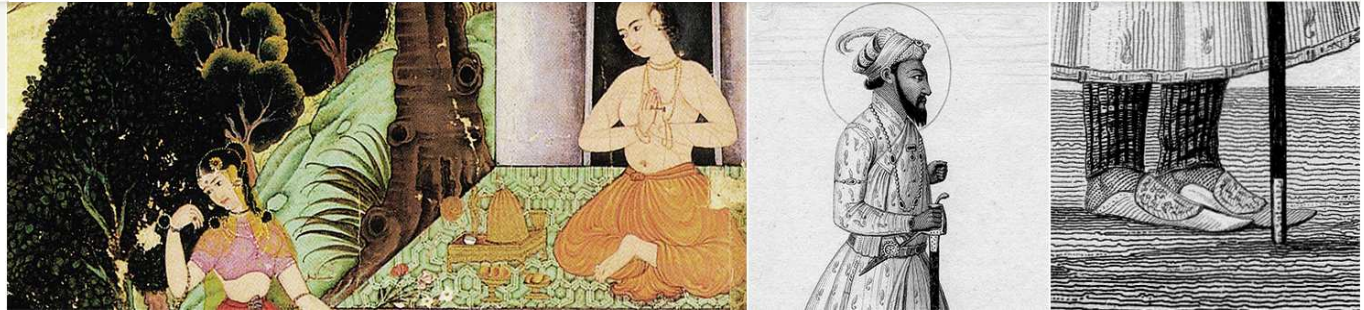


برهن کرکد اینو بنیامی میرکی اکی حد اصابی تری صورت سو تچان زید کاکدا



PERSO-INDICA

*An Analytical Survey of Persian Works
on Indian Learned Traditions*



CrossAsia Fachtagung

26.01.2018

**Dr. Anna Martin (Philipps-
Universität Marburg)**

Ziel des Projekts:

Langzeitvorhaben zur

- ❖ **Erschließung** persischer Texte, die sich direkt oder indirekt auf indische Quellen oder indisches Wissen beziehen (Zeitraum zw. 13. und 19. Jh)
- ❖ **Erhebung** relevanter Daten zu Autoren, Übersetzern, Auftraggebern, Schreibern, Handschriften, Drucken...
- ❖ **Publikation** von Einträgen online frei zugänglich in der Datenbank und in Buchform bei Brill.

www.perso-indica.net

JOHN GILCHRIST: „Men at all conversant with the literature of India need hardly be informed, that most of the Persian Translators of pure Hunduwee Works have hitherto taken such unwarrantable freedoms with the originals, as almost to destroy the identity of the story in many of its essential parts. When we consider, that such versions were generally accomplished through the oral medium of the Hindoostanee, we cannot wonder at the deviations, that must occur in all attempts of this kind, especially when we recollect, how differently the Hindoos and Moosulmans contemplate the very same objects, in their respective civil and religious histories. This being the real state of the case, it can be a matter of very little surprise, should the present translation appear rather a parody, even in abstract, of the Hitoopudes, than a faithful transcript of that excellent performance.”

zitiert nach HERTEL, „Die Aḳhlāq-ě hindī und ihre Quellen“, in: ZDMG 72 (1918), S. 66.

- ❖ Neubewertung im Rahmen der Rezeptionsforschung
- ❖ Ansätze aus den *Translation Studies* bzw. „*Post-Translation Studies*“
- ❖ Interessant nicht die Untersuchung der Übersetzungen und Adaptionen per se, sondern die Auswirkungen auf die Rezipienten, für die übersetzt wird:
„Finding better methods to describe, inventory, or assess translations does not help measure whether or not the ideas contained within are understood and incorporated into the belief systems of the receiving cultures.“ (S. 3)
- ❖ To measure the success or failure of the ideas or the aesthetics of a translation, one has to look *beyond* translation and to begin to examine the cultural changes that take place *after* the translation, hence the move towards a post-translational analysis.“ (S. 3)
- ❖ „... taking a more detailed look at pre-translation culture that conditions not only the production of translated texts but *original* writing as well...“ (S. 3-4)
- ❖ „The cultural context for translation can tell us much about translation itself“ (S. 5)

