

Chapter



Pakistani Languages

Objective Type Questions With Answers

Q1. Fill in the blank to make an appropriate statement.

1. _____ said that history is the memory of a nation.
2. Hafiz Mahmood Sherani believed that _____ is the mother of Urdu.
3. Fort William College was founded at Calcutta in the year _____.
4. In the year _____ Urdu was adopted as the language of the civil courts in India.
5. _____ is generally held to be the first Punjabi poet.
6. _____ is the first South Asian language, Quran was rendered into.
7. Ahmad Shah Abdali (RA) was also a nice _____ poet.
8. Khushhal Khan Khatak is one of the greatest _____ poets.
9. Balochi poet _____ was Ghalib's contemporary.
10. Pushto alphabetic characters are _____.

Answer

No.	Answer	No.	Answer
1.	Allama Iqbal	2.	Punjabi
3.	1800	4.	1837
5.	Baba Farid-ud-Din Ganj Shakar	6.	Sindhi
7.	Pushto	8.	Pushto
9.	Mirza Ghulam Muhammad Natic	10.	43

Q2. Fill in the blanks by putting one of the three alternatives given in the bracket against each question.

1. According to Sayyad Sulaiman Nadavi's (RA) research Urdu is the developed form of the _____ language.

(Sindhi, Punjabi, Persian)

2. Maulana Muhammad Hussain Azad (RA) believed that language is the major source from which Urdu was derived. _____

(Sindhi, Persian, Urdu)

3. Mulla Wajhi's _____ is the first book of Urdu prose.

(Bagh-o-Bahar, Fasana-e-Ajaib, Sub-Ras)

4. Shah Abdul Latif Bhitai passed away in the year _____

(1857, 1752, 1989)

5. Sheikh Ayaz enjoys a unique position in _____ literature.

(Sindhi, Pushto, Punjabi)

6. _____ for the first time adopted Arabic script for Pushto in Mahmood Ghaznavi's days.

(Saifullah, Khushhal Khatak, Hashim Shah)

7. Khushhal Khan Khatak wrote _____ books. (60, 260, 360)

8. Hanni Shah Mureed is a classic of _____ literature.

(Balochi, Sindhi, Punjabi)

9. Mirza Sahiban was written by _____.

(Shah Hussain, Fazal Shah, Hafiz Barkhurdar)

10. _____ is the standard Sindhi dialect also used for literary writing.

(Sathi, Vicholi, Makrani)

Answer

No.	Answer	No.	Answer
1.	Sindh	2.	Persian
3.	Sub-Ras	4.	1752,
5.	Sindhi	6.	Saifullah
7.	360	8.	Balochi
9.	Hafiz Barkhurdar	10.	Vicholi

Q3. Indicate whether the statement is TRUE or FALSE; put a circle around the correct answer.

1. The Quaid-e-Azam (RA) said Urdu and only Urdu can be the national language of Pakistan. (True/False)
2. Small tracts written by the Muslim Saints are probably the first written works in Urdu language. (True/False)
3. Al-Beruni gave Punjabi the name of Al-Hndiya. (True/False)
4. The story of Sohni Mahinwal was rendered into poetry by Waris Shah (RA) (True/False)
5. Sachal Sarmast (RA) composed nine hundred thousand couplets. (True/False)

Answer

No.	Answer	No.	Answer	No.	Answer	No.	Answer
1.	True	2.	True	3.	True	4.	False
5.	True						

Q4. Put right parts together.

No.	Column A	Column B
1.	Abul-Hasan Sindhi (RA)	Abdul Latif Bhitai (RA)
2.	Shah Jo Risalo	Arabic script
3.	Mirza Qalich Beg	400 books
4.	Longworth	Pushto
5.	Kharoshti script	Balochi scholar

Answer

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4.	Long worth	Balochi scholar
5.	Kharoshti script	Pushto

Q5. Answer each question in two to four lines.

1. What was the Quaid-e-Azam's (RA) point of view regarding Pakistan's national language?

Answer

After independence Quaid-e-Azam said in clear cut words that the national language of Pakistan would be Urdu. He said:

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"Let me make it clear that the national language of Pakistan is going to be Urdu and no other language. Without one state language no nation can remain tied up solidly together."

