

## Journal of Religion & Society (JR&S)

Available Online:

<https://islamicreligious.com/index.php/Journal/index>

Print ISSN: [3006-1296](#) Online ISSN: [3006-130X](#)

Platform & Workflow by: [Open Journal Systems](#)

---

### THE IMPACT OF COLONIALISM ON URDU LANGUAGE AND LITERATURE

**Dr. Majid Mumtaz**

Assistant Professor, Department of Urdu, University of Kotli Azad Jammu & Kashmir

[majid\\_mumtaz@ymail.com](mailto:majid_mumtaz@ymail.com)

**Dr. Tayyaba Bashir**

Assistant Professor, Department of English, University of Kotli Azad Jammu & Kashmir

**Ms. Noreen Bagam**

Lecturer Department of Urdu, University of Kotli Azad Jammu & Kashmir

#### ABSTRACT

*Colonialism, as a transformative force, had a profound impact on the socio-political and cultural landscapes of South Asia, particularly on its languages and literatures. Urdu, a language that evolved from the amalgamation of local dialects during the Delhi Sultanate and flourished under the Mughal Empire, faced significant challenges during British colonial rule. Initially recognized as a court language, Urdu's role shifted, and its social and political standing was marginalized. This study explores the ways in which colonialism shaped Urdu language and literature, focusing on the historical, linguistic, and cultural transformations that took place during the British colonial period. Urdu's rise from its early Hindavi roots, influenced by dialects like Braj and Avadhi and courtly Persian, was overshadowed by colonial elitism and the British preference for English. Urdu, once a language of both poetry and prose, became relegated to a peripheral status as colonial authorities sought to consolidate their control over linguistic and cultural domains. Despite the flourishing of Urdu poetry, prose, particularly historical accounts, novels, and social reform writings, became the focal point of literary production in the colonial era. Urdu writers and intellectuals navigated these changing dynamics, responding to the cultural and political pressures exerted by the colonial system. The study also delves into the religious and cultural intersections within Urdu's development, highlighting the tension between its Islamic associations and the broader Hindu vernaculars of the region. This article examines how colonialism transformed Urdu from a symbol of cultural pride to a language of political subjugation, offering a lens through which to understand the broader implications of colonial hegemony on South Asian languages and cultures.*

**Keywords:** Colonialism, Urdu literature, socio-political marginalization, British colonialism, Hindavi, Persian influence, cultural transformation, prose, poetry, South Asian languages.

#### Introduction

Colonialism, as a historical process, significantly influenced various nations worldwide. In South Asia, the British emerged as victors, establishing the subcontinent as a colony. This colonial status profoundly impacted the region's socio-political environment and cultural

paradigms. The Urdu language and literature, which underwent development in the pre-colonial era, experienced cultural flourishing alongside the rise of empires. However, it faced challenges during colonial times, leading to its socio-political marginalization. Hence, exploring the impact of colonialism on Urdu is essential for comprehending an entire stratum of South Asian existence (Lahiri, 2017).

Urdu, currently recognized as a global language, holds the status of a national language in Pakistan and a scheduled language in India. It was once the court language of the Mughal Empire, the last to rule South Asia before British hegemony. Initially termed Hindvi, Urdu evolved from an amalgamation of local dialects during the Delhi Sultanate's ascent, flourishing as a language of poetry under the Mughals (Tahir, 2021). The 19th century witnessed its metamorphosis into a vernacular prose medium, resulting in the composition of histories, novels, and social reform writings alongside poetic ghazals and philosophies. Urdu's journey as a language continued amidst the vicissitudes of fate. While acknowledging the significance of poetry in Urdu and the Muslim connection, the present inquiry accentuates prose's importance and diverse authors, cultures, and religions during colonial times (Niazi, 2021).

