

Sanskrit influence on Dakhani Masnavi 'Kadam Rao Padam Rao'

- Shaik Abdul Ghani©

saghani33@gmail.com

Abstract

'दकनी' 'दखनी' अथवा 'दक्खिनी' भाषा का सुव्यवस्थित इतिहास १२ वीं शती से प्राचीन है. १४२१-१४३५ ई. में फक्रुद्दीन निजामी ने 'मसनवी कदमराव पद्मराव' नामक मसनवी लिखकर इस भाषा की भाषिक क्षमता और लालित्य को सहृदय-समाज के सामने रखा. इस मसनवी की एक विशिष्टता भाषाविज्ञानियों को बलात् अपनी ओर आकृष्ट करती है और वह है इस पर संस्कृत-भाषा का व्यापक प्रभाव. इस लिहाज से इस 'मसनवी' का अध्ययन कर; इस शोध-पत्र में 'दखिनी' पर 'संस्कृत' के प्रभाव की संक्षिप्त परिचर्चा की गई है.

Key-words: Dakhani, Dakhini, Masnavi, Kadam-rao Padam-rao, Faquddin Nizami, Sanskrit, Sanskrit influence on Dakhani, Sanskrit in Kadam-rao Padam-rao Masnavi.

Sanskrit has been widely accepted as one of the oldest languages of this planet. It has influenced many indigenous and foreign languages throughout centuries. It is a matter of interest to note that the Sanskrit language has equally absorbed many words from other languages too. This indicates the flexibility and adaptability of this language.

Like Latin's influence on European languages and Classical Chinese's influence on East-Asian languages, Sanskrit has influenced most Indian languages. Of modern day Indian languages, while Hindi and Urdu tend to be more heavily weighted with Arabic and Persian influence, Nepali, Telugu, Kannada, Bengali, Assamese, Konkani and Marathi still retain a largely Sanskrit and Prakrit vocabulary base.

Language is not only a link between countries and regions but also ethnicity, history, religion and mythology. Language is an important linguistic link which gives expression to

man's thoughts, ideas, feelings and emotions which constitutes the fulcrum of human civilization.

Dakhni is the lingua franca of the Deccan. The area between the Narmada and Krishna comprised of vidarbha in MahaRashtra Telangana in Andhra pradesh and Do'ab in karnataka. The standard understanding of the origin of Dakhani is that Alauddin Khilji attack on Devagiri two times (1295); his conquests make the contacts with the dialect of Alauddin khiljis army was transplanted in to this region. Muhammed binTughlak transferred the capital from Delhi to Devagiri in 1326, and then thousands of families shifted from Delhi to the Deccan. Many families of soldiers, traders, administrators and religious preachers moved to the Deccan with their own dialects in the 14th century and settled among the Marathas, Kannadigas and Telugus. Apart from Muslim Families there were also many Rajputs, Jots, Baniyas and Kayasthas brought dialects spoken in the Delhi region and these formed the basis of a literary speech known as Dakhani, Dakhni is called mother of modern Urdu and Hindi.

Sanskrit-Dakhani Relation:

Sanskrit and Dakhni belong to the one linguistic family i.e. Indo-Aryan language, because in Deccan the first centre of linguistic contact between the north and the south was Daulatabad in the Marathi region. Dakhni has been developed with the admixture of vocabulary of Telugu Kannada, Marathi and as well as Northern dialects and mostly Sanskrit tatsamas and tadbhavas.

Faqrudin Nizami the first major poet wrote his *MASNAVI KADAM RAO PADAM RAO* in between 1421-1435. He used vocabulary is full of Sanskritic tatsamas. Other Miranji and Shah Burhanuddin Janam (1582) also employ a diction overlaid by homogeneous (tatsama) and derived (tadbhava) words of Sanskrit. Ali Adil Shah II (1656-1673) gave a large number of references to Hindu mythology in his poetry. Nusrati wrote *Ali Nama* using profusely Sanskrit tatsamas. Mahmud Bahri wrote Mystical work *MAN LAGAN*, also containing Sanskrit vocabulary and Hindu philosophical terminology.

That Sanskrit could make such deep inroads into the Dakhani (proto-Urdu) language speaks volumes for its expressiveness, which must have provided the need to the speaker of these languages over the ages to adopt words from it. Sanskrit has played a

pivotal role in development of Dakhani diction and language as well as enriched its vocabulary.

Hence it is clear that the Dakhani works are fully influenced by the Sanskrit. This paper attempts to present the Sanskrit influence on Dakhani language, with reference to *MASNAVI KADAM RAO PADAM RAO*.

