

THE ENGLISH AND FOREIGN LANGUAGES UNIVERSITY HYDERABAD

INTERNATIONAL JOURNAL OF THE SCHOOL OF ARAB AND ASIAN STUDIES



- ARABIC
- CHINESE
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THE ENGLISH AND FOREIGN LANGUAGES UNIVERSITY
HYDERABAD – 500007
SCHOOL OF ARAB AND ASIAN STUDIES

INTERNATIONAL JOURNAL OF ASIAN LANGUAGES

The School of ARAB AND ASIAN STUDIES of The English and Foreign Languages University, Hyderabad, India is launching" an online journal called "International Journal of Asian Languages-. The inaugural issue of the journal consists of seven articles. One of them is written by a scholar from outside of our university while rest of them are written by faculty members of various Asian languages (Arabic, Chinese, Japanese, Korean and Persian). The journal covers broad areas of language, literature linguistics, method etc.

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The Schedule of Publication is as follows:

1. Launch of Inaugural issue – 8th July, 2019.
2. Call for papers for Second Issue – 9th July, 2019.
3. Deadline for submission of papers – 31st August, 2019.
4. Second Issue to be put on Online – 30th November, 2019.

AUTHOR GUIDELINES

1. Articles should be original, research-based, unpublished and not under review for possible publication in other journal. Contributors should give a declaration that the paper is original, does not violate copy right law and has not been published in any form before.

2. Soft copies of articles/research papers (3000 words) should be sent along with a brief abstract (max 200 words) and up to 8 keywords.
3. A brief note on author (up to 50-80 words) should be sent.
4. The article should be written in the language concerned.
5. The font of the running text should be as per the suitability of the concerned language, Font for footnotes should be according, definitely shorter than the running text.
6. Quoted words or sections in running text should be in single quotes with double quotes within. Passages of more than 50 words should be indented.
7. Manuscripts should be typed double-spaced on A4 paper with a 3 cm margin all round. Pages should be numbered consecutively throughout. A cover sheet should include author(s) name (s), affiliation, full postal address and email address, telephone number.
8. Standard formats to be followed while writing references.

References in the bibliography/footnotes should be as per the requirements of language.



THE ENGLISH AND FOREIGN LANGUAGES UNIVERSITY
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Note from the Editor

Dear Readers,

It gives me immense pleasure to bring out the first issue of our online journal “**INTERNATIONAL JOURNAL OF ASIAN LANGUAGES**” in the year of Diamond Jubilee Celebration of our University known as EFL-U . The journal would not have seen the light of the day without the generous support and continuous encouragement of our Honorable Vice Chancellor, Prof. E. Suresh. This issue, mostly consists of articles written by faculty members of various Asian languages (Arabic, Chinese, Japanese, Korean and Persian) in our university and one article is contributed by an eminent scholar from outside of our university. The issue covers broad areas of language, literature linguistics and method . In the given Issue, the editing board has chosen seven articles carefully from various Asian languages , which come together to deliver a truly global and inter-linguistic look at contemporary trends in these languages . The Issue features a variety of topics across different geographical regions that together present a pleasant picture of various Asian languages. While all articles are country-specific in nature, they carry significant linguistic and cultural implications that can be widely adopted.

The first article entitled “*Sufi* Arabic writings in India: An introduction” visualizes the concept of Sufism in the light of the verses of the holy Qur’an and the traditions of the prophet. It explores the origin of *Sufi* writings in India that starts from commentaries on the noted works of Arab and Non-Arab writers. These writers simplified the complicated issues and made them accessible to the learners and scholars. The article analyses noted works of eminent *Sufi* scholar Mir. Syed Ali Hamadani. In addition to him , the author also touches the works of Moulana Ashraf Ali Thanwi , Sheikh Abdul Qadeer Mohammed Siddiqui, Syed Abul Hasan Ali Nadwi and many others.

An exemplary article from Mr. Rakesh Ranjan engages successful acquisition of Chinese language in India, tries to analyse errors and provides suitable solutions to rectify them. In the given article, he tried to showcase China as emerging economic power in the world which ultimately paves the way for Chinese learning in every nook and corner. He pointed out to the problems faced by the Indian learners of Chinese language . More importantly, he focused on four aspects of problems faced in Chinese language acquisition: Characters, Pinyin, tones and interference of L.1/L.2. In the end, he prescribes some solutions to overcome the difficulties faced by the learners in all the above aspects.

Ms. Somya Nayak's article " literature as source of socio-cultural studies- study of the Chinese society of the cultural revolution through "sear literature" introduces Chinese literature in the historical perspective and underlines features of classical as well as contemporary Chinese literature. In her article she proves that to know the post cultural revolution Chinese society, sear literature is the best medium, which mostly focuses on portraying human nature and the tragedy of the socialist society etc.

In his article entitled " A report on the 80 hours Non-Formal Proficiency Course in Japanese : Issues and Challenges" Mr. Arun Shyam tries to elucidates issues and challenges that a teacher of Japanese comes across while teaches beginners, especially, in the limited time-frame.

The article The value of life in Lee Thaejun's novel " Before and After liberation" by Khan Afzal Ahmad intends to examine the significance of liberation time space through a representative Korean novel " Before and After liberation written in 1946.This particular period assumes immense importance in the modern history of Korea. Through the analysis of the novel Mr. Khan provides a detail account of the situation of Korean peninsula during the liberation period. In this novel the novelist Mr. Lee Thaejun discussed three basic problems pertaining to the value of human life during the given period.

Dr. Mahmood Alam portrayed different dimensions of Amir Khusrau's life. He depicted him as poet, musician, courtier and historian. The article not only focuses on the poetic wisdom of Amir Khusrau, but encompasses his critical views on poetry as well. Looking at his critical views on poetry he can be compared with Aristotle, Pope, Sidney or any literary critic of the world fame.

Dr. Mehshar Kamal, in his article "Socio-political and economic aspects of the promotion of Persian language and literature in India by the Mughals" tries to find out the reