

Published:
January 15, 2025

Urdu: Origin, Evolution, Muslim Identity and Challenges Today

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Abstract

The article under consideration delineates on the origin of the Urdu language and how it came into being. Urdu represents an intermingling of multiple cultures and languages and mirrors India's secularism. The word "Urdu" has been taken from the Turkish language and means "camp" or "army" with its followers. It is believed that the language developed through interactions with Mughal soldiers who belonged to various ethnicities like Turks, Persians, Arabs, Afghans, Rajputs, and Jats. Through the interactions of these soldiers, who spoke different languages and dialects, slowly and gradually a new language came into being which eventually evolved into modern-day Urdu. However, at the same time, many argue that the notion that a new language can emerge by the mixing of several languages is impossible. We can bring forth the idea that a language can be strengthened by its surroundings and can be influenced by other languages but even so, the merging of multiple languages cannot generate an entirely new way of speaking. The development and evolution of any language are dependent on the development and evolution of its society. It is influenced by events that alter the conditions of the society, in this regard, Urdu is no exception. Due to these factors, Urdu has undergone multiple stages of development and has experienced various titles ranging from Urdu-e-Maullah to Rekha to Dehlavi and then finally to Urdu. Having gone through multiple stages of development, Urdu eventually became a weapon of great flexibility and strength that could be wielded for any literary purpose.

Keywords: Urdu, Persian, Pakistan, Islam, Identity

Introduction

In the lives of individuals and societies, language is a factor of greater importance than any other. It is our means of communication. It acts as a binding force between people. To assume that without language, society as we know it, would not exist, is not an absurd claim. The transfer of feelings, knowledge, ideas, and emotions is all done with the use of words. Hence it is no surprise that when people from different cultures who speak separate languages and have different ways of living come into close contact with each other, their interactions lead to the formation of a new society with a distinct culture, and to create ease of communication each party adopts words and aspects of the other's language. It is believed that Urdu too experienced a similar fate.

The Origin of the Urdu Language

Urdu, the national language of Pakistan, the language that is spoken by millions of people in the world, is still without a certain pedigree. There are numerous theories about the origin of this language, some more plausible than others. Certain theories have such little backing that they cannot even be called "theories" (Parekh, 2013). One of the most widespread and accepted theories is that Urdu is a 'lashkari zaban' or 'camp language'. Although this theory was rejected long ago through substantial research, however, it is a myth that has become so deeply rooted that we refuse to face facts. According to this theory, the word "Urdu" comes from the Turkish word "Ordu" meaning "military camp" or "cantonment". It is assumed that the language developed in Mughal military camps through the intermingling and interactions of the soldiers that belonged to different

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ethnicities and spoke different languages. Due to this exchange between the soldiers and the locals, a new culture and language emerged. The language went on to assimilate words from English, Arabic, Hindi, Punjabi, Sanskrit, and Portuguese and evolved into its current state. The first person to assume that Urdu was born this way was Mir Amman (1750-1837). He writes in the preface of his masterpiece ‘Bagh-o-Bahar’ that Mughal emperor Shah Jahan made Delhi his capital and named it ‘Urdu-e-moallah’. This idea was then adopted and quoted for the next few 100 years by figures like Sir Syed Ahmed Khan, Muhammad Hussain Azad, and Syed Ahmed Dehlvi which further cemented this claim. The constant repetition of this idea gave it credence and it became common knowledge that Urdu was a ‘laskari zaban’. In addition to this, scholars like A.F. Rudolf Hoernle and G.A. Grierson also supported the idea in their writings. However, after researching the dialects and languages spoken in India, Grierson retracted his previous claims regarding the origin of Urdu. He writes in the ninth volume of his book ‘the linguistic survey of India’ (1916) ‘*Literary Hindustani [Urdu] is based on the vernacular Hindustani spoken in the Upper Doab and the Western Rohilkhand.*’ This particular claim then poses the question that if the idea that Urdu came into being through the intermingling of languages is incorrect, then why is that so? What is the research that backs this claim and if Urdu does not have this particular path as its ancestry, then what is Urdu’s true heritage? One such backing that disproves the initial theory about the birth of Urdu is brought forward by the fact that there is proof of Urdu being in use much earlier than the Mughal period. Hafiz Mehmood Sherani and Shams-Ur-Rahman Farooqi have described this in detail. They say that the language existed long ago, and the word ‘Urdu’ was used for it much later.

