

A Historical Study Of The Role Of Muslims In The Origin And Development Of Urdu Language In South Asia From The Medieval Period To The Colonial Period, 1200-1882

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Abstract

Language is taken as one of the most important tools of expression in any society. It serves as a back-bone of a culture and civilization. Urdu is one of the key languages used by South Asian People. It has been used without any religious bias until the late half of the nineteenth century. It has been regarded as a symbol of Indo-Islamic culture, since the origin and development of Urdu language and its literature is deeply related to Muslim's rule in South Asia. There have been many theories and opinions about the development of Urdu, and this language has been named in many ways such as Rekhta, Daknī, Gujrātī, Delhvī, Urdu-e-Muallā and Urdu. This paper highlights the origin and development of Urdu language through the study of texts from the 12th century to the British Raj.

Keywords: Urdu, People, South Asia, Muslims, Devanagari, Nastālīq, etc.

Introduction

This paper primarily deals different concepts of Urdu Language, that is to say, we will make it clear that how Urdu language emerged in South Asia and developed from Northern India to the Central India and Dakan during the era of Sulṭān Fīrūz Shāh Tughlaq. This paper also explores the several opinions of intellectuals of this language.

Research Methodology

The historical method of research based on qualitative approach has been used to complete this research paper supplemented with documentary sources included primary and secondary books, articles, interviews, essays and columns of newspaper with debates and different workshops

related to this topic. Further to check to authenticity of these sources a historical criticism has also been used to make this research valid.

Review of Literature

As the most prominent ingredients of research, literature review is compulsory to judge and explore the research and find out the questions of research as statement of problems in the research. Without an appropriate literature review any research looks ambiguous. Therefore, in this research paper different sources have been included like, Tareekh-e-Adab-i-Urdu,, Masir-ul-Umra, Tuzk-i-Babri, Mrat-ul-Ashiqeen, Urdu Lasaniyat.

Discussion

Urdu has passed from different stages of evolution. It not only has got the element of change but also the effect of change of culture and characteristics can be seen in this change of names which have become famous by many names. Ancient Urdu was called Hindi or Hindi according to India. For example, Qazi Badr also called it Hindi. Muhammad Aowfi calls it Hindi. It is written in Hindi in Muftah-al-Fazal and Dastur al-Bayan. Amir Khusrao calls Masood Saad's Diwan a Hindu in the preface of Gharat-ul-Kamal. Babras records it in Tuzak-e-Babri in Hindi.¹

In the same way, later it was called Rekhta. It is said to be derived from the Persian word Rekhtan, which means to invent something, and the combination of Hindi ragas and Persian, which gave rise to something new in Indian music, came to be called Rekhta and so this meant the confluence of different languages and dialects which came to be called metaphorically (Urdu). Muhammad Hussain Azad thinks that this is meant to strengthen and the word Rekhta was first used in the time of Akbar. Later on , various poets continued to use the word Rekhta in their poetry.²

At that time the word Urdu had also come into existence then it became Urdu-e-Mualla to Urdu, which is a Turkish word meaning cantonment. Hafiz Mahmood Khan Sherani thinks that it was also called Urdu. However, Urdu was written. It is a coincidence that Babar is the originator of Urdu word like Hindi. He first used this word in his book Tazak Babri. The key role in the development of Urdu language was played by Sufis and philosophers expanded it further. Hazrat Khawaja Banda Nawaz Gesu Daraz's magazine Marat-ul-Aashiqeen is called the first book in Urdu. While some people think this is not the first book.³

It uses the word "ga" for the verb permanent. The standard pronouns for you and me are used instead of you and me. On the contrary, the writings of Shah Miran Ji and his son Burhan Uddin Khanum are influenced by Marathi, Gujarati and Bhasha. When "Mirat-ul-Aashiqeen" was written there was not much difference between Deccan and Delhi Urdu because they were not much older than their origin. Khawaja Banda Nawaz used the language in his writings which were the language of the streets and bazaars of Delhi. However, Urdu words can also be seen in ancient Deccan Urdu.⁴

It is important to know the structure and nature of the language along with the beginning and evolution, otherwise one will not be fully aware of the language. But before discussing the structure and nature of Urdu, it should be known that the structure of the language is such structure which distinguishes it from other peer languages? The language is known for its love, distinctive features, characteristics and conditions. Therefore, the language has its character and its natural tendency.

