(I) Language and Linguistic Relations:

Language plays an enormous role in the life of a society. It serves as a means of human inter-relationship. Language is a cohesive force of a tribe, class or community who are using it. A well spread-out language units different communities, states and regions; thus giving a mutual understanding between different groups of people.

A language bears the signs of lengthy changes, which takes place in the course of society's development. All such linguistic changes are prevailing in almost all the languages. The study of this very aspect shows as to how much a language at a particular time or age is different from the language of the old times.

To know about the relation of one language with other language is a part of linguistic sciences. Deep study of linguistic sciences yields to the history of mankind as a whole and it also infers the history of different races of men, and the mutual relations of men between different parts of world in different periods. All living languages are in a condition of constant growth and changes. The periodical changes in the languages preserve the mark of the external and internal forces which have contributed to their growth or ret蠹ments. A language spoken or written today in a particular area may not be in the same form as it would have been centuries before.
The changes of a language include many studies. These changes pertain within the script, their pronunciation and their literary styles. Even vocabularies have been changing in one or the other way. Languages have been affected by the influences of neighbouring languages or by the people migrating from various parts of the world to other parts. Many of the old languages are dead, and many new one's have born. Some languages have imported a greater share from the neighbouring states. Some languages in respect of their polyglot vocabulary are a mixture of other languages. Such improvements and transformations of the languages have been continuing right from the ancient ages till now.

Practically, no language is monolithic. Diversities within languages are found on all levels, which can be in the fields of grammar, phonology, vocabulary and script etc. The factors which are responsible for such diversities are (i) geographical (ii) Social (iii) Stylistic.

The "geographical factor", being one of the main factors for linguistic diversities, invites a thorough study of the relations between different peoples responsible for importing words and style from one region to another region.

The diversity caused in a language through social relations is due to socio-cultural activities between different classes of people. For example, inter-class marriages and other ceremonies impart a particular affect on their languages. Old kingdoms used to invite different classes of people to stage cultural programme i.e. scholars, writers, poets, musicians,
artists used to exhibit their talented works in the palaces of their patron kings. Such types of meets mutually influenced the languages. Religious festivals and other traditional ceremonies, where people from different regions assemble, also have such affects on the languages concerned.

The diversity caused in a language through linguistic styles, has also been an interesting field of study. It is the style of different poetic genres and different terms which travel from one language to the other language through social contacts. As Arabic spoken nowadays, in Arab countries (which is called Modern Arabic) is not the same as was spoken three or four centuries before. Similarly Kashmiri spoken in the old days is not now alive. A different style of Kashmiri language has grown up.

The change of style or expression is brought about by some outer forces which interfere the normal working of a language. Stylistic changes of a language, in addition to vocal changes also include change of script. Some languages have changed either vocal style or script, while some languages have observed both these changes.

(II) Tajik Language:

"Tajik" is a language spoken in Tajikistan from very ancient times. The geographical factors were mainly responsible that Tajikistan got closer links with Iran and
Consequently with Iranian language and literature. One great Iranian linguist Dr. Parvez Natil Khenlary writes:

It clearly infers that Tajik language is the same Persian language but with some new words and with a slight difference of pronunciation in case of certain old words. Tajik language is not only spoken in Tajikistan (now, a Republic of Soviet Union), but also in other republics of the Soviet Union, such as Uzbekistan, Qazaqistan and other surrounding areas.
It is from 10th century A.D. to 15th century A.D. that Tajik language and literature reached to its heights. It was Rudky, a great scholar and poet of Tajikistan who made the first and strong effort for flourishing and spreading the Tajik language and literature. Rudky belonged to Panch-dood, a town of Tajikistan. This was the period when North and West Iranians also made their effect for development of Persian literature. The glorious period of Tajik language was that of "Sheebany Dynasty", who ruled Tajikistan for 100 years in Early 16th century.