The language carried many nuances through the different centuries and had multiple names before being given its present nomenclature. Those who agree with

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the claim that Urdu was born during Shah Jahan's era seem to be ignoring the fact that it was after Babar's success in Panipat in 1526 that the Mughal era started whereas poets like Ameer Khusrau, who died in 1325, had been doing work in Urdu poetry much earlier than that. It has been found that Babar's writing too had Urdu words in it, hence we can say that the language had its presence long before the Mughal era and long before its present name was given to it. Furthermore, the idea that Urdu has been formed by the intermingling of several languages has already been proven wrong by the works of Max Muller (1823-1900). Regarding this, we have been given two guiding principles by him. One is that classifying one language and recognizing its relationship with another language has to do with the morphological and syntactical structures of the language and very little to do with the vocabulary. It is evident from the grammatical structure of Urdu, that it has its own rules and regulation. If one was to argue that Urdu is a mixed language because it has assimilated words from several languages, the same judging criteria could be applied to English and in this regards it would be the most 'open' language, having borrowed heavily from French and Latin. Two, the notion that combining two or more languages can form the third one is not possible. A language is strengthened and nourished by its environment, and the external conditions that it faces and hence may be influenced by the languages that surround it, however, it is impossible for a new language to form by mixing several other languages. The formation of a new language and its evolution is a very slow, gradual, and constant process taking centuries or even more to take place. Hence the conception that a new language could form within the period of a few decades, for the sole purpose of communication in a camp has been labelled as 'artificial' by many linguists. This claim can be backed by the fact that there have been hundreds of attempts at devising a language that could be used globally to facilitate international affairs and

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communication, but all have failed. One such example is the rise and the rapid fall of Esperanto, a language formed using basic European languages. It was designed on the basic morphology and syntax of popular European languages and was supposed to serve the purpose of a ‘universal language’ however at present there are estimated to be only 2 million people who speak this language. This poses another question that, if not originated in Mughal military camps, where did Urdu have its emergence (Parekh, 2011)? Another theory on which numerous writings have been done claims that Urdu has its roots and origins much further back. In this regard, it is claimed that the birth of Urdu can be traced back to 1027 and that Lahore is the birthplace of Urdu. 1027 is the year that Muhammad Ghaznavi annexed Punjab and claimed possession of it, and his troops settled in the capital, Lahore. At that time, these Persian-speaking soldiers settled in this area that was already populated by the masses speaking old Punjabi. To survive in the region, the army troops must have adopted this style of old Punjabi that was not very different from the early Khari Boli of Delhi. They introduced Persian words and phrases into the language, and we can say that they began to speak early Urdu. Muhammad Ghaznavi and his troops held Punjab for 160 years after which it was again conquered by people speaking Persian. This time around the conqueror was Muhammad Ghorī. His servant Qutb ud Din Aibak would later capture Delhi in 1193 and after the death of his master would become the first sultan in 1206. It would not be wrong to assume that a vast number of people who entered Delhi along with Qutb ud Din Aibak were already speaking Urdu. These people along with the new troops who spoke English had a great influence on the language, and further people already populating the city, who spoke old Khari further altered the language which then later developed into Urdu. By this sketch, it can be assumed that Lahore should be regarded as the birthplace of Urdu and Punjabi its birth

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parent. (Bailey, 1930). We can exclude Braj Bhaka or Brij Bhasha from this conversation. Brij Bhasha was the language of literature in north-western India and yes it influenced Urdu to some extent however it was soon overthrown by Khari Boli which had a far more impact on Urdu (The Origins of Urdu, 2013).

Considering these sketches, we can assume that Delhi was not the birthplace of Urdu, and Urdu's roots go back much further than we had initially assumed. So, it seems that the language itself has existed for a very long time but disguised by different nomenclature, and as it gained its popularity in Delhi and started to spread rapidly here, hence, this is what lead to the assumption that Delhi was where it originated. A remarkable fact regarding this language is that despite its popularity amongst the common masses, it never became a court language. The court language was Persian to the Mughals and English to the English. Urdu on the other hand received much encouragement in Deccan as it became the language of administration in Hyderabad. The Urdu language hence developed throughout the whole country, not just one zone. Yes, it flourished in Delhi during the Mughal rule, but its development took place in north India and south India as well. It can be concluded that regardless of the wide spectra of theories that have come forward reading the origin of Urdu like whether it is a lashkari zaban or not, whether it originated in Delhi or not, whether it has ties to Brij bhasha or not, one thing we can say is that the language has a history far richer than presumed. There is no denying that the language has been enriched by a plethora of other languages and that it also shares many similarities, however, at the same time the differences in the morphology and syntax cannot be overlooked. The world is interlinked and there is no culture, no nation, and no language that is alienated from this experience hence these cultural influences are inevitable. The above-mentioned facts and theories bring light to the fact that despite the extensive work that has been done to

