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Foreword

The Current State of Urdu Language in India: A Call for Proactive Preservation.

Urdu education in India currently faces significant challenges with wide-ranging implications for politics, communal relations, and literature. Historically, Urdu was a widely recognized literary language across North India and the Deccan, associated with Indo-Muslim civilization. It was embraced by people from various community backgrounds, transcending religious and cultural boundaries. As a language of poetry and the courts, Urdu enjoyed considerable prestige and still holds broad appeal beyond the Muslim community, albeit for different reasons than in the past.

These days, Urdu is increasingly perceived as a language primarily associated with Muslims. Efforts to reintegrate Urdu into the public education system-though arguably necessary-are often seen as communal demands. This perception isolates Urdu and diminishes its appeal outside the Muslim community. Nevertheless, the broader cultural and historical appeal of Urdu should be acknowledged and can be leveraged to promote its continued growth and presence in India.

The significance of language as an integral aspect of a people's culture is well recognized. The Indian Constitution, under Article 350A, mandates that "every state and every local authority within the state shall ensure the provision of adequate facilities for instruction in the mother tongue at the primary stage of education for children from linguistic minority groups." Despite this constitutional requirement, Urdu has not seen the fulfilment of this provision, leading to its

decline in the post-independence era.

The historical link between language and the development of nation-states is widely acknowledged. In countries working to forge a national identity from diverse elements, the choice of an official language serves as both a significant symbol and a practical need. However, in a multilingual society, it is often challenging to ensure an equitable distribution of opportunities for various linguistic groups. Consequently, the selection of an official language can become a politically charged issue. When a language lacks political neutrality, it can easily be used as a means for the dominant language group to assert control over minority communities.

A significant reason for the government's indifference towards Urdu is that it has been largely abandoned not only by the political class but also by the post-independence generation of Urdu speakers, particularly in Uttar Pradesh. In a multilingual country, languages need the support of both political parties and the public. This is evident in South India, where languages like Tamil, Telugu, and Kannada were bolstered by language movements during the colonial period and by middle-class resistance to the imposition of Hindi after independence.

In contrast, in Uttar Pradesh, the Muslim upper middle class has largely stopped sending their children to Urdu-medium schools. The perception of education among the elite has shifted, and no public school seems interested in promoting Urdu. This suggests that the new middle class that emerged in Uttar Pradesh after independence has largely turned away from the language. A frequently cited reason for this is that a significant portion of the educated Muslim elite

migrated to Pakistan, leaving behind a less educated population that relied on the existing network of Urdu-medium schools.

Another equally important factor is the influence of market forces on language development, a phenomenon observed globally. Urdu lacks market support, and those who learn it face limited job prospects, primarily in a few educational institutions that still promote the language. In the context of globalization and the shrinking role of the state sector, further government support for Urdu seems unlikely. Additionally, there are few active civil society organizations advocating for the language's preservation and promotion.

Even among elite families who value and are knowledgeable about Urdu, there has been little effort to pass on the language to the next generation. As a result, Urdu has increasingly become a language confined to the home, a private heritage rather than a public asset. This stands in stark contrast to Indian immigrant families in Britain, who have made concerted efforts to ensure their children learn their traditional cultural language.

The future growth and development of Urdu now depend on voluntary efforts by individuals and organizations. One effective measure would have been to ensure that their own children learned to read and write in Urdu. If schools were not providing adequate education in Urdu, parents could have taken it upon themselves to teach their children, but generally, they did not. Even within Urdu-speaking families, where people were usually dedicated to Urdu and their children were interested in learning it, they had not taught their children to read and write the language. For

them, Urdu was merely the language spoken at home. This is exemplified by the case of Ismat Chughtai's daughter, who could not read or write Urdu, raising the question of why her parents did not ensure that she learned their language.

To ensure the survival and growth of Urdu, it is crucial to significantly increase the number of individuals who are not only familiar with colloquial Urdu but also proficient enough to read and appreciate Urdu literature. Anyone committed to increasing the number of Urdu-literate individuals can take practical steps without relying on external support. In many immigrant communities in countries like Britain, parents who wish their children to learn their heritage language often take matters into their own hands, establishing classes independently of the official education system. This proactive approach could serve as a model for those wishing to preserve and promote Urdu.

All too often, proponents of Urdu call upon others, such as the government, to take action rather than doing so themselves. This mindset may have roots in the historical period when Muslims were the ruling elite of India, leading to a reliance on institutional support rather than self-initiative. However, there are several vital actions that advocates of Urdu can and should undertake, involving not only themselves but also enlisting the support of others.

One such action is the production of Urdu materials in the Devanagari script. This would be immensely beneficial to those who understand Urdu but cannot read its script, and it would generally aid the cause of Urdu. Making Urdu literature and educational materials available in Devanagari would enable access to a broader audience, including those more

comfortable with Devanagari. It should be made clear that while there should be no obligation to adopt the Devanagari script, there should equally be no opposition to its use. Both Urdu and Devanagari script editions should be supported and encouraged.

Publishing Urdu literature in the Devanagari script could also counter the efforts of certain Hindi purists who seek to remove what they deem 'un-Indian' elements from modern Hindi. By making Urdu literature accessible in Devanagari, we can help preserve the shared linguistic heritage of Hindi and Urdu, maintaining a rich vocabulary that is common to both languages despite the efforts of some to divide them.

As Wahiduddin Khan points out in his writings, the Muslim intellectual class often lacks positive thinking, which impedes their ability to foster such thinking among the broader Muslim population. Muslim media sometimes perpetuates a narrative that Muslims are a marginalized and deprived minority, with limited opportunities for growth and advancement. However, the reality is that both challenges and opportunities exist. The right approach is to identify and seize these opportunities while minimizing focus on the problems. In Khan's words, the correct strategy is to "starve the problems, feed the opportunities."

By recognizing the potential in Urdu and taking practical, self-driven steps to promote the language, its literature, and its cultural significance, advocates of Urdu can ensure its survival and growth. This proactive stance will not only preserve a rich literary tradition but also strengthen cultural ties and foster a more inclusive understanding of India's linguistic heritage.

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