2. When and where Urdu came into being.

Answer

The birthplace of the Urdu language is not known to an exact location. There are hypotheses that are backed by Urdu literature having been found in certain areas as far back as the period of the Delhi Sultanate. Keeping in mind the linguistic character of the areas around Delhi, it is often said that Urdu originated in or around Delhi over a period of a few centuries. It is believed that the Muslim rulers in India developed Urdu and initially it was used and adopted by the Muslims.

3. Give the names of most important 20th century Urdu poets and prose writers.

Answer

The most important 20th century Urdu poets and prose writers are:

- Maulana Abul Kalam Azad
- Maulana Ashraf Ali Thanvi
- Maulana Abul Aala Modudi
- Allama Muhammad Iqbal
- Maulana Iltaf Hussain Hali
- Akbar Hussain Akbar

4. What are the main literary forms used in Punjabi poetry?

Answer

The main literary forms of Punjabi are:

- Dhola
- Doha
- Satthni
- Ghori
- Ghazal
- Afsana
- Novel

- Drama

5. Give the names of five important Punjabi poets.

Answer

The important Punjabi poets are:

- Bullhay Shah
- Baba Farid-ud-din Ganj Shakar
- Waris Shah
- Fazal Shah
- Mian Muhammad Bakhsh

6. Enlist important Sindhi dialects.

Answer

The important Sindhi dialects are:

- Thari
- Lari
- Kachi
- Gandavi
- Fikri
- Kathiawari

7. What do you know about the golden age of Balochi literature?

Answer

Nineteenth century is the golden period in Balochi literature.

Subjective Questions With Answers

Q1. What role language plays regarding cultural integration and the development of human relationship?

Answer

Language

Language is the only media by which one can express his ideas and feelings. It plays a vital role in building the character of an individual as well as a nation. Languages bring closer each other and it creates a sense of harmony among the people. Language is a means of expressing our thoughts and emotions. Language draws a line of difference between Man and other creatures.

Culture

Culture is defined as the sum total of the higher achievements of a group life, or the human products made by a particular group of people, living in a specific area at a particular period of time.

The role of language in Cultural Integration

Language is a medium of interaction it makes man a social animal. Language is a mirror of our personality. A spoken word can win us either respect or disgrace. Language is the hallmark of our personality. It expresses our real self. Of all human products language has a paramount importance. Language is important for the cultural life of a nation on the following grounds:

- Language is a vehicle of expressing emotions.
- Language is a medium of acquiring knowledge.
- Language mirrors society.
- Language is the living history of culture.
- Language and the memory of the nation.
- Reciprocal relationship between culture and society.
- The role of Urdu in the cultural integration of the Muslims of India.
- The role of Urdu in the cultural integration of different ethnic groups of Pakistan.

Language is a vehicle of expressing emotions

It has through language that people express their feelings, emotions and aspirations and preserve their cultural heritage for their future generations.

Language is a medium of acquiring knowledge

All knowledge is acquired and imparted through language. The language spoken in a society bears a very strong impact of the body of knowledge it comes in contact with.

Language mirrors society

Words, syntax idioms, phrasal verbs and other instruments of speech used by speakers of language reflect the society of its origin. So we can say there is a close affinity between language and culture. Both bear the marks of each other. So language works as a centripetal force for a nation.

Language is the living history of culture

Language of a society reflects the entire body of the experiences of the society. It records the total experiences of the society. Also it transfers these experiences to the coming generations. Language therefore is the living history of a nation. In this way, language integrates the culture of a nation.

Language and the memory of the nation

Allama Muhammad Iqbal calls history 'the memory of a nation, this memory is kept alive through the medium of language.

Reciprocal relationship between culture and society

Physical and social sciences affect language and the language in turn affects the academic life of the society. Languages of the vibrant and civilized societies are rich in academic tradition and vice versa in uncivilized societies.

The role of Urdu in the cultural integration of the Muslims of India

In the United India, Urdu was the symbol of Muslim identity. When the Hindus alienated themselves from Urdu considering it the language of the Muslims, cracks between the two nations started to appear. Thus Urdu served as a symbol of the Muslim culture and proved a deathblow to the magnificent culture based on Hindu Muslim Unity.

