

## A CRITICAL ANALYSIS OF THE HISTORICAL CONCEPTS AND THEORIES: THE RELATIONS BETWEEN SARAIKI-URDU LANGUAGES IN PAKISTAN

<sup>1</sup>DR. NAZIA RAHAT, <sup>2</sup>DR. SHAHIDA RASOOL, <sup>3</sup>WASEEM ABBAS GUL, <sup>4</sup>DR. SOHAIL AKHTAR, <sup>5</sup>MUHAMMAD SHAHBAZ AKMAL, <sup>6</sup>IQRA NAZEER

<sup>1</sup>Lecturer Department of Urdu, Ghazi University, Dera Ghazi Khan (Pakistan)

<sup>2</sup>Assistant Professor Department of Urdu, Women University, Multan (Pakistan)

<sup>3</sup>Lecturer Department of Urdu, Ghazi University, Dera Ghazi Khan (Pakistan)

<sup>4</sup>Lecturer Department of History, Ghazi University, Dera Ghazi Khan (Pakistan)

<sup>5</sup>M.Phil Urdu, Allama Iqbal Open University, Islamabad (Pakistan)

<sup>6</sup>M.Phil Scholar in History, Department of History & Political Science Ghazi University D.G. Khan, (Pakistan)

### **Abstract**

*Language is always considered a reciprocal component for every culture and civilization. In the history, the significance of each language has been recognized marvelous and interesting in any cultural studies due to the growth and construction of its own historical perspective. In South Asia, among the countless local languages, Saraiki is one of them, which is observed as a mother tongue of the large population in central Pakistan. Historically Saraiki is also identified, as the ancient language of the Indus civilization, with its evolution, although it is not easy to fix its origin due to the unavailability of the solid historical evidence in documentary form. However, there is no doubt to neglect its ancient existence. In the past, the Saraiki language was considered a language of communication and a source of settlement in the region. Therefore, the people of the other nations living in the surroundings preferably moved to this region with comfort and adopted the language as its rich reserve of culture and traditions which were not well enough different due to neighbourhood. Historians greatly mentioned and accepted the oldness of this language and praised that the Saraiki language is a complete language in all aspects with a great reserve of rich literature that is why the impacts of the Saraiki language have been seen in all neighbour nations. This is an analytical study with a sociolinguistic survey to know about the influence of cultural similarities and differences between Saraiki and Urdu Language while their effects on other indigenous or regional languages and their dialects. The study also explores the connection between Saraiki and Urdu with different concepts of the linguists. While this research article investigates the historical and geographical background of Saraiki and Urdu with their origin. Whereas the study will help to know the classical linguistic theories, this paper emphasis on the cultural and social bindings of Saraiki and Urdu Language as well. Therefore, this paper is study of the historical aspects of its impacts and it highlights these impacts on the Saraiki and its neighbor languages and nations.*

**Keywords:** Saraiki, Urdu, Language, Nations, Account, Historians, Impacts, etc.

### **INTRODUCTION**

Pakistan is a pluralistic state with multi-cultural, multi-ethnic and multi lingual groups. Due to heterogeneous population the ethnic groups also maintained their identity through racial and lingual. With regional languages Urdu is also the national language of all the people Pakistan and Urdu speaking community is very widely distributed across the country in both urban and rural areas.<sup>1</sup> There is an intellectual debate on the issue of identity and the majority of people of Central Pakistan especially South Punjab and its adjoining boundaries of Sindh, KPK and Balochistan largely claim that they have their Saraiki Identity. While the parallel opinion of the neighbors especially Punjabi and Balochi intellectuals have a different stance. Punjabi intellectuals claim Saraiki is a dialect of the Punjabi language and Balochi intellectual claims Saraiki is just a language, not a nation. In Dera Ghazi Khan and Dera Ismael Khan, the majority population genetically belongs to the Baloch nation, which migrated after thirty years Rind Lashar War. These Baloch settled in Punjab and even now 90% of them have left their mother lounge Balochi and have adopted Saraiki as a second language. The paper



is an analytical study of the narrative against the Saraiki language and the counter-narrative of Saraiki intellectuals in this context that why they claim Saraiki is a separate language and it is their identity.

