

# Study of Mughal-Maratha Period (1500-1800 CE) Language and Literature

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# Language and Literature

## Language:

- Court language gradually became Persian/Urdū replacing Sanskrit
- Mughal Army combined Hindustani (Hindi)/Arabic/Persian/Turkish Words and style and which became Urdū language that adopted Arabic script
- Massive Poetry style (meter) and literature developed in Champu, Bandhakabita , Rīti , Diwan, Chaupai, Kafi, and Abhanga, and others
- Hindustani (Hindi) became popular language in north

## Literature:

- Persian literature influence on Punjabi Sufi poetry and Qissa (romantic tragedy)
- Religious and devotional literature showed up in place of analytic and philosophical literature
- Literature was vast and varied with multiplicity of languages
- Regional literature prospered with local sponsorship

# Mughal Period – Language

Language is a communication tool to make sense of expressed sounds.  
Grammar is a product of codification through analysis

- Mughal's Adopted Persian as a court language that demanded Hindus and Muslims to study Persian
- Education system where Hindus and Muslims studied Persian, Sanskrit and Hindustani that led to the development of a common expressions in Urdū
- Persian Language was "official" language of the empire, however language of elite was Persianized form of Hindustani that later called Urdū
- Aurangzeb (1668) ordered to destroy Hindu schools and temples and supported Muslim education
- Gradually Mughals began speaking Urdū and by 1700CE Urdū language formalized with Persian rules,
- With smaller kingdoms, languages standardized to smaller regions, that built language diversity
- Hindustani became spoken language
- Sanskrit continued to be used in the south

# Urdū ( اُردُو ) Language

Word Urdū derived from the Turkic word ordu (army) or orda

- Urdū a mixed form of language prospered in Mughal Army Camps
- Urdū's literary conventions and specialized vocabulary borrowed from Persian, Arabic, Turkic and Hindustani words
- Hindavi and Dehlavi language (mixed vocabulary) named Urdū in (1780CE)
- Arabic and Persian added vocabulary to local languages but could not replace
- Spoken part of Urdū is similar to spoken Hindustani in Persian style
- 75% of Urdū words have etymological roots in Sanskrit and Prakrit
- Urdū uses Persian vocabulary in Hindi grammatical structure
- Hindustani uses Sanskrit-based vocabulary along with Perso-Arabic loan words that are mutually intelligible with Urdū
- Urdū was written right-to left in an extension of Persian alphabet
- Urdū adopted Arabic script, Nasta'īq style of Persian calligraphy

زبان اردوئے معلیٰ

Phrase Zuban-i Urdū-yi Mu'allā  
(Language of exalted camp)  
written in Nasta'īq script

Name *Urdu* was first used by the poet Ghulam Hamadani Mushafi around 1780

Hindavi and Dehlavi (Rahman, Tariq (2001): From Hindi to Urdu: A Social and Political History. Oxford University Press. ISBN 978-0-19-906313-0. Archived from the original (2014)

Ahmad, Aijaz (2002). Lineages of the Present: Ideology and Politics in Contemporary South Asia. Verso. p. 113. ISBN 9781859843581,

# Persian words and Phrases in Indian Languages

- Interaction with Indo-Iranian cultures gave birth to a language 'Rekhta or Urdū', a synthesis of Hindustani, Persian and Arabic words
- “all Indian languages like Bengali, Punjabi, Marathi, Gujarati, Telugu, Hindi and others contain Persian words and phrases for which they have no synonym” (Safavi (2006) p. ix)
- Urdū amalgamated Arabic, Turkic ,Persian and Hindustani words, example:

Persian word	Urdu word	Hindi Words	English word
qahbool kardan	(qahbool krna) قبول کرنا	कबूल करना	accept
shak kardan	(shak krna ) شک کرنا	शक करना	suspect
mahroom kardan	(mahroom krna) محروم کرنا	महरूम	deprive
negah kardan	(negah krna) نگاہ کرنا	निहारना	look at
safar kardan	(safar krna) سفر کرنا	सफ़र करना	travel
asman		आसमान	sky
kalam		क़लम	pen
rah		राह	way
tang		तंग	narrow
zahar		जहर	poison
iman		ईमान	faith
avaz		आवाज़	voice
khat		ख़त	letter

Safavi,A.D. (2006): Introduction. International Seminar on Impact of Persian Language and Culture on India, Department of Persian, Aligarh Muslim University, Aligarh: India.

