



E-ISSN: 2706-8927  
P-ISSN: 2706-8919  
[www.allstudyjournal.com](http://www.allstudyjournal.com)  
IJAAS 2021; 3(2): 90-93  
Received: 12-01-2021  
Accepted: 15-02-2021

**Moutasim Billah Omed**  
Assistant Professor, Lecturer  
at Dari Department,  
Literature Faculty,  
Nangarhar University,  
Jalalabad, Afghanistan

## Origin and changing process of Persian Dari language

**Moutasim Billah Omed**

### Abstract

This article discussed the origin and structure of the Persian Dari language in various historical periods, as well as the family languages to which the Persian Dari language belongs, as well as the role and effect of other languages at various times on the Persian Dari structure. Meanwhile, it has passed through transition, changing prose, and finally taking a final form, such as its modern structure with an appearance toward Islam, which has been introduced in this paper. The other case that is presented with its historical basis is the reasons and mode of appellation of the Persian Dari Language.

**Keywords:** Dari, history, historical changing, language, origin

### Introductions

Appellation and memoir in most languages is one of the major and important issues in the history of the evolution and destiny of that language, which requires very serious and accurate research. In this article we discuss the appellation and historical change of the Persian Dari language, which is considered to be one of the topics discussed in this language, is the different its historical periods. The topic that is considered to explain about necessitates more ascertainment and verification because of both terms: its importance and the existence of different views on this issue that sometimes confuses the mind of readers and makes him uncertain and hesitant in his decision. Therefore, more research should be done in the field to get the minds of students in this field out of traffic.

As it is known, one of the largest mother languages is Indo-European. And we don't have much information about how many and what this language is, because any trace of this language is not left. According to linguists, the language was divided into two branches, European and Indo-Iranian, then its Indo-Iranian branch into two categories. Indians and Iranians are separated. The Iranian branch of this time, which is probably a subset of Aramaic, is based on the existing theories of the mother language of the Parthian and Sassanid Pahlavi languages. According to some linguists and writers in the country, including contemporary writers such as Dr.Qawim and Dr.Yamin and some Iranian writers, Avestan was one of the ancient languages in the east and north east of Ariana, which today Afghanistan is one of the major regions to be reckoned with, in case ancient Persian was the language of the Achaemenian's Period in the west and middle of ancient Ariana.

The linguists of our country consider the Parthian Pahlavi language as a level of the middle stage in the east and north of Ariana and call the Dari language a continuation of this language, which is more enriched by borrowing from other languages such as Sogdiana and Takhari. However, most Iranian writers and some western orientalist, including the Czech writer Yanripka, did not separate the Pahlavi into Parthian and Sassanid but consider it to be a language that was the language of the Sassanid Court. The mentioned historians consider this Pahlavi as a language of the middle stage of Iran and call it middle Persian and call Dari Persian a Continuation of this language and modern Persian.

Both groups present reasons to prove their point that the duty of the author of this article is not to reject or prove any group as he considers to be above his competence, at least in the content of this article due to the importance of this issue. He believes it necessitates extensive and high-level research. Of course, I have collected and quoted the opinions of experts, sometimes referring to their strengths and weak nesses, and have left the judgments to the reader.

### Aims

To introduce the brief history of the Persian Dari language, to reveal various opinions about the origin of this language and clarify the differences of views on the background, roots,

**Corresponding Author:**  
**Moutasim Billah Omed**  
Assistant Professor, Lecturer  
at Dari Department,  
Literature Faculty,  
Nangarhar University,  
Jalalabad, Afghanistan

structure and evolution of the Persian Dari language. To explain the territory of this language in the past and present theories about the reason for potting this language's name into Dari is one of the goals of this article.

### **Importance of the subject**

As specified in the introduction of this article, Persian Dari was one of the rich and productive languages in the past and also in the present. This language has gone through many stages of growth and development, as well as a decline and sunset, all of which were caused by various factors and reasons. Students and researchers who want to learn more about this issue must search for and study the history of this language's transition, which is difficult due to a lack of full access to the sources.

### **Research Method**

The subject of research in this article is one of the topics of social sciences, which refers to the branch of qualitative sciences in scientific research, and the predominate aspect in such topics is descriptive and library research method. As a result, important assumed material was collected and notes were taken from authoritative print service based on prioritization and plan that was considered.

