CHAPTER 40

PERSIAN

Doctoral Theses

01. JAWED IQBAL
Barrasi Tehleeli Payan Namah Hai Farsi Marboot ba Adabiyat Farsi Hind Dar Danishgah Hai Delhi-o-Aligarh az Saal 1947-2000. (An Analytical Study of Ph.D Thesis on Indo Persian Literature Since 1947 to 2000 Produced in Delhi and Aligarh).
Supervisor: Dr. Ali Akbar Shah
Th 29363

Abstract

The Persian language, one of the major cultural and literary pillars of Islamic civilization, acquired a distinctive and lasting position in the Indian subcontinent. Its presence was not merely the result of military conquest, but of deep cultural, intellectual, and spiritual exchanges between Iran and India. Contacts between the two regions date back to antiquity, reflected in linguistic and cultural parallels, although Persian had not yet attained official status in India before the advent of Islam. A significant shift occurred during the Ghaznavid period, when Persian entered India as a language of administration. With the campaigns of Mahmud of Ghazni and the establishment of centers in Punjab and Lahore, Persian began to take root. Lahore emerged as a cultural hub, attracting poets such as Farrukhī, ʿUnṣurī, and Manūchihrī. Although initially confined to the court, Persian laid strong foundations for future expansion. During the Delhi Sultanate, Persian became the official language of administration, historiography, and literature. Major centers like Delhi and Bengal witnessed vibrant intellectual activity. Figures such as Minhāj-i Sirāj and Amīr Khusrow contributed significantly, with the latter playing a key role in shaping Indo-Persian culture and the emergence of sabk-i hindī. Persian also spread into Sufi and scholarly circles, becoming a language of spirituality and learning. The Mughal period marked the height of Persian influence in India. Emperors like Akbar and Shah Jahan patronized Persian culture, and major Sanskrit works such as the Mahābhārata were translated into Persian, symbolizing cultural synthesis. Persian became the language of administration, philosophy, and education. Poets like Bīdil and Ṣāʾib further developed the Indian style of Persian poetry. With British rule, Persian gradually declined, especially after its replacement by English in 1837. However, its cultural legacy endured through literature, Sufism, and its deep influence on Urdu. Efforts to preserve Persian continued through institutions such as Delhi College, Aligarh Muslim University, and later the University of Delhi, Jamia Millia Islamia, and JNU. This research examines PhD dissertations on Indo-Persian literature (1947–2000) at Delhi and Aligarh, analyzing themes, methodologies, and academic trends. It highlights shifts in language use—from English to Urdu and Persian—and reflects broader intellectual developments in post-independence India. Thus, Persian remains an integral part of India's cultural and intellectual heritage, continuing to shape literary traditions and academic scholarship.

Contents

1. Muqaddma 2. Barrasi tehleeli payan namah hai farsi marboot ba adabiyat farsi hind dar danishgah Delhi az Saal 1947 ta saal 2000 3. Barrasi tehleeli payan namah hai farsi marboot ba adabiyat farsi hind dar Jamia Millia Islamia, Delhi az saal 1947 ta saal 2000 4. Barrasi tehleeli payan namah hai farsi marboot ba adabiyat farsi hind dar danishgah Jawahar Lal Nehru, Delhi az saal 1947 ta saal 2000 5. Barrasi tehleeli payan namah hai farsi marboot ba adabiyat farsi hind dar danishgah islami Aligarh az saal 1947 ta saal 2000 6. Fehrist hai, Zamani mauzui-o-alfabai payan nama ha 7. Natija-e-gairi.

02. SHAHID RAZA

Tasheeh Inteqadi Tarikh-e-Farah Bakhsh-e-Az Munshi Muhammad Faiz Bakhsh ba Hawashi-e-Lawazim (A Critical Edition of Tarikh-e-Farah Bakhsh of Munshi Muhammad Faiz Bakhsh with Necessary Annotations).

