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An Overview of the Urdu Translations of Modern Persian Short Story

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Abstract:

. Owing to very close linguistic, cultural and historical ties between Persian and Urdu literatures, translations of Persian short stories into Urdu started not much later than the start of this genre in modern Persian literature. However, despite an ever persistent demand by the readers of Urdu literature, not more than a few dozens of Persian shorts stories, say a little above hundred, are reported to have been translated into Urdu language during the past more than eighty years. Obviously thus, we have only thirteen collections of such translations published so far. This article reviews in the detail all such books besides comments on the quality of translations that came up ever since the publication of first book in 1940 up to the latest published most recently in 2014.

Key words:

Persian short story, Urdu translations, Iran, Indo-Pak Subcontinent, Culture, Urdu literary journals, Modern fiction.

Contrary to the centuries old rich tradition of many a literary genre of Persian literature, the tradition of short story writing in Persian is hardly a little above hundred years old. This genre was, however, fortunate to have brilliant writers such as Mohammad Ali Jamalzada (1892-1997), Sadiq Hidayat (1903-1951) and Jalal Ale Ahmad.(1923-1969), to name a few, who, on the basis of translations of their writings into English and French languages, instantly shot to fame outside Iran as well.

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Jami(34), Asifi(58- 9), Abd Allah Hatifi(62-3), Halaki Heravi(76-7), Sultan Ali Qayini(101), Maulana Haji(104), Maulana Jalal al-Din(104-5) and Sultan Ali(151). It shows his personal affiliation and extra ordinary care for those who were close to Jami. Some historians also record that Nawai used to give a special weight age to the poets who were inspired by Jami and used to respect and honor Jami's personal and literary characteristics.(Wasifi,1/451).

This was an introductory study regarding the association of Nawai and Jami. Obviously it was blessing for their times since this affiliation became very fruitful.

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one of Nawai's letters. Another letter of Jami to Nawai contains a Persian ghazal of Jami (Jami, 2000, 99-100) and it is reported that Nawai immediately composed a Persian ghazal, following the same meter, qafiya and radif and it was sent to Jami. (Mirzayof, 11).

They both maintained their intimate contact and had regular corresponding during Jami's travel for Hajj (Jami, 2000, 98-99). Jami left Hirat for Hajj on August 21, 1472 and returned on January 7, 1474. He appointed Nawai as his deputy during his absence (Bakharzi, 160). It is reported that Sultan Husain and Nawai helped Jami a lot in different ways for his travel (Bakharzi, 160). Jami's personal and literary letters to Nawai are very important (Jami, 2000, 114, 128, 134, 139, 141, 191, 193, 194, 195, 203, 232).

Jami's formal letters, requesting Nawai to help some needy people show the positive social results of their contact (Jami, 2000, 113, 115, 116, 117, 119). In a letter Jami thanks Nawai for his generous help to a poor student of religious studies (Jami, 2000, 101-102) and in another letter he requests Nawai to help a pious man named Khwaja Sultan Beg (Jami, 2000, 103). Here, an important point must be mentioned that there is not even a single letter of Jami seeking any kind of help or favour for him or his family. It indicates the strength of Jami's character, the high standards of his moral ethics and his care for the poor and helpless people.

Some of Jami's letters to Nawai contain some straight forward comments on different political, social and religious matters (Jami, 2000, 97, 98, 106, 111, 114). For example, in one of such letters Jami requested Nawai to inform Sultan Husain that the situation of law and order in Hirat was not satisfactory and the traders were facing many difficulties by concerned authorities, and Sultan must take some action against this injustice (Jami, 2000, 97-98). These letters are very important for historians and research scholars of Sufi studies.

Nawai praised Jami and his poetry in a manner full of love and respect, in third chapter of his known Tazkira-ye Majalis al-Nafaes. According to the author, Jami is at the top of the poets that are being mentioned in the book (Nawai, 1986, 56). Nawai especially mentions some poets at different places of the Tazkira, who possessed good creative abilities and were closely associated with Jami like Mohammad Jami, brother of Jami (23), Hafez Ali

Jami's grave.(Nawai,2002,40-43). These facts are also recorded in most of contemporary books (Lari,42-43; Khandmir, 1974,4/338; 1993, 205-6).

In this book Nawai carefully attempted to be concise. It is a work of distinct quality being an important primary source for Jami's life, art and thought. It covers different aspects of Jami's character, achievements and services. Despite its shortness, it remains one of Nawai's valuable contributions.