About the Masnavi Kadam Rao Padam Rao:

When the capital of Bahmanis was shifted to the Bidar in 1430, poets enriched Dakhani literature under the patronage of the court. Nizami wrote his Masnavi Kadam Rao Padam Rao in between 1421-1435. The only manuscript of this Masnavi is preserved in the library of Anjuman Taraqqi-e-Urdu Karachi, which was edited by the renowned Urdu Scholar Dr. Jameel Jalebi. It has transliterated in Devanagari script and published with detailed critical notes in Hindi by Professor V.P Muhammad Kunj Mettar of department of Hindi, Kerala University, Thiruvananthapuram. He established that Dakhani is the source for modern Hindi in his detail argument with examples quoted from this Masnavi.

The content of Masnavi is didactic for the Royal family. King should be cautious about the women and Yogis. They can be harmful for the kingship. Ultimately it teaches the mystical and moral values. Qualities of women are described what fidelity to the husband is. This Masnavi consist of 1030 verses. It is a good example of cultural co-ordination because Nizami quoted the examples of Hindu mythology and as well as from the Islamic concept. For example Masnavi starts with the Quranic verse – *Bismillahir rahmanir raheem*.

Given examples from prophet's life:

Ki hau kaun gandā mero dhīr kit, nabī sār kī dhīr letī umat .793

कि हौ कौन गंदा मेरो धीर कित, नबी सार की धीर लेती उमत।

Na munj dhīr ayyub na nuh nanv, na munj darb karun rakhun kitt panv.794.

न मुंज धीर अय्युब न नूह नाँवए न मुंज दर्ब करूँ रखूँ कित पाँव।

Insha allahutala je rāv munj mile, ju akhyan tujhe hoye ākhon tujhe.844.

इन्शा अल्लाहुताला जे राव मुंज मिले, जु अख्याँ तुझे होवे आँखों तुझे।

Many places he has given examples of Hindu mythology. Like-

Kije **rām** ke yār **hanuvant** tha, na tuj sār ka oh hitavant tha. (579)

कि जे राम के यार हनुवन्त था, न तुज सार का ओह हितवन्त था।

Here mentioned the friendship of rama and hanuman.

Dharma bhiv sahdev **arjun** cagal, akeki karun pānc **pāndav** khakal.-670.

धर्म भिव सहदेव अर्जुन चगल, अकेकि करूँ पाँच पाण्डव ककल।

Phirī **lakhmī**hat tan mod jaye, rahe sīs dhan hatt hāt mod jaye. 773.

फिरी लखमी हत तन मोद जाए, रहे सीस धन हत्त हात मोद जाए।

Nizami used a large number of Sanskrit **homogeneous (tatsama)** words in masnavi kadam rao padam rao. Such as :

Karun mār **pātāl** gaj **bhār** jag, latavan nagar **jag** bhandar **jag**.676.

करुन मार पाताल गज भार जग, लतवन नगर जग भंडार जग।

Here we can see **pātāl** पाताल, **gaj** गज, **jag** जग and **bhār** भार are tatsama words.

Ahañkār **parivār** munj thar na, **ahañkār** janun na **parivār** na na. 899.

अहंकार परिवार मुंज थर न, अहंकार जानुं न परिवार न न।

In the above verse 'ahankara' अहंकार and 'parivara' परिवार tatsama words used. As many words like gagan 'paatal' पाताल, 'kapaal' कपाल, jag जग, 'sansar' संसार etc. are repeated many times in his poetry. Nizami must have had mastery over Sanskrit language because he used participle **ca** च to complete the metre, as:

घुरे कोई उपचार ना चार पाप, न भावे मुझे वह जू मेरा च बाप।

He used many Sanskrit suffixes and prefixes in his masnavi. Rūpa रूप word used with many suffixes, as – sarūpa सरूप, nirūpa निरूप, kurūupa कुरूप and abhimān अभिमान etc.

Many prefixes (pratyayas) also used in his masnavi, as - budhdhimān बुद्धिमान budhavant बुद्धिवन्त, satavant सतवन्त, satyavān सत्यवान etc.

The Amarakośa of Amara simha belong to the eight century is the earliest dictionary of classical Sanskrit. The Dakhani language was developed in 14th century and the Masnavi Kadam Rao Padam Rao is the first poetical work of Dakhani. Hence here the parallel words of Amarakosa which are also used in this Masnavi are given.

