

Cultural and Linguistic Ties between Turkey and Sind.

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Long before the Ghaznavid invasion of the Indo-Pakistan Sub-Continent, many Turkish tribes like Kushans, Yuchi or white Huns had invaded this region but their influence on the Culture and Languages of the Sub-Continent has not yet been fully assessed.

Islam penetrated into the heart of Indo-Pakistan Sub-Continent first through Arab traders and sailors who had settled all along the shores of Indian Ocean and the Bay of Bengal. After the conquest of Sind and Multan in 712 A.D. by Mohammad ibn Qasim, the new era started in the Sub-Continent and this region came under the direct contact with Islamic Culture and civilization. Three centuries later, the Central Asian Turks, who had by that time embraced Islam, organized their migration-cum-conquest westwards to Turkey, came also in search of new homes in the Indo-Pakistan Sub-Continent. The Arab conquest of Sind was preceded by Muslim settlements on the Indo-Pak coasts and followed by small colonies of Muslims in the Punjab and Kashmir under the Ghaznavid rule. From the time of Sultan Mahmud of Gazna to the middle of the 19th Century a large part of the Indo-Pakistan Sub-Continent had been ruled by the Turks of Turkistan and Azarbayjan. Arghuns and Tarkhans, who ruled over Sind from 1521-1612 A.D., were also Turks. Thus, the history of Hind and Sind is largely the history of Turks and it has not only left an indelible impression on the Sub-Continent but has deeply influenced this region culturally and linguistically.

Cultural relations between the Sub-Continent and Turkey were established, for the first time, in the days of Sultan Muhammad II (1451-1481) the conqueror of Istanbul, in 1453 A.D. and credit for establishing these relations goes to Mahmud Gawan (1461-1481), the grand Vizier of Sultan Muhammad Shah III (1461-1482) the Bahmani ruler. Mahmud Gawan was also responsible for extending the Bahmani trade into the Osmanli Turks territories as far as Balkhans.¹

During the reign of Sultan Selim I (1512-1620 A.D.) these relations were further strengthened. After the conquest of Egypt and of the whole of Arab-world by Sultan Selim, letters of good-will were exchanged, which produced fruitful results.² It should be recalled that Sultan Selim I had ordered for the construction of a fleet of fifty ships and desired to send in near future a fleet carrying large army to drive the Portuguese out of Muslim India. The extension of the Turkish power in the Red Sea during the reign of Sultan Selim and Sultan Suleyman Khan, brought the Osmanli Turks, for the first time into direct contact with Indo-Pakistan Sub-Continent and her problems³ and closed the trade route of the Europeans to the East.

In 1536 A.D. Bahadur Shah of Gujarat sent an ambassador to Sultan Suleyman Khan to solicit his aid against the Portuguese, who meanwhile managed to come to the Indian Ocean via Cape of Good Hope and captured some ports in the coastal area of South Western India.⁴ Ultimately Suleyman dispatched a great armada under the command of Khadim Suleyman Pasha in 1538 A.D. to shatter the power of the Portuguese in India once for all. However the Turkish expedition could not crush the Portuguese Sea power in the Indian Ocean because of the misunderstanding that grew up between the Muslims of Indo-Pakistan and the Turkish admiral Khadim Suleyman Pasha.⁵

In 1554 the Turkish Fleet under the command of Seydi Ali Reis was destroyed because of a severe storm in the Indian Ocean and naval clash with the Portuguese.⁶ Seydi Ali Reis, with much difficulty, managed to approach the Indian coast and cast anchor before the fort of Daman belonging to Sultan Ahmed, ruler of Gujarat. Seydi Ali Reis was advised to return to Istanbul by land route as it was dangerous to return to Egypt with damaged ships. Seydi

