CHAPTER VIII

MISCELLANEOUS WORKS

The Hindu scholars of Persian language were equally good in almost all the branches of knowledge beside being proficient in the verse making, in the art of biographical works, Epistolographies, Historiographies, Lexicographies and the translation works of some of the Hindu religious and other works into Persian. Many of these scholars and men of letters have left a vast treasure of Persian works based on different tales and anecdotes, works on science, Arts, medicine, Music etc. Although the Persian language as a whole was in the fag end of its popularity in India, yet the works on varied subjects by these scholars will stand unique, specially from the pen of Hindu scholars and men of letters and in the following few pages, the present researcher has tried to enumerate these works to show the worth of their name, i.e., the Hindus' contribution to Indo-Persian literature during the period under review.

1. Dastan-i-Kanjshak-wa-Lalpari

The work is a collection of moral tales in the usual framework of a special story of a sparrow and the fairy Lalpari

1. A.S.B. : MS No. 304
It was written by Ranjit Rai and completed in A.H.1144/A.D.1731.

In the preface of the work, he has written about his contacts with such nobles as Hussain Qalich Khan Bahadur, Asafjah and others of the time. According to his own statement, he was in the service of Muhammad Khan Bahadur. About the story of the work he says that, the story was narrated to him by someone while he was going to Barar.

Dastur-ul-'Amal

The writers' manual, a treatise on the discussions of time, on numerals, weights, measures but chiefly on the manual notation called 'siyak' together with a great number of models and specimens of official accounts, an extract from a larger work. Styled by Anand Ram, the recipient writer of Kurra in the subah of Allahabad, who is undoubtedly identical with Anand Ram, son of Raja Mardi Ram, who died in A.H.1164/A.D.1750 and the author of a Persian Diwan, Hindustani poems, a collection of letters and a history of the war between Muhammad Shah and Nadir Shah. His takhallus was Mukhlis and his spiritual guide and teacher was Mirza Bedil whom he

2. Dr. S. Abdullah in his book, 'Adbiyat-i-Farsi main Hinduon ka hissa' has written as A.H.1124 which is not correct, See, Abdullah: p. 124
3. Ethe: Vol. II, p. 1167
quotes frequently in this treatise. Most of the official works given as specimens are dated A.H.1142/A.D.1729, the 12th rather the 11th year of Muhammad Shafi's reign.

4

Dastur-ul-Amal

It is a handbook of proper management of tax and revenue accounts, statistical records and official calculations of every kind which was compiled by Udai Chand, son of Rangila Das in A.H.1202/A.D.1787.

5

Dastur-i-Hisab

This is a treatise of Arithmetic written by Indraman who was a native of Hisar. He wrote it during his short stay in Delhi. The work begins with:

صدور حد ذات انپرکی رک تصورت علم حساب
با انظا م رک دیزک اف تاد عال م بر اطمین

The date of the compilation of the work is confusing. The first one given in words is A.H.1180/A.D.1766, the second one expressed by the Chronogram which is equivalent to A.H.1090/A.D.1679. The first date, however,

4. Ethe : Vol.II, p. 2736
5. Bank : Vol.XI, p. 56
seems to be more correct.

According to the preface of the work, it consists of five Maqalas (discourses) and a khatimah. Each of these Maqalas are sub-divided into several chapters and fasls.

Diwan-i-Munshi

The work contains the lyrical poems of Jaswant Rai Munshi who made a fair copy of his diwan in A.H.1124/A.D.1712. It is probably identical with the author of the popular epopee 'Sashi-ua-Panu' which he completed in A.H.1140/A.D.1727.

Diwan-i-Raja

It is a lyrical poems written by a poet with the takhallus Raja or Rajah but whose name has not been mentioned by any biographers. According to the date of the present copy, he must have flourished in or before the middle of the twelfth century of the Hijrah era.

The work contains Ghazals without alphabetical order. It is intermixed with a few Qitas and Masnavi bayats.

The work is a love story of Rai Ratan Sen of Chitor and Padmavat, the daughter of Gandharb Das which was written by Lacchmi Ram of Ibrahimabad of the Ghazipur district.

Hangamah-i-'Ishq

This is a story of the Candarsin Carnataki and the Rani Candra Prabha which was narrated to Anandram Mukhlis by his servant. This story was already narrated by Jaisi in his work Padmavat.