#### Research Methodology

The topic deals with an analytical study in the context of different intellectual concepts about the Saraiki language and its similarity or difference as its critic has stated since with the current name Saraiki. Due to intellectual debate on the current political phenomenon of the social construction of identity and its impacts on society historical documents can help in this regard therefore historical method of research based on the qualitative approach has been used to compile this research. Documentary material has been used as primary and secondary sources e.g books, articles, newspapers etc.

#### Review of Literature

As the most integral part of the research, no one can neglect the significance of the review of the literature to set the basic theme of the research. It supports to clear the theoretical framework of research on the suggested hypothesis. In this analytical as qualitative research the most relevant material was consulted as Saraiki the Language of Central Pakistan, Linguistic Survey of India, Adbiat-e- Pakistan, Saraiki Zaban, Saraiki Zaban Pandh tein Tor, Saraiki Qalam Qabeela, Saraiki Culture, Saraiki Saqafat, Saraiki Zaban Ounda Rasam ul Khat, The Social Construction of Saraiki Identity, Zaban Kia Hay Tareekh -e- Dera Ghazi Khan, Tareekh Muzaffargarh, Tareekh Rajanpur, Maarif Saraiki, Taunsa ka Manzarnama, Language Policy and Multi Linguicism, Tareekh Zila Dera Ghazi Khan, Bare-i-Sagheer mein Saraiki Saqafat, Tareekh Bahawalpur, Riasti Zaban and many other articles, essays, debates, newspapers, interviews are remarkable.

#### Discussion

The word "language" is derived from the Latin word "lingua" which means "tongue" or "speaking." Language as typically the arbitrary system or technique of human communication. When speaking or writing, it makes use of vocal sounds or constructed words (Robins, 1999). We are not sure if other than humans, other animals genuinely have any language, even though they all communicate with one another in some way, whether on land, in the sea, in the air, or anywhere else. This gift can only be given to humans. Linguists and language scholars believe that only the human larynx can produce meaningful speech.<sup>2</sup> No language is completely logical and definitive. However, cultural evolution also changes the nature of languages. Sometimes social changes take place and affect language as well.<sup>3</sup> If the case of Saraiki to be discussed then Saraiki is considered as the older language than all other neighboring languages.<sup>4</sup> . Historically it is evident that Sanskrit was not spoken by the residents of this area of the world even during the first and second phases of their development. Sanskrit took its birth and came into vogue when the third and the fourth stages of Aryans settlement started in the Sub-continent. Two languages namely Pali and Sanskrit were recognized and used by the people in the age of Asoka as inscriptions on the epitaphs of that age indicate. Historically, linguists differ in their opinion about the demarcation of the Saraiki region. The boundaries of the Saraiki language touch the Balouchi language in the west; in the east, it is bordered by the Hindi dialect of Rajput Ana, and it touches the Sindhi language in the south. Anyhow tracing its origin in the north had always been problematic for the researchers.<sup>5</sup> Primarily due to the new political environment set by the authoritarian democracy in the world, identity has played a significant role in the awareness of marginalized groups in the plural and multilingual societies in different countries after the downfall of colonialism hypocrisy. The groups who have delegated power have become dominant in all aspects of power and they did never try to compensate the marginalized groups. The one Unit performance in West Pakistan pushed the variety of groups in South Punjab to become united for their political rights. Some Baloch intellectuals believe that there has been a deliberate attempt to keep Baloch land and Balochi language backwards. According to him, his aim is not to capture the Balochi area. According to him, Baloch people are deliberately encouraged towards Sindhi or Saraiki with the aim of preventing the development of the Balochi language.<sup>6</sup> Khetrans and Jafar Pathans, residing in the west of Dera Ghazi Khan, speak the Saraiki language. It is also spoken in the areas of Southern Punjab from D.G. Khan in the west, Multan, and Bahawalpur in the east, and Sindh in the South. In the north, its boundary touches Kashmir and constitutes such a vast area that equals the size of Ireland, with a



population of almost five million.<sup>7</sup> At present, the Saraiki speaking community is centrally situated in the country as it spans on both sides of the Indus River. It also encompasses some parts of the Chenab and Sutlej rivers and touches Northern Punjab. The boundaries of the Saraiki language intersect the boundaries of Pashto, Balouchi, and Iranian languages because this language is spoken by the people living in the west of Indo Aryan language areas. This language touches the Marwari dialects of Rajasthan in the south. However, it is very difficult to make a clear distinction between the boundaries of Saraiki, Sindhi, and Northern Lahnda dialects alongside the Salt Range. In the same way, its boundaries are not distinct from Punjabi to the east.<sup>8</sup>

