**Historical Background of Saraiki Language**

Maqbool Hassan Gilani, PhD  
Principal, University of Education, Multan Campus.

**Abstract:**
This paper explores the origin of Siraiki language and its evolution from Ariyan to Muslims rule. It talks about different theories of Siraiki language. It reveals that Siraiki language borrowed linguistic items from Arabic and Persian. The main purpose of this paper is to discuss the developmental phases of Siraiki language in Siraiki areas and the influence of the rulers who brought significant changes in Siraiki language. It gives a comprehensive detail of the etymology of word Siraiki. In the wake of Ariyan’s arrival it was called Seen Dab and Warchada. However, it changed gradually from Saveras to Siraiki. This panoramic information about the history of Siraiki language would be of great benefit for all language scholars. In the earlier times, initially the great civilization has been setting along the banks of the rivers. The ancient man settled at the places which had water, forest and fertility. The Indus Valley was very fertile. It lacked nothing. The great Indus Valley was thriving between the two rivers. One of them was The Indus River and other was Harkra or Ghagra. It was the second largest river chain of Indus Valley. These two rivers were the lord of the civilization at that time.

Then it happened so that the ancient inhabitants of Australia known as Kol, Santhul, Manda, Kolari and Gawanda Nations entered Hindustan through Asam and Bengal and scattered about the Indus Valley. Almost 3500 B.C. another nation called Darawar came to Sindh (Zami, B. 1970).

Ejaz ul Haq Qudoosi Writes:
“Sindh is an important part of Pakistan. The very name of Sindh forms the concept of a small country in the mind. But 13 centuries before, this region was quite vast and stretched. Before Islam, during the regime of Raja Dahir the country called Sindh was stretched up to Makran in the West, to Arabian Sea and Gujrat in the South, to the middle of the present Malu and Rajputana in the East and in the North inside the Southern Punjab beyond Multan. The Arab Historians call all this territory Sind” (Qudoosi, 1985).

The Aryann’s named it Sindh when they arrived here thousand years back because in their language, they called the river Sindh. The Iranian accent changed Sindh into Hind. The Greeks replaced its letter “aison” and made it Ind (ايسن). In Roman this word got shape of India (ايندا) and in English it became India (ايندا) because there is no sound “aison” in English (Qudoosi, 1985).

Dr. Mahar Abdul Haq has presented five theories about the arrival of Ariyan’s in his thesis.
The 1st View about Ariyan’s Arrival

This is configured to the Chinese region to the North of the river Tachoonth is south and East and the East of Kamorond Bukhara. This nation stayed for some time in Balakh Province after crossing the river Jijoon. From there it crossed province Kabul, Sarhad (Frontier) and Indus River to enter Hindustan where it headed towards the Ganga Valley after killing and enslaving the accident setters of the region.

Second View

The original country of the Ariyan was Khizar Sea (Baheera Caspian) eastern shore. From there this nation headed towards the Alamro to the East. It stayed in province Hirat for some time and from there it entered Punjab and Sindh through Khyber and Bolan Pass. It subdued the Ariyans and reached province Bihar and occupied the whole fertile area of Northern Hind.

Third View

In the ancient times, the Ariyans scattered around Esfahan and middle Iran making through Baheera Caspian situated in the mid of Tehran, Hanmdan Waroben. From there it crossed Qandahar and reached the bank of the Indus River and then after crossing the Indus River entered Multan. From Multan it entered Punjab, Do Aaba Gang-o-Jaman and Bihar. Ragweed was written during its stay Punjab and Multan.

Fourth View

The Ariyan lived in the midst of Iran, Sheraz and Astakhar, there this nation got split into two parts caused by a war, and the powerful drove the weak away. The defeated group, leaving its country, entered Hindustan as victorious after passing through Afghanistan and Baluchistan. It drove the non-Ariyan towards the jungle and mountains and took hold of plains areas (Mahar .A.H 1967).