(Zitate aus SIRI NEERGARD u. STEPHANO ARDUINI „Translation: A New Paradigm“ (2011), Vorwort der ersten Ausgabe der Zeitschrift *Translation*)






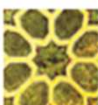


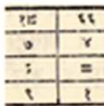



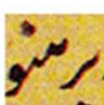
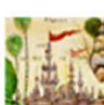
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TREATISES OF MIXED CONTENTS

Monography or Translations of known period

Mīrzā Ḥān ibn Faḥr al-Dīn, *Tuḥfat al-hind*

Tuḥfat al-hind (Gift from India), an encyclopaedic exposition of “the current Indian sciences” (*‘ulūm-i mutadāwila-yi hindiya*), was composed around 1085/1674-75 by Mīrzā Ḥān ibn Faḥr al-Dīn, a Mughal nobleman and litterateur in the Mughal emperor Awrangzeb’s (r. 1068/1658-1118/1707) court. It was written for one of the Emperor’s sons, the prince Muḥammad A’zam (1653-1707) being the most likely addressee since the majority of the manuscripts name him as the dedicatee. The phrase “current Indian sciences” refers to the contemporaneous practices corresponding to the ensemble of linguistic, literary, musical, erotological and characterological discourses available to Mīrzā Ḥān in Braj Bhāṣā as well as through personal practice and observation. Noteworthy is the polysemy of the title that is also translatable as “gift to India”, an ambiguity that captures the two-way character of the translation. What little is known of Mīrzā Ḥān’s biography is inferable from his works. Apart from the work under consideration he composed a commentary on the panegyrics (*qaṣā’id*) of ‘Urfī Šīrāzī (d. 999/1591), a prominent poet of the “Speaking Anew” (*tāza-gūyi*) tradition of the Persian *ġazal* that was as popular in his courtly milieu as it was criticized. From the mid seventeenth century ‘Urfī’s panegyrics had become an object of analysis and evaluation among votaries and critics of Speaking Anew. That Mīrzā Ḥān authored a commentary on them, too, signals his implication in these debates and explains his use, as will be noted ahead, of technical Speaking Anew terminology when explaining the erotic “subtle expressions” (*bing*) of Braj poetics.

The *Tuḥfat al-hind* is divided into an introduction, on the Braj alphabet, seven chapters (*bāb*), and a conclusion. The seven chapters respectively address: (i) “prosody” (*pingal* in Braj, *‘arūz* in Persian), (ii) “rhyme” (*tuk* in Braj, *qāfiya* in Persian), (iii) “tropology and metaphors” (*‘ilm-i badī‘ va bayān*), (iv) “the amorous mood in literature” (*singār-ras* in Braj), (v) “the combined arts of music, dance and drama” (*sangīt*), (vi) “erotology” (*‘ilm-i kok*), (vii) “physiognomy” (*sāmuddrik* in Braj, *qiyāfa* in Persian). The final section is a dictionary (*luġāt-i hindi*) of Braj words glossed in Persian.

i) Place of copying; ii) Period of copying; iii) Copyist; iv) Commissioner; v) Information on colophon; vi) Description of miniatures/illustrations; vii) Other remarks; viii) Information on catalogue(s)