In fact the literature that came into picture in Iran from 10th century A.D. to 15th century A.D. can be called Persian-Tajik Literature, which later became an important part of literature in almost all areas of Central Asia including Afghanistan and Kashmir.

Tajikistan was a federation of Iran from 9th century A.D. till late fifteenth century A.D. In the late fifteenth century A.D., when Iranian rulers declared Shiaism as the state Religion for Iran, the people of Tajikistan, where the majority was of Sunnies, revolted against the Iranian government and got their state separated from Iran and named their language (which originally was called "Persian Dari") as "Tajik".

The period from 16th century A.D. to 19th century A.D. is an important period of Tajik language and literature. It is the time when Tajik language and literature were enjoyed by the poets, scholars, writers and historians of neighbouring countries as well. During the Sheebany period Tajik language and
literature was adopted by the poets, scholars, writers and historians of neighbouring countries as well. Prior to this period in Tajikistan, Rudki, Daqeeqy, Kamal Khanjdy made their peak contributions to Tajik literature.

In 16th century A.D., Bukhara was an important Educational and Cultural centre of Tajikistan. The main Educational Institutes of Bukhara were as (i) Madrasa Mir Arab (ii) Madrasa Kokultash.

Bukhara was also a religious centre where from Islamic missionaries were sent to Kashmir, China, Turkistan and Siberia. Bunayec, Hillaly and Wasifi were principal members of Harat School. They were having a key role in the development and spreading of Tajik language and literature. Wesify generally contributed himself in prose-writing. A book Mazkar-i-Ahbab (مذكر أحبب) written by Tajik writer in 1566 A.D. Hasowy Bukhari Nisary gives a vivid picture of Tajik literature. Mushfaqy also made an important contribution in Tajik literature.

Tajik language, though spoken in slightly deviated pattern from Persian, yet retained its script as that of Persian (i.e. Nastalic) till Early 19th century. Upto this time, only a few words from the neighbouring states had made their entries in Tajik language. Tajikistan came under the occupation of Russia in the end of 19th century during Zar Shah's regime. Till the October Revolution of Russia (1917), Tajik language did not get disturbed. Tajikistan emerged as a new republic state of Soviet Union in 1920. It is after 1920, that Russian and other local languages made speedy entrance in Tajik language.
Tajik language, afterwards developed a national literature, which is different from ancient Tajik literature in aspects of topic and form.

In 1928, the script of Tajik language was changed from Nastalic to Latin and afterwards in 1940, its script was changed to that of Russian. The Russian language interferes the vocabulary of Tajik language and the gap of ancient Tajik and modern Tajik further widens.

(III) Assimilation of Tajik Language in Kashmiri Language:

"Kashmiri" is a language spoken in the valley of Kashmir and in the hilly areas of Pir-panchal. Different linguists have different opinions about the origin of Kashmiri language. In this regard, Sir George Grierson's theory is widely accepted, which reveals that Kashmiri belongs to Pushajh or Daradíc group of Indo-Aryan languages (descendent of Indo-European Family of Languages). According to this theory, in the ancient times (before 1000 B.C.) Kashmiri language was much closer to Shina language. After the lapse of time, the language got affected by Vedic culture and civilization. Later on Sanskrit became court language of Kashmir for centuries, which was followed by Prakrit between 500 B.C. and 1000 A.D. It is the time when Bhuddist religion was spreading fast throughout Asia. In this period, the Sanskrit woven Kashmiri language got a new polyglot vocabulary.

It is from about 1320 A.D., when influence of Sanskrit language begins to diminish in Kashmiri through the entry of Tajik language and consequently the Tajik literature. This is
the time, when Saddats from Central Asia began to visit Kashmir from preaching of Islam. A large number of Saddats migrated to Kashmir and settled here permanently. The majority of Saddats were from Tajikistan province of Central Asia. It is due to their influence that Tajik language managed an inflow into Kashmiri language in the same way as Central Asian culture and traditions made its entry in Kashmir. Tajik at that time had the same script as Persian and the Persians at that time called the language of Tajiks as "Persian Dari".