Every language has a method of evolution. But language moves forward and sets the stage of development. The structure of language is its nature and the nature of language is its natural requirements.⁵

Most of our great scholars and writers are either completely unfamiliar with the origin, evolution and structure of their language or they form wrong ideas and theories about them and the fun is that these irresponsible things are new. Plants are included in the curriculum and thus mistakes and misunderstandings are instilled in the hearts from the very beginning. The most common and common understanding is that Hindi and Bhasha are considered the same language and then Bhasha is considered as the source of Urdu and it is said that Urdu is derived from Hindi. However, both these ideas are wrong, as will be seen from the study of the second part of this book, which is neither derived from Urdu nor is the name of Bhasha Hindi. This is the name of the most modern branch of Hindi Urdu which has been written in Nagari script since the beginning of the nineteenth century at Fort William College and is heavily influenced by Bhasha and Sanskrit instead of Persian and Arabic.⁶

With the advent of Muslims, a new language called Urdu, flourished in India, came into being and soon became the popular language of the Indian subcontinent. As he spoke, so he began to write. His initial script and the current script, his evolution is considered to be of great importance. Urdu is the only language in the world that is written in two different scripts. Namely Persian or Nastaleeq and Hindi or Devanagari script. Research shows that it is still spoken today as the vernacular of the entire subcontinent and has been spoken centuries ago and was spoken centuries ago. This language which was nurtured in the lap of Amir Khusrao was sometimes called Rakhti, sometimes Raikhtan and sometimes Urdu Mualla and sometimes Urdu. From the time of Wali Deccani, it was accepted by the Bahmani rulers in Deccan. But it did not get any formal recognition of name. This language was called Hindi or Indian language before the time of Aurangzeb Alamgir. In other words, the language commonly spoken in India got its name only Urdu after the Aurangzeb period. This is a very important point which is of fundamental importance in the study of the history and evolution of the Urdu language.⁷

Because the emergence of a language at one time and the pre-existence of a language and giving it another or a new name are two completely different things. In fact, Urdu language historians or linguists have done early work on its history and evolution. He has confused these two things. That is, they started Urdu language from the point where the name of this public language was given to Urdu or unknowingly the name of this language which had existed from time immemorial became Urdu. Searching for the birthplace of this language in the cycle of doing, various researchers have declared different parts of India as its abodes.

Allama Syed Suleiman Nadvi wrote Naqsh-e-Sulaimani and declared it as the original area of the language where it is called Peni Valley Indus. Allama Sherani gave very strong arguments that the present language of India should be called Urdu or Hindi is merely a crop of the plains of Punjab. Sabzwari and Dr. Saleem Akhtar connected him with his relatively. The water of life shows that it came into being from a mixture of different nations in and around Delhi. In our opinion, Urdu is associated with language such as Daravari. Or any region of India which has a complete or complete civilization within it, such as Sindh, Deccan, Do Aba Ganga and Jimna or Delhi, etc. All such researches are based on such solid arguments in their own right that and they seem to be true,

and the apparent discrepancy between all these studies does not mean that only one of them is correct and all the others are wrong, but that they are all somewhat correct in their own place, that is, each one. The researcher has tried to trace the origin of this language to the place where it already existed. So he found it there.⁸

Only their point of view and research style is fluent. All these researchers tried to trace the origin of Urdu or Hindi language in a particular region because they all consciously or unconsciously believed that this language originated in a particular region or area. And then spread throughout the subcontinent. The reality is quite the opposite. Despite the fact that Urdu or Hindi language was found all over the subcontinent, the ruling class language has not been found in any part of history before the partition of India. When Muslims ruled, Persian and Turkish were predominant, and before that, the language of the ruling Brahmins and the religiously dominated Pundits, Sanskrit, had royal patronage.⁹

