

Urdu: Evolution, Influence, and Resilience in Indian Linguistic Landscape: Bahasa Urdu Evolusi, Pengaruh, dan Ketahanan dalam Lanskap Linguistik India

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This study delves into the rich linguistic tapestry of Urdu, tracing its origins in Sanskrit grammar, its versatile phonetics, and its enduring presence from love poetry to revolutionary discourse. Emerging in India, Urdu played a pivotal role as the lingua franca in the historical Awadh kingdom and served as a vital conduit during the 1857 revolt. Its roots as Proto Urdu, or Hindvi, can be traced to imperial Delhi, prior to Aurangzeb's reign. Following the Indo-Pak partition, Urdu was adopted as the National Language of Pakistan. While the percentage of Urdu speakers in India has remained stable since 1950, its cultural significance has continued to flourish, with substantial governmental support for its promotion. This article underscores the enduring influence of Urdu on Indian society, from Bollywood's pivotal role in sustaining its prominence to its integration with Hindi, exemplified by the commendable linguistic proficiency exhibited by the Indian armed forces. This linguistic legacy remains a cornerstone of Indian identity and a formidable force in the realm of Indian politics, firmly rooted and enduring in its significance.

Highlight:

- **Urdu's Diverse Roots:** This study uncovers the linguistic evolution of Urdu, revealing its diverse origins in Sanskrit grammar and its ability to adapt to various phonetic styles, shaping its enduring presence in poetry and political discourse.
- **Urdu as a Historical Nexus:** Emerging in India, Urdu served as a critical lingua franca in the Awadh kingdom and played a pivotal role during the tumultuous events of the 1857 revolt, highlighting its historical and sociopolitical significance.
- **Urdu's Contemporary Influence:** Despite linguistic demographics remaining stable, Urdu's cultural importance has flourished, supported by substantial governmental backing. Its integration with Hindi and its commendable proficiency within the Indian armed forces illustrate its enduring impact on Indian society and politics.

Keyword: Urdu, Linguistic Heritage, Cultural Significance, Language Evolution, Indian Identity

Introduction

Urdu (Urdu) technically means 'flying phones' and is grammar less [1] and whereas much alike Sanskrit it permits ease of syntax and delivery of the intent which on intra-lingua phone compare is rosemary. Construction of sentences can be done from numerous perspectives including with altered word sequence yet delivering the identical. And, such construction can cover paragraphs or full chapters with or without an iota of conjunctions, prepositions, nor with any consideration for periods or vowels with the emphasize of the intent felt immensely and sterling phonetic out-comes. On too many perimeters it permits absolute brevity; sublimely resonant; male gender by the hearer yet it is significantly gender neutral; an aura of authority by the speaker; and on the other hand it easily out-spaces all as a exchange medium between the love-birds and as expression medium for commitment to values viz., motherland or fervor. Another aspect is the absence of invective-slang words ? Thus the indo literature; theater; official address, etc., are embellished with creations in Urdu or with mono-phones. *Phaseolus radiates* the common Indian pulse in indo pedant lingua is known as Urad i.e., 'uncountable' vis-à-vis such line of litmus the term 'Urdu' is not pedant. It may denote 'conserved\distillate\neat-&-tidy'. In this transaction our frank agenda is to move away from such complex difficult domain to the green fields. Our agenda are a quad (i) to throw some light on Urdu in relation to history & geography (ii) to collate disparate data to shore our caption (iii) unfettered select the items of such discussion as per this pen's flow preferences (iv) not to advance any revisionist theory.

