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LINGUISTIC AND LITERARY SHARES AND SIMILARITIES IN URDU AND PUNJABI LANGUAGE

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ABSTRACT:

Urdu is an international and a big language of the globe with millions of speakers (Abbas & Iqbal, 2018 & Abbas, Pervaiz & Arshad, 2018). It is the national language of Pakistan and one of the national languages of India. Urdu is a language of South Asia which is why it a close relationship with the languages of this region. Punjabi is also a big language of South Asia (Abbas, Jalil, Zaki & Irfan, 2020; Abbas, Jalil & Rehman, 2019). Urdu has a close linguistic and literary relation with Punjabi language. A prominent linguist Hafiz Mehmood Sheerani presented the theory that Urdu language was born in Punjab. Many linguists agree with this theory of Urdu language birth. Both languages belong to the same family of languages e.g., "Indo-Aryan". Urdu and Punjabi (Pakistani) alphabet and script are the same. Phonetics and grammatical rules of both languages are same. Vocabulary of Punjabi and Urdu is also common to some extent. Idioms and proverbs of both the languages are more or less same. The literature of the two languages also influences each other.

Punjabi is the name of the language spoken in Punjab. Punjab is the land of five rivers. For the first time in the Hindu religious book Ramayana the word "Panch nad" is used for this region.(1) This Panch nad became 'Panj Ab' after the Iranians came to this region. Dr. Muhammad Baqir writes in his book "Urdu-i-qadeem, Deccan aur Punjab main"

“The word Punjab itself was used for the first time in the history of India during the reign of Jahangir from 1605 to 1667 and he is probably the first person to use the word in his Tozak (Translated).”(2)

The boundaries of Punjab have been different in different times. After 1947 Punjab was divided into two parts. West Punjab became a province of Pakistan and East Punjab, a part of India. In Pakistan, Punjabi is written in Arabic script and in India this language writes in Devanagari script. The Punjabi language originated and evolved in the same region, i.e., the subcontinent of Pakistan and India. Sikhs have played a vital role in the promotion, development and spread of this language because Punjabi is their religious language.

Hamidullah Hashmi writes:

“Modern research proves that Punjabi is the language of a vast region. The language spread from Delhi (India) to Khairpur (Sindh) and from Peshawar and Dara Kagan (KPK) to Jammu and Srinagar (India occupied Kashmir). In the west, it reaches Jalalabad (Afghanistan)”.(3)

Much has been written about the origin and evolution of Urdu language. The variety of ideas in this regard is very interesting. Ain-ul-Haq Farid Koti links the theory of the beginning of Urdu with the arrival of Dravidians after Manda tribes. (4)

Syed Sulaiman Nadvi attributes the birth of Urdu to Sindh.(5) Syed Hussamuddin Rashidi also supports Syed Sulaiman Nadvi and attributes the birth of Urdu to Sindh. (6) Farag Bukhari connects the birth of Urdu with the rocky land of the KPK. (7) Naseeruddin Hashmi calls Deccan the originator of Urdu. An important theory regarding the birth of Urdu is Hafiz Mahmood Sherani's "Punjab main Urdu" which came to the fore in 1928. This is a significant and important research endeavor regarding the linguistic links or commonalities between Urdu and Punjabi.

According to Atash Durrani:

“The Urdu language originated in Punjab. This idea was started in July 1903 by an unknown writer from Punjabi Anbalvi. He started his discussion by writing "Urdu language in Punjab" in Aligarh Gazette. The following month, an article was published in 'Urdu-i-Moalla' in response to this denial.”(8)

Khan Bahadur Mirza Sultan Ahmad's article "Zaban Urdu" was published in the magazine “Makhzan” in June 1919. He wrote about Urdu and Punjabi language:

“What is the similarity between Punjabi and Urdu words or Punjabi and Urdu language? Such affiliation and resemblance are not with other languages of India. Comparison shows that Urdu is a modified language of Punjabi or another recommended aspect of Punjabi language.”(9)

Hafiz Mehmood Sherani, in addition to events and evidences, clarifies the relation of both languages with the linguistic evidences and similarities between Urdu and Punjabi and emphasizes his view that Urdu language originated from Punjab. Dr. Anwar Sadid writes about this theory of the origin of Urdu:

“Hafiz Mahmood Sherani's argument is very strong that Punjab was the area where Muslims stayed first when they came from North West. They also settled in the same region from there they proceeded toward Delhi in a triumphant manner. Thus a long mix of languages took place in this region and it was from here that this language traveled to Central and South India”.(10)

The first connection between Urdu and Punjabi is that both the languages belong to the same family of languages called "Indo-Aryan". These languages originated in the same region, the subcontinent of Pakistan and India, and matured here for centuries. Therefore, the linguistic similarities between them are inevitable. At first, under the influence of Muslim civilization, both the languages received influence from Arabic and Persian. Later, during the British rule, English culture and language influenced these two languages.