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find and map the true lineage of Urdu, no certain conclusion has been drawn. Hence, it seems clear that more time and effort need to be put into this matter so that we can come to a consensus about Urdu's origin, and this consensus must be backed by evidence that is factual and not circumstantial.

Evolution of Urdu

Keeping in view the above-mentioned theories about the origin of Urdu, it is very evident that Urdu was the language of the masses, it was the language that was being used in the everyday life of the common people. This makes one wonder about how it is that Urdu came to eventually be known as a language fit for poetic and literary use. It is no secret that the Mughal period was well dominated by the Persian language as it was the language of the court. Persian at that time was the language of refined communication and a symbol of the Mughal elite. All throughout Mughal history, having power and command over Persian speech was a symbol of being cultivated and civilized. Similar to the British period, in which having command over the English language was essential to get into contact with the administration, during the Mughal period, the Persian language encompassed the same level of importance. However, it is important to note that regardless of these mentioned facts, much of the literary development in Urdu occurred during the 18th century. It is fascinating to consider the emergence of Urdu literary tradition and culture during a time of political unpredictability and when the glory and greatness of the Mughal empire were on the verge of collapse (Ahmad, 2014). The rise of the Urdu language can be linked to the decline in the use of the Persian language which can be linked to the downfall of the Mughal empire. The fall of the Mughal empire is marked by the advent of the British East India Company in the subcontinent and the establishment of the British empire. From a distance it seems that the decline in the use of the Persian language in the subcontinent was inevitable

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due to the circumstances, however, after taking a closer look it becomes clear that this was not the case. Initially, the British east India company maintained the official status of Persian and used it to communicate with the locals. However, with the switch from Persian to English as the administrative language during the 1830s, Persian became marginalized to the extent that it slowly started to disappear from society. This decline of Persian was further supported by British policies such as that, only those who had command over the English language could get jobs in the government, and just like that, literary elites of the Persian language became a part of the uneducated who even after having received years of education could no longer get a job. Hence the loss of patronage and the elite use of vernacular languages all sped up the downfall of the Persian language between the 18th and 20th centuries. Although the court language for the Mughals was Persian, this in no way meant that the elites were unfamiliar with early Urdu and other vernacular languages being spoken in the subcontinent. Akbar spoke good Hindavi (an early nomenclature for Urdu), and many phrases from Hindavi can be found in the memoir by Jahangir. Similarly, Shahjahan and Aurangzeb too had good command over the language. In fact, in *Tarikh-I-Adab-I-Urdu* by Jamil Jalibi, he says that when Aurangzeb was in power, knowing Hindavi was essential to be part of the state affairs. This, however, in no way is to suggest that at any point during the seventeenth century Urdu had the status of a court language during the Mughal period. Nonetheless, one can see an increase in the interest in Urdu by the elites of the time and this is evident by their writings in the early eighteenth century.

Development of Urdu and Persian Poetry

The development of Urdu poetry occurred under the influence and shadow of Persian poetry. During its initial phases, Urdu was a simple language but as it started to gain popularity as a literary language, it enriched its vocabulary by

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addition of words from Persian, Arabic, and Turkish. One could say that Urdu poetry modelled itself on Persian poetry by modifying certain features. The initial works of Urdu poetry can be seen to have words from Urdu and Persian both in the same couplet. Even the Persian poetic forms like qasida, rubai, ghazal, and marsiya were adopted by Urdu.

