

## Ainul Haq Faridkoti: *Urdū zabān kī qadīm tārīx* (1972)

While the Hindi-Urdu controversy continues to be very much of a live issue in many parts of India, it is the question of the proper relationship to be established between Urdu and the local languages which dominates much of the discussion of language-issues in Pakistan. Pakistani intellectuals have attempted to resolve the apparent contradiction between the historic role of Urdu as the language of the Muslims belonging to areas now in India and its present status as their own national language.

The Delhi-centred assumptions underlying Abdul Haq's false theory that the 'Hindi' element in Urdu was Braj Bhāṣā ([10]) had long been criticized by Muslims from the Panjab, notably by Hafiz Mahmud Sherani, whose *Panjāb meh urdū* (1930) rightly pointed to the prominence of Panjabi elements in older Dakanī texts. The book from which this passage is taken, however, attempts in a much more extreme fashion to give Urdu an unambiguously Pakistani identity. As his name suggests, it was written by an author belonging to the Muslim minority of eastern Panjab, whose enforced migration in 1947 has produced many of the most fervent upholders of Pakistani nationalism: and, as the award to it of two prestigious literary prizes suggests, its ideas have found quite widespread acceptance in Pakistan.

The basic idea is that Urdu is not an Indo-Aryan language at all, but is to be assigned along with the local languages to the quite different Dravidian family, now restricted to South India, although with a genuine Pakistani outlier in the Brahui language of Baluchistan. In the usual fashion of such eccentric books, huge numbers of languages are culled for plausible parallel forms at second or third hand: but these can only be convincing to an audience more familiar with Arabic and Persian than with Sanskrit.

The first paragraph illustrates the book's central theme by referring to the liberating influence of the Muslim conquests upon the development of the local languages, which were thus freed from the 'Brahmanical conspiracy' which had so long held them in thrall. This is followed by a delightfully sustained attack on the consequences of the European discovery of Sanskrit in the nineteenth century, here alleged to have blinded scholars from seeing the 'true' affiliation of Urdu and the local languages of Pakistan.

With its preponderance of pompous Persian compounds, the style is at first sight typical of all too much Pakistani Urdu prose. A rather nice irony, however, underlies the endless calques from English: and the sensitive reader — whatever he or she may think of the actual content — will quickly realize that the most high-flown resources of Urdu (or those of Hindi) can easily be exploited to deliberately belittling effect.

The text is taken from *Urdū zabān kī qadīm tārīx*, 2nd edn. (Lahore: Oriental Research Centre, 1979), pp. 54–5.

If the rest of the present book has not demonstrated in the most conclusive fashion the widely misleading character of the ideas advanced in this passage, it will have failed utterly in its purpose.

مسلمانوں کی آمد کے وقت جب برصغیر میں چھوٹے رجواڑے ختم ہو کر ایک متحدہ مرکزی حکومت کی بنیادیں استوار ہو گئیں تو قدیم ادبی زبان یعنی سنسکرت اپنے سرپرستوں سے محروم ہو جانے پر بطور ایک زندہ زبان کے ہمیشہ ہمیشہ کے لئے ختم ہو گئی۔ اس طرح عوامی زبانوں کو آگے بڑھنے اور پھلنے پھولنے کا موقع مل گیا۔ اب انہیں مذہبی اور ادبی تخلیقات کے لئے بھی استعمال کیا جانے لگا۔ برصغیر کے شمالی حصے کی موجودہ زبانیں براہ راست انہی عوامی زبانوں کے ارتقائی سلسلے کی کڑیاں ہیں۔ یہی وجہ ہے کہ موجودہ زبانوں کے بعض صرفی و نحوی ترکیبوں کا کلاسیکی ادبی زبان میں کوئی سراغ نہیں ملتا۔

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جب اہل مغرب برصغیر میں وارد ہوئے تو ان میں سے بعض محبتس ذہنوں نے یہاں کی مقامی زبانوں کے مطالعے میں دلچسپی لینی شروع کر دی۔ یہ بات ان کے لئے ایک اچھے سے کم نہ تھی کہ ہندوؤں کی مذہبی زبان سنسکرت کے سرمایۃ الفاظ کا ایک بڑا حصہ یورپی زبانوں سے گہری مماثلت رکھتا ہے۔ یورپ کے طول و عرض میں اس بات کا چرچا جنگل کی آگ کی طرح پھیل گیا۔ جگہ جگہ سنسکرت کے درس و تدریس کے لئے دارالعلوم کھول دیئے گئے اور تمام بڑی بڑی درس گاہوں میں سنسکرت کے بارے میں تحقیقی مراکز قائم ہو گئے۔ اس سلسلے میں جرمنی سب سے پیش پیش تھا۔ ان تحقیقی مراکز کی بدولت یورپ اور ایشیا کی تاریخ، تہذیب و تمدن اور زبانوں کے بارے میں معلومات کے ذخیرے میں ایک گراں قدر اضافہ ہوا۔

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لیکن ساتھ ہی یہ بھی ہے کہ ان کے ذہنوں پر سنسکرت کا بھٹوت کچھ اس حد تک سوار تھا کہ انہوں نے خالص تحقیقی کارناموں کے ساتھ ساتھ اپنے ایک طرف مطالعے کی بنا پر بعض اوقات کئی ایک غیر متوازی نظریوں کو بھی جنم دیا جنہیں کہ ان کے بلند بانگ دعوؤں اور بلند آہنگ ناموں کی وجہ سے بے چون و چرا قبول کر لیا گیا۔