Homogeneous words used in masnavi kadam rao padam rao wich are mentioned in Amarakosa are:

1. अंक	aṅk	mark (m)
2. अंग	aṅg	limb (n)
3. अंगुल	aṅgul	thumb (m)
4. अंत	aṅt	end, death (m) (adj)ending, last
5. अंबर	ambar	sky, cloth (m)
6. अचल	acal	mountain (m)
7. अधर	adhar	inferior, low, lip (adj)
8. अधिक	adhik	more (adj)
9. अन्न	anna	oblation, food (n)
10. अभिमान	abhimān	pride in good sense (m)
11. अमर	amar	a god, deity (m)
12. अमृत	amrit	nectar (n)
13. अहंकार	ahankārah	egotism (m)
14. अहित	ahit	enemy (m)
15. आधार	ādhār	canal, moat (m)
16. आसन	āsan	seat (n) stay (f)
17. उत्तम	Uttam	best (adj)
18. कनक	Kanak	gold (n)

19. कनिष्ठ	Kaniṣṭha	youngest brother
20. कपट	Kapat	deceit (m.n)
21. कपाल	Kapāl	skull (n.m)
22. कलंक	Kalank	black spot, sign, mark, censure (m)
23. कस्तूरी	Kastūri	musk (f)
24. काल	Kāl	time
25. कुरंग	Kuraṅg	deer
26. कूल	Kūl	bank, shore (n)
27. कोप	Kopa	anger (m)
28. खंड	Khaṇḍ	part (n.m)
29. खर	Khar	heat (n) hot, sharp (adj) ass (m)
30. खेद	Khed	sorrow, regret, pain, fatigue (m)
31. गगन	Gagan	sky (n)
32. गज	Gaja	elephant (m)
33. गरुड	Garuḍa	the divine eagle (m)
34. गुण	Guṇa	quality (m)
35. गुप्त	Gupta	concealed, protected (adj)
36. घन	Ghan	a cloud (m) thick, dense (adj)
37. घात	Ghāt	killing (m)
38. चतुर	Catur	clever (adj)
39. चित्त	Citt	mind (m)
40. छन्द	Chand	meaning, intention, desire, opinion (m)
41. जगत	Jagat	world, earth (m.f.n)
42. जन	Jan	people (m)
43. जल	Jal	water (n)
44. जात	Jāt	species, (n) produced, born (adj)
45. जीव	Jīv	living being (m)
46. तल	Tal	below, essential character (m.n) lower region (n)
47. तिल	Til	black sesame (m)
48. दान	Dān	gift, donation (n)
49. दास	Dās	servant (m)
50. दिन	Din	day (n)
51. दिष्ट	Diṣṭ	time, directed (adj)
52. दीन	Dīn	indigent (adj)
53. दुख	Dukh	pain, misery (n)s

54. दूत	Dūt	messenger (m)
55. देव	Dev	a god, deity (m)
56. देह	Deh	body (m.N)
57. धन	Dhan	wealth, money (n)
58. द्वार	Dvār	door (n)
59. धीर	Dhīr	saffron, (n) learned (adj)
60. नगर	Nagar	town, city (n)
61. नयन	Nayan	eye (n)
62. नर	Nar	man (m)
63. नव	Nava	fresh, new (adj)
64. नाद	Nād	sound, noise (m)
65. नायक	Nāyak	leading, possessing power (adj)
66. नारी	Nāri	women (f)
67. निदान	Nidān	primary cause (n)
68. नीर	Nīr	water (n)
69. न्याय	Nyāy	fitness, propriety (m)
70. पंक	Paṅk	sin, mud (m.N)
71. पतंग	Pataṅg	butterfly, moth, bird, the sun (m)
72. पर	Par	enemy (m) distant, another (adj)
73. परिवार	Parivār	follower, attendant (m)
74. परिमल	Parimal	pleasing scent,
75. पवन	Pavan	air, wind (m)
76. पाताल	Pātāl	nether region (n)
77. पाप	Pāp	sin (n) sinner (m) sinful (adj)
78. पूत	Pūt	pure, holy (person) adj
79. प्राप्त	Prāpt	obtained, reached (adj)
80. बल	Bal	strength, army (n)
81. बुध	Budh	planet mercury,(m) wise, learned (adj)
82. भंग	Bhaṅg	wave, breaking, downfall (m)
83. भार	Bhār	weight (m)
84. भाव	Bhāv	a jester, feeling emotion (m)
85. भीत	Bhīt	frightened (adj)
86. भुजंग	Bhujang	snake (m)
87. भुवन	Bhuvan	water earth, world (n)
88. भेद	Bhed	difference (m)