Siraj-ud-Din Ali Khan Arzu and Sheikh Sadullah Gulshan were the initial supporters of Urdu in north India. However, in addition to them, another important figure that played a major role in the advent of Urdu becoming a literary language is Mir Muhammad Jaafar, also more commonly known as Zatalli who is often overlooked by historians in the development of Urdu. Although he is not the one that earned Urdu its literary popularity, his contributions cannot be denied. He can be called the first Urdu prose writer and satirist i.e., the first major Urdu literary figure. His role is often overlooked as he is seen as nonsensical and absurd, but his innovative use of the language sped up the progress of Urdu and set it on its trajectory to becoming a popular language of prose and poetry. He incorporated Persian words and phrases into Urdu couplets and commonly coined Urdu words and phrases into Persian couplets. His simultaneous use of the languages displays the command he had over both of them. There is a very evident influence of Hindavi on Zatalli's poetry as the waning of Persian can be clearly seen in his works. His works are fine illustrations of Urdu being used in poetry and prose. Zatalli was the one that first used satire in his verses and thus laid the foundation of a new form of expression in the Urdu language which later came to be known as Shahr Ashob. His influences can be very clearly seen in the later works of poets such as Mirza Rafi Sauda, who is often known as the great satirist of the eighteenth century. There is a popular assumption that the earliest Urdu poetry is in the form of ghazal with the arrival of Wali Deccani's Diwan to Delhi in 1700, however, Zatalli's verses

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refute this assumption. Despite his contributions, Zatalli is often overlooked and even scorned by modern historians due to his use of Urdu poetry and prose to reveal the corrupt acts of the Mughal rulers and this same action is what eventually cost him his life. But the takeaway from this is that Urdu did not have its start in poetry as a language of love but rather as a language of social criticism.

In addition to Zatalli, another prominent figure in Urdu literature is Wali Deccani. Yes, Zatalli paved the way for Urdu to progress, but it was Wali who earned Urdu its popularity. He is the one who set the stage for Urdu to become a viable medium of prose and poetry and helped Urdu to ascend to a level of greatness. Diwan-e-Wali took Delhi by storm and became extremely popular with the rich, poor, old, and young. It was diwan-e-Wali that dealt a huge blow to Persian's popularity in the region, which hence lost its popularity with the masses as well as the elites. Hence, we can say the Wali helped Urdu to reach greater levels of sophistication in prose and poetry.

Along with this, another reason for the newer generation of poets and writers to focus their attention on Urdu and not Persian was the influence of the Iranians. Indians made enormous efforts to gain a foothold over Persian and this can be clearly seen in the large assemblage of Persian works by Indian poets and writers. Through their efforts, they added idioms and words to express their emotions and socio-cultural life which did not bode well with the Iranians. Hence despite producing poets like Amir Khusrau, Iranians never recognized the efforts of the Indians and instead disdained them.

Influenced by these factors, during the last part of the eighteenth century, Mirza Rafi Sauda wrote a verse that embodied both the sentiments of Arzu, whose

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main works were in Persian and the sentiments of the newer generation of poets. This notion, in the minds of the newer generation of poets, that they should compose verses in their own language rather than in Persian changed the course of Urdu literary culture. Although major poetry and prose were now being done in Urdu, the basic structure and model on which Urdu poetry was based was Persian. Similar to the advent of Persian in Iran, which had no particular structure for literary purposes, Persian works were done in a way similar to that of Arabic, Urdu literature was based on Persian literature as the language had enjoyed the status of court language and was seen as the language of the socio-political elite.

With the adoption of Urdu as the new language of expression, there was rapid progress and proliferation of the creative styles in which Urdu could be used such that by the end of the eighteenth century, along with new Urdu literature, thousands of Persian poetry and prose verses were being translated into Urdu and being spread to the masses. During the seventeenth and eighteenth centuries, several Urdu dictionaries were developed to help the masses understand the language better. Having gained popularity and a strong foothold in the literary world, Urdu was then guided to a level of maturity by poets like Mir Taqi Mir and Mirza Rafi Sauda, a time which is also often referred to as the ‘golden age of Urdu’. The prestige of Urdu literature was taken to whole new levels, the Urdu poetry was now being spread to the masses as well. They excelled in ghazal and qasida, and with the heartfelt lyrics of their verses, Urdu poetry reached its high point and a climax and replaced Persian as the dominant language of literature. Hence, we can say that eighteenth-century north India was a time and place for rapid progress and innovation for the Urdu language during which many Persian poets and writers shifted their allegiance towards Urdu because of its popularity with the masses (Ahmed, 2014). From its use by the local masses to its advent and popularity as a

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language of literature, Urdu had yet to be used for a non-creative discourse. However, during the early nineteenth century with the first Urdu newspaper, beginning its publication in 1822, many other newspapers followed its pursuit. Hence Urdu had now entered the arena for the distribution of local news.