Fifth View

The original country of the Ariyans was China. From there it reached Turkistan with the province Balakh after spending some time in the valley of river Jigoohs. From there it reached Kashmir, Kabul and Punjab. From there it reached Do-aba Gango Jaman. Here they fell out and the defeated group had to head towards Sindh after leaving the agricultural area. But they were not allowed to stay peacefully in Sindh by the victorious. Os the subdued group reached Iran passing through Qandahar. They established their rule in Iran and were known as Iranis. One group of these Iranis went to province Keshia and from there to Europe. (Najeeb A.S. 1933)

Prof. Razzaq Shahid writes in his thesis:

“The digging of Harappa started in 1921. In 1990, after 70 years the experts of ancient ruins discovered southern gate and wall which are far below the present surface of Harappa. The researchers believe them to be of 3100 B.S. The digging process is still going on with pauses. If Harappa is completely dug, there is possibility that the current story may be different from the new one.” (Shahid)

The ancestors of Darawar belonged to Halb Syria (Sham-o-Mashq); the coastal area of Roman Sea. Sir John Marshal is supposed to be the director of Mohenjo-Daro at its digging time.
These people were more powerful, sensible and civilized than Santhal, Munda and Gond. The ancient inhabitants were absolutely carefree, rest-seeker and lazy. The richness of the social here made them lazy and lethargic. The Darawars coming from outside subdued them easily (Rafiq, M.).

These newly arrived Darawars settled in Sindh. They were sensible and industrious nation. They advanced in all walks of life and elevated their civilization to great heights. The Iraqi and Egyptian civilization which were known unique found the Indus civilization at their equal because of Darawars.

They established trade ties among them. The East Indians goods, spices, fragrant wood and Sindh made cotton cloth was exported t Iraq. The trade took place according to barter system by Sea and land routes. The trade connections with Southern Iran, Eastern Arab, Khaleej Faras, Babul, Sameria and inhabitants of Dajla and Frat made these people even wiser.

Dr. Rafeeq Mughal writes:

“The great Indus valley was a part and parcel of a vast and powerful part. Here, the cross regional ties had been established in earlier Harappa period. At that time, the chief source of communication was Bull-cart whose clay-made models have been discovered. In 3rd century B.C. (Hazzarvi), people obtained different goods from Baluchistan and Rajhistan in exchange for copper-made things. Recently, certain stamps from Rehman Dheri and tablets from Cholistan have been discovered which have signs of Indus Valley upon them. They serve as the hints of graphic. They could be the root-cause of the pictorial graphic style of Indus Valley that has not been read yet. In short, the proofs discovered so far make it clear that in this vast area an unusual and monotonous type of civilization was in fashion 3000 years B.C.” (Hanif. 1980).

This theory of Dr. Rafique Mughal has been acknowledged by the researchers of Pensylinia University America named Loui Fame, Dalez, Schephered Marcia, Medo Olymburg Chorloviska. So it confirms that the inhabitants of the region elevated the Indus civilization.

The civilization here added to the manner of every walk of life here, the big cities grew at various places. The special care was taken in the building of the cities like Harappa, Mohenjo-Daro, Vignoveeri Wala, Cholistan and Jaleel Abad. Along with the special care taken in the laying out of the cities, the open streets and paved roads are the tokens of the aesthetic sense. The special drainage system in big cities was administrated. From every small Mohalla, the small drains were taken out to join a big one. For sanitation purpose, these drains were covered. The special corn-stores were established in big cities. The small and big bath-rooms in many houses confirm the height of the civilization of the time (Hassan, 1981).

Countless things have been discovered by digging Harappa and Mohenjo-Daro. The civilization and culture of that time can be judged by these things. The women inhabitants of that time were fond of ornaments of which the “Nath” is more prominent worn in the nose. These ornaments are still indentified in these areas. Similarly the circular buttons of copper and steel have also been found out. She ladies wore Karay in hands and feet. Two little beautiful combs of ivory have also been discovered. There was
fashion of artificial lamp and candles. Many Charkhas have also been found out from Harappa and Mohenjo-Daro. It shows that the women weaved cotton thread. The grind stones were used for flour. Almost every house had its own grin-stone. Bricks, dauri and stones have also been discovered which were used for grinding spices.

Many toys after man and animal’s shapes have been discovered. Small clay carts and coins have come to hands of the diggers. These stamps indicate the fondness of sports of the people of the time (Fikri. 1982).

The people of Indus Valley had no one parallel in sculpture making and utensils. Many idols of copper are proof of it. All these clues help us in guessing how advanced the Indus Valley civilization was.

