

On the occasion of Indic Religion Seminar, 1994

## Hinduism in Aligarh Manuscripts

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Descriptive Catalogue of Persian Mss. of  
Maulana Azad Library, A.M.U., Aligarh  
On Hindu Legends, Philosophy & Faith

*Compiled by*

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## Preface

Today, at this juncture of the last decade of the passing century, the most common phenomenon throughout the world is — the turning of the human being into a brute. India - and for that matter the entire South Asia - is no exception. The foremost duty, therefore, of the seekers of knowledge today, is, to tame the brute in man, with special reference to the hate-campaign between the one community and the other on the national scene and between the one nation and the other on the International scene.

It is pity that the neighbours, living side by side, through the centuries, are not aware of each other's cultural heritage, of their respective sources of inspiration, of their joys and griefs. Even if they knew something of each other yesterday during the life-time of the outgoing generations, it is totally lost to their memories today.

Should we be silent-spectators to the things around, and stand criminal to our coming generations!

Instead of spreading hatred, being all the time afraid of each other, can't we speak of love which begets love? Perhaps we need our neighbours; and they need us too:

Even if such innocent beginnings of love are not worth paying attentions to, by the makers of our destinies, where do we stand; and stand we should, as no base is safer and lasting than that of love.

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Bakhsh Oriental Public Library, Patna.

*unKa jo kAm hai wo ahle siyAsat jAnen  
MerA paighAm mohabbat hai jahAn tak pohnche*

To create an understanding between the Communities and the Nations, Khuda Bakhsh Library decided that an International Seminar be organised on Indic Religions as perceived by Arabic and Persian Scholars through the centuries.

It was further decided that, on the occasion, the treasure lying buried in the libraries of the Sub-Continent should also be introduced *albeit* in a few lines.

In this connection, a list of Khuda Bakhsh Manuscripts, and yet another of Pakistan Manuscripts concerning Indic Religions have already been published.

The present work - the 3rd in the series of Manuscripts on Indic Religions - is a detailed Catalogue of Persian Manuscripts on Hinduism as preserved in Maulana Azad Library of Aligarh Muslim University. We hope this, Dr. Sailesh Zaidi's pioneering attempt, will go a long way to help the scholars working in the field.

A.R.B

## Introduction

It was late Mr. Ali Yavar Jang on whose initiative I was entrusted with the responsibility of preparing a descriptive catalogue of Persian MSS. of Maulana Azad Library A.M.U. Aligarh on Hindu Religion, Art, Culture & Science. Although a difficult task, I am satisfied that I took it seriously and sincerely and had completed at least the first part of this exciting and strenuous assignment within a given time of six months.

The survey of the Persian MSS. has shown to me that the whole of the Mughal era has reckoned the study of Persian Literature as a mark of learning and worthy of respect. Specially during the times of Akbar, Muslims began to evince to the greater interest in Sanskrit Literature and the Hindu Religion.

The comprehension and appreciation of Sanskrit by Muslims started in foreign lands, particularly among Arab Nations. The effects of the Arab conquest upon the Persian Culture were profound and far-reaching. India, then stood on a much higher intellectual plane and the Arab scholars gained a lot from Buddhists and Brahmin Pandits in philosophy, astronomy, mathematics, medicine, chemistry and other subjects. Most of the Arabic and Persian books on these subjects appeared in the form of translation from some original Sanskrit work.

The translations have always been given a warm welcome in the civilized societies and have acquired popularity on humanistic ground. They speak of the liberal perspective of the people and break up the barriers of the languages for the satisfaction of inquisitiveness, curiosity and wonder of the intellectuals. They play a very important role in the cultural progress of a nation.

During the Caliphate of Mansur (A.D. 753-774) a Sanskrit book on the subject of poisons, written by Saunaka was translated into Pahalwi. There are several other Sanskrit works which were translated either directly into Arabic or first into Pahalwi and then into Arabic. The Surya Siddhanta and Khand Khadyak written by Brahma Gupta, the monumental work Carak Sanhita, the famous treasures Stri Caritra and Bodhisatva, all were rendered and translated into Arabic.

In 1026 A.D., Abul Hasan Ali bin Muhammad-al-Hablāti, keeper of the City Library of Jurjan on the Caspian sea, translated a work (Mahabharata) from the Arabic into Persian for the benefit of an army chief of the

Dilemites. The Arabic work itself came from the Indians, being a work on Indian History translated from the Indian language into Arabic by **Abu Salih bin Suyab bin Jami**, whose date is not known, but who of course wrote before 1026 A.D. The Persian version by **Abul Hasan** was quoted or summarised in a later Persian work, of unknown date, known as the **Mujmil-Al-Tawarikh**. In 1844, **M. Reinaud** Member de' Institute Paris, published the Persian text of portions of the **Mujmil-Al-Tawarikh** with a French translation in the **Journal Asiatique** (1844 pp.114ff.)<sup>1</sup>

In India the couplets composed in Sanskrit in praise of **Mahmood Ganzni** by **Nanda**, the Raja of Kalinjer in A.D. 1023<sup>2</sup> were the first to be translated into Persian from Sanskrit. The circumstances of composition were remarkable. The Raja had confined himself in a fort for fear of **Mahmood**. Afterwards when he surrendered he made a present of the aforesaid couplets to **Mahmood**, who when heard them was so pleased that he gave the Raja several forts in reward.<sup>3</sup>

The first great Muhammadan ruler to penetrate into the very hearty of India was **Sultan Mahmood of Ghaznah**, but **Shihabuddin Ghori**, may be said to be the first real Muslim ruler of the Northern India. He was followed by Turkish Slave Kings (A.D. 1006-1290), the House of **Khalji** (A.D. 1290-1320), the House of **Tughlaq** and their successors the **Syids** and the **Lodis** (A.D. 1321-1525).

These early Muslim Sultans with an exception of **Firoz Shah Tughlaq**, had contributed a little in the way of preparing standard Persian books on Hindu legends, philosophy and faith. In A.D. 1326, when **Firoz Shah** captured Nagarkot about 1300 Sanskrit books of the Jalamukhi Temple Library fell into his hands. He ordered that some of them should be translated into Persian.<sup>4</sup>

The Sufi poets and saints appeared on the horizon of Indian History with a deep desire of learning new sources of knowledge, which could enrich their search for the oneness of Truth. This spirit of curiosity had led them to enter into the sacred scriptures of Hindu Philosophy and Religion. In A.D. 1314 **Muhammad** translated **Amrit Kund** into Persian under the title **Bahrul Hayat**. **Tuti Nama** is the other wellknown work in Persian by **Zia** (A.D. 1329), which was translated from a Sanskrit book **Suka Saptati**. **Amir Khusro** emerged as a great scholar and poet who presented a remarkable, exceptional and impressive picture of India for the study of his Persian readers.

Thus, in a due course of time the Muslim sufis and saints created an atmosphere in the country which inspired the emperors like **Sultan Zainul Abidin** of Kashmir and the great Mughal **Akbar** to undertake the great rescue of translating the heavy works of Sanskrit into Persian. Unfortunately the efforts of **Zainul Abidin** could not come into light, as the cruel hands of time have ruined them.

When **Akbar** came to this juncture, he was lucky enough to get the support of all the notable intellectuals of his time. Talented persons from both the Hindu and Muslim communities, shared equally the responsibilities assigned to them and exhibited their expertise and skill. **Akbar** himself took interest in Indian as well as Persian literature and gave equal patronage to both the languages. Under his orders Sanskrit works like the **Ramayana**, the **Mahabharata**, the **Athervaveda**, the **Puranas**, the **Lilawati** etc. were translated into Persian by joint efforts of Hindu and Muslim scholars. In addition to this, the translation of **Raja Tarangini**, the famous history of Kashmir by **Katharia** was made under the supervision of **Badauni** and was named **Bahrul Asma** (Ocean of Names).

After **Akbar** comes the name of **Dara Shikoh**, son of **Shah Jahan** who was admittedly the great scholar of his age. He had a passion for discovering the principle of unity revealed in religions, and with this idea he presented the best tracts of Hinduism to Muslim in an attractive garb with standard philosophical works. **Abe Zindagi**, **Gulzare Hal** and **Tarjuma-e-Jog Vasishtha** are the famous works of his time. The greatest of **Dara's** literary achievements was the translation of fiftytwo **Upnishads** into graceful and masterly Persian prose under the title of **Sirre Akbar** (The Great Secret). It is believed that the west and the Germans could know the secrets therein from the Persian translation only.<sup>5</sup>

During the times of **Aurangzeb** Hindu and Muslim literary persons wrote a number of books in Persian on Hindu arts and sciences. **Tuhfatul Hind** of **Mirza Khan** and **Tarjuma-e-Parjat** by **Mirza Raushan Zamir** are the two well known works of this period on Sanskrit Poetics and Indian Music.

However it is a fact that the study of Sanskrit works occupied an important position among the intellectual class of the Muslims in the medieval period in India. The study of this descriptive catalogue will make easy to understand those Muslims, who have collected these books with their broad views of life.

The Maulana Azad Library of Aligarh Muslim University has about two hundred MSS. in her collection on Hindu Religion, Art and Sciences. Out of these MSS. few are very rare and distinguished. This catalogue of 67 MSS. deals only with the important books on Hindu Legends, Philosophy and Faith. The rest of the manuscripts on Art and Science subjects will be introduced in the second book of this series.

As regards the Persian text of a Ms., I have tried to introduce it at full length. Wherever I have found an incorrect word in the text, I have quoted it without any change so that a scholar of this field may take a free and fair judgement in the light of his own intellect. However, while introducing a MS., I have tried to give all the possible details related to that MS., which I could collect from different sources.

I am thankful to late Prof. S. Bashiruddin, the most affectionate and dynamic librarian of the then Aligarh. I am specially thankful to my old friend Dr. Abid Raza Bedar, who when apprised of this work, not only inspired me for its publication, but also took all the responsibility and left me free to see it in a lavishly printed book form. It is only due to Dr. Bedar whose name is very prominent in the history of Indian Librarians, that this work is before you.

I hope the scholars of Persian and Sanskrit will go through this work with a sympathetic and apropos attitude and shall give me their best critical suggestions, if any, with an open heart.

Shailesh Zaidi

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#### Reference

1. S.K. Chatterji, An Early Arabic Version of the Mahabharata Story, Indian Linguistics Vol.3, p.156.
2. Muhammad Qasim Farishta, Tarikhe-Farishta, (Urdu) Vol.1, p.99
3. Ibid., p.59
4. Cambridge History of India, Vol.3, p.155.
5. Sabahuddin Abdur Rahman, Bazme-Taimuriya, p. 406.

## 1

### MAHABHARAT

مہابھارت

Parvas I-IV, with preface of Abul Fazl

Author: Under the supervision of Abul Fazl the prime minister of the emperor Akbar.

Date of writing: 1582-1588 A.D.

Date & place of transcription: 1228-1229 A.H. at Lucknow.

Folios: 361.

Shelf Mark: Abdussalam Collection No.450/5.

Beginning: اسے بیروزہ ہزار عالم از شوق تو مست بہ سرد رہ جست و جوئی جاں برکت دست

Text Beginning: راوین اخبار ہندوستان در کتب خود جنس نوشتہ اند کہ سری بودوم بہ کہن او پس داشت

Ending: جو اصر و دردم و دینار برسد و مردم بدعا و ناسخول بودند ملک را ازین جمیت رونق و دروایے تا ہم پیلشد

Particulars of manuscript: The preface is written in an ordinary nastaliq. The scribe is Dodhraj son of Fatehchand. All the parvas begin with a fresh pagination. There are ten seals reading the name of Tejrai 1211 A.H., each on the first and the last folios of the parvas. Most of them are rubbed out. The scribe of the first and II parva is Desraj son of Tejrai. The III and the IV parvas are transcribed by Tejrai son of Rajkaran substance, country made paper. Appearance, old.

Copies of Ms.: Rieu 4, Ethe 10 15, Bod 3, Khudabakhsh 2

The author of the original Sanskrit version of the great epic Mahabharata is Krishna Dwaipayana Vyasa. He is said to have taught the poem to his pupil Vaisampayana, who afterwards recited it at a festival to king Janamejaya. The leading subject of the poem is the great war between the Kaurwas and Pandwas.

The Persian version of the Mahabharata was made at the request of the emperor Akbar under the auspices of his learned prime minister Abul Fazl. This work was carried on by the four scholars viz, Abdul Qadir Badauni, Naqib Khan, Muhammad Sultan Thanesari and Mulla Shiri. The exact share taken by each of them is still to be confirmed. Abulfazl wrote his very important introduction to the whole work in 995 A.H. = 1587 A.D. and emperor Akbar afterwards bestowed upon the work the title رزوم نامہ or book of wars. Faizi the brother of Abul Fazl turned the first two parvas into ornamental and highly refined prose in the year 997 A.H.

On the authority of Firishta, Shibli Nomani in his maqalat vol.VI writes on pp.220 that the first translation of the Mahabharata was made into

Persian at the request of Sultan Zainul Abidin of Kashmir and afterwards it was refined in the time of Akbar the great Mughal.

This Persian version appears to have been a free rendering of the original, made by Muslim poets and scholars at the court of Akbar to whom the sense of original had been explained by Hindu Pandits under the orders of the emperor.

For the detailed discussion of the translation, see the following:

- (1) M.Schulz 'Apercu d'un me'moire sur la traduction du Mahabhart, The Asiatique Journal 1825, VII, pp.110.
- (2) E'the', Bod. Lib. Cat. No.1306 Part I, pp.808.
- (3) E'the', Neupersische litteratur in Grundriss der iranischen philologie Vol.2, pp.352.
- (4) E'the, India Office Library Cat. No.1828.
- (5) Elliot and Dowson. History of India Vol.VIII, pp.194.
- (6) Charles Rieu. British Museum Cat. pp.57.
- (7) Blochman, Aine Akbari (translation) pp.104.
- (8) Lowe, Muntakhab-Al-Tawarikh Vol.2, p.413.
- (9) Buhra Gopal Narain, Mahabharat ka Farsi Anuwad-Razmnama Saraswati Hindi Monthly Journal Sept. 1966, pp.206 etc.

Out of the eighteen major parvas ( *پاروا* ) into which the entire work is divided, the present Ms. comprises the first four, each styled *پاروا* and the preface *دیباچه* of Abul Fazl. Abul Fazl in his preface had noticed that this task of translation was undertaken with an idea that it would dispel the fanatical hatred prevailing between Hindus and Muslims (Fol.9b). This work according to him was done by the most enlightened persons (Fol.10a).

The learned preface writer has given an idea of the Hindu system of cosmogony and of the contents of the poem. The Mahabharata is said to be of one hundred thousand slokas in extent. Abul Fazl had explained the word 'SLOKA' in these words *اشلوک عبارت است از چهارچون و هرچون کمتر از یک امپوزیاده از بست و شش امپوزی باشد و امپوزیک حرف است یا در حرف اول حرکت تانی ساکن*

(Fol.12a). But according to Dr.Harprasad Sastri" it is an unit of measurement, it means thirty two aksaras or syllables. (Cat. of Sans. Mss. in the Government Collection Vol.V preface).

Abul Fazl then gives the number of verses in each of the 18 major parvas in which the Mahabharata is divided. The numbers are given in words and I put them in figures in a tabular form. (see Fol.18b-20b).

- I. Adi Parva, 8,884, verses.
- II. Sabha Parva 2,5, verses.

- III. Vana Parva 11,664, verses.
- IV. Virat Parva 2050 verses.
- V. Udm (Udyog Parva) 6628.
- VI. Bhisma Parva 5884.
- VII. Drona Parva 8,909.
- VIII. Karna Parva 4,964.
- IX. Salya Parva 3,220.
- X. Saupatik Parva 870.
- XI. Stri Parva.
- XII. Santi Parva 19,734.
- XIII. Sanik Parva (Anusasanik) 8,000.
- XIV. Aswamedh 3320.
- XV. Asram Parva 500.
- XVI. Mausala Parva 300.
- XVII. Mahaprsthan 320.
- XVIII. Svargarohan 200.

This figure of Abul Fazl differs from that of Parva samgrah parva. According to Abul Fazl 1470 slokas are when added to this figure it would then completes the exact number of 100,000 slokas (Fol.20a). At the end of the preface on fol.20b a Colophon is given.

تمت تمام شد و دریاچه کتابها بجا رفت تعینت ابراهیم علی بن ابراهیم است و منقسم دی حجه ۱۲۲۸ هجری بروز سه شنبه وقت عصر بخط  
بنده درگاه دروغ و دروغ چند قوم کایسته ساکن قسری با نگر مونس کار و کهنه مضامین موبه اختر نگر اورد.

The first parva of this Persian version contains 123 leaves. It describes the genealogy of the two families, the birth and nurture of Dhritrastra and Pandu, their marriages, the births of the hundred sons of the former and the five of the latter, the enmity and the rivalry between the young princes of the two branches and the winning of Draupadi at the swayamvara as described in the original. It is dated 7th Safar ulmuzaffar 1229 A.H.

The II parva contains only 32 leaves. It deals with the story of the assembly of the princes at Hastinapur. It is dated 15th Safar al muzaffar 1229 A.H. in the colophon the number of the slokas which this parva contains is given two thousand and seven hundred and it differs from the above noted figure of Abul Fazl.

The III parva contains 163 leaves. It is dated 3rd Rabial awwal 1229 A.H. It deals with the life of the Pandawas in the kamyaka forest.

The IV parva contains only 22 leaves. It deals with the adventures of the Pandwas in the thirteenth year of their exile. It is dated 1229 A.H.

## 2

## MAHABHARAT

## مہا بھارت

Parvas V, VI, VII, VIII, IX, X and XI.

**Author:** Under the supervision of Abu-al Fadl the prime minister of Akbar.

**Date of writing:** 1582-1588j A.D.

**Date & place of transcription:** 1229-1234 A.H., at Lucknow 1819 AD.

**Folios:** 54 + 62 + 56 + 36 + 24 + 5 + 8 **Script:** Nastaliq.

**Shelf Mark:** Abdussalam Collection No.451/6.

**Beginning:** فن پنجم از کتاب مہا بھارت پوران کہ آنرا ادیوگ پر بھی گویند

**Text Beginning:** راویان اخبار و دانا یان ہندوستان میں نوشتہ اند کہ چون ایام عزوی آئین پسران جن با او ترا  
دختر لایہ سراش...

**Ending:** ”راجہ جیشدر پیش خود بہتر از کاش خود نگاہی داشت و معلمان را بجهت تعلیم خوران تعیین نمود“

**Particular of manuscript:** The complete manuscript is written in a good Nastalik. The scribes are Desraj and Tejrai. There are four seals of Tej Rai 1211 A.H., each on the first and the last folios of the V and VI. Parvas; two of them are rubbed out, substance, country made paper. The manuscript containing Parvas V-XI, all with different paginations.

**Copies of Ms. :** Rieu 3, Ethe 10 5, Bod 3, Khudabakhsh 2.

This is the second volume of the Mahabharat. It contains Parvas V-XI, for the first volume see above under No.1. Parva V (styled فن ) on folios 1-54b.

**Beginning:-** ”راویان اخبار و دانا یان ہندوستان میں نوشتہ اند کہ چون ایام عزوی آئین پسران جن“

**Ending:-** در میان این دو لشکر بست کردہ مقابلہ بود از ہم دو جانب نگاہی جنگ می نوشتند

**Colophon:** تمام شد فن پنجم از کتاب مہا بھارت پوران کہ آنرا ادیوگ پر بھی گویند معلمان را بجهت تعلیم خوران تعیین نمود“

Parva VI (Styled فن ) with a fresh pagination on folios 1-64a,

**Beginning -** راویان اخبار و دانا یان ہندوستان میں نوشتہ اند کہ چون ایام عزوی آئین پسران جن با او ترا  
دختر لایہ سراش...

**Ending -** ”راجہ جیشدر پیش خود بہتر از کاش خود نگاہی داشت و معلمان را بجهت تعلیم خوران تعیین نمود“

**Colophon -** تمام شد فن ششم از پنجمی مہا بھارت کہ آنرا بھگم پر بھی گویند معلمان را بجهت تعلیم خوران تعیین نمود“

کایتہ سری است محرم پر گز با نگر منو لائق فوندم ششم ریح الاول ۱۲۱۹ ہجری بروز پنجمین وقت دو پیر با تمام رسیدہ“

Parva VII (Styled فن ) with a fresh pagination on folios 1-56b,  
**Beginning** ”و ان عبارت است از احوال پنج روزہ در روز چارم دہ روز از جنگ کوروان و پاندوان گذشتہ“

**Ending -** ”دریں وقت آفتاب فوریت بردوشکر برنازل خود باز رفتہ این بود جنگ پنج روزہ در روز چارم“

**Colophon -** تمام شد فن ہفتم از پنجمی مہا بھارت کہ آنرا دوندہ پر بھی گویند معلمان را بجهت تعلیم خوران تعیین نمود“

Parva VIII (Styled فن ) with a fresh pagination on folios 1-36b,  
**Beginning** ”راویان اخبار ہندوستان میں نوشتہ اند کہ چون در روز چارم گذشتہ“

**Ending -** ”برکہ آمد بھیمان اہل فضا خود بود۔ آنکہ پاندوانی است خلا خود بود۔“

**Colophon -** تمام شد ششم پریم از کتاب مہا بھارت پوران کہ آنرا کرن پر بھی گویند معلمان را بجهت تعلیم خوران تعیین نمود“

Parva IX (Styled فن ), with a fresh pagination on folios 1-24a,  
**Beginning -** ”راویان اخبار ہندوستان میں نوشتہ اند کہ چون در روز جنگ کردہ گذشتہ“

**Ending -** ”برجود میں این سخن گفتہ در صفت کردہ از کمال الم در وہ پنجو گذشتہ“

**Colophon** تمام شد پریم از کتاب مہا بھارت پوران کہ آنرا اسل پر بھی گویند معلمان را بجهت تعلیم خوران تعیین نمود“

Parva X (Styled فن ), with a fresh pagination on folios 1-5a,  
**Beginning** ”راویان اخبار ہندوستان میں نوشتہ اند کہ چون راجہ جیشدر پیش جانی را با ستو تھاں“

**Ending -** ”دو لشکر بست کردہ مقابلہ بود از ہم دو جانب نگاہی جنگ می نوشتند“

**Colophon** تمام شد سبک پریم از کتاب مہا بھارت پوران کہ آنرا اسل پر بھی گویند معلمان را بجهت تعلیم خوران تعیین نمود“

Parva XI (Styled فن ) with a fresh pagination on folios 1-8a,  
**Beginning** ”راویان اخبار ہندوستان میں نوشتہ اند کہ چون آستو تھاں آں شب ایکبار کردہ“

**Ending** ”در پیش خود بہتر از کاش خود نگاہی داشت و معلمان را بجهت تعلیم خوران تعیین نمود“

**Colophon** ”تمام شد فن یازدہم از کتاب مہا بھارت کہ آنرا اسل پر بھی گویند معلمان را بجهت تعلیم خوران تعیین نمود“

## MAHABHARAT

مہابھارت

Parvas XII-XIV and the Harivamsa

Author : Under the supervision of Abu-al Fadl the prime minister of the Emperor Akabr.