Jami's letters are another authentic source for Nawai and Jami's association. There are so many live traces of this affiliation in these letters which prove and authenticate all the statements recorded by Nawai in *Khamsat al-Motahayyirin*. Jami's letters to Nawai indicate their close friendship and the nature of multi dimensional help and services they used to provide each other. The content of these historical letters is very informative and at the same time very reliable. It facilitates the readers' understanding of the socio-political climate of that age. This material is also one of the basic sources for Jami and Nawai's life, works and their social and cultural activities.

Jami's letters to Nawai could be divided into three major groups: personal and literary letters; formal letters written in favour of some needy people, requesting Nawai to help them; letters containing critical comments on some political, social and religious issues and Jami's advices and suggestions.

For example, some of Jami's letters endorse Nawai's statements that Jami's famous Persian work *Nafahat al-ons* was written on Nawai's request (Jami, 2000, 96, 127,156). Jami started on this great task in 1477 and it was completed in 1479. Jami used to send its first draft to Nawai for his opinion and the author finalized his book after the due satisfaction and approval of Nawai. Later on, in 1495, Nawai wrote his Turkish book *Nasayem al Mahabbat Min Shamayem al- Futuwat* which is a good supplement to Jami's *Nafahat* and an important Turkish reference book regarding Sufi literature (Shagufta,219).

In a letter to Nawai, Jami expressed his attachment to Nawai in a refined intellectual style (Jami,2000,99). Again in a letter written in 1475, Jami writes some encouraging sentences, praising Nawai's Persian poetry (Jami,2000,105). It was a reply to

and common people and Nawai's touching Persian poetry in the sorrow of Jami's death.

This is an important and interesting book on the topic. It shows depth of the strong affiliation that Jami and Nawai had. Nawai records that the attachment, care and guidance he received by his master Jami was a great honor for him (Nawai, 2002, 8). He praises Jami's intellectual and spiritual activities, his command on different branches of worldly knowledge and his extra ordinary power of spiritual guidance (Nawai, 2002, 11). Nawai narrates some of Jami's literary jokes, details of some social events and some of Jami's discourses. It all shows Jami's brilliance and his high rank both as an intellectual and a Sufi (Nawai, 2002, 15-20).

The record of letters of Jami and Nawai, in the second chapter of the book, makes clear some important dates and details of their journeys and some other historical events of their lives (Nawai, 2002, 20-29). In third chapter, Nawai tells that Jami authored his *Nafahat al-Ons*, *Shawahid al-Nabowwat*, *Arbaeen*, *Ashiat al-Lamaat*, *Risala-e Moamma* and *Risala-e Musiqi* on Nawai's request. Nawai translated *Arbaeen* into Turkish and wrote his Persian work *Mufridat* in response to Jami's *Risala-e Moamma*. Nawai says that Jami praised his poetic art and thought in *Baharistan* and Nawai also duly praised Jami's great literary contribution in his *Tazkera-ye Majalis al-Nafaes*. Jami mentioned Nawai in his Persian *masnavis* and Nawai praised him in his Turkish *masnavis*. Jami mentioned in the preface of his collective Persian poetic works that it was compiled on Nawai's request and also different names were given to three Persian poetry collections on Nawai's desire. Nawai recorded that he did the same regarding his collection of Turkish poetry on Jami's advice (Nawai, 2002, 29-37). In the closing note, Nawai tells that he studied most of Jami's prose and poetic works by the author himself and it was an honor for him to take some lessons from Jami on *Lamaat* by *Fakhr al-Din Iraqi*, *Qudsiyya* by *Khwaja Mohammad Parsa*, *Ilahi Nama* by *Khwaja Abd Allah Ansari* and some other books. These lectures made most of his mystic and literary concepts clear (Nawai, 2002, 37-38). Then Nawai narrates the detail of Jami's death. He says that he composed a Persian *Marsiyya*, containing seven sections and seventy lines, on Jami's death and built a grand building on

of Nawai and Jami also was encouraging for their own career as poet and writer. They wrote brilliant verses praising each other and mentioned each other with love in their works (Bakharzi, 42, 235). Nawai dedicated the first ghazal of his Turkish Diwan to Jami (Heravi, 76). They positively influenced the art and thought of each other and impressed many other intellectuals as well. It resulted in a mark able advancement of Persian and Turkish literature. These facts could not be denied by the historians of Persian and Turkish culture, art and literature. A lot of research has been done on the life and works of Jami and Nawai. Some researchers have been focused on the relationship of Nawai and Jami and its broad based results as well. These facts could be gathered directly from the works of Nawai and Jami as they both have written several times on this topic. It is better and safe to consult the writings of Nawai and Jami to explore the topic.