# Regional Language Development

- Systematic destruction of Sanskrit literature, Nalanda and such institutions lead to decline of Sanskrit language use
- Islamic rulers adopted local languages for general communication
- Regional languages acquired stability and maturity and lyrical poetry produced:
  - Eknath and Tukaram (Pandharpur) enriched Marathi Language, initiated Bhakti movement and worship of Vithoba (a form of Vishnu)
  - Sūr, Tulsi and Keśava poetry in North
- Guru Arjun Das completed compilation of Granth Sahib
- With smaller kingdoms, languages were formalized to smaller regions
- Hindustani uses Sanskrit-based vocabulary along with Perso-Arabic loan words that are mutually intelligible with Urdū

# Language Scripts(1800CE)

Conveying thoughts could be in speech or in writing.

Script is a symbolic visual representation of system of sounds (words and syllables)

Region	Language	Script
Kashmiri,Gilgit, Dardistan	Kōṣur (Kashmiri)	Kōṣur (Arabic , كاشُر Sārādā (कॉशुर))
Punjab (five rivers)	Pājābī,	Gurmukhī ਪੰਜਾਬੀ
North India, Indus-Gangetic Plain	Hindustani (Hindi, Hindavī)	Devanāgarī
Bihar,Darbhangā,Terai	Maithili (मैथिली)	Devanāgarī
Nepal, Bhutan, Burma,	Nēpālī (नेपाली) (Dogri)	Devanāgarī
India to Afghanistan,	Urdu (اُردُو)	Perso-Arabic, Nasta'liq style
Odisha	Odia (ଓଡ଼ିଆ)	Odia (ଓଡ଼ିଆ)
Bengal, Tripura, Assam	Bengali (বাংলা)	Bengali (বাংলা),Devanāgarī,
Assam and Meghalaya	Assamese (অসমীয়া)	Assamese (অসমীয়া)
Mayurbhanj-Orisa	Santali (Satār, ᱥᱟᱱᱛᱟᱲ)	Santali (Satār, ᱥᱟᱱᱛᱟᱲ)
Manipur, Assam, Tripura,	Manipuri (Meitei)	Manipuri (Meitei)
Tibet, North East India	Bodo–Koch	Bodo
Kandahar, Peshawar	Pashto ((پښتو)	Pashto ( , پښتو) Perso-Arabic,
Lehanda (sunset), Multan	Multani (Saraiki)	Multani (Saraiki), Brāhmī Khudawadi
Indus-Hindu Kush	Sindhi ( , سنڌي, सिन्धी)	Sindhi ( , سنڌي, सिन्धी), Persio-Arabic, Devanagari,
M.Abu and Saurashtra	Gujarātī ((ગુજરાતી)	Gujarātī (ગુજરાતી: Devanāgarī )
Maharashtra and Goa	Marāṭhī (मराठी)	Marāṭhī (मराठी), Modi,
Karnataka, Maharashtra, Kerala	Konkani (कोंकणी)	Konkani (कोंकणी), Devanāgarī,
Tamil Nadu, Puducherry, Sri Lanka	Tamil (தமிழ்)	Tamil (தமிழ்), Tamil-Brahmi,
Karnataka (Kaveri river), Banavasi,	Kannada (ಕನ್ನಡ),	Kannada (ಕನ್ನಡ), Kannada,
Godavari river basin, Krishna delta	Telugu (తెలుగు)	Telugu (తెలుగు), Telugu (Bhattiprolu Brāhmī)
Malayalam (hilly region)	Malayalam (മലയാളം)	Malayalam (മലയാളം), Vatteluttu (round writing), Modified Brāhmī /Kerala Panineeyam