Man living here thousands of years back had sense. The countless ancient ruins are waiting for us that today’s man should find out time out of his busy schedule to develop unknown connections with his neglected past. It is beyond the acceptance of reason that these people had laid down only two cities of Harappa and Mohenjo-Daro. The ancient area of 33000 Km of Cholistan also falls in between these two civilizations. In this area many ancient surins and they are waiting for us.

Saddiq Tahir the writer of “Vadi-e-Hakraarlskay Asar” has discovered a great society by collecting the research of experts of ancient ruins in Bahawalpur and Cholistan.

Sir More Temor Whaler has pointed out such points between Harappa and Mohenjo-Daro as are linked with Harappa civilization. Later on Sir Aural Styne launched test diggings here which resulted in the concrete proofs of Harappa civilization.

The writer of “Hind Qadeem” and distinctive historian Sturatpagt also considers the same middle land the area of Harappa civilization. He says that the ruins found along the bank of dried river Ghagra could be the part of Harappa civilization (Tahir, 1982).

Dr. Rafiq Mughal has detected 407 important points of ancient civilization ruins in Cholistan. The settlements on the Hakra Bank can be 4000 to 1000 B.C. old. The Stone Age societies seemed to incline to cultural groups.

Ibn-e-Hanif writes in his article, “The ancient inhabitants of Indus civilization and their religious and customs.”

“The religion of the ancient setters of Mohenjo-Daro and Harappa is not known by the ruins because no such building has been found yet as can be referred to worship place. Hence we have been left with a short source to know the religious thoughts and faiths of Sindhi settler e.g. the things discovered during the digging process; statues of gods and goodness (a wonderful stamp) show an entirely different faith. Here, there is an honored goodness in a people tree before which a god is bowing to her. The mother of the universe, (the small statues render the information about the past). Among them, the female statues are great in numbers. Although these statues are in broken forms yet it is confirm that these statues belong to the mother of the universe. This goddess is called the great mother, kind mother, the chief mother or the great lady. The worshippers of this
goodness have been scattered about Middle East and near East since the ages;” (Makay & Hanif, 1959).

Siddique Tahir has described them in the following way:

<table>
<thead>
<tr>
<th>Period</th>
<th>Cultural Relation Hakra</th>
<th>Number of Regular identified Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 to 4 thousand B.C.</td>
<td>Related to Jailil Pur</td>
<td>32 points</td>
</tr>
<tr>
<td>3 thousand B.C.</td>
<td>Initial Harappa era Kot Deji</td>
<td>41 points</td>
</tr>
<tr>
<td>1.5 thousand B.C.</td>
<td>Postponed Harappa era and buried “H”</td>
<td>74 points</td>
</tr>
</tbody>
</table>

(Tahir. 1982)

The other ancient nation of Indus civilization that has left its impressions on civilization and society is Ariya. These tribes came to Hindustan through Europe and South Western Asia in 2000 B.C. to 1000 B.C. The Ariyan’s arrival in Sindh has been guessed in 1500 B.C.

The Ariyans were very beautiful, intelligent and powerful. They fought many battles against the old Indus population. Darawar being a pacifist nation were more titled towards industry and trade. They were not warriors. So they were subdued. Some Darawars even escaped to jungles or migrated towards the mountains. The rest yielded to the new rulers. Even then the great distances between these two nations were therefore the Ariyans considered them the superiors’ so they did not let the Ariyans come near them.

Later on, a big population of Ariyans entered Sindh. A war for power broke out between the pre-existing Ariyans and the new invaders. These two started fights between them. At this point the pre-populated Ariyans reconsidered to the Darawars for their benefit. In this way the ties between Ariyans and the Darawars got strengthened which resulted in a new society. They both inter-married but even then the Ariyans maintained their supremacy. They called the ancient settlers Maleech and Rakhas (Zami, B. 1970).

They closed the doors of their knowledge, language and craft. But despite that the Darawari civilization was so strong that Ariyans could escape their influence. The stamp of Darawar civilization upon the Ariyans was so deep that its traces are found even today easily. Political Ariyans overcame the Sindh completely and they established their permanent lodges there. They were enchanted by the beauty, fertility and the rivers of the Indus Valley.

Ariyans have praised them in their vaides. Satluj, Ravi, Biyas and Chenab all were the source of luck for them but Srasvati has been praised as a holy thing. The people living on its banks enjoy milk and honey.