Historian of the indo languages, S.K. Das [2]informs that, "According to the Navadirul Alfaz (peerless alphabets ?) by Khan-i Arzu, the "Zaban-e Urdu-e Shahi" [language of the Imperial Camp] had attained special importance in the time of Alamgir".[64] By the end of the reign of Aurangzeb (Alamgir being the metaphor) in the early c.1700s, the common language around Delhi began to be referred to as *Zaban-e-Urdu*,[29] a name derived from the Turkic word *ordu* (army) or *orda* (cantonment) and is said to have arisen as the "language of the camp", or "*Zaban-i-Ordu*" means "*Language of High camps*"[28] or natively "*LashkariZaban*" means "*Language of Army*"[65] even though the term 'Urdu' held different meanings at that time.[66] It is recorded that Aurangzeb spoke in Hindvi, which was most likely Persianized, as there are substantial evidence that Hindvi was written in the Persian script in this period".[67]

Method

On datum c.1700 the supreme Royal court of India was that of Aurangzeb's. His court dialect was Hindvi. Such court had many a Nawabs (Royal personages) which factually also meant regional satraps. With the demise of Aurangzeb (c.1707 A.D.) the Nawabs fragmented and acted as independent Muslim states including Awadh - UP, India. An educated Persian Shia Muslim Asaf ud Daula *alias* Muhammad Yahya Mirza Zamani (1775-97) was a Nawab of Audh (Awadh). He had mastered Urdu and Persian. He had left two million British Pounds buried in the vaults of the zenana i.e., stree dhan (wife's/mother's personal property). The Dominion power had a tradition that it shall not confiscate feminine property i.e., 'stree dhan' [3]. This points in the direction that the Awadh prince had a good fore brood and a long scope versatile agenda. In c.1775 he moved the capital of Awadh from Faizabad to Lucknow (towards W from E) and was the founder of the 'Lucknow culture' and a style of Urdu poetry. It was a then prudence apart ground reality based shift(*note-i*). The money that was managed away to safety from the prying eyes cum wealth

weaning polite Englishman was used meaningfully invested for cultural purposes of which language & literature was the biggest by the then pan India spending on such head of accounts. The largest tranche logically went-in to construct the remarkable buildings of indo Islamic heritage (*note-ii*). In relation to our caption the internal evidence is Urdu & Persian were different and independent lingua-phones and medium of literature by such datum i.e., c.1775 A.D., (lower date) at locus Lucknow. Further, on this datum territories now known as Pakistan had not even an iota of Urdu. Thus Awadh (Lucknow in particular) was the bed volume from which transpired Urdu.

SaiyidAtharAbbasRizvi, (c.1921-94) in his magnum opus "Shah Abdul Aziz" informs that between the 13th A.D & 1831 A.D., in Awadh large volume of literary (primary & secondary) works were produced [4]. And, there indeed is Urdu present in good style (*note-iii*).

In c.1837, among others, Urdu became an official language of the British East India Company territory and present day Dehelee (New Delhi) was not covered neither was Pakistan as British Territory which is also confirmed by the official map[5]; [6].

And during the momentous period of the 'Great Revolt' of 1857 Urdu was leveraged as a nationalistic platform against the British - the territory aggrandizers [7];[8] & (*note iv*). And Awadh was a Kingdom. Therefore, Urdu was the 'National Language' of Awadh the independent kingdom. Urdu was one among its national symbols and rallied the revolt. Nothing like this was noted in present day politically demarcated Pakistan.

Results and Discussion

Urdu is now the National Language and the lingua franca of Pakistan. However, the official Language is English. Pakistan's Constitution and laws are written in English is also it is widely used in schools, and more specially colleges and universities as a medium of instruction (much more than India). The English language of the Pak Laws are in this decade being re-written in the regional languages. So there is an discernible shift towards inward look and inclusive attitude in that country. And whereas, during the same period in India, The Constitution of India was published in Urdu [9]; Regular, budgetary grants were made for Urdu as component of Higher Education[10]; there are three Urdu Universities in India and one in Pak[11]; and 431 graduate degree collages under the University Grants Commission of India[12]. UP the province within which lies the historical entity of Awadh has since 1972 an official Urdu Academy [13]. Interestingly, in India The National Council for Promotion of Urdu Language (Ministry of Education, New Delhi) was set up in 04/1996 [14]. It, in the year 2007-08 had from the Tax payer's money a Govt., of India grant of 1700 Lakhs in Indian National Rupees and in 1011-12 it was 3300 Lakh Rupees [15].(*note - 1 INR = 3⁺ Pak Rupees*). Vis-à-vis such data, Pakistan's involvement with Urdu pales to pity and posits as *hukoomattaawun-dhoka* ({state} sponsored cheating) !