Ali reports that he was offered the Governorship of a Province by Sultan Ahmed of Gujarat but he did not accept it and agreed to return as soon as possible to Turkey by land route.⁷ However, he allowed 200 men to join the service of Sultan of Gujarat and suppress the rebels in his territories.⁸ In January 1555 Seydi Ali left for Turkey via Sind. At the time of his arrival in Sind, Mirza Shah Hussain Arghun was the ruler of Sind. Seydi Ali Reis in his book "Mirat-ul-Memalik" or "Mirror of the Countries", which he wrote after his return to Turkey, gives the details of his adventure and what he saw on his way back to Turkey. This is the first book in Turkish which deals with the cultural and political conditions of this region in sixteenth century. He gives the details of the rulers he met, the mausoleums of the saints that he visited and praises the hospitality and good behaviour of the people of Sind. Shah Hussain Arghun, the ruler of Sind, was in conflict with the Tarkhans. Here in Sind also he was received an offer to join the services of the ruler of Sind, but he politely refused. However, he took part in a battle on his side.⁹ Since the Ottoman soldiers, who were with Seydi Ali Reis, were well-trained in the use of cannon and muskets, they were often forced to take part in local wars.

Seydi Reis, no doubt, is the first Ottoman Scholar-warrior to introduce Sind in the Ottoman Turkey and his book "Mirat-ul-Memalik" is not only a book of travels, but also a historical document which deals with Sind and other parts of Indo-Pak Sub-Continent. After Seydi Ali Reis, good relations prevailed with Ottoman Turks till the close of the Mughul Rule in Muslim India in 1877. During the Khilafat Movement the Muslims of Sind played their own role but this has no direct bearing on this region as far as Cultural and Linguistic ties are concerned. Therefore, it is irrelevant to discuss those events in details.

As a matter of fact, the Sind region was influenced by the Turks directly in the field of Culture and Language. The Arghuns and Tarkhans, who ruled this region for about a century were from the Turkish tribes in Central Asia and direct descendants of the Transoxanian warriors, who came with Babur to India and later established their rule in Sind.

Many other Turkish tribes were also settled in this region and from whom many Turkish words were borrowed in Sindhi Language. From the conquest of Sind by the Arabs until the beginning of the British rule in Sind, Arabic and Persian flourished as official languages of this region and local language was spoken by the natives. In other parts of the Indo-Pak Sub-Continent, Turkish was the language of the royal household and Persian their official language of administration. Thus it is very difficult to determine the number of words that entered Sindhi language indirectly through these languages or directly because of Arghuns and Tarkhans, the Turkish rulers of Sind and emigrants, who had settled in Sind.¹⁰ But, it is a fact that a large number of Turkish elements are present in Sindhi Language.

Under the impact of Arghuns and Tarkhans a number of Turkish words, phrases and idioms entered Sindhi. The numerous Turkish names that we still use for various foods and cooking utensils, for items of dress and in every day life show the extent to which we have been influenced by Turkish Language. Even traces of Turkish Culture are evident in our Culture and way of life. The way of life, the habits and customs of this region and sad occasions and manners of celebrating festivals are similar. Till the close of Mughal Rule in the Sub-Continent in 1857 A.D. the Turkish Language was studied by the scholars of this area. Turkish verses of Amir Khusrau, a 14th century poet of Delhi have survived to this day. Shaikh Abu al-Faiz ibn al-Mubarak al-Hindi, known as Mullah Faizi, his brother Shaikh Abul Fazal ibn al-Hindi, Shahabuddin Ahmed Uma al-Hindi, Mullah Abdul Hakim of Sialkot and many others were famous in the literary circles of the Ottoman Empire and their manuscripts had reached Istanbul and were studied by scholars of those days. These manuscripts are still preserved in the libraries of Istanbul.¹¹

(a) Words of Turkish origin which are used in Sindhi, Urdu and other Pakistani Languages:

— Aga: (T): Agha, Chief, is gentleman.

— Ata (T): Father.

— Apa (Uzbek): Elder sister.

— Atalik (T): Guardian, tutor, elderly man, father-hood, paternity.