In short, the other nation that left its impression on Indus Valley is Ariyans. The Ariyan who settled here preserved their religious, historical and cultural heritage in form of Ragvaid. They created discrimination among the people. The Ariyan got divided into four classes: Barahaman, Vesh, Shudar and Khashtari. Their mutual hatred increased due to this discrimination which flourished all around. At last, in 6th century B.C. Mahatma
Getting Budh protested for the very 1st time against this human division. At this time, the Barhamans were dominant in the whole Indus Valley. Prof. Saeed Ahmad writes:

“In 520 B.C. when Irani ruler Dara-e-Awal came into power, he sent expeditions to far off areas. Dara sent his Ameer-ul-Behar sky lakes to Indus Bank by Sea-route and he captured the areas upto Jehlum. The whole Saraiki was under the possession of Dara. After him his son Khersarvan succeeded him. The Iranis held this area for 200 years.” (Saeed A. 1981).

Masood Hussan Shahab says:

“Alexander the great entered this area with his troops in 326 B.C. (Hassan. 1982). The Milli nation was the ruler of Tulamba, Jhang and Multan. This nation was a great warrior and bold. They confronted Sikandar with great courage at every point. They preferred death to yielding. The ancient ruins experts opine that in Tulamba 19 villages were set at fire.

The nations currently living in the Saraiki area were stretched upto Larkana for Multan at the time of Alexander’s invasion. Alexander was hurt at the hands of the bold people of the Millination in Multan and returned. After Alexander, the 1st Greek historian Herodias’s tour to this area, Arian’s history, and Greek Geographer Pitalmay’s account of journey and Saraiki map confirm all these historical realities.”


“The histories of Greek Historian Herodias, Penguins classics No. 234, published in London in 1955, Page No. 256 bears the mentioning of calling the Sindhi Milli nation as Multan’s Kesipetus and similarly Arian’s history’s page No. 208 shows that Larkana’s Sindhi Mana Kehna. It is also a pleasant choice that Arian’s history and famous Greek Geographer Pitalmay’s famous travelogue and prescribed map of Indus Valley were published almost 150 each while a foreign Kishan ruler Raja Kinksha succeeding Alexander the great after 450 years was the ruler of the valley. In this respect these 3 Greek documents are the basic sources of our all past histories. Alexander the great crossed the Indian Suleman Mountains in 325 B.C. and Herodotus was born 480 B.C. Heroitds was a tourist who toured the various countries, met the people. The people narrated to him the ancient tales and current affairs gladly in their own language (Zamin, H. 1972).

Siddique Tahir writes;

After a short time of Alexander’s death, when the local powers showed their signs, the Greek rule vanished gradually. In Saraiki region the influence of Budh-Mat increased in the age of Ashok. This area became the center of Budhmat from 232 B.C. to 273 B.C. Till now there are remnants of Budh temples in this area. First Budh temple is situated 16 miles away from Bahawalpur towards south and it is called Sui-Wither. Here is a 20 feet high mud pillar. A piece of copper has been found which has a prescription of Bakhtare Pali language. A statue of Gotam Budh has been discovered from Sui-Wither. According to Dr. M.H. Wani who was an expert of ancient ruins, the written script on the statue was of Brahame style of writing and they belonged to 5th century (Tahir, 1982).
Siddiq Tahir further maintains,

This was the best age of Budmat in Hakravaleey. Moreover, Patan Minara is present till today which is situated on the bank of old course of Hakra River six (06) miles away from Rahim Yar Khan City towards south. Sir Arlstien regarded it the best construction of the 2nd century (Tahir, 1982).

It is written in Chuch Nama, after that Roy family established their rule over Sindh and Bahawalpur in 500th century. Their rule remained for 130 years. After the death of These 2nd his minister Chuch succeeded him, and included Multan in his state. He ruled for 40 years. After him, son of Chuch Raja Dahir took over this state and ruled over this area for 33 years. Thus, Brahmaman family ruled this area for 81 years (Fatah Nama Sindh, 1963).