The role of Urdu in the cultural integration of different ethnic groups of Pakistan

Pakistani culture is a heterogeneous culture. Here abode people of different ethnic groups. Urdu is serving as a centripetal forces to keep the people of Pakistan united, had not Urdu been our centripetal force, the spirit of provincialism had engendered Pakistan 's solidarity.

Conclusion

The above discussion shows how language works for the cultural integration of a nation. Keeping this point in view, the Quaid-e-Azam said in clear cut words that the national language of Pakistan would be Urdu. He said:

"Let me make it clear that the national language of Pakistan is going to be Urdu and no other language. Without one state language no nation can remain tied up solidly together."

Q2. Why Urdu can be the only national language of Pakistan? Enlist salient characteristic features of Urdu language.

Answer

Characteristics Features of Urdu

Only Urdu can be the national language of Pakistan, no other language deserves this status, following are the reasons:

1. Urdu has a very close resemblance with all the regional languages of Pakistan. Many words used in these languages are common and all these languages are written in the same script.
2. Urdu is the *lingua franca*, it is spoken and understood by people living in all areas of Pakistan.
3. Urdu is the symbol of nation unity, it is not the language of any particular region or a specific group of people, it is a common national heritage.
4. Urdu is a vast and beautiful language, it has assimilated many beautiful words from other languages.
5. With the adoption of the Arabic, Persian and Turkish words. Urdu has developed a close affinity with other languages of the Muslim world. Urdu has also developed a very rich vocabulary.

due to its unique quality of absorbing and adopting words and phrases from other languages.

6. Urdu has a potential of being developed into a perfect language of science and technology as well as the language of official use.

7. In the history of South East Asia, Islam Pakistan and Urdu have been so closely related to each other that none of these can be supposed to flourish and prosper independently. Urdu has a very rich treasure of Islamic literature. We cannot achieve the ideological objectives of our state unless we give Urdu the status it really deserves.

Q3. Give an account of the stages through which Urdu passed during the process of its formation.

Answer

Origin Of Urdu

Urdu developed as a vernacular dialect from the interaction between local Indian Sanskrit-derived Prakrit (Sanskrit prakṛta "natural, usual, vulgar") refers to the broad family of the Indic languages and dialects spoken in ancient India.

- In Sayyad Sulaiman Nadvi's opinion, Urdu is the developed form of Sindhi.
- Hafiz Mahmood Sherani ordines Urdu to Punjabi.
- Dr. Naseer-ud-Din terms South India to be the home of Urdu.
- Maulana Muhammad Hussain Azad traces the origin of Urdu into Persian.
- Other linguists believe that Brij Bhasha, spoken in the suburbs of Delhi is the mother of Urdu.

House of Urdu

Urdu took birth in the suburbs of Delhi. That is why it is called the language of Delhi.

Stages through which Urdu passed during the process of its formation.

The grammatical structure of Urdu is based on Western Sauraseni Apabhramsa but its vocabulary, idioms and literary traditions drew

heavily from Central Asian, Turkish and Persian sources. The literary flowering of Urdu does not go farther than 13th century. Urdu literature developed in the bazaar, the monastery and the salons and all these places have their characteristic features. The early Islamic rulers and the Mughals were the early patrons of Urdu literature

Raikhtha

Urdu, especially in its less formalized form as it developed from a dialect to a more formal language, has also been referred to as "*raikhtha*", which literally means "a rough mixture".

Zaban-e-Urdu-e-Moalla

The formal language is sometimes referred to as *Zaban-e-Urdu-e-Moalla*, which can be translated as "Language of Camp and Court". The word *Urdu* itself means "army", "horde" or "tent" in Turkish. *Urdu*, the Turkish word "*Urdu*", and the word *horde* (found in several European languages) have the same origin.

The language of the Mughals

It soon became the language of the Mughals, distinguished linguistically from local languages by its large and extensive Arabic- Persian vocabulary (40%) superimposed on a base of grammar, usages and vocabulary that it shares in common with Hindi.

The Koh-e-Noor of languages

The assimilation of different languages in Urdu made it the most beautiful language of the world. It was beautiful like a rainbow with a cosmos of colours in it. It was called the bride of languages and the "Kohinoor" of India. It is widely spoken today in both India and Pakistan and all countries having a sizeable South Asian Diaspora.

Deccani———Urdu in Deccan

As Urdu started flourishing in the kingdoms of Golkanda and Bijapur, the earliest writings in Urdu are in the Dakhni (Deccani) dialect. Founder of Hyderabad Deccan and the ruler of Golkanda state Muhammad Ali Qutab Shah is the author of first published Diwan in Urdu.

Mulla Wajhi's Sab Ras

Mulla Wajhi is a great literary figure of this period. His Masnavi, Qutab Mustari (1609) and his rhyming prose allegory Subras (1634) are the gems of Urdu literature, in the Deccan.

Urdu the language of the saints.

The Sufi saints were the earliest promoters of the Dakhni Urdu.

In the later period Urdu was adopted as the language of the religious literature. Shah Ismail Shaheed's Taqviatul Iman and Shah Abdul Qadir and Shah Rafi-ud-Din's translations of the Holy Quran are the excellent pieces of fluent and easy to understand Urdu literature.

Fort William College Calcutta was established by the British rulers in the year 1800, basically for the fulfilment of their colonial needs. The college hired the services of the renowned Urdu writers to write books in simple, standard Urdu. These books were taught to the British officers and played an important role in the enrichment of the Urdu literature.

Urdu in the mid of nineteenth Century

Traditional Urdu poetry reaches its pinnacle with the verses of Ghalib. During the last three decades of the 19th century, the activities of Urdu poetry were influenced by the towering personality of Syed Ahmed Khan (1817-98) who started the Aligarh movement inspired by Raja Rammohan Roy.

Urdu in the twentieth century

- Altaf Hussain Hali (1837-1914) is the actual innovator of the modern spirit in Urdu poetry. Hali's works include *Diwan-e-Hali*, and *Musaddas-e-Hali*. Hali was the pioneer of modern criticism. His *Muqaddama-e-Sher-o-Shaeri* is the foundation stone of Urdu criticism.
- Shibli Nomani (b.1857) is considered as the father of modern history in Urdu. He has produced several works based on historical research, especially on Islamic history, like *Seerat-un- Noman* (1892) and *Al Faruq* (1899).
- Other leading poets of modern period include Sayyid Akbar Husain Akbar Allahabadi (1846-1921), who had a flair for extempore composition of satiric and comic verses,

- Allama Muhammad Iqbal is also the renowned poet of this era. He used his poetry to inculcate the spirit of Islamism in the Muslims of India. Urdu as the medium of Instruction
- Urdu was for the first time, adopted as the medium of instruction for higher level of education by a modern University established at Hyderabad in the year 1920.

Conclusion

Since Urdu had emerged as a symbol of the Muslim nationhood in the subcontinent during the days of the Muslim struggle for freedom, with the creation of Pakistan a golden era in the history of Urdu ushered. In very early days after independence the Quaid-e-Azam (RA) said in unequivocal terms:

But let me make it very clear to you that the State language of Pakistan is going to be Urdu and no other language. Any one who tries to mislead you I really the enemy of Pakistan. Without one State language, no Nation can remain tied up solidly together and function"

Q4. Write a note on Punjabi language.

Answer

Punjabi is the language of the Punjab regions of India and Pakistan. It is an Indo-European language of the Indo-Iranian subfamily.

Origin of Punjabi

Like other North Indian languages, it is derived from Sanskrit and is therefore Indo-European.

History of Punjabi

We do not know exactly about the history of Punjabi language. Many experts trace its origin to the ancient Dravidians of Harappa civilization 2500 BC. Others trace its origin to the Mahmud of Ghazna which is not earlier than 1000 AD. Generally, Baba Farid-ud-Din is known as the first poet of Punjabi.

Dialects of Punjabi

Many sources subdivide the Punjabi language into

- Western Punjabi — Lehnda or Lahnda and
- Eastern Punjabi.

- Siraiki and Hindko are mutually intelligible with Punjabi and are often considered dialects.

Punjabi in the world

Mainly Punjabi is spoken in Pakistan and India. Punjabi is also spoken as a minority language in several other countries where Punjabis have emigrated in large numbers, such as Britain, the United States and especially Canada, where it is the fifth most commonly used language [1]. Punjabi is the sacred language of the Sikhs, in which the religious literature is written. It is the usual language of Bhangra music, which has recently gained wide popularity both in South Asia and abroad.

Punjabi Culture and Partition of India

Punjabi culture suffered a split between India and Pakistan during the Partition of 1947. As such, Punjabi language and culture tend to be uniting factors in spite of national and religious affiliations.

Forms of Punjabi literature

Following are the major forms of Punjabi literature:

- Kafi
- War
- Dhola
- Doha
- Tappa
- Mhiya
- Satthni
- Boli
- Lori
- Ghazal

Q5. What do you know about the script and literary works of Sindhi language?

Answer

Sindhi is one of the important regional languages of Pakistan. John Beames writes about Sindhi. It is a rough language, having thorny paths of its own, but there hangs about it, to my mind, somewhat of the charm of wild flowers. There is a flavour of wheaten flour and a reek of cottage smoke about Punjabi and Sindhi, which is infinitely

more natural and captivating than anything which the hide-bound Pandit-ridden languages of the eastern part of India can show.

The Origin of Sindhi Language

Sindhi is related to "Indo Aryan" languages. Its base is "Sanskrit" or "Prakrit". After the coming of Arabs a great number of Arabic, Persian and Turkish words were added to Sindhi.

History of Sindhi Language

It appears that Sindhi was spoken in the Indus Delta from time immemorial. It is said that the language of the people of Moen-jodaro contained elements of the present Sindhi language. Travellers like Al Beruni have told us about the original script of the language. 'Chach Nama' being an authentic document proves that the dialect of the Sindhi language was the same in the 12th century, as it is today.

Dialects of Sindhi

There are seven styles of the Sindhi language:

No.	Dialect	Area of the Dialect
1	Siro	North of Sindh
2	Vicholi	Middle Sindh
3	Laar	Southern Sindh
4	Thari	Thar
5	Kutchuki	Kutch, Balochistan
6	Dhatki	Rajhistan, Sindh
7	Lassi	Lasbela

Sindhi in the world

- **Sindhi** is spoken by approximately 17 million people in the province of Sindh, Pakistan.
- Sindhi is also a recognised official language of India, where it is spoken by approximately 1.2 Million people.
- Sindhi Script
- Sindhi has its own script which is similar to Arabic but with a lot of extra accents and phonetic.
- There are 52 characters in Sindhi language.

Sindhi Literature

Sindhi was a very popular literary language back in 14th-18th century. This is when Sufis like Shah Abdul Latif and numerous others narrated their theosophical poetry depicting the relationship of humans and God.

Sindhi in Educational Institutions

Sindhi language is taught as first language in Schools of South east Pakistan except in large metropolis like Karachi. Sindhi language has a vast vocabulary which made it a favourite of many writers and a lot of literature & poetry was written.

First Translation of the Holy Quran

Quran was first time translated into Sindhi in rhymatic format this was the first ever translation of Quran back in 12th century or earlier.

Preaching in Sindhi

At about the same time came the religious writings of Ismaili Khojas (Khwajas), known as "Gnan" (Gnan). They availed of the local language to reach the masses for religious conversion.

Shah Abdul Latif

Shah Abdul Latif (1689-1752) was not only the greatest poet of Sindh, he was probably the greatest Sindhi in history. As a poet he belongs to world class. His poetry is more valuable than all the other Sindhi literature put together. And he was not only a great poet; he was a great saint, a great nationalist, a great humanist. And at a pinch, he could be a humorist, too. His book Shah Jo Risalo is the masterpiece of Sindhi literature. His poetry is known for eloquence, simplicity, rhythm and flow. Dignity of labour and values of life are the favourite themes of his poetry.