In the Saraiki region, only Baloch Saraiki people who are coming to the same region have started speaking the Saraiki language. If you look at the Pathans living in the Saraiki area, they also speak Saraiki now. Examples of women are punishments that have been ruled in this area. Baloch people speak four languages apart from Balochi, Brohi Sindhi and Saraiki. Baloch left Balochistan and came to Punjab and formed the government, they adopted Saraiki and Sindhi languages in Punjab because it was the language of the people there and Balochi and relations were established. The Saraiki language is old in its own way and its customs are quite old and the speakers of each language have their own economic status, economy and different means of living and feeling. It is very sad that despite the recognition of the antiquity of the Saraiki language, neither much work has been done in this regard nor is it being considered a separate language. And many non-Saraiki intellectuals are not ready to accept it as a separate language. According to him, Saraiki is not a language and this Saraiki was not even a language of that name a few years ago. A multilingual language is considered. This language can neither be easily erased on grounds of opposition nor can it be suppressed by neglect. The region belonging to the Saraiki language is also important in the sense that where different languages have existed, different nations have not only adopted the Saraiki language in this region, but they have also forgotten their old language. In ancient times, Persian was also known as Pahlavi, Punjabi, Lahori, and Saraiki Multani. Its tradition is extensive, and in the opinion of Maher Abdul Haq, it is superior to many such languages for this reason. The sounds are also high, so this makes the Saraiki language superior to other local languages as well as the Urdu language. Five such vowel sounds are not found in Urdu or other languages.<sup>9</sup> Being the main trend, Saraiki Punjabi, Balochi, Urdu and Sindhi are similar and there are many words that co-exist with these languages, so many scholars reject things and say that Saraiki is a language and it has influences of Urdu and Punjabi which is not fair because it has its own origin and rich collection of vocabulary than all other local languages.<sup>10</sup> Tahir Tunsvi believes that the Saraiki language and literature are important in terms of their tradition. According to him, Saraiki is also a part of Urdu.<sup>11</sup> Due to this campaign, Saraiki is going to consider the marginalized language and the Saraiki community feels underprivileged and far from the power center, so they feel obliged to shift their younger generation to Urdu and in the urban areas Saraiki people try to hide their Saraiki identity..<sup>12</sup> Some intellectuals are of the opinion that since the Saraiki region does not have its own political unit and it is just a language, it does not have any concept of nationality, so this language has no status, so it should be clear whether the existence of a political unit is related to the language. Is there no other language that is made up of a political unit? Similarly, if we talk about Lahnda, which regions can be separated? An attempt was made to make the language of the Bahawalpur, Sargodha and Ach regions doubtful on the basis of mere ideas. While Linguistic Survey clearly indicates that Multan was the second important name of Lahnda.<sup>13</sup> These people do nothing but confuse and spread confusion. Similarly, the reason for dividing the Saraiki language into several parts is also beyond comprehension.<sup>14</sup> On the one hand, regionalism is linked to language while on the other hand, this theory is denied. While the intellectuals of the neighboring languages refuse to recognize Saraiki as a language, on the other hand, the British keep their eyes on all local languages.<sup>15</sup> The most common and common understanding is that Hindi and Bhasha are considered the same language and then Bhasha is considered as the source of Urdu and it is said that Urdu is derived from Hindi. However, both these ideas are wrong, as will be seen from the study of the second part of this book, which is neither derived from Urdu nor is the name of Bhasha Hindi. This is the name of the most modern branch of Hindi Urdu which has been written in