Now, Pakistan had a democratic constitution however she became a dictator's state as The Quid (helmsman) demised. She was a creation of the single handed effort of Barrister Mr. M. A. Jinnah - The Quaid-e-Azam (Great Leader). And he wished that Urdu should be the Lingua Franca of Pakistan. Addressing a special convocation of Dhaka University at Curzon Hall 24-3-1948 an imperious Jinnah made it abundantly and unequivocally clear that "There can, however, be one lingua franca, that is, the language for inter-communication between the various provinces of the state, and that language should be Urdu and cannot be any otherUrdu and Urdu alone" [16]. He had valid arguments. In relation to our caption he was poor in Urdu. The Gandhi knew how to write Urdu [17;18].

The Quid had no mastery over colloquial and least in resonant Urdu oration. His mother tongue was Gujarati. He nor anybody following him had any predisposition for Urdu nor for the majority Language, either. He had his heart & soul in liberal thought and frank action. All the powers that be of his period preferred English. Mr. Jinnah demised in 1948. And English ruled as the

lingua franca. During the same time The Indian CEO was able to deliver Public speeches in chaste Urdu, and about Urdu (on record) he said “It” (Urdu) “is our language,” “nurtured in our country, adding to the cultural richness of our people.” [19];[20]. This was the then ‘*Man-kee-Baat*’ (mind renderings). As late as 2023, India CEO’s mind renderings (*Man-kee-Baat*) are made available in Urdu [21] apart national news on exclusive Urdu channels. No such averment or pro-active actions are noted from the Pak counter parts nor from any linguist at any point of time. The Urdu question vis-à-vis Pakistan distillates *de-jure* as *mulkitarkeeb* (political gimmick) and *de-facto* as *farzeetarz* (false posturing) ?

Since 1958 (well supported by MI-5 & MI-6) Pakistan went under Martial Law and various other forms and formats of extra murally controlled dictatorship; People of Pak origin squatting at London created cause & space. The reverse noted in the case of India. Pakistan’s Constitution underwent a sea change in 1973 (it abandoned all secular and jettisoned all liberal averments of the Honb’l Quaid). Article 251 of Pakistan’s 1973 constitution made Urdu as the ‘National Language’ [22].

Pakistan has around 73-to-75 regional languages & dialects. The Constitution of Pakistan 1956 had 234 Articles; 13 Parts & 6 Schedules. It was all English [23]. There was No mention of Urdu nor anything in Urdu. Even religion far part linguistic considerations are so very conspicuous as scant that one feels it had taken a leaf off the Indian Super Document. The issue of Urdu in Pak came up only in 1973 (post cessation of Bangladesh).

People & press of Pakistan had reality in mind ? Urdu was an acutely minority language. Therefore, there arose the need for course correction. And “The Constitution Amendment Bill 2014” incorporated a range of provincial languages as ‘National Languages’ [24]. Urdu is now no more the sole National Language of Pakistan.

On September 8, 2015., The Pakistan Supreme Court Ordered the Govt. of the nation to make Urdu as the ‘Official Language’ [25]. The term ‘official’ connotes a difference with the term ‘National’ and denotes a shift from English to vernacular as the *lingua franca* for transactions. This is done as a wishful move to hoist it (such exercise) as *panacea vis-à-vis India* (a neighbor nation that is unstoppably on steady fjord forward for the last 7 decades). The outcome result is ‘niet’ - the writing is on the wall. Courts and the press do not go to the walls. Only the teacher & the taught do.