After that the history of this area was changed totally. A great young Gerole Muhammad Bin Qasim came in Sindh in 712 century A.D. and Raja Dahir was killed by him. (Fatah Nama Sindh. 1963)

Muhammad Bin Qasim conquered Debal, Ouch and Multan and thus the light of Islam reached in this area. After Arabs arrival Islamic influences spread all around. Islam affected deeply the civilization, culture, society, language and literature of this area. In the beginning of 10th century Fatmees of Egypt gained control over Multan and Ouch. The occupation of Qramta remained till the beginning of 11th century and their impressions are evident even now on the religion, literature and culture of Saraiki region (Qudoosti, 1985).

After the decline of Qramta many Muslim nations and went from here and even Sikhs occupied Multan. They tried their best to change civilization, cultural and religious heritage completely. In 1849, Multan was occupied by British. In this way a new French civilization entered in this area / region / territory and they influenced speedily every walk of life.

**Arrival of Invaders and Tourists in Sindh**

Allama Ateeque Fikri writes,

“Surrounded by 5 rivers, Multan’s region was blessed with fertility and agriculture. Even today it is same. Therefore even government essentially occupied this region.” (Fikri, 1982)

S.M. Shahid writes:

“Having been encouraged by their political stability, often foreign invaders used to come here. They had no interest in local and historical traditions. Therefore, their destructive activities damaged the historical matter and records of the ancient Hind, Ariya, Greeks, Iranis and the Muslims All were foreigners and they managed to hold this country after defeating the local rulers” (Shahid, S.M. 1994).

Ejazul Haq Qudsi’s summary about “History of Sindh” and the arrival and causes of invasion by the invaders is this;
“Another cause of Muslim’s attack was the mutual conflict between Sindh and Irani Governments.”

During the reign of Hazrat Umar (R.A.), the Muslim’s hold stretched upto Makan. After this Sind received the Its naval attack. Then in 23rd Hizra 643, 642, The Muslims conquered Iran.

Muhammad Bin Qasim attacked Sind in the reign of Banu Umayya. During the Abbasi period Sind government was in the hands of Yahya Barmaki and various governance worked with him. Later on Ismail’s got hold of Sind which has been mentioned by Ibn-e- Rasta Masudi. Alberuni has also explained Qaramta and Ismaili, reign that this Qaramta's period was 100 years before us. For a short time Mehmood Gheznavi remained in power later on Shahabuddin Ghauri occupied Sind and Multan.

Then Ghulaman tribe kept hold of Sind from 1205 to 1211. Shamsuddin Al- tamash attacked Sind and Multan. Nasirudin Qubacha drowned in the river. Later on Ghausuddin Bulbun ruled Sind.

Later on Khilji’s came into power in Sind. During this time expeditions continued against Multan and Sind. Later on Taghlaq family got power and after that Taimoor occupied Multan. After them Somra family got the rule and then Somra rule got established. Somra's reign lasted from 1300-01 to 1439-40. (Qudoosi, 1994)

M. Asif Khan Maintains:

“Among the Arabs the last ruler in Sind was Yaqoob-Bin-Lais. Whom the Caliph Al-Motamid had sent to press down the revolt of Sindi tenants in 871. In 1025, Mehmood Gheznavi seized Sind by attacking Mansoora. In 1052, a Somra chief Raja Pal occupied Sind and Multan and in this way for 300 years from 712 to 1052 different rulers ruled Sind. In 1179, Shahabuddin Ghauri occupied the upper Sind but Somras kept hold Lar and Thar. This family ruled upto 1350. Samy and Sodhy supported them which brought Somaras upto Multan. After Somra, Sama tribe established its rule. They established an independent government in Thatha. 18 Sama rulers ruled upto 1520. Jam Nizamuddin Sama was the most famous ruler of the time. He ruled for 50 years. Samas era is supposed to be golden era of Sindi history” (Asif, K. 1991).

Dr. Mahar Abdul Haq writes:

“The period after 418 Hijri was very disordered and the province of Multan kept serving as headquarter of North Eastern invaders. Though different families rule on Dehli had started after Muhammad Ghouri yet Multan kept apart from the central government.” (Mahar, A.H. 1967)

According to Syed Olad Ali Gilani:

“In 1218 Changez Khan attacked Western Turkistan and after wards continuously for 3 centuries Multan remained the sheltering house for the Mughal's attacks.” (Ali, G. 1936)
Mufti Abdur Rehman writes:

Turk and Mughal rulers occupied Uch and Multan after attacking them. Multan was ruled by Langas too. Sher Shah Suri also held this area. Ahmad Shah Abdali, Nawab Ali, M. Khan Khogani, Nawab Muzaffar Khan Saddozi also ruled here. Dewan Sawan ruled Multan during Sikh regin. After that his son Dewan Mole Raj held them under rule. Later on, the English came into powers by East India Company” (A.R. Khan. 2000).