Moreover, it directs focus to the socio-political undercurrents shaping Urdu's trajectory. Despite its Hindavi roots, influences from dialects like Braj, Avadhi, and Persian court language sophistication, literary Urdu's religious domain was initially beyond the Islamic faith. Hindi poets prior to Mufti Mohiuddin Nawderi composed poetic works in Persian and Sanskrit (Zaib et al.2023). Unlike Arabic or Persian, converted Muslims regarded Hindi vernaculars devoid of a religious text, rendering them insignificant, an affront to Islamic elitism. Fath Ali Khan, a Persian scribe at Akbar's court, inquired of the emperor, "What is this lingo, so light and trifling, yet so much used by Hindustani Musalmaans?" In parallel, Akbar commissioned the creation of the Dastur al-Balad, needing to pen Hindavi, seeking Persian officer Maulana Quli's expertise in language while insinuating elitism, "It is a vulgar language, with no grammatical or lexical compendium". How, then, did colonial hegemony induce Urdu from the league of languages to a socio-political periphery, its speakers abjectified, rendering it necessitated caste and creed, converso Hindus with treasonous, dastardly, exiled Moghuls blighted and writings bannished? Why comprehend Urdu as an entire fabric, intricately woven yet occasionally frayed, embroidered by poets and nooks sagacious? These provocation inquiries necessitate deliberation, outlining the approach of the submission.

### **Historical Context of Colonialism in South Asia**

The arrival of Portuguese in early sixteenth century marked the beginning of South Asia's colonial encounter with European powers. The English came in the first decade of the seventeenth century to South Asia primarily to trade in spices. The establishment of the East India Company in 1600 providentially opened floodgates for the English to

South Asia. The battle at Plassey in 1757 marked the beginning of colonial rule in India. After the victory at Plassey, the Company slowly expanded its empire across India and by 1857 it had established British colonial rule across most parts of India. Urdu emerged as a prominent language during the second half of the nineteenth century when India came completely under the British rule (Yasir et al., 2021).

In general, colonialism transformed socio-economic conditions across the world. The establishment of the colonial rule brought about several changes in the socio-economic conditions in India. The changed revenue collection policy of the Company and its subsequent policies lead to the de-industrialisation of the Indian economy. The British colonial policies drastically affected local economies and it led to the disruption of local cultures and languages. Despite several changes in local economies many local languages and cultures were able to flourish during the initial period of colonial rule (King, 2023). However, the transformed colonial policies especially after the revolt of 1857 changed the cultural landscape across India. Urdu since its emergence as a language and literature was shaped by several cultural influences. The local cultural and literary practices were also shaped by the Mughal court and the cultural influence of Persian and Arabic. The arrival of the British and the establishment of the colonial rule led to the new anxieties among the local aristocratic classes who were the major patrons of Urdu literature. The newly emerging socio-economic and political changes were resisted by the lettered elites through the lens of their languages and literature and urdu literature. This literary resistance is very significant in understanding the broader socio-political revivals and nationalist sentiments emerging during this period (Rex et al., 2022).

However, these literary resistances were also imbibed with several contradictions. Urdu as a medium of resistances constructed definitions of culture and community that were very different from the definitions or outlooks of the resisting colonialism or effort to reform the society. Compartmentalization of religions and reforming local practices of community appointed to the emergences of violent communal tensions and riots which continue to shape the Indian subcontinent even today. Several resistances like the continuation of local popular traditions and attempts to reform these practices or the religious attempts to reform the society have very different outlooks in the context emerging communal rioting and tensions. Still, it is important to highlight the resistances or literary revivals and transformations to understand the broader socio-political context. In the context of Urdu, it is important to highlight the three significant aspects; the changed definitions of community and culture; the changed locale of cultural and literary production; and the changed concerns of cultural and literary productions (Rahat et al.2023). These changed socio-political conditions are also significant in understanding the emergences of nationalist sentiments and political Urdu as a community language.

However, it is also important to note that this political consciousness was only limited to the lettered elites and not the mass. The political Urdu

consciousness was not in the form of direct political mobilisations of the mass but efforts to generate a political consciousness among the mass lettered through language and literature. The wide circulation of pamphlets and poems composed in the language addressed to the common faithful to generate a political consciousness is significant in the contexts of Urdu. An historical narrative of the emergence of Urdu as a language and literature; the cultural and literary transformations in the context of colonial rule; and debates on community and culture would significantly inform the later discussions. Colonialism transformed the socio-economic, political, and cultural landscapes across the world (Orsini, 2019). South Asia's encounter with colonialism began with the arrival of Portuguese in early sixteenth century and ended with the exit of British in mid-twentieth century. Several European kingdoms in search of trade and to expand their empires came to South Asia. The arrival of the British East India Company laid the foundation for the establishment of colonial rule in South Asia. Despite several changes in the local economies many local languages and cultures were able to flourish during the initial period of colonial rule. However, the transformed colonial policies changed the cultural landscapes across the world (Chatterjee, 2021).