Nagari script since the beginning of the nineteenth century at Fort William College and is heavily influenced by Bhasha and Sanskrit instead of Persian and Arabic.<sup>16</sup>

Dr. Abdul Haq says that if we look at the structure of languages and their structure, Saraiki is a different language and has no similarity with other languages, especially Punjabi. Apart from all its origins and grammar, pronunciations and sounds are also different.<sup>17</sup> This language which was nurtured in the lap of Amir Khusrao was sometimes called Rakhti, sometimes Raikhtan and sometimes Urdu Mualla and sometimes Urdu. From the time of Wali Deccani, it was accepted by the Bahmani rulers in Deccan. But it did not get any formal recognition of name. This language was called Hindi or Indian language before the time of Aurangzeb Alamgir. In other words, the language commonly spoken in India got its name only Urdu after the Aurangzeb period. This is a very important point which is of fundamental importance in the study of the history and evolution of the Urdu language.<sup>18</sup> Mir Aman says about the beginning of Urdu in "Bagh-o-Bihar". When King Akbar was sitting on the throne, all the people from all over the country gathered in the presence of the Latani family to express their gratitude and blessings. But everyone's eloquence and speech was serious. With the coming together, a language of Urdu was established for transactions, bargaining and question and answer.<sup>19</sup> Research on the evolution of the Urdu language can be gauged from the study of these books, Marat-ul-Aashiqeen, Bagh-o-Bihar, Naw-e-Sahar-Bar, Kalma-ul-Haqaiq, Kaliyat-e-Qutb-e-Quli Shah, Qutb-e-Mushtari, Ibrahim-e-Nama, Sub-Ras, Saif-ul-Maluk and Badi-e-Jamal, Phol-Bin, Gulshan-e-Ishq. Thus, it is known that Urdu had become a medium of communication since ancient times. Then in the time of *Tughlaq*, when people went from Delhi to Deccan, Urdu had reached Deccan. There was no significant difference between Deccan and Dehlavi. Then the combination of Gujarati, Marathi, Telugu and Dehlavi had an impact on Urdu. Shaukat Shabzwari opines that it is important to know the structure of language with the beginning and evolution of language because after knowing the characteristics we can say that how different one language is from the other in terms of structure which helps in its evolution.<sup>20</sup> While Saraiki ethnic tribes are going through the worst period of forced disappearance of nationality. The motivation to write this article is Baloch and Punjabis who say that Saraiki is not a nation but a language. Punjabi even says that Saraiki is not a language. Every linguistic, cultural, and cultural group is an ethnic group. To understand linguistics, culture and geography, we divide this entire region into three parts but the map that is formed if a group or sect from another region enters our region, it will be completely different from our customs and language. Now see what Baloch researchers claim. Baloch researchers and historians claim, rather, they never get tired of arguing in vague words that Baloch have ethnic, cultural and civilizational ties with Aleppo and they came from Aleppo. Aleppo is an Arabic-speaking region, then how can the ethnic relations of the groups starting with the Balochi be with the Arab nation? Their ethnic and cultural relationship with Aleppo is not proven.

In the writings of these Baloch writers, ambiguity is widespread and fallacies have been created. The Baloch themselves claim to be an ethnic group, but the Arabs and Persians are more ethnic, cultural, civilizational and geographical groups than the Saraikis and Sindhis are linguistic, ethnical, cultural, cultural and geographical groups. There is no denying the fact that when you consider the cultural, civilizational, linguistic, geographical composition or ethnic grouping of the Baloch, the Baloch appears to you be a part of the Saraiki, Sindhi, Arabic and Persian culture. Why have Baloch writers created so many fallacies?