Urdu and British Colonial Rule

With the advent of the British East India Company and the establishment of British rule in the subcontinent, Urdu was underway for another literary reform which was seen after the war of 1857 termed as the first war of independence in which the Indian Muslims and Indian Hindus came together in an attempt to free their land of British rule. Comparing the literary writings of Urdu before and after the tragic events of the 1857 war, one can very clearly see the influence of the time on the language and how it changed the course of Urdu's progress. A quoted writing of this time is *Asbaab-e-Baghavat-e-Hind* by Sir Syed Ahmed Khan who was often accused of siding with the British, a point of view fueled by the Aligarh movement. *Asbaab-e-Baghavat-e-Hind* was published in 1859 and was the first writing from the Muslim's point of view. Ghalib too wrote letters in which he depicts the conditions of Delhi, once the jewel of the Mughal Empire and its conditions in the wake of the freedom war.

Comparing the writings of poets and writers before and after the 1857 war, the impacts are very evident and show the new course of the language that represented a struggle for freedom. After the war of 1857 Urdu saw a shift in its use, it began to be incorporated in writings that primarily represented the struggle and harsh realities of the Muslims of united India. India underwent many arduous times under British rule and from these conditions sprung the various freedom movements by the Muslims of the subcontinent. To these freedom movements, Urdu was an integral part. One main basis for the demand for a separate homeland

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by the Muslims was that Muslims and Hindus were two distinct nations and hence could not survive together. These words were shaped into the two-nation theory by Sir Syed Ahmed Khan and to say that Urdu and the two-nation theory were equally indispensable to each other would not be an absurd claim (Ahmad, 2015). During this entire time, the idea of Pakistan and its need was being communicated to the masses in Urdu. From one perspective, Urdu was the medium of communication and the idea, need and ideology of Pakistan was being communicated through Urdu. On the other side, Urdu poets and writers were using the Urdu language to defend the ideology of Pakistan and these writings were being published to bring awareness to the masses.

The philosophical poetry of Allama Iqbal is very widely known and is acknowledged for its role in the making of Pakistan. Keeping in view the political conditions of the subcontinent, Allama Iqbal's poetry very clearly paints a picture of the freedom struggle and conditions of that time. During this era, Urdu was going through yet another literary reform and Allama Iqbal's poetry is an excellent example of the new course that Urdu was taking. The language was no longer being used as a language of romance rather was now displaying the conditions around it. The perilous devastation, that the once great subcontinent was going through, was shown by the effects that the environment was having on the language. The Urdu of that time had a much more hopeful aura, and it was representing the hope for a better tomorrow. Since the goal that the Urdu poets and writers had changed, hence the idioms, imagery, and feelings depicted by the language changed too. The biggest example of this change is the poetry by Allama Iqbal that sought to empower the younger generation of Muslims and to spark new zeal and zest in them. Iqbal did not use new imagery and poetic genres, rather he used the traditional methods of writing with traditional imagery but gave them new meanings and used

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Persian along with Urdu to make his writing more thought-provoking. He did not incorporate new words and idioms into the language, rather he used the same words but assembled them in a way that aligned with his goal which was to spark enthusiasm in the Muslims of united India.

Urdu, The Freedom Movement of Pakistan and Muslim Identity

There is no denying the role that the Urdu language played in the freedom movement of Pakistan but similarly, there is also no denying the impacts the freedom movement had on the Urdu language. The language came to be known as the language that expressed the concerns of the masses and became a symbol of unity for the Muslims of united India. All that has been discussed up till now is proof that Urdu has a rich history which is one of the reasons that it has the capacity to be used for multiple purposes. Aligning with the goals that the writers were trying to achieve in their respective eras, they left remarkable influences on the language that can still be seen today. If today, one was to map out the differences in the basic phrases and idioms, and metaphors used in Urdu during different eras, it would not be difficult to identify what era the writing belongs to, and this is a testament to the influence that the environment has had on the development and evolution of Urdu. These impacts that the writers and the environment left on the language were not abandoned when the goals changed, rather they were assimilated into the language and carried from one revolutionary reform to the next and hence resulted in creating the diverse language we today call Urdu.