89. भोग	bhog	enjoyment, body of a snake (m)
90. भोजन	bhojan	eating (n)
91. मत्त	matt	elephant in rut (m) intoxicated, pleased (adj)
92. मधुर	madhur	sweet, pleasing (m) taste (adj)
93. मरन	maran	death (n)
94. मान	mān	pride (m)
95. मास	mās	month, moon (m)
96. मीन	mīn	fish, Pisces of the zodiac (m)
97. मुकुट	mukuṭ	crown, diadem (m.n)
98. मुख	mukh	entrance to the house, face, mouth (n)
99. रवि	ravi	sun(m)
100. राज	rāj	king (m)
101. रूप	rūp	form (n)
102. लोक	lok	world, people (m)
103. वारता	vārta	news, lively hood, rumor (f)
104. शरीर	sharīr	body (n)
105. संगत	sangat	consistent speech
106. संसार	sansār	worldly life
107. संदेश	sandeh	doubt
108. संघात	sanghāt	group, multitude
109. संपद	sampad	wealth, riches
110. सत	sat	learned, wise, true, right (adj)
111. सदा	sadā	always (ind)
112. सभा	sabhā	hall, meeting, assembly (f)
113. समान	samān	equal , similar (adj)
114. सार	sār	pith(of a tree), strength, essence(m)
115. सिद्ध	siddh	a semi divine being (m)
116. सुकृत	sukrut	virtue (n)
117. सुख	sukh	joy (n) happy (adj)
118. सेवा	sevā	service, servitude (f)
119. हंस	hans	sun, swan (m)
120. हस्त	hast	cubit, hand, fore-arm (m)
121. हित	hit	benevolent(adj)
122. हीन	hīn	abandoned, deficient, blamable (adj)

Other classical Sanskrit words:**Used in Masnavi Kadam Rao Padam Rao are mentioned below-**

1. अचर	acar	immovable
2. अचल	acal	steady, immovable, fixed
3. अरोगिन	arogin	healthy
4. अर्थकार	arthkār	enriching
5. अवगुणः	avagunah	a fault, defect, demerit
6. असंगत	asangat	un united, unaccompanied with
7. अहीरः	ahīrah	a cowherd
8. अप	ap	to obtain, attain, get
9. अपकारः	upakārah	service, help,
10. उपचारः	upacarah	service, attendance, honouring
11. कुंडलः	kundalah	an ear ring, a bracelet
12. गंभीर	gambhīr	deep (in all senses)
13. चमत्कारः	camatkārah	admiration, surprise
14. चिंता	cintā	thinking, thought, 2. Sad, anxiety
15. द्रोहः	drohah	mischief, assail
16. धनि	dhanī	rich, wealthy
17. धिक्कारः	dhikkārah	reproach, contempt, disregard
18. ध्यानम	dhyānam	meditation, reflection, thought
19. नवं	navam	fresh, new
20. नारः	nārah	water
21. निराधार	nirādhār	without support
22. निर्जीव	nirjīv	lifeless
23. निरूप	nirūp	shapeless
24. पानम	pānam	drinking, kissing a lip
25. पापिन	pāpin	sinful, wicked
26. मंदिरम	mandiram	a dwelling, house, mansion
27. लोपः	lopah	taking away, loss, cancellation
28. वर्तमान	vartamān	being, existing, contemporary
29. विचारकः	vicārah	an investigator, a judge
30. विरामः	virāmah	cessation, end, conclusion
31. संगः	sangah	coming together

On this observation it can be concluded that the Dakhani Language was mostly influenced by the Sanskrit language. Now there is a need to study afresh the entire Dakhani literature linguistically in relation with Sanskrit. It will be offer broader scope for research to find out the relation between Sanskrit and Dakhani which will strengthen the linguistic relations of the nation and the cultural heritage.

REFERENCES

1. Apte, V.S., 1997 A.D., Sanskrit-Hindi Kosh, Motilal Banarsidas. Delhi.
2. Khan, Masud Husain, 1974 A.D., 'Dakhni-Urdu', History of Medieval Deccan, vol-II, Prof. Sherwani, H. K. (Editor), The Government of Andhra Pradesh. Hyderabad.
3. Muhammad Kunj Mettar V. P., 1990, Masnavi Kadam Rao padam Rao, Arya prakashan Mandal, Delhi.
4. Ramanathan A. A., 2000 A.D., Amarakos'a, III. The Adyar Library, Chennai.
5. Zaidi, Ali jawad (writer), 1993 A.D., A History of Urdu Literature, Sahitya Akademi, New Delhi..