John Dunlip M.D has described Multan capture by the English in details:

“According to an eye-witness, a heavy body of extraordinary size rose slowly from castle and lazing and twisting with fury like volcano turned into dark clouds. Its real form is hard to describe in definite terms but who watched it, would never forgot it. It looked as if the ground had shaken by the earthquake or thousands of the shots from canon –house had gone off at once (Dunlip & Shafi, G. 2002).

Kefi Jam Puri writes in his book Saraiki Shairi:

“In the region of Multani Language the condition have been disturbed from the Ariyan’s upto them Muslim rule, this region remained favorite of many conquerors and kings. Every near invader looked towards Punjab and fertile plains of Ganga and Jamna .Every one came ruining this area and went ahead. No one stayed here for stable rule and the rulers. Who chose Multan their capitals for govt were not given much freedom to work peacefully.” (Jampuri. 1968)

Dr. Mahar Abdul Haq writes:

“The western Punjab has always been the favourite spot for the Eastern and Western attackers. Ariyans came to Hindustan by this way and later on a written proof is ground of the attack by Dara I of Iran.”

During 485-551 that is a bit later period from Budh. In this period, according to Herodotus, he conquered this area and divided into two provinces.” (Mahar .A.H 1967)

Ejaz-ul-Haq Qudoosi writes:

“With reference to Ibne-Rasta” book “ Alalaqunnafisa “ page no 306-309 topic, “Arbo Hind -k- Talluqat” it is stated. “ There lives a nation in Multan which claims to be from the line of Sama-Bin- Loi .They are also called Bnu-Manba and they are the rulers too. They read the sermon of Ameer –Ul–Momineen.” (Qudoosi. 1985)

Masoodi who entered Multan in 300 Hijrayear 915, narrates:

“As we mentioned Multan, sameer that Multan's rule is in the hands of Sama Bin Loi Bin Ghalib and Multan is one of the greatest Islamic countries.”

Astakhri who came to Multan in 340 high 40 years later than Masoodi says:

“All around Multan there is a strong sheltering city .Out of the city one half are many buildings called Jindravan. This is army camp. The king also lives here .He goes to
Multan riding elephant only to offer Juma prayer. He is Qureshi by race and in from the line of Sama Bin Loi. He has occupied Multan. He is not subordinate to ameer of Mansoora of same body else. He recites the sermon only in the name of caliph.” (Qudoosi. 1987)

Bashari Maqdoosi has written is his travelogue:

“Here there are fresh orchards stretched over the land. Here the trees are tall with good fruits. Banana and other fruits are in abundance.” (Qudoosi. 1985)

Among the Muslims tourists Almasoohi from Baghdad came here in 300 hijra, year 915. He talks about Multan in his Publication in 942:

“It is a very green and rich country. There are cities and villages everywhere.” (Qudoosi. 1985)

After 27 years of Astakhri, Ibn-e-Hoqal came to Multan:

“Ibn- e- Hoqal was a Baghdadddian trader. He toured the Asian countries in 321 hijra. He also gave the map of Sindh in his one hand written manuscript which is the first map of a province of Hindustan that was prepared in the world.” (Qudoosi. 1985)

Saraiki is very ancient language. We do not know the initial name of this language. In the wake of Ariyan’s arrival it was called with different names as “Seen Dab”, “Warchada”, “ApBharnash” and “AdhNaagri”. The Muslims historians and tourists knew it Sindh. A famous historian Masudi writes:

“A special language is spoken that is different from other language.” (Jampuri, 1968).

