

Literary and lingual relations of Urdu and Pashto language

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Abstract: *The authors of this paper investigate the correlation of Pashto and Urdu existing in the same region. Although researchers believe that both belong to diverse families yet their impact on one another can not be denied.*

This paper traces not only the primordial signs of Pashto in the writings of Urdu scholars but also the primitive indications of Urdu in the classic literature of Pashto, such as in the poetry of Khushal Khan Khattak and Rehman Baba. They quote Khair ul Bayan too which had been composed in four languages, one of which was Urdu.

They believe that writers of Khyber Pashtoonkhwa played a pivotal role in promoting Urdu in Pashto dominant region besides penetrating it into Pashto language. They are of the view that establishment of new states in India such as Rohilkhand, Odh, Rajput and Maloh, by Pashtoon warriors also provided a chance to infiltrate Pashto expressions in Urdu language.

Language is an effective means of communicating and expressing human experiences, feelings and emotions. That's why it travels along the social changes in the world. The distances and gaps shorten very rapidly, the languages also come closer with the same ratio. As a result they leave prosodic, cultural and psychological influences on one another. Various languages that are spoken in different areas some times come closer for some peculiar purposes and show relaxation for comprehensiveness and understanding. The reason is that various languages spoken in one region cannot exist without accepting co-influence. It can be said in the context of lingual relation of Urdu and Pashto that both the languages are the preserver of common civilization and culture. In the flash back of their development there seems a single belief and an idea. As both the languages are of one region so there is perfect harmony in their words, pronunciation and style. Dr. Javed Badshah explains this conception in a wider sense and says "If the languages of the world are divided into various branches with their proper names but still after research and minute study one can reach at a point at which they will find phonological or meaningful harmony. Sir William Johns claims that Sanskrit, Latin and Greek are branches of one

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language. Mr. Wans Kennedy has listed some 900 words from Sanskrit language in his book (Asia and the European Languages). He says that these words are now in the Greek language. Although this book is written in 1868 but still the formation and changes of words takes centuries. So Urdu and Pashto are not free from this criterion”. (1)

Keeping in view the relative importance of civilization and language the importance of the given extract cannot be ignored. Pashto is not only language but it also introduces a civilization, that is the reason that whenever and where ever Pashto language intermixes with any other language than it also leaves its civilization and cultural impacts on the language. Thus we can say that when Pashto intermixes with local language as the topic under discussion is the lingual relations of Pashto and Urdu so irrelevant details are avoided here.

Although Farigh Bukhari in his book “Adbiyat-e-Sarhad” says that Urdu has taken its origin from Pashto language. He gives the example of Hindhko language that is spoken in Peshawar and in its outskirts. Further he says that Hindhko is the original form of Urdu language but the recent research on languages does not accept such claims and needs authentic source for such claims and it is also fact that the story of the origin of the Urdu language is in the real sense the story of its development stages. However it cannot be ignored that the literary asset of the Pashto language was used in the structure of urdu language as a result urdu language strengthened and developed.

In this context the following extract is important “the foreigners when entered in Pakistan through southern and northern passes, then the Pashto speakers took their side in the conquest of Hindustan. In this struggle some of them died while other settled in the conquered areas and some came back. This continued for centuries so the tribe of Pashtoons spread in Hindustan. As a result of give and take policy it influenced other languages and vice versa. And wherever they established their own states and governments such as Dakhan, UP, Rohil Khand, Odh, Rajput, Maloh and Tahyawor of Gujrat and it was possible for these various cultures and languages not to be influenced by other”(2)

However the influence of Urdu and Pashto was not only through wars but also through creative literature. The Pashtoons scholars and poets not only wrote Urdu poetry and prose but the verbosity was also making the influence possible. Further the Urdu translation of Pashto poetry was also strengthening the interlingual influences. Semilarly strong and constant communication between Pashtoon tribes and Urdu speaking community have diversified linguistic canvas of both languages. As the speakers of

both languages were Muslims so the religious harmony was also bringing them together which further strengthened the interlingual influences . Farigh Raza writes:-

“Pashtoon is an old nation and its language and literature is also old. Its history is also centuries old”(3)

Up till now, the oldest Urdu script in Pashto land is “Tafseer-e-hindi” it is present in the Central Record Office Peshawar. It is missing first pages so we cannot say about the author and the first edition. According to the experts the age of paper, calligraphy and the style of writing clearly indicates that this manuscript is about 600 years old. Owing to this it is the first Tafseer of the Holy Quran and the ever first written book in Urdu language. The written material testifies that it is written by a Pashtoon religious scholar. The style and wording also gives proofs of Pashtunism.