Date of writing: 1582-1588 A.D.

Date & place of transcription : 1233 A.H. at Lucknow 1818 A.D.

Folios: 48 + 114 + 48 + 19

Shelf Mark: Abdussalam Collection No.452/7.

Beginning: فن دوازدم از کتاب مہابھارت از مسانت پرہی گویند

Text Beginning: ساریان اخبار ہندوستان چہیں آوردہ اند کہ چون بدروسخی بفرمودہ دہر تراشت و راجہ بدہشتر از

Ending: تالاب بہت بردم بعد از ان لواہر

Particulars of manuscripts: The whole Ms. is written in the same style and by same hands as above under No.1-2. Some portions are supplied by careless hands - resembling Shikasta. All the Parvas begin with a fresh pagination, Parva XII is dated Jamadiul Awwal 1233 A.H. on the folio 48b and Parva XIII Muharramulharam 1229 A.H. Some folios from the end of Parva XIV are missing. The Harvamsa is also incomplete. The Parva XIV and Harvamsa are in a dilapidated state on account of damp and moth.

Copies of Ms. : Rieu ....., Ethe 10, Bod ....., Khudabakhsh

### The XIIth parva of Mahabharat - Santiparva

It is a Persian translation of the first minor Parva "Rajdharmā" of the major parva santi. This parva teaches that the values brought about by the passage of time prove the vanity of all earthly glories.

Yudhistir, after the victory becomes disgusted with the kingdom and makes a pathetic appeal to renounce the world and to enter the quiet life of a hermit. After the consolation given to him by Vyas and Krisna he takes heart and agrees to accept the responsibility of government. In the last commences a preliminary speech by Bhisma. The Parva XII. Begins with.

فن دوازدم از کتاب مہابھارت از مسانت پرہی گویند

ساریان اخبار ہندوستان چہیں آوردہ اند کہ چون بدروسخی بفرمودہ دہر تراشت و راجہ بدہشتر از

Ending: نیکوشیوہ آنت کہ پیش گرفتہ تا وقت رسیدن آخر عمر من مال عبث است کہ در محبت حق سبحانہ تعالیٰ بگذرد

### The Parva XIII of the Mahabharat - Dan-Dharma Parva

According to Abu-al Fadl the Anusasan Parva And the Dan and Dharma Parva are the same with two different titles (see above under No.1, the preface on folio 19b). It deals with the instructions to king Yudhishtira by Bhismacarya in dharma. This parva as Abu-al Fadl says is interrelated with the Parva - Santi, as both the parvas deal with the teachings and instructions of Bhismato king Yudhishtira.

In the end of the parva when the discourse is over, Bhisma's soul passes out. The king Yudhishtir goes to the Ganges and offers libations, in accordance with ancient custom for the peace of the departed soul. The parva begins with:

Ending: ساریان اخبار این کتاب چہیں آوردہ اند کہ چون بہکم تمام ان ہر سوا عظم و نعل " بہکم بارادہ خود ازین عالم رفتہ بہت چون کرشن دیاس این سخاں را برائے گفتا گفتند از اندوہ بر آمدو ایشان را رخصت داد کہ بخانہ ای جو بدہشتر از خود باز در آہ فاک شد

### The Parva XIV of the Mahabharat - Asvamedhparva

The manuscript is incomplete. It contains leaves from No.1 to No.48. It deals with the Asva-medhayajna of the Pandawas as described in the Mahabharata. The Parva begins with:

راجہ بدہشتر از بہکم تمام پرسید کہ ما چہ کار کنیم کہ این گناہ ما ...

Ending with: "با بردار ان گفت کہ از زبان مردم می باید ترسید مردم عیب سیتا سیکویند چنانچہ"

#### Kitab Harivamsa

The Ms. is incomplete. It contains only 19 leaves from the beginning and is moth-eaten here and there. It begins with:

تدا کہ این کتاب ہرئس نام از گفتار بیاس

Ending with: تالاب بہت بردم بعد از ان لواہر ...

## MAHABHARAT

مہابھارت

Parvas I, V, VI, VII, VIII, IX and XI with preface by Abu-al Fadl.

Author: Under the supervision of Abu-al Fadl.

Date of writing: 1582-1588 A.D.

Date & place of transcription: 1264 A.H. at Kanwad, 1847 A.D.



Folios : 239

Script: Shikasta, Nastaliq

Shelf Mark : Sir Suleman Collection No.14/1

Beginning: سری گیش اندر سری گو بنیادی نم پرپ اول سری مہا بھارت کہ آنرا پرپ گویند

Text beginning: اسے ہر روز ہزار سال از شوق تو مست ہے سرد رہ جست و جوی جاں برکت دست

Ending: دو مہلماں بچت تاملدن پسر کرن تمین نمود کہ تربیت ہی کرہ باشد۔

**Particulars of manuscript:** The Ms. is written in Shikasta amiz and Nastalik characters in a neat and elegant writing in different hands. The pervas I, V and VII are incomplete. The Ms. was transcribed on the request of Sri Durga Prasad Tahsildar of Kanwad by Catramal, Haridayal and Khushal Ram (see the colophon of the parvas VI, VIII and IX). The scribe of Parva XI, is Durgaprasad himself substance countrymade, paper. The persian version of all the pervas of this Ms. is the same as found above under S.N.1-2, but at many places its text differs from that.

**Copies of Ms.:** Rieu .....; Ethe 10; Bod.....; Khudabakhsh X

### The preface by Abu-al Fadl

The first 22 leaves of the Ms. with a heading پرپ اول سری مہا بھارت deal with the well known preface of M.B. by the learned Abu-al Fadl. The parva I Adiparva begins on folio 22a. The preface is complete. It begins with

The end - اسے ہر روز ہزار سال از شوق تو مست ہے سرد رہ جست و جوی جاں برکت دست۔

The name of the scribe is not given. It is not dated.

The Parva I - Adi Parva

The Adi Parva contains leaves from No.22a to 31a. It is incomplete. The parva begins with

شروع پرپ اول کہ اول آد پرپ گویند دلاحوال کوروان و پاندوان و نہرست کتاب۔

Ending with - دسای کنم کہ دائم تجرد خوبے۔

### The Parva V - Udm Parva

Some leaves in the end are missing. It describes the story of Pandawas as given in the canto of Mahabharat namely udyogparva. It begins with -

”فمن بچم از کتاب مہا بھارت کہ آنرا اودم پرپ گویند۔“ راویان اخبار و دانیان ہند چنین روایت کردہ اند کہ تین ایام عروسی

اہمیں پسر ارجن۔ ہر دو در انجا قرار گرفتند و اصلا تعلیم او مفید نہ شد مد و جزوے ...

Neither the name of the scribe nor the date of transcription is given.

### The Parva VI - Bhismaparva

This parva contains 39 leaves. It deals with the story of the ten days battle that was fought between Kaurvas and Pandvas. it begins with -

فن ششم از کتاب مہا بھارت کہ آنرا بہکم پرپ گویند۔ راویان اخبار اہل ہند چنین روایت کردہ اند کہ چون ہر دو لشکر  
دو برابر یکدیگر قرار گرفتہ کوروان و پاندوان منہ بہ منہ در جنگ و پاندوان بالکس انہما اللہ بوزند۔

Ending with - بچت محافظت او کردہ شد تمام کوروان و پاندوان کریاں بنمازل خود باز گشتہ۔

The scribe is catramal and the date of transcription - Safarul Muzaffar 1264 A.H.

### The Parva VII - Dronaparva

This parva contains 40 leaves. Some leaves in the end are missing. The work is incomplete. It begins -

آقا دین ہنم از کتاب مہا بھارت کہ آنرا درونہ پرپ گویند۔ راویان اخبار آوردہ اند کہ چون دہ روز از جنگ کوروان و پاندوان گذشت سخی کہ خبر ہر روزہ چہ ہر تراست میرسانید پیش دم تراست  
آمدہ گفت۔

Ending with - تو ہر چہ کردہ بودی تیبہ آنرا یابی مانند لولی رحم دیگر نخواہد بود کہ یاپس ان خود محبت و اخلاق و پاندوان ...

No date is given in the end.

### The Parva VIII - Karanaparva

This parva is written in a fair Nastalik in clear and bold letters. It contains 46 leaves. The work is complete. It begins with -

شروع پرپ ہشتم از پران مہا بھارت کہ شروع کردہ شد جمع کوروان از کشتن او بغایت محمود و غمگ کشتہ ...

Ending with - ”منظر ہر روز جنگ مہا بھارت کہ ہفتدہ روز جنگ کوروان و پاندوان شدہ۔“

The scribe is Haridayal and the date of transcription - Safar 1264 A.H.

### The Parva IX - Salyaparva

Written in shikasta amiz in the handwriting of Khushal Ram, this parva contains leaves 28. The work is complete. It deals with the battle of

Mahabharata that was fought after the death of karan under the  
commandership of Salva. It begins with -  
پربینیم مہابھارت کہ انرا شہید پر پیو گویند -  
چون کرن دوروز جنگ کردو کشتہ شدہ سقندہ روز از جلمہ ہر دہ  
از کمال درد و المیے خود شدہ داسو ستاان و کتہ ناچار ج و کرت پر اوزاع گرفت -  
Ending with -

The date of transcription is Rabiul awwal 1264 A.H.

### The Parva XI - Stri Parva

The parva is complete, written in Shikasta amiz character in the  
handwriting of Durgaprasad son of Bakhshi Ram. It contains 10 leaves in  
all. Date of transcription is given - 22 Muharram 1264 A.H., V.S. 1904. It  
begins with -  
پرب یازدیم کہ آنرا ستری پر بگویند -

سلمان درشت و من نزل اوسوا کشتہ و ہنگام سخن خود را بخدمت راہب جبر شتر رسانید۔

Ending with - "و ملتان بہت خواندن پسران تعیین نمود کہ تربیت کی کردہ باشد۔"

## 5

### MAHABHARAT (condensed Persian version)

#### مہابھارت بطریق اختصار

Author: Tahir Mohammad bin Imaduddin Hasan bin Sultan Ali  
Sabzawari.

Date of writing : 1011 A.H./1602 A.D.

Date & place of transcription: 8th Rabi-al-awwal, 45 Julooos  
Aurangzeb, at Chandanoorak 1701 A.D.

Folios: 1201 Script : Nastaliq

Shelf Mark : Sir Suleman collection No. 15/2(B)

Beginning: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Text beginning: بعد از حمد خداوند لم یزل کہ کافہ موجودات را از تنگنای عدم

Ending: اگر رضای شما باشد معبود ہار سیدہ از سعادت آن بہرہ مند گردیم جواب دادند کہ فقر فاقہ

Particulars of manuscript: The ms. is in a neat and elegant Nastaliq in  
one hand. Some Persian and Hindi verses are also written on folio 107 in  
the same hand without mentioning the names of the poets. Some leaves  
from the end are missing. The scribe is Tarachand of pargana

chandanoorak in Lahore substance, countrymade paper. Appearance old,  
incomplete. The work is very rare.

Copies of Ms. : Rieu 2016; Ethe 10 1955; Bod...; Khudabakhsh x

The author of this condensed Persian version of Mahabharata is Tahir  
Mohammad bin Imaduddin Hasan bin Sultan Ali of Sabzwar. He is the  
author of the history called Rauzatuttahireen, the garden of the  
immaculate. It is a general history and was commenced in 1602 A.D./1011  
A.H. and concluded in 1606 A.D./1051 A.H.

Tahir Mohammad, as records an incident of his life in Rauzatuttahireen,  
was sent by Akbar in 987 A.H. to the Garrison of Goa and proceeded after  
a year's stay, to Kambayat, then governed by his father Khwaja Imaduddin  
Hasan, with whom he was admitted to the royal presence : (Rieu pp.1080).  
In the year 1015 A.H. Tahir came from Agra, in attendance upon the  
Shahzada Sultan Khurram, visited the sepulchres of the saints and set out  
on his way to the court of his Majesty Nooruddin Mohd. Jahangir Padshahi  
Ghazi in Lahore (Rieu pp. 788).

On the authority of Rauzatuttahireen we know that he was sent by  
emperor Akbar from Agra to Burhanpur in 1013 A.H., with a message to  
the Khankhana to inquire into the death of prince Daniyal. It is elder  
brother Khwaja Sultan Ahmed was a poet in Akbar's court. More  
information will be found in Elliots bibliographical index pp.298-304,  
History of India vol.VI, pp.195-209, Stewarts Catalogue p.6 and Me'langes  
Asiatiques, vol.V p.119. An inscription in Persian verse by Tahir dated 1014  
A.H. is engraved upon the tomb of Amir Khusroo (Asarussanadid,  
Appendix-2).

The present copy of the Mahabharat shows that Tahir Mohd. has  
displayed much alacrity, discernment and skill in his difficult task of  
condensing the mighty Persian version of the Mahabharata. This book  
contains two books or Babs. The first Bab is an extract from the Bhagwat  
purana. For its details see below under S.N.48. The second book or Babe  
doem begins on folio 108. It deals with the history of the battle fought  
between Kaurwas and Pandwas. It is an abridged paraphrase of the  
Mahabharata in eighteen parvas. In the introductory lines Tahir has  
informed only this much that the paraphrase of the Mahabharat in eighteen  
parvas. In the introductory lines Tahir has informed only this much that  
the translation work of the Mighty Mahabharat was undertaken by the  
sincere servants of emperor Akbar on his order and he, Tahir Mohd.  
presented this condensed version afterwords (see folio 4 and folio 109 of  
the present Ms.).

Tahir has not given the actual date of writing but as on fol.109b he has noticed *المال تاریخ ہزار و یازدہم ہجرت* it points out the actual date of its writing i.e. 1011 A.H./1602-3 A.D.

The number of the verses in each of the major parvas of the Mahabharata given by Tahir is similar to that of Abul Fazl which is noticed above under S.N.1. In the end of the present book some leaves from the extract from the Haribansa namely Acharaj parva are missing. This work of Tahir is still unedited.

## 6

## MAHABHARAT - Santiparva

مہا بھارت - شانتی پرپ

Author: Under the supervision of Abulfadl

Date of writing : ?

Date & place of transcription : A.H. 1226-1227, in Shahjahanabad  
1812 A.D.

Folios : 251

Script: Nastaliqu

Shelf Mark : Sir Suleman collection No.16/3

Beginning: آغاز فن دوازدهم ہجرت کہ آرزو است پر گویند تاریخ یازدہم شہر رمضان المبارک سنہ جلوس والا  
محمد اکبر شاہ

Text beginning: لاویان اخبار ہندوستان زمین آورده اند کہ بدر و سنجی و غیرہ لغز و دھرت راست

Ending: و آن برہن بگفتہ پدم ناک عبادت کرد در مرتبہ برہن کہ در آفتاب در آمدہ بود یافت

Particulars of manuscript: The whole Ms. is written in a fair Nastaliqu in one hand. It contains all the three minor parvas of major parva santi and differs from the Ms. under S.N.3. Scribe name is Hari Narayan Singh Khatri. Substance, thin country made paper. Appearance, in good preservation, complete.

The first minor parva Raj Dharma in the major parva santi contains leaves from 1-63. This portion of this ms. is the same as the ms. of the Rajdharma parva is above under S.N.3. The Apaddharma's translation from the santiparva has also been included in this ms. It contains leaves from 63-251. It begins with - *تسخنی نماند کہ این فصل است مسایہ اید دھرم کہ تہہ فن دوازدهم است*

ان کتاب مہا بھارت و ان عبارت است از سلوک ملوک در زمان محنت و اطلاق و آنچه بدان تعلق دارد خلاصہ سخن آنکہ چون بہر گہم تمامہ قواعد سلطنت و آداب جہان ندری و لوازم آن اراہ جہد شتر گفتہ -

The ascribe has started to copy this work on 11th of Ramdan almubarak A.H. 1226 and has completed on 19th of Dhulhijja A.H. 1227. The colophon is given as below -

تمام شد فن دوازدهم از کتاب مہا بھارت بخط بندہ ہر نرین سنگھ کتبی عرف -  
در دار الخلفہ شاہ جہان آباد تاریخ روز دہم شہر ذی الحجہ ۱۲۲۷ ہجری مطابق سنہ جلوس و از رای صاحب راسخہ  
سنگھ صاحب ترا عظم

According to Charles Rieu (Vol.II, page 711a) some translations of the M.B. were those by Darashukoh and by Haji Rabi Anjab. This present ms. may be a translation work of the santiparva by any of them.

## 7

## MAHABHARAT

مہا بھارت

Author : Under the supervision of Abul Fadl.

Date of writing : 1582-1588 A.D.

Date & place of transcription : 1835-1848 A.D. At Delhi.

Folios: 229

Shelf Mark : Sir Suleman Collection No. 17/4.

Beginning: سری گیش آمدہ

Text beginning: فن اول از کتاب مہا بھارت کہ آنرا آدہ پرپ گویند راویان اخبار ہندوستان ..

Ending: گفت امید ہست کہ ہمیں تو رفتن یابی ایس بگفت داز نظر راہ نایب شد -

Particular of manuscript: Written in a fair Nastaliqu in a neat and elegant writing in one hand. All the three parvas begin with a fresh pagination containing leaves 1-96, 1-30, 1-96 respectively. Substance, countrymade paper. Appearance, fresh, in good preservation, complete. Name of scribe is Mahavirlal of Agrawal sect.

Copies of Ms.: Rieu 4; Ethe 10 15; Bod 3; Khudabakhsh 2

Translations of the first three parvas of the Mahabharata in the same Persian version as above under S.No.1, without Abu-al Fadl's preface.

نعل بدست خط زشت بخط بندہ خاک آریا ز خصال و من لعل  
ولد سیمان راسخہ بن ہر نرین داس قوم پیش پیشہ اہل علم متوطن قصبہ دیوبند حال دہلی عرف شاہ جہان آبادی پوس سودی اکاوشی سمت  
۱۸۹۲ را بیکر حاجیت مطابق ہنرمہ رمضان المبارک ۱۲۵۱ ہجری مطابق سنہ ام ہ ۱۸۳۵ مسوی سنہ  
اختتام پذیرفت نمبر و کمر العاقبت  
بالتائیت -



Shelf Mark: Sir Suleman Collection No.24/II

Beginning: فن چهاردم از کتاب مہاجارت کہ آنرا اسید پرہ گویند در میان جنگ اسید و سراج لوازم

Text begginig: چون راجہ بدست از بہکم پتارہ رسید کہ ماچہ کار کم کہ اس گناہ کہ ماخویشاں دہرادان

Ending: وای برین بگفتہ پدم ناک عبادت کرد در مرتبہ آن برین کہ در آفتاب آمدہ بود یافت. نقطہ

Particulars of manuscript : The ms. is written in different hands partly in Nastalik and partly in Shikasta Amiz character. The last parva Santi is incomplete as from the beginning some leaves are missing, substance thin countrymade paper. Appearance fresh.

Copies of Ms. : Rieu....; Ethe 10 ....; Bod. Khudabakhsh.

The ms. begins with the XIV parva - Asvamedh containing leaves from No.1-68. It deals with the Asvamedh Yajna of the Pandawas as described in the Mahabharata. It is usual prose translation done under the supervision of Abul Fadl. It is dated 29th of Oct. 1865 A.D. Copied by Shiva Sahay son of Shildharsingh and Kalyan Singh of Meerat.

The XIII parva begins with a fresh pagination. It contains only 70 leaves. The scribes are the same. It is dated 28th Sept. 1865 A.D. It begins with -

لادایان اخبار ہندوستان جنیں آور تہ اند کہ چون بہکم پتارہ تمام آں مواعظ و نعلیخ بر اہوجہ بدست و شکر شرن و دیگران بگفت ہر انسان بر عقل  
ردنای او آفرین کرد و بر قوت او تاسف خوردید۔

The parva XV namely 'Anusasanparva' is a short one containing only 19 leaves. The scribe are the same. It is dated 15th Nov. 1865. It begins with -

لادایان اخبار ہندوستان چنان روایت کردہ اند ازین ہسہ کہ لاجہ جنم ہے فرزند پر بچیت اہمن ابن الرین کہ سلطنت پانڈوان باور رسید  
بود ازہیشیم ناین ساکو ویاس پرسید

The parva XII, the last parva of the ms. begins abruptly with -

و نخت من سدر دیو تا بہر ای سامر دیو تا ملاقات کرد

The scribes are, Kalyan Singh, Shashi Sahai and Sri Ram all the three sons of Shiva Sahai. It is dated 14th of August 1865 A.D. The copiest Shiva Sahai appears to be a poet of Persian with a takhallus "Barq". A bait in the end of the santiparva composed by him is noted -

شکر مد شکر کہ این پرہ بانجام رسید بخط ناہن من ہم بخط ہر سہ پسر

It contains leaves from No.386-596.

## 10

### MAHABHARATA

(Parva XIV only Asvamedha Parva)

مہاجارت "اسو میدہ پرہ"

Author : Under the supervision of Abul Fadl.

Date of writing : 1582-1588 A.D.

Date & place of transcription : 1st regnal year of Mohd. Shah

Folios : 71

Shelf Mark : Sir Suleman Collection No.27/14

Beginning: فن چهاردم از کتاب مہاجارت کہ آنرا اسید پرہ بشم ہا من ی گویند

Text beginning: لادایان این قصہ جنیں روایت کنند کہ چون بہکم پتارہ روایت یافت چنانچہ در بالا

Ending: من بفرمن شمار ساندیم کہ از شتیدن این پرہ بسیار ثواب دہم حاصل می شود۔

Particulars of manuscript : The ms. is written in Shikasta amiz character in a neat and elegant hand. The scribe is Balchand son of Sabhachand Ibne Gokuldas. There is a seal on the first folio which can not be read substance, country made paper. Appearance, old, complete.

Copies of Ms. : Rieu 3; Ethe 10 6; Bod 3; Khudabakhsh 2

This prose translation of the XIV parva of the Mahabharata, namely Asvamedhparva entirely differs from the usual prose translation done under the supervision of Abulfadl, noticed above under S.N.3. This translation is also a free rendering of the original text, but it keeps more closely to the Sanskrit-version, than the preceding ones. The name of the translator of this Persian version could not be found.

## Mahabharata

(Parvas XVI, XVII, X, XI, XIII, XV, XVIII)

### مہا بھارت

Author : Naqib Khan.

Date of writing : 992 A.H./1584 A.D.

Date & place of transcription : 1816 A.D. at Aligarh.

