



## Call for Papers

### International Seminar

on

**“CONTRIBUTION OF NON-MUSLIM POETS AND WRITERS TO  
THE DEVELOPMENT OF URDU, PERSIAN & ARABIC STUDIES”**

On the occasion of

**PLATINUM JUBILEE OF THE DEPT. OF ARABIC, PERSIAN,  
URDU & ISLAMIC STUDIES**

Organized by

Department of Arabic, Persian, Urdu & Islamic Studies, Bhasha-Bhavana, Visva-Bharati  
University, Santiniketan, W.B. India.

**(20<sup>th</sup> & 21<sup>st</sup> November, 2018)**

Dear Madam/Sir

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It is a great pleasure for us to inform you that the Department of Arabic, Persian, Urdu & Islamic Studies, Bhasha-Bhavana, Visva-Bharati University, Santiniketan, WB. India is going to organize a two-day International Seminar on the above-mentioned topic on **20<sup>th</sup> & 21<sup>st</sup> November, 2018** at the Department of Arabic, Persian, Urdu & Islamic Studies, Bhasha-Bhavana, Visva-Bharati University, Santiniketan on the occasion of Platinum Jubilee of the Department of Arabic, Persian, Urdu & Islamic Studies.

Non-Muslim Poets and Writers played a vital role to the Promotion of Urdu, Persian and Arabic language and Literature in various parts of the world. Therefore, it is notable that it is primarily the Indian Muslims who have carried forward the syncretic tradition of the Urdu

language after Indian independence. Bengal is the inheritor of the poetry of Rabindranath Tagore but also of Kazi Nazrul Islam and is also one of the most secular states in the country both politically and culturally. The renewed interest in Urdu is a logical continuation of this tradition. But there seems to be another dimension, indeed some strange, magical connection between Calcutta and Urdu.

It is very strange; for example, why the character of Vijay, the Urdu poet in *Pyaasa*, was a Bengali (his mother in the movie actually calls him 'Beejoy', the Bengali pronunciation for Vijay.) Then, Gulzar, the lyricist who writes in the Urdu language, has had a long affinity with the Bangla language but more so, its sensibilities. This is rather unusual for one who was born a Sikh in West Punjab and grew up in Delhi, far away from Bengal.

Ghulam Hamadani Musafi used the term Urdu for the first time in 1780 A.D. It used to be called Hindi from the 13<sup>th</sup> to the 18<sup>th</sup> centuries. However, Urdu was also called other names, like Dehlavi and Hindavi. In written form, it used the Persian script that Hindus and Muslims used. The practice continued until 1837 A.D. when Hindustani replaced Persian as the official language together with English.

The Urdu language is an Indo-Aryan language that is spoken by over 100 million people, which makes it another important language to study. The language is dominant in India and Pakistan, and spoken by large communities in the United States, the United Kingdom and the United Arab Emirates. About 75% of Urdu words and 90% of verbs have roots from Prakrit and Sanskrit. The Persian language was heavily influential in the development of Urdu, with some help from Arabic.

Urdu came from *orda* or *ordu*, which is a Turkic word for 'army.' This is also the origin of the English word 'horde.' This does not mean that Urdu is akin to the Turkic languages. There was no direct borrowing of Urdu from Turkish words. Words that originated from Arabic and Chagatai (a Turkic language) were borrowed from Persian instead of Turkic. Since Turkish and Urdu both borrowed from Persian and Arabic, the pronunciation of many words in Urdu and Turkish are similar.

The influence of the Arabic language in the region started in the first millennium when the Indian subcontinent was conquered by Muslims. Through the several Afghan and Persian dynasties that came later, the Persian language became prominent and influenced Hindustani which was still developing back then.

As regards the sources of the book, these included Arabic, Persian and Urdu works of the reputed authors. Among the Urdu sources, Dr. Sayyed Abdullah's book (*Adabiyat-i-Farsi mein Hinduwon ka Hissab*, published by Anjuman Taraqqi Urdu, New Delhi) has prime importance. This is a very comprehensive study of the contribution of Hindus to Persian literature with special reference to medieval India. The distinguished author gives a good account of the Persian works of the Hindu scholars on history, biography, literature, fine arts and natural sciences.

An interesting finding of the present study is that many Hindu authors of medieval India in the introductory and concluding parts of their books followed the same pattern that was adopted by Muslim authors, such as starting their writing with *Hamd* (praise of Allah Almighty) and *Salat* (*Darud* for the Prophet). This is also evident from the contents of the book that a number of Persian and Urdu authors and poets from among Hindus used Arabic/Persian/Urdu pen- names for them. These included: Shafiq, Anis, Mukhlis, Munis, Akhtar, Akmal, Ikhlas, Shadab, Khushgo, Derwesh, Guhar, Bahar etc.

The growing interest of the Hindu scholars in historiography during Muslim rule in India was also a new development which was rarely found earlier in their academic life. These developments were actually the results of close relationship between Muslims and Hindus in socio-cultural life or it may be interpreted as the influence of Islamic culture on Indian culture. In fact, the present work of Prof. Shees Muhammad Ismail Azami gives ample proof for the interest of Hindus in Islamic Studies and oriental languages, and on the other hand it further establishes the fact that Muslims always have been generous in transmission of knowledge without any reservation. Obviously, the Hindu scholars would have got excellence in Persian and Urdu languages with the assistance of Muslim scholars and would have also made themselves aware of Islamic learning through them. Moreover, the findings of the present study support the view that Muslim rulers of medieval India widened the concept and scope of education and provided opportunity to the people of different sections of society to develop their knowledge of various sciences.

