CHAPTER VI

LANGUAGE

(i) SANSKRIT AND PERSIAN

Literature of a country is the mirror of social, political, philosophical and cultural aspects of the period. Trade relations of Turkish rule with India promoted the knowledge of Indian languages and they exchanged their ideas through the language.

Indian Muslims urged a language for their mission exercise, as the language is a media of expression of human being. Muslims were new to Indians when they came to India and wanted to express their ideas, so they had to study the language of the country not only this they studied the regional languages of India. Secondly Muslims needed the education for the development of religious environment in India. Thirdly Muslims needed a language for conversation between their Indian wives and Children with the native people. So the conqueror learnt and tried to understand the language of the country. Fourthly, it was a great need for the
Muslims to know about India through its literature, for their survival with the alien people.

The root of the language in India was Sanskrit only, so Persian and Sanskrit intermingled and became Hindustani in India. Sanskrit is the oldest language of India and continued in some or the other form in Mughal period.

Arabic and Persian were the two languages for expression of the Muslims during the Medieval period in India. So the Muslims translated the Sanskrit books into Persian, the very common language of the Muslims.\footnote{Ghokale - Making of the Indian Nation p. 364.}

Sanskrit was a subject of interest of so many Muslim rulers to know about it. The court language was Persian even then Sanskrit never lost its domination on scholars throughout India. Sanskrit survived at the crucial period when the circumstances were not in favour of its development during the medieval period in India.

Persian was having its existence in India under the influence of Hindi and local Prakrit and Indian dialects. Persian had a total different atmosphere in India. So the form of Persian could not be the original as in Persia and deviated slowly from its
centre. The pronunciation of Persian was changed in India. The use of particular words and phrases changed its original form in India.\textsuperscript{1}

The Mughals wanted to establish a strong kingdom in India, so the desire of ruling over India compelled them to encourage the indigenous language Sanskrit. The Mughal Emperors commanded their courtiers to study and translate Sanskrit works into Persian like the Atharva Veda, the Upanishads, The Ramayan, The Mahabharata, the Bhagwat Gita, the Harivansha and the other Puranas\textsuperscript{2}

The Atharva Veda, one of the four divine books of the Hindu was translated from Sanskrit to Persian by Hazi Ibrahim of Sarhind.\textsuperscript{3} Ancient Sanskrit book, the Mahabharat was translated into Persian under the supervision of Naquib Khan Maulana Abdur Quadir Badauni and Shaikh Sultan of Thaneshwar. The Ramayana, life

\textsuperscript{1} M. Abdul Ghani, A History of Persian Language and Literature at the Mughal Court, p. 174.

\textsuperscript{2} Beni Parsad, Hindu Muslim Questions, 1941, p. 10-11.

\textsuperscript{3} Blochman, Trans. Ain-i-Akbari, Abdul Quadir Badauni, p. 105.
history of Rama Chandra was also translated from Sanskrit into Persian by Al Baruni at the command of Akbar.\(^1\) Akbar also admired the translation of Singhasan Battisi. His Majesty had heard a great appreciation of it. So Abdul Quadir Baduni was deputed to translate the text.\(^2\)

Shaikh Abdul Faizi' was the first man who studied Hindu literature and science and translated many Hindu works from Sanskrit to Persian.\(^3\) He studied systematically every branch of the knowledge of the Brahmin. Not only Sanskrit works in poetry and philosophy, he made a version of the 'Bija Ganita' and Lilawati' of Bhaskaracharya, the best Hindi book on algebra and arithmetic.\(^4\)

So far as the success of Akbar in India we grant his abilities more but he was also fortunate enough that his advisers, friends were of a high calibre. Among them good administrators were Mansingh, Amir Fathullah Shiraji, Todar Mal, Kwaja Mansur, Scholar Nizamud-Din Baksh and Historian Badauni and Abul Fazal and his elder

\(^1\) Ibid, p. 104.
\(^2\) M. Mujeeb, The Indian Muslims, p. 333.
\(^3\) Elphinstone Mountstuart, History of India, p. 397.
\(^4\) Ibid, 1889, p. 533.
brother Abdul Faizi. Actually cultural history of Islamic India is gifted by Abul Fazal and Faizi. According to Badauni he was the most learned man of the times. His main contribution was to give a right direction to the education of the time. He improved the curriculum of the school. 