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برصغیر کے شمالی حصے کی جملہ زبانوں کے سنسکرت الاصل ہونے کا مسئلہ بھی ان غیر متوازی نظریات میں سے ایک ہے جو کہ ان زبانوں کے سرمایۃ الفاظ میں محض آریائی عنصر کی موجودگی کی بناء پر قائم کر دیا گیا تھا۔ شروع شروع میں اس کے خلاف چند کمزور سی آوازیں اٹھیں لیکن وہ میکس مولر، ہارنلے، جاہن، ہمز، جارج گریسن اور ولیم جونز جیسے بادن گزوں کے سامنے کارگر نہ ہو سکیں۔ یہ نام طلباء لسانیات کے ذہنوں پر کچھ اس طرح سے سایہ فگن رہے کہ قریباً پچھلی ڈیڑھ صدی میں کسی میں یہ جرأت پیدا نہ ہوئی کہ وہ اس غلط نظریے کو چیلنج کر سکے۔

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- 1 *rajvāre*: a derivative of *rājā* suggesting 'petty Hindu states'. The normal U word used to describe a 'princely state' of British India is the A *riyāsat*, e.g. *riyāsat-e jammū o kašmīr*.
- 3 *ba-taur ek zindā zabān ke*: 'as a living language', illustrating the survival of P-derived compound prepn. in U (844).
- 3 *hamešā hamešā ke liye*: 'for ever and ever'. This is an instance of straightforward convergence between U reduplication (542a) and E idiom.
- 4 *'avāmi zabānein*: 'languages of the common people'.
- 4 *phalnā phūlnā*: 'to flourish', a very common jingle-compound (524) with the lit. sense 'to fruit and to blossom'.
- 4 *mazhabī aur adabī taxlīqāt*: 'religious and literary creations'. The reference is to the earliest collections of Muslim religious verse in the NIA languages, e.g. to the thirteenth century Baba Farid in Panjabi or to the fourteenth century Amir Khusrau in HU (though the attribution of surviving examples is very doubtful in both cases).
- 5 *ba-rāh-e rāst*: a P prepn. phrase (843).
- 6 *unhī*: vs. 5 *unheñ*. The omission of the final *nūn ġunnā* conveniently serves to distinguish the emphatic form, but is far from standard.
- 6 *irtiqāī silsile kī kariyāñ*: 'links in the evolutionary chain', whose status as a loan-translation from E is obvious.
- 7 *sarfī o nahvī*: 'grammatical', from PA *o nahv* 'grammar', a copular phrase combining *sarf* 'morphology' and *nahv* 'syntax'. The common E synonym *graimar* has no correspondingly convenient adj. in U. A book of grammar is normally referred to in U by the A loan *qavā'id*, lit. 'rules', at a humbler level by the corresponding s. *qā'idā* 'primer'.
- 7 *tarkīb*: 'construction', an A loan also used in the sense of 'compound', to which the P *bandīš* more narrowly corresponds.
- 7 *kalāsikī*: 'classical', cf. *rūmānī* 'romantic'.
- 9 *ahl-e maġrib*: 'the Europeans', a specialized izafat phrase (841).
- 11 *acambhe*: 'surprise, wonder', perhaps deliberately chosen as a markedly 'H' word in preference to A *ta'ajjub* or *hairānī*.
- 11 *sarmāyā-e alfāz*: 'word-stock, vocabulary', illustrating the common U use of izafat phrases to represent E compounds.
- 12 *yūrapī*: regular as an adj. in U, vs. the noun *yūrapīyan*.
- 13 *jangal kī āg kī tarā*: 'like a forest fire', almost certainly a loan-translation from E.
- 13 *dars o tadrīs*: 'study and teaching', a copular phrase combining a simple A noun with a form II derivative (721): cf. the pair '*ilm* 'knowledge' and *ta'lim* 'education'.
- 13 *dāruḷ-'ulūm*: 'university', an A loan (741) virtually equivalent to 16 *dars-gāh*, a PA compound (822).
- 15 *is silsile mēñ*: 'in this connexion', a very common phrase in modern U.
- 15 *sab se peš peš*: 'considerably in advance of them all'. P *peš* 'before' corresponds to both HU *āge* and *pahle*.
- 18 *lekin sāth hī ye bhī hai kī...*: 'but at the same time there is also the point that...'. Even the most deliberately high-flown HU styles have sooner or later to resort to such colloquial linkages.
- 18 *bhūr*: 'evil spirit', ironically evoking the idea of spirit-possession, present in at least the subconscious of nearly all HU-speakers.
- 19 *yak-tarfā*: 'one-sided', an apparent PA compound (825) which is really a transparent calque from E.
- 21 *be-cūn o cirā*: a P prepn. phrase (843) with the lit. sense 'without how and why', i.e. 'without question'.
- 22 *sanskritul-asl*: 'Sanskrit in origin', an expression demonstrating the live use in U of an A phrasal pattern (741) to incorporate a non-A element.

24 *āryāi*: 'Aryan', a modern coinage.

25 Max Müller was one of the great German Indo-Europeanists of the nineteenth century whose work was inspired by Sir William Jones's earlier demonstration of the genetic connexion between S and Latin and Greek. Hoernle and John Beames were nineteenth century comparative grammarians of the NIA languages. Although their insights helped Sir George Grierson to formulate the majestic scheme of the *Linguistic Survey of India*, their now dated works are these days more frequently cited in South Asia than in Europe.

26 *bāvan-gaz*: lit. '52-yarder', i.e. 'giant', a charming example of a *dvigu*-compound incorporating a P loan.

28 *cailanj kar sake*: a surely deliberate choice of the E word, in preference to the synonymous A *muqābalā*.