#### **Urdu Language: Pre-Colonial Development**

The focus is on Urdu language and literature, tracing its evolution from pre-colonial to post-colonial times. This overview is a brief sketch of early Urdu literature, its key practitioners, and the issues at stake in the discussion on pre-colonial composition. Urdu, a language created on the Indian subcontinent, is not merely a vehicle of expression for a particular community but is shared by people of divergent ethno-religious backgrounds. This shared cultural territory is now threatened by nationalizing tendencies in India and Pakistan.

Urdu emerged as an Apabhramsha derivative in the thirteenth century CE in north India, mainly due to the influence of Persian, Arabic, and local dialects (Orsini, 2019). By the sixteenth century, it had evolved into a fully-fledged language, attaining script-isomorphic status. Urdu's pre-colonial literary history is rich, and it was accepted as an elite language for poetry and prose by the late seventeenth century. While folk narratives in simple Hindi scripts helped shape early Urdu, poetry was the primary medium of literary expression during its formative years. Thus, Urdu poets such as 'Aafaaqi', Mamaan, and Gangoo, and prose writers such as Taan Sen, Jalal, and the Mirasis enriched their nascent Urdu in the pre-colonial period, though some of this literature is now lost. Prose narratives prior to the colonial period were in-printed Urdu but were composed in the late-mughal courts, and there is a need for more research on court-sponsored and court-composed narratives in the beginning Urdu (Ashraf, 2023).

Urdu was highly fluid, with early practitioners bending the language to their will. Poetry, simple metred and rhymed verse usually set to music, is the earliest and richest form of Urdu literature. Given Urdu's sociolinguistic dynamics, anything composed in Urdu was automatically

accepted as Urdu, and the hyphenated designation was often appended to names of genre texts. While the Mahabharata was composed in Sanskrit, other Puranas were composed in local dialects, and acceptance as a deliberative language of debate lent prestige to these dialects and encouraged poets to compose in them. Urdu's literary growth is linked directly to the cultural and political history of the region (Yasir et al., 2021). The rise and then decline of one polity set in motion a chain reaction that triggered the emergence of new courts, where new genres flourished, audiences changed, venues shifted, and new practitioner communities emerged. Cultural transfers across courtly frontiers enriched Urdu's poetic vocabulary, and an abridged translation of the Mahabharata helped practitioners negotiate new sociopolitical realities. One policy ended popular narratives' courtly acceptability, though they continued to circulate outside it. Understanding Urdu's pre-colonial context is crucial for grappling with the post-colonial textual disruptions colonialism wrought. To appreciate Urdu's rich literary past fully, one must map the divergent trajectories of that past's Urdu, Hindi, and Persian renderings (Nazar, 2022).

#### **Urdu Language: Colonial Era Changes**

Considerable changes came over the Urdu language in the colonial era, as with other languages of the Indian subcontinent. The establishment of Western education at first assisted in the circumvention of Urdu letters and the transference of Western knowledge, sciences, and thoughts in the Urdu language. However, this effort brought about large-scale changes in the Urdu language. The efforts to uplift the people through education in their mother tongue or local language failed to abide by vernacular languages and to bestow them the status of a medium of education and administration. Paradoxically, the same colonial policies facilitated the growth and emergence of Urdu as a more standardized language. In disregarding the learned class, the readership, and the previous courts where poet-saints once flourished, the print media and publications now tried to own Urdu and spread it beyond those boundaries considered traditional (Orsini, 2019). The mode of transmission changed, the writers' subjectivities changed, and their locations outside the subcontinent altered the destinies of the embeddings, presuppositions, and aesthetics of quasi-transliterations. Urdu, by now a representation of resistance against imposed colonial rule, was coaxed to play the role of a national language through nationalist movements. It was also propagandized as a language of almost a million rebels during the mutiny in 1857. Along with Persian, it was tried to be banished from educational institutions, and on account of being the language of Muslims, it was declared treasonous to the empire (Lahiri, 2017).