Manuscripts: **Berlin**, Staatsbibliothek, Sprenger 1655, 232 ff., **viii)** Pertsch 1888, p. 1019. **Berlin**, Staatsbibliothek, Or. 4° 214/1, 278 ff., **ii)** *ramazān* 1209/22 March - 21 April 1795, **viii)** Pertsch 1888, pp. 83-84. **Berlin**, Staatsbibliothek, Sprenger 1656, 295 ff., **viii)** Pertsch 1888, pp. 1019-1020. **Berlin**, Staatsbibliothek, Sprenger 1666, 82 ff., **vii)** only chapter on music, **viii)** Pertsch 1888, p. 1020. **Oxford**, Bodleian Library, Elliott 383, 247 ff., **vii)** no colophon, but according to Sachau and Ethé it may be the author's autograph, **viii)** Sachau - Ethé 1889, cc. 1022-1023. **London**, British Library, India Office, 1269, 278 ff., **ii)** 7 *rajab* 1194/9 July 1780, **viii)** Ethé 1903, cc. 1117-1118. **London**, British Library, India Office, 1861, 126 ff., **vii)** only chapter on music, **viii)** Ethé 1903, cc. 1118-1119. **London**, British Library, India Office, 3407, 98 ff., **vii)** fragments of the introduction and conclusion, **viii)** Ethé 1903, c. 1119. **Paris**, Bibliothèque nationale de France, supplément persan 387, 411 ff., **viii)** Blochet 1905, p. 190. **Patna**, Khuda Bakhsh Oriental Library, 911-912 (2 vols.), 400 ff., **ii)** 27 *ramazān* 1211/26 March 1797. **Calcutta**, Asiatic Society of Bengal, I 156, 300 ff., **ii)** 6 *rabī' al-awwal* 1254/31 May 1838, **viii)** Ivanow 1926, p. 433.

Editions: *Tuḥfat al-hind*, Nūr al-Ḥasan Anṣārī, ed., Tehran, Bunyād-i Farhang-i Īrān, 1354/1975. *Tuḥfat al-hind, wāza-nāma-yi Hindī ba-Fārsī*, Delhi, Baḥš-i Fārsī-i Dānišgāh-i Dihlī, 1983.

Commentary: Šiblī Nu'mānī, Muḥammad, 1951, "Tuḥfat al-hind", in: *Maqālāt-i Šiblī: jild-i duwum*, Azamgarh, Maṭba'ī Ma'ārif-i A'zamgarh.

English translation: *A Grammar of the Braj Bhakha*, M. Ziauddin, ed., Calcutta, Visva-Bharati Series No. 3, 1935 (English translation only of the Introduction's exposition of Braj grammar).

Bibliography: **Abū al-Faḏl**, *Ā'in-i Akbarī*, English translation: *The Ā'in-i Akbarī*, 3 vols, H. Blochmann - D.C. Phillott - H.S. Jarrett - J. Sarkar, eds., Calcutta, 1929-1948 (reprint Lahore, 2004). **Ārzū**, Sirāj al-Dīn 'Alī Ḥān, 1951, *Nawādīr al-alfāz*, S. 'Abd Allāh, ed., Karachi, Anjuman-i taraqqī-i Urdū. **Ārzū**, Sirāj al-Dīn 'Alī Ḥān, 1991, *Muṭmir*, Rehana Ḥātūn, ed., Karachi, Institute of Central Asian Studies. **Asḡar**, Sayyid Muḥammad, 1990, *Dīwān-i Ārzū*, PhD thesis, Aligarh Muslim University, not published. **Āzād**, Ġulām 'Alī Bilgrāmī, 1976-80, *Subḥat al-marjān fī āṭār hindustān: jild-i yekum wa duwum*, Muḥammad Faḏl al-Raḥman al-Nadwī al-Siwānī, ed., Aligarh, Jami'at 'Aligarh al-Islāmiyya. **Āzād**, Ġulām 'Alī Bilgrāmī, 1382/2004, *Ġizlān al-hind: muḥāla'a-yi ṭaṭbīqī-i balāḡat-i hindī wa pārsī*, Sirūs Šamisa, ed., Tehran,