Courts are not scholar’s congress neither are they erudite schools of professors or collegiums of philosophers. Being vested with deemed absolute powers world-wide they are cut-to-size by limitations & checks-&-balances and are dependent on the bar for education. To facilitate point\issue fulcrum(ed) quenched education (i.e., in brief, which is different from scholarship) the courts are constructed as well appointed cubicles. And, haste; India as the all pervading *Frankenstein* factor; fooling all its natives all the time (to keep on with naught); London caucus; vice like grip of anti-democracy players; etc., has always been the bench mark in Pakistan’s developmental & destiny matters. Thus the Pakistani Bar is (also) self festooned with frailties apart the eminent possibility of state sponsored annihilation. Thus the matter regarding declaring Urdu (which indeed is) the sterling minority language as ‘official *lingua franca*’ proves to be tricky & sticky. To flummox the ever looming *Frankenstein* (India) the Pak press prefers to hoist it high in spite of being least necessary. Moreover, an emerging functional democracy avoids the Court route in such matters. So the option is back to the press. And the Pak press (alike most) has firmly put its wrong foot forward and did so in style with excellent English. It is a case of English for Urdu for fudge & fob’s sake. Her press does so more for the non-Pakistani stake holders (*sarhadkeospaarhookoomat-ke-liye*), so cries aloud “Make Urdu official language as per Supreme Court ruling” [26]. Punjabi, Pashto; Sindhi & Saraiki etc., language dailies are picked quick, read more thoroughly, hand passed on to multiple readers and shredded not. The press in Pak runs on pennies. An anti-India matter is an item of sensation. Sales well. Money is meaningful.

Tracing the track of Urdu in the Indian sub-continent it is seen that until c.1857 it was an unknown commodity amongst the pan-Indo Muslim communities and sub-populations save & except Awadh – the Kingdom. It rose in popularity due to the horrific British repression against the *inqalabis* (revolutionaries), the severity being mostly on the Muslims of the Ganga-Yamuna plains extending east up till Calcutta. Every opposition and pelt against such repression was lapped up by the Hindus the co-participants (the Jr partner in that great event). Irrespective of social barriers among the pan India scholars and literati the exiled octogenarian pantaloon emperor Bahadur Shah Zafar's writings were read with never before like reverence. And he in Urdu extolled the virtues of the 'Gazis' (patriots) and espoused an unending war against the 'Throne at London' [27]. Pan India he-the-misfit got to be acknowledged as 'emperor of India'. Urdu verse & prose facilitated that.

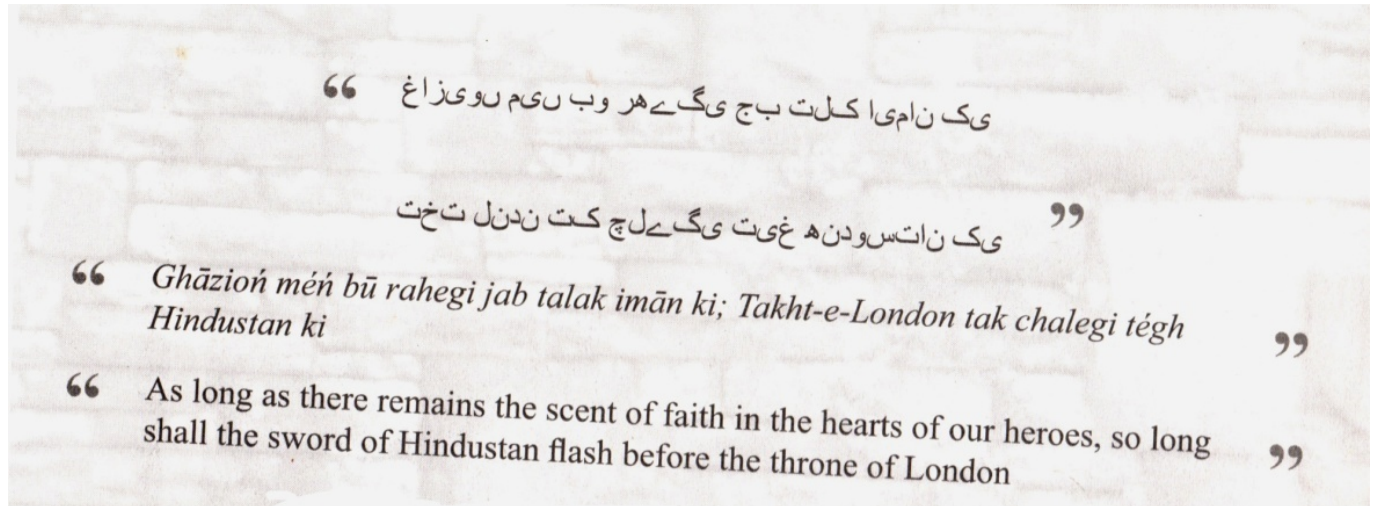


Figure 1. Urdu couplet in Arabic script describes her as 'Hindustan'

Bahadur Shah Zafar (the last emperor of India, acknowledged by all Indo segments) in the above Urdu couplet in Arabic script describes her as 'Hindustan' (Hindu land), dt. 1858-61. Courtesy Delhi Uni. Hist. Dept. India. See also Ref No. Fig-1.

The British crown peddling & paddling under the front office garb of the 'East India Company' (*kampaneekar* = corporate administration) was exploiting the sub-continental resources [28]. Thus there was a pre-existing ground swell against such Kampaneekar [29]. However, there was something special about Awadh of that period that result in fume & fire across the Ganga Yamuna plains. This pen is inclined to think that since Urdu is a powerful story teller & an intense passion raiser it up-regulated dissent to armed revolt i.e., acted as match-stick to gun powder phenomena. To this day when an Lucknow native speaks it is either Hindi-mixed with Urdu or Urdu-mixed with Hindi and it sails across as elitist, suave, civil, & sweet servings. Thus it is not merely any culture it is a way of life (highly evolved intangible heritage).

Anglo-saxon lingua & system penetration in the Ganga-Yamuna belt was distanced with and suffered. Other lagging lingua-phones commenced limping. Urdu gained the most. Then came Barrister M. A. Jinnah's speech in Lucknow as the President of the Indian Muslim League for organizing the Muslims of the Indian sub-continent under one religio-political banner i.e., the League [30]. And his was all in English [31]. However, the content of his lecture was to the point and whence translated to Urdu attracted more; repelled non (*note-v*). In turn Jinnah the katchi (Gujarati dialect native) got exposed to the vibrant language that Urdu was and he carried it across to Pakistan in his haversack (post partition). Along with him had migrated a large portion of the creamy layer of the then Indian Muslims. And, Urdu was used deftly by them (the migrants/muhajirs) to rally the masses and also to impress that the Muhajirs were not any inferior segment in such new formed nation (which had happened alike a windfall). That is how Urdu got inoculated into Pakistan from the top. The dyed hard Pakistani penchant for *shaan-e-shaukat* was

most ably supported by this resonant language. The naïve rural-urban sub-populations took it to be the mother tongue of the Great Leader (Quaid-e-Azam) and permitted a pass. The naïve faithful folks expressed only love & respect for such lingua phone and no hate nor any surprise neither any urge for inquest or silent revolt. They however remained with their respective mother tongues. The language demography changed not.