Sachal Sarmast

Another immortal poet of Sindh was Abdul Wahab (1739-1829) well known as Sachal Sarmast' - the True Intoxicated One. He was a great Persian-Arabic scholar, who wrote much in Persian and then became an intoxicated Sufi thinker-poet. He composed nine hundred thousand couplets. Nazria Wahdat-ul-Wajood was his favourite subject.

Makhdum Muhammad Hussain

He was a religious scholar. He wrote about 50 books in Persian and Sindhi. His books were included in the curriculum of Al-Azhar University, Cairo. He also translated the Holy Quran in Sindhi.

Other Sindhi Poets

The important Sindhi writers are:

- Mirza Kalich Beg.
- Hakim Fateh Muhammad Khan Sewhani,
- Bherumal Mehrchand,
- Lalchand Amardinomal.
- Sheikh Ayaz
- Prof. Karim Bux Khan Nizamani
- Asadullah Bhutto

Conclusion

Muhammad Bin Qasim Literary Society is rendering good services to Sindhi language and literature by publishing valuable books on social sciences and literary themes as well Sindhi renderings of the important books of other languages. A number of institutions working under official patronage have done commendable service by preserving classical Sindhi literary assets in modern forms.

Q6. Write a note on Pushto language, literature and poetry.

Answer

Pushto or Pukhto is the regional language of the N.W.F.P and tribal areas. The people who speak Pushto are called Pukhtoon or Pushtoon.

Origin of Pushto

Pushto originates itself from eastern Iranian language branch, but it has also borrowed words for over two thousand years, from languages such as Greek, Arabic, Persian and some Indian languages. It belongs to the East Iranian group of languages and contains many Persian, Arabic, Greek and Pehlevi words. By the end of the 14th century, the Pushto language had absorbed more explicit external influences.

Dialects of Pushto

There are three major dialects of **Pushto**:

- **Western Pushto** which is spoken in Afghanistan,
- **Eastern Pushto** which is spoken in north eastern Pakistan.
- **Southern Pushto**, spoken in Baluchistan

History of Pushto literature

This language was originated almost 5000 years ago in an area of Afghanistan called 'Bakht' or 'Baakht'. Accordingly the people who speak this language are called Pukhtoon or Pushtoon. The first written records of Pushto are believed to date from the sixteenth century and consist of an account of Shekh Mali's conquest of Swat. In the seventeenth century, Khushhal Khan Khattak, considered the national poet of Afghanistan, was writing in Pushto. In this century, there has been a rapid expansion of writing in journalism and other modern genres, which has forced innovation of the language and the creation of many new words.

Pushto Script

Written in a modified Arabic alphabet, Pashtu shows strong Sansicrit influence, some Arabic and Persian loanwords, and numerous archaic Sinsicrit features.

Pushto in Afghanistan

Pushto became prominent after the creation of the Afghan state in the 18th century. In 1936, Pushtu was declared the national and official language of Afghanistan, and instruction in it is now compulsory. There are over 9 million speakers of Pushto in Afghanistan.

Pushto in Iran

Pushto is spoken in some of the border provinces of Iran.

Pushto in Pakistan

Pushto is the regional language of Pakistan. It is the language of Pakistani province N.W.F.P.

Pushto Literature

Pushto literature exists from the 7th century.

The first Pushto poem

The first Pushto poem that has been documented was written in the 7th century by Amir Karore (Le Ma Ata! Nashta).

The national poet of Afghanistan

The national poet of Afghanistan, Khushhal Khan (1613-94), chief to the Khatak clan, wrote spontaneous and forceful poetry of great charm. He also wrote books on medicine, philosophy and ethics. The expansion in writing in a number of genres this century has meant that the language has been forced to innovate, and a number of new words have been created.

Mystical poetry in Pushto

Popular mystical poets were 'Abd ar-Rahman and 'Abd al-Hamid, in the late 17th or early 18th century, and Ahmad Shah Durrani, founder of the modern Afghan nation, was himself a poet. The Pushto Academy publishes a variety of literary works.

Classical Pushto poetry

Pushto has an extensive written tradition. There are a number of classic Pushtoon poets, most notably Khushhal Khan Khatak.

Modern Pushto literature

Modern Pushtoon written literature has adapted those modern western literary forms, like the short story, that match forms from traditional Pushto oral literature. Pushtoon folk literature is the most extensively developed in the region.