# Persian Prose and Poetry Influence

- **Abu'l Fazl**, historian of Akbar's court, set a style of prose-writing that was emulated for generations
- **Faizi** (brother of Abu'l Fazl) translated Mahabharata in Persian
- Utbi and Naziri, two Persian poets from Iran, migrated to India,
- Dara Shikoh, son of Shah Jahan, along with Brahmanas of Kasi translated Gita into Persian,
- **Abdur Rahim Khan-i-Khana**, produced **Bhakti poetry with Persian ideas** of life and human relations,
- **Shah Abdul Latif Bhittai** (1689–1752) of Sindhi language was compared with Persian poet **Rūmī**,
- Persian and Hindustani literary traditions began to **influence each other**
- Persian stories and poetry translated into **Urdu and Bengali language** such as Laila and Majnu, Shirin and Farhad, Hafiz Shirazi, (poet from Iran) Yusuf and Zulaikha, etc.

# Poetry (Kavya) Structure and Styles

Poetry is an art of communication of ideas in rhythm to create rasa

Poems inherently carry rhythm and diction in their verses for easier recollection

- **Doha (दोहा)** self-contained rhyming couplet composed in Mātrika meter,  
जो रहीम उत्तम प्रकृति का कर सकत कुसंग । चन्दन विष व्यापत नहीं लिपटे रहत भुजंग ॥
- **Chaupai (Awadhi and Braj, चौपाई)** uses meter of four syllables (count 16/16),  
Tulsidas used in ŚrīRāmacaritamānas and Hanuman Chalisa,  
आवत ही हरसय नहीं, नैनन नहीं सनोह । तुलसी वहाँ न जाइये, चाहे कञ्चन बरसे मेर ॥
- **Bhajans (sharing)**, song with spiritual ideas that focus inward,  
पायो जी मैंने राम रतन धन पायो ।
- **Abhanga (अभंग, continuous process, Marathi)**, devotional poetry for exuberant  
expressions of communitarian (individual with community) experience  
आम्ही वैकुंठवासी । आलो या चि कारणासी ।
- **Champu-Kavya (चम्पु-काव्य)**, a combination of prose (Gadya-Kavya) and poetry  
passages (Padya-Kavya) interspersed among prose sections
- **Bandha kabita (Chitra Kavya, Odia)**: poem in a frame of a picture drawn by poet
- **Rīti poetry** literature embedded in rasa theory, alaṅkāraśāstra, and nāyikabheda

# Continued...Poetry (Kavya) Structure and Styles

- **Kafi (काफ़ी)**, Sufi poetry in Punjabi and Sindhi that Shah Hussain composed in ragas, Bulhe Shah and Ghulam Farid carried to sublimity Ganga gayaan, gal mukdee naheen Pawain sow sow gotay khaeeay
- **Ghazal (ग़ज़ल, Urdū)** in Arabic means "Talking to women" , this is a collection of couplets (shayari), in praise of woman (love, longing, heartbreak, often addressed to a beloved), couplets rhyme with each other
- **Nazm (Urdū)** normally written in rhymed verses for easy melodic structure,
- **Dīwān (Urdū)** a collection of poetry by an author, frequently sung for inspiration
- **Qawwali (क़व्वाली, Urdū)** a Sufi Islamic devotional music popular in the Punjab, Sindh, Delhi and North India and performed at Sufi dargahs



Qaul is an "utterance (of prophet)",  
Qawwāl is someone who often  
repeats a Qaul, Qawwāli is what a  
Qawwāl sings.

**Qawwali at Ajmer Sharif Dargah**

# Education System - Gurukula and Madrassas

Becoming is better than being

## Traditional Education Approach - guru-śiṣya-paramparā:

- Conducted in gurukuls (Hindu schools and temples) under supervision of a guru (public donation in a public school)

## Mughal's Education Approach- endowments and provision:

- **Islamic madrassas and maktabas** imparted: religious, grammar, philosophy, mathematics (Nizamuddin Auliya and Moinuddin Chishti educated)
- Akbar added courses on: medicine, agriculture, geography, and texts from Sanskrit, including Patanjali's work
- **Girls educated** at the house of teacher living in close proximity
- Special arrangements to educate women's **of royal,**
- **Vocational education** through apprenticeship at house of ustāds (teachers) or in kārkhānahs (manufacturing centers)
- Aurangzeb (1668) **destroyed Hindu schools and temples and favored teachings that could be applied to administration**



Gurukul system of education



15th-century Mahmud Gawan Madrasa in Bidar.

