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Historical Criticism and Review of Persian Language and Literature in Pakistan with Emphasis on its Effects on Iranian Studies

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Abstract

Persian language and literature have a presence of about one thousand years in the Indian subcontinent. The growth of this language is indebted to Ghourid rulers whose mother tongue was Persian. However, we should not be negligent of the significant role of great Iranian Sufis and mystics such as Ali Ibn Othman Hojviri, Khawaja Moinuddin Chishti and Sayyed Ali Hamadani. The necessity of a research about the continuation and growth of Persian language in Pakistan is due to the questions as when this language and literature found its way and what is their importance in this country, as well as to what extent they have influenced Urdu and eventually their effects on Iranian studies. The research method is based on the review of historical documents with emphasis on numerous manuscripts kept in national and private libraries in Pakistan. The outcome of this research shows that the strength and solidity of Urdu is in critical need of more manuscript sources and stone-print documents for better understanding of spiritual culture, historical and public identity of Pakistan and seriously demands preservation of the ancient heritage of this region and production of new sources for the modern history and culture of Pakistan. Persian language and its heritage no doubt have a great share in this regard.

Keywords: Pakistan; Iranian Studies; Persian Language; Manuscripts.

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Introduction

Persian is considered as a language of culture and art of Pakistan because it is mixed with all historical and cultural aspects of this country. This language has a long history in the subcontinent and was the official language of Muslim rulers until before the dominance of Britain over the region. Therefore, numerous manuscripts in India and Pakistan themselves give a reason why researchers tend to learn Persian.

On the other hand, the literature of Pakistan is largely influenced by Persian language and literature. Persian is considered as the language of poetry to the extent that various Pakistani poets recite poetry in Persian language. Therefore, it can be said that Persian has had influence on Pakistan's history, art, religion and literature. To do a research on Persian, which is the key to understanding Iranian studies in Pakistan, some theories are involved which in fact are supposed to be the outcome of this article:

- A- When did Persian language and literature consider being influential in Pakistan?
- B- What is the importance of Persian in this country?
- C- To what extent has Persian influenced Urdu?
- D- What are the impacts of Persian on Iranian studies in Pakistan?

Material and Methods

To grasp the mentioned outcomes, we have made use of criticism and analysis of library sources and interviewing the scholars. This article aims to reach to the conclusion that the strength and solidity of Urdu is in critical need of more sources and stone-print documents for better understanding of spiritual culture, historical and public identity of Pakistan and seriously demands

preservation of the ancient heritage of this region and production of new sources for the modern history and culture of Pakistan. A national effort is needed to preserve and promote Persian in Pakistan and we should accept this reality that Persian language and its heritage have a great role in spiritual development of Pakistan.

The history of Persian Language and Literature in Pakistan

Persian is considered as the daughter of Indo-European language family tree. It is one of the legacies of Iranian culture in the subcontinent of India which in fact is derived from another ancient family of languages of subcontinent called Avestan or Sanskrit that is the language of Vedas-which is the very same ancient language of India. Researchers believe that Vedas which are the oldest holy texts of the subcontinent is very similar to Avesta to the extent that the content of the two texts are very close. 'The general style and meters of these two are so similar that using the phonological rules one could change Avesta to Vedas phoneme by phoneme, there are also so many same jargons which tells us of their same meaning and root' (JalaliNaeni, 1986).

With the entrance of Islam in Iran, due to cultural bonds, lots of Iranian Zoroastrians known as "Parsis" migrated to the subcontinent hence the subcontinent changed to be a safe sanctuary for Iranians. At the time of Mogul invasion in Iran, the subcontinent was one of the regions that preserved the Iranian culture. In Safavid period also it was the very same territory that openly admitted disdained poets. This lead to the perseverance of Persian and Pahlavi language in the subcontinent; up to this day we can find among the descendants of the