Folk Poems in Pushto

Besides stories set to music, Pushtoon has thousands of two and four line folk poems, traditionally composed by women. These reflect the day-to-day life and views of Pushtoon women.

Famous Pushto Poets

Some of the well known poets of Pushto language are:

- Amir Karore
- Khushhal Khan Khatak
- Rehman Baba
- Mullah Maqsood
- Noor ud-Din

Amir Karore

He wrote Pata Khazana, the first book of Pushto poetry in the second half of the 8th century.

Khushhal Khan Khatak

Khushhal Khan Khatak was the greatest poet of Pushto. He was himself a warrior also. He said:

Those moments are memorable for Khushhal when there is music of swords and iron coverings.

Khushhal Khan Khatak wrote on different aspects of life in his poetry. The important topics of his poetry are Ishq-e-Hakeeki, Ishk-e-Majazi, war, spirituality, nature, prestige and bravery.

Rehman Baba

Rehman Baba is also the great poet of Pushto language. He was a Sufi poet and he laid emphasis on spirituality and love. He is a milestone in Pushto poetry.

Mullah Maqsood

He wrote folk songs in Pushto language.

Noor-ud-Din

Noor-ud-Din also wrote folk poetry like Charebeta, Tappa, Lamki etc.

Other poets

Besides the above mentioned, Sher Shah Suri, Mullah Mast, Ghiasuddin Bulbul and Hafiz Karim are also famous poets of Pushto language.

Pushto prose

The Pushto prose started developing in the 20th century. Now because of the media, Pushto prose had developed a lot. Now short stories, novels, plays, grammar, essays, and criticism is also composed in Pushto poetry.

Four Phases of Pushto Literature

Pushto literature can be divided into following four phases.

- First Phase between 8th and 15th century AD
- Second Phase between 16th century to 17th century AD
- Third Phase between 17th and 18th century
- Fourth Phase between 18th century to date

First Phase between 8th and 15th century AD

The important features of this phase are:

Fist Phase

Poets of First Phase	Literary Works
Amir Karore	Patta Khazana
Ghias-ud-Din Bulban	Qasidas
Bayazeed Ansari	Various poems
Sher Shah Suri	Qasidas

Second Phase between 16th century to 17th century AD

The important features of this phase are:

Fist Phase

Poets of second Phase	Literary Works
Akhund Dryuza	Various poems
Khushhal Khan Khatak	Living Pushto legends
Rehman Baba	Living Pushto legends

Third Phase between 17th and 18th century

The important features of this phase are:

Fist Phase

Poets of Third Phase	Literary Works
Abd-ur-Rashid	Many poems
Sa'adat Khan	Many poems
Qasim Ali Afridi	Many poems

Fourth Phase between 18th century to date

Pushto literature produced in this age is dominated by anti-imperialistic themes. Sentiments of love and expression of discontentment and revolt against the oppressive foreign rule are the hallmark of the literature composed in this age. During the Indo-Pak war 1965; Pushto poets and writers produced effective national literature especially poetry. The important writers and poets of this age are:

- Muhammad Akram Khadim
- Abdul Kabeer Khan
- Fazal Rahim Saqi
- Muhammad Aaslam Khan Sharar
- Dost Muhammad Kamil

- Muhammad Nawaz Khan Kamil
- Abdul Malik Fida

Forms of Pushto poetry

Following are the forms of Pushto poetry:

- Tappa
- Char baitay
- Badley
- Nemkai

Steps Taken to Develop Pushto

Although Pushto is an old language but its literature is comparatively new one. After independence education spread rapidly and Pushto literature received a great boost. The Pushto Academy Peshawar and other literary societies and educational institutions such as Islamia College (Peshawar) helped the growth of Pushto literature.

Pushto as an academic Subject

- Pushto is the medium of instruction in Afghanistan.
- Pushto is taught as a subject in many schools, colleges and universities of Pakistan especially N.W.F.P.
- Pushto is taught at very few universities in the United States and Canada.
- The most consistent program offered is at the Diplomatic Language Services in Arlington, Virginia

Conclusion

Being our regional language, Pushto language is a mark of our culture. It is a mirror to Pushto life style, Pushto way of thinking. So it is a medium of bringing people together.