The Tajik Saddats used the same language for joining the religious messages of Kashmir. The entry of Tajik Saddats was followed by political and social revolutions in Kashmir. Ranchan Shah, the then time Buddhist king of Kashmir, changed his religion and accepted Islam as his religion on the saying of Hazrat Bulbul Shah. It is during 1339 A.D. when Shamas-ud-Din Shahmiri becomes the ruler of Kashmir. The Shahmiri dynasty ruled over Kashmir upto 1555 A.D. During this time, the great Saddats and scholars of Tajikistan enter in Kashmir. It is during the regime of Sultan Qutub-ud-Din Shah (1377-1393 A.D.), that Hazrat Amir Kabeer, Syed Ali Hamadany was in Bukhara for his Islamic mission, and from Bukhara, he travelled to Kashmir through Shehrab-i-abrisham and entered in the valley along with seven hundred disciples, who belonged mainly from Tajikistan. His disciples preached Islam and also opened so many schools in Kashmir for giving the Islamic Education to the people. Tajik was the medium of the language in which the Islamic education was taught to the people. Afterwards, it was during the period of Sultan Zainu'l-Abidin (known as Budshah) when
Kashmiri people in general tried to learn Tajik language in schools. It was quite natural that Kashmiri language could not escape from Tajik influence. In addition to some new words which got currency in Kashmiri, some old Sanskrit words also began to get replaced by Tajik words. By the passage of time, a large number of Tajik words made their entrance in Kashmiri language. This effect was not limited only to lexicon or vocabulary, but also in grammar, phrases, idioms and proverbs. Tajik language made a strong impact on Kashmiri literature (mainly poetry) as well. While the "Tajik" was already declared as state (official) language of Kashmir during the period of Sultan Shahab-ud-Din, Budshah made it the medium of education as well. Budshah, in his period, sent a large number of Kashmiri students and scholars to Tajikistan to learn Tajik language. He also invited teachers and scholars for the same purpose. In his regime, Kashmiris wrote a number of books in Tajik mainly on medicine, tasawuf, philosophy and literature. One of the most famous Tajik books on medicine in the period was "Kifaya Mansoory" which continued for centuries as a text book of medicine throughout the world.

Sultan Zainu'd-Din himself wrote two Tajik books. His book "Shikayat" written in Tajik is in the form of dialogues referring to the treacherous attitude of his sons towards the country and his regime.
Sultan Zainu'l-Abidin founded a Bureau of translation, where Sanskrit books were translated in Tajik and vice-versa. A great scholar, Mulla Ahmad was named as the "Head of the Bureau". Under his leadership, many famous Sanskrit books such as Raj-Tarangi and Mahabharat were translated into Tajik language. Mullah Ahmed, himself wrote two books in Tajik language entitled (a) Waqai-e-Mulki-Kashmir (b) Mirat-ul-Aulia. The king (Sultan Zainu'l-Abidin) founded a University at Nowshahra in Srinagar to promote various branches of knowledge and science. The library of the University could match to any library of Central Asia. A devoted attention was made by the king to promote Tajik language in Kashmir.

After the Shahmiris, Chak dynasty came on the throne of Kashmir. Chak kings loved the Tajik language with heart. In the time of Yusuf Shahi Chak, many Tajik scholars and poets visited Kashmir.

Tajik remained as official language and medium of Education in Kashmir till Maharaja Partap Singh's period (1893-1903) Till this period one could easily observe that Kashmiri language had all along widened its dimensions through all the three diversities i.e. geographical, social and stylistic.

Foot Notes:


3. Ancient Islamic Priests (especially the descendants of Prophet Muhammad).

4. The ancient road connecting Kashmir with Central Asia, (generally known as--silk route).