Ludlow, British India, 1858 concluded in his study: **There is not a child who is not able to read, to write, to cipher they are confessedly most proficient.** — John Malcolm Forbes Ludlow, British India, Vol 1, 1858, p62-3

# Fusion Political Identity

- Mughal courts engaged with Local culture
  - Birbal wrote prose and poetry in Braj bhasha,
  - Regular interactions among Mughal elites, intellectuals of Brahmin and Jaina groups, gradually they became influential members
  - Persian translations of Sanskrit literature: great Sanskrit epics
  - Brahmins composed Sanskrit works for Mughal readers and also wrote about their imperial experiences,
  - They acted as astrologers, religious guides, translators, and political negotiators for the Mughals
- Mughals intent turning India into an Islamic state
  - Mughal elite invited Sanskrit thinkers to their courts, adopting and adapting Sanskrit-based practices
  - Mutual interest in each others traditions
  - Study of Hindu histories and philosophies helped Mughal imperialists to forge politics,
- Muslim ruler Akbar set a tone to develop cross-cultural respect



India 1700 CE



Mughal Elites Forum

# Literature

Unfolds structured presentation of human thoughts, history, legends, natural scenery and social conduct that reflects human progress through evolutionary stages

- Poetry with Bhakti Kavya (Devotional Poems) as major theme:
  - Sufi tradition: Punjabi, Sindhi, Urdu and Pashto Poetry
  - Poetry from North:
  - Poetry from South
  - Female Poets and Writers
- Mughal Literature
- Marathi literature
- Punjabi Literature
- Regional Language Literature

# Sufi tradition: Punjabi, Sindhi, Urdu and Pashto Poetry

**Shah Hussain** (1538–1599), Sultan Bahu (1629–1691), and Shah Sharaf (1640–1724), established **Sufi tradition Poetry** for communal harmony, pious feelings and rhythmic rendition,

**Pashto** Sufi poet Rahman Baba (1632–1706) , 343 poems collection in **Dīwān** (anthology) of Rahman Baba,

**Bulleh Shah** - Syed Abdullah Shah Qadri (1680 - 1757CE), Mughal-era Punjabi, Sindhi, Islamic philosopher and Sufi poet used **Kafi** style of verse form,

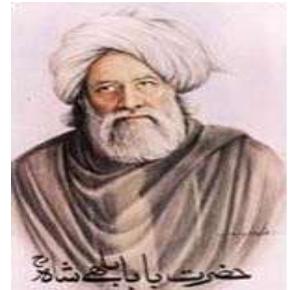
**Sindhi Sufi Poet** Shah Abdul Latif Bhittai (1689–1752) compared with Persian poet **Rūmī**, and Abdul Wahab / Sachal Sarmast (1800)

**Sindhi** Poetics by Qadi Qadan (1463–1551CE), Abdul Karim (1536–1623), and Inat Rizvi (1700CE) had **coexistence of Vedantic thought and Islamic mysticism**

**Punjabi** poet Waris Shah (1722–1798), author of Heer Ranjha, treasure-trove of Punjabi phrases, idioms and sayings,

**Punjabi:** Guru Arjan (ਗੁਰੂ ਅਰਜਨ, 1563–1606) compiled first edition of the Sikh scripture, Adi Granth, later expanded into **Guru Granth Sahib**,

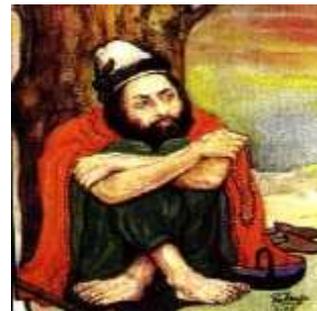
**Mir Taqi Mir** (1723–1810) **Urdu** poet of Mughal Empire and Nawabs of Awadh, **Fā'iz Dihlavī's** Female-Centered Poems representing Public Life: well (panghat), river (ghāt), and fairs (melā), for amusement and dalliances with women