Persian Sanskrit Dictionary was prepared by Parsi Prakash and published it. Guru Granth Sahib was compiled in Akbar's time only. Abdul Quadir (Al Badauni) thereafter translated the Nazat-al-Rastud, selection from the 'Rajtarangani', a history of Kashmir.

Dara Shikoh wrote Sufi Vedant philosophy and through these he tried to show similarity between the Hindu and Islamic Religion. He also compiled Vedas and considered them as divine relations. He said Vedas were equal with Quran. Dara Shikoh was a scholar of Persian as well as Sanskrit. He translated Upnishada into Persian which is a great event in world History.

1*. S.M. Ikram, Muslim Civilization in India, p. 151-154.
2*. M. Mujeeb, Indian Muslim, p. 333.
(ii) Hindi and Urdu

Hindi was promoted by Sufis. They were very much affected by the sounds of Hindi words. They felt that Hindi is soft and touching, its expression is direct. Its melody is soft and clear and stimulates humbleness, submissiveness and modesty. They found a tenderness, a delicacy in the expression of Hindi.1*

Actually Hindi made its way in the state since the time of Alaud-Din Khilji. Indian manner was adopted in composing hymns. The Sufis gave a great assistance in developing Hindi in Mughal period.2*

Hindi became the court language next to Persian in Mughal period. The rulers patronised it with a great enthusiasm. Akbar started to have Hindu Kavi Raj along with Persian Malik-ul-Shura: . Hindi language was already enriched by Malik Muhammad Jayasi and Kabir. Tulsidas was the greatest poet during Akbar's reign.

1*. Ibid, p. 171.
Court poets were Kavi-Raj Birbal, Abdul Rahim Khan-i-Khana—the great famous general of Akbar. The title of Kavi Raj was continued even in the reign of Aurangzeb.  

The Mughals were busy to translate Hindu religious books into Persian to understand each other and to remove the differences between the Hindus and the Muslims.

The influence of Hindi over Persian was seen in India at the time of Babur's Padshahi in India. As Akbar came into power, the history of Hindi literature entered upon a new epoch. Due to his tolerant spirit Hindi reached to its climax. The verses written by Abdur Rahim were appreciated as the work in Hindi. Apart from him other courtiers of Akbar Todermal, Raja Bhagwandas, Man Singh and Birbal also wrote the verses and did the work for the cause of Hindi. Amongst the poets Birbal won the title of 'Kaviraj'. Akbar commanded Abdul Quadir Badauni and Abul Fazal to translate the Hindi wroks into Persian as he got the divine faith

1*. S.M. Ikram, Muslim Civilization in India, p. 243.

2*. M.L. Bhagi, Medieval India Culture and Thought, P. 392.
in these texts.\(^1\) Akbar opened a department of translation in his court.

Tulsidas wrote the 'Ramcharitmanas' during the period of Akbar and popularised the Rama Cult. One of the branch of Bhakti Cult - was Krishna Cult. Surdas, Nand Dass, Parmanand Dass, Kumban Dass belonged to this cult and flourished during the period of Akbar.

Nabhâji Keshavdass and his pupils Sunder Senapati and Tripathi composed poetry in Hindi during the reign of Shahjahan and Aurangzeb. Sunder Senapati even won the title of Kaviraj and later On 'Mahakaviraj' from Shahjahan.

Bhushan Tripathi was also a great poet. He was patronised under Shivaji and Maharaja Chatrasala of Bundela. Work of Matirma Tripathi Devakavi of Etawah and Beharilal Choube enhanced the Hindi literature. Their patron was Mirza Raja Jai Singh.

Then it became the language of the common people.

\(^{1}\). S.R. Sharma, The Making of Modern India, p. 156.
and termed as 'Khari Boli' (Hindustani). Later on Hindi was called by Amir Khusrau and then 'Dehlavi' by Abul Fazal.1*

Primarily the Muslim rulers were confined to develop Arabic and Persian for their limited co-religionists, but from the time of Akbar, it was felt that if they want to survive in India, they should make efforts for promotion of Hindi learning.