Folios : 152

Shelf Mark : Sir Suleman Collection No.28/15(A)

Beginning: سری گیتیش انم آغاز ایں فن شازدیم از کتاب مہا بھارت کہ آزاوس پر پ گویند

Text beginning: راویان اخبار ایں فن یعنی داستان چینی آوردہ اند کہ راجہ جہشتر بعد از آنکہ انہ

Ending: حقیقت ایں دریافت مائل نہ شود

Particulars of manuscript : The ms. is in a mutilated condition. All the leaves are motheaten, preserved by pasting butter papers. They have been reduced in size on account of damp. The scribe is Jay Ram, a Mathur Kayasth. He copied it from the original which was a property of Lala Raichand at the request of Birbal Pandit in the year 1816 A.D. Countrymade paper, Appearance old.

Copies of Ms. : Rieu 3; Ethel 10 6; Bod 3, Khudabakhsh 2

This copy of the seven parvas of the Mahabharata in Persian- version, as stated by the scribe on folios 16 and 151, is a prose translation done by Naqib Khan. On Badaunis authority we learn that Naqib Khan completed the translation work of Mahabharata in Persian version in the year 1584 A.D. (August), at the order of emperor Akbar. Again in the India office cat. on page 1087 a ms. Under No.1944 is ascribed to Naqib Khan. The ms. in this catalogue under S.N.14 further supports the statement of Badauni we have therefore to agree with Rieu that the first translation of the Mahabharata in Persian was done by Naqib Khan and afterwards it was turned into a fine prose by other scholars.

(a) The parva XVI of the present ms. namely Mausala parva contains 12 leaves from the beginning. It deals with the death of Krisna and Balarama, the submersion of Dwarka by the sea, and the mutual destruction of the Yadavas in a fight with clubs of miraculous origin. It begins with -

راویان اخبار ایں فن یعنی داستان چینی آوردہ اند کہ راجہ جہشتر بعد از آنکہ ..

(b) After the Parva XVI follows the parva XVII namely the Mahaprasthan parva. It contains only 4 leaves, beginning with -

راویان اخبار ہند چینی کتابت کردہ اند کہ راجہ جہشتر

It deals with the Yudhisthira's abdication of the throne and his departure with his brothers towards the Himalayas on their way to Indira's Heaven on Mount Meru. The scribe in the end of the parva describes it a work by Naqib Khan.

(c) On folio 17 begins the parva X of the Mahabharata namely the "Sauptika" parva. It deals with the night attack of the three surviving Kaurvas on the Pandava camp. It begins with -

آوردہ اند کہ چون راجہ در جوہن بلے خود را بہ اسوتہاں داد و اورا سردار لشکر گردانید۔

It is dated 1873 V.S.

(d) Then begins the striparva from the folio No.22 containing 8 leaves. It deals with the lamentations of queen Gandhari and the women over the slain. It begins with -

راویان اخبار ہند چینی آوردہ اند کہ چون اسوتہاں۔ انہ

A leaf is left blank in between the parva XI and XIII. The parva XIII namely 'Anusasana-parva' begins on fol.30 containing leaves from No.30 to 120. It deals with the continuation of Bhisma's discourse on the morals and duties and his death. Beginning with -

راویان اخبار ایں کتاب چینی آوردہ اند کہ چون بہکیم ستارہ اس واسطہ و نفع انہ

Again a leaf is left blank and then on fol.121 begins the parva XV, namely Asram-parva. It contains folios from No.121-148, and deals with the retirement of Dhristrastra, Gandhari and Kunti to a hermitage in the woods and their death in a forest fire. Beginning with -

راویان اخبار ہند و ستان چینی روایت کردہ اند کہ چون ریشم راہر شاگرد بیاس تھا سمید۔ انہ

The XVIII parva of the Mahabharata begins on folio 149 containing only 4 leaves. It deals with the entrance into Heaven of Yudhisthir, his brothers and their wife Draupadi. Beginning with -

راجہ جہشتر باہسم ایں گفت کہ باسن می گوید کہ ہمہ پاندوان۔ انہ

**MAHABHARATA**  
(Parvas III, IV and V)

مہابھارت سیوم، چارم و پنجم پرپ

Author : Under the supervision of Abul Fadl.

Date of writing : 1582-1588 A.D.

Date & place of transcription: 15th Shabanulmuazzam 1202 Fasli/1851  
V.S./1794 A.D.

Folios : 223

Script: Shikasta

Shelf Mark : Sir Suleman Collection No.30/17

Beginning: سری گنیش آتم سری کرشن آتم شروع پرپ سیوم

Text beginning: راویان اخبار این قصہ را روایت کرده اند کہ سیم باس قصہ قمار بارے راجہ جدر ستر با جرجو من

Ending: و از ہر دو جانب نقار ہای جنگ می نواختند

Particulars of manuscript: The ms. is written in a careless hand-resembling Shikasta. All the three parvas begin with a fresh pagination. The name of the scribe is not mentioned substance, countrymade paper, Appearance, in a good preservation, complete.

Copies of Ms. : Rieu 4; Ethe 10 5; Bod 3; Khudabakhsh 2

(a) This is the same usual prose translation of the three parvas of Mahabharata i.e III, IV and V, which is noticed above under S.N.1,2. The Parva III entitled vanparva contains 127 leaves, and is dated 15th Shabanul muazzam, 37, Julusewala 1202 F. The text begins with -

راویان اخبار این قصہ را روایت کرده اند کہ سیم باس قصہ قمار

(b) The IV parva, Viratparva contains 32 leaves. It is dated 12th Ziqadah, 37 Juluse, 1202 F. The text begins with -

چوں دھرم کہ پدر جدش بود بشورت مح ظاہر گشته وداع گرفته پانڈوان

(c) The V parva of the Mahabharata i.e. Udyog parva contains 66 leaves. It is dated 15th Zilhijja, 37 Julooos, savan 1851 v.s. It begins with -

راویان اخبار و دنیا یان ہندوان چہیں روایت کرده اند کہ چوں عروس کہیں پسر لڑنا

All the three parvas are written in one hand. In the V parva folios No.44 and 45 are wrongly binded.

**MAHABHARATA**  
(XIII-XVIII Parvas)

مہابھارت (سیزدہم تا ہشادم پرپ)

Author : Under the supervision of Abul Fadl

Date of writing : 1582-1588 A.D.

Date & place of transcription: 1140 A.H./1784 v.s./1727 A.D. At  
Hadiabad in Jallander.

Folios : 245

Script: Nastaliq.

Shelf Mark: Sir Suleman Collection No.35/22

Beginning: فن سیزدہم از کتاب مہابھارت کہ آژاسات پرپ یعنی دان دھرم گویند

Text beginning: راویان اخبار این کتاب چہیں آورده اند کہ بہکیم پتارہ آں مواعظ و نساخ

Ending: این قصہ را بخواند ثواب بسیار آید و آنکے مہی اس قصہ را بخواند ہر خواہش و مدعا او بر آید

Particulars of manuscript : The whole ms. is written in one hand in a neat and elegant Nastaliq. The scribe is Narpati Rai son of Hari Bhaktrai and grandson of Surat Singh. A note of the scribe in the end of Asvamedhparva on folio 202b is very interesting. Some folios contain marginal notes. Substance, countrymade paper. Appearance, old, complete, some leaves are moth eaten.

Copies of Ms. : Rieu ....; Ethe 10 ....; Bod. x; Khudabakhsh x

This is the same abridged prose translation of the last seven parvas of the Mahabharata, which is noticed above under S.N.11, but the name of the translator has not been mentioned any where. The details about the parvas, which it contains are given below:

(a) Parva XIII, Dan Dharma Parva -

It deals with the some instructions of Bhismacharya which are indicated above under S.N.3. It contains 99 leaves from the beginning. it is dated 20th Rajab 1142 A.D. A note at the bottom of the folio No.99, notices that this ms. was purchased in A.H. 1248 by some person named Muhammad from Qalander Bakhsh Sahhaf, in Ludhiyana, for the study of his friend Lala Kalika Prasad. The text of the ms. begins with -

راویان اخبار این کتاب چہیں آورده اند کہ بہکیم پتارہ آں مواعظ و نساخ راجہ جدر ستر و کرشن و دیگران بگفت ہر ایشاں بر کمال فضل

و دانائی او آفریں کردند۔

## (b) Parva XIV, Asvamedhaparva

The Asvamedhaparva contains leaves from No.105-203a. It is dated 16th Rabi al awwal 1142 A.H./1786 V.S. In the end of the parva the note of the scribe appears very interesting and valuable. He writes -

” پررب اسمیدہ کہ تصنیف حقائق و معارف آگاہ جین کبیشہ کر از شاگردان یاس ریکبشہ بود کہ تمام مہا بھارت را اول تا آخر تصنیف یاس آشنا خود برده آشنا زدیدن او خوشحال گشته کہ از ہمہ تفاوت نہ کرد لیکن اول ازین من تصنیف نموده ام در ملک راج شد۔ الحال این ناختہ خود را موقوف دارید چون شاگرد مذکور التعمای کل نمود بعد بالذات تمام یک پررب کہ شکل پررب گنگ اسمیدہ جنگ بود داخل مہا بھارت گزشتہ تصنیف خود بود نموده باقی ہفتدہ پررب تصنیف جین را غرق دریا کردند و یک پررب خود را اناں بر آورد علیحدہ داشته و بنا بر این اس پررب اسمیدہ را جین پررب می گویند۔“

چون در آخر سانسات پررب راجہ بد شتر از بہکم بتا پررب رسید کہ ماچہ - the text of the ms. begins with -  
کار گز این گناہ ما کہ باعث کشتن خویشاں و برادران گشتہ ام از اوردہ شود۔

## Parva XV, Vyas Asramparva

The parva contains leaves from No.207b-229a. It is the same prose translation which is noted above under S.N.11. It is dated 28th Rabi-assani 1140 A.H. The text begins with -

بیشم پان شاگرد یاس تصنیف اسمیدہ جنگ را تمام براجہ ہم جہ فرزند زادہ ازین کہ پررب پرست بن ابہمن بود و سلطنت پانڈوان باور سیدہ بود بگفت

## Parva XVI, Mausalarparva

It contains leaves from No.230a-239a. It is dated Rabiussani 1140 A.H. The text begins with -

راویان اخبار سانس داستان چنین آوردہ اند کہ راجہ بد شتر بعد از آنکہ جہ جہ من لشکر کور وان۔

## Parva XVII, Prasthanparva

The ms., containing only 4 leaves from No.239b-242a, dated Rabiussani 1140 A.H., begins with the same wordings, noticed above under S.N.11.

## Parva XVIII, Svargarahanparva

It contains leave No.242b-244b dated Jamadiul-awwal 1140 A.H. It begins with -

راجہ ہم جہ بیشم پان لاگفت کہ با من بجو کہ تو می گویی کہ پانڈوان بہر برگ رفتند۔

## MAHABHARATA (XII - XVIII)

مہا بھارت دوازدم تا ہزدم پررب

Author : Naqib Khan.

Date of writing : 27th Shaban 992 H/Sept. 4, 1584 A.D.

Date & place of transcription: 1013 A.H. at Kashmir 1604 A.D.

Folios :

Shelf Mark : University Collection No.Persian/Ikhbar 2

Beginning: این کتاب مہا بھارت اسد علی تمان بہادر شیر فرزند جنگ است اگر کسی وعوہ کند خلاف است

Text beginning: راویان اخبار ہندوستان چنین آوردند کہ چون بدر و سنجو و غیرہ بفرمودہ ہر تراثت و راجہ

Ending: درین کتاب ہم انواع جواہر سمائی و حکایت نفیس است و ہر کس در صباح بہر تہی کہ این کتاب را

بخواند مدد مائی او بر آید۔

Particulars of manuscript: It is a very rare ms. of Mahabharata, as in its concluding words it is distinctly stated that Naqib Khan, completed this task of translation at the order of Akbar in one and a half year. It is perhaps the oldest ms. of Mahabharata in Persian version found upto this time. It is written in fair hand in small Nastaliq with gold-ruled margins. The scribe is Abdur Rahman of Kashmir. There are three seals of small size on the first folio and again a seal of comparatively big size on folio 2 but none of them is readable. The complete ms. is in a mutilated condition. Substance, Kashmiri paper. Appearance, old, complete, in a good preservation.

Copies of Ms.: Rieu ....; Ethe 10 ....; Bod. x; Khudabakhsh x

The translator of this Persian version is Naqib Khan a great historian of his times. His father Mir Abdul Latif, son of the well known historian, Mir Yahya of Kazvin, repaired from persia, where he was persecuted as a sunni, to the court of Humayun, which he reached however, only after that monarch's death, in 963 A.H. He was well received by Akbar, who took him for his tutor. His son Mir Ghiyasuddin Ali, became a great favourite with Akbar, who conferred on him the title of Naqib Khan in 988 A.H. He died at Ajmer in the 9th year of Jahangir, in 1023 A.H.

In the conclusion of this copy, Naqib Khan who there calls himself "Ibne Abdul Latif Al Husaini, says that he has translated the whole work from Sanskrit into Persian in one and a half year. He adds that he was assisted by some brahmins; few of them are Debi Misra, Satavani, Madusudan Misra, Chaturbhuj Misra and Shaikh Bhavan a converted Muslim.



(a) The ms. contains last seven parvas of the Mahabharata. The XII parva begins on folio 1b. It contains 254b leaves and covers the three minor parvas of the major parva Santi. Some portions of the folios No.55b, 64a-64b and 84a are left blank. The first two minor parvas ( فصل ) contain 76 leaves ending with, جدشتر از روی تعظیم جہات و بیگیم بیتامہ را دعا کرد و ثنا گفت واللہ اعلم . The third minor parva namely mocchdharma (Maukshdharma begins on folio 76, with these words -

فصل سوم از مسات پر ب که آنرا موچه دهم می گویند و آن عبارت است از آنکس کسی کاری بکند که او را از وی مطلق است از همه قید باطلای باید و شایسته بهشت گردد -

Ending with -

وقی که میان ما و پر سرام جنگ شد این قصه را بشن بامن گفته بود و چون تو پرسیدی من این داستان خوب را با تو گفته ام و آن بر من بگفته بر من ناک عبادت کرد و مرتبه آن بر من که در آفتاب در آمده بود یافت -

The translator has called the third minor parva as an addition to the Santiparva (folio 76a). With a difference of some words and sentences, this prose translation appears to be the same which is noticed above under S.N.6.

(b) The XIII parva i.e. Anusasanikparva, begins on folio 255b. It contains 88 leaves. The text begins with -

راویان اخبار این کتاب چنین آورده اند که چون به حکم پیام آن همه مواظط و فطاح براجہ جدشتر و کشتن و دیگران گفت همه ایشان بر کمال و فضل دانای او آفرین کردند و بر جلالی و فوت او تاسف خوردند -

Ending with -

چون کشتن و بیاس این سخنان را برای گنگا گفتند گنگا از آنندو بر آمد و ایشان را در صحبت داد که بجانهای خود

بزند و باز در آن آب نامت شد -

(c) The parva XIV, Jaiminparva (Asramedhparva)  
The ms. contains 98b leaves. It begins on folios 344b, with -

در آخر پر ب اس شانسنگ مذکور شد که راجہ جدشتر به حکم پیام پرسید که ما چه کار کنیم که این گناه ما که خویشاں

Ending with -

تا زلزلے که بچند ربان ملاقات نموده اند بشنود هرگز در هیچ جنگی منهنز نکرده و او را و فرزندان او را روز بروز خیر و برکت زیادہ می شود باشد

The Persian version of this parva is very similar to that which is noticed above under S.N.13. Different leaves or their parts in the ms. are left blank

see ff.351a, 355b, 363a, 373b, 379b, 384a, 406a, 411b, 416a, 432b. The scribe has perhaps left them for illustrations. The head-pieces of all the parvas are also left blank with an idea of illumin.

(d) The parva XV, Vyas Asram parva

This parva contains only 24 leaves. It begins on folios 444b with -

این من پانزدهم است از کتاب مہاجارت کہ آسرم بیاس و بیاس آسرم نیز گویند

Ending with -

چنانچہ از زمان ملاک جز جو دهن تا جنگام و نوات او سیزده سال شده بود کلی شای ها لگ الا وجه له الحكم والیہ بر جودن

(e) The parva XVI, Mausalarparva

The parva contains leaves from folio No.467b-476a. The text of the parva begins with -

راویان اخبار ہندوستان واقعہ این داستان چنین آورده اند کہ راجہ جدشتر بعد از آنکہ

بر جو دهن غالب آمد کسی و شش سال بی منازگی با اتفاق با اتفاق برادران

Ending with -

و در نکران شدند کہ ایشان ہم ترک حکومت نمایند

(f) The parva XVII, Mahaprasthan parva

It contains leaves from No.476a-478b. The text begins with -

راویان اخبار ہندوستان ازین قصہ چنین روایت کرده اند کہ راجہ جنم ہے چون تفصیل کشتہ شدن جادو ہاں و ملاک کشتن

Ending with -

ومن در جای کہ برادران من و در و پدی نہ باشند آرامی کردم

It is dated Rabial-awwal 1012 A.H.

(G) The parva XVIII, Swargarohanparva

Containing leaves from No.479a-481a, the text of the parva begins with-

راجہ جنم ہے بایشم این گفت کہ بامن نیگونی تومی گوئی کہ پاندرہان ہم برسگ می رفتند

Folios : 203

Script : Fair Nastaliq

Shelf Mark : University Collection No. Persian Ikhbar 3

Beginning: جلد سوم بنفت پرب

Text beginning: چون ده روز از جنگ کوروان و پاندوان گذشت سبخی که همیشه خیر هر روزه به دهر تراشت :-

Ending: بل ساعت است که در محبت آفرید کار بگذرد

**Particulars of manuscript :** The ms. is written in a fair Nastaliq with the headings of the parvas in red ink. The hands differs from folios 189b and it resembles to Shikasta. The name of the scribe is not given. There is a seal on the last leaf but it is not readable. Substance, countrymade paper, Appearance, old, complete.

**Copies of Ms.:** Rieu 3; Ethe 10 5; Bod 3; Khudabakhsh 2

The ms. contains six parvas i.e. from parva VII to parva XII. The details of each parva ..... is given below:

#### Parva VII, Dronaparva

The parva VII of the Mahabharata, translated in an ornamental language with some music of poetry is the same usual translation which is noticed above under S.N.2. It contains 68 leaves from the beginning. No date is mentioned. It begins with -

چون ده روز از جنگ کوروان و پاندوان گذشت سبخی که همیشه خیر هر روزه به دهر تراشت می رسانید پیش دهر تراشت آمده گفت  
که چون بهیچم پیام در میدان زخمهای کاری خورده افتاد کوروان و پاندوان :-

#### Parva VIII, Karn parva

This parva contains leaves from No.68b-102b. Neither date nor the name of the scribe could be found. It begins with -

راویان اخبار چنین آورده اند که چون درون که پشت پناه ای لشکر بود کشته شد و در شجاعت و بهادری و فنون سپاه گری و ظلم  
حکمت و زهد و طاعت علی و نظیر نداشت -

Ending with -

هر که آمد به جهان اهل فنا خواهد بود آنچه پاینده و باقیست خدا خواهد بود

#### Parva IX, Salv parva

This parva contains leaves from No.103a-124b. It begins with -

راویان اخبار هندیستان چنین آورده اند که چون در دو روز جنگ کرده کشته شد و هفتده روز از جمله شتره روز  
مها بھارت تمام گذشت سبخی که هر روز آنچه واقعه می شد از دهر تراشت می گفت -

#### Parva X, Sautik (Sauptik) parva

It contains only four leaves i.e. 125a-128b. It begins with -

راویان اخبار هندیستان چنین آورده اند که چون راهبه جرجودهن جای خود را به استوانا داد و او را سردار گردانید  
استوانا و کراپا راج دگر ت بر با هر س از جرجودهن رخصت گرفت :-

#### Parva XI, Stri parva

Containing only 8 leaves from 129-136, the Stri parva begins with -

راویان اخبار هندیستان چنین آورده اند که چون استوانا

#### Parva XII, Santi parva

This parva contains the prose translation of the first minor parva Rajdharma in the major parva Santi. It contains leaves from 137-203. It is dated 10th Zilhijja, 16 Juloos. Alam Shah Badshah Ghazi, 1182 F. It begins with -

راویان اخبار هندیستان چنین آورده اند که چون بدر و سبخی و غیره بنموده دهر تراشت و راجه بر شتر از کا در گشته پای معرکه نارغ  
گشته همه بخندت دهر تراشت آمده

16

## MAHABHARATA

Preface and parvas I, II

مها بھارت - دیباچه ابو افضل و فن اول و دوم

**Author :** Under the supervision of Abul Fadl Translator - Shaikh Abul

Faiz Faizi

**Date of writing :** 18 Jan 1589 A.D./997 A.H.

**Date & place of transcription :** X

**Folios :** 331

Script : Nastaliq

**Shelf Mark :** University Collection No. Persian Ikhbar 129

**Beginning:** فن اول از کتاب مها بھارت که انرا آدیو که گویند

**Text beginning:** اسے شتره هزار عالم از شوق تو مست سرور ره جستجوی ویاں برکت دست

**Ending:** و یقین می دانم که دولت پسران من به نهبنت رسیده است

**Particulars of manuscript** : The ms. is written in a bold Nastaliq in one hand with double-ruled borders in red ink. It contains only two parvas of the M.B. with the preface of Abulfadl. It is not dated. Substance, countrymade paper, Appearance, fresh complete. It is a translation by Shaikh Faizi brother of Shaikh Abul Fadl.

**Copies of Ms. X.**

The translator of these first two parvas of the Mahabharata is Shaikh Abul Faiz Faizi son of Shaikh Mubarak Nagori and eldest brother of Shaikh Abulfazl, prime minister and secretary to the emperor Akbar. After the death of the poet laureate Ghizali of Mashhad, he was honoured with the title of 'Malik-ush-Shuara' or king of poets. He is the writer of "Markaze Adwar, Sulaiman vo Bilkis, Naldaman". Haft Kishwar, Akbar Nama, 'Sawatul ilham', 'Mawaridul Kalam'. "He was the first Musalman" says Beale in his oriental Bibliographical dictionary on page 125, that applied himself to a diligent study of Hindu literature and science. Besides Sanskrit works in poetry and philosophy he made a version of the Bija ganita and Lilawati of Bhaskar Acharya.