### **Discussion on the Origin of the Dari Language**

Today in the world, people speak almost three thousand languages. But the languages that are most important in human communications, about fifty languages are observable, and if we consider cultural value in the world, should less than thirty languages become more important. Therefore, all of the world's languages are known as branches of twenty five trees and one of them is Indo-European, which is the language of the Aryan people. According to the theory of these linguists, the Aryan people migrated from their homeland to the shores of the Caspian Sea and the Pamirs, and then to Balkh, where their only language has been divided into several languages. Of course, Persian Dari is also one of the branches of the Indo-European language which is scientifically called Indo – Iranian, and the Persian Dari language is related to its Iranian part. (16:11)

On the other hand, in the later stages, the Parthian, Sogdiana and Takhari Pahlavi languages along the Amo River in Balkh, Badakhshan and Takharistan were involved in the construction of the Persian Dari language respectively during several centuries before Islam. As DR Qawim writes, the birthplace and cradle of the Persian Dari language nourishment is in the lands of Khorasan of the Islamic period. The proof of this pretension is the poems and prose works that were created in these lands in the first centuries of Islam. One of these works is the anthem of the Karkuy fire temple and the other is the poem by Yazid ibn Moffargh in the satire of Obaidullah ibn Ziyad. (59:3).

According to the Czech author Yanripka and others, the Persian Dari literary, its written history returns until the first Hegira century, evolved based on the Midwestern Persian language, which means the Sassanid Pahlavi language, which is the court language and official written language; the language of the upper classes was in the Sassanid era. According to him, on one hand, this language has accepted elements from other Iranian dialects and, on the other hand, it has gone under its natural changes. (113:9).

DR Mohammad Hossein Yamin writes in his contemporary grammar of Persian Dari: "In fact, the geographical location and clearly the existence of Parthian Pahlavi, Sogdiana and Takhari languages are all reasons for the existence of Persian Dari in Afghanistan and it appeared on two sides of the Amo River. However, the fluency, ripeness, maturity and smoothness of the Dari language in the era of Safarian and Samanian conveys that this language did not exist immediately and without the initial stages. But that it has a history of several hundred years. As its early stages go back to the third, fourth and fifth centuries of the Christian era or at least two and a half centuries before Islam. Therefore, it can be said that the Persian Dari language had a primitive form in the century before Islam and perhaps in the first century of Hegira, and in its creation, of course, the Parthian Pahlavi role is considerable. (17:11).

### **The Discussion in the History of Dari Language**

Also, according to DR. Jafar Yahaqi's opinion, the person's language before Islam, which is the mother and root of today's Iran language. The Persian language is from the branches of the Indo-European language, and it is relative to most languages of the civilized world in the past and today. This language has three distinct steps. The first is ancient Persian, which was the language of the Achaemenian period and was used to write kings' commands and letters. Two) the middle Persian or Pahlavi, is divided into two eastern and western groups (Pahlavi Ashkani or Parthian) and the southern part of the western group is called middle Persian. Third) Farsi or new Persian: this language has become a new transformation with the arrival of Islam to Iran and the Khorasan of those days, and with the acceptance of the Arabic line and alphabet arrived into a new period and the new shape which is called in the term new Persian or (Dari. (8:12-13).

### **Ancient Persian**

But according to the writings of Dr. Abbas Ali Wafaei. The ancient period and ancient Persian is one of the oldest periods in which sources and documents have been obtained regarding its current language. Among them were the Avesta, Sikae, and ancient Persian languages. But our information about these languages is not the same and most of the evidence and signs are from Avestan and ancient Persian. As we have said, ancient Persian was the official language of the Achaemenian rule that was established in Fars. And for this reason, it was called Persian. We have received inscriptions from this language in the nickname related to the Achaemenian kings. The most important of these is the Behiston inscription, which was discovered in Behiston Mountain, west Iran, along with Daryosh's order. The line of these inscriptions is cuneiform and was written from left to right, and because the shape of the letters resembled nails, it is called cuneiform (27:7).

### **The Avestan language**

The Avestan language was one of the languages of eastern Iran and, with respect to Avestan, the religious book of Zoroaster was written in this language. It was called Avesta. The script of this language is known as Avestan script and is written from right to bottom. In the Avestan script, the letters do not stick together. This language and the script were popular during the Sassanid kings.

### **Middle period**

The middle period refers to the period after the ancient and before the new period. Scholars believe that the Middle Ages began with the beginning of the Parthian rule and continued until the extinction of the Sassanid dynasty. During this period, Parthian Pahlavi, Sassanid Pahlavi, Sogdiana, Scythian, Kharazmi and Balkhi were common. Linguists, considering the geographical area where the languages of this period were common, divided them into two categories: eastern group languages and western group languages. Eastern languages include, Scythian, Balkhi, and Kharazmi, and western languages are divided into two languages: Northern and southern. Midwestern Iranian languages are the same as Pahlavi, which, as mentioned, is self-divided into Parthian and Sassanid Pahlavi. The script of this period was also Pahlavi and the name of Pahlavi is due to its attribution to Parthian texts.