Bulleh Shah



Waris Shah



Abdul Latif Bhittai

# Champū-Kavya (चम्पू-काव्य)

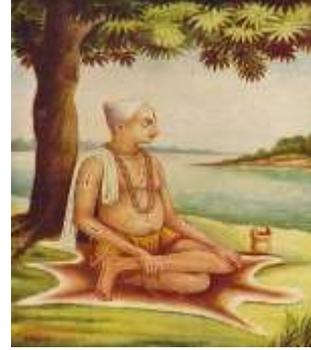
A literature consist of prose (Gadya-Kavya) and poetry passages (Padya-Kavya)

- **Telugu:** Krishnamaacharya's Vachana (devotional prose) and Nannaya Bhattarakudu's Andhra Mahabharatam (1100 CE) acclaimed literary merit
- **Odia: Chautisha (34 songs) for each consonant and other Chautishas were:**
  - Milana, Mandakini, Barshabharana, Rasakulya, Manobodha Chautisha
  - In 1800, Radha and Krishna's romance (34 songs) narrated by: Kabisurjya Baladev Rath's Kishorachandrananda Champu (Kishori Champu),
- **Kannada:** Adikavi Pampa, by Vikramarjuna Vijaya (Pampa Bharata) and Adipurana (940 CE) in Sanskritic meters like triadic (three line verse), saptapadi (seven line verse), ashtaka (eight line verse), shataka (hundred-line verse), wrote hadugabba (song-poem)
- **Other works** in Hoysala literature in this style
- **Prahlādacharita** a Sanskrit work by Rama Varma Parikshith Thampuran, former Maharaja of Cochin, in Champu style
- **Bengali:** Gopala Champu of Jiva Gosvami

# Poetry from North (Hindustani)

Sūr is the Sun, Tulsi is moon, Keśava is a cluster of stars!

- ŚrīRāmacaritamānas (श्रीरामचरितमानस) by Poet Goswami **Tulsidas** (1532–1623) Valmiki Ramayana retold for common man to sing, meditate and perform; a masterpiece of vernacular literature in Awadhi language
- **Bihārī Lal Chaube** (1595–1663) Brajbhasha (Mathura) wrote Satasaī (Seven Hundred Verses: 'Rīti Kaal' (poems for kings)
- **Sūr (सूर) Dasa** (1600 CE), a blind devotional poet and singer authored Sur Sagar (Sur's Ocean) a collection of poetry from gopis' perspective in Brajbhasa
- **Ras Khan** (1614 CE), a Muslim devoted to Krishna wrote book 'Prem Vatika'
- **Nabhaji** wrote, **Bhaktmal** (followers of Krishna and Rama)
- **Keśavdās** (Orchha court) Rītigraṅth in Braj bhakti (rīti literature embedded in rasa theory, alaṅkāraśāstra, and nāyikabheda):
  - Rasikpriyā (रसिकप्रिया; 1591 CE) Kṛṣṇa-Rādhā romance in Braj bhakti
  - Ramcandrikā (रमचंद्रिका; 1600 CE)
  - Kavipriyā (कविप्रिया; 1601 CE)
- **Nand Das** (नंददास, 1570-1640CE) authored in Braj Bhasa: Dashamskan, Rukminimangal etc
- Vithal Katha and Chaurasi Vaishnava Ki Varta
- Mirza Abdur Rahim Khan-i-Khanan (Rahim Satsai, a collection of Dohas),
- Khumbhan Das, Bhagwan Das and Man Singh also wrote poetry in Hindustani