The preface of Shaikh Abulfadl begins in this ms. with, *فن اول از کتاب مہا بھارت کہ انرا آدی پور کہہ گویند* which is the heading of the first parva, but immediately after these words the usual initial bait of the preface commences -

*در پردہ ہزار عالم از شوق تو دست*

**Parva I Adiparva**

Part of the ornamental and highly embellished version of the Mahabharata by the poet Faizi, who completed the first parva (according to fol. 268b. in the present copy). The first of Rabi al awwal, A.H. 997 (1645 V.S.) 18 Jan. 1589 A.D. It begins with the usual familiar words -

*راویان اخبار ہندوستان چنین آلودہ اند کہ کہہ سہی بود روم ہر کج نام۔*

But its text differs from the copies noted above. it contains leaves from No. 33a-268 and follows with a colophon Faizi in which he has informed the date of writing. He has further added 49 initial baits to the colophon. The first three baits commence with these words -

*بمہم اللہ ایں داستان تختست بطرز فریبندہ کردم در دست  
دراں دم کہ دولان سخن خواہ بود سخن از سن و بیت از شاہ بود  
ہزار آفرین از مشرق و غرب کہ یک پرہب نوشتیم از ہزردہ پرہب*

The last bait is

*نظام سخن از کلام تو با طرازی سخن بنام تو با*

**Parva II Sabha parva**

This parva contains leaves from fol. no. 270b-331b. It begins with -  
*راویان اخبار جنس روایت می کنند کہ چون سری کرشن وار جن از جنگل کہا ندین بر کشتہ بکنار آب چون مندریت  
Ending with - یقین می دایم کہ دولت پسران من بر نہایت رسیدہ است*

The name of the scribe could not be found.

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**MAHABHARATA (Parva IV and V)**

*مہا بھارت - چہارم و پنجم پرہب*

**Author** : Under the supervision of Abulfazl.

**Date of writing** : 1582-1588 A.D.

**Date & place of transcription**: 21 year of Md. Shah Badshah Ghazi, 29th Zeekadah.

**Folios** : 155

**Shelf Mark**: University Collection No. Persian Ikhar 159 Alif

**Beginning**: رب یسر لیسما اللہ الرحمن الرحیم و تحم بالخیر

**Text beginning**: چون دھرم کہ پدر راجہ جہیشتر بود بصورت حج ظاہر کشتہ و دل ع کرد پاندوان بمنزل خود رسیدند و در استعدا دایں

**Ending**: میان ایں دو لشکر بیت کردہ فاصلہ بود و از ہر جانب تعارہای می نواختند۔

**Particulars of manuscript**: The ms. is written in a bold Nastaliq with double-ruled borders in red ink and illuminated head-piece. The parva IV is incomplete. All the leaves are preserved by pasting full size butter-paper. The scribe is Mohammad Waris bin Mohammad Aazam Qadiri. Substance, countrymade paper. Appearance, old, in a good preservation.

**Copies of Ms. : X.**

The same usual translation of parvas IV & V made under the supervision of Abul Fazl. The parva IV i.e. "Viratparva", contains leaves from 1b-46b. Two leaves from the end are missing, as the V parva begins on folio 49b. The parva IV begins with - *چون دھرم کہ پدر راجہ جہیشتر بود بصورت حج ظاہر کشتہ*

**Ending with** - *واذ کنیلا لاجہ در وید و ہر پنج پسران پاندوان نیز بر ہرات رسیدند بحضور ہم ایشان*

The parva V namely Udmaparva begins on folio 49b. It contains 109 leaves. It begins with - *راویان اخبار و دانایان ہندوستان جنس روایت کردہ اند کہ چون ایام عوسی - کاخیرا بہمن پسر از جن بہ او مراد دختر لہجہ بر ہرات با خبر رسید*

**Ending with** -

*و ہر دو لشکر بر ہر بہرہ بایستادند و میان ایں دو لشکر بیت کردہ فاصلہ بود و از ہر جانب تعارہای می نواختند۔*

**MAHABHARATA**

(Parva VI, VII, VIII, XIII and Bhagwatgita)

مہا بھارت - فن ششم، ہفتم، نوزدہم و ہشتم مع بھگوت گیتا

**Author :** Under the supervision of Abul Fazl.**Date of writing :** 1582-1588 A.D.**Date & place of transcription :** 22nd year of Mohammad Shah

Badshah Ghazi

**Folios:** 332**Shelf Mark:** University collection No. Persian Ikhbar 159 be(...)**Beginning:** بسم الله الرحمن الرحيم**Text Beginning:** ملا شروع در فن ششم از کتاب مہا بھارت نموده می شود و این را بہکم پرب می گویند**Ending:** عمر باقی مانده است چرا آن را بنم واندہ بہودہ باید گزارانید

**Particulars of manuscript:** Second volume of the preceding ms. written in the same hand with double ruled borders in red ink. The parva VIII is incomplete leaves are preserved by pasting full size butter paper. Same folios contain marginal note. It was copied at the order of Lala Hukumat Rai Jeeva in the 22nd year of Md. Shah. Substance, countrymade paper. Appearance, old.

**Copies of Ms. :** X.

This volume contains the following work:

(a) **Parva VI of the Mahabharata (Bhismaparva)**

The Bhismaparva contains 85 leaves. The first leaf is left blank. It is a usual prose translation beginning with -

ملا شروع در فن ششم از کتاب مہا بھارت نموده می شود و این را بہکم پرب می گویند امید است کہ من توہ اہل حضرت  
فانان سکند نشان خلد اللہ تعالیٰ ملکہ وسلطانہ باتمام این کتاب توینج باید کنج الہی وادرا الامجاد۔ راویان اخبار واطلان آثار اہل  
ہند چنین روایت کرده اند کہ چون لشکر در برابر یکدیگر

چرود من جمع کثیر را بہجت حماقت او آنجا گذاشتہ تمام کروان و پاندوان کریاں کریاں بمنازل۔

خود باز گشتہ۔

(b) **Parva VII of the Mahabharata (Dronaparva)**

The parva begins with a fresh pagination. It contains 95 leaves. The headpiece of the parva is left blank perhaps with an idea of illumination. It begins with -

فن ہفتم از کتاب مہا بھارت کہ آنرا دوز پرب گویند و آن بہ عبارت است از احوال جنگ پنج روزہ و دو نہ چارج۔ دہ روز از جنگ  
کیروان و پاندوان گذشت سبب کہ خبر ہر روزہ را بہ دھر تراشت می رساند پیش دھر تراشت آمد۔

Ending with -

درینوقت آفتاب خرد رفت و ہر دو لشکر بمنازل خود باز گشتند این بود جنگ پنج روزہ دوز نہ چارج۔

(c) **Bhagwatgita** - see under S.N.35(d) **Parva XIII of the Mahabharata (Sasanikparva)**

It contains 26 leaves. The text begins with -

فن سیزدہم از کتاب مہا بھارت کہ آنرا ساسک پرب می گویند راویان اخبار این کتاب چنین آورند کہ بہکم پرب  
آن موعظہ نصرا را بہ ہر ہشتاد و گشت و دیگران بگفت۔

Ending with -

اگر کسے اعمال نیک مانند این کند بہشت برود و اللہ اعلم بالصواب۔

It is dated 5th Zulhijja 22nd year of Md. Shah Badshah.

(e) **Parva VIII of the Mahabharata (Karanparva)**

Containing 80 leaves, this parva is defective in the end. The binder has wrongly kept it after the XIII parva. It should be read after the VII parva. The text begins with these words -

امید واری بندر گاہ حضرت باری اعز اسماء آن است کہ این بندہ را با تمام این کتاب ملوفی کرد اند سبب الہی وادرا الامجاد۔ راویان  
اخبار چنین آورده اند کہ چون دوز نہ چارج گشتہ شد۔

Ending with -

عمر باقی مانده است چرا آنرا بنم واندہ بہودہ باید گزارانید۔

**Samrah al-Hayat**

شمرہ الحیات

**Author:** Bhol Nath "Nadan"**Date of writing:** 1195-1203**Date & place of transcription :** 1205 A.H.**Folios :** 362**Script :** Shikasta**Shelf Mark:** Abdussalam Collection Farsi 446/1

Beginning: سری گنیش آیت سری سیتا پت سلا سہا یک

Text Beginning: آغاز سخن فرخ انجام بنام نامی... است و ہر زبان از

Ending: چه خوبی گفت تاریخ گرامی ز نام ہر نام است نامی

**Particulars of manuscript:** The complete ms. is in a mutilated state. The lower part of the first leaf is damaged and the upper half is however preserved by pasting pieces of papers. Most of the leaves are damp and motheaten. The headings are in red ink. The ms. appears to be in the translators own writing. Substance, countrymade paper. Appearance, old, in a good preservation, complete.

It is an unpublished and a rare work.

**Copies of Ms. :** X.

'RAMAYANA' is the oldest of the sanskrit epic poems, written by the sage Valmiki. The word Ramayana means the Home of Lord Rama who was one of the incarnations of Vishnu. No mention is made of Rama in the vedas, but he may be regarded as the first real Kshatriya hero of the post vedic age.

Valmiki's work consists of 24,000 slokas, divided into seven books, which are again subdivided into chapters. It deals with the life and exploits of Rama, the loves of Rama and his wife 'SITA', the seizure of the latter, by the giant ruler of celon (Ravan), the war carried on by Rama and his monkey allies against Ravan ending in the destruction of the demon and the rescue of Sita, and the restoration of Ramchandra to the empire of his ancestors of Ayodhya.

A good analysis of the Ramayana will be found in Monier Williams, Indian epic poetry. An abridged English translation has been published by Mr. Wheeler in 1869. The first english translation was made by carey and Marshman in 1806. The Italian and Latin versions has been published by Signor Gorresio and Schelegel respectively. A poetical version into English has also been published by Mr. R. T. Griffiths in 1870. For details see Blochet 222, Aum 140, E10 1963, where a bibliography of European works on and the editions of the original is given.

The most popular Awadhi (Hindi) version of the Ramayana is that of Swami Tulsi Das, which is the most trustworthy guide to the popular living faith of the Hindu race specially in Northern India. Tulsi called his work the "Rama-Charit-Manasa". It is an adaptation or refaccimento of the Sanskrit original. An orthodox Hindu accepts the Manas of Tulsi with as implicit faith as if it were an immemorial Shastra, and accounts a quotation topic.

The first Persian prose version of the original Sanskrit work was perhaps presented by Abdul Qadir Badauni at the request of emperor Akbar (see Muntakhab-at-Twarikh, pp.366). The Persian version of the 'Ramayana' or the Ram Charit Manasa were made in different periods by learned poets and prose writers like Amanat Rai, Girdhar Das Kayasth, Gopal son of Sri Gobind (concise descriptive Cat. of the Persian Mss. in Asiatic Society of Bengal, No.682) Chandramani, Bedil, Devi Das Kayasth, Amar Singh Munshee, Sadullah Maseeh, Bhola Nath 'Nandan' Hari Vallabh seth and Gopi Nath Sahai.

The reference of the Urdu versions of the Ramayana (published or unpublished) could be seen in "Qamusul Kutub, Vol.I published by Anjuman Taraqqi-e-Urdu Karachi under number 11528-11563.

**Particulars of Samrah-al-Hayat:** This present copy entitled Samrah-al-Hayat is a prose translation of Tulsi's famous epic - Rama-Charit-Manasa (Fol.2a), in a refined and ornamental language. The translator Bhola Nath, with his pen name 'Nadan' is a newly discovered poet and writer in Persian. No reference of his present work could be found in any book and nothing could be ascertained about him. It appears from the last few baits of this present work that 'Nadan' lived in the times of Shah Alam (Fol. 362a). He says -

محمد اللہ کو در سال مبارک نوشتم نامہ ذال مبارک  
بمہر شاہ عالم شاہ افروز جوان بخت و جہاں دورت جوان بنزد  
شہنشاہ جہاں عالم پناہے سکندر شوکت و شہید جہاں  
خدا باد و در عرش جاوداں باد بلکہ کامرانی کامراں باد

This work was undertaken by him in 1195 A.H. The title 'Samrah-al-Hayat' gives the date of beginning - 1195 A.H. The complete work has been divided into seven books or Kandas to which the translator calls 'Akhtar' or Star. These major 'Akhtars' or stars are again subdivided into minor stars. The translator calls each of them a'lama' or a flash.

The I-Akhtar of 'Samrah-al-Hayat' contains 39 lamas or flashes and covers 130 leaves of the ms. It deals with the boyhood of Lord Rama, his education and residence at the court of his father Dashrath and his happy marriage to Sita. This story was communicated by Yajnavalakya to the great sage Bharadwaj. The translation is very close to the original Awadhi text. The date of the completion of the first chapter is given in these words -  
(see fol.130b). میان اول از اختر تہاں شد رخ سال مبارک زوعیاں شد

The second Akhtar begins on folio 131 a. It contains 25 flashes and covers folios from No.131a-233b. it begins with -

معد اول از اختر دوم رای والا احسام بر قسم قند سلطنت کشیدن ...

In Tulsi Dasa's Manas this book is called Ayodhya kand. It deals with the story of Rama's inauguration as heir-apparent or crown prince and gives an account of the circumstances that led to his banishment. This Akhtar was completed in 1195 A.H., as the date is given in these words

گفت تارکش زمین رام چند

The 3rd Akhtar begins on fol.234. It contains 7 flashes and covers folios from No.234-250b. It describes the departure of Lord Rama from Chitrakoot, his arrival at Agast Muni's residence, entrance of surpankha with her brother Ravan the efforts made by Surpankha to marry Lord Rama, the interference of Lakshman, cutting off the ears and nose of surpankha with his seemitar, the murder of Khurdooshan by Lord Rama the seizure of Sita by Ravan, the brother of Surpankha and roming of Ram and Lakshman in search of Sita. This star was completed by 'Nadan' in 1195 A.H. as the date is given in this bait -

نشاط ہاں زیاد رام چند است ز سائش لمہ نجیبی چ خوش گفت

The fourth Akhtar or the Kishkindhakand of Tulsi's Manas begins on folio 251 and covers leaves from No.251-281. It contains nine flashes or the minor stars ( لعل ). it describes Ramas residence at Kishkindhya, the capital of his monkey ally, king Su-griva. Like preceding ones this star was completed in 1195 A.H. The following bait gives the date of completion -

سال اختر چادام کہ ہاتھ گفت مال شو زور و نام رام لے دل نجات جا دواں تینی

The fifth star i.e. the sundarkand of Tulsi's Manas, contains leaves from No.282-319. It has nine flashes. It deals with the marvellous passage of the straits by Rama and his allies and their arrival in ceylon. It was completed in 1203 A.H. as noticed in these baits -

لمہ نجیبی ز سال این اختر زرخ نظام از چہارم معرفہ خوش گفت با بند دوام  
دست درد اماں ... دو عالم میزند ہر صبح دم اندول و بجاں ہر کہ گوید رام نام

The sixth star contains leaves from No.282b-320a. It is subdivided into fifteen minor stars or flashes. It is the war section which describes the war with Ravan, his defeat and death, the recovery of Sita, the return to Ayodhya and the coronation of Rama. It was completed in 1196 A.H. The date is given in this bait -

چون کشتہ گشت راون ہاتھ ز سال خوش گفت ہاں دیو بد بلا ازنی النار و السقر شد

The last star contains leaves from No.320b-362b. It is divided into fifteen minor stars. It deals with the life of Rama in Ayodhya. It was completed in 1197 A.H. The date is given in this bait -

چون خوبی گفت تارخ گرامی ز نام رام ہر نام است نامی

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## TARJUMA-I-RAMAYAN

(or Dastan-e Sri Ram wa Sita)

ترجمہ رامایان (داستان رام و سیتا)

Author : "Masih", Shekh Sa'd Ullah

Date of writing : 1033/1623 A.D.

Date & place of transcription : 1173 A.H./1760 A.D. at Lucknow

Folios : 226

Shelf Mark : Subhan Ullah Collection No.891.5514/35

Beginning: نسخہ ترجمہ رامایان تصنیف تخلص سن عزت شیخ سعد اللہ پانی پتی

Text Beginning: خداوند از جام عشق کن دست کہ از سستی نشانم بر جہاں دست

Ending: زکوہ آن سجدہ شش کس نہانست کہ احوال او ناں پس نہانست

Particulars of manuscript : Written in a fair hand with headings in red ink, slightly worm-eaten. A few marginal notes. Seals, one on folio 129b, two on folio 146a and one on folio 149 - all invisible. Scribe is Girdhari Lal substance, countrymade paper. Appearance, in a good preservation, old, complete.

Copies of Ms.: Rieu 1; Ette 10 3; Bod 1; Khudabakhsh 2, Ivanow 1

This poetical version of the history of Ram and Sita, is ascribed to Shaikh Sa'dullah takhallus 'Masih' Kairanwi. He was an adopted son of Maqarrab Khan (who died after Hijri 1056/1646 A.D.) and flourished, like Girdhardas (another translator of Ramayana) under Jahangir whom he praises in this poem (see fol.10a), as well as his spiritual pir "Shaikh Pir Mohammad Abul Baqa"; (fol. 9a). There is also a laudation of Hindustan (Fol.12b) among the introductory glorifications. After an introduction in high sufic style the tale begins on folio 15b with these words -

شکر گفتار این شیریں نسانہ بدیں آہنگ بسرو دایں ترانہ

کدراکی بود اندر کشوری هند بزرگ خاتمش بنگار تاسند

Rieu calls it a translation from the Indian tongue (III pp.1078b), Bodleians, Brown's and India Office's Catalogues simply mention it a Persian version of the Ramayana. I compared this work of Masih from the Sanskrits original and Tulsi's Ramcharita Manas of Awadhi. Masih's work appears me to be the separate one and original. Masih has not divided his Ramayana into Kandas, nor has he subdivided the Kanda's into minor chapters. He has simply taken the popular story of Rama and Sita and has narrated it in his own way in the traditional style of Persian Masnawis.

There is a colophon on folio 149, which reads the following:

تمت تمام شد با حسن نظام شد نسخته شری راماین که در فارسی در نظام ترجمه تصنیف افصح الفصحا بلغ الشعرا مخلص رس  
روملی عزت شیخ سعد الله ساکن پانی پت بتاریخ نوزدهم شحر ذی حجه ۱۰۴۳ هجری بخط اصغف العباد کتبرین مملو قات گردباری بل در  
تفسیر لکھنؤ که بتقریب رنات نواب صاحب... تیسرالد و رسید نجابت علی خان بهادر سپه دار جنگ مطابق سنه شاه عالم بها  
که در صوبه بهار عظیم آباد بنا بر مجلس مرقوم شد...

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### TARJUMA-I RAMAYAN

(or Dastan-e Rama wa Sita)

ترجمه راماین دداستان رام و سیتا

Author : Masih, Shaik Sa'dullah Kairanawi

Date of writing : 1033 A.H./1623 A.D.

Date & place of transcription : 1252 A.H./1835 A.D.

Folios : 188

Shelf Mark : Habib Gani 50/143

Beginning: خداوند از جام عشق کن مست که از مستی نشانم بر جهان دست

Text Beginning: جنگ کی چاک چاک از خنجر ناز نمک دارم ریش جگر ساز

Ending: ز کون آنسو حدشش کس ندانست کس احوال او را پس ندانست

Particulars of manuscript: Written in an ordinary nastaliq mixed with Shikasta in a careless hand, the whole ms. is in a mutilated condition. It has been preserved by pasting butter paper some marginal notes are also given. The name of the scribe could not be found. Folios No.175-179 are not at

their place. They have been placed in the end due to the mistake of the binder. Substance, countrymade paper. Appearance, old, complete.

Copies of Rieu : X

Another copy of the preceding ms. entitled Dastan-e Ram wa Sita.

Beginning as in the preceding copy. The second third and the fourth Baits are the 12th, 13th and 14th in the published edition and in the preceding ms. The takhallus Masih appears on folio 3a. 4a (LS) 7b(L.1) 9b(L.2) etc. The form 'Masih' is also found. The praise of Mohd. Abu Albaqa is found here on fol.10a, that of the emperor Jahangir on fol.11a, the description of Hindustan on Fol.13b beginning of the story of Rama and Sita on fol.17b. It is called in the colophon -

The scribe has not mentioned his name.

"کتاب راماین من تصنیف مسیح"

22

### TARJUMA-I RAMAYAN

(or Dastan-e Ram wa Sita)

ترجمه راماین دداستان رام و سیتا

Author : Masih, Shaikh Sa'dullah Kairanwi

Date of writing : 1033 A.H./1623 A.D.

Date & place of transcription : Not dated

Folios : 173

Shelf Mark : Habib Ganj 50/144

Beginning: بسم الله الرحمن الرحيم

Text Beginning: خداوند از جام عشق کن مست که از مستی نشانم بر جهان دست

Ending: بشهر اندرون ز کونانین بود

Particulars of manuscript: Written in an ordinary nastaliq in one hand with headings in red ink, the whole ms. is in a dilapidated state on account of damp. It is defective from the end substance countrymade paper. Appearance, old.

Special Features : The present ms. contains the description of Nakhsikh of Sita which begins on fol.37a and covers 15 leaves. This description could not be found in the printed edition of the work.

Copies of Ms. : X

Another defective but an important copy of the Ramayana of Masih.

The order of the text of the present copy, at different places does not agree with the order of the text given in the printed one published by Nawalkishore Lucknow. Moreover it contains a number of such verses which are not found in its Nawalkishore edition. The baits from no.11-18 and again 33-41 etc of the present ms. are not in the above said edition. The description of the Nakh Sikh of Sita which contains leaves from No.37-51b and begins under the heading *تعریف نیکو سیکھ سیتا بت جنگ* is the special feature of this ms. It contains the subheadings .....

درصفت فزق درصفت موی درصفت جبین درصفت ابرو درصفت چشم درصفت ترگاں  
درصفت بینی درصفت گوش درصفت عارض درصفت روی درصفت خال درصفت دہان  
درصفت لب درصفت خنداں درصفت زبان درصفت ذقن درصفت غیب درصفت گلو  
درصفت گردن درصفت دوش درصفت ساعد درصفت دست درصفت کف دست درصفت انگشت  
درصفت ناخن درصفت سیز درصفت شکم درصفت روماول درصفت ناف درصفت پشت  
درصفت سہلو درصفت سرین درصفت کمر درصفت ران درصفت نانو درصفت ساق  
درصفت پانی درصفت قد درصفت تن

The last incomplete bait of the present ms. is the last bait of page 272 in Nawal Kishore's edition, which reads the following:

بشہر اندر زنگو نازتیس بود اگرستور در محفل گزین بود

23

### TARJUMA-I RAMAYAN

(or Dastan-e Ram vo Sita)

ترجمہ راماین (داستان رام و سیتا)

Author : Masih, Shaikh Sa'dullah Kairanwi

Date of writing : 1033 A.H./1623 A.D.

Date & place of transcription : Not dated.

Folios : 153

ShelfMark : University Coll. 42/29

Beginning: رب یسربسم الله الرحمن الرحیم

Text Beginning: خداوند انجام بخش کن مست کہ از مستی نشانم دست در دست

Ending: ز در ..... مرانم چو من دیگر بود اندر جہاں کم

Particulars of manuscript: The ms. is in neat and elegant Nastaliq. Last two leaves have been written in different hand in shikasta double ruled borders and headings in red ink. The work is complete but the last portion

of congratulations to Lord Rama for his victory over Lanka is defective. This portion is not found in any of the preceding mss. Appearance fresh in a good preservation. Not dated.