Baloch writers say that Saraiki is a language and not a nation. So, did the Baloch bring Saraiki from Aleppo or did the Baloch come to the borders of Multan and learn Brohi, Sindhi and Saraiki? Who are the ethnic groups or ethnic communities from whom they learned Saraiki or Brohi, what was their ethnic identity and what is their status now? Or should we assume that the ethnic group migrated from here after teaching Saraiki? Who disappeared after teaching Saraiki to Baloch? His nationality became lost? Did these groups migrate the Baloch from Saraiki, and Brohi Sukha across the land? It is well-known about Saraiki Saiki, but it is a part of Saiki history that Saraiki does not migrate but prefer to stay in their homeland. Now the question arises, where are the nations and tribes who taught the Baloches Saraiki, Sindhi and Brohi? The fact is that the groups that are being claimed to be Baloch are actually the groups that have taught the Baloches Saraiki, Sindhi and Brohi, and these groups are



being subjected to the forced disappearance of nationality. Even today, these tribes are part of the Saraiki, Sindhi nation culturally, linguistically and culturally.

These same tribes have been subjected to forced extinction of nationality due to Baloch and ignore their national identity as Saraiki, Sindhi and Brohi and introduce themselves as modern Balochi, although they are culturally, ethnically, linguistically and culturally different. The claim of Baloch that Saraiki, Sindhi and Brohi are languages and not nations is a deep conspiracy against the land of Saraiki, Sindhi and Brohi. Just as the Baloches have usurped the regional identity of the Brohi by denying it, the Baloches want to use the same method against the Saraikis in order to usurp the Saraiki geography. The southwestern part of Punjab, the southern part of Khyber Pakhtunkhwa, the northern part of Sindh and the eastern part of Balochistan is considered to be the home of the Saraiki language. There is no doubt that the Saraiki language is inferior in terms of literature and culture compared to its close neighbours. The existing language content introduces it as a developed language. The exact period of the existence of this language is hidden from the eyes of historians, but no one has any objection to its tradition.

Although there are feelings of tolerance and expansion among the people of Punjab. But here too, a dynamic minority has been busy fueling linguistic nihilism. For the last thirty years, a miscreant group in the name of Saraiki province has been spoiling the atmosphere in Bahawalpur, Multan and Dera Ghazi Khan. Although his idea has not received much acceptance, there are still concerns about his increase, in northern and central Punjabi, no linguistic sedition could rise yet, but here the enemies of Pakistan do not like the atmosphere of peace. He had been keeping the people of Punjab submissive for a long time. The nationalists of Sindh, Balochistan and the border have always abused Punjab. But the people of Punjab never reacted against him. Recently, a deceptive movement of anti-Punjab, nay, anti-Pakistan has emerged, its slogan is to promote Punjabism

After long planning, the conspiratorial mind started this mischief from the platform of the World Punjabi Conference. Punjabiness was never an issue in Punjab, nor is it an issue now. But the miscreants who are experts in intellectual sabotage must raise some issue or the other to execute their heinous plans. Lie factories start propaganda campaigns to create confusion in society. The elements that support them accumulate financial resources. People associated with pen and paper are bought. An ideological debate begins in the press. Meetings, processions, and conferences begin to be held. Their outrageous activities quickly paid off. Some of the patriots clash with them. This is where the endless conflict begins. Thus, in a few years, even a non-existent problem becomes a great temptation. It should not be difficult to understand the motives behind this movement are not in the favour of Punjab. by reading the statements like Fakhar Zaman.

In the history of Multan Bahawalpur Dera Mianwali, these names are found which are extinct now: Hilli, Thalochadi, State Jacki, Multani, Hindki and Lahinda because it is an evolutionary change in the history of languages.

Linguist, whether it is in the name of Punjabi, Sindhi, Saraiki or Balochism, it is a curse, an evil, a monster that creates threats to the country's integrity. Its suppression is the duty of every patriotic Pakistani and Punjabi. Punjabi intellectuals termed Pothohari, Saraiki and other linguistic units of Punjab as dialects of the Punjabi language and said that all the languages spoken in Punjab are part of the Punjabi language. According to him, these are branches of the Punjabi language, which some Saraiki speakers reacted with indignation, which is a very inappropriate attitude to defend any language, and this is the argument that the Saraiki people only have the word Saraiki. There is no material regarding the history and literature of the language. But Saraiki rejects this claim.

While Saraiki presents some reliable references on linguistic and scientific basis along with talking about the political and exploitative aspects of this, which was expressed by the Europeans, especially the British, on the scientific basis of the linguistic style in the region.