In year 111 hijra, when Sindh got split into two parts on political grounds. One part was upper Sindh and the other became lower Sindh. The Language of upper Sindh was called Saraiki or Saroki. Saro means head or upper part which is chief. So Saraiki meant the language of the upper part and of the chiefs. (Sajjad, H. 2001)

Pear Hisamuddin Rashidi writes in Sindhi Adab:

“As for Sindh is concerned, it’s common language is known as “Warchada”. It generated the four languages of Sindh.

i. Wacholi: Spoken in the middle Sindh.
ii. Saraiki or Sureli: Spoken in the eastern Sindh.
iii. Thareli: Spoken in tharparker
v. Abul Fazal has written it in Multani.

Here is Ain-e-Akbari published by Nolashwar publishers Luknow, page 49. The researcher of the present day Syed Suleman Nadvi writes in his article published in a quarterly magazine, Hindustani of Agra:
“The first two languages which were mixed in Arabic and Persian were Sindhi and Multani. Punjabi and Dehlvi come later respectively.”

All the language experts from Gererison to the present day’s experts like Dr. Syed Ishhuwarma, Dr. Shokat Sabzwari, Ainul Haq Farid Koti, Dr. Sohai Bukhari and others have written it “Multani” in their research thesis. Dr. Mahar Abdul Haq has earned Ph.D. degree by writing a thesis on the topic, “Multani Language and its relation with Urdu.” (Jampuri. 1968)

Kefi Jam Puri writes:

“It has many other names apart from Multani. There was a time when it was called Ochi. The people of Bahawalpur called it Bahawalpuri and in upper Sindhi it was called Saraiki. Jataki, Jugdali, Hindko and Derywall are also its names.” (Jampuri. 1968)

During the reign of Somra family a tribe of Bhatii Rajput, the Saraiki for the very first time earned official status in Multan and Sindh. (Tahir, T. 1993)

According to Edward Brian:

“People call it Hindi and Hinki and in Balochi spoken areas of D.G. Khan it is Jagdali and European call it Multani. No inhabitant knows it with this name.” (Adward. 1881)

Evrand Trever Bumford called it western accent in 1895.

Andrew Jokes writes:

“Western Punjabi or Jataki language is known by many names; Multani, Balochi, Pishawari, Pothohari, hazarvi, Bahawalpuri, Derwali Shah Puri.” (Andrew, J. 1900)

James Wilson named it thalli in 1903. According to Richard France Burton, the three spoiled accents of the language spoken in Sindh are:

(1) Saraiki (2) Balochi (3) Jatki

John Abraham Greson, in his survey of 8000 pages, has allocated 183 pages to Saraiki.

H.T. Lumberk writes in, “Sindh a General Introduction.”

Earlier Siray meant the people living in upper part. But later on this word got respected form due to its relation with Kalhora. Their most of the tribes spoke “Lehza” or Western Punjabi. This, in Sindh is called Saraiki.”

Dr. Christopher Shekal writes:

“In between 16th and 19th century when Baloch form Southern Punjab entered Sindh speaking Saraiki. Sindhis named it Saraiki.”
A Russian Linguist Summer writes in. “Lehenda Language”:

“The language under discussion in Pakistan now-a-days is called Saraiki.”

Saraiki linguists Molvi Abdul Kareem Jhangvi and Molvi Khuda Bux called Saraiki as Hindi in the rules of their dictionary.

According to Zami Bahawalpuri:

“The basic and initial name of Bahawalpuri and Multani was Sari Ram Puri. Thus later as this word got converted first into “Sareeki” and then “Saraiki”. Some researchers maintain that the inns existed on the sea and earthen routes of the territory were held by the Multanis. Rather they managed the inns from Dehli to Multan. These people spoke Bahawalpuri and Multani. The Sidhis called this language Saraiki because it was in vogue in these inns. (Zami, B.)

Tabish Alwari also agrees with Zami. (Tabish, A. 1966)

Dr. Mahar Abdul Haq has named it Multani, Bahawalpuri, Uchi, Hindko, Jagdali, yaghdali, Jataki, Saraiki and Siray. (Mahar, A.H. 1967)

Ateeq Fikri, in his book relates this Saraiki language to Hazrat Sara the wife of Hazrat Ibraheem (A.S.) while explaining the word Saraiki. In this way the words like Sara Seen, Sira, Saraiki are related to this language. (Fikri. 1967)

Syed Noor Ali Zamin Hussani writes:

“There is a thesis of a great German intellectual Sir Arlsteen. “Royal Geographical Society” on the page 174 to 182 of a general geographical published in 1942, its page No. 176, Para no. 2 bears the mentioning of the songs of Ragved in which a river Sarsoti is mentioned. Sarsoti actually means saveeras vati means the river of “Ashaburras.” It strengthens the belief that the real name of Saraiki was Saveras which gradually became Saraiki.” (Zamin, H. 1972)

According to Asad Multani, the Sindhis call Multani, the Saraiki.