Copies of Ms. : X

Another copy of the same

The order of the text of the present copy is similar to the printed one. The work is though complete on folio 152b with the familiar usual bait -

زکوہ آنسو ہریشش کس ندانست کے زحوال اور اپس ندانست

but it follows with a new chapter under the heading in red ink -

آمدن رکبہ این از عبادت گاہ خودیش رام جیو و لچمن جیو بہت مبارک باد فتح لنگا و پرسیدن رام جیو و لچمن جیو از احوال راون دیوانہا

It contains 40 baits and is defective from the end. The name of the scribe and the date of transcription is not given. It appears to be approximately of 19th century A.D.

24

### TARJUMA-I RAMAYAN

(or Dastane Rama vo Sita)

ترجمہ راماین (داستان رام و سیتا)

Author : Masih, Shaikh Sa'dullah Kairanwi

Date of writing : 1033 A.H./1623 A.D.

Date & place of transcription: 1120 A.H./1708-9 A.D. at Akbarabad

Folios : 168

Shelf Mark : Sir Sulaiman Collection No.43/30

Beginning: نسخہ راماین من تصنیف لاجس

Text Beginning: خداوند انجام بخش کن مست کہ از مستی نشانم بر جہاں دست

Ending: زکوہ آنسو ہریشش کس ندانست کے احوال اور اپس ندانست

Particulars of manuscript: Written in different hands partly in Nastaliq and partly in Shikasta, with heading in red ink. It is in a dilapidated condition. Injured by moisture repaired. Marginal notes. Transcribed by Askaran from the copy of Mahan Subh Rai son of Kanwal Nayan of Itawa



as stated in the colophon. Folios 17 to 37 are written in a careless hand, probably added latter on. Original margins have been cut off and replaced by new ones. Substance, ordinary, Indian paper. Appearance, old, complete.

Copies of Ms. : X

Another copy of the same work. The text is very close to the published one. The scribe calls this present work قصہ جان بخشش and mentions the name of its author Maulana Shaikh Masiha Arruhani مولانا شیخ مسیحہ الروحانی. The complete work was transcribed as stated in the colophon in a period of one and a half month. The date of transcription noted in the colophon is Monday 29th Jamadiul Awwal 29th Juloosewala? but on the back of the last folio the date is given 1120 A.H./1708-9 A.D.

25

### TARJUMA-I RAMAYANA

(or Dastane Rama vo Sita)

ترجمہ رامایان (داستان رام و سیتا)

Author : Masih, Shaik Sa'dullah Kairanwi 1033 A.H./1623 A.D.

Date of writing : Not dated

Date & place of transcription : X

Folios : 181

Shelf Mark : Subhanullah Collection No.891.5514/74

Beginning: بسم الله الرحمن الرحيم

Text Beginning: نملو و نرا از جام شمش کن مست کہ از سستی فسانم بر جہاں دست

Ending: نہانی خواست از مردم پری دار بکوہ اندر شدہ کیخروے نار

Particulars of manuscript : Ordinary nastaliq scribe has not mentioned his name. Few leaves in the beginning are badly injured, the letters are faded and spoilt by repairs condition is tolerable. No headings are given, substance, country made paper, Appearance. Not very old, complete.

Copies of Ms. : X

Another copy of the same work. The order of the text does not agree with the printed copy at different places. The last five verses in the printed edition are -

یہ ترک ملک شاہ ہفت کشور سپردہ وارثان راتخت و انسر  
روان از دشت کوہ گاہ دشت کونیل بطاعت رفت در کوہ ہما جبل  
نہانی خواست از مردم پری دار بکوہ اندر شدہ کے خسرو نار  
بہت بازشت از اچہاں دست بعزم آنجہانی رخت بر بست  
ز کوہ آنسوہد شش کس ندانست کے احوال او زان پس ندانست

(Nawal Kishore, Ramain Masihi, p.329)

The above verses in the present copy have been arranged in the following order and they differ in reading also -

بہت بازشت از اچہاں دست بعزم آنجہاں خود رخت بر بست  
حدیث آنسوہد شش کس ندانست کسی احوال او زان پس ندانست  
یہ ترک ملک شاہ ہفت کشور سپردہ وارثانرا ... ..  
روان از دشت کوہ گاہ کونیل بطاعت رفت در کوہ سماول  
نہانی خواست از مردم پری دار بکوہ اندر شدہ کے خسروے نار

The name of the scribe and the date of transcription can not be known. Apparently 19th century A.D.

26

### NARGISISTAN

نرگستان

Author : Bedil (?)

Date of writing : 1105 A.H./1693-94 A.D.

Date & place of transcription : 24th Ziqada 1269 A.H.

Folios : 156

Shelf Mark : Habib Ganj Collection 50/142

Beginning: ترجمہ رامایان ناکسی

Text Beginning: خرد را کشتی اندر دیکہ راست است الہی بسم و صفت بیکراں است

Ending: نہانداست در ما بجز عشق رام چہ گویم ازین پیش رو اسلام

Particulars of manuscript : Written in a fair nastaliq with double ruled borders and headings in red ink slightly worm eaten, repaired. The scribe has not given his name. Paper Indian comp.

This work of Bedil is not found in any catalogue (Ms.). Even Bedil in his oriental biographical dictionary has not given any account of it.

Copies of Ms. : X

Editions: February 1875, Nawalkishore, Lucknow.

Other particulars : The present ms. under review entitled Nargisistan is a poetical translation of Ramayana by Bedil, and not found, as it seems in any other collection. A friend of the author named Sheetal das recited the story of the Ramayana which impressed the poet's heart so much that he wanted to translate it into Persian:

ولی بودی که کسیندا ساس نامی      رفیق و هم نشین و هم کلامی  
چه خواند او داستان رام با من      شدم بگفته در باطن چو گلین  
دل بیدل بجوش آمد یکبار      که سازم نظم ذکر شاه دلدار

The poetical translation was completed in 1105 A.H./1693-94 A.D. (Fol.8b) -

چو گویم با تو از روزه سزانی      بغایت دلکش آب و لبه  
چو جسمم از خرد و غمناک بر خفا      طراوت بخش در با باغ ایماں

This date is also given in the end of the book in different verses. The poet notices in the last but one verse of his Ramayan that at the time of its completion he was of sixty. This information -

دیس شصت سال که من کرده ام      ز ساقی خود فین با برده ام

fixes his date of birth in 1045 A.H./1635 A.D. The book is divided into seven chapters or 'Daftars' and it deals with the same familic story that is found in the Ramayana.

27

## RAMAYANA

(Amar Prakash) (Balkand only)

راماين

Author : Amar Singh

Date of writing : 1117 A.H./1705-1706 A.D.

Date & place of transcription : 1241 A.H./1825 A.D.

Folios : 68

Shelf Mark : Sulaiman 38/25

Beginning: بال کاند

Text Beginning: "پوست آلود بر گرفت و بید و پوران بسیاری شنید و خورشید هم می خواند و در عبارت:

Ending: "هر روز بزدی و شب با برت شاد کای همه را می گذشت"

Particulars of manuscript: Defective in the beginning slightly wormeaten. Written in an ordinary nastaliq. The scribe is Jangopal son of Radha Krishna of Khattri tribe resident of town sirawah paper Indian. No copy is found in any other collection.

Copies of Ms. : X

The author of this present ms. - Amar Das better known by his alias Amar Singh was a resident of Varanasi. His ancestors first came to Allahabad from Srinagar and then shifted to Varanasi, and got, settled there. He was a Sriwastawa Kayastha by cast, and had no son. His father was Raghunath Dasa. He took this task of presenting the Ramayana into Persian version in 1117 A.H., when he was of fiftyfive. He had been in the contact of Swami Parmanand and other spiritual personalities (see Ramayan Farsi, Matba Nawal Kishore, pp.540-542).

This Persian version is not a translation of one book. The author has gone through the different stories of Lord Rama found in Mahabharata, Valmiki's Ramayana, Hanuman Natak and Tulsī's Ramcharit Manas, and has selected their best. It is notable that a person named Govind Das of his family has also translated the Ramayana into Bhakha in the times of Akbar. Amar Dasa's love for lord Rama and Mother Sita may therefore be called heriditery.

In the Nawalkishore edition the publisher in his note has mentioned the date of its writing 1119 A.H. but the author of the book has very clearly noticed -

در زمان خلافت پادشاه جم جاه تابع بنیان میل و اعتناست راجع اعلام عدل و انصاف نورش چراغ تجرید گوهر بیکامی

اکلیل چنگیزی      مطلع انوار الهی مورد رعایات نامتناهی پادشاه بی ستمائی شاد شاه حال و تسلی و انجی ابوالمظفر محمد الدین  
اورنگ زیب عالمگیر پادشاه هانزی کرسن تحسین ست از جلوس فرزندانی و یک هزار یک صد و هفت ده است از سال هجری...  
انجام یافت

It reads the actual date of writing 1117 A.H. in the time of Aurangzeb. The copy under review begins from folio 17. First sixteen leaves are missing. It deals with the story of Balkand.

(RAMAYANA) AMAR PRAKASH  
(Ayodhya kand only)

راماین

Author : Amar Singh

Date of writing : 1117 A.H./1705-1706 A.D.

Date & place of transcription : 1241 A.H./1825 A.D.

Folios : 30

Shelf Mark : Sulaiman Collection 41/28

Beginning: بیان دوم که آن اجدوہیا کا نڈ گویند از کتاب راماین احوالات ایجا

Text Beginning: سری مہادیو ببارشی یگویند کہ چون سری رام چند رجو از کار شادی نارغ شدند

Ending: توکل بجناب تو برداشته اند و مرد میدان رفا و تسلیم تیر قضا شده اند

Particulars of manuscript : Written in the same hand that is found in the preceding copy. The kand is complete. The ms. is very slightly wormeaten. There are two seals on the last leaf which read Rawakishorilal and Sri Rai Bal Mukund. paper countrymade. Appearance ol. comp.

Copies of Ms. : X

The present book is the second kand of the Ramayana namely Ayodhya kanda. It deals with the scenes at Ayodhya i.e. the inauguration of Rama as successor to the throne, the quarrel of kaikeyi with her husband, her consent to install Bharata and to send Rama into exile the departure of Rama with his life Sita and his brother Lakshman, the death of Dasrath, the calling upon of Bharat to ascend the throne. His declination and setting out for the forest with an army to bring Rama back and the refusal of Rama. The text is very close to the Nawalkishore editions.

RAMAYANA (Amar Prakash)  
(Ban kand and Kishkindha kand)

راماین

Author: Amar Singh

Date of writing: A.H 1117/A.D.1705-1706

Date & place of transcription: 1241 A.H./1825 A.D.

Folios : 29

Shelf Mark: Sulaiman Collection No.36/23

Beginning: بیان کا نڈ سوم کہ آنرا بن کا نڈ گویند از کتاب راماین احوال محروغیہ سری مہادیو با پرتی می گویند

Text Beginning: سری رام چند رجو دستیا و چمن از اثر کہ رخصت گزوف در جنگل دیگر رواں شدند

Ending: و بجات ابدی کہ از آگمت گویند خواهند رسید

Particulars of manuscript : The ms. contains 3rd and 4th kandas of the Ramayan written in a careless hand very slightly worm eaten. countrymade paper complete.

Copies of Ms. : X

The book under review contains Ban and Kishkindha kandas of the Ramayana. The Ban kanda is expanded into 17 leaves. It deals with the scenes of Dandak forest specially the rape of Sita by Rawan and the grief of Rama is pictured. The Kishkindha kanda begins on fol.18 with -

مہادیو جی می گوید اے پرتی سری رام چند رجو بختس سینارواں شدند تا کہ تو کہ تو تک رسیدند و بران کوہ سگر دیو سینون با ہنوا  
وجا موت و نل و نل سکونت داشتند

This kanda of the Ramayana deals with the residence of Rama at kishkindhya, the capital of his monkey ally, king Sugriva. The text of both the kanda's is similar to the published edition.

RAMAYAN Sunderkand only  
(Amar Prakash)  
راماین (سندر کا نڈ)

Author : Amar Singh

Date of writing : 1117 A.H./1705-1706 A.D.

Date & place of transcription : 1241 A.H./1825 A.D.

Folios : 21

Shelf Mark : Sulaiman Collection 40/27

Beginning: بیان پنجم از کتاب راماین کہ آنرا سندر کا نڈ گویند یعنی تروہ مہنومان

Text Beginning: ہنومان نسا راج جاموت شنیدہ و از مہ رخصت شدہ و زورہ عصمت سیتا پوشیدہ

Ending: حبیبه انزوری از گرفتگی بجای خود آمدند ساگر را نصرت داد او پائی مبارک بر سیده بمان خود رفت

Particulars of manuscript: Slightly worm eaten, countrymade paper. Condition satisfactory, complete. The scribe is Jangopal.

Copies of Ms. : X

It contains the fifth kand or chapter of the Ramayana i.e. Sundarkanda. It deals with the arrival of Hanumana in Ceylon and describes the marvellous passage of the straits by Rama and his allies.

## 31

## RAMAYANA

(Amar Prakash) 'Lanka kand'

راماین (لنکا کاند)

Author : Amar Singh

Date of writing : 1117 A.H./1705-1706 A.D.

Date & place of transcription : 1241 A.H./1825 A.D.

Folios : 55

Shelf Mark : Sulaiman Collection No.37/24.

Beginning: ابتدای توده کاند بعد مشهور در ایام شوره جنگ باراون بختن او میان ششم که آنرا لنکا کاند گویند

Text Beginning: چون سر برام چند رو چرخ و گریو با سایر سیمونان بنمودند ای ساگر که دره بر که سیل دانه شکر کردند

Ending: از حوادث دنیا بر آمد که کامیاب مرادات تحقیق خواهد شد

Particulars of Manuscript: Slightly worm eaten, country made paper. Conditions satisfactory, complete. The scribe is Jana Gopal.

Copies of Ms. : X

It contains the sixth kands of the Ramayana namely 'Lanka Kanda' better known as 'Yuddha kanda' or the war section. It deals with the war of Rama with Ravana, the defeat and death of the latter, the recovery of Sita and the raise of Vibhishan to the throne of Lanka. The story of Sita's purity has been described in a very touching and dignified language and her innocence has been proved in a very artistic way. When Rama refused to take her back, a beautiful reason has been given for it Rama asked Sita to prove her purity by the ordeal of fire. Sita entered the flames in the presence of men and

gods and Agni God of fire led her forth and placed her in Rama's arms unheart. This is the most touching portion of the Ramayana.

## 32

## RAMAYANA

(Amar Prakash) Uttar Kanda

راماین (اوتر کاند)

Author: Amar Singh

Date of writing: A.H.1117/A.D. 1705

Date & place of transcription : A.H. 1241/A.D. 1826

Folios : 224

Shelf Mark: Sulaiman Collection No. 39/26.

Beginning: شروع اوتر کاند احوال تولد راون و غیره جنگ بوز کش و جنگ سر کس بار کشش در بودیش آمد

Text Beginning: بیان پنجم که آنرا اوتر کاند گویند سری مهادی گوید که نند از معیا در چهارده سال باقی ماند

Ending: چوب را آب فروری نه بر دانی چست = ششش آید نفوذ بر دونه پروردن خوش

Particulars of manuscript : Defective in the middle four seals on the last leaf all invisible, slightly worm eaten. Scribe is Jan Gopal son of Radha Krishna resident of town Sirawah countrymade paper.

There is a colophon given by the author which is not found in the published edition. It gives some important informations.

Copies of Ms. : X

This present book is the last canto of the Ramayana namely 'uttar kanda' or the 'Later section'. It deals with the Rama's life in Ayodhya the birth of Ravan's son Megh Nad and Rama's sons Lava and Kusa and their recognition by Rama the recognition of Sita's innocence, reunion of Rama and Sita, later's death and Rama's translation to heaven.

In the conclusion of this copy Amar Singh says that he has completed this Persian version of Ramayana in 1119 A.H./1707 A.D. in space of two years. The sources of his present version are the Adhyatma Ramayana, Hanuman Natak and Ramayana of Tulsi Dasa. Amar Singh has not given any title to his work, he simply calls it the Ramayana.

## RAMAGITA

رام گیتا

Author : Sheetal Singha

Date of writing : ?

Date & Place of transcription : 1271 A.H./1854 A.D.

Folios : 15

Shelf Mark : Abdussalam Collection No.473/28.

Beginning: ترجمہ رام گیتا از ادھیاتم لائین

Text Beginning: سپاس بن انتہا براں ازل انظور ابدی الحاکم فرط اعلا نش سبب گمان است

Ending: ہرگز از روی اعتقاد بخواند بر روپ من وامل کردد

Particulars of manuscript : Written in a fair and elegant Nastaliq with double ruled borders in red and blue ink. Thin swedish paper. Condition good, complete. The scribe is Ayodhya Nath.

No other copy could be found.

Copies of Ms. : X

The author of the present work is the writer of Nairange Zahoor which is noticed in Rieu's Catalogue on page 854. Mr.H.H. Wilson has referred his works in his "sketch of the religious sects of the Hindus on p.6 and has ascribed him as the Munshi of the Rajah of Benaras. He has also been described as the author of Silsihahi Jogiyani in the Mackenzie Collection Vol.II, p.143.

He was alive in 1800 A.D.

The book under review has not been referred any where. The author has noticed in the introductory lines of the book that under the title 'Rama Gita' he has translated a portion from the seventh canto of the 'Adhyatma Ramayana'. Mr.Param Hans Nemanad an eminent scholar of vedanta has encouraged the author for doing this task of translation. This work was completed in a period of two months. The author has not mentioned the date of writing of the present work. The period of his other writings has been noticed in Rieu catalogue A.D. 1800. It deals with the mystic thoughts that are found in the uttar kanda of the Adhyatma Ramayan.

There is a colophon, which reads the following -

نسخہ رام گیتا بدستخط نامی پنڈت اجودھیانا تھرون کون منشی تاریخ بست دسیوم شہر جمادی الاول ۱۲۷۱ ہجری روز یکشنبہ

## RAMAYAN

راماین

Author : ? Anonymous

Date of writing : ? Not mentioned

Date & place of transcription : ? undated (Approx. 18th century A.D.)

Folios : 248

Script : Shikasta

Shelf Mark : University Collection Persian Ikhbar/4

Beginning: ادھیاتم پنجم درسک بن... مہارودرو آوردن ناماسیتا و برشتن مہانہ

Text Beginning: دوشوا متری گوید کہ بظرف صوبہ دکین ہش رخ را جہ میریم

Ending: کہ از تقدیر ربانی ارنو کادی آنم کہ سرای آں نماز گشتن نخواہد بود

Particulars of manuscript : Defective from the beginning and end. Few leaves are slightly worm eaten paper countrymade. Appearance, fresh. Name of the author and scribe is not mentioned.

Copies of Ms. : X

An abridged Translation of the Ramayan by an anonymous author, in simple Persian prose, and not found as it seems in any other collection. The complete work contains sixtytwo chapters. Four chapters in the beginning are missing. Nothing could be known about the date of writing and the date of transcription.

## BHAGWAD GITA

بھاگو د گیتا

Author : Under the supervision of Shaikh Abul Fazl Allami

Date of writing : 1582-1588 A.D.

Date & place of transcription : 22nd year of Mohd.Shah Badshah Ghazi

Folios : 52

Script : Nastaliq

Shelf Mark : University Collection No. Persian Ikhbar/159 Be.

Beginning: سری کرشن جیوسہاتے

Text Beginning: دہر تراست گفت کہ استغنی پسران من و پسران پانڈوز کہ کہبت کر زمین دھرم یعنی بزرگ

Ending: از تیورغ این آواز را آچنان ہوناک برآمد کہ از شنیدن موی بر تن اہل میدان برخاست

**Particulars of Manuscript** : Written in a bold Nastaliq with double ruled borders in red ink. Worm eaten and preserved by pasting full size butter paper. The scribe is Mohd. Waris substance, countrymade paper. Appearance, old, complete.

**Copies of Ms.** : Rieu 1; ethe10 2; Bod 1; Khudabakhsh .....

The Bhagwad Gita is an episode of the Mahabharata, in the form of a metrical dialogue in which the divine Krishna is the chief speakers, and expounds to Arjuna his philosophical doctrines. The author of the work is unknown, but he was probably a Brahman, whose mind was cast in a broad mould. The second or third century A.D. has been proposed as the probable time of its appearance. Krishna the charioteer has pointed out in this book that the renunciation of the world ought not to involve the avoidance of action, or the neglect of professional duties. He has given a full and most curious exposition of the half mythological, half philosophical pantheism of the Brahmans and a general view of the mystic theology of the Hindus, following with some modification the theories of what is termed the Sankya school of philosophy.

The Bhagwad Gita was first translated into Persian by Shaikh Abul Fazl and then a refined poetic translation was presented by Faizi. Other translations are of the later period.

The ms. under review is a Persian version of Bhagwad Gita which was made under the supervision of learned Abulfazl. It is bounded with some of the parvas of the Mahabharata, that has been noticed above under S.N.

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### MIRATUL HAQAIQ

(Abridged Persian version of Gita)

مرآة الحقائق

**Author** : Abdur Rehman Abdur Rasool Abbasit al-Alvi

**Date of writing** : ?

**Date & place of transcription** : 1702 A.D. at Mohammadabad

**Folios** : 16

**Script** : Shikasta

**Shelf Mark** : University Collection Religion and Sufism 68/3

Beginning: نسو مرآة الحقائق عرف گیتا

Text Beginning: هو الاول هو الآخر هو الظاهر هو الباطن وهو لكل شئٍ عليده

Ending: از دریا یم دریا یم زارست این سخن داند کہ تو آشناست

**Particulars of manuscript** : Written in a fair Shikasta character with headings in red ink Transcribed by Prasiddha Rai from the book of Multanidas Kayastha countrymade paper. Appearance, good, complete.

The work is rare.

**Copies of Ms.** : Rieu 1; Ethe10 .....; Bod.....; Khudabakhsh ....

The author of the present book is the author of the famous book Mira't Masudi. He belonged to a family of Chishti Shaikhs who had exercised from father to son, a spiritual supremacy in Rudauli from the time of their ancestor Shaikh Ahmad Abdul Haq Khalifa of Shaikh Jalal Panipati who died in 837 A.H. Abdur Rahman is son of Abdur Rasool Chishti. The author of Miratulalam who was personally acquainted with Abdur Rehman Chishti has stated (Rieu p.973a) that he lived in Dhaniti, a village on the river Gamati, in the Sarkar of Lucknow and that he died there in 1094 A.D. Abdur Rehman Chishti has left besides Miratul Makhlooqat (1041 A.H.), Mirati Madarriyah (1064 A.H.), Miratul Asrar (1065 A.H.), Mirati Masudi and Miratul Haqaiq.