Urdu and Islam both had a part in the establishment of the state of Pakistan in 1947, for the Muslims of subcontinent. Islam and Urdu are also the significant elements of the Pakistani Muslim identity. The Indian Muslim identity's subsidiary symbol, Urdu, which had emerged as a sign of Muslim identity in the nineteenth century, contributed to the creation of the new state (King 1994). In summary,

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Urdu, a regional language, has replaced Arabic as the official language of Islam in South Asia. Without British interference, which introduced modernity to South Asia, this would not have happened. Indeed, the British introduced modern ideas like representation of the people, equality before a secular legal system, and the establishment of an all-pervasive public service, which led to the creation of the notion that numbers are politically significant for quotas in jobs, admissions to educational institutions, government patronage, etc.

Challenges Today

Currently, Urdu is one of the dominant languages of the subcontinent, and with Urdu speakers moving around the world, the language is getting more recognition, however, due to certain conditions in Pakistan, Urdu has not been able to achieve the level that it once had and deserves, and this fact can be easily observed by conversing with the local young population of Pakistan. This again brings to mind the question that why a language, that once had fame and glory, was known to be the language of the community, faded away slowly from its great heritage. If we try to explore the plausible causes of this then one factor that greatly attributed to this could be that due to being under British influence Urdu competes with English for becoming the official language of Pakistan (Admin, 2014).

In the last few decades unfortunately Urdu has not seen many writers with the same recognition as some of the previous poets and writers of the language. Many people have started to debate the future of the Urdu language and whether or not it will meet the same fate as Persian, and this question is not without reason. It is true that Urdu has been seeing a substantial decline in its literary capacity due to the lack of focus. One major matter that has attributed to this concern is the rising popularity of English-medium schools in Pakistan in the last couple of decades. Parents choose to send their children to such institutions despite the heavy fee

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structures because of the fear that their kids might not be able to progress well, going forward in life if they do not have substantial command over the English language. These institutions that reprimand their students for speaking in any language other than English have produced an abundance of young adults that may very well speak English better than Native Americans or British. However, these schools have done irreversible damage to the future of Urdu as they have produced people who might be able to speak Urdu in their daily lives but will not in any way be able to contribute to its literary progress. Another massive blow faced by the Urdu language has been due to the decline in the trend of reading Urdu books which has further isolated the common public from the rich heritage that the language has. We have many excellent writers that have written remarkable pieces of literature like Saadat Hassan Manto, Bano Qudsia, Ashfaq Ahmed, Hashim Nadeem, and the list goes on but sadly during current times, we will find that the vast majority of young adults have no idea who these people are and what contributions they have made (DAWN.COM, 2008). However, this is not at all to say that the language has stopped progressing completely. Many excellent universities offer higher educational degrees in Urdu and many Ph.D. scholars are produced in Pakistan. In addition to this a major factor that has ensured that the Urdu language is never swept under the rug is Pakistan itself, this is to say that as long as Pakistan exists and prospers, the Urdu language is definitely not going to be forgotten. Urdu has been and will remain to be an enriched and vibrant language widely spoken by many people. However, having seen the fate that the once prosperous Persian language faced, we wholly should re-evaluate our goals for the Urdu language.

The emotionally rich language should be employed more and should be given due importance. The government needs to elevate it to the status of official language as that is its well-deserved title. Furthermore, schools need to instil a sense

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of patriotism and link that to the love we have for our language. There is no denying the importance that English has in today's world, but this certainly does not mean that the other languages are not important. Students should be encouraged to engage and talk to each other in Urdu in educational settings and should be given the opportunity to freely explore the rich heritage of their beautiful language. The current condition of the language is somewhat of an alarming situation and hence points to the idea that more time and effort are needed to ensure, not just the survival of the Urdu language but its literary progress as well.

Conclusion

In conclusion, one must admit that Urdu has a debatable origin and much more research has to be done so that we can come to a consensus about the birth of the Urdu language. However, if we talk about the language independent from its origin, we can very easily identify its deep and enriched history. There is no denying that the language has been influenced by many other languages and possesses words from them. In addition to the influence of languages, one must also consider the influence that the surroundings have had on the Urdu language. The Urdu language has gone through many stages of development. From its use by the local masses to being used as a language of romance and beauty by poets and writers to the becoming a language that represents and depicts the struggles of the Muslim community in the subcontinent, the language, like its speakers, has seen many facets and ups and downs. Because of all these conditions, the language has the power to express and say a lot with very few words and can be yielded as a weapon to express any kind of complex emotions. As has been proven by history, despite being faced with many challenges, the language has persisted and continued to evolve with society and hence will continue to do so in the times to come.

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