“A Hindu named Kaisth lived in Uch Sharif, District Bahawalpur. For this, the language spoken here became Sari Ram Puri which later developed into Saraiki.” (Charagh, A. 1967)

Aslam Rasool Puri writes:

“I think this fact cannot be denied that in Sindh Saraiki same name remained in use. It came to us from there otherwise here this language had various names: Multani, Uchi, Hindi, Dera Wali, Bahawalpuri or Hinki, on the basis of region or directions.” (Rasoolpuri. 1980)

Aslam Rasool Puri writes in:
“Today, many languages which have adopted independent integrity now, were the ancient accents of Saraiki in the far past. These include Pothohari, ujri, Kathrani, Yaghdali, Soreli (Sindhi), Marvari and Gujrati.”

Ahsan Waghda writes:

“The popular supposition that Siraiki is the name given by the Sindhis to the language of the people of sera (north) is falsified by the fact that the term is not a Sindhi word grammatically. If the term was invented in Sindh it would have been “Siraiji” because in Sindhi the “Ki” of Hindhi is converted into “Ji”. (Ahsan, W. 1990)

Dilshad Kalanchi thinks:

“It is narrated that Sarava city held great importance in the region of Sindh and Multan before the Muslims entered Sindh. The city is present in District Rahim Yar Khan with the name of Saravahi. The trades from different countries visited here and became familiar with the local language and mixed their language phrases with the local language. This mixed language became “Saravai” due to the ancient mandi of Sarava and was written in Saravai script.” (Dilshad, K. 1990)

Hakeem Elahi Bux Sarahi writes:

“Most of the people of Saraiki nation are the settlers of Sara which was in the mid of Bhakkar and Multan. This is why, they were called Sarai. The mother tongue of Sirai nations is “Saraiki”. Now, thousands of families of Sirai are living in Multan. It became famous as Multani which actually is “Saraiki.” (Ilahi, B.)

Shokat Mughal writes about Saraiki language:

“In the old books the teachers and mystics have used the given names for Saraiki: Gan, Sar, Ayki, Ayka, Aykum, Wani, Asroo, Asvar, Sareka, Sar Ayki, Asora, and Ashora. The language which developed later was Sara Ayki or Saraiki.”

Shokat Mughal further writes:

“Saraiki” name derived from Saraseen was used for those Arab tribes whose boundaries ended at Abadan. There is a district in Arab in the name of “Sarakeen”. (Shoukat, M. 2004)

References:


Razzaq, S. ( ). Sahiwal di Punjabi Adbi Tareekh (pp. 14) Thesis Ph.D. Bahahuddin Zakariya University, Multan

Rafiq, M. Mohinjo-Daro par Sindh ki Tahzeeb ke Asrat, Islamia University, Bahawalpur.


Fikri. (1982). Naqsh-e-Multan (Part – I), (pp. 61 to 67) Fikri Academy, Multan.


Saeed, A. (1981). Tareekh-o-Taaruf, District Rahim Yaar Khan (pp. 15 to 23), Rahim Yaar Khan.

Hassan. (1982) Khitta Pak Uch, (pp. 84 & 85) Urdu Academy, Bhawalpur.


(1963). Fatah Nama Sindh Urf Chach Nama (pp. 31 to 47) Sindhi Adbai Board, Haider Abad.


Andrew. (1900). Dictionary of Jatki, R. Western Punjabi.

Zami B. Multani Zuba-o-Adab (pp. 33)
Tabish, A. (1966) Muqadama (pp. 26)


Fikri. (1967). Al-Attique Al-Attique (pp. 109) Saraiki Adbi Majlis, Bahawalpur.


Dilshad, K. (1990). Saraiki Lisaniat (pp. 28 & 29)

Ilahi, B. Sarai Faqeer Haft Roza Basharat Mazmoon Saraiki Zuban ki waja Tasmia (pp. 28)