The extent to which linguistic similarity is found in both languages can be assessed under the following:

- Urdu and Punjabi (Pakistani) alphabet and script are the same.
- Phonetics of both languages is nearly same. The first similarity of these languages is the sharing of pronunciation. Urdu speaking can speak Punjabi and Punjabi speaking can speak Urdu language with correct pronunciation.
- Vocabulary of Punjabi and Urdu is also common. The origin and structure of these two languages are the same, so their vocabulary also seems the same. In this regard, Hafiz Mahmood Sherani writes:

“From the testimony of books and histories of 8th and 9th century AH, it is known that the people of India used to call Lakh as 'Lak', Pag as 'Pak', Khand as 'Khand', Bhand as 'Bhand' and Anb as 'Anb'. The people of Punjab are saying the same words even today.”(11)

Similarly, many Urdu words are spoken in Punjabi alike. For example, in dresses, Fargal, Kurta, Chauga, Aasteen, Gareban, Romal, Burqa etc; in food, Dastarkhan, chapatti, Pulao, Zarda, Feerini, Achar, Ghulab jamun etc are Urdu words but they are also used in Punjabi the same way. Speakers of the two languages coexisted in the same linguistic and physical environment and accepted the words of the same foreign language. Khan Bahadur Mirza Sultan Ahmed writes in this regard:

“Many Urdu words become Punjabi after coming into Punjabi. That is why Urdu language is taking place in Punjab more easily than Madras, Gujarat etc. The Urdu and Punjabi languages share hundreds of same words, and if the same subject is played in both the languages then the words of almost the two languages will come out together after a little disposition which is mostly subject to the accent and climate.”(12)

- If the idioms and proverbs of languages are the same, then there is a deep linguistic relationship between these languages. A look at Urdu and Punjabi proverbs and proverbs reveals a large number of common proverbs. Here are some proverbs:

Urdu Idioms	Punjabi Idioms
Ankh Khulna	Aakh Khulna
Hath paon marna	hath pair marna
Billi ko checharon kay khawab	Billi nou chechron day khawb
Magarmach kay anso	magarmach dy hanju
Ghuthi shuljhana	gand kholna
Hath phailna	Hath adna
Pathar per lakeer	Pathar ty leek
Din ko taary nazar ana	Dinny taary disna

If we look at the grammar of Urdu and Punjabi, the harmony of both languages can be clearly seen here. For example, in both languages, the letter A appears at the end of nouns and verbs. The method of compounding is common in both the languages. The rules of Masculinity and femininity are the same in both the languages. The principle of the future is common to both languages. The rule of verb is also the same. The method of the known and the unknown is the same. (13)

Study of Urdu classical poetry also reveals the relationship of Urdu and Punjabi language, the first Masnavi of Urdu language is Fakhr-ud-Din Nizami's "Kadam Rao Padam Rao" which according to the research of Dr. Jameel Jalebi was written during the reign of Ahmad Shah Wali Al-Bahmani (1421-1435 AD).

Punjabi language's effect is prominent on the language and expression of this Masnavi and its vocabulary and accent:

کہ جے بول میرا سُنئے تس کہوں
کہ جے نہ سنے تِل گھڑی نہ رہوں
سنیا ہے کہ کرتار جس دیہہ جس
تسے دوار بند ایک دے کھول دس
کہے فخر دین ایک ساچا بچن
پہلے پرکھے جے کرے کوئی کن
سنوئے فخر دین توں بسر آنکھیا
محمد نبی خاتم الانبیا (14)

(If you listen to me, I will tell you
If I don't listen, I won't stay
I have heard that Kartar Jas Deh Jas
You open the door one by one
Say Fakhr-e-Din is a true word
Listen try it first
Listen Fakhar ud din
Muhammad Nabi Khatam Al-Ambiya)

This style of addressing is still prevalent in Punjab today. Most of the ancient poets of Punjab address themselves in their words in the same way. Similarly, in ancient Urdu, adding "Haar" to a masdar makes it noun.

Daen haar: giver
Kehan haar: speaker
Sunnan haar: Listener

This form of noun is still prevalent in Punjabi today. Similarly, the rule of making plural, pronouns and noun forms of pronouns, letters, verbs and related verbs, forms of past participles and verbs, compound verbs etc all are inspired by Punjabi language grammar. Looking at the stanzas of this masnavi, words, pronunciation and expression shows that the Punjabi language is going through a stage of its evolution.