As far as the question of two different names for this language is concerned, it is a long discussion in itself. It would be appropriate to briefly state here whether the name of this language should be considered Hindi or Urdu. Both names are given to this language by people from outside the region. The Hindi name is due to the fact that the Arabs used to call this region Hind from ancient times and for this reason they called the language spoken here Hindi. This is also the name used in Persian and the same name. This language was also given by the people of Persia. I created it uniformly all over the country and its foundation can be laid anywhere. Only and only in the language spoken by the first settlers in the region. And with the research up to that time, that language becomes Dravidian. If the above assumption is accepted, then two important civilizations arise. The first is what two different names of the same language mean. It would also not be correct to say that because the subcontinent was first dominated by the Hindus community and later the Muslims came here from the West. Therefore, the Devanagari script was commonly used or known here. Later, Persian or Arabic script also came here through Muslim rulers. This seems to be wrong because the ancient language of Iran, Avesta, which was also the language of the Zoroastrian religion, also had Nastaliq script, and it has been proved that Avesta is much older than Sanskrit, just as linguists and researchers have differing views on the origin of the Urdu language. Similarly, opinions differ on the script of the Urdu language. The name and script of Urdu language has been different from time to time. Urdu language has been called Hindi and Indian as well. In the same way, its script has been Devanagari and Persian in different periods. Linguists and researchers attribute the beginnings of the Urdu language to the rise of the Indo-Aryan language in the eleventh century. According to him, the languages of the Indo-Pakistani subcontinent have been separated from one another for a thousand years.

Language does not come into being at the same time. This period spans centuries and is born from the womb of languages. When and where did Urdu start? This question is not appropriate. On the contrary, when did the Urdu language take shape and which language has a hand in its carving? Different languages contributed to its rise and fall. According to researchers, the beginning of Urdu begins with the arrival of Muslims. Researchers differ on this point. Syed Sulaiman Nadvi considers Sindh as the centre of its origin. According to him, Muslims first arrived in Sindh. They attribute this to the victory of Muhammad ibn Qasim.¹⁰

When Muslims arrived in India, the natives used to call every language of the Indian subcontinent Hindi or Hindu. The Hindi word for Urdu has been around for a long time. Miranji Shams-ul-Ishaq used to call his writing Hindi. After that Burhan Uddin Khan (died in 5 AD) also called Urdu Hindi. When Sub Ras was written, its author Mullah Wajih wrote Urdu to Hindi. Since then, poets have also called their words Hindi or Rekhta. Mirza Ghalib has translated Urdu into Hindi in his letters. Nine languages are mentioned in Amir Khosrou's famous Masnavi "Na Sepehr". Which are Sindhi, Lahore, Kashmiri, Bengali, Gujarati, Telangana, Egyptian, Dhoor, Samundari and Dehlavi. There is no doubt that the Urdu language spoken up to the time of Amir Khosrow was attributed to the region. For example, Urdu spoken in Delhi was called Dehlavi. Regarding the origin of Urdu language, Muhammad Hussain Azad is of the opinion that it is a language derived from Bhasha. The Aryans have ruled India for decades. Their language is called Sanskrit, a mixture of different languages.¹¹

He called it the language of God. In the same way, Prakriti came into existence from Sanskrit. Bhasha was the language of the eleventh century AD. The Muslim conquerors brought Persian with them. Due to the influence of Sanskrit and Persian language, the existence of a new language is not possible. However, the introduction of Arabic, Persian or Sanskrit words in Urdu language is not far away. Because where people live together, all the time mixing and interacting definitely has an effect on bids. There are many other languages similar to Urdu, which are spoken around or to the right or left. Linguist can get access to the origin and evolution of Urdu language by reviewing them. Urdu language is the result of a mixture of different languages, Dr. Shaukat Sabzwari stated "Like commercial goods, the words of this language come into this language and the words of this language come into this language. Therefore, these words are considered the basic capital of the language. Regarding language origin, especially words that have been imported from another language. It is ignored whether it is imported in its original form or in a modified form. Out of the vocabulary, only common words can be considered as they are the backbone of the language. Or the basic sounds, that is, the substances and the grammatical rules that are the structure of language, the body and the body."¹²