TREATISES ON INDIC RELIGIONS

Monography or Translations of known period

‘Abd al-Raḥmān Čišṭī, *Mir‘āt al-ḥaqā’iq*

[Preliminary Entry] The *Mir‘āt al-ḥaqā’iq* (Mirror of Realities) is a Sufi philosophical treatise penned by ‘Abd al-Raḥman Čišṭī (d. 1683) and based on the Sanskrit *Bhagavadgītā*. ‘Abd al-Raḥman Čišṭī adapts only select portions of the *Bhagavadgītā* that he found consistent with Islamic beliefs, particularly the theory of “unity of being” (*waḥdat al-wujūd*). He elides Krishna’s divinity altogether and instead presents Krishna as reflecting God’s glory.

A. T.

Manuscripts: London, British Library, Persian Oriental 1883, ff. 257-271, **iii**) Ġulām Nabī, **viii**) Rieu 1883, Vol. 3, pp. 1033b-1034b. Aligarh, Aligarh Muslim University, University Collection Religion and Sufism 68/3, **i**) Muhammadabad, **ii**) 1702, **viii**) Zaidi 1994, pp. 50-51.

Bibliography: Alam, Muzaffar, 2004, *The Languages of Political Islam: India 1200-1800*, Chicago, University of Chicago Press. Rieu, Charles, 1879-1883, *Catalogue of the Persian Manuscripts in the British Museum*, 3 vols, London, British Museum. Vassie, Roderic, 1988, "Persian Interpretations of the *Bhagavadgītā* in the Mughal Period: with special reference to the Sufi version of ‘Abd al-Raḥmān Chishtī," Ph.D. dissertation, School of Oriental and African Studies, University of London. Vassie, Roderic, 1992, "‘Abd al-Raḥman Chishtī and the *Bhagavadgīta*: ‘Unity of Religion’ Theory in Practice", in: Leonard Lewisohn, ed., *The Heritage of Sufism: The Legacy of Medieval Persian Sufism*, London - New York, Khaniqahi Nimatullahi Publications, pp. 367-377. Zaidi, Shailesh, ed., 1994., *Hinduism in Aligarh Manuscripts: Descriptive Catalogue of Persian Mss. of Maulana Azad Library, A. M. U., Aligarh: On Hindu Legends, Philosophy and Faith*, Patna, Khuda Bakhsh Oriental Public Library.

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1. Index of Authors of Original Persian Works