Akbar ordered to translate 'Raga Vibodha' of Somnath from Sanskrit to Hindi then into Persian. He wanted that the Muslims should learn the basic emotive significance of each melody and understand the correct interpretation of 'Rasa' value. Moreover Hindi captivated the human hearts by public recitation.

Urdu is a dialect of the Aryan family language 'Bhasha' which is a part of Sanskrit.2* It is said that Urdu was the product of mixture of Hindi and Persian

1*. Umesh Chandra, Studies in the Cultural History of India, p. 28.
2*. Abdul Quadir, New School of Urdu Literature, 1899, p. 400.
and stated as the Persianized form of Western Hindi. It was spoken near Delhi with the vocabulary of Persian but its grammar was of Hindi.  

Urdu started as a link language between the Muslim soldiers and the courtiers. By this language they understood the orders and the conversation regarding the religion and policies. In which some Arabic and Persian words intermingled in their speech. This new dialect was called 'Rekhta' Urdu. A great literature was written in this language. Urdu contains some words from Arabic and Persian like 'salam' (greeting), 'badshah' (king), 'parwardigar' (God), 'duniya' (the world), 'paigam' (message), 'pharman' (farman)-(command, decree, order).

Regional languages like Bengali, Punjabi, Marathi developed in Mughal period. Muslim ruler of Bijapur, Ibrhim Adil Shah I (1534 1557) substituted Marathi for Persian as the official language of accounts.  

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1. M.L. Bagchi, Medieval India Culture and Thought, p. 403.


Islamic education system in India suffered a lot as they were in minority. So they adopted the Hindu system of monitorial, by which the services of advanced students along with the teachers for teaching were taken to educate the Indian masses for preparing their religious actions.1*

In Bengal the Muslim rulers encouraged to write Bengali literature centering round the two epics, the Ramayana and the Mahabharata. The Bengali literature was influenced by Vaishnavism. Even Muslim poets were said by Vaishnavas to have been influenced by Vaishnavism.2*

Bengali Muslims did not know Arabic and Persian so they were more Hindu than Muslim according to their mental background. No Muslim was aware of religion Islam and every one was satisfied with Hindu tales. The Mahabharata used to read in every house of Hindu or Muslim and more remembered God or His Prophet.3*

1*. M.L. Bagchi, Medieval India Cultural and Thought, p. 360.
3*. S.M. Ikram, Muslim Civilization of India, p. 172.
and inspiring epic of Tulsidas (b. 1529), in the appealing poem of Surdas (Brijbhasa), in the Kirtan of Ramdas, in the Dingal epic of Prithviraj. The Ramayana was popularised not only by Tulsidas but also by Kambar (in Tamil Nadu), Kirtivasa (in Bengal) and Ezhuthacan (in Kerala).  

Urdu nourished in the South by the Sufi saints and Deccan Kings. Sultan Muhammad Quli Qutub Shah the king of Golkunda and founder of the city of Hyderabad wrote the first collection of Urdu lyrics. Actually modern Urdu poetry began with Wali (1667-1741). As Urdu got its place in literature and adopted by the writers of the metropolis, it developed rapidly and replaced Persian as the court language and principal literary language of Muslim India.

The regional literature was assisted indirectly by the Mughal rulers. The defusion of education was more in urban areas as the Mughal emperors and the nobility patronised the literature in their courts. It assisted in creating regional literatures and an

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1*. S.M. Ikram, Muslim Civilization of India, p. 177.

extensive literature was produced in Bengali, Deccani, Hindi, Sindhi, Pushto, Kashmiri and other regional languages. This could be possible due to the general peace and prosperity in different parts of India in Mughal period.

'Rekhta' the proto Urdu Dakhani or Southern literature got its place in Gujarat, Bidar, Aurangabad and the succession states of Vijayanagar. Wali of Aurangzeb (1668-1744) was the first recognised important poet.\(^1\)

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\(^1\). Sarkar Jagdish Narayan, Thought on Trends of Cultural Contacts in Medieval India. P. 183.