Mukhlis wrote this story in prose in his old age in Delhi in A.H.1152/A.D.1739 and named it as Hangamah-i-'Ishq. This story was written in a week time but the author gave a finishing touches to the work as late as in A.H.1155/A.D. 1742.

Ibtal-i-Zururat

This is a treatise which contains the explanation of the changes introduced by modern writers in the forms and meanings of certain Arabic and Persian words. The work was

compiled by Rai Tek Chand whose takhallus was Bahar. The work is divided into three parts and with a khatimah.

12
Jalwa-i-Zat

It is a very large Masnavi written on the adventures of Krishna and it is interspersed with many Ghazals and Ruba'is. The work was founded on Sanskrit sources by a poet whose takhallus was Amanat. The work was composed in A.H. 1145/A.D.1732.

13
Karnamah-i-‘Ishq

It is the love story of Prince Gauhar of China and Princess Mamlukat written by Anand Ram Mukhlish in A.H. 1144/A.D.1731. At the end of the story, the writer tells us about the source of the story, recalls the name of the Hindu book from where he took the story. He says that the story is full of pathos and excitement.

14
Majma‘-ul-Hisab

This is a book on Arithmatic written by Ghasi Ram

12. Ethe : Vol.I, No.1696, p. 918
13. Bank : Vol.IX, p. 113
in the year A.H.1202/A.D.1787.

15
Malahat-i-Maqal

The author of this work is Dalpat Rai, the son of Gulab Rai who was a clerk and hailed from Ahmedabad. The author was a scholar of Arabic, Persian, Sanskrit, Prakrit and Shaka. Maharaja Madho Singh of Jaipur asked him to write a book on history and accordingly the work was finished in A.H.1181/A.D.1767 when the Maharaja was no more in the world.

Malahat-i-Maqal contains the historical stories of the Mughal Emperors and the Amirs.

16
Nuskha-i-Chamanistan

It was compiled by the great writer Anand Ram Mukhlis. It was written in A.H.1159/A.D.1746 and it is claimed to be a work of great efforts and a beautiful specimen of Persian literature. The year of the compilation of the work is mentioned at the end of the book in a verse which is as follow:

17

Rieu : Vol.III, p. 1005
16. MS copy is preserved in Khuda Bakhsh Library, Patna, Vol.IX,
17. Abdullah : p. 122
Mukhlis has divided the work into four chapters and called them 'chamans' which are again further divided into eight parts each of which is called 'Guldasta'. Following is the division of the work.

1. The first Chaman
   (a) The first Guldasta contains beautiful stories full of excitement.
   (b) The second Guldasta contains satirical stories.

2. The second Chaman
   (a) The first Guldasta contains incidents either heard or witnessed by the author.
   (b) The second Guldasta contains researches about various kinds of trees and fruits.

3. The third Chaman
   (a) The first Guldasta consists of some advantages.
   (b) The second Guldasta contains witticism and sagacity.

4. The fourth Chaman
   (a) The first Guldasta contains general jokes.
   (b) The second Guldasta contains jokes and witticism by the author himself.

Qissa-i-Hir Ranjha

It is the work on the love story of Hir and Ranjha.

Compiled in prose and verse by Mansaram Munshi. The work was written in A.H.1157/A.D.1744 which is expressed by the Chronogram.

It appears from the introduction of the work that the story was originally composed in Hindi by Damodar of Jhang Siyal of Punjab.

Qissa-i-Nauruz Shah

As the title implies, it is a tale of Nauruz Shah compiled by Udat Chand Kayastha, poetically surnamed 'Aziz'. The date of its composition is conveyed by the Chronogram which is A.H.1157/A.D.1744.

The story is about the story of Nauruz who was a king of India and like the prototype of the Arabian Nights, he used to have a new partner everyday to his bed. An accomplished lady called Nik Uukht contrives to prolong her spell by telling him captivating tales on seven successive nights.

Rangin Bahar

It contains the story of Prince Bahram and his love

20. Ibid
adventures with the daughter of king Darab. Although the
work was compiled by Kirpa Dayal, the son of Rai Mansaram
who calls himself as an inhabitant of Siyalkot, yet the
author does not claim to the invention of the story. It is
because his work is merely a new version of an old tale
written in ornate prose which he versified lateron. It was
composed in A.H.1155/A.D.1742 which he has mentioned in a
couplet at the end.