- Ataturk (T): Kemal Ataturk founder and first president of the Turkish Republic.
- Balkon (T): Balcony.
- Bey (Beg) (T): Gentelman, prince; chief; Mr.
- Cakmak (T): Pocket lighter. (Chakmak)
- Hamal (T): Porter, carrier. (Hammal)
- Kagan (T): Monarch, emir, Khan, roaring.
- Kaz (T): Goose.
- Ordu (T): Army, camp.
- Ordu: Urdu (language).
- Tabanca (T): Tabancha, Pistol, revolver.
- Top (T): Ball, globe, gun cannon, artilier.
- Tophane (T): Topkhana, Arsenal, factory where cannons are manufactured
- Turan (T): Turan.
- Turkiyat (T): Study of things Turkish, Turcology.
- Baci (T): (Baji) Elder sister, negro nurse, title of respect for elderly women.
- Begum (T): Begum, a lady of high rank in Indo-Pakistan Sub-Continent.
- Chamcha (T): A spoon, a ladle.
- Elci (T): (Elchi) An envoy, ambassador, minister.
- Incir (T): (Injir) Fig.
- Kazak (T): (Qazzaq) A robber, free booter, cossack.
- Kizilbash (T): A religious sect related to the Alevis, a military class in the army of Shah Ismail Safavi of Iran.
- Ordugah (T): A camp.
- Pasa (T): (Pasha) Pasha.
- Topcu (T): (Topchu) Artillery-man, gunner.
- Tugra (T): (Tughra) The sultan's monogram, the Imperial signature.
- Turk (T): Turk, Turks, Turkish, name of Sindhian community, beautiful faced person, a beloved.

(b) Words which have become now obsolete in Turkish but are used in Sindhi, Urdu and other Pakistani Languages.

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| Apa (Uzbek): An elder sister, a nurse. | Chapqalish: A row, altercation, crowding, want of room. |
| Chaqu: A knife, | Chiq: A hanging screen made of split bamboos. |
| Choqa (Chogha): A Mughal overcoat, a clock toga | Chughl (chughul): A tell-tale; a tale bearer an informer. |
| Chughli: Back biting (T) Police information; treachery | Qabu: Grip, held; reach. |
| Qallash: Poor, wretched, friendless. | Qaravul: Sentry, guard, watchman. |
| Qalin: A Turkish carpet. | Qor: A new rope of round piece, tape, border, tip. |
| Qorma: A highly spiced and tasty curry without haldi. | Qainchi: A pair of scissors. |
| Saught (sevgat): A rich present; a rarity; a curiosity. | Yalghar: A sudden assault of an army on the enemy, forced march of an army, sudden incursion |

(c) Words of unclear or doubtful etymology in use in Turkish, Sindhi and other Pakistani Languages.

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| Baba: Father, old man. | Pulao (pilav): Boiled rice prepared with butter, broth, etc and a favourite dish in the East. |
| Chadir: Tent, pavilion, kind of a cloak worn by women in the East, a sheet, table-cloth. | Shalwar (Shalvar): Trousers; shalwar. |

Dede (Dada): Grand father,
old man.

Early influence of Turkish, probably through Arghuns and Tarkhan rulers of Sind or even earlier Turkish settlers.

(a) There are atleast two Sindhian communities Turk and Kazak, who are originally Turkish communities. Perhaps through these communities some words which entered Sindhi have preserved the original form.

For example:

Bayrak: A flag, banner, standard. Kara: Black.

(b) Also we find some common names of Turkish origin words.

For example:

Arslan: Lion.

Hatun (Khatun): Lady and noble
women

Kilich: Sword.

Kalich Beg: A famous Sindhi
writer.

(c) Turkish words which are known to Sindhi and other Pakistani Languages, but in Sindhi these words have acquired a new meaning.

For example:

Otaq: A tent, a nomad's
house, that can be moved
from place to place.

(In Sindhi) The men's sitting place inside or outside of the house.

Bibi: A Lady (used also as a title like Mrs.), madam

(In Sindhi) pious lady belonging to religiously respected families e.g. a woman of Sayyids, Makhdoods etc.

Kaftan: Outer gown or robe with long skirts and sleeves,
robe of honor.

(In Sindhi) Kaptan: Thick cloth
of silk.

Chaq (Chagh): Active, alert,
time, age, period
(In Sindhi) Healthy.

Chaugha (Chauka): A plain cloth,
broad cloth for
cloak, a kind
of over-coat.

(d) Words of Turkish origin peculiar to Sindhi only.

Bulo, buli. (Sindhi) (also in Punjabi) from

Bulaq (T): An ornament worn in Kaka: Elder brother, foster brother,
nose, mostly set with a a child.
pearl or some other gem.

Quli (Kuli): Coolie or a porter.