On the other hand, the emergence of English as the language of power brought about English schooling, and Urdu, now a medium of empowerment, found itself competing against this new language. Despite having the upper hand in 1872 by being entitled the language of high courts, this period nevertheless transformed Urdu through changes and developments in its literary and non-literary textures. All these

changes set the tone for modern Urdu, thus modern Urdu literary expressions, albeit having once again adapted to pressures at times exogenous, still flourished and continue to do so. Nevertheless, the peaceable coexistence and synthesis of opposites might not always be possible.

#### **Urdu Literature: Pre-Colonial Era**

The advent of colonial rule in India brought about unprecedented and significant transformations across a myriad of spheres, profoundly influencing not only the Urdu language but also its rich literary heritage in numerous ways. Nevertheless, it is essential to first delineate the rudimentary and far-reaching literary traditions of the Urdu language and literature, as well as poetics that preceded the colonial epoch (Yasir et al., 2021). This includes a comprehensive discussion on noteworthy poets, writers, and patrons who played a crucial role in contributing to the formative period of both prose and poetry in Urdu. It also delves into the prevalent themes and concerns that characterised the early Urdu literary productions, providing insight into their unique essence and flavor. Additionally, this exploration takes into account the oral traditions of storytelling and performance, highlighting their significant role in the dissemination of Urdu poetic and literary traditions among the general masses.

Furthermore, this section explores how, despite the emergence of Urdu literature predominantly in the Persian script, several popular Urdu literary forms seamlessly evolved in the Devanagari script, showcasing the vast interaction and intermingling between Urdu literature and other regional literatures, particularly Hindi. This phenomenon reflects a rich tapestry of cross-fertilization and pluralism that enriched the literary heritage of the region (Kumar, 2022).

Indeed, Urdu literature is as ancient as the Urdu language itself, and the pre-colonial period of Urdu literature, which spans the sixteenth, seventeenth, and eighteenth centuries, is marked by a richly diverse array of artistic expressions. This particular period is characterized by bold experimentation and innovative approaches to various literary styles and genres, along with the exploration of new themes and concerns that reflect the profound depth and diversity of socio-cultural, religious, philosophical, and mystical influences and imprints left on the literature. The significant literary works produced during this vibrant period serve as a benchmark, providing a lasting impact on future developments in the evolving Urdu literary tradition. On the whole, the pre-colonial period of Urdu literature represents a complex composite cultural milieu and a vibrant literary heritage, with literary productions responding to and reflecting the intricate values, norms, and concerns of the given society and its prevailing social order. Though the impact of colonial rule engendered a new set of literary forms and genres in Urdu that forever changed its landscape, it is crucial to address and appreciate the rich pre-colonial literary traditions in Urdu. This understanding is essential to grasp the complexities of the Urdu literary landscape during the colonial

period, as well as the profound transformations and changes that emerged therein. (Orsini, 2019)

### **Urdu Literature: Colonial Era Innovations**

The advent of colonialism in the Indian subcontinent wrought far-reaching transformations in Urdu language and literature, with impacts resonating in multifaceted domains. Urdu literature emerged from the crucible of colonial milieu, undergoing innovations in genres, styles, and themes. New literary forms entered Urdu literature, each impacting the literary landscape. While some genres adapted seamlessly to Urdu, others underwent transformation. Critiquing poetry at length, M. T. N. Rahman posits that modern Urdu poetic forms — nazm and rubaiyat — were introduced during the nineteenth century as Urdu literature entered colonial modernity (Mishra, 2023). Nazm underwent subtle transformation, emerging as a modern poetic form akin to the ode, with European influences reshaping its themes and stylistic choices. The quatrain form was adopted in Urdu, serving as venue for poetics discourse. Nineteenth century witnessed prose narratives being cast in Urdu, originally composed in Persian or Hindi, alongside stories reflecting European influences and local adaptations. By the latter half of the century, colonialism catalyzed narrative fiction's emergence as a distinct genre in Urdu literature, with socio-political changes prompting short story composition in Urdu (Orsini, 2019).