### **New period**

Again, based on the writing of Abas Ali Wafaei, the new period begins after Islam and reaches our time. The new era has many languages: such as new Persian (Dari), Pashto, Kurdish, Tati, Balochi, Asi, Talshi, Lori, Gailki, Tabari and others among them. Modern Persian has been the official language of the governmental courts and is well known as Persian Dari. During this period, by reason of Muslims' domination of the region, the Persian script was adapted from the Arabic script. Many works on scientific and literary subjects have been created in this language. Great writers and poets have emerged in this period and are famous not only in the region but also in the world (58:7) Persian grammar from five masters Abdulazim Qarib and others present a theory similar to the narration of Dr. Abas Ali Wafaei about the origin of Persian Dari and the place of its dialect he writes.

The Persian language is of three types: ancient Persian (Old Persian), Persian Dari and Pahlavi Persian. The Achaemenian dynasty spoke the Ancient Persian language in Pars country, with the famous Istakhr city as its capital. And because the Achaemenian kings waged war from Pars, bringing all of Iran under their control and authority, the language of all these people became known as Persian or Farsi Dari. And Persian Dari is the language spoken during the Sassanid dynasty, the court of Iran and the people of Madain (Ctesiphon), the capital of the country, and it was the predominate language of major people of Khorasan and eastern Iran. The same language that Ferdowsi, Farrukhi, Rodaki, and Ansori wrote their poems and Dari means the language related to the door or to the court, as the language of the Sassanid period was Persian Dari (3:11-12).

However, with the appearance of the Sassanids, whose language was a remnant of ancient Persian and middle Persian, it became common even in the west, and over time the Persian term became a normal name alongside of Dari, even sometimes instead of Dari from the beginning of the Islamic period, and Persian Dari may have been originally Parthian Dari (in the Pahlavi era). The Dari language is opposite and in comparison with the lexical and grammatical features of the Pahlavi language and middle Persian. Basically, Pahlavi Parthians bring similarities. (20:11).

In terms of the Dari language's independence and the creation of the first literary works in this language, it should

be noted that in the first centuries of Islam, with the establishment of semi-independent and later independent governments in Khorasan, Persian Dari gained independence until it developed in the fourth century Hegira in the fields of poetry and prose. Dr. Sayed Ali Ashghar Mirbaqiri and others, narrating from the history of Sistan (4-7th century AH), said to the poet who had praised him in Arabic: "I don't know why it should be said," they said. Citing this statement, the same scholars regard Yaqub Lays as a political hero in the field of Persian Dari language independence and the appearance of its poetry, and consider the appearance of the first poet to be related to this period and influenced by this speech. For the reason given in detail in the books of literary history. This statement does not seem to be true. (6:144).

In order to avoid the expansion of the subject, we omit the historical structure of the Persian Dari language and a few others, and pay to the fact that the Dari language, which is also known as the fluent language, was originally from the surviving Aryan languages that it was not mixed with languages and dialects derived from ancient Persian and was an urban and court language, and on the other hand. According to Hamza ibn-Hassan Isfahani, who says that Persian is the language of Persian cities and middle Persian was also related there.

All confusing theories regarding the creation and attribution of the Persian Dari language are eliminated by paying close attention to the time and place of the Parthian and middle Persian Pahlavi. This means that the Pahlavi language is basically the same as the Parthian Pahlavi that was common throughout the Parthian empire and even that it influenced the Sassanid language left over from ancient Persian and thus became known as the Sassanid Pahlavi. According to Dr. Yamin, the Dari language was unique to Khorasan and Transoxania until the fourth century Hegira. And as written in it, until now in Pars or Iran today, no single poem or treatise has been seen in this language, until the end of Samani and early Ghaznavi, when the its penetration to the west of Khorasan was opened. (24:11).

### **Opinions about the Appellation of Persian Dari Language**

At the beginning of the Islamic countries, among the oldest sources that have offered theories on the Dari language and its appellation, have been the works of a number of Arabic and historians, including Ibn Nadim in his effect: The List; Khwarizmi in Mafatih-u-lulum and Al-Maqdasi writes Dari as the language of court and court in his authorial work Ahsan al-Taqaaseem (134, 8:34, 7.11).

The world Dari is sometimes attributed to Dara (valley) as the term Kabk Dari is common. And it is said that the villagers spoke it in mountain villages. Dari has also been called an eloquent language. Meaning that it has an eloquent language, meaning that it has not been mixed with other languages. Some attribute it to the court and their reason is that it was spoken in the court of kings and rulers. Because of its close relationship with the Takhari language, the term Dari is thought to be an abbreviation for Takhari and its derivatives." The word Dari has been changed. (25: 10).

Among those who attribute the Dari language to the "valley" is the author of the Farhang Burhan-e-Qati. He writes that it is an ancient Persian language and the reason for naming it is eloquent and the language that is not deficient in it is called "Dari" (11: 57, 58).