Q7. Write a note on Balochi poetry.

Answer

Balochi is the regional language of Baluchistan. It is the least developed of all the regional languages. It was spread by Balochi tribal migrated from Iran.

Dialects of Balochi

There are two main dialects:

- Eastern and
- Western.
- Rakhshani (in the northern areas) and
- Makrani (in the south). T

Balochi as a language

Balochi is spoken in Pakistan, Iran, Afghanistan, India, the Arab Gulf States, Turkmenistan and East Africa. It is classified as a member of the Iranian group of the Indo-European language family which includes Kurdish, Persian (Farsi), Pushto, Dari, Tajik, Ossetian. Balochi is closely related to Kurdish and Persian.

The status of Balochi in Pakistan

The Constitution of Pakistan (1973), states that "any section of citizens having a distinct language, script or culture shall have the right to preserve and promote the same and, subject to law, establish institutions for that purpose", and "a Provincial Assembly may by law prescribe measures for the teaching, promotion and use of a provincial language in addition to the national language". This section of the law allows Balochi language to prosper in Pakistan without any hindrance.

Balochi at school level

In 1989, Prime Minister Benazir Bhutto gave permission for the use of local languages (Balochi, Pushto, Brahui) in primary education in Balochistan

Balochi at University level

There is a Balochi Studies section at the Balochistan University in Quetta which teaches and researches the Balochi language and literature.

Balochi academy

In addition there is a Balochi Academy, also located in Quetta, which both publishes literary works in Balochi and supports the work of literary organizations. The Academy receives limited government funding.

Balochi Publications

There are several Balochi language publications in Pakistan, the two most prominent being *Balochi* (published in the provincial capital, Quetta) and *Labzank* (published in Karachi).

Balochi poetry

There are three branches of Balochi lyrical poetry.

Form of Poetry	Detail
Epic	This kind of poetry is about the history pedigree and the lineage of Balochi tribes.
Narrative of Wars	This kind of poetry tells about wars. It also includes praise of the heroes (Qasidas) and condemnation of the enemy (hajve).
Elegies	These are the long narrative poems about the dead heroes.
Romantic Poems	Romantic poetry include lyrics, ghazals , ethical poems , lullaby , Dastangh , matak and folk poetry.

Epic

Epic writing is the most important branch of Balochi poetry. The themes of the patriotic poetry include courage, grandeur, honor, patience and bravery.

Narrative of Wars

This kind of poetry tells about wars. It also includes praise of the heroes (Qasidas) and condemnation of the enemy (hajve). This poetry tells about the bravery of the Balochi nation.

Elegies

These are the long narrative poems about the dead heroes. This kind of poetry tells about the sacrifices made by the Balochi to rise as a nation.

Romantic Poems

The other important branch of Balochi poetry is love poetry. It includes the themes of love and passion. Romantic poetry include lyrics, ghazals, ethical poems, lullaby , Dastangh , motak and folk poetry. The stories of Lori and Motak present a reflection of social life in ancient times.

Important Balochi Poets

Balochi Classical Prose

The stories of Classical Balochi prose are:

- Mir Chalkkar Khan,
- Hassan Zindu,
- Hammal Rand-o-Minhaad,
- Peering -O-Giran,
- Naazsha,
- Mureed Dhani

These stories are very popular in classical prose of Balochi literature.

Golden period of Balochi literature

The Balochi poetry written in the reign of English included topics of spirituality, morals and hatred against the British. A popular poet of this era is Mast Tolki.

The first radio broadcasts in Balochi

Broadcasts in Balochi were introduced on 25th December, 1949 by Radio Pakistan with a 45 minute daily programme on a 10 kilowatt short wave transmitter from its Karachi station, which was also established soon after Pakistan gained its independence in 1947.

Conclusion

Literature produced by earlier poets has no record as it is preserved traditionally in the memories of the people. No newspapers or books were published in Balochi up till 1940. After partition, however Balochi literature received a little boost due to the efforts made by many associations and by the establishment of T.V stations. At present, Balochi literature is on the road to development.