In 1837, Wathen declared our Saraiki language to be Multani or Sarai language distinct from Punjabi and also described its separate alphabet.

In 1849 Burton wrote an early grammar of Saraiki.

In 1881, O'Brien compiled the Multani Dictionary and clearly defined it as a distinct language from Punjabi





In 1895, Bamford wrote a grammar of the language spoken in Western Punjab, declaring it a separate language from Punjabi and defining the area of this language as Multan and Sargodha Divisions and Dera Jat.

In 1899, Wilson wrote a grammar and dictionary of the language

In 1900, Jewkes wrote a huge dictionary and named the language Jatki. In 1919, Grierson conducted a thorough survey of the southern Lahnda region, Sikh Gurus also called the language Lahaina. Grierson calls the language spoken in Dera Jat a Derawal branch of Saraiki, In the history of Multan Bahawalpur Dera Mianwali, some of the names of the language are found which are extinct now, Thaluchadi, State Jacki, Multani, Hindki and Lahinda because it is an evolutionary change in the history of languages.

According to Grierson, based on the four census entries of 1881, 1891, 1901 and 1911, more than 90 percent of the people in five British districts (Bahawalpur, Multan, Muzaffargarh, Dera Ghazi Khan and Dera Ismail Khan) had their The language is Multani or Jatki, not Punjabi. I realized this when I came across Saraiki or Multani people migrating to India on has done a lot of work on this, interviewing Saraiki and Multani immigrants living in India. Now people are called Saraikis whether they are Haryana migrants, Baloch or Punjabi because they have assimilated into the colours of the same language and culture.

Did not read Yasir Jawad's translated Bahawalpur Gazette published in 1904. It is written in detail that this name of the Saraiki language existed even during the British era. A rare rebuttal is found on page 414 of this Gazette. It is written: The people of Kot Sabzal and its surroundings speak both Bahawalpur and Sindhi dialects and the latter dialect is also called Saraiki. Therefore, at least in 1904, the word Saraiki was used.

Some intellectuals say that there was a conspiracy in Multan in 1962 and the word Saraiki was founded by inventing it. It is actually the accent and dialect of the Punjabi language, but even if they have difficulty in understanding and reading. Saraiki writers and intellectuals like respected Ahsan Wahga, Shaukat Mughal, Hafeez Khan, Dr. Anwar Ahmed and others have done a lot of work on the Saraiki language, history and culture, writing dozens of books to counter this propaganda.

While Dr. Nasrullah Nasir says that "Urdu is the cultural and civilizational myth of the Muslims of Southern India, the symbol of cultural identity, and the biggest mirror of social values." In his soul breathes the communicative meaning of all the languages of the subcontinent, the sources and relations of this language are connected with the Saraiki language and the land.<sup>21</sup>

In the ancient dictionary books that were published from the fourteenth century AD to the eighteenth century AD, only Hindi or Hinduvi is mentioned for the Urdu language. After that, there are signs of the word "Rekhta" being used for Urdu poetry for a long time in Tazak-e-Babri. In the Multan region also, since Persian was absent for a long time, Arab historians and travelers also used the name 'Hindu' for Urdu in their books for a long time. Since Persian was the majority language, it also started to have its effects on the local language Hindi, so the word Rekhta was used for Urdu later with the combination of Persian and Hindi. Rekhta, which is a Persian word and the source of which is Rekhtan, which means to make, to innovate or to adapt to a new mold. The term Rekhta is also used by Aamir Khusro as a term for music. Due to the amalgamation and unity of the Persian idea with the Hindi language, such a word was called Rekhta, in which half of the word was Hindi and half of the Persian language. I come Most linguistic researchers seem to agree that Urdu is a Turkic word meaning army or camp. Urdu language is also written as "ORDU" in the dictionary of Turkish language. Among the history books, after Hinduism, this language has been read and written with names like Urdu Mualla, Urdu, Urdu Zafar, Urdu Lashkar, Urdu Aala and Urdu Senior.