The book under review is an abridged translation of the Bhagawad Gita, with comments from the Muslim schools of thought. The author has mentioned on folio 3a, as the best exposition of Hindu Pantheism, a work entitled 'Kashful anwar' and commonly called "Yog Basishtha" by Shaikh Sufi Jhanjhani" (شیخ صوفی جنجانی) The author has quoted the verses of Hazrat Jami, Shaikh Farid Attar, Arif Kamili, Hazrat Iraqi, Shaikh Abdul Jalil, Syid Mohammad Gesudaraz, Shaikh Noor Qutub Alam, Hazrat Shah Hussain Bulkhi etc. and has supported the philosophical doctrines of Lord Krishna from the teachings of Quran and moral sayings of Prophet Mohammad.

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### ARTHA SRI BHAGWAT GITA

ارتھو سری بھاگوت گیتا

**Author** : Anonymous

**Date of writing** : ? Undated

**Date & Place of transcription** : Undated

Folios : 56 Script : Nastaliq mixed with Shikasta

Shelf Mark : Habib Ganj Collection No.50/70

Beginning: سری گیتیس آئینہ سری کرشن آئینہ اولک تت ست برہمہ اتھی نمہ

Text Beginning: روائان اخبار و ناطلان آثار برہمنان چہیں روایت آوردہ اند کہ چون کوروان و پاندوان

Ending: دنیا و نظر و حکومت جاوید و عادل آغا محمد بیدر

Particulars of manuscript : Written in a careless hand with numbers of the translated version of Slokas in red ink, complete ms. is in a dilapidated condition, badly wormeaten, preserved by pasting pieces of butter paper. Substance, countrymade paper. Appearance, old, complete. The name of the scribe is Khemanand perhaps Kshemanand.

Copies of Ms. : X

The present book is a translation of the Bhagvad Gita in a simple Persian prose. The other translations of the Gita noticed in Rieu, Bod and Ethe differ to this one. This translation is very close to the original text as it is shown below.

The Sanskrit original - धृतराष्ट्र उवाच -  
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवाः ।  
ममकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ २ ॥

The Persian version - درم تراشت از سبب پرسید در کور که بهتر که نزد سبب کوروان است مردم من و جماعت  
پاندوان که از طرف من یکدیگر در خون مساوی استند جنگا سبب که بقصد کارزار زور و برودند بچه کار شغل کتید

The Sanskrit original - सञ्जय उवाच -  
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।  
पांचायतं मया द्रुपद उवाच राजा वचनमब्रवीत् ॥ १ ॥

The Persian version - سبب گفت که در وجود من فوجهای پاندوان را در میدان جنگ ایستاده دیدم نزد درو و پارچ آمده گفت

The first Adhyaya or chapter of the present copy contains the Persian translation of 47 slokas of the Holy Gita. The chapter IInd contains the Slokas, the third chapter contains 42 slokas, the fourth contains 42 slokas. The fifth 29 slokas the sixth 47 slokas, the seventh 30 slokas, the eight 28 slokas, the ninth 34 slokas the tenth 42 slokas, the eleventh 55 slokas the twelfth 20 slokas, the thirteenth 35 slokas, the fourteenth 27 slokas, the fifteenth 17 slokas the sixteenth 24 slokas, the seventeenth 27 slokas and the last chapter contains the Persian version of 79 Sanskrit slokas.

In the colophon the scribe has called this work - "Sri Bhagwat Gita ka Artha" meaning of Sri Bhagwad Gita. Nothing could be known about the author of the present work.

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## POTHI PURAN GITA

پوتھی پوران گیتا

Author : Anonymous

Date of writing : Not dated

Date & place of transcription : 1889 V.S./1832 A.D.

Folios : 71

Script : Shikasta

Shelf Mark : University Collection, Religion 25/12

Beginning: که اسپان نفورنگ داشت سوار شدند و سفید مہرہ باہر افتادند و بد شتر اسپ

Ending: اول بدن دوم حواس شکر سیوم حواس چہارم پوران

Particulars of manuscript: Written in a neat and elegant hand in Shikasta character with double ruled borders in red ink. One leaf in the beginning is missing substance countrymade paper. Appearance fresh. The scribe is Tribhuj Rai.

Copies of Ms. : X

The author of the present work is not known. He has divided the complete Gita into eight chapters as it is found in the original Sanskrit. The first chapter under the heading "Arjun vishad Jog" deals with the sorrow of Arjuna. The second chapter is the Sankhya Yoga or the Yoga of knowledge. It begins on folio 6, and deals with the famous philosophical doctrines of "Sankhya" The third chapter 'Karma Yoga' or the Yoga of action begins on folio 14. It deals with the necessary duty of doing work for the -.... The fourth chapter deals with the Lords own character sticks during His advent, the aspect of knowledge varieties of work and the greatness of the aspect of knowledge. It begins on folio 19. The Vth chapter - 'Sanyasa Yoga' or the Yoga of Renunciation begins on folio 23. It deals with the ease in the practice of Karma Yoga its quickness in yielding fruit, some of its modes and the way to the knowledge of the self. No heading has been given to the chapter VI. The VIIth chapter deals with the knowledge and experiences of Lord Krishna. The chapter VIIIth presents the Lord as Mahapurush or the imperishable Brahma. The chapter IXth describes the

Yoga of mysticism. The chapter X deals with the divine Glory. The chapter XI under the heading 'Bisva-roop darshan describes the vision of Lord in his universal form. The chapter XII is the yoga of devotion. The chapter XIII under the title 'Chittra Chittrak Darshan Jog" deals with the field and the knower of the field. The chapter XIV describes the three constituents or gunas. The chapter XV presents the Lord as the highest person. The chapter XVI deals with the divine and demonic tendencies. The chapter XVII gives an account of the three forms of faith. The last chapter deals with the yoga of Renunciations. This copy has been prepared for Lala Devi Singh at Lohana in the year 1889 V.S./1832 A.D.

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## HAQ BEEN

حق ہیں

Author : Chhetra Mal son of Rai Pra., Chand Munshi

Date of writing : Not dated

Date & place of transcription : 12th August 1837 A.D.

Folios : 25

Script : Nastaliq

Shelf Mark : Jawahar Collection Persian No.75

Beginning: بسم الله الرحمن الرحيم

Text Beginning:

حمد و سپاس جناب احمد میرا کہ در ناولس اجسام عارفان شمع دل با از تجلی باوید نور معرفت نور نمود

Ending: ایں ہمہ گفتگوی ایمان کن کن کریم کہے کہ حقیقت ایں دانستہ بخواند شکر عظیم باید و عارف شود

Particulars of Manuscript : Written in a fair nastaliq slightly worm eaten Borders damaged and repaired. Numbers of the Persian version of slokas in red ink substance Indian paper, condition good. The scribe is Kesari Das.

Copies of Ms. : X

Chettra Mal, the author of Risalai Diwan Pasand' was a well known economist. He was alive in 1820 A.D. The book under review has been written by him. He has selected some slokas from the Bhagwat Gita containing the mystic thoughts of Lord Krishna and has translated them into Persian. His translation is very close to the original text as it is shown below -

The Sanskrit original - मैत्रं चिन्तन्ति शक्याणि मैत्रं दहति पापकः।

न मैत्रं श्लेषयत्यापः न शोषयति तारुतः ॥ २३ ॥

The Persian version -

نہ اورا شمشیر و غیرہ کے ملاح بہرہ و نہ اورا آتش سوزاند و نہ اورا آب تر کند و نہ اورا باد حرکت دہد۔

This work is not found in any collection.

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## AJAIBUL AFKAR

عجائب الافکار

Author : Sufi Sharif

Date of writing : Not dated

Date & place of transcription : 1892 at Marahra.

Folios : 4

Script: Nastaliq

Shelf Mark : Jawahar Collection Persian No.467

Beginning: بسم الله الرحمن الرحيم

Text Beginning:

حمد و ثنا سزاوار ذات احدی را کہ اسرار حقایق و معارف و وقایق بر عالم و عالمیات آشکارا گردانید

Ending:

کہ غیر از یک ذات نماند مقصود ظہور پیوند و سی فلما جاء الحق و ذہق الباطل آشکارا گردید و مرد و کمال کرد

Particulars of manuscript : Written in an ordinary nastaliq with headings in red ink paper Indian. Appearance fresh complete. The scribe is Mohd. Fazal bin Qazi Abul Mahamid.

No other copy is found in other collections.

Copies of Ms. : X

Sufi Shareef the author of the present work is perhaps a newly discovered writer in Persian. The book under review is a Persian translation of some book in Hindavi language entitled "Gita Sar" as the author had noticed in these words -

بندہ ضعیف موقوف شریف کہ ایں رسالہ است سبباً بجایب الافکار مشتمل بر حقیقت و اسرار در بیان سوال و جواب از جن و جن کش گزار زبان

ہندوی کہ: ہاشم گیتا سار است ترجمان یافتہ و برزیت و پیرایہ آراستہ

It is a gist of the Gita. The language of the translator is not refined.



## TARJUMA-I SRIMAD BHAGWAT GITA

with an introduction

ترجمہ سرمد بھاگوت گیتا

Author : Sheikh Abul Faiz "Faizi" Fayyazi Introduction - by Ali Akbar

Date of writing : Not dated, probably 1592 A.D.

Date & place of transcription : 30th Muharram 1326 A.D.

Folios : 150

Shelf Mark : University Collection Persian Religion No.94

Beginning: فہرست ابواب و ادھیائی دریاچہ و کتاب مستطاب گیتا

Text Beginning: جهان ستائش آن مہمورد واجب الوجود افزود از ستودار رساست کہ در فضائی

Ending: فانی از دیر و حرم راہ نیافت پیش ازین تن بر تعالیٰ سپردیم

Particulars of manuscript : Written on fullscape ruled paper in a fair Nastaliq character. 13 leaves in the beginning are left blank pp.132-33 and 153 are also left blank. The work has been edited very scientifically by Ali Akbar. No other copy is found in any collection.

Copies of Ms. : X

The author of the present book is Shaikh Abul Faiz Faizi a well known poet of Akbar's court. The copy under review is a poetical translation of Srimad Bhagwad Gita done by Faizi, who survived to enjoy his last titular name "Faiyazi" one or two months and then met his death. The date of composition of the present book has not been mentioned in the ms., but as the poet has been remembered in the introduction by his title Faiyazi the date of its composition may approximately be fixed in 1595 A.D. that is the cruel year of his death.

This work of Faizi has been edited by the scribe Ali Akbar in a very scientific manner. On the first leaf the contents of the work are given. The introduction written by the scribe himself begins from a fresh page. In his introduction under the heading سبب نقل ہذا کتاب the scribe Ali Akbar has expressed his interest in mysticism and has noticed that when he was informed that the books of Hindus are full of mysticism. he wanted to see their translations because he was not well versed in Sanskrit. In the last he

got this present translation of Srimad Bhagwat Gita from some Munshi Nirmal Das. His own words are given here -

شنید کہ در کتب اہل ہنود معنائیں معارف آموذیشہ ماراست و مقالات تصوف سات بسیار بندہ آل عباس معارف  
بیاجز ناکی ولودہ در لغات غیر ہما ملکہ ملارہ دو سنکرت علمی ست بظرافط و نفاسات و حراست بقلیل پایہ سعی از عہدہ تعلم و  
تمک آں برتوان آمد لاجرم دست و پای زرد شد تلاش تراحت بآورد تا بس اتفاق مہربانی اخلاص اساس نشی زمرطلاس  
روزی نسخہ خوردی آورد مستطاب نامہ کی ترجمہ سری مد بجلوت گیتا کہ لغوی معنیش و حق است نیابت ناماب و کتابیت ام الکتاب

After editing the work he asked Nirmaldas to check its errors and then after he copied it. He has also given an index of the original Sanskrit words that are found in Faizi's poetical version and has explained them into Persian with the help of his friend Satya Ram Das. In the introduction Ali Akbar has described the incarnation of Lord Krishan and the History of the Raja's of Chandra Bansa.

The text of Fayiyazi is divided into eight chapters with the same headings that are noticed above under S.N.38. The text begins with -

طرازندہ داستان کہن بدیساں یکنند طرح سخن

کہ رسیدہ در تلاشت از سخن کہ کہ کجیت رنگ بہشت بریں  
بود جزو عد آخرت در جہاں در آنجا رسیدند چون کور و طیل

دگر پانڈواں از پے کارزار چسانست این قصہ لے ہوشیار

The text ends with -

اگر چند فزت بہ ثروت بجاست ولی فکر کن کجا خوشنامست

بکن مسجد شکر پروردگار کہ آمد ز دست تو زینکوہ کار

In the end Akbar Ali has copied for Ghazals which are composed by him. His takhallus in the Ghazals is found Faiq.

## POTHI BHAGWAT MAHAPURANA

پوتھی بھاگوت مہاپوران

Author : Not mentioned (Probabaly made under the supervision of Abul Fazl Allami)

Date of writing : Not dated (Approximately 1585 A.D.)

Date & place of transcription: 10th Shawwal 1245 A.H./1830 A.D.

Folios : 225

**Shelf Mark :** Subhanullah Collection No.891.5527/12

**Beginning:** سری بھاگوت اسکند اول

**Text Beginning:**

کہ چون نرائن برہما از ناتھ کیوں پیدا نموده چہاڑا شلوک برہرہا گفتند برہمان چہاڑا شلوک .. الخ

**Ending:**

در کجنگ ہر کہ سری بھاگوت آستانہ کند او را ملکت حاصل شد

**Particulars of manuscript :** Written in a fair Nastaliq with double ruled borders in red ink. Head pieces left blank with an idea of illumination this swedish paper a few comment on the margins conditions good, complete. The scribe is Radha Kishn.

**Copies of Ms.:** Rieu x; Ethe10 1952-54; Bod 1316; Khudabux 1450-I

An abridged Translation of the whole Bhagwata Purana in twelve Skandhas by an anonymous author, apparently the same one as described in E10 1954. It begins at once with the first Skandha on fol. 1b .....

کہ چون نارا این برہما از ناتھ کیوں پیدا نموده چہاڑا شلوک برہرہا گفتند برہمان چہاڑا شلوک بمقدور عقل خود بہ نارد گفت و نارد کہ بعد دور عقل خوش بستار نمود .. الخ

“The Bhagwata” in original is a work of great celebrity in India and exercises a more direct and powerful influence upon the opinions and feelings of the people than perhaps any other of the puranas says Wilson. It opens with the Gayati; that in which the death of the Asura Uritra is told and in which the mortals and immortals of the Saraswat Kalpas with the events that then happened to them in the world are related. According to the usual specification it consists of 18000 slokas distributed amongst 332 chapters, divided into twelve skandhas or books. According to Colebrooke this Purana in its original form is the composition of Vopadeva who lived at the court of Hemadri Raja of Devagiri.

The manuscript under No.1953 of the India Office catalogue, which is attributed to the authorship of Fayzi and is treated as a translation of only the tenth Skandha differs from Faizi's Translation (see below under S.N.49) and is identical with the book under review. The only small divergence is, that the present copy begins without any introduction, when the copies of Ivanow 688 and E10 1953 contains the usual introductory lines of the Persian version of Mahabharata, that was made under the supervision of Abul Fazl (Allami). It is therefore expected that this present version would have also been made by the orders of Akbar's Prime Minister. All the twelve books of the present ms. begin with the following words:

کہ چون نارا این برہما از ناتھ کیوں پیدا نموده .. الخ - Book 1st

- Book 2nd - سکھدیوئی گوید کہ اے راجہ پرچیت پر سیدی کہ ہر کہ احوت نزدیک رسیدا .. الخ
- Book 3rd - سکھدیوئی گوید کہ اے راجہ پرچیت در سبھا کو روان بدر نشستہ بود .. الخ
- Book 4th - نرہویہ بدر گفت کہ از سہ ہون دست رو با عورت دو پسر شدند .. الخ
- Book 5th - راجہ پرچیت بر سکھدیو پر سید کہ در اسکند سہم شاگفتہ .. الخ
- Book 6th - راجہ پرچیت بر سید کہ تہوہر شاہ حقیقت کوک باو ترک آشنیدم .. الخ
- Book 7th - راجہ پرچیت بر سید کہ اے گوشائیں شہا در اسکند سہم گفتہ .. الخ
- Book 8th - سکھدیو گفت اے راجہ پرچیت اجتمارا بھانسی کاہی ختم منکرہ .. الخ
- Book 9th - راجہ پرچیت بر سید کہ اے سکھدیو شہا در اسکند سہم حقیقت نوبہر گفتہ .. الخ
- Book 10th - ہنگامیکہ راجہ پرچیت نزدتر از حملہ دوازده جراید سری بھاگوت شنیدہ .. الخ

The 10th Book contains besides the usual ninety Adhyayas a ninety first one under the heading -

نند بھگت بھگوان کہ اظہار حقیقت خود را نمودند و بدین دستور معرفت رسیدن باسن شدہ بود سوای خود خود اھلیائی و ہم اسکند با تو بیان میکنند

- It begins with - سکھدیو گفت کہ اے راجہ پرچیت نند بھگت بھگوان بود .. الخ
- Book 11th - ہنگامیکہ وہ دفتر سری بھاگوت از حملہ دوازده دفتر سری بھاگوت .. الخ
- Book 12th - راجہ پرچیت بر سید کہ اے سکھدیو جیو شہا گفتہ کہ دھرم .. الخ

The colophon reads the following -

تمت تمام شد و پستی سری بھاگوت مہا پورانہ حسب فرمائش گرامی پریش نسیج علم و حکم و مجمع فخر و تم غالب بہت ولائیت لاد مجلس لای صاحب خلف الرشید راجہ برہم دھن صاحب زاد اللہ اقبال و شتر بخط عامی پر معامی لادھ کشن عنی اللہ عنہ تارین دہم شوال روز یکشنبہ ۱۱۴۰ ہجری وقت دو پہر انجام پذیرفت

## SRI BHAGWAT MAHAPURAN

### سری بھاگوت مہا پوران

**Author :** Not mentioned (Probably made under the supervision of Abul Fazl Allami of Akbar's court)

**Date of writing :** Undated (Approximately 1585 A.D.)

**Date & place of transcription :** 1776 V.S./1719 A.D. at Sronjiu Malwa

**Folios :** 299

**Script :** Shikasta

**Shelf Mark :** Subhanullah Collection Persian No.200/7.

**Beginning:** ” بھاگوت نارا سہ ”

**Text Beginning:** بطرف باندوان آمد و یک استرہ بچہ خود کو کہ در شکم او ترا بود اتراخت .. الخ

Ending: در کتبگ هر که بجاگوت استماع نماید اولادگت مامل می شود.

**Particulars of Manuscript** : Defective in the beginning, written in a careless hand, headings in red ink containing all the twelve books few marginal notes, slightly worm-eaten, repaired country-made paper, condition satisfactory. The scribes are Tulsī Ram and Indramani.

**Copies of Ms.:** Rieu x; ethe10 1952-4; Bod 1316; Khudabakhsh 1450

The same Persian version beginning abruptly with *بطون پاندهوان آمد و یک*. Six leaves in the beginning are missing in the first book, folios 13-16 are also not found. The second book on Fol.19a the third book on fol.27b, the fourth on fol.40a, fifth on fol.55b, sixth on fol.62b, seventh on fol.71a, eighth on fol.84a, ninth on fol.102b, tenth on fol.116b. This book begins with a new pagination. It contains all the ninety Adhyayas and a ninety first .... *خاتم*. This book is expanded into 148 leaves. The eleventh book again begins with a new pagination, ending in 38 leaves. The last book begins on folio 38a. The text of all the above mentioned twelve books is similar to the preceding manuscript.

There is a colophon which reads, the following -

اقتسام کتاب سری بجاگوت دوازدهم اسکندرتا ساریت و چهارم ذی قعدة و دروشن آخر بادشاه نازاری روز دوشنبه  
تمایکونار بدی ایگادی سنت کهندار و هفت صد و هفتاد و شش و سی و هفتاد و شش و سی و هفتاد و شش و سی و هفتاد و شش  
لام داندین واقع در قصبه ساریت مرکز چندری منافع صوبه مالوار

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## SRI BHAGWAT MAHAPURANA

سری بجاگوت مہا پوران

**Author** : Not mentioned (Probably made under the supervision of Abul Fazl Allami, Prime Minister of Akbar)

**Date of writing** : Undated (Approximately 1585 A.D.)

**Date & place of transcription** : Date of 1st eleven books 1172 A.H./1759 A.D. at Shahabad. Date of last book 1224 A.H./1809 A.D. at Bangarman.

**Folios** : 236

**Shelf Mark** : Abdussalam Collection Persian 460/15 (6)

**Beginning**: سری گیس آینه

Text Beginning: سرد رہ جست و جوی جاں برکت دست لے ہر دہ ہزار عالم از شوق تو مست

Ending: می گویند کہ در کل جگہ ہر کہ بجاگوت بشنود اولادگت حاصل شود

**Particulars of manuscript** : Written in ordinary nastaliq resembling Shikasta, headings in red ink, mutilated condition, preserved by pasting butter paper, few marginal notes. The scribes are Rajkaran of Bangar Man (see above under S.N.1) and Fateh Chand son of Khoobchand of the same place substance, countrymade paper, Appearance, old, complete.

**Copies of Ms.:** Rieu x; Ethe10 1952-4; Bod 1316; Khudabakhsh 1450.

**The same Persian version**

The present manuscript comprises all the twelve book of the Bhagwat Mahapurana and a preface probably written by Abul Fazl. This preface is not found in the preceding manuscripts but it appears in the Ivanow No.688 and Ethe 90 No.1953. The preface begins with -

لے ہر دہ ہزار عالم از شوق تو مست  
سرد رہ جست و جوی جاں برکت دست  
بس تخت سیاہ گشت بس نام شکست  
حرفی نہ نکاشتند زان کو نہ کہ ہست

Ending with - رادیاں اخبار ہندوستان کہ پوران علم الانسان مالمہ یعللمہ جنیں نوشتہ اند کہ لاجہ ریچیت . . .

بفرایند کہ و عدہ ہفت روز است سکہ دیر شروع نموز

Book 1st begins on fol.4b, book 2nd on 25b, book 3rd on fol.35a, book 4th on fol.53a, book 5th on fol.70b, book 6th on fol.77b, book 7th on fol.86a, book 8th on fol.99a, book 9th on fol.118a, book 10th on fol.131a, book 11th on fol.190a, and the last book on fol.132a. The text of all the above mentioned twelve books is similar to the preceding mss.

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## SRI BHAGWAT MAHAPURANA

سری بجاگوت مہا پوران

**Author** : Anonymous (Probably under the supervision of Abul Fazl of Akbar's court)

**Date of writing** : Not mentioned (Approximately 1585 A.D.)

**Date & Place of transcription** : 1090 A.H./1679 A.D. at Lucknow

**Folios** : 179

**Shelf Mark** : Ahsan Collection No.000/11 Misc.

**Beginning**: پرتہم اسکندرتا سری بجاگوت پوران

Text Beginning: اول سری بھاگوٹ راگتے کہ چون نا لاین برہمارا از نا بہ کنول پیدا نمودند۔ الخ

Ending: وگفت کہ ملیار خاتون سن ازین سخن ملاحظہ

Particulars of manuscript : The whole ms. is in a dilapidated condition contains only 1st eight Books of Sri Bhagwat Purana. 5th Book is missing, Book eight is defective from the end, a seal is found in the middle which reads the name of Govind Rai. Condition bad, incomplete paper, countrymade few marginal notes.