Tulsidas



Keśavdās Rasikpriyā in 17th Century Manuscript

# Poetry from South

- **Purandara Dasa** (Karnataka, 1484- 1564 CE) renamed from Srinivasa Nayaka:
  - Composed four lakh seventy five thousand poems in Krishna’s devotion, Few hundreds of them written in Kannada and Sanskrit survived and sung today in concerts
  - Hailed as ‘Pitamaha’ of Carnatic music and Swami Haridas (teacher of Tansen) was a student of Purandhara Dasa
- **Kanaka Dasa** (Karnataka, 1509–1609 CE), a poet, philosopher, musician and composer known for Keertanas and Ugabhoga, compositions in the Kannada language for Carnatic music
- **Melpathur Narayana Bhattathiri** (Kerala, 1558–1643 CE) wrote famous epic poem ‘Narayaneeyam’:
  - In devotion to Krishna wrote 1036 Sanskrit verses
  - Narayaneeyam popularized in Carnatic music by Chembai Vaidyanatha Bhagavataar
- **Kshetrayya** (Andhra) wrote Padam, erotic-devotion towards Krishna
  - Love poetry in Telugu gained popularity as ‘Padam’, Kuchipudi dancers adapted his poems, and Kshetrayya Padams became an integral part of Carnatic music repertoire
- **Venkata Subramanian (Tamil Nadu, 1700- 1765)**
  - In Krishna’s devotion, composed over five hundred songs in Tamil and Sanskrit, became popular as Oothukadu Venkata Subbaiyer and Oothukadu VenkataKavi
  - Venkata also composed operas and Bhajans
- **Narayana Teertha** (1650-1745), Sarangapani (1700 CE) of Karverinagaram (Andhra), and others wrote moving songs in Bhakthi for Krishna



Purandara Dasa



Melapathur Narayana Bhattathiri



Illustration of Kshetrayya



Oothukadu Venkata Kavi

# Female Poets and Writers

- **Mirabai (1498-1546CE)** princess of Mewar and Symbolized Bhakti
  - A devout follower of Krishna, bold and fearless
  - Her poems (lyrical padas (metric verses) in Rajasthani language are devotional songs (bhajans) in praises of Krishna with philosophical connotation,
  - Thousands of verses including Satguru, Prabhu Ji, Girdhar Nagar, Krishna, Popular compositions: "Paayoji maine Ram Ratan dhan paayo" (पायो जी मैं राम रतन धन पायो।),
- **Bahinabai (1628–1700CE)** was a **Warkari style** female Poet from Maharashtra, and disciple of Warkari poet Tukaram
- **Zeb-un-Nissa (1638-1702CE)**, Mughal princess (Emperor Aurangzeb):
  - wrote under pseudonym of "Makhfi" (Hidden One), her Collection of Poetry: Diwan-i-Makhfi,
- **Brundabati Dasi (Odia,1700CE)**, wrote Purnatama Chandrodaya Kavya
- **Gulabadan Begum (1523-1603 CE:** youngest daughter of Emperor Babur) wrote 'Humayun-Nama'; Life of her half-brother, Humayun and also constructed a library,



Mirabai



Portrait of Zeb-un-Nissa housed in Metropolitan Museum of Art



Gulabdan Begum smoking a hukkah

# Valmiki Rāmāyaṇam (रामायणम्) Retold (1500-1800 CE)

- **Awadhi:** ŚrīRāmacaritamānas (श्रीरामचरितमानस) by Poet Goswami Tulsidas (c.1532–1623) in Awadhi language, a dialect of Hindustani, composed at Ayodhya, Varanasi and Chitrakoot
- **Odia** (1400–1700): Sarala Das wrote Vilanka Ramayana, (Ramkatha, found in folk version of Odisha)
- **Kannada:** Kumara-Valmiki Torave Rāmāyaṇam (1600 CE)
- **Assamese:** Saptakanda Rāmāyaṇam (1400-1500CE) attributed to poet Madhava Kandali
- **Bengali:** Krittivasi Rāmāyaṇam (1500CE) written by Krittibas Ojha
- **Goan:** Ramayanu (1500CE) written by Krishnadasa Shama in Kardalipura, Goa in Konkani, manuscripts found in Portugal
- **Malialam:** Kannassa Rāmāyaṇam (1600CE) by Niranam Rama Panicker,
- **Marathi:** Bhavartha Rāmāyaṇam (1600CE) by Eknath
- **Gujarati:** Tulsi-Krta Ramayana (1700CE), a adaptation of Tulsidas' Ramcharitamanas by Premanand Swami
- **Rāmāyaṇam emerged outside India:**
  - China, Tibet - several manuscripts from Dunhuang; Japan - Ramaenna or Ramaensho; Cambodia - Reamker
  - Bali - Ramakavaca; Java - Kakawin Ramayana, Yogesvara Ramayana; Sumatera - Ramayana Swarnadwipa
  - Malaysia - Hikayat Seri Rama, Hikayat Maharaja Wana; Myanmar (Burma) - Yama Zatdaw (Yamayana)
  - Mindanao - Maharadia Lawana, Darangen (Moro); Thailand - Ramakien
  - Nepal - Siddhi Ramayan (Nepal Bhasa), Bhanubhaktako Ramayan (Khas language); Sri Lanka - Janakiharan
  - Iran (Persia) - Dastan-e-Ram O Sita, etc