first migrants who know Pahlavi language. It was through learning Pahlavi in India which permitted us to translate so many Pahlavi texts. In addition to this, it was not even the end of the first century after Islam that Muslims passed the two passages of Malabar shores and Indus valley and entered India. These two spots acted as the headquarters they captured where they brought Persian with them as a souvenir. Most of the forces in the army of Mohammad bin Qasim who aimed to conquer the Sindh region, were men from Fars province and Persian Gulf harbors and Persian was their mother tongue. Those soldiers are considered the first who cultivated the seeds of Persian language and took care of it in the Sindh region after Islam (JalaliNaeeni, 1986). Therefore, bonds and communications grew stronger between the two regions after Islam especially during Ghaurids and afterwards, especially when Indian emperors worked for the promotion and distribution of Persian in the Ghaznavid dynasty. Their eastern capital Lahore was the center of science and culture, which acted as an important bastion for scientists and Sufis. Great Indian poets lived in Lahore and Iranian poets also moved to this city because of suitable circumstances. They found the situation in Lahore suitable for promotion of Farsi language and literature and Iranian culture in the subcontinent. Persian was, in fact, promoted because of these men (Safi, 1974). This period was the emergence of great writers and poets in the subcontinent; men such as Masoud Sa'd Salman, Abolfaraj Rooni, Nakthi and others are considered as talented poets of Persian language. The progress of Persian language in the subcontinent recorded after Ghaznavid when the Timurid came to reign. One of the elements that led the Iranian culture and arts penetrate in the subcontinent was the

commute and strong relation between Timurid and Safavid courts that was a period of close friendship (Safi, 1974). In addition to these decent relations, the love of culture that Mughal commanders and rulers showed towards poets and poetry, and the ignorance of Safavids for nonreligious poets made Iranian poets and literary figures migrate to India and promote Persian in the subcontinent.

The Importance of Persian Language and Literature in Pakistan

Persian language is an important element of convergence both internally and externally. Kamenva writes that Persian language left for Iranians a national, mental foundation, a glorious, great and incredibly valuable heritage which is the reason for boast and honor and source of cultural achievements; this language has a great role in promotion of Islam in the subcontinent of India, China and Central Asia (Kamenva, 2000).

About four centuries before, the Indian subcontinent and Iran were very close because of being neighbors from one side and sharing same language and culture on the other. Since Pakistan turned to be a promoter of religion with the help of Persian literature, we can say that Farsi is one the elements of religious identity and a motive of existence of this country. The Persian language and Pakistan are inseparably connected. However, after so many ups and downs the position of Persian in Pakistan has its variations (Ferdows, 2000).

The lexicon and rhetoric effects of Persian and its literature on local languages of Pakistan like Pashto, Punjabi, Sindhi, Multani and Kashmiri are very obvious. But the most evident effect is on Urdu which is the national language of that country and is born out of a mixture of Persian, Indian and Pakistani languages. For

writing, rhetoric, prose and poetry mostly Persian words and phrases are used in Urdu language. They all have the same like in Urdu. Moreover, sixty percent of words in Urdu are Persian, most of the proverbs are taken from Persian and even Urdu prepositions and verbs (Infinitives) are influenced by Persian (Naqavi, 1965a). Some has written-intentionally or not-that `Persian has never been the everyday language of conversation in the subcontinent, but we can surely say that in the realm of Persian language most works have been created in the subcontinent even more than what has been produced in countries where Persian is their official language (Noshahi, 2004). However, Persian found a very high seat in Pakistan so that poets and writers like Ali ibn Othman Hojviri, Abolfaraj Rooni, Masoud Sa'd Salman, Abdul Qadir Bidel, Alameh Mohamad Iqbal decided that Persian was the best language to express their thoughts and they continued writing in Persian throughout their life. One very exemplary instance of the influence of Persian in Pakistan is National Anthem which shows the importance of Persian in that country. It is composed and recited by Hafiz Jalandari. Except the phoneme "Ka" in Urdu the rest of the words of the National Anthem is in Persian (Anvar, 1972).

The National Anthem of Pakistan:

کشور حسین شادباد	پاک سرزمین شاد باد
ارض پاکستان	تو نشان عزم عالیشان
	مرکز یقین شاد باد
قوت اخوت عوام	پاک سرزمین کا نظام
پاینده تابنده باد	قوم ملک سلطنت
	شاد باد منزل مراد
رہبر ترقی و کمال	پرچم ستاره و ہلال
جان استقبال	ترجمان ماضی شان حال
	سایہ خدایی ذوالجلال.

Translation of National Anthem of Pakistan:

Blessed be the sacred land,
 Happy be the bounteous realm.
 Thou symbol of high resolve,
 O Land of Pakistan!
 Blessed be the citadel of faith.
 The order of this sacred land,
 The might of the brethren of the people,
 May the nation, the country, and the
 empire,
 Shine in epic glory everlasting!
 Blessed be the goal of our ambition
 The flag of the crescent and star,
 Leads the way to progress and perfection,
 Interpreter of our past, glory of our
 present
 Inspiration for our future!
 Shade of God, the Glorious and Mighty.