Urdu literature's audience expanded, in part under colonial impact. Print culture's advent during the early decades of the nineteenth century rapidly transformed the literary landscape. Books, periodicals, and newspapers proliferated in Urdu, fostering a new reading community. With colonialism's ascendancy, education strategies changed, generating literacy demand among Muslim subjects despite concerns over English-language education. Literary composition and print publication became means of livelihood for Urdu writers, triggering tensions as newly-educated writers interpreted literature's role apart from traditional paradigms (Mir, 2022). Despite jostling with an array of disorienting changes, Urdu writers produced significant literature infused with new genres, themes, and styles. As Urdu literature burgeoned, modernity's conflicting interpretations, rooted in colonial milieu, unfolded in diverse literary responses. The late nineteenth century witnessed modernity's progressive strand coalesce into a movement, critiquing literary tradition. Subsequently, the paradigm of literary tradition transformed, emerging as locus for communal identity.

### **Western Influence on Urdu Language and Literature**

This detailed discussion investigates the various and intricate facets of Western influences on the Urdu language and its rich literature. These influences existed on multiple levels; some were direct, perceptible interactions, while others were more indirect yet undeniably significant in their impact. This discourse primarily focuses on the direct literary influences in particular, although it is important to recognize that these Western influences also affected the broader socio-political, historical, and cultural aspects of life and society in which Urdu thrived. Some of

these Western influences were met with strong resentment; conversely, others were genuinely appreciated and widely accepted among writers and intellectual circles. Notably, some Urdu writers adopted a middle-ground position regarding Western influences, valuing and appreciating several elements of these influences while simultaneously opposing or ignoring other aspects that they found less favorable or incompatible with their own cultural values (Ullah & Javed, 2023).

The Western literary forms, genres and literary concepts were introduced to Urdu writers through translations and direct compositions, and their impact on Urdu writers was profound. This impact is acknowledged by many contemporary Urdu critics and writers. Colonial education systems, originally intended to propagate and impose European values, ideals and attitude, provided an environment conducive to optimum literary production in accordance with those values, ideals and attitude. As a result, a smooth transition from Western translations and imitative works to original compositions in Urdu took place. There was an acknowledgement of Urdu's capacity to express Western ideas and forms and a shift from the notion of Urdu's inadequacy or deficiency in this regard to an acceptance of ownership of these Western ideas and forms.

However, this acceptance was nuanced; there was a relative freedom in the adoption and innovation of the Western literary forms and genres. The functions of all Western literary forms were hybridized, combining Western and traditional Urdu functions through the insistence of one of their functions as a social critique or commentary. Urdu prose and poetry displayed cultural hybridization, where some elements are Western while some are traditional Urdu. For example, a number of Western genres were adopted, although it took some time for these genres to be firmly established in Urdu. In the adopted Western literary genres, criticism and humour had comparatively formative periods; the English vocabulary and styles began to permeate Urdu in these genres more than in the others. This resulted in the abstraction and sophistication of the Urdu language, although it also complicated and vexed the linguistic landscape (Orsini, 2019).

The debates surrounding cultural imperialism and the resultant hybridization presented the complexities and dilemmas of identity for the colonized, and Urdu literature engaged with the nuances and complications of this hybridization as it grappled with the imperialism and the resultant cultural influences and changes. There were wide-ranging responses, from acceptance, adaptation and appropriation of cultural motifs and influences to resistance. Urdu writers' responses to Western cultural influences coalesced around the questions of identity; the implications of Western cultural influences were contested and negotiated in the articulation of cultural and literary identities. Urdu writers embraced and resisted Western cultural influences simultaneously; Western cultural influence was both an opportunity and a threat. For instance, while Western cultural influence complicated and hybridized the question of identity, it also acknowledged the primacy of language in the formation and articulation of identity. Urdu writs



articulated a multi-layered identity; cultural hybridity and eclecticism co-existed with the articulation of a singular/essential identity (Lahiri, 2017).