It is the oldest copy of Sri Bhagwat found in any collections.

Copies of Ms. : Rieu; Ethe10 1952-4; Bod 1316; Khudabakhsh 1450

The same Persian version

The first book of the present manuscript begins without any preface with the same wordings found in preceding mss. ... اول سری بھاگوٹ راگتے کہ چون نا لاین برہمارا از نا بہ کنول پیدا نمودند چہار اسلوٹ بہر چہا گفتند بر چہا کوران چہار اسلوٹ را بقدر عقل خود بہ تار و جیو گفت۔ الخ  
all the books begin with a separate pagination. The text is same with a difference of few words, when compared with the precedings mss. The book eight is incomplete; a separate leaf is also found which is perhaps from the last leaves of the Book eight.

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## BHAGWAT MAHAPURANA

(Book X and XI)

بھاگوٹ مہا پوران

Author : Not mentioned (Probably made under the supervision of Abul Fazl of Akbar's court)

Date of writing : Undated (Approximately 18th century A.D.)

Date & place of transcription : Undated

Folios : 226

Script: Nastaliq

Shelf Mark: Subhanullah Collection No.200/1

Beginning: آغاز دسم اسکند سری بھاگوٹ

Text Beginning: ہنگامی کہ راہبر بھکت ز دفتر از جملہ دوازده جراید سری بھاگوٹ شیندہ۔ الخ

Ending: پیر بھکت از ان روزی کہ سری کرشن رفتند دھرم نماند دست نماند۔

Particulars of manuscript : The ms. is almost entirely in a dilapidated state due to the moth and damp. Written in a fair hand with headings in red ink substance country made paper. Appearance, complete.

Copies of Ms.: Reie 1 p.60; Ethe10 1952; Bod 1316; Khudabakhsh 1450

A Persian translation of the 10th and the 11th book of the Bhagwat Purana. The book X appears very identical with that in the two imperfect copies of the Rieu 1, p.60 and Berlin Cat. p.1027 and partly identical with the book X of the preceding manuscripts; as its last few chapter differ in the text when compared. The text of the book tenth in the manuscript under review ends with these words.

سری کرشن وارتن پیران آورده بہ سکہ دج رسانیدند۔  
It contains only 90 chapters. The book eleventh begins after folio 168 with a new pagination. It contains 54 leaves and is alleged to contain the same version that is found in the preceding mss. It begins with -

روزی سری کرشن تجر بناظر مبارک آوردند کہ این کرشنا اوتار را برای دور کردن۔ الخ

پیر بھکت از ان روزی کہ سری کرشن رفتند دھرم نماند دست نماند۔

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## BHAGWAT PURANA

(only Book X)

بھاگوٹ پوران

Author : Not mentioned, probably made under the supervision of

Abul Fazl of Akbar's court

Date of writing : Not dated

Date & place of transcription : Not dated

Folios : 244

Script : Ordinary Nastaliq

Shelf Mark : Sir Suleman Collection No. Religion 32/19

Beginning: آغازی کہ تم توریانی بانہا طرح نکلندہ را بعنایت تام کن

Text Beginning: ہاں نامی برسینہ نہادہ بسا مل سلاہی رسیدند و تیکہ اتا و تون دروا چارج۔ الخ

Ending: کوہ سمر طلا آب است بدیدن آن شتر نژومی شد و بار در آب درآمدند۔ الخ

Particulars of manuscript : Defective from beginning, middle and end Head piece illuminated double ruled borders in red ink. A number of leaves

are left blank in different places substance, countrymade paper. Appearance fresh, incomplete.

Copies of Ms.: Rieu I,p.60; Ethe10 1952; Bod 1316; Khudabakhsh 1450

A defective Persian translation of the 10th book of the Bhagwat Purana. The text begins abruptly chapters first, second, fourth, ninth, tenth, fifteenth, sixteenth, fortytwo, fortysix, fortyseven, sixtyone, sixtytwo, sixtyfour, seventy seven, eighty-nine and ninty are all imperfect and leaves are left blank for chapter 5,6,43,44,63,78-88.

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**BHAGWAT PURANA**

(condensed version)

بھاگوت پوران بطریق اختصار

Author: Tahir Mohammad bin Imaduddin Hasan b. Sultan Ali Sabzwari

Date of writing : 1011 A.H./1602 A.D

Date & place of transcription : Juluse Aurangzeb/1701 A.D. at

Chanda Noorak

Folios : 107

Script : Nastaliq

Shelf Mark : Sir Suleman Collection No.15/2 (A)

Beginning: . . . . .

Text Beginning: . . . . .

Ending: . . . . .

Copies of Ms.: Rieu 2016; Ethe10 1955; Bod x; Khudabakhsh x

An abridged Persian version of the Bhagwat Purana dealing in nine fasls ( فصل ) with the nine Avataras or descents of a deity specially of Vishnu. The first fasl deals with the Matsya Avatara ( مچھ اوتار ) or fish avatara, under which form Vishnu preserved Manu the ancestor of the present human race, during a universal deluge. The second fasla describes the legend of Varah avatar under which form Vishnu after a contest of a thousand years slew the demon named Hiranyaksha and raised up the earth which was dragged to the bottom of the sea by him.

The third fasla deals with the Tortoise avatar ( کچھ اوتار ) in which form Vishnu appeared in the first age or 'Satya Yoga' to recover some things of value which had been lost in the deluge.

The fourth fasla describes Vishnu's appearance in the form of the man lion to deliver the world from the tyranny of Hiranyakasipu a demon.

The fifth fasla describes Vishnu's incarnation in the form of vaman or the dwarf who appeared before the Daitya king Bali in the secondage and begged of him as much land as he could step over in three paces.

The sixth fasla deals with the Vishnu's incarnation in the form of Parasu Rama to deliver the Brahmans from the arrogant dominion of the Kshtriyas.

The seventh fasla describes the legend of the moon like or gentle Rama, the hero of Ramayana under which form Vishnu destroyed the demon 'Ravana'.

The eighth fasla deals with the Vishnu's appearance in the form of Lord Buddha to effect their own destructions.

The ninth fasla describes the incarnation of Lord Krishna, a perfect manifestation of Vishnu and the most popular of all the later deities.

In the introductory lines of the book Tahir has informed that his work contains ten fasla, but the last fasla dealing with the incarnation of Kalki or the white horse has been merged in the ninth chapter. This incarnation of Vishnu is to appear at the end of the Kali or Iron age seated on a white horse, with a drawn sword blazing like a comet for the final destruction of the wicked.

In the end, there is a colophon, which reads the date of transcription 8th Rabial awwal 45 Juloose Aurangzeb i.e. 1113 A.H./1701 A.D.

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**POTHI SRI BHAGWAT**

پوتھی سری بھاگوت

Author : Shekh Abul Faiz Faizi

Date of writing : Not mentioned

Date & place of transcription : 1244 A.H./1829 A.D.

Folios : 173

Shelf Mark : Sir Suleman Collection No.33/20

Beginning: ست سری گنیش آئینہ سری کور دیوی آئینہ

Text Beginning: زبان صدق بیان بید و پران بدان نطق است کہ پیش از آفرینش عالم ہمہ آب بود۔ ۱۱

Ending: ہر کراہی کتاب را بصدق اخلاص و اولادت بخواند و با بشنود و محبت سری بھگوان بدل او پدید آید و بر تیرہ

اعلیٰ برسد و ناگزیر گردد

**Particulars of manuscript :** Written in a good hand within gold and coloured ruled borders, containing an illuminated head-piece. The scribe is Tribhuj Rai of Town Besara substance, countrymade paper. Appearance fresh, complete.

The copy is very rare. In the colophon it is ascribed to Shekh Abul Faiz Faizi.

**Copies of Ms. :** Rieu x; Ethel0 x; Bod 2693; Khudabakhsh x

A Persian version in prose different from preceding manuscripts apparently identical with those found in Blochet 228, Bod 2693 and Ivanow 689. According to an European note in Blochet's copy it is to be ascribed to Abul Fazl (Allami). In the copies of Bod and Ivanow the name of the translator is not mentioned. The present copy gives its authorship to Faizi (Fol.172b, colophon *پورن شد پوئگی سری بجاگوت اسکندہ دوادس من تصنیف شیخ ابوالفضل شیخی رحمت اللہ علیہ*) but no other evidence is found in this connection.

Like the Blochet and Ivanow's copy it starts with a section on cosmogony. In Bodleian this portion is called first skandha which is not correct. The real first Skandha begins on folio 3 here and on Folio 5v in Ivanow. The beginning of all the twelve books found in this copy is noted below:

- اسکندہ اول در مفصل ساختن بیاس این عمل را به تعلیم نادر - الفج (on Fol.3a) Book one  
 اسکندہ دوم در بیان کردن سکندر و حقیقت اوتارهای سری بهاراج - الفج (on Fol.13a) Book Two  
 اسکندہ سوم که آن را نیز بجز اسکندہ گویند در تفصیل اوتارهای سری بهاراج - الفج (on Fol.17b) Book Three  
 اسکندہ چهارم که آن را چتر اسکندہ گویند در بعضی اوتارهای - الفج (on Fol.24b) Book Four  
 اسکندہ پنجم در احوال بربر برت و جربرت و حقیقت دیب با - الفج (on Fol.32a) Book Five  
 اسکندہ ششم در حکایات اجال و آفرینش دیوتیا - الفج (on Fol.36b) Book Six  
 اسکندہ هفتم در احوال جی و جی اوتار نرسنگو و ظاهر شدن انبوت - الفج (on Fol.42a) Book Seven  
 اسکندہ هشتم در حقیقت سوزانیدن دریای شور و ظهور باون اوتار - الفج (on Fol.48a) Book Eight  
 اسکندہ نهم در تفصیل روداد و سنهوسن و حکایت جیون که به سیر - الفج (on Fol.58a) Book Nine  
 آغا اسکندہ دهم از سری بجاگوت به پودان شش برنو و ادھیان - الفج (on Fol.67a) Book Ten  
 یازدهم اسکندہ سری بجاگوت به پودان که شش برگیان از گفتن نادر - الفج (on Fol.161b) Book Eleven  
 دوازدهم اسکندہ در احوال مردم کلجگ و گزیدن - الفج (on Fol.170b) Book Twelve

The Folio 66 is left Blank. Bodleian No.1317 (Book eleven from Bhagwat Purana) is also identical with Book eleven found in this copy. A.F.L.

Beeston calls it a Persian version entirely in prose (Bod. 2693 Ms.Pers.d.74) but the copy under review contains a number of 'abiyat's' on different folios. Few of them are noted here -

- خوشتر آن باشد که سر در بران گفت آید در حدیث دیگران (Ff.4b 5a)  
 هر که افسانه بخواند افسانه است آنکه معنی دید خود در انداز است (Folio 14a)  
 پی نغمه خورده هر لحظه نشاید کشیدن ز غلظت گزند (Folio 45b)  
 سال بود خنگ نان کفان بعر بود کبند و لقی پسند (Folio 49a)  
 اگر کار یک نفس بسامان شود ز دریای رحمت چه نقصان شود (Folio 49a)  
 تادول مرد خدا نآید بدرود بیچ قومی را خدا رسوا نکرد (Folio 49a)  
 etc.

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## SRI BHAGWAT MAHAPURANA

### سری بجاگوت مہا پوران

**Author :** Shekh Abul Faiz Faizi

**Date of writing :** Not dated

**Date & place of transcription :** 1874 v.s./1817 A.D.

**Folios :** 371

**Shelf Mark :** Sir Suleman Collection No.29/16

**Beginning:** توجه بایان داشت چون بر آنها توانست رسید لغایت چران شد - الفج

**Ending:** دوازدهم اسکندہ این عالم که سرایه غم داند و است او امیرید و کمت می شود و با هر در ستای کرد

**Particulars of manuscript:** Defective from the beginning, slightly motheaten, repaired headings in red ink, countrymade paper. Appearance old, complete. The scribe is Brajbasi who copied this book at the request of Lala Sheetal Singh.

**Copies of Ms.:** Rieu x; Ethel0 x; Bod 2693; Khudabakhsh; Ivanow 689.

The same Persian version of Bhagwat Mahapurana with a difference of a few words in the text when compared with the preceding ms. one leaf in the beginning is missing. The first book contains 19 chapters, begins on folio 4a. The second book contains 10 chapters begins on folio 24b. The third 33 chapters, on folio 34b, the fourth 31 chapters on folio 52b, the fifth 26 chapters on folio 70b, the sixth 19 on folio 80a, the seventh 15 on folio 91a, the eighth 24, on folio 104a, the ninth 24, on folio 128a, the tenth 90, on folio

150a, the eleventh 31, on folio 347a and the twelfth 13 chapters, on folio 366b.

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## SRI BHAGWAT MAHAPURANA

سری بھاگوت مہاپوران

Author : Shekh Abul Faiz 'Faizi'

Date of writing : Not mentioned

Date & place of transcription : 1248 A.H./1833 A.D.

Folios : 169

Script : Shikasta

Shelf Mark : University Collection No. Religion 93/1

Beginning: سری گیش آیتہ

Text Beginning: زبان صدق و بیان بید پران بدان ناطق است کہ پیش از آفرینش عالم ہمہ آب بود۔ الخ

Ending: اگر کہے این بلا اعتقاد بخواند و بشنود زندہ جاوید بماندی شود از آمدش عالم می آید و حکمت می شد است

Particulars of manuscript : Written on blue fullscape country made paper within double ruled borders in red ink. The scribes are Rai Mal and Shaukat Rai sons of Rai Thaddamal. Appearance, fresh comp.

Copies of Ms.: Rieu x; Ethe10 x; Bod 2693; Khudabux x; Ivanow 689

The same Persian version of Sri Bhagwat Mahapurana which is ascribed to Faizi above under S.N.49. It contains all the twelve books and starts with a section on cosmogony. The first book begins on folio 2b, second on fol.10b, third on fol.14a, fourth on folio 21b, fifth on fol. 29a, sixth on fol.34a, seventh on fol.40a, eighth on fol.46b, ninth on fol.55b, tenth on fol.70b, eleventh on 159a, and twelfth on 167a.

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## SRI BHAGWAT MAHAPURANA

(first nine books)

سری بھاگوت مہاپوران

Author: Shekh Abul Faiz Faizi

Date of writing : Not mentioned.

Date & place of transcription : Not dated

Folios : 75

Shelf Mark: Sir Suleman Collection No. Religion 31/18

Beginning: سری گیش آیتہ سری کرشن آیتہ

Text Beginning: زبان صدق بیان بید پران بدان ناطق است کہ پیش از ہمہ آفرینش ہمہ آب بود۔ الخ

Ending: راجہ دروید ازین سخن خوشحال شد

Particulars of manuscript : Written in an ordinary hand with headings in red ink, slightly motheaten, countrymade paper. Appearance, fresh, complete. Name of the scribe is not mentioned.

Copies of Ms.: Rieu x; Ethe10 x; Bod 2693; Khudabux x; Ivanow 689.

The same Persian version of Sri Bhagwat Mahapurana, containing only first nine books. Book one begins after the usual introduction on fol.2b, Book two on fol.13a, Three on fol.18a, Four on fol.26b, five on fol.35a, six on fol.40a, seven on fol.46a, eight on fol.52b, and nine on fol.65a.

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## PURANA SRI BHAGWAT

(only first nine books)

پوران سری بھاگوت

Author : Not mentioned, probably made under the supervision of Abul Fazl

Date of writing : Not dated

Date & place of transcription : 1138 A.H./1726 A.D.

Folios : 271

Script : Nastaliq

Shelf Mark : Sir Suleman Collection No. Religion 34/21

Beginning: سری گیش آیتہ آغاز پرستم کنندہ اکندہ اول از پوران سری بھاگوت

Text Beginning:

چون سری ناراین برہما از ناہج کنول پیدا نمودند چہار اشوک از زبان مبارک خود برہما آموختند۔ الخ

Ending: بنا بریں بھجن مشغول شدہ تپسیا کردہ کرتا تھ شد۔

Particulars of Manuscript : Written in ordinary nastaliq with headings in red ink, injured by moisture and worms a few marginal notes, ordinary Indian paper condition good, complete.

Copies of Ms.: Rieu I p.60; Ethe10 1952; Bod 1316; Khudabakhsh 140.

Text Beginning: نام تو کام بخش جانها زد کام و زمان است کامرانا

Ending: سازم تاریخ ختم تحریر بر نامه چه مهر مهر تحریر

**Particulars of manuscript :** The entire manuscript is in a dilapidated state, injured by moth and moisture, repaired. The scribe of the Xth book is Bala Prasad. The XIth book is copied by the poet himself from folio 252, substance, countrymade paper. Appearance old, complete.

The work is very rare.

**Copies of Ms. X**

Shyam Sundar Sarshar of Kakori is a newly discovered poet. He was son of Jaswant Rai who was a Qanungo in Pargana Kakori Sarshart real name was Heera Lal, but he changed it afterwards when a suggestion was made by Bal Krishna one of the musheer's of Waajid Ali Shah (fol. 10a).

بیر لعل است نام راقم هم سنگ بن کجاست آثم  
بعضی خوانند سیام سندر و چشم گوید مفضل احقر  
مهر ارج مشیر دولت شاه ان بال کرشن صاحب چاه  
خلق از فیض بخشش او سوده دل است و شادان  
فرمود بعمده مقرر گردید لقب به سیام سندر

His present work Masnawi Gulistane Qudrat is a versified Persian version of the 'dasam' and ekadash skandh of Bhagwat Purana as it is described by the author in the colophon -

تمام شد کار من نظام شد یعنی شتوی گلستان قدرت که هم نام و هم تاریخ آغاز است ترجمه دم اسکند جاگوت و ایکادش اسکند  
تضعیف بنده سیام سندر متخلص بر سرشار و در صورت رله قانون گوئی پرگن کاگوری حسب فرمائش لاله صاحب قهرمان لاله نزاریان  
ماحب ساکن کهنه تجارت پانزدیم شهر صفر ۱۱۵۲ هجری با تمام رسید

The masnawi begins on folio 1a with the Hymn ( حمد ) containing 77 verses, followed by an address to the Deity (fol.3b); praise of Prophet (fol.4b); praises of Hazrat Ali and Imam Hussain (fol.4b-5a) as well as his 'Gurudeva' followed by a few verses in the praise of Lala Sita Ram of Kora who was in service of Nawab Sa'dat Ali Khan (fol.5a-b). There is also a laudation of Lucknow in which the etymology of the word Lucknow has been described (fol.5b-6a). The poet has also praised Nawab Wajid Ali

The same Persian version of the first nine books of Sri Bhagwat Mahapurana as mentioned above under S.N.42. The first book begins without any preface on fol.1b the text slightly differs with the manuscripts found above under S.N.42-47, when compared. It contains 52 leaves. The book second begins on folio 53a with کسائیں سکھ دیوی گویند کہ برائے راجہ پر بھکت تو کہ پرسیدی کہ آدم  
The third book begins on fol.74a with  
باد وقت نزدیکی

It is dated 1138 A.H./1726 A.D. The fourth book begins on folio 114b with  
تروی گویند کہ اے بدر از سپهر دست رو با مذکور دو پسر قول شدند  
It is dated 8th year of Mohammad Shah Badshah Ghazi 1138 A.H./ 1726 A.D. The fifth book begins on fol.146b with -

راجہ پر بھکت پرسید کہ اے سکھ دیوی جو در چتر تھ اسکندہ شا گفتند کہ راجہ پر یہ برت در ایام

The sixth books begins on folio 161a with راجہ پر بھکت پرسید کہ اے سکھ دیو گسائیں تفصیل چہا در  
The seventh books begins on folio 178b with راجہ پر بھکت پرسید کہ اے کسائیں سکھ دیو

the book eighth begins on fol.203b, with - شہاد تر تیر اسکندہ گفتند کہ جسے از سر لب

سکھ دیو گفت اے راجہ پر بھکت نار این اجنا اناسی و قی او تار گرفته بکادی کہ ہر مردم دشوار شود آسانی سرا انجام می نمایند

The ninth book begins on folio 243b with

راجہ پر بھکت گفت کہ اے سکھ دیو کسائیں شہاد را شتر اسکن حقیقت نوتر بھکتید من می خواہم کہ کیفیت راجہ اے

The books in the present ms. are not divided into adhyaya's.

## MASNAVI GULISTANE QUDRAT

(A versified Persian version of book X and XI of Bhagwat Puran)

### مثنوی گلستان قدرت

**Author:** Shyam Sundar 'Sarshar' alias Heera Lal.

**Date of writing:** 1265-1268 A.H./1849-1851 A.D.

**Date & place of transcription :** Book X 1269 A.H./1852 A.D. Book X 1272 A.H./1855 A.D.

**Folios :** 285

**Script :** Nastaliq

**Shelf Mark :** Qutubuddin Collection No.152/19.

**Beginning:** گھو نایک



Shah under whom he flourished (fol.6a-7a). Some verses in praises of Kakori (th mother land of the poet) are also found on fol.7a.

After the introductory glorifications, Sarshar has versified the geneological tree of his family where he has mentioned himself as a Srivastava Kayastha. The causes for composing the present masnawi are given under the heading درتالیف کتاب on fol.12b.

The history of Lord Krishna begins on fol.13b with the following verses-

ساقی زوداد رحمتی کن جام صہبا عنایا کن  
ستانہ زخوش دل سراہم باشد کہ بچو فندہ تو اہم

Ending with -

ہر کس کہ مجھ نام بخواند زین گوئہ دوام شاد ماند  
کیس خاطر زکے خاطر کن است پیدا اوتار کو ز جشن است  
قربان من و جوہر بچو کار کوہست بر من شریک کردار  
گفتار من دیشہ اوہست چون مشورتم دریں از دست

In the end of the 'dasam skandh' the date of composition of the present work has been versified by Lala Jawahar Singh Jauhar, whom the poet has referred in his last verses noted above (fol.187a). It reads the following -

جوہر ساز یک فرجام چون داد نکاد ناما نام  
کردار اعجاز خوش بیانی منطوم کتاب آسانی  
سال آغاز این کتابت گفتہ کہ گلستان قدرت ۱۲۶۵ھ  
موسوم ہیں نام گردید سرچشہ فیض عام گردید  
شد بر سن ختم این دیانت نیکو گلدرستہ کرامت ۱۲۶۷ھ

The poetical version of the 'ekadash skandh' of Sri Bhagwat begins on folio 188b. It contains 98 leaves. In the end an epilogup is found which contains 26 verses. This book or skandha begins with the following verses -

ساقی جام سرب خوشتر بر بخش چو آب پاک کوثر  
آصاف کند سنبھل دل بیمن زان مہ قورع کامل  
باشد خیال مال و مال ماند سرعیال و اطفال

Ending with -

ہر اول آخر از کرشن است ہر گوئہ مظاہر از کرشن است  
سازم تاریخ ختم تحریر بر نامہ چو ہر ہر تحریر

The last verse fixes the date of completion on 1268 A.H./ 1851 A.D. Jawahar Singh Jauhar, Jai Gopal, Bansi Dhar 'Sarwari' Shankar Prasad, Heeralal and Lala Ragur chand Shadan, have versified the date of completion, which is found in the end of the book.