Similar effects of Punjabi language can be seen in the works of Miran ji Shams-ul-Ashaq's "Khush nama", "Khush Naghz", "Shahadat-ul-Tahaqiq", "Shikar nama", "Maghz Margoob".

جے ہماری ارادت کی ان کا یہ احکام
نماز، تسبیح، نیٹاں، ذکر اللہ یک نام (خوش نغز)

(You are our intention, these are their commands
Prayer, glorification, intentions, and remembrance of Allah is a name)

اس کا نام ہے تحقیق
سن شہادت الحقیق
اس کا مغز دریا
جی دیکھتے رہے بہرہا (شہادت التحقیق)

(Its Name is research
Listen Shahadat I tahqeeq
Its brain is river
Please see)

The works of Syed Shah Ashraf Biabani (1459-1528 AD) are "Lazim ul muftadi", "wahid bari", "Nau sar haar". Masnavi "Nau sar haar" is his prominent work in which events of Karbala are presented. Punjabi language expressions, accents and style are also prominent in this masnavi.

پکڑ رہا یوں نیت
حسین علی کو دیوں حرکت
پکڑ رہا من میں گانٹ
ایسا پاپیوں مردک تانٹ
زینت ہے اس کا نام
نین سلونے جوں بادام (15)

(Holding on to this intention
Called Hussain Ali
Gant holding my mind)

Such a sinful man
Zeenat is his name
Eyes beautiful like Almonds)

In the same way, Punjabi style and accent have a deep effect on the Bejapuri style of Deccan. This style is seen in Burhanuddin Janam, Mirza Muqem Muqimi, Malik Khushnod, Daulat Shah, Rustami, Shah Awal and Aminuddin Aali.

ایمان کہنا اسے قرار
ابلیس دل سے تھے ویسے بہار
ایمان کا کہاں جاگا ہے
مومن کے دل لاگا ہے
ایمان پوتا ہے اس پاس
سجدے تھے نا جاتا نہاس (16)

(Call it faith
Iblis' s heart was heavy
Where is the place of faith?
The heart of the believer is touched
If he had faith
He did not refuse to prostrate)

Among the writers of Golkonda, Qutb Feroz-ud-Din and Mahmood have a prominent Punjabi language influence.

بڑا پیر مخدوم جی جگ منے
منگیں نعمتیں معتقد اس کنے
کریمان کی مجلس کرامت تجے
امیناں کی صف میں امامت تجے
جے پیر مخدوم جی پاک ہے
اس دین و دنیا میں کیا باک ہے (17)

(The world considers him a great leader
Believers ask him for blessings
You are the Miracle in the gathering of Doer
You are the Imam of the gathering of trustees
Pir Makhdoom is pure
What is the fear in this religion and world?)
The similarities between ancient Urdu and Punjabi are also evident in the poetry of Muhammad Quli Qutb Shah:

چندر مکھ لعل لب میں دسن جوں تیرے تارے ہیں
کہو یہ چاند کاں کاہے کس آسمان تھے اتارے ہیں
اسی سندر کوں پایا ہو خدا کے رحم تھے قطبا
جو حوراں ہور ملک دیکھ کر ہوئے حیران سارے ہیں (18)

(Moon like face, Lips like pearls look like stars
Tell me why the moon has come down from the sky
Qutba was the mercy of God who found this beauty
The maidens and the angels are all amazed)

In the poetry of Wali Deccani, the first ghazal poet of Urdu, contains many Punjabi words. For example, The first ghazal of Wali's dewan:

کیتا ہوں ترے نام کو میں ورد زبان کا
کیتا ہوں ترے شکر کو عنوان بیاں کا (۱۹)

(I utter your name in my tongue
Your blessings are title of my writings)
Here the word "Keeta hon" is a Punjabi word. Another verse of Wali:

اے شکر لب قند سے تجھ لب کی ہیں باتاں لذیذ

(O Sweet lips your words are so sweet)

Here is "Baatan" is pure Punjabi word that is currently used in Punjabi. Punjabi vocabulary is abundant in Deewan-i-Wali. He used baatan,(To Talk) aankhan,(Eyes) jokhna (weighing), suthna (putting), suty (sleeping), loon (salt), metha (sweet), naal (pass), nau (nails), hatila (Stubborn), haath (shop), hoar (and) etc frequently.