With Urdu getting to be identified with The Jinnah; Muslim League; India bifurcation; cold bloodshed; property & motherland loss (quasi civil war) this speech-easy, grammar-less, beautiful language comprised of resonant phonetics fell into intense disdain and complete disuse by all segments in India and no more received any state patronage almost until 1969-70. Between 1950-70 the powers that be at New Delhi felt that Urdu was dying in its very own country due official distancing (the beauty of Democracy). However, constitutionally 'education' in India administrative echelons in those decades was a 'state subjects' i.e., the preserve of the provincial administrations. Direct interference by the Union-Govt was not possible. And, Urdu's heart-land domain UP was seething in mental agony & cultural pain. It had not washed self off the nation bifurcation rancidity. From cultural perspectives the bifurcation of India had hit that province of India the most. Other provinces of India followed UP well. In 1972 the then CEO India, set up a committee under the leadership of Mr. I K Gujral to examine as to how to revive Urdu in India [32]. Bolus doses followed. Money & mechanics wise far larger & expansive than any ever happened in Pakistan. The back room boys of the CEO India between 1950-2023 has been getting it all right, all the times. The Pak back room boys bungled? No, they did not. Bureaucrats as a 'corp' are ex-best of scholars (sharpened minds). By training & briefings do brain storming as normal chore. They grasped the nuances well for they knew that Pakistan was a satellite from the obverse and a vassal from the reverse. The future foretells lyses of the borders. Hence, apparently took a decision 'not to take any decision'.

Theatrics marches on language. Post independence (1945) theatrics in India found green field conditions and indulged in. Between 1950-60 indo-theaters used *khadeebolle* (commoner's language). The return on investment often failed the projections & even the minimum expectations. The misfortune cum set back days of India-ka Urdu was also co-incident with this decade. Thence, two conflagrations i.e., the 1962 war and 1965 war happened in quick succession. During such existential crisis hour the Indian bards mostly (UP muslims & hindoos; women poets & performers included) rallied the masses with lyrics that was never a part of the Indian répertoire. The verses were laced with an imaginative admix of Hindi & Urdu *layekaaree* (lyrics) choreographed in a Neapolitan hindu-muslim and or in poly cultural styles that spelled magic on the hearts & the minds. Post 1962 event the indian hindi cinema took the cue, quick adopted all this and got coffers filled at the Box office. Music manifested as money and once again it was honey time for Urdu and hindu-muslim bards. And such phenomena is in continuum. Such bonhomie is here to stay with multiplications. While box-office money mounded in commercial-&enterprising pockets such music mutilated the opposition across the border\'. Pakistan's *seedhaawam* (upright general populations) while grappling its goblet brand governments grasped such lovely coinage, related self with the good things of life and fell in love with all the prose-poetry-dialogue-drama-&accompaniments that emanated from India. The more her general population appreciated and admired the more her administrations kept quibbling. It became a habit and has reached a point of no-return. Our caption study indicates that though unintended & never designed like, india-ka-Urdu tickled a taste of defeat across the border. On the Indian side generations sang songs the key words of which were classical Urdu without understanding the real import (even by a fraction). Cared least. It was all *india-ka*. Urdu phonetics loaded songs & dialogues transcended all barriers. Every Indian regiment up-took such patriotic mints laced with soldier's language (Urdu) as alike swans taking to the waters. Laughably, few in India perched high & mighty till datum grasp not that the gallant soldiers are marching in tune to songs & music that are in 'soldier's language' (Urdu). And, they are commanding each-other too in such lingua-phones! Away from the boots, even now whence these patriotic & or the war songs are played out the frailest of fingers, trembling hands goes auto out to hold aloft the tri-colour (india's national flag). Love, respect, admiration & sentiments apart no one ever casts any aspersion if the scribe was a Muslim. Such be the force of this 'military

language'. As compared to 'Hindos-taan' (Hindu-land) such histo-cultural mechanics is conspicuous as low & lazy in Pakistan (pristine-land). Stemmatically Pashto gave the term 'Pakistan'. Urdu therein was an inoculation.