Supervisor: Dr. Ali Akbar Shah

Th 29364

Abstract

The book Tarikh-I Farah Bakhsh written in two volumes in 1234 A.H. which deals with the history of Awadh was authored by Munshi Muhammad Faiz Bakhsh the son of Munshi Ghulam Sarwar Kakoravi. The book contains the history of Awadh in particular and the history of Mughal and Awadhian reign. The book is much important because it provides such critical detailed information which is not found in any other history book of this period and the aforementioned book describes an accurate history of the period because he has written it by experiencing and observing the actual situation of the period by himself. The reason for conducting this study is to bring out a critical edition of Tarikh-I Farah Bakhsh of Mushi Faiz Bakshs Kakorvi with necessary annotations because it is an important source of the history of Awadh rulers. Given the rarity of the book this research seeks to bring together a more complete collection of the history of that period which is not available in a comprehensive manner but only available in scattered form written by different authors. Through this research I tried to bring together a more complete and comprehensive history and contribute to the existing academic literature. The data for this research apart from the primary sources are collected from secondary sources that include other books dealing with the history of that period written in Awadhian different libraries.

Contents

1. Muqaddma 2. Barrasi ijtemali Tarikh siyasi-o-farhang ayalat audah-o-tarikh navisi farsi dar qaran nauzam milady 3. Ahwal-o-asar Munshi Faiz Bakhsh Kakori 4. Tasheeh inteqadi Tarikh Farah Bakhsh 5. Natija-e-gairi 6. Talliqat 7. Munabah-o-Makhaz.

03. ZEENTUL FATIMA

Tasheeh Inteqadi Bahar Danish az Inayatullah Kanboh (Critical Edition of Bahar-e-Danis by Inayatullah Kamboh).

Supervisor: Dr. Mehtab Jahan

Th 29236

Abstract

This Thesis investigates the work on “A Critical Edition of Bahar-E-Danish by Inayatullah Kamboh” belonging to Shah Jahan’s period of medieval Indian history.

During the period intense literary activities including several Sanskrit and regional translation took place. The present study shed light on the literary importance and also establishes a cultural significance while portraying a picturesque canvas in the history of Indo-Persian literature. The magnum opus of Sheikh Inayatullah is the Bahar-e-Danish (The Spring of Knowledge), inspired by a narrative heard from a young Brahmin—suggesting a Sanskrit lineage for the core tale—the Sheikh transmuted the story into a grand Persian artifice. The work is structured as an anthology of fables, blending human experience with the supernatural realms of jinns, fairies, and dragons. This work displays a rich Indian culture and was appreciated by Shah Jahan and it follows the artistic style of ornamental prose. Also, at certain places the writer has intermingled the Arabic phrases and Quranic verses and sometimes mentions Sadi, Rumi, Hafez etc. The book serves as a vivid reflection of the Indian landscape, capturing its misty heat, its ascetics, and its vibrant flora and fauna. The significance of this work is evidenced by the numerous commentaries written to unravel its complexities, such as the 18th-century commentary by Inayat Abdul Baqi. It explores “A Critical Edition of Bahar-e-Danish by Inayatullah Kamboh” in this work and finally leads to conclusion. The study relies on the manuscripts available at Khudabakhsh Library, Library Aligarh University, and Majles-e-Shura-e-Milli Library, Iran prominent being the Khudabakhsh Library, Patna. Ultimately, this research contributes to deeper understanding of the socio-cultural underpinnings of Bahar-e-Danish in Persian literature of medieval India and explores various aspects and unravel multiple dimensions intersecting culture, story transmission, writing style and influences around culture and linguistics exposure blending with human experiences.

Contents

1. Muqaddma 2. Barrasi amumi dastan naveesi Farsi dar ahad Shah Jahan 3. Ahwal-o-aasar Sheikh Inayatullah Kanboh 4. Ahmiyat farhangi-o-ijtemai-o-adbi Bahar-e-Danish 5. Tasheeh inteqadi Bahar-e-Danish. 6. Natija-e-gairi 7. Kitabiyat.