Quoting from several other writers, Dr. Qawim writes Dari as the language of the cities of Balkh, Bukhara, Marv, and Badakhshan. In this case, it seems that Dari is derived from the valley. (11:58).

Jafar Yahaqi also considers that the word "Dari means court and attributed to (door, court and gate) and refers it to the official language of the Sassanid system. At the same time, he refers to the Dari language as a descendant of Sassanid Pahlavi, with elements of Parthian Pahlavi incorporated. He also stated that the Dari dialect was first common and popular in eastern Iran (Afghanistan today and Transoxania), and that it gained administrative and literary works after the appearance of semi-independence and independence governments in Khorasan and Transoxania. (20:11)

### Conclusion

We arrive at this conclusion after viewing and reading the books and articles of various authors, including Afghanistan, Iran, and western Orientalists (those who have studied Eastern literature and expressed their views in works), and focusing on the views of these authors in relation to the roots and historical course of the Persian Dari language and its changes over time.

Of course, the branch of the Iranian language itself has under gone many divisions, changes and developments throughout history. And as mentioned in the text of the article, Aramaic language and writing is one of the members of the ancient Iranian language that, in later periods, caused the appearance of more complete and advanced languages like the Avestan language that was spoken in the eastern and ancient Persian in the western parts of Iran. The Avestan language, of which the Avesta is Zoroaster's religious book and from which many other works have been written, has an impact on the Persian Dari language. On the other hand, ancient Persian, which was the official language in the Achaemenian court, was the mother of the Sassanid Pahlavi, who was included as a middle of the Iranian language and many writers have applied to that language, the Middle Persian.

The Sassanid Pahlavi survived from the third century AD to about the fourth and fifth century and was the language of the Sassanid court. Many works have survived from this language. According to many Iranian, western and Arabic writers, the new Persian Dari language, which has been interpreted as modern Persian, is an evolved and developed form of the only Pahlavi language, namely Sassanid.

Linguists in the country have disagreed with this viewpoint and divided it into two categories, north east and southwest, based on Pahlavi documents, with the goal of southwestern Pahlavi being the Sassanid Pahlavi mentioned above. But what is meant by the northeastern side is the Parthian side, which is older historically and its beginning dates back to the third century BC and lasted until the third and fourth centuries AD. Also remain writings with epic themes and some inscriptions from this language. Our writers, including DR. Yamin and DR Qawim and others, are of the opinion that the Persian Dari language originated in the northern and northeastern lands and in the cities of Balkh, Bukhara, Badakhshan, Marv etc. Because Pahlavi Ashkani was usual. Thus, there are various views on the appellation of the Persian Dari language. Some consider the Dari language to be attributed to "valley" and think that because this language originated from valleys and mountain bases such as Balkh,

Bukhara and Badakhshan valleys, etc. This could be an example of this. Some people attribute the Dari "language" to Kabk Dari, citing the language's good nature and melodies as the reason for this. But a large group of people attribute the Dari language to "Dari" Door and court "and say that this language was always the language of courts and government agencies from the Sassanid to the Saffari, the Samani, the Ghaznavi, the Seljuk's and later, it is therefore worth calling it a Dari that seems to be more correct and logical than the last comment and opinions.

### References

1. Ibn-e-Nadim, Abulfaraj Muhammad ibn-e-Yaqub. Alfehrist. Dari translation Reza Tajadud, Tehran: Amir Kabir 1343.
2. Qareeb, Abdulazeem, others. Farsi Language grammar (five Teachers) 5<sup>th</sup> edition, Tehran: Naheed publications 1389.
3. Qawim Abdulqayom. Dari literature history: From ancient period till end of fourth century Hegira. Kabul: Said publications 1349.
4. Kateb Khwarazmi, Abu Abdullah Muhammad bin Ahmad bin Yusuf, Mafatih-u-lulum. Persian translation Hussain khadivjam. Tehran.
5. Maqdasi, Shamsuddin Abu Abdullah Muhammad bin Ahmad. Ahsan Altaqaseem fi Marifat Al Aqalim. Lidan 1906.
6. Meerbaqiri Fard, Said Aliasghar, others. Iran Literature History. Tehran: Human knowledge book organization (SAMT) 1385.
7. Wafaie Abasali. Farsi language grammar. Tehran: Human knowledge book organization (SAMT) 1391.
8. Yan Ripka, others. Iran literature history from ancient period till Qajar, Essa shahbi translation. Tehran: Knowledge and Tradition Publication Company 1381.
9. Yahaqi, Muhammad Jafar, Abdul Hussain Farzad. Iran and world literature history volum1, Tehran: Study Books publications 1384.
10. Yamin Mohammad Hussain. Language changes: history of Persian Dari (3<sup>rd</sup> edition). Kabul: Said publications 1391.
11. Yamin Muhammad Hussain. Persian language new grammar. Kabul: Maiwand publications 1384.