Shah Jahan was the first to use the word 'Urdu Muala' which was also spoken for the court language of Shah Jahan. From which it also comes out that "Urdu-e-Muala" was the language of special courtiers and not the language of common people. Al-Last Urdu-Muala can be called Taksali language and not a special Urdu language. After Shah Jahan, many poets used the term " *Urdu-e-Mualla*" Arzoo in his dictionary book "Nawad " and Atta Hussain Khan Tahsin in his book "Notarz Mursa" have repeatedly used the word *Urdu-e-Mualla*. After that, the word *Mualla* was deleted from this language "*Urdu-e-Mualla*" as it was widely used and the language of common people. "In fact, this is the same language



that first appeared in the city of Multan and grew up in Lahore, then it reached Delhi and this language is the product of centuries of intermingling and use of civilizations"<sup>22</sup>

Many oriental linguistic researchers, including the western orientalist George Grierson, Charles Lyell, Garcin Datsi and John Bamiz, have also attributed the origin of Urdu to the Mughal period. During this period, Urdu was patronized by the court, which accepted the influence of this language to a great extent. Later, after the Muslim invasion of Delhi, Arabic and Persian words and idioms were officially used in this language. happened For this reason, many writers including Mirza Jan Tapash consider the language of Delhi as the origin of Urdu language.<sup>23</sup>

Hafiz Mehmood Sherani, the creator of 'Punjab Mein Urdu', writes that:

"When we look at the Urdu language, its structure and structure, it is clear that there are different rules, regulations and principles of this Kadhang and the color of the Braj Bhasha."

"During its origin and evolution, Urdu has been particularly influenced by three dialects of Delhi and Nawah Delhi, which are named in addition to Hariani, Keda Boli and Braj Bhasha, Saraiki, a dialect of Rajasthan, has also influenced Urdu in the early period. Linguistically, the location of Delhi is such that all four dialects come together here. As if Delhi is the confluence of these dialects.<sup>24</sup>" After recognizing the birth place of Urdu as Delhi and the suburbs of Delhi, there is no reason why we should establish the relationship of ancient Urdu with Punjabi. Languages and dialects are always influenced by their neighboring languages and dialects. In such a situation, it was inevitable that Urdu should be influenced by Hariani the dialect of Delhi and the north-west region of Delhi.<sup>25</sup>

There are countless words of Urdu and Saraiki which, with slight changes, are common in spoken and written language, suggesting a linguistic contribution to Saraiki. from which it does not seem wrong to conclude that the original source is the Syriac language. In this sense, it is a matter of pride for other Saraiki speaking regions that the process of creation of Urdu, which is our national language today, started from their land.<sup>26</sup> " Maher Abdul Haq says: 'According to the universal principles and laws of linguistics, there is only one principle to test the similarities and differences between languages, that is to look at the functions and letters of both languages. Ignore nouns and adjectives. Because the actual structure of the language is known from the methods of the base or basis of the verbs, or after them from the letters, and from the rules of the singular plural, from the position and order of the words, from the definition of the pronouns, and finally from names and attributes, but even from names and attributes, the families of languages cannot be known. Because these words are borrowed by different languages from each other or from a third common capital language.'<sup>27</sup>

Saraiki intellectuals believe that the objections of Punjabi gentlemen who object are baseless and against the facts. Saraiki language has not only always been a separate language from Punjabi, but the Saraiki region has never been a part of Punjab before Sikh Shahi or Sikh terrorism.

## CONCLUSION

Saraiki is considered among the largest language in Pakistan. It is the second largest language in Punjab which has been spoken from ancient times to the current era. But due to the political benefits of lingual identity the other non-Saraiki intellectuals denied to accept its historical perspective and existence. They claim it, as it is a Punjabi dialect is a common phenomenon to politicize the case of Saraiki Identity as an ethnic and lingual problem and it is being connected with the loss for national integration to maintain the grip on political and economic resources. Declaring the Saraiki language as a dialect of another language without recognizing its historical status and tradition is just a political narrative, which has nothing to do with reality. Similarly, the regional basis of the Saraiki language or the demand for a national identity of the Saraikis cannot be termed as a linguistic issue. So the gist of this debate is that Saraiki is a separate language and the objections to it are more political than logical in nature.

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