Total west Pakistan's census as on 1951 was 33.7 million and as per 2017 census it was 241.5 million (excluding Gilgit-Baltistan and Azad Kashmir in either years), respectively. There was a massive increase of 77 million people between 1998 and 2017 i.e., 19yrs window (as it included Gilgit-Baltistan and Azad Kashmir) i.e., an increase by an order of 56.5% [33]. Now 19 yrs period is not enough for a generation to come of voting age. Of the gross total, Urdu speaking people in 1951 was 7.05 (it excluded Gilgit-Baltistan and Azad Kashmir) & 7.08%, respectively (it included Gilgit-Baltistan and Azad Kashmir). And whereas, as per 2017 census Punjabi, Pashto, Sindhi, Saraiki speaking people were 38.78%; 18.24%; 14.57% and 12.19%, respectively [34]. So the *kahane* (& story) is that (A) the census base of Urdu is meager. Urdu at 7% scores itself as a overwhelming minority; (B) Gilgit-Baltistan and Azad Kashmir people are not Urdu speaking; (C) even after a lapse of 65 yrs the Urdu speaking community did not enlarge.

Gilgit-Baltistan and Azad Kashmir were always sparsely populated. Together they may have contributed 1/3rd of the 77 million new citizens which numerically works out to say (at best) 27 million so the rest 50 million sub-populations graduated into the census rolls due aging (adolescent to youth). If Pak data be dainty then this large neo mass had no umbilical nexus with Urdu mother-tongue parents. The *kissa* (issue) therefore, transpires as (D) possibly the Urdu speaking people were more educated and migrated (i) on to the either side of the Atlantic (ii) back to home i.e., India the 'dream-land'; (E) those who returned back to India (if holds good) negated the two nation theory and re-united with *zuban zameen*. Learned enquire falls due, by more able minds. Unputdownable.

UP's population was 200 million as per Govt., of India 2021 Census. Off this almost all understand Urdu and also use Urdu phones (*labhs*) every minute of the day. On datum 2021, the Lucknow metropolis's census was 40 million of which at least 50% are chaste Urdu speakers 24 x 7. Herein, the *dastaanis* that Lucknow has more-or-less the same number of Urdu speakers as are in the whole of Pakistan. And every being are 100% nationalistic Indian, weighable in gold. A being can be a friend or foe, lingua-phones not. (*notevi*).

Conclusion

Long before to this pen India based stake holders were aware of such serendipitous discoveries. They indeed were seized of most of the matter as in the present caption domain. Urdu (spelt so as to enable near-correct intonation) was the National Language of Awadh of c.19th A.D. It had germinated in a poly centric manner as soldier's/cantonment language. It got to be classical and chaste proceeding to fulmination in the great historical city of Lucknow, India. It's good days are far from over. Pakistan took it and ascribed self to it as part of geo-political strategic thinking beyond the visible range. A nation governed by the army such 'soldier's language' (Urdu\flying phones) with ease crept vertically and not laterally. Urdu was inoculated into Pakistan. It was a minority language at inception and such status has remained unchanged, while census base of other lingua phones have enlarged. She spent a pittance in promoting it and largely used it as a tool against India *albeit* it worked naught. All the while democratic India promoted Urdu as did no power ever in History. In the India house of plenty and variety Urdu was one of her child. This resonant gender-neutral language primed the orations during the freedom movement; extolled independent India's armed forces; theater and the love birds. A astute blend of Hindi + Urdu results in firework. Too often the debates in the Indian parliament slipped into slur & sleep when not peppered with Urdu. Languages do not have any cast colour or creed nor do they have any fountain head neither any prophet nor any promulgator. If any distancing has happened due to the run of the historical process The Gandhi's prescription of 'atonement' is the panacea. For sanatan it is time to stand up and get counted in support of such lively property cum intangible heritage of

mankind.