The source of Urdu language is Prakrit. The Prakrit that was spoken in the upper part of Do Aba before Upbarnish. Prakrit was the spoken language and so it did not come in the form of writing but is known from the study of Western Hindi Prakrit. The present Urdu Sanskrit, Pali, Shor Sini is a lost link of Prakrit. But ancient versions of Urdu language are not found. If the word of Amir Khosrow regarding Urdu language which is attributed to Rekhta, is considered ancient, it is also of the fourteenth century AD. Therefore, there is no language that has not changed over time. Researchers' views on the origin of the Urdu language. Mir Aman says about the beginning of Urdu in "Bagh-o-Bihar". When King Akbar was sitting on the throne, all the people from all over the country gathered in the presence of the Latani family to express their gratitude and blessings. But everyone's eloquence and speech was serious. With the coming together, a language of Urdu was established for transactions, bargaining and question and answer.¹³

The Urdu language begins with the arrival of Muslims. Undoubtedly, Urdu language is derived from Bhasha. As Bhasha is the oldest language of India but Urdu is not very old. The relations of the Muslims with India do not begin with the defeat of the Prithvi Raj but started since the arrival of the Muslims in 712 AD, the conquest of Sindh and then the advance of the Muslims to Multan

and their permanent establishment here is proof that Urdu flourished here. The conquest of Muhammad bin Qasim at the end of the first century AH is the conquest of Sindh and then Multan. The movement of Muslims, which includes Arabic and Persian speakers, begins. Due to which a new language was created as a result of the mixing and communication among the people. Thus, with the arrival of the Iranians, the names of the areas began to be given in Persian. The Iranians named a city in present-day Balochistan Turan. Thus the desert of Multan was called Dasht-e-Qahaq, the river Indus at Jehun, and the Mehran at Sindh Road and the Chenab at Chandraud. Thus Sultan Mahmud of Ghazni conquered Lahore on (1005 AD) and included Punjab in his government. With the establishment of a permanent Muslim government in the Punjab, the Urdu language began to take the form of a dialect.¹⁴

Mahmoud Sherani writes about the Urdu language: "In the age of universality, special attention is paid to the Urdu language and it becomes a medium of instruction for children and dozens of books were written in the twelfth and thirteenth centuries in the style of Khaliq Bari. These include for example, Raziq Bari, Hamid Bari, Izad Bari, Vahid Bari, Hamad Bari may have been written in his time. It is not conceivable that "The Khaliq" was written before 257AH. After that, scholars remained silent for four hundred years, that is, until the eleventh century. Dozens of books began to be written in his imitation in the twelfth and thirteenth centuries. To me, Khaliq Bari is a link in this chain and we should consider his time as close to the time of other writings. Mahmood Sherani presented the theory of "Urdu in Punjab" with his solid evidence. In it he also mentions the opening words of Masood Saad. Then came the first poet of Lahore, Masood Raz Wali, who was in the reign of Mahmud Ghaznavi. Naseer-ud-Din Hashmi presents the theory of the origin of Urdu with reference to "Urdu in the Deccan".¹⁵

"When one nation adopts Buddhism with another, it is imperative that one's words be translated into another language in speech and action. India has always been a hotbed of non-Muslims. The Aryans invaded northern India and pushed the ancient inhabitants to the south. Their language was Tamil, Oriya and Telugu. Therefore, ancient languages are still prevalent in Deccan.

Naseeruddin Hashmi thinks so. "When the conquerors from the north defeated Prithviraj Chauhan and established their government, they also brought their language here and then moved to South before they matured." Urdu has reached many stages of evolution. And not only the element of change but also the effect of change of culture and characteristics can be seen in this change of names which have become famous by many names. Ancient Urdu was called Hindi or Hindi according to India. For example, Qazi Badr also called it Hindi. Muhammad Aowfi calls it Hindi. It is written in Hindi in Muftah-al-Fazal and Dastur al-Biyan.¹⁶

Amir Khosrow calls Masood Saad's Diwan a Hindu in the preface of Gharat-ul-Kamal. Babras records it as Hindi in Tazak Babri, just as Ibrahim Adil introduced it as the official language in Deccan. Initially, this letter was written in Naskh but Shah Jahan made it customary to write it in Nastaliq instead of Naskh and it is still popular today. In the same way, later it was called Rekhta. It is derived from the Persian word Rekhtan which means to invent something and the combination of Hindi ragas and Persian came to be called the new thing that was born in Indian music. And this meant the confluence of different languages and dialects which came to be called metaphorically.¹⁷ Muhammad Hussain Azad thinks that this is meant to solidify and the word Rekhta was first used in the time of Akbar. But at that time the word Urdu had also come into existence. From Urdu to

Mualla came Urdu, which is a Turkish word meaning cantonment. Hafiz Mahmood Khan Sherani thinks that it was also called Urdu. However, Urdu was written. It is a coincidence that Babar is the originator of Urdu word like Hindi. Who first wrote this word in his book Tazak Babri. The key role in the development of Urdu language was played by Sufis whose philosophies expanded it. Hazrat Khawaja Banda Nawaz Gesu Daraz's magazine Marat-ul-Aashiqeen is called the first book in Urdu while some people think this is not the first book.