Risalah-i-Dilpasand²³

It was written by Pandit Raj Nimdhar in A.H.1205/
A.D.1790. It is a treatise on astrology and it was dedicated
to Nawwab Amir-ud-Daula, the ruler of Tonk.

Safar Nama

It is a travel book written by Anandram Mukhlis which
gives detailed account of the journey of king Muhammad Shah
from Shahjahanabad to Garh Muktesar. The book is important
from the point of view that the author himself was in the
company of the king in his travel. The author gave the

²² Abdullah : p. 124
reason of this journey as for picnic and hunting. He writes:

The work throws light on the economic condition of the period also. It holds accounts of the day to day affairs in such a style and with such words which are used in the daily life. Sentences after sentences are attractive due to the clarity and fluency of the language. The use of ornate prose off and on in describing and depicting a scene adds to the beauty of the work. It only shows the author's genius. Using of Hindi or Hindi-Persian words is another salient feature of Mukhli's work which is so nicely reflected in this work.

24

Sharh-i-Gulistan

It is a commentary on the book of Shaikh Sa'adi's famous work 'Gulistan'. It was written in A.H.1215/A.D. 1800 in Audh by Bhichak Ram.

Shash Jehat

The work is an arithmetical treatise written by Rup Narayan. It was written in A.H.1121/A.D.1709. This work is

24. Ivanow : Vol.1, p. 542
25. Abdullah : p. 71
still valued in the mathematical science.

26

Shola-i-Ah

The work is also known as 'Qissa-i-Malik Muhammad' and Shahar Banu. It is the story of the above named persons, composed by Munshi Lachhman Singh, poetically known as 'Ghayuri'. It was written in the twelfth century at the time of the reign of Shah 'Alam. Originally the work was written in Urdu but at the instance of Shah 'Alam, it was translated into Persian by the author.

The present MS is an autograph one and begins with a preamble in which the writer speaks about his name and the title of the book and also the time of composition of the work.

29

Tuhfatul-hikayat

The work is a short collection of stories containing seven tales and therefore, it is also styled as 'Haftganah'. The work was written by Brahman Hasari. The work was written in A.H.1123/A.D.1711 at Shahjahanabad.

27. Abdullah : p. 124
28. Ibid.
Usul-i-Ghina

It is a treatise on the different tunes and melodies of music. It was written by Rai Chand Ahmedabadi in the year A.H.1178/A.D.1764 for which the title forms a Chronogram.

The work is based on Musical treatise composed by men of different creeds and sects and the book is divided into three chapters.

Zich-i-Muhammad Shahi

This is an astronomical tables written by Raja Jai Singh Sawai who was a Rajput of the princely house of Kachhwahah. He succeeded his father Raja Bishan Singh as the Raja of Amber in A.H.1110/A.D.1698. His father Raja Prashan Singh was an influential military officer under Aurangzeb and his successors. He was also the Governor of the provinces of Agra and Malvah. In A.H.1141/A.D.1728, he founded the new capital of his estate and called after him as Jaipur. He died after a prosperous rule of 44 years in A.H.1156/A.D.1743.

We learn from the preface of the work that the Raja, having found that the almanacs constructed by his predecessors were defective and incorrect, he brought the fact to the

31. Bank : Vol.XI, p. 69
notice of the Emperor Muhammad Shah (A.H.1131-A.H.1161/A.D.1719-A.D.1748). He was asked by the Emperor to organise new observations with the help of Muslims, Hindus and the European experts. After spending seven years in making observations in Delhi, Jaipur, Mathura, Benares and Ujjain, he sent Padre Manoel with some competent hands to Europe who brought with them the astronomical tables of De La Hyre which were also included in the present work which was completed in A.H.1140/A.D.1727.

The work is divided into three discourses which are as follows:

1. In the four current eras, viz, those of the Hijrah of Muhammad Shah of Christ and Samvat in four chapters.
2. On the determination of the ascendent of each time.
3. On the motions of the planets and stars and their positions in altitudes and longitudes, in a Mukaddimah in four chapters and a khatimah.

32. Tod: Vol.VI, p. 360