The State of Persian Language and Literature in Pakistan

With the emergence of Islam in Iran and difference between the Arab culture and language and that of Iranians, a new form of Persian was created, which is the very present Persian. Persian then turned to be the messenger of Islam and its culture in the Indian subcontinent, and a mixture of Persian and local languages created Urdu which is the current national language of Pakistan (Ferdows, 2000). The Iranian literature which is born out of the minds of Muslim men of letters is the presenter of Iranian-Islamic culture and civilization prevalent among Muslim rulers and commanders in the subcontinent. As a result, they felt spiritually connected and impressed by Iran to such an extent that they turned to be one of them. This made a difference and separated them from the indigenous Indians and Hindus who had come under the flag of the religion of Vedas. This lead to very severe

differences and clashes which separated Muslims and Hindus in two major parts. By having this in mind, we can say that it was due to Persian literature that the Muslims of the subcontinent were inspired by Islamic culture and civilization. Thus this has an important role in the separation of Hindus and Muslims and the establishment of Pakistan and its nation as the biggest Muslim country in the world by population (Naqavi, 1965c). But in review of Persian in the subcontinent, we should also pay attention to changes and displacement of words. Chohdari believes: 'When Persian words travel from Iran to Afghanistan the meaning changes, when these words reach Pakistan their meaning and style change further but creates new axioms as a result makes new words and terms (Chohdari, 2013, Interview). Persian also, since the first day it stepped into Pakistan, had the same fate; if we understand Persian pronunciation as Urdu speakers produce it then we can understand Urdu just like the language of people of Khorasan (Tasbihi, 1973: 1996).

In our opinion, learning Persian is necessary for Pakistani people because of the following reasons:

- 1- To preserve the shared cultural, Islamic and mystic heritage of Iran and Pakistan.
- 2- To use old valuable and rare manuscripts both stone-print and handwritten found in national and private libraries of Pakistan.
- 3- To understand the works, views and poems of Allamah Mohammad Iqbal, the national poet of Pakistan.
- 4- To promote and glorify Urdu language; the national language of Pakistan.
- 5- To research on local languages of Pakistan like Punjabi, Seraiki,

Balochi, Sindhi and so on (Akhtar Chima, 1998).

But nowadays Persian is facing problems in Pakistan which obstructs its growth day by day. The very prominent scholar, Mohammad Akhtar Chima, head of Persian department in Faisalabad Pakistan, regretfully says:

1) At present, Persian is the language of morality, but due to the dominance of western culture, Pakistani Muslim morality is being crushed.

2) Persian which is the support of our spiritual and ethical strength is becoming weaker in our schools and is replaced by Arabic. 3) Since Arabic is mandatory from grade six to eight and Urdu is also necessary therefore, children do not show interest in learning Persian.

4) Persian is the basic language of most Asian countries, Europeans and Americans are damaging our shared heritage by television, video and satellites etc. They make our students clumsy and deviated.

5) All over Pakistan, besides the universities there are only two colleges which have master's degree classes for Persian; Government College Lahore; Government Zamindar College of Gujarat.

6) Shortage of Persian professors is another problem, several years ago Islamic University of Bahawalpur and Baluchistan University in Quetta started Persian post-graduate courses but in both places there is shortage of professors (Akhtar Chima, 1998).

It is clear to all, based on the general shared culture between people in Iran and the subcontinent, that Persian has a native tint in Pakistan and in the subcontinent and is considered as a perpetual heritage. All Pakistanis know that Persian language is the language of knowing morality, religion and the Islamic culture (Naseh, 1995).

Influence of Persian on Urdu

Persian and Urdu are the closest languages. Although Urdu is from the family of Indo-Aryan languages and is split from one of the branches of Sanskrit but as it has grown in Persian environment, it is severely under the influence of Persian (Shebli, 1993). In a classification of Urdu by Tasbihi (Tasbihi1973/1, 1973/2), we have five classes based on the degree of influence of Persian:

- 1- Literary Urdu: Used by poets, writers, interpreters and translators. About 95 percent words are used in literary Urdu.
- 2- Colloquial Urdu: Spoken language by people in streets and markets. It's generally the language of communication and conversation with about sixty percent of Persian in it.
- 3- Newspaper Urdu: Papers and magazines in Pakistan are written in this language; in fact it is a mixture of literary and colloquial Urdu.
- 4- Religious Urdu: Spoken by ulema and religious jurists and Muslims of Pakistan, ninety percent of it is Persian and Arabic.
- 5- Scientific Urdu: Created by scientific, literary, technical and medical centers, scientific terms and words are used to publish books on science, encyclopedias and dictionaries. It is sixty percent Persian.