Similarly, Mir Aman Dehlavi termed Urdu as a mixture of different languages. The same theory has been followed by other researchers that Urdu is a mixture of many languages, while Syed Salman Nadvi calls it a collection of different nations, races and languages of the subcontinent. Research on the evolution of the Urdu language can be gauged from the study of these books, Marat-ul-Aashiqeen, Bagh-o-Bihar, Naw-e-Sahar-Bar, Kalma-ul-Haqaiq, Kaliyat-e-Qutb-e-Quli Shah, Qutb-e-Mushtari, Ibrahim-e-Nama, Sub-Ras, Saif-ul-Maluk and Badi-e-Jamal, Phol-Bin, Gulshan-e-Ishq. Thus, it is known that Urdu had become a medium of communication since ancient times. Then in the time of Tughlaq, when people went from Delhi to Deccan, Urdu had reached Deccan. There was no significant difference between Deccan and Dehlavi. Then the combination of Gujarati, Marathi, Telugu and Dehlavi had an impact on Urdu. Shaukat Shabzwari opines that it is important to know the structure of language with the beginning and evolution of language because after knowing the characteristics we can say that how different one language is from the other in terms of structure which helps in its evolution.¹⁸

Mirza Dagh Dehlavi admired and appreciated Urdu in these words.¹⁹

Conclusion

This research paper is basically a brief overview of the origin of Urdu language and its evolution. Every effort has been made in this paper to find out how Urdu language evolved. Some linguists consider it to be a language derived from Bhasha, while others consider it to be a mixture of Arabic and Persian due to the arrival of Muslims. But everyone agrees that the evolution of Urdu was done by Muslims, which is reflected in the third Diwan of Masood Saad Salman. Later on, it was further developed by Amir Khusrao. Until the arrival of the Mughals, it was busy in setting the stage for further development. With the passage of time, it has introduced itself under different names and today it has the status of the second largest language in the world.

It has the status of a favourite language. It is the custodian of cultures without prejudice. Iqbal Ashar beautifully narrated its long journey and expressed it as;

Urdu hai mera naam main Khusro ki paheli Ghalib ki saheli	Main Meer ki humraaz hoon
Dakkan ke Wali ne mujhe godhi me khilaya husn barrahaya	Sauda ke qaseedon ne mera
Hai Meer ki azmat ke mujhe chalna seekhaya ban ke chameli	Main Daagh ke aangan me khili
Urdu hai mera naam main Khusro ki paheli Ghalib ki saheli	Main Meer ki humraaz hoon
Ghalib ne bulandi ka safar mujhko sikhaya yaad dilaya	Haali ne muravvat ka sabak

Iqbal ne aaina_e_haq mujhko dikhaya khwabon ki haveli Urdu hai mera naam main Khusro ki paheli Ghalib ki saheli Hai Zauk ki azmat ke diye mujhko sahare khwab saware Fani ne sajaye meri palko pe sitare hatheli Urdu hai mera naam main Khusro ki paheli Ghalib ki saheli Kyon mujhko banate ho ta'assub ka nishana musalmaan nahi mana Dekha tha kabi mainay bhi khushiyon ka zamana aaj akayli Urdu hai mera naam main Khusro ki paheli Ghalib ki saheli	Momin ne sajayee mere Main Meer ki humraaz hoon Chakbast ki ulfat ne mere Akbar ne rachayee meri berang Main Meer ki humraaz hoon Mainay to kabhi khud ko Apne hi watan me hoon magar Main Meer ki Humraaz hoon
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- اردو بے جس کا نام ہمیں جانتے ہیں داغ سارے جہاں میں دھوم ہماری زباں کی ہے