### **Resistance and Revival of Urdu Language and Literature**

The movements of resistance and revival surrounding Urdu language and literature during and after colonial rule signify a crucial period in its socio-historical context. Over the years, Urdu transformed from being a mere lingua franca to a symbol of cultural identity. In the wake of colonial oppression, Urdu emerged as a powerful weapon of resistance. The literary and cultural organizations that came into existence during this era played a significant role in promoting Urdu as a symbol of unity and integrity. The Anjuman-i-Panjdah Sal, formed in 1882, highlighted the need for modern educational institutions where Urdu would be the medium of instruction. Similarly, Anjuman-i-Taraqqi-i-Urdu, founded in 1901, aimed for the explicit promotion of Urdu language and literature (Hashmi et al.2024). Numerous literary figures participated in these organizations, advocating the cause of Urdu, including Sir Syed Ahmad Khan, Altaf Hussain Hali, and Shibli Nomani, among many others.

The resurgence of nationalist sentiments following the First War of Independence fueled the renaissance of Urdu literature in the second half of the nineteenth century. This period inspired some of the most venerated writers of Urdu prose, including Syed Ahmed Khan, Shibli Nomani, and Altaf Hussain Hali. Additionally, it witnessed the emergence of path-breaking romantic poets such as Jigar Muradabadi and Faiz Ahmed Faiz. During colonial rule, Urdu transformed from being merely an instrument of expression into an emotive medium. The Revolt of 1857 rendered Urdu a symbol of dignity, and its literary discourse became a vehicle for thwarting every calamity that befell its people. Although the population of Urdu speakers was disparate, the cohesive force of Urdu fostered a collective national identity among these diverse communities. This national identity was fueled by the burgeoning print culture, through which every class of society accessibly engaged in Urdu discourse. However, it is essential to understand the politics of language during this period, particularly the dynamic trinity of Urdu, Hindi, and English (Lahiri, 2017).

During the second half of the nineteenth century, both Hindi and Urdu struggled for survival and recognition as the national language of India in the face of increasing predominance of English. The post-independence decline of Urdu paralleled the demise of Hindutva Rajputana in the erstwhile princely states of Rajasthan. Nevertheless, Urdu literature's revitalization in Maharashtra and other post-colonial contexts points towards an ongoing struggle for cultural representation (Orsini, 2019). Whether Muslim, Hindu, or Marxist, the emergent narratives demonstrate a concerted effort to thwart the dominant historical politics of representation. Similarly, nationalist representation in Urdu literature and the resistance inherent in it become central concerns. Although Urdu's bane is sealed through the 1936 Punjab

Educational Bill, it continues to thrive as a symbol of resistance in the subcontinent, as evident in the otherwise neglected narratives written in Urdu. An endeavor to highlight this resistance in Urdu literature is what the forthcoming pages strive for. Considered the repository of representative literature, Urdu also contains counter-representative narratives. The outlook of the Urdu short stories under discussion aims to foreground this resistance; in other words, the legacy of resistance embedded in Urdu literature is foregrounded.

### **Conclusion**

The analysis presented highlights the intricate relationship between significant historical events and the transformations that languages undergo within their societal settings. It emphasizes that language continuities and changes cannot be fully interpreted without considering their contexts and the larger narratives shaped by them. In exploring how colonialism impacted the pre-colonial national Urdu language and literary identity, it becomes apparent that such investigations offer a lens through which to view the broader effects colonialism had on various Indian languages and their associated literary traditions. However, it is equally important to recognize the individual trajectories each language and literature took in response to colonialism. For instance, Persian faced decline while Urdu thrived amidst numerous obstacles. This resilience is a testament to the cultural depth Urdu possesses, encompassing a wide array of literary genres and traditions.