### SUB-THEMES

- Historiography
- Perso-Arabic literature in translation
- Theology and translation of Holy Qur'an
- Arabic, Persian and Urdu literature through the ages
- Sufi tradition and Bhakti movement
- Traits of Sufism and Tagore's spiritualism
- Socio political condition of Iran and India during the twentieth century.
- Nationalism reflected in the works of non-Muslim poets and writers
- Contributions of non-Muslims to Persian/Arabic/Urdu Naatiya poetry
- Contributions of non-Muslims to Persian/Arabic/Urdu Hamdiya poetry
- Contributions of non-Muslims to Persian/Arabic/Urdu Masnawi writings
- Contributions of non-Muslims to Persian/Arabic/Urdu Ethical poetry
- Contributions of non-Muslims to Persian historiography
- Persian and Urdu Tazkira writings and Hindu Tazkira writers
- Contributions of Hindu scholars to Indo Islamic calligraphy
- Contributions of non-Muslims to religious poetry in Persian/Arabic/Urdu
- Hindu poets as Rubai writers in Persian/Arabic/Urdu
- Non-Muslim poets of Ghazal in Urdu and Persian
- Sufi literature produced by non-Muslims in Persian and Urdu
- Hindu historians of Persian under the Mughals

- Contributions of non-Muslims to the study of Persian after independence
- Hindu Urdu fiction writers
- Non-Muslim contributions to Urdu criticism and researches
- Urdu novel and the non-Muslims
- Non-Muslim contributions to Persian and Urdu epistolography
- Non-Muslim contributions to the development of Indo-Persian cultural relations
- Non-Muslims as a translator of Persian Texts
- Role of non-Muslims to the development of national integration through Persian

### **ABSTRACT, PAPER SUBMISSION & REGISTRATION GUIDELINES:**

Abstracts should be submitted in one of the six languages mentioned below and send by **31<sup>st</sup> October, 2018** to [seminarapuis@gmail.com](mailto:seminarapuis@gmail.com). An author may submit only one abstract individually or jointly. The abstract should be within 500 words using Time New Roman font, in font size 12 point with reasonable margins with single line spacing in MS WORD & PDF format. Selection will be made through blind review by a board of reviewers. Selected paper presenters have to submit full paper in any language mentioned below (maximum word limit 6000) by **10<sup>th</sup> November, 2018**.

The seminar abstracts/papers are invited in six languages: **Arabic, Bengali, English, Hindi, Persian & Urdu**.

### **REGISTRATION FEE:**

Interested participants are requested to register by sending the registration form (downloadable from the website) duly filled along with the registration fee to the Organizing Secretary, Department of Arabic, Persian, Urdu & Islamic Studies, Bhasha-Bhavana, Visva-Bharati, Santiniketan, within **15<sup>th</sup> November, 2018**.

<b>Participant</b>		<b>INR</b>
<b>Teacher</b>		<b>2500</b>
<b>Research Scholar</b>	<b>NET-JRF</b>	<b>2000</b>
	<b>NON-NET</b>	<b>1500</b>
<b>Student</b>		<b>1000</b>

## MODE OF PAYMENT OF REGISTRATION FEE:

For Paper Presenters, last date for paying Registration Fee (through Bank Demand Draft only) **by 15<sup>th</sup> November, 2018**. The fee may be sent through a **Demand Draft** that can be realized at the **State Bank of India, Santiniketan Branch** and the payee being the **Accounts Officer, Visva-Bharati**.

**Off Line Registration:** Within 19<sup>th</sup> November, 2018 in the Dept. of Arabic, Persian, Urdu & Islamic Studies, Bhasha-Bhavana, Visva-Bharati.

**Registration means:** Registration fees will serve registration kit & fooding (includes Breakfast, Lunch, tea and Dinner during seminar days).

**Accommodation & Travel:** The participants are requested to find out accommodation of their own and make their own travel arrangements / arrange from funding from their respective organizations.

<b>Important Dates</b>	
<b>Submission of Abstract</b>	<b>31<sup>st</sup> October, 2018</b>
<b>Acceptance of Abstract</b>	<b>05<sup>th</sup> November, 2018</b>
<b>Submission of full paper</b>	<b>10<sup>th</sup> November, 2018</b>
<b>DD Registration fee</b>	<b>15<sup>th</sup> November, 2018</b>
<b>Off Line Registration fee</b>	<b>19<sup>th</sup> November, 2018</b>
<b>E-mail ID for sending abstract &amp; full paper</b>	<b><a href="mailto:seminarapuis@gmail.com">seminarapuis@gmail.com</a></b>
<b>Seminar</b>	<b>20-21<sup>st</sup> November, 2018</b>

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With regards  
Yours Sincerely



## Registration Form

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**(20<sup>th</sup> & 21<sup>st</sup> November, 2018)**

Name				
Gender				
Designation				
Name and address of the Institution				
Contact Address				
Contact No.				
Email ID				
Title of Paper				
Power Point Presentation Yes/No				
Food Requirement: Vegetarian/ Non- Vegetarian				
Registration Fee	Rs. ( )			
DD No.:	Date:	Bank Name:	Branch:	IFSC:
Travel Plan				
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Departure from Santiniketan				
Signature				
Place & Date				

Please complete and return this form along with the registration fee to the Organizing Secretary, Department of Arabic, Persian, Urdu & Islamic Studies, Bhasha-Bhavana, Visva-Bharati, Santiniketan, latest by 15<sup>th</sup> November, 2018.