Urdu language known in modern times all over the world was called by different names during its various stages of formation. For example, it has been known as "Hindi" or "Hindavi", "Hindostani", "Rikhteh" and "Urdu Moa'la" (Bayat, 2010). The literature of Urdu language that is the language of more than four hundred million people and is the national language of Pakistan is deeply

influenced by Persian in a manner that most of the times the differentiating borders between them are removed (Naqavi, 1965b). It is worth mentioning that Persian did not change the structure of Urdu but gave it wealth in words and later Urdu continued its development and became one of the Indian languages. Because of loaned Persian words Urdu has an especial tint and is very close to Persian. The relation of Urdu and Persian is not like the relation between Pahlavi and Persian. It means that Urdu is not branched from Persian. The impact of Farsi on Urdu is like the influence of Norman's French on Anglo-Saxons' language when English was born because of this influence or we can say that the effect of Persian on Urdu is like the impact of Arabic on Persian (Shebli, 1993).

The Effect of Persian Language and Literature on Advancement of Iranian Studies in Pakistan

The argument of Iranian studies in the subcontinent mostly was talked about because Persian was spoken in that region (Naseh, 1995), and preservation of Pakistani cultural heritage is not possible without Persian and the progress and support of Urdu is not possible by neglecting Persian. Pakistan from the very first day of its establishment decided to keep and develop cultural bonds with Iran especially by promoting Persian language (Naqavi, 1965a, Naqavi, 2004). Therefore, the first step for Iranian studies in Pakistan after its independence was expanding Persian till then there were only two old centers of Persian Studies, one Government College Lahore and the other was the Oriental College of University of Punjab in Lahore (Noshahi, 2004). After the establishment of Pakistan, Persian language was taught not only in schools but also in different

universities all over Pakistan. Scientific societies and centers started working in order to do research about Persian language and literature. Consequently, because so many history sources of Pakistan are in Persian and the history of this country is knotted with Iran, automatically the researchers and scientists of this country have a tendency towards learning Persian language. These researches have significantly helped demonstrating the history and culture of Pakistan. In other words, the goal of opening Persian departments on most of the European scientific centers was not to open a reciprocal channel of interaction but they aimed to use modern scientific methods for better understanding of eastern and Iranian cultures so that they could better be dominant in the cultural world. We should note that the interest of the subcontinent researchers in Persian is totally different from this policy. The goal of Iranian Studies in the subcontinent is to know them as much as possible with a shared culture that is the product of one unique philosophy (Naseh, 1995). The situation very well shows how Persian has deeply opened a way into the hearts and spirits of Pakistani people making them to significantly love Iran and Iranians; this is why the topic of Persian impact on Urdu language and literature is of great importance in Iranian Studies in Pakistan (Naqavi, 1965c).

Results

The necessity of research about the continuation and growth of Persian language in Pakistan is due to the questions that are the main concern of this article.

The men in Mohammad bin Qasim's army are considered as the first people who cultivated the seeds of Persian language and took care of it in Sindh region after Islam.

Therefore, the bonds and communications grew more between the two regions after Islam especially at the period of Ghaurid and afterwards when the emperors of India and Muslim rulers worked for promotion and distribution of Persian at the time of the Ghaznavid dynasty.

Persian language in Pakistan is an important element of convergence both internally and externally. It has left for Iranians a national, a glorious, great and incredibly valuable heritage which is the reason for boast and honor and source of cultural achievements; this language has a great role in promotion of Islam in the subcontinent, India, China and Central Asia.

About four centuries before, the subcontinent of India and Iran were very close because of being neighbors from one side and sharing same language and culture from the other. The literature of Pakistan turned to be a promoter of religion with the help of Persian literature. Hence, Persian is one the elements of cultural identity and a motive of existence of this country. The Persian language and Pakistan are inseparably connected. However, after so many ups and downs the position of Persian in Pakistan has its variations.

The lexicon and rhetoric effect of Persian and its literature on Urdu which is the national language of Pakistan is high. The writing system, the grammar, rhetoric, style, prose and poetry are all the same in Urdu and Persian. Moreover, sixty percent of words in Urdu are Persian, most of the proverbs are taken from Persian and even Urdu prepositions and verbs (Infinitives) are influenced by Persian.