A deliberate effort has been made to examine the pre-colonial frame of reference, working against the grain of current literary discourse where colonial frames tend to prevail. This was necessary to disrupt the now taken-for-granted linguistic and literary hierarchies perpetuated by colonial framing. At the same time, an epistemic shift occurred, wherein debates and issues that enlivened literature in the past were appropriated and translated for contemporary understanding. The literary past is still relevant, especially narratives derived from it, even if they continuously play to different audiences and effect different outcomes with each retelling. These histories also raise questions about contemporary discussions concerning language and identity, particularly with respect to Urdu that remain to be pursued. This essay should be viewed as a tentative first step toward exploring such questions and as a challenge to those who would now narrate histories of post-colonial Urdu literature to render these histories plural rather than singular. How colonial histories have shaped modern Urdu ought to be acknowledged as a starting point to consider how colonial pasts continue to affect present realities.

### **References:**

- Ashraf, H. (2023). The ambivalent role of Urdu and English in multilingual Pakistan: a Bourdieusian study. *Language policy*. [springer.com](https://www.springer.com)
- Chatterjee, A. K. (2021). Indians in London: From the birth of the East India Company to independent India. [researchgate.net](https://www.researchgate.net)
- Hashmi, T. M., Perveen, N., Hussain, F., Razzaq, S., Khan, M. A., Arshaad, T., & Yar, S. (2024). Constructing National Identity: A

- Historical Discourse Analysis Of Urdu, Punjabi And English In Pakistan. *Kurdish Studies*, 12(2), 6890-6900. [kurdishstudies.net](http://kurdishstudies.net)
- King, A. D. (2023). Colonialism and the Development of the Modern South Asian City: Some Theoretical Considerations 1. *The City in South Asia*.
- Kumar, A. (2022). (Un) Scripting Hindustani: The Special Case of Hindi-Urdu Audiobook. *Literary Cultures and Digital Humanities in India*.
- Lahiri, M. (2017). An Idiom for India: Hindustani and the Limits of the Language Concept.
- Mir, F. (2022). Urdu Ethics Literature and the Diversity of Muslim Thought in Colonial India. *The American Historical Review*.
- Mishra, R. K. (2023). Nationalism, Revivalism and Pan-Islamism: Shifts in the Political and Cultural Imaginings of Allama Iqbal's Poetry. *Studies in History*. [academia.edu](http://academia.edu)
- Nazar, H. A. (2022). From Pre-colonial to Colonial forms of engagement with Punjabi pasts: A study of some vār texts. [ubc.ca](http://ubc.ca)
- Niazi, S. R. (2021). Cinema and the Urdu Public Sphere: Literary Imaginaries in the Making of Film Cultures in North India (1930-50).. [core.ac.uk](http://core.ac.uk)
- Orsini, F. (2019). Between Qasbas and Cities: Language Shifts and Literary Continuities in North India in the Long Eighteenth Century.
- Rahat, N., Rasool, S., Gul, W. A., Akhtar, S., Akmal, M. S., & Nazeer, I. (2023). A CRITICAL ANALYSIS OF THE HISTORICAL CONCEPTS AND THEORIES: THE RELATIONS BETWEEN SARAIKI-URDU LANGUAGES IN PAKISTAN. *Russian Law Journal*, 11(5), 988-995. [cyberleninka.ru](http://cyberleninka.ru)
- Rex, J., Tomlinson, S., Hearnden, D., & Ratcliffe, P. (2022). Colonial immigrants in a British city: a class analysis.
- Tahir, M. (2021). Foundation, Derivation, and Evolution of Urdu Language and Literature up to 1857. *Kala: The Journal of Indian Arts History Congress*. [ssrn.com](http://ssrn.com)
- Ullah, I. & Javed, H. (2023). Discourse Analysis of Political Speeches in Urdu. *Cosmic Journal of Linguistics*. [cosmic.edu.pk](http://cosmic.edu.pk)
- Yasir, M., Zaib, A., & Khan, B. (2021). The Role of Hindi and Urdu as Sister Languages in the Formation of Civilization in the Subcontinent. *Pakistan Languages and Humanities Review*. [plhr.org.pk](http://plhr.org.pk)
- Zaib, A., Yasir, M., & Usman, M. (2023). The Role of Urdu Literature in the Independence Struggle of the Subcontinent. *Pakistan Languages and Humanities Review*, 7(1), 421-433. [plhr.org.pk](http://plhr.org.pk)