# Mughal Literature

- **Babur:** 'Tuzak-i-Baburi' (Memories of Babur) in Turki
- **Akbar: Navratans** (Nine Jewels) were great literary figures,
  - Birbal titled as Kavi Raya and Karan and Narhari Sahai titled as Maha Patra
  - Akbarnama (Book of Akbar) by Abu'l-Fazl ibn Mubarak (a historian, philosopher and scholar ) an official chronicle of reign of Akbar (3rd Mughal Emperor, 1556–1605), a vivid descriptions of his life and times
  - Ain-i-Akbari (Administration of Akbar; 1600CE) by Abu'l-Fazl,
  - Badauni, a historian, wrote 'Muntakhab-ul-Tawarikh',
  - Nizam- ud-Din wrote 'Tabaqat-i-Akbari', Arthava Veda, Ramayana, Mahabharat
  - Dictionary of Persian-Sanskrit, named Parsi Parkash',
  - Malik Muhammad Jayasi wrote 'Padmavat',
- **Jahangir** wrote his autobiography 'Tuzuk-i-Jahangiri' and literary and historical works 'Iqbalanam-i-Jahangir and 'Masir-i-Jahangir'
- **Shah Jahan:**
  - Shah Jahan's courtier Abul Hamid Lahori wrote 'Padshanama'.
  - Prince Dara Shikoh, a scholar of Arabic and Persian, translated Upanishads', 'Bhagavad-Gita', 'Yoga Vashista' and 'Ramayana' in Persian
- **Aurangzeb:**
  - Fatwa-i-Alamgiri (Muslim law) written by Sheikh Nizam Burhanpuri,
  - 'Muntakhab-ul 'a famous history by Khafi Khan and 'Nuskho-i- Dilkusha' by Bhimsen
  - Mir Taqi Mir (1723–1810 CE), Urdu poet of Empire and Nawabs of Awadh



Tuzak-i-Baburi'  
(Memories of Babur) in Turki



Court of Akbar, an illustration  
from a manuscript of Akbarnama



Padmavat

# Marathi Literature

Written in Devanagari script in Marathi and Konkani languages

**Warkari Poets** (pilgrim, a religious movement within bhakti tradition): Jñāneśvar, Namdev, Chokhamela, Eknath, and Tukaram, Gadge Maharaj

– Wrote abhangs (devotional poems) and narratives of Bhagavata Purana,

**Krista Purana** (क्रिस्त पुराण, Christian Puranas), an epic poem on life of Jesus Christ written in a mix of Marathi and Konkani by Fr.Thomas Stephens, S.J. (1549–1619)

**Eknath and Tukaram** (1608-1650, Pandharpur) enriched Marathi Language, initiated worship of Vithoba (a form of Vishnu)

- Tukaram and Samarth Ramdas, contemporaries of Shivaji, were well-known poets of early Maratha period
- Tukaram (1608–1650) Marathi Varkari poet had influence on Maratha society
- Samarth Ramdas composed Dasbodh and Manache Shlok in Marathi

In 1800CE, several works were produced:

- Yatharthadeepika (by Vaman Pandit), Naladamayanti Swayamvara (by Raghunath Pandit), Pandava Pratap, Harivijay,
- Ramvijay (by Shridhar Pandit) and Mahabharata (translation by Moropant) ,

**Krishna Dayarnava** and Sridhar were other poets during Peshwa rule



Tukaram



A Varkari, carrying an ektari with a saffron flag attached and Chiplaya cymbals tied to strings in his hands, journeying from Alandi to Pandharpur

# Punjabi Literature

- **Nanak** composed Punjabi verse using words from Sanskrit, Arabic, Persian, and other South Asian languages in Gurbani tradition,
- **Guru Angad Dev** (Lehna, 1504-1552) formalized Gurmukhi alphabets and scripts wrote 62 Hymns
- **Janamsakhis** (stories on life and legend of Guru Nanak, 1469–1539), Punjabi prose literature,
- **Sufi poetry** developed by Shah Hussain (1538–1599), Sultan Bahu (1628–1691), Shah Sharaf (1640–1724), Ali Haider (1690–1785), Saleh Muhammad Safoori and Bulleh Shah (1680–1757)
- Sufi poetry influenced **Punjabi Qissa (romantic tragedy)**:
  - Qissa of Heer Ranjha by Waris Shah (1706–1798), Mirza Sahiba by Hafiz Barkhudar (1658–1707),
  - Sohni Mahiwal by Fazal Shah (1800), Sassi Punnun by Hashim Shah (1735–1843),
  - Qissa Puran Bhagat by Qadaryar (1802–1892)
- **Heroic ballads**, Chandi di Var, composition by Guru Gobind Singh (1666–1708)
- **Nadir Shah Di Vaar** (Najabat) describes invasion of India by Nadir Shah in 1739,
- **Jangnama** (War Chronicle) by Shah Mohammad (1780–1862)
- **Guru Granth Sahib** becomes Guru of Sikhs in 1708 CE

# Regional Literature

Regional languages acquired stability and maturity and lyrical poetry produced

- **Bengali** (বাংলা সাহিত্য, Bangla Sahityô)
  - Religious scriptures (e.g. Mangalkavya), translations of Sanskrit, Arabic and Persian texts,
  - Vaishnava texts (e.g. biographies of Chaitanya), and
  - secular texts by Muslim poets (e.g. works of Alaol),
  - Islamic epics (e.g. works of Syed Sultan and Abdul Hakim),
- **Odia** (ଓଡ଼ିଆ, Odiā): Riti Juga: Kaalpanika (imaginative) and Pauraanika (Puranic) Kavyas,
  - Upendra Bhanja's, Baidehisha Bilasa, Koti Brahmanda Sundari and Labanyabati, wrote 52 books and contributed 35000 words to Odia literature, considered greatest poet of Riti Juga,
  - Upendra Bhanja pioneered Bandha kabita, pictorial poetry, and wrote Chitrakavya Bandhodaya containing 84 pictorial poems
  - In 1600 CE, Dharanidhara Mishra, Brindavan Das and Trilochan Das translated Gita Govinda (गीत गोविन्द)
- **Gujrati** (ગુજરાતી સાહિત્ય) - Sagun Bhakti and Nirgun Bhakti tradition:
  - Narsinh Mehta (1500 CE) wrote more than two lakh verses of devotion and love to Lord Krishna in Gujarati. Poems reflecting philosophy of Advaita in Govind Gaman, Surat Sangram, Sudama Charitra and Sringaramala,
  - Ramayana, Bhagavad Gita, Yogavashistha and Panchatantra translated

# Summary

- Sanskrit gradually displaced by Persian than Urdū
- Urdū words and sentence formation is similar to Hindustani language
- Language and Literature mutually influenced
- Uninterrupted flow of discourse maintained Indian intellectual tradition
- Regional literature prospered with local sponsorship and Hindustani became prime popular language in north
- Huge Poetry Literature in many forms and style developed
- Mughal's **Language imperialism failed** and population maintained local languages
- Period saw emergence of a new language Urdū and today it is one of the 22 recognized language of India

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Thank you