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## MASNAWI MEHR ZIYA

(A poetical version of the Xth skandha of Sri Bhagwat)

مشنوی مہر زیبا

Author : Hindi, Bhagwan Das

Date of writing : Approximately 1790 A.D.

Date & place of transcription: Not dated (Apparently first half of the 19th cent.

Folios : 143

Script: Nastaliq mixed with Shikasta.

Shelf Mark : Subhanullah Collection No.891.5514/26

Beginning: بسم اللہ الرحمن الرحیم

Text Beginning: بنام آنکہ ہر نام است نامش دل گبر و سلاں شد تماش

Ending: بس نے ہندی زبان از گفتگو مند تو خود افشاں انسانہ تا چند

Particulars of manuscript : Entire manuscript is in a dilapidated state, injured by moth and moisture, repaired, headings in red ink, substance, ordinary Indian paper, appearance, old complete. Name of the scribe is not mentioned.

This copy is rare.

Copies of Ms. : X

Bhagwan Das 'Hindi' born in 1750 A.D. is the author of present work. He is a well known writer in Persian and is famous for his book 'Safinai Hindi'. He has given an account of his life in this notable book on pages 241-243. His father Daipati Das son of Hari Bansa Rai of Kalpi was called at Lucknow by his uncle Bulaqi Das in the times of Nawab Burhanul Mulk, and he served there upto the times of Nawab Asafuddaula. More notices on Hindi could be found in Tazkirai Anisulahibba by Mohan Lal 'Anees' (University collection, Farsiya Ikhbar 77, Ms. M.A.Library, Aligarh, fol. 95b).

Hindi's earlier titular name was Bismil which he subsequently dignified into 'Hindi'. The present work under review is a poetical Persian version of the dasam skandh of Sri Bhagwat made by Hindi. He has referred this work in his book 'Safinai Hindi' on page 242 in these words -

سیوی بھاگوت سخی بہ ہر ضیا بروزن یوسف زلیخا بہ تلم آورده

On the authority of Mohan Lal 'Anees', we know that this masnawi of Hindi contains four thousand verses. He writes in his tazkira on fol.95b (see Ms. No.77 Farsia Ikhbar, University Collection, M.A.Library, Aligarh).

شعوی ہر ضیا بہ ترجمہ دسم اسکنده سری بھاگوت بقدر چہار ہزار بیت بروزن شیریں خسرو نظامی گفتہ

This poetical version by Hindi appears to have been a free rendering of the original. It begins with a Hymn (Fol.1b) followed by an inward converse with God (fol. 2b). The poet has also given the causes of its composition on folio 3b where he has noticed that the age of 34 (1784 A.D.) he felt in love with a girl and became infirm and pale due to her disjunction. At this moment his father suggested him to compose the History of Lord, and asked him to select one from Rama and Krishna. The history of Lord Krishna was his choice which took the shape of the present work.

It is to be noted here that the poet felt in love in 1784 A.D. and after a few years he composed the present work. In this light the date of composition of the book under review can be fixed approximately A.D. 1788-90.

The takhallus of the poet - Hindi - appears in the following verses -

fol. 3b عان صبر را از دست دادہ ہندت او نادرہ

fol.5b آسانی بر آید کار دشوار ہندی گرشود لطفت مددگار

fol.142b تو خود افسانہ افسانہ تا چند بس اے ہندی زبان از تنگو بند

The history of Lord begins on fol.5b with the following verses -

چین گفتند در ہندی فسانہ کرد در چار جگ دارد زمانہ

سہ جگ بگذشتہ و تا چارم شد آناً بہتر شد سکی شاہ سہ افرانہ

سیلاب شوکتی جمشید جاہی فریدوں چشمستی دارا سپاہی

## SRI BHAGWAT MAHAPURANA

سری بھاگوت مہا پوران

Author : Shekh Abul Faiz Faizi

Date of writing : Not dated

Date & place of transcription : 1805 V.S./1748 A.D.

Folios : 422

Script : Nastaliq.

Shelf Mark : Jawahar Collection No. Persian 96

Beginning: او اکل سواست سری گنیش انیمہ سری کرشن پورن پر کہہ

Text Beginning: زبان صدق بیان بید و پوران بیان ناطق است کہ شیش از آفریش عالم ہمہ آب بود۔

Ending: ہر کہ بصدق اخلاص و ارادت بخواند یا بشود محبت سری بھگوان در دل او پیدا آید و مرتبہ اعلیٰ فائز کرد

Particulars of manuscript : Written in a fair Nastaliq with double ruled borders in red ink slightly worm eaten, substance thin polished Indian paper. Appearance, fresh, complete. This name of the scribe is not mentioned.

Copies of Ms.: Rieu x; Ethe 10 x; Bod 2693; Khudabakhsh x; Ivanow 689

The same Persian version of Sri Bhagwat which is ascribed to Faizi above under S.N.49 containing all the twelve books and the usual introduction. The text differs at different places when compared with the copies described above under S.N.49-52. The first book begins on folio 5a. The second on fol.24b the fifth on fol.69a, the sixth on fol.78b, the seventh on fol.87b, the eighth on fol.103b, the ninth on fol.130b, the tenth on fol.153a, the eleventh on fol.390b and the twelfth on fol.416a.

## TARJUMAI SHIVA PURANA

ترجمہ شیو پوران

Author : Kishan Singh son of Rai Pran Nath

Date of writing : 1786 V.S./1729 A.D.

Date & place of transcription : 1869 V.S./1812 A.D. at Lucknow

Folios : 126 Script : Shikasta  
Shelf Mark : Sir Suleman Collection No. Religion 20/7

Beginning: سری کینٹش آئینہ

Text Beginning: حمدیہ مجد و ثنائی بقدرت قادر مطلق و دادار برحق را منزه که بید قدرت کامله - الخ

Ending:

برالفت این سوزش مش عصارا	ہر کردہ خواہد بکونی مدعا
کردد از تحصیل تھد کامیاب	ہر کرد خواند این کتاب ستیاب
یک ہزار و ہفتصد ہشتاد و شش	بود از سال سنہ فرخندہ و شش
بکرماجیت آں شہ والا گہر	یعنی از عید خدیو بحسب روبر
مدعاے خاطر انجم یاقت	این پران از کلک من آتام یافت

Particulars of manuscript : Written in a careless hand with headings in red ink substance Indian paper. Appearance fresh complete.

Copies of Ms. : Rieu x; Ethe 10 1958; Bod x; Khudabakhsh x

The author of the present work Kishan Singh son of Rai Pran Nath is a Khatri of the mangal tribe. His takhallus is Nishat. In the Berlin copy his name is wrongly spelt 'Bashar Singh'. He was inhabitant of Siyalkot and is noticed in Rieu as the author of Panchakrosi <sup>پنج کروش</sup>, a tract on the atoning efficacy of worship at the Shiva shrines of Benarās (Rieu 795b).

The copy under review is a Persian translation of the Shiva purana or rather Siva Uppurana, identical with the copies found in Ethe 10, No. 1958 and Berlin Cat. p.1028, No.1. Ethe is of the opinion that this must be a very early work of Kishan Singh since it is dated the 9th of zeeqadah 1096 (probably of the fasli era = A.H. 1100/A.D. 1689, Aug. 25). But in the present copy the author in the concluding verses has given the date of its writing 1786 V.S./1729 A.D. Another work of Kishan Singh namely <sup>غریب الانشا</sup> is noticed in Rieu p.795b and its date of writing is ascribed 1157 A.H./1744 A.D. It is therefore the date of writing of the present work fixed 55 years earlier by Ethe can not be correct.

The copy is divided like the Sanskrit original, as the translator says on fol.2a into 74 adhyayas.

## SHIVA PURANA

شیو پوران

Author : Anonymous

Date of writing : Not mentioned

Date & place of transcription: 1873 V.S./1816 A.D. at Kal (Alig.)

Folios : 23

Script : Shikasta

Shelf Mark : Sir Suleman Collection No.28/15(B)

Beginning: سری گنیس آئینہ

Text Beginning: سوت پورانک از سونک آدر کہہ کردد نیمکہا کہتا پوران ہا می گفتند - الخ

Ending: سونک آوک دندوت کردہ آزیں بر سوت پورانک گتہ مہا تم شنیدم

Particulars of manuscript: The entire ms. is in a dilapidated state badly injured by moth and moisture, repaired, leaves reduced in size. The scribe is Jai Ram, five folios are left blank in the middle substance, countrymade paper, Appearance, old.

Copies of Ms. X.

An abridged prose translation of a part from 'Shiva Puran' containing eleven adhyays or chapters by an anonymous author. The scribe in the colophon calls it 'Shiva Purana'. It differs from the preceding copy and is not identical with any ms. found in any collection which I could consult. It deals with the eleven 'Shaiva' stories, each described in a separate chapter. The first chapter deals with the story of Deva-Datta a king from south, the second with the story of king Chitra Sen a devotee of Mahadeva, the third with the story of king Chatur Sen of Northern India a believer of Lord Shiva, the fourth deals with the story of Dharma Sen a king of Southern India who had been in contact with ten thousand women at a time; the fifth story describes some glimpses of the life of Vir Bhadra a devotee of Mahadeva, it is incomplete as it is defective in the middle, the sixth chapter deals with the story of a Brahman named Deva Pran; the seventh chapter describes the story of a Brahman of Champawali and his daughter Sarda; the eighth deals with the importance of 'Bhabhoot' and 'Tilak' and narrates a story in its support; the ninth deals with the story of king Deva Das of Kashmir, the tenth with the story of Rudra and the last chapter deals with the story of Raja Neer Sen and Kaumar the two devotees of Lord Shiva.

## HIKAYAT SRI BISHNU PURANA

حکایات سری بیشن پوران

Author : Anonymous

Date of writing : Not mentioned

Date & place of writing : 1891 V.S./1834 A.D.

Folios : X

Shelf Mark : Abdussalam Collection No. Religions 467/22

Beginning: سری گئیس آینه

Text Beginning: مارا سر آنا ذکر کرد کہ ایس میتزی انچہ بتو تلقین می کنم اثران براڈ آجیات است۔ الخ

Ending: میتزی گفت چہ شوم رنگن در من نیست خود بخود ام

Particulars of manuscript : Written in bold Nastaliq in one hand with headings and Sanskrit words overlined in red ink. Worm eaten, repaired substance Indian paper. Appearance, fresh, complete.

Copies of Ms.: Rieu;Ethe10 1956-57;Bod 1318-19;Khudabux;Iva.190-91

A Persian version of thirtyone selected stories from the Vishnu Purana or the dialogues between Parsara and Maitraiya, apparently the same as described in E10 1956-57, Bodleian 1318-19 Ivanow 690-91 etc. Neither the name of the translator nor the date of compilation is given. The translation is supposed to be literal.

The original Vishnu Purana stands third in the list because it glorifies Hari. Its extent as admitted by all the Puranas, is 23000 Slokas. It is divided into six amsas and treats of five specified topics e.g. primary creation, secondary creation Genealogies of Gods and Patriarchs, Reigns of the Manus and History. The legendary tales which it has inserted are few Parsara and Maitraiya are through out the main inter locutors pulastya granted a book to Parsara which was confirmed by Vasishtha that he should be the author of a Purana samhita. In this light Purana is ascribed to Parsara who remembered all when he listened it from Jatukarna, on account of the boon he received from Vasishtha.

The present copy of the Persian version of the Vishnu Purana is a free rendering of the selected legendary tales found in the original. It contains four amsas which are marked by distinct headings. The Evanow copy of the present work is notable as it contains an introduction which is not found in

the present ms. A verse in Urdu on folio 69a of the copy under review is markable -

خود فنا ہوئے ذات سوں ملنا یہ تماشا جاب میں دیکھا

Again a Persian couplet of Buhjat is found -

یہ خودی طرفہ مقامی و عجب جانی ہست یکدم خویش بروں آکہ تماشائی ہست

Buhjat flourished in the first quarter of the 13th century A.H. (ادبیات فارسی میں ہندوؤں کا حصہ - صفحہ ۱۸۲) so the date of writing of the present work can be fixed a few years back to the date of its transcription (A.H. 1250) approximately in the end of 18th century A.D.

## HARIBANSA PURANA

ہرینس پوران

Author : Made under the supervision of Abul Fazl of Akbar's Court

Date of writing : 1582 - 1588 A.D.

Date & place of transcription : Ninth regnal year of Mohd. Shah/ 1724 A.D. at Delhi

Folios : 186

Script : Nastaliq mixed with Shikasta

Shelf Mark : Sir Suleman Collection No.18/5

Beginning: بسم الله الرحمن الرحيم

Text Beginning: آغاز کتاب ہرینس پوران از تصنیف بیاس بدایک این کتاب بیت از گفتار بیاس شہیم پاران۔ الخ

Ending: معنی ظہور جگدیش در قابہا مختلف و جنگ باکای سکرام و برخواستن بشن را حوادث و برابر ہا سخن کردن۔ الخ

Particulars of manuscript : First ten folios written in bold Nastaliq are of the late origin, other folios are in a bad Shikasta written on brownish paper, reduced in size and injured by moth and moisture. The scribe is Mathuramal, substance Indian paper. Appearance, old, complete.

Copies of Ms.: Rieu x; Ethe10 1951; Bod x; Khudabakhsh x

The Haribansa is a genealogy of Hari or Vishnu. It purports to be a part of the Mahabharata and believed to be a comparatively recent addition to that work. It is chiefly occupied with the life and adventures of Krishna.

The present Persian version of the Haribansa is very identical to that, which is noticed above under S.N.3, and which has been made under the supervision of Abul Fazl.

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## SIRAJUT TAREEQ

(An abridged Persian version of Nasiketopakhyana)

سراج الطریق

Author : Roop Narayan Khatri of Siyalkot, Lahore.

Date of writing : 50 Regnal year of Shah Alamgir Ghazi

Date & place of transcription : 1180 A.H./1767 A.D.

Folios : 36

Script : Shikasta

Shelf Mark : Habib Ganj Coll. 50/145 (B)

Beginning: سرئی گوپال و سرئی کرشن سہائی

Text Beginning: حمد و نیایشے کہ چون کرم نام و فضل تمام آفرید کار بهیثال ان احواط حضرت شاد بیرون باشد۔ الخ

Ending: شہزادہ ایں حکایت اگر بڈاں کار بند شود در جہر موت یابد۔

Particulars of manuscript : Slightly wormeaten, country made paper, old, complete.

Copies of Ms. : Rieu 796 IV; Ethe10 x; Bod x; Khudabakhsh x

The author of the present works, Roop Narayan son of Hari Ram, a Khatri of Siyalkot is identical with a Hindu of the same name who in 1129/1717 composed the Makhzanul Irfan (Rieu 62b) and in 1121/1709-10 composed Shish Jehat (Ivanow 151). As a devout worshipper of Gopal, Roop Narayan had spent four or five years at the Holy Shrines of Braj.

The copy under review is the story of Nasiket divided into three main chapters, composed in a highly bombastic ornate prose. The chapter 1st containing three minor chapters deals with the blessings to Nasiket son of the devotee Udalik. The chapter second, again containing three subchapters deals with the visit of Nasiket to the realm of Yama and the third chapter containing nine subchapters deals with the speech of Nasiket before the rishis giving them a complete descriptive of the Yama.

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## MUFARRIH AL-QULUB

(Tarjumai Hitopadesh)

مفرح القلوب (ترجمہ بہت اپدیش)

Author : Taj Mohd. Mufti al-Malki

Date of writing : Not mentioned

Date & place of transcription : 1252 A.H. 1836 A.D.

Folios : 64

Script : Shikasta

Shelf Mark : Jawahar Collection No. 560

Beginning: رب یسر بسم الله الرحمن الرحیم و تمم بالخیر

Text Beginning: حمد و سپاس بے قیاس حضرت بادشاہی را کہ جلد بندگان خویش۔ الخ

Ending:

و گفت بغیر اندیشہ چہ طلبم آنچه بعد رفتن سر کرت بزبان را زہما شود جو کہ گفت مرد تمامہ شود دود و کر سگر گمان رفت

Particulars of manuscript : Slightly worm eaten, repaired, Appearance old, complete, substance countrymade paper. Name of the scribe is not visible in the colophon.

Copies of Ms.: Rieu 757a; Ethe10 1983-84; Bod 1320; Khudabakhsh x

Author - Taj Mohd. Mufti al-malki the author of the present work noticed on folio 1b is called Taj alghani in the Bod Cat; Taj-i- Maali in India office Cat. Taj al-din Mufti al-malki in Aumer and Taj al-din bin Muin al-din Maliki in Rieu cat.

The copy under review is a fragment of the Persian translation of the Hitopadesh from the Sanskrit original. It was made as stated in a short preamble by order of Sultan Nasiruddaulah Waddin, a prince whose epoch has not been ascertained. In Bod cat. he is supposed to be the emperor Humayun the eldest son of Babur who ascended the throne of Delhi A.H.937/ A.D. 1530.

A full account of this version as it is noticed in Rieu 757b has been given by side Sacy in Notices et Extraits Vol.X, pp.226-264. More copies are mentioned in Stewart's cat. p.83, the Copenhagen cat. p.29 and the Munich cat. p.47. An Urdu translation entitled Akhlaqi-Hindi has been published in Calcutta in 1803 A.D.

The book contains four Hikayats or stories. The first Hikayat deals with Mittra labh or the benefits of friendship, the second is Sahodar Bhed or departing two friends, the third is Vighrah and the fourth is Sandhi.

63

## MUFARRIH UL QULUB

مفرح القلوب

Author : Taj Mufti al-Malki

Date of writing : Not mentioned

Date & place of transcription : Not dated.

Folios : 26

Script : Shikasta

Shelf Mark : Jawahar Collection, 554

Beginning: بسم الله الرحمن الرحيم

Text Beginning: سپاس بے قیاس مرحضت شاہی را کہ از جملہ بندگان خویش را۔ الخ

Ending: کہوتر نادان شرمندہ ماند

Particulars of manuscript : Written in an ordinary and careless hand on a rough Indian paper, slightly worm eaten, defective in the end. The name of the scribe is not mentioned.

Copies of Ms. X

Another incomplete copy of the same Mufarrihul Qulub. The author's name runs here Taj Mufti al Malki. The text is very close and familiar to the preceding copy.

64

## MUFARRIH UL-QULUB

مفرح القلوب

Author : Taj Malki

Date of writing : Not mentioned

Date & place of transcription : Not dated

Folios : 36

Script: Nastaliq

Shelf Mark : Jawahar Collection No.555.

Beginning: بسم الله الرحمن الرحيم ونستعين

Text Beginning: سپاس مرحضت بادشاہی را کہ جملہ بندگان خویش را۔ الخ

Ending: وارد از پیش را بزاگان آغاز کرد و گفت کہ با جانوران

Particulars of manuscript : The whole ms. is in a dilapidated state, badly damaged in different places, repaired defective from the end. Name of scribe is not mentioned.

Copies of Ms. : X

Another copy of the same work, the author is called here Taj Malki. The present copy defective from the end contains only two Hikayats. The third Hikayat begins on folio 36b but it contains only one and a half line.

65

## MUFARRIH UL-QULUB

مفرح القلوب

Author : Tajuddin Mufti

Date of writing : Not mentioned

Date & place of transcription : Not dated

Folios : 139

Script : Shikasta

Shelf Mark : Jawahar Collection No.870.

Text Beginning: ضعیف و نحیف تاج الدین مفتی از زبان ہندی بگاری۔ الخ

Ending: لوک بلا و پائیں کہ ہفت لوک بالاشل کرک۔ الخ

Particulars of manuscript : Written on thin polished paper in an ordinary hand with headings in red ink defective from both the ends.

Copies of Ms. : X

Another copy of the same. The first Hikayat contains 31 folios. The second begins on folio 32b the third on 68a and the fourth on 111a. Two of the Hindi dohas found on folio 44 and 52 respectively are notable. They are as follows -

ایسا نعل ہو رہی جیسی نعلی دوب  
بڈھی گھاس اڑ جائی مری ریگی دوب  
مومن پرالیہ لیس جت دیکھو جت قوی  
کنکر۔ پتھر ٹھیکری رہے آرسی ہونی

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## حرفے چند

خدا بخش لائبریری کی طرف سے جب یہ منصوبہ بنا کہ انسان میں چھپے درندے کو کیسے رام کیا جائے تو جہاں اور بہت سی باتیں سمجھ میں آتی چلی گئیں وہاں یہ بھی خیال آیا کہ فارسی عربی کے عالموں نے ہندو مت اور ہندوستان سے اُپجے دیگر مذہبوں کے بارے میں جو کچھ کھلمے اس پر ایک بھر پور سمینار کیا جائے، متعلقہ مصنفوں اور ان کی کتابوں پر بحث کی جائے اور اسی موقع سے ان ہندی الاصل مذاہب پر فارسی عربی مخطوطات کا جو ایک بڑا حصہ ابھی تک برصغیر اور باہر کے کتابخانوں میں دفن پرلٹا ہے اس کا مختصر سا ہی ہی ایک تعارف کرا دیا جائے، تفصیلی کام اور ریسرچ بعد میں آنے والے کر لیں گے۔

اس سلسلہ میں خدا بخش لائبریری میں محفوظ عربی فارسی مخطوطات اور پاکستان میں ہندو مت پر فارسی مخطوطات کی فہرستیں تو ہم پیش کر رہے ہیں۔ اب مسلم یونیورسٹی علی گڑھ کی مولانا آزاد لائبریری میں محفوظ ہندو مت پر فارسی مخطوطات کی تو عمومی فہرست ملاحظہ ہو جسے ڈاکٹر شیلیش زیدی نے بڑی محنت اور محبت سے تیار کیا ہے۔ امید ہے اس موضوع پر کام کریں تو اوں کیلئے یہ فہرست بہت مددگار ثابت ہوگی

(عرب)

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# علیگڑھ ہندو مخطوطات

مولانا آزاد لائبریری میں محفوظ ہندی الاصل مذاہب پر غیر مطبوعہ آثار

ڈاکٹر جعفر رضا ٹیلیش زیدی

خدا بخش اور نیٹل پبلیک لائبریری ہاؤس

بتاریخ: ہندی الاصل مذاہب سائنس ۱۹۹۳ء

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ڈاکٹر جعفر رضا شلیٹہ زیدی

خدا بخش اورینٹل پبلک لائبریری اینڈ

On the occasion of Indic Religion Seminar, 1994

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Dr. Shailesh Zaidi

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