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## Urdu Language, Literature and its Historical Perspectives

The history of the subcontinent's rich and lively development of the Urdu language and literature spans several centuries. Urdu, a language created via the blending of Persian, Arabic, and regional dialects, grew in popularity as a medium for artistic expression and communication among the region's various communities. This study examines the development of Urdu literature and language and its significant social effects. The origins of Urdu (Rekhta) can be found in the 11th century, when local dialects used by common people mixed with Persian, the language of the ruling class. In 13th century for the first time Amir Khusrau has experienced and developed the different kinds of poetic forms in Urdu. Beside this saints and sufies of that time has promoted these poetic forms to all over India. During the Mughal dynasty, Urdu rose to prominence as the court tongue and a representation of sophisticated culture and intellectualism. During the Middle Ages, Urdu literature flourished, with poets like

Mir Taqi Mir, Mirza Ghalib, and Allama Iqbal making significant contributions. Urdu literature has a broad range of social effects. It was crucial to the development of social and cultural identities, the promotion of solidarity, and the challenge of established conventions. Love, spirituality, and social justice are major topics in Urdu poetry, and these themes have a universal appeal that cuts through linguistic, religious, and regional barriers. Additionally, Urdu literature promoted social change and political enlightenment. The power of language was employed by authors and thinkers to denounce social injustices, fight for women's rights, and advance nationalism. Urdu literature is still developing, incorporating fresh ideas and literary forms while preserving its core. Urdu language and literature has had a significant influence on society. It has been used for political mobilization, social reform, artistic expression, and communications.

The history of the Urdu language and its rich literature in the subcontinent dates back many centuries. Urdu has developed into a vital language of communication, artistic expression, and cultural identity among various people in the area. Its roots are in the fusion of Persian, Arabic, and regional dialects. This introduction examines the origins and growth of Urdu literature and language, stressing their tremendous

influence on sub-continental society. Urdu literature has had a significant and enduring social impact. It was crucial in forming social and cultural identities, encouraging a sense of community, and questioning accepted conventions. People from many walks of life were moved by the poetry and prose of Urdu writers, cutting beyond racial, religious, and linguistic barriers. It developed into a recurring theme that bound individuals together and offered a stage for exchanging feelings and experiences. Language and Literature Impact on society: Language and literature have a profound impact on society in various ways. They reflect and shape cultural values, transmit knowledge, foster empathy and understanding, and serve as a medium for social and political commentary. Here are some key impacts of language and literature on society. Cultural Reflection and Preservation: Language and literature provide a means to express and preserve cultural identity. They reflect the values, customs, traditions, and beliefs of a society, allowing future generations to understand their heritage.

Urdu emerged as an independent language towards the end of the 11th century AD. Arabic and Persian were introduced in India with the coming of the Turks and the Mughals. Persian remained the court language for many centuries. Urdu as a language was

born out of the interaction between Khadiboli, Turki, Arabic and Persian. After the conquest of Delhi (1192), the Turkish people settled in this region. Urdu was born out of the interaction of these settlers and soldiers in the barracks with the common people. Originally it was a dialect but slowly it acquired all the features of a formal language when the authors started using Persian script. It was further given an impetus by its use in Bahamani states of Ahmadnagar, Golkunda, Bijapur and Berar. Here it was even called dakshini or daccani (southern). As time passed, it became popular with the masses of Delhi.

Urdu became more popular in the end of the 17th and early 18th century. People even wrote accounts of later Mughals in Urdu. Gradually it achieved a status where literature-both poetry and prose-started being composed in it. The last Mughal Emperor Bahadur Shah Zafar wrote poetry in it. Some of his couplets have become quite well known in the Hindi and Urdu speaking areas. Urdu was given its pride of place by a large number of poets who have left inimitable poetry for posterity. The earliest Urdu poet is supposed to be Khusrau (1253-1325). He started writing as a poet in the reign of Sultan Balban and was a follower of Nizam ud-din Auliya. He is said to have composed ninety-nine works on separate themes and numerous verses of