Nawai has a brief book on Jami and the author's association with him. *Khamsat al- Motahayyirin* by Nawai is an authentic source for Jami studies and a reliable reference book on the relationship between Jami and Nawai. This book is the greatest evidence of Nawai's love and respect for Jami (Hekmat, 97). Nawai wrote this brief but comprehensive Turkish book in 1493, approximately within one year after Jami's death.

The book has a short preface, three chapters and an ending note. The preface contains Jami's family background, his birth and some details of his life relating to the years when Nawai was in touch with him. It is a well worded biographical sketch of Jami. First chapter of the book is a record of some social, literary and spiritual events and experiences witnessed or shared by Nawai. In the second chapter Nawai records some of his letters to Jami and some of Jami's letters to him. Third chapter has a list of Jami's works, some of them were written on the request of Nawai and Jami himself acknowledged the fact in those works. In the ending note, Nawai tells the higher scholarly books that he studied under the guidance of Jami. This part also contains some of Jami's miraculous events and his super natural powers, the minute detail of Jami's last illness, death, funeral procession, grave, mourning sessions headed by the emperor, royal family, nobles of the court

Jami and Nawai had great influence on Central Asian Persian and Turkish literary and cultural circles (Hojjati, 716). History of Islamic art and culture is truly incomplete without the golden record of their multi dimensional services (Abd Allah, 259). Jami was a great Persian poet, established author, most prominent religious scholar and a well reputed Naqshbandi Sufi of his age. He enjoyed a wide fame and popularity, both in Sufi and literary circles. Many rulers of different Kingdoms were all praise for Jami and a majority of common people also loved him very much (Lari, 37-38). Above his disciples, many poets, writers and artists were in close contact with Jami and Jami was their successful patron.

Nawai was a student of Jami, his disciple and also a very close friend. According to Jami, their deep routed association was a 'spiritual love and union of souls'(Jami,1988,108). Nawai was also very near and dear to Sultan Husian. He had high offices in the royal court due to his unique administrative and militant qualities and practical wisdom. He himself was an intellectual of great caliber. He was a known Persian and Turkish poet, writer and translator. He had a great interest in fine arts like music, calligraphy, architecture and painting. He patronized many scholars, poets, writers and artists of his time. He established a trust for common welfare (Juzjani, 50-52, 94). He was the most important figure of Turkish literature and his works have the pioneering and monumental importance in the history of Turkish literature (Hojjati, 716). Nawai had mystic leanings and belonged to Naqshbandi order (Afzali, 181).

These common qualities and interests befriended Nawai and Jami and their life long association was an example for all lovers of mankind and humanisms and it became famous just like the friendship of Rumi and Shams and Amir Khusro and Khwaja Nizam al-Din Auliya of Delhi. Their contemporaries also appreciated their affiliation (Khandmir, 1993, 305)

The relationship of Nawai and Jami was a blessing for scholars, artists, Sufis, students and deprived people because they both did their best to help, guide and patronize them. They helped and protected the neglected poor, victimized by bad circumstances and unfair system of government. The deep and close relationship

Majallah Tahqiq
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Nawai and Jami

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Abstract:

Amir Alishair Nawai(1441-1501) and Maulana Jami(1414-1492) were two prominent contemporary figures. They were very influential personalities in the court of Sultan Husain (1438-1506) of Hirat. They had common interest in academics, literature, culture and tasawwuf. Nawai was very much inspired by Jami and Jami was also very kind to him. They had very close friendly relationship, the details of which could be traced quite easily in the works of both intellectual scholars and their contemporaries. Nawai requested Jami many times to write on different topics and Jami responded positively. Some of the most important works of Jami were authored on Nawai's request. Nawai was Jami's student and spiritual follower as well. He is one of the pioneers of Jami studies in Persian and Turkish literature. Most of Nawai's Persian and Turkish works have important comments on Jami's life, poetry, other works and his great multi dimensional services. In this regard, Nawai wrote a brief and comprehensive Turkish book Khamsat al-Motahayyirin. It is rightly considered a reliable source on the subject. Some of Nawai's important prose and poetic works, both in Persian and Turkish, were written on Jami's special encouragement. Both of the intellectuals loved and respected each other and their correspondence is on the record which shows the purity of their deep affiliation. The letters of Nawai and Jami have many important points regarding the history, culture, Sufism and the social scenario of that era. This paper focuses on the relationship of Nawai and Jami, its mark able historical, cultural and literary results. Moulana Nur al-Din Abd al-Rahman Jami(1414-1442) and Amir Nizam al-Din Alishir Nawai Fani(1441-1501) were the most important literary and cultural figures of 15th century in the Temurid dynasty of Hirat, presently in Afghanistan. They were very influential in the court of Sultan Husain Baeqra (1438-1506). These three persons were the real triangle of political power (Heravi, 70-71).

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