 - 3) Shalivahan Shak is also known a Mahasankarat era.
 - 4) You? add 78 to any year of shak you will get a christian year.

1940 CE/ AD

English Month	January	February	March	April	May	Jun
Hindu Month	Magh-Paush	Magh-Phalgun	Phalgun-Chaitra	Chitra-Vaishak	Vaishak-Jest	Jest-Ashad
Shalivahan Shak	1861	1861	1861	1862	1862	1862
Savansar	Pramathi	Nam	Savansar	vikram	Nam	Savansar
Vikram Savansar	1996	1996	1996	1996	1996	1996
Abhishak Raj ShakhArbi	266	266	266	266	266	267
Suhur sana	1340	1340	1340	1340	1340	1340
Fasali san	1349	1349	1349	1349	1349	1350
Hijri sana	1358	1359	1359	1359	1359	1359
Muslim Month	Zilkad – Zihajj	Zilhajj-Moharam	Moharam-Saffar	Saffar – Rabli-I-Awwal	Rabli-I-Awwal	Rabi-I-akhar-Jamadi-lawwal

1940 CE/AD

English Month	July	August	Septembar	October	November	Decembar
Hindu Month	Aashad-Shravan	Shravan-Bhadrpad	Bhadrpad-Ashwin	Ashwin-Kartik	Kartik-Margshirsh	Margshirsh-Paush
Shalivahan Shak	1862	1862	1862	1862	1862	1862
Savansar	Vikram		Nam		Saransar	
Vikram Savansar	1996	1996	1996	1997	1997	1997
Abhishak Raj ShakhArbi	267	267	267	267	267	267
Suhur sana	1341	1341	1341	1341	1341	1341
Fasali san	1350	1350	1350	1350	1350	1350
Hijri sana	1359	1359	1359	1359	1359	1359
Muslim Month	Jamadiawwal/Jamadi Akhar	Jamadiakhar/Razzab	Razzab/Shaban	Shaban/Ramzan	Ramzan Shawwal	Shawal Zilkad.

Origin and Meaning of Shuhur San

The **Shuhur San** is an era of Muslim origin, with a name that is a curious combination of Arabic words. "Shuhur" is the plural of "shahur" (month), and "san" means year, so the name literally translates to "months of year." It was commonly used in Maharashtra from the time of Muhammad-

bin-Tughluk until the Maratha period. The term "**Sur-San**" was frequently used in early Marathi documents, while in later times, it was sometimes referred to as "**Arabi-San**" (Arabic year), likely because its years were denoted using Arabic numerals, and its months had the same names as the Hijri calendar.

Grand Duff, in his *History of the Marathas*, referred to Shuhur San as the **Mirg** or "**cultivators' year**," also known as the "**husbandmen's year**," because it began in early June when the sowing of fields commenced.

Discrepancy and Introduction of the Era

The text highlights a key issue with dating: inscriptions sometimes contain mistakes regarding Shuhur San, such as the one found on a western wall of the Golconda fort.

According to Captain Jervis, the Shuhur San era was introduced in the **Hijri year 743 (June 6, 1342)**. He believed that this date was the first day of the new era. Jervis's theory suggests that up to this point, Shuhur San was a Hijri year, but from 743 H onward, it was maintained as a solar year beginning on June 6.

However, other authors like Cowasjee Sorabjee Patell and B. P. Modak argue for a slightly later introduction, in **744 H, which began on May 24, 1343**. They state that to find the current year, one should subtract 599 from the A.D./C.E. year.

The text presents two theories for the introduction of the era, based on historical accounts from Ziya-ud-din Barani and Tarikh-I-Firishta:

1. **Administrative Change:** The era may have been introduced by **Qut.lugh Khan** or his brother **Maulana Nizam-ud-din** around 743 H (1342-43 A.C./C.E.), when there was an administrative shift in the governorship of Maharashtra under Sultan Muhammad-bin-Tughluk.
2. **Commemoration of Independence:** If the era began a year or two later, as suggested by Patell, it could have been introduced to commemorate the **rebellion of the Deccan amirs** and the establishment of a new dynasty under Malik Ismail Mukh Afghan, who assumed the title of Sultan Nasir-ud-din.

The Term "Dar Shahur San"

The phrase "**Dar Shahur San**" is a point of debate. Ziya-ud-din Barani, a contemporary historian, used this phrase in his writings. While it could simply mean "in the months of a year," the text provides examples where this interpretation is not plausible. For instance, Barani's use of the term in a passage about Sultan Ala-al-din's entry into a city at the end of the year *Shahur Sana* 695 suggests that it refers to a specific era. This implies that Shuhur San may have been in use even earlier than the reign of Muhammad-bin-Tughluk. The text also notes that this could be a mistake by a copyist or even the author himself.

Reason for Introduction and Conclusion

The primary reason for introducing a solar era like Shuhur San was to resolve the issues associated with the lunar Hijri calendar. The Hijri year is about 11 days shorter than the solar year, which caused significant problems for revenue collection and agricultural planning tied to specific seasons. To overcome this, a solar-based calendar was adopted, similar to the Malik Shahi era introduced by Sultan Malik Shah in his empire.

In conclusion, the text asserts that the use of "**Fi-Shahur-san**" on Persian documents and coins in the Deccan reflects not just a linguistic formula but a deep administrative and cultural heritage. It symbolized legitimacy and was used by various rulers, from the Adil Shahi sultans to Chhatrapati Shivaji Maharaj. The analysis of such documents is crucial for building a detailed chronology of the Deccan region.

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