poetry. Among the important works composed by him are Laila Majnun and Ayina-I-Sikandari dedicated to Alau-din-Khalji. Among other well-known poets are Ghalib, Zauq, and Iqbal. Iqbal's Urdu poetry is available in his collection called Bang- i - dara. His Sarejahan se achcha Hindostan hamara is sung and played at many of the national celebrations in India. No army parade is considered complete without the army band playing this tune. In big Indian cities like Delhi these are many programmes in which famous singers are invited to sing nazams or Ghazals written by famous poets like Ghalib, Maum, Bulley Shah, Waris Shah besides many others. So you can imagine how rich our language and literary culture must have been to continue till today. It has enriched our lives and is central to people meeting and intermingling with each other. Among the best prose writers were people like Pandit Ratan Nath Sarshar, who wrote the famous Fasanah- i-Azad. Even in the early days, Munshi Prem Chand, who is supposed to be a doyen of Hindi literature, wrote in Urdu. Urdu has given us a new form of poem that is called a nazm. Urdu was patronised by the Nawabs of Lucknow, who held symposiums in this language. Slowly it became quite popular. Pakistan has adopted Urdu as the state language.

#### Development of Literature during the Mughal

Period There was a tremendous development in the field of literature during the Mughal times. Babar and Humayan were lovers of literature. Baber was himself a great scholar of Persian. He wrote a book known as Tuzek-e-Babari which is highly esteemed by the Turkish Literature. Humayun got the treatise translated into Arabic. He too was a lover of learning and had established a big Library. Humayun Nama, tops the books written in his times. Akbar was very fond of leaning. 'Akbar Nama', Sur Sagar, Ram Charitamas are prominent among the books written during his time. Malik Muhammad Jayasis Padmavat and Keshav's Ram Chandrika were also written during the same period. Jahangir greatly patronized literature. Many scholars adorned his court. He too was a scholar of a high caliber and wrote his life story. During Shah Jahan's time there was a well known scholar named Abdul Hameed Lahori. He wrote Badshah Nama. The literary activities suffered during Aurangzeb's time.

Urdu prose has started developing in northern India during the last days of the Mughal emperor. This credit goes to Mirza Galib, Wajid Ali Shah, Ghulam Gaus Bekhabar and Sir Sayyid Ahmed Khan. The language of Sir Sayyid Ahmed Khan was very simple and impressive. His compositions inspired the other urdu writers like Mohammad Hussain Azad, Maulana

Altaf Hussain Hali, Deputy Nazir Ahmad, Muhsinul Mulk, Waqarul Mulk, Shibli Nomani and others.

The Linguistic Heritage as Part of the Cultural Heritage. The use of a particular language not only serves as a means of functional communication but also expresses the speaker's cultural identity, as well as the cultural heritage developed by all previous users of that language. In India, Urdu is an Eighth Schedule language whose status and cultural heritage is recognized by the Constitution of India; and the general masses played a key role in establishing Urdu as the language of Indians, and it also has an official status in several Indian states.

Urdu languages like others are a rich aspect of India's cultural heritage and provide a deeper insight into the cultural diversity of different regions. Learning a learning Urdu language can be a great way to explore and appreciate this diversity.

Urdu is the only language in the world in which it is just not possible to abuse someone. The sweetness of the language is the strong testimony for the reasons why Urdu is the most beautiful language. The sweetness of the language is the strong testimony for the reasons why Urdu is the most beautiful language. This is the reason why Urdu has been and still is the language of commerce and culture all over the world.

The earliest linguistic influences in the development of Urdu probably began with the trade market is the interaction of traders. Our country has been the center of the whole world in terms of trade and economy since ancient times. Therefore, the beginning of Urdu language and literature came into existence through the mutual trade relations of the businessmen of India and the whole world.

Even when you fight with someone in Urdu language and literature, it seems like you are complimenting them. For veteran actor Prem Chopra, there's no language sweeter than Urdu language and literature. The Urdu language and literature has played an integral part in Indian cinema. It is the backbone of Indian films and lyrics and instantly lends richness to a simple dialogue or a song, says Prem Chopra, whose Urdu language and literatures couplets are famous within the film industry, so much so that his colleague Mr. Dharmendra christened them.

Urdu language and literature is chosen as a symbol of unity for the new Dominion of the world, because it had already served as a lingua franca among the humanity in the universe. Urdu language and literature is also seen as a repertory for the cultural, economic, employment and social heritage of the world which influenced every dimension of human

beings all over the world.

Sitting in my college office at Delhi University, recently I was met by a young foreign student who wanted to learn the Urdu script. He had come to India to study Indian Sufism, and his teachers had told him that learning to read Urdu was a necessary first step on that path. It was another reminder of how the script preserves important links to the past despite threats to its future.