Another important reference is of Khair-ul-Bayan of Pir Roshan the author has written the book in Arabic, Persian, Pashto and Hindi(Urdu) languages. These four scripts are in British Library London. He has written it in 1521.

We can find the relative overlap of urdu and Pashto in the poetry of Rahman Baba and Khushal Khan Khattak.

له	چرې	د	کنارې	حاجت	هیخ	نشته
د	بڼو	په	غشو	تونې	چاره	ماریا" (4)

(There is no need of using knife as that work has been done by your eyebrow)

خم	زلف	تو	گوشه	ابروان
دل	را	عجائب	مقامات	هې
همی	دادی	دشنام	و	مرا
بسو	یم	همین	از	تو
			سوغات	هې" (5)

.The creative works of Khushal khan and Rehman Baba are important in this respect. Although it is their primary experience in Urdu but here the relative development of Urdu and Pashto remain stagnant when Urdu language is passing through cultural changes. We also find the Pashto Urdu relationship in this era emerges in the research field. It is also found that two languages not only help each other but also naturally absorb each other. Urdu language some times becomes the national language of Pakistan but in the united Hindustan both languages provide enough proofs of harmony and unity. In this connection the research material is in abundance in Khyber Pakhtoonkhwa. Sometimes we see lapses in the Urdu Pashto inter

relationship but Raza Hamdani and Farigh Bulhari have kept this struggle alive.

There are some books like “Pashtoono kay Roman, Pashto Shaeri, Pashtoono kay Rasm Rivaj, Pashto Adab, Razmiy Dastanay, Char Baita, Pashto Afsanay and Adbiyat Sarhad through which they have traced the relative overlapping of Urdu and Pashto. They have also translated these Pashto literary works into Urdu without damaging the flavor and essence of Pashto language.

This not only shows the interrelationship of both the languages through various ages but also shows their mutual influence on each other.

There is list of words provided by Raza Hamdani that show the phonological resemblance of Urdu and Pashto.

Persian	Awesta	Sinskrit	Pashto	Urdu
زمین	زیم	جماکه	ځمکه	زمین
ستاره	ستویسه	ستاره	ستوري	ستارے
رُخ	.....	مکھ	مخ	چہرہ
چرم	چرمن	چرمن	څرمن	چمڑا
خسر	ھوسور	سوسور	سخر	سسر
زبان	.....	جوا	ژبہ	زبان
شاخ	.....	شاکھ	بناخ	شاخ
مادر (6)	ماتر	ماتری	مور	ماں

There are various examples of words resembling each other through which we can guess the lingual relation of Urdu and Pashto. In reality these resemblance occurred due to cultural and civilizational harmony that is the reason a speaker of two languages can easily grasp the words and meaning of both languages.

But the mutual translations of book of both the languages are really remarkable. Through this source a large number of literary people of Urdu and Pashto have shown excellence. The following extract will provide some clues. ”the land of Khyber Pakhtoonkhwa is not only the land of brave people but it is also a place of art where one can find imperishable imprints of art and culture”(7).

It is not an emotional approach but this extract indicates that it has been written in Urdu about the topic of Pashto literature and the psychology of Pashtoons. Second example in this regard is that

“In Pashto language Char Baita is an old genre in its vast range we can find nearly all aspects of life. If this genre is complied then we can find cultural, religious, political, social and historical information about Khyber Pakhtoonkhwa.(8) Now to deal with the question that how Urdu spread in Khyber Pakhtoonkhwa and the effect of Urdu on Pashtoon writers? In this connection Raza Hamdani writes.

“In NWFP(KPK) the journey of Urdu language is not short but it is based on centuries and is traced back to Dakkan age and Qutab Shah age”(9).

Although the inter relation between Urdu and Pashto is very much old yet the above extract was given only to emphasize it so that one may not refute it.

Urdu language is getting strength and energy from Pashtoon writers and on the other hand the transformation of Pashto literature into urdu literature provides life and zest to Urdu language.

In this way the development of Urdu language and literature left its influence directly on Pashto literature. For solid proof we need comparative study of both literatures.

The poem “Will” of Khushal Khan Khattak translated by Allama Iqbal and particularly the poem “Mihrab Gul Afghan Kay Afkar” that has also been written by Allam Iqbal testify that Urdu and Pashto have traveled the same track.

From the very beginning there has always been rise and fall in this interrelation of both languages. On one side it has become the source of increasing vocabulary for both Urdu and Pashto and on the other it provides proof of perfect harmony. Today this pace of unity and harmony of both the languages has become very much fast. Now we shall see that in future that kind of new development occur in this connection.

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