After the establishment of the country of Pakistan, Persian language was taught not only in schools but also in different universities all over Pakistan. Scientific

societies and centers started working in order to do research about Farsi language and literature. Consequently, because so many history sources of Pakistan are in Persian and the history of this country is knotted with Iran, automatically the researchers and scientists of this country have a tendency towards learning Persian language and Iranian studies, these researches have significantly helped demonstration of the history and culture of Pakistan.

Discussions and Conclusion

Persian language and literature in Pakistan (having in mind the history of the subcontinent of India) have ten centuries account; up to the 19th century Persian has been the language of religion and the royal court in the subcontinent. Although the Persian language was severely fought by the rule of foreign colonialism, it maintained its position in the educational system after the formation of Pakistan, which lasted about sixty-seven years until today. Persian has preserved its position in the education system of Pakistan. At the time being Pakistan is one of the guardian countries of Persian language. Persian language merited a very exceptional position in the court of Muslim rulers in the subcontinent and was the official language of government. During that time English was not popular in that region.

The expansion of Persian in Pakistan is so vast that it cannot be ignored. One cannot write the history of Pakistan without discussing the impact of Persian and without referring Farsi documents. All the principal sources of the history of Pakistan are in Farsi. Therefore, the first step taken after the establishment of Pakistan was the commencement of Iranian studies and the advancement of Persian education. The goal of opening Persian

departments on most of the scientific centers was not to open a reciprocal channel of cultural interaction but they aimed to use modern scientific methods for better understanding of eastern and Iranian cultures so that they could better be dominant in the cultural world. The content of such orientalism and as a result Iranian studies or Indian studies is to learn better and more suitable methods for modern colonialism. The Iranian studies in the eyes of Pakistani people especially in Allama Iqbal Lahori's view is peruse of knowing kinfolks for a reciprocal understanding and realizing self-identity. This point of view had a direct impact on Iranian studies in Pakistan and opened a way for better and more interactions with Iran. Therefore, by spotting the time period in which Persian found its way in the subcontinent of India and Pakistan and also by knowing the position of Persian language and literature in the latter region and its share in formation of Urdu and its important impact on Iranian studies in Pakistan. We believe that the strength and power of Urdu from one hand is in need of handwritten and stone-print sources for understanding of spiritual culture and public and historical identity of Pakistan on the other hand, it needs national will and attention to preservation and advancement of Persian language and literature in Pakistan. We should accept the fact that the Persian language and its heritage no doubt have a great share in the spiritual development of Pakistan.

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چکیده

زبان و ادب فارسی در شبه‌قاره هند حضوری هزار ساله دارد. رواج این زبان را در آن سرزمین باید مدیون فرمانروایان غوری (سلطنت: ۵۴۳-۶۱۲ هجری) دانست که فارسی، زبان مادری آنها بود؛ هرچند سهم ارزشمند عارفان و صوفیان بزرگ ایرانی مانند علی بن عثمان هجویری، خواجه معین الدین چشتی، سید علی همدانی و... را نباید در این راستا نادیده گرفت. ضرورت تحقیق در خصوص دوام و گسترش زبان و ادب فارسی در پاکستان، که از سال ۱۹۴۷م. از بخش غربی شبه قاره هند جدا شد و به‌صورت کشوری مستقل در جغرافیای سیاسی جهان رخ نمود، به دلیل پرسش‌هایی است که دغدغه اصلی این تحقیق است، مانند اینکه از چه زمانی زبان و ادبیات فارسی در پاکستان نفوذ پیدا کرده است و در آن کشور چه جایگاه و اهمیتی دارد و نیز تا چه میزان زبان اردو را تحت تأثیر قرار داده و در نهایت بر مطالعات ایرانی در پاکستان چه تأثیری گذاشته است. روش تحقیق بر مبنای اسناد تاریخی و با تکیه بر نسخ خطی بی‌شمار و موجود در کتابخانه‌های دولتی و شخصی در پاکستان انجام شده است. برآیند این تحقیق نشان خواهد داد که قوت و استحکام زبان اردو از یک سو و نیاز مبرم به منابع خطی و چاپ سنگی فارسی برای فهم و درک فرهنگ معنوی و هویت تاریخی و عمومی پاکستان و حفظ میراث کهن این سرزمین و تألیف و تدوین منابع جدید تاریخی فرهنگی پاکستان از جانب دیگر، زبان فارسی و میراث‌های آن بی‌تردید سهمی عظیم در این خصوص دارد.

واژه‌های کلیدی: پاکستان، ایران‌شناسی، زبان و ادب فارسی، نسخ خطی.

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