In India, Urdu enjoys a prestigious position as one of the official languages recognized in the Constitution. However, its unique Arabic-Persio script is under fire and threatened by repeated calls for its abolition. Commentators and campaigners have long argued that replacing the Urdu script with the Latin or Devanagari alphabet (used for English and Hindi respectively) would create links between different communities and reduce sectarianism. Harmony will be promoted. But despite sometimes speaking of unity and progress, these calls are part of the ongoing "war on Urdu" in India. Changing the Urdu script would irreparably damage the language and the links it fosters with India's extraordinarily rich and complex culture. To understand the threats facing the Urdu script and the importance of its preservation, it is important to look at its history and what its future might

hold.

A French font designer once wrote that a letter is not just a sound, it is a trace of mankind. Indeed, script is one of the marvels of human engineering, and the development of the first writing system in ancient Sumeria can be considered the beginning of history, allowing the spoken word to be set, sometimes literally, in stone. In the centuries that followed, hundreds of different scripts were developed, and many of them are still in use today. Urdu script attracts us a lot, it also has Sanskrit influences. It spread to areas that resembled the entire universe, where it played an important role in the human cultures of the world. The famous devotional ghazal poetry of Urdu intellectuals and writers is unimaginable without Urdu script. However, what is less known is that the first poems on the Indian festival Holi were also written in this script.

Yet, despite its prominence, the status of Urdu in India, and its unique script, has long been under threat. Famous Hindi poet Bharathindu Harishchandra described Urdu as "the language of dancing girls and prostitutes", a phrase that remains on the lips of anti-Urdu activists.

Nevertheless, despite the pressure on the traditional script by modernist movements in the twentieth century, prominent figures in Indian history

such as Mahatma Gandhi championed the Urdu script. Urdu's venerable place in Indian culture was recognized in the country's constitution.

However, neither constitutional protection nor evidence of harm caused elsewhere by the abolition of the script has prevented calls for the abolition of the Urdu script. Now the pressure is coming from two very different directions: young Urdu-speaking nationalists; On many social media platforms, Roman has been showing increasing displeasure with the script of his mother tongue in favor of using Urdu. However, one group maintains the false belief that Hindi and Urdu are the same language, arguing that Urdu should abandon its script in favor of the Devanagari script used for Hindi. Proponents of such a position in India argue that the Urdu script is foreign, and limited to Muslim culture. Furthermore, Pakistan, the bute-noir of the Hindi-chauvinists, has adopted Urdu with its script as its national language. But what if such calls are heeded and the Urdu script is officially replaced by an alternative? Historical evidence from Turkey and the Soviet Union suggests that its impact on literacy and culture would be devastating.

More recently, academics Shaira Narmova and Mekhribun Abdulrahmanova have shown how Uzbekistan's decision to switch from the Cyrillic to the

Latin alphabet in 1993 led to a significant decline in youth literacy. So what can be done to save the Urdu script and the centuries of cultural knowledge it contains?

The threats facing Urdu vary in origin and nature, but the remedy for all of them is the same: to create an understanding of the unique value of the Urdu script and the valuable role it plays in Indian and global culture.

The first element of the script's value is its compatibility with the spoken Urdu. The Devanagari script used for Hindi is not suitable for the Urdu consonantal system. For example, many Urdu consonants have no equivalent in Devanagari, such as khe kh, zal z, zi z, zizh, ghain gh, qaf etc.

Similar problems exist when trying to represent spoken Urdu in the Roman alphabet. In fact, how can the Roman alphabet be used to write Urdu or any other language when it does not even represent all the sounds that occur in English. No script developed for another language can truly represent spoken Urdu. Any change to any other script will result in the loss of most of Urdu's vocabulary, meaning that its literary heritage will not be understood by future generations. Any script is a valuable reflection of human civilization and erasing one would also erase a part of our rich

world heritage. But the loss of the Urdu script will be particularly acute because the Urdu script opens a window to a vast swath of Indian culture.

Therefore, the effort to save Urdu should emphasize India's long and proud history and how it is intertwined with the common cultures of the region. Trying to represent his words with any other alphabet would be like building the Taj Mahal and rebuilding it with different bricks. Some surface similarities may remain, but the building will no longer be the same.

India is a country whose remarkable diversity stems from the riches of its past. Efforts to forcibly remove elements of this diversity will sever our links with our past, with dire consequences for our future. The more people perpetuate myths that erase elements of Indian history, the more they promote the attitude that certain scripts, languages, cultures and people do not belong in India. Preservation of Urdu script is a necessary intellectual endeavor for Indian social democracy. It is no exaggeration to say that our cultural diversity depends on it.

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