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- *Bayān al-adyān*

Ārzū

- *Nawādir al-Alfāz*

Bāqir Ḥusayn Ḥān

- *Jāmi‘ al-ašyā’*

Bedil

- *Maṭnawī-i ‘irfān*

Bīnā ibn Ḥasan

- *Ḥulāṣa-yi Bīnā*

Darwīš Muḥammad

- *Ṭibb-i Awrang-šāhī*

Faḏl Allāh

- *Qiyāfa-šināsī*

Shia

Muḥammad Riżā Tabātabāyī

- *Mazāhir al-adyān*

Convert to Islam

Mīrza Muḥammad Ḥasan Qatīl

- *Haft tamāšā*

Migrated to India

Muḥammad Qāsim Hindūšāh Firišta

- *Dastūr al-aḡibbā'*

Muḥammad Riżā Nu'ī Ḥabūšānī

- *Sūz wa gudāz*

Yusūf ibn Muḥammad

- *Qaṣīda dar luġāt-i hindī*

Sayyid or Ashraf

Abū al-Ma'ālī Muḥammad ibn 'Ubayd Allāh ibn 'Alī

- *Bayān al-adyān*

Member of ruling elites

Miyān Bhuwa ibn Ḥawāṣṣ Ḥān

- *Ma'dan al-šifā'-i Sikandar-šāhī*

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- *Tarjuma-yi Rāmāyan* (Gopal ibn Govind Satri)
- *Ta’lif-i Šarīfī* (Muḥammad Šarīf Ḥān)
- *Jawāhir al-asmār* (‘Imād ibn Muḥammad Ṭaġarī)
- *Majmū‘a-yi Šamsī* (Ḥwāja Šams Mustawfī)
- *Majmū‘a-yi Žiyā’* (Žiyā’ Muḥammad Mas‘ūd Rašīd Zangī ‘Umar Ġaznawī)
- *Kokaśāstra (Laḡdat al-nisā’)* (Žiyā’ al-Dīn Naḥšabī)
- *Tarjuma-yi kitāb-i Bārāhī* (‘Abd al-‘Azīz Šams-i Bahā’ Nūrī Tahānīsarī)
- *Tarjuma-yi kitāb-i Bārāhī* (‘Abd al-‘Azīz Šams-i Bahā’ Nūrī Tahānīsarī)
- *Tarjuma-yi kitāb-i Bārāhī* (‘Abd al-‘Azīz Šams-i Bahā’ Nūrī Tahānīsarī)
- *Ġunyat al-munya*
- *Šifā al-maraž* (Šihāb al-Dīn ibn ‘Abd al-Karīm Nāgawrī)
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Aims and method

Perso-Indica is a research and publishing project that will produce a comprehensive Analytical Survey of Persian Works on Indian Learned Traditions, encompassing the treatises and translations produced in India between the 13th and the 19th century.

[Read more](#)

EVENTS AND NEWS

07 July 2017
*Institut National des Langues et Civilisations
Orientales, Paris*

**La construction du monde indo-persan :
culture persane et image de l'autre en Asie du
Sud**

01 March 2017
New Perso-Indica Articles
**Tarjuma-yī Bārāhī - Bahr al-asmār - Bayān
al-adyān - Mabda'-i jahān**

1st-2nd February 2018
Friedrich-Wilhelm University, Bonn

**The 5th Perso-Indica Conference. Science and
Philosophy: Translation, Transmission and
Interaction between Persianate and Hindu
Traditions**

8th-9th December 2016
Centre for South Asian Studies, EHESS, Paris

**The Fourth Perso-Indica Conference.
Translation and the languages of Islam:
Indo-Persian tarjuma in a comparative
perspective**



PERSO-INDICA WORKSHOPS

 *Female Characters in Śukasaptatī and its Persian Versions*, Paris, INaLCO, December 14th 2015.

 *Indian Narratives and Persianate Culture*, Paris, Sorbonne Nouvelle, April 8th, 2016.

 *Online Glossary: Persian Lexicon of Indic Terms*, Friedrich-Wilhelm University Bonn, 2017.

 *The Reception of Hinduism in Turkish and Persianate Cultures*, Paris, 2017 (in collaboration with ANR-DFG ‘Nouvelles religiosités en Turquie’).

 *Jainism and Persian Culture*, Paris, Sorbonne Nouvelle, 2018.

PERSO-INDICA CONFERENCES

❁ *The First Perso-Indica Conference: Translating and Writing Indic Learning in Persian* University Sorbonne Nouvelle – Paris 3, 30-31 May 2012.

❁ *The Second Perso-Indica Conference: The Persianisation of Indian Learning: Texts, Approaches and Forms of Expression*, Friedrich-Wilhelm University Bonn, 7th and 8th February, 2014.

❁ *The Third Perso-Indica Conference: The Sultanate Period and the Early Mughal Empire*, New Delhi, University of Delhi, 3-4 September, 2015.

❁ *The Fourth Perso-Indica Conference: Translation and the Languages of Islam: Indo-Persian tarjuma in a Comparative Perspective*, Paris, Center for South Asian Studies, EHESS, 8-9 December 2016.



PERSO-INDICA

*An Analytical Survey of Persian Works
on Indian Learned Traditions*

**The Fifth
Perso-Indica Conference**

Science and Philosophy:

**Translation, Transmission and
Interaction between Persianate
and Hindu Traditions**

**University of Bonn
February 1st - 2nd 2018**