The effect of Punjabi language and accent is present not only in Urdu poetry but also in prose vigorously. Punjabi style, mood and words are seen frequently in Mulla vajhi's "Sub Ras". Sub Ras starts with these words

"تمام مصحف کا معنی الحمد لله میں ہے مستقیم، پور تما م الحمد لله کا معنی بسم الله میں ہے
قدیم، پور تما م بسم الله کا معنی ایک نقطے میں رکھیا ہے قدیم (20)

(The meaning of all the Mushafs is in Alhamdulillah, all other meanings of Alhamdulillah are in Bismillah, all other meanings of Bismillah are placed in one point (Nukta.)

”غرض بہوت نادر نادر باتاں بولیا ہوں، دریا ہو کر موتیاں رولیاں ہوں، موتیاں کی موجاں
کا میں دریا ہوں، تمام موتیاں سوں بھریا ہوں۔ اس دریا میں غوط کھائیں گے تو جاگا جاگا کے
غواصاں موتیاں پائیں گے (21)

(I have spoken very rare words, like pearls in a river, I am a river of pearl waves, all pearls are full of gold. If you dive into this river, the divers will wake up and find pearls everywhere)

”جدھر جدھر دل جاتا ، دل کے پیچھے تن بی آتا، نوے نوے قانون دھرن لگیا، دل تن کے
ملک کی بادشاہی کرنے لگیا۔ (22)

"(wherever the heart goes, the body comes behind the heart, new laws are taken, the heart begins to rule the country of the body)

In order to further assess the closeness and similarities between Urdu and Punjabi, it is necessary to give examples from the works of pure Punjabi poets so that the other side of the picture can also be seen. Famous Punjabi poet Shah Hussain's famous Kaafi is:

رہا میرے حال دا محرم توں
اندر توں باہر توں روم روم وچ توں
توں ہی تاناں توں ہی باناں سب کجھ میرا توں
کہے حسین فقیر سائیں دا میں نا ہیں سبھ توں

(O God, Only you know my pains
You are within me and you are outside me (you are everywhere)
you are in every part of my body,
Everything starts with you and ends at you (Everything belongs to you)
You are my everything.
The Faqir (sufi) Hussain said, "I am nothing and you are everything.")

There is no difference between the language and expression of this Kafi and the language and expression of ancient Urdu. They feel like two forms of the same language. Rome Rome, Tana, Bana, Mahram, Rabba, Sabh etc. are also common in ancient Urdu with the same spelling and meaning. Similarly, in the poetry of the famous Punjabi poet Sultan Bahoo, the color and style of ancient Urdu and vocabulary are clearly visible.

کی ہویا جے راتیں جاگے جے مرشد جاگ نہ لائی ہو
کوڑا تخت دنیا دا باہو تے فقر سچی بادشاہی ہو
اللہ پڑھیا پڑھ حافظ ہویا لیا حجابوں پردہ ہو
لکھ ہزار کتاباں پڑھیاں ظالم نفس نہ مردا ہو
دل کالے منہ کالا چنگا جے کوئی اس نے جانے ہو
منہ کالا دل اچھا ہووے تاں دل یار پچھانے ہو

(What happens if you wake up at night if your mentor doesn't wake up?
Whip throne of this world and poverty is the true kingdom
Read what Allah has taught,
Reading a million books does not kill the oppressive Self,
Black heart, black face, heal if anyone knows,
If the black heart is good, then the heart recognizes the lover)

Murshid, Jaga, Takht, Dunya, Faqr, Sachi, Badshahi, Padhia, Hafiz, Hijab, Parda, Hazar, Zalim, Nafs, Dil, Minha, Kala, Achha, Yaar etc are also used in Urdu in the same meanings.

In this regard, Muzaffar Hassan Malik writes in the article "Gradual evolution of Urdu language":

“Ancient Punjabi writings created in the fifteenth and sixteenth centuries are not much different from today's Punjabi Urdu. Sheikh Fareed (1173-1256), Guru Nanak (1469-1526), Fareed Sani(1554), Sultan Baho(1631-1697), Madho Lal Hussain (1539-1594)’s poetry show that Punjabi of that era was the earliest form of modern Urdu. If Sikh rule had not been established in Punjab in the 17th and 18th centuries, the linguistic evolution had continued as usual, such as in Deccan, Bihar, UP, Delhi and its vicinity, there would have been no difference between Punjabi and Urdu.”(23)

Similarly, a long list of Urdu writers can be compiled who belonged to the land of Punjab which expanded the scope of Urdu language. A study of the interrelationships and commonalities between Urdu and Punjabi language and literature shows that Urdu and Punjab are two sides of one coin, just as Urdu and Punjabi are two forms of the same language.

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