(e) Some words which are used in Sindhi (and other Pakistani languages) and are supposed to be of Turkish origin but are not actually Turkish in origin.

Efendi: Aphenidi, efendee (Greek), Barud, barut Greek),
Lord, master, gentleman. Gun-powder, hot-tempered man.

References

1. Prof. Dr. Halil Inalcik, *Belleten Say*, 93, 1960, *Vesika* 3, 12, 40. See also Bernard Lewis, "The Mughuls and the Ottomans", *Pakistan Quarterly*, vol. VIII, No: 2, p. 5.
2. See letter in the Topkapi saray archives of Istanbul, written by Amir Kasim Shirwani (d. 1519 A.D.) the Governor of Jeddah, to Muzaffer Shah, the King of Gujrat, under the orders of Sultan Selim, T.S.M.A. No. E. 938. Castenheda, iv. 18 and iv, 41 (in M.L. Dames J.R.A.S. January, 1921, p. 13) says: "Selim urged on the construction of a large fleet, but did not live to see its completion."
3. Bernard Dewis, *op. cit.*, p. 5.
4. *Tarikh Lutfi Pasha*, Istanbul, 1341, pp. 357-8; *Akhbar-ul-Yamani* ff.33b, 34a; Philip Baldaeus "A True and Exact Description of the Most Celebrated East India Coasts of Malabar and Coromandel in Churcills 'A Collection of Voyages and Travels,' vol. III, London, 1704, p. 592, says: Bahadur Shah had offered six hundred thousand crowns for military assistance against Humayun; Correa (vol. III, pp. 570, 792, 794, 795 quoted by Strin-

ling, "The Ottoman Turks and the Arabs, 1511-1517", Urbana, 1942, p. 89, states that Bahadur Shah offered to pay the wages of an expedition of ten thousand man. Regarding Bahadur's treasures deposited at Mecca, Lutfi Pasha (p. 358) gives the number of chests as 250 while in Tarikh Sultan Suleyman Khan, three hundred iron chests are given. Ulugh Khani, An Arabic History of Ghujarat, vol. I, p. 358, gives the figure of iron chests as seven hundred. However Suleyman Pashah's letter to Sultan (T.S.M.A. 10895 cf, also F.K.Oghlu, Belletan 13, pp. 60-61) evidently gives the correct figure as 350 chests. K.S.Mathew, Portuguese Trade with India in the Sixteenth Century, Delhi 1983, pp. 27-28, Dr. M. Yakub Mughal, The Expedition of Suleyman Pasha al-Khadim to India (1538), Journal of the Regional Cultural Institute, Tehran, Iran, Summer 1969, p. 149.

5. Katib Chelebi, Tuhfetul-kibar fi esfarl-bihar (Aya Sofya Ms. No. 3126)ff 27a; Tarikh Sultan Suleyman Khan (Vienna Ms) ff. 313a-b.
6. Miratul-memalik ed. by Ahmed Djevdet, Istanbul 1313, p. 24, Islam Ansiklopedisi Cuz 106, Istanbul 1972, Sydi Ali Reis, p. 592, Cengiz Orhonlu, Seydi Ali Reis, Journal of the Regional Cultural Institute Tehran, Summer, 1967, p. 48.
7. Islam Ansiklopedisi op.cit.p.529, Cengiz Orhonlu, op.cit. p. 49.
8. Ibid.
9. Islam Ansiklopedisi, op.cit p.529. Cengiz Orhonlu op.cit. 50, Dr. Abdul Kadir Karahan, The Region of Sind in the Miratal-Memalik of Captain Seydi Ali, Journal of the Regional Cultural Institute vol.VII No.4, Autumn, 1974, pp. 213-214.
10. Ibid, The Encyclopaedia of Islam Vol.I, A-B, p. 627, Mahmudul Hasan Siddiqi, History of the Arghuns and Tarkhans of Sind (1507-1593), Institute of Sindhology, University of Sind, Jamshoro (Sind) 1973, pp. 249-252.
11. For details see Dr.M.Yakub Mughal, Heritage of common Words in use in Turkey, Pakistan and Iran, Ankara, 1980 pp.I-52.
12. Dr.M.Yakub Mughal, op.Cit.p.X.