Sanskrit is classical and as well an technocrat's language. It is the apex scholar's ultimate language. Urdu is that of the soldier's. Either stand guard at linguistics-phonetics spectrum's end. Hindi is poet's language and it is in the median. Such specialization and positioning evolved over a very long period of cultural mechanics (time vetted). Hence, attempts to re-purpose should at best be free lance and not state sponsored. Urdu is well known that it is an admixture of languages from across the meridians (W-to-E), including Sanskrit. Sanskrit is not. Urdu like Sanskrit is also gender neutral and action specific. Thus, among many an internal strength one high point is that it is amazingly versatile. Cantonic Urdu evolved over a large swath of land. Classical Urdu germinated in Lucknow (India) wherein till datum it rules the roost and it has been so in continuum for over one millennia period sans any break. The immortal Vajpayee said 'the road to Deheli passes via Lucknow'.

This treatise is limited to such classical component. Hindvi may be *apabhransa Urdu* (decomposed/degenerated military language), it was spoken by Aurangzeb and it was ostensibly his court language. Aurangzeb was illiterate compared to the Nawabs and the literati creditable for We note many an *apabhransas* across India spoken only by the indo native muslims which all as yet remains to be clinically examined. Urdu was the soldier's language and remains so. From commander to the commanded perspective it was and will remain singular. Even Russo-German commandments do not stand up to Indo commands. Try how much India may to replace it with a regional tongue such efforts shall for sure end up as 'blip' with degeneration of the command-nexus between the rank & the file with loss of public monies and also be against the constitution's current. *Sawdhaan* (attention) as a command is pan globally peerless.

Notes :

note -i : Faizabad settlement (97 meters, above MSL) is on the alluvial left bank of river Ghagra, near *keora* (screw-pine jungle). It is the germ centre of Awadh the eventual kingdom. However, it was prone to intense Himalayan chill; unpredictable flash floods and embankment erosion from the Ghagra (swirling flow) and historically bad water quality (modern classification being 'D' = *impaired*); political insecurity following the Battle of Buxar (c. 1764). The topographic domain of Lucknow is of butterfly form (one wing being on its left bank orienting towards the NE and other on the right bank of river Gomti (a mini tributary of the Ganga joining being oriented towards the SW) with the Gomti drainage system in-between that maintains a centrally located large patch of year round good soil moisture. The average elevation ranges between 125-135meters above the MSL; availability of sand stone and Gomati the spring fed slow-flow rivulet meanders via a relative low ground having a NW-SE lay. Such topography gives to Lucknow a relatively less perspiration condition with nil flooding; and nice near surface water quality; construction material; etc., **[a;b;c]**

a - <https://maps.lib.utexas.edu/maps/ams/india/txu-oclc-6614190-ng44-7.jpg>

b - <https://www.floodmap.net/Elevation/ElevationMap/?gi=1264733>

c - https://www.india-seminar.com/2007/575/575_vijay_khan.htm

note -ii : With Euro-Romanic appendages with Punjab-Rajputana domes; curves & arches ground breaking admixture architecture & engineering the mind not got bored with the plaintive & staid as either had many an item to dwell upon.

note-iii : Rizvi was an erudite scholar cum native of Jaunpur, UP-India.

note iv : In 1857 UK the sovereign power was not there in India. It was a private company incorporated at London against which the revolt was. However, The UK always and everywhere used its regular army as mercenaries for wealth & territory acquisition including the East India

Company. For example in 1816 they imposed Martial Law against Orissa (present NW Bhubaneswar in historical Kalinga) and had appointed Maj. Gen Gabriel Martindale as the Martial Law Administrator. Pak army learnt and followed the British in matters Martial Law.

note-v : Because of the power that Urdu diction and vocabulary imparted to the phrases that were made then in support of the two nation concept the Muslim sub-population of the then undivided India co-related with great tidings; good things of life; rise pseudo self esteem (which lingers on); et.al. The league won 87% of the seat that it had contested. In other words, the oration miracle due Urdu in 1945-45 Legislative Assembly election has thus far not been factored in any scholastic dissection.

note-vi : *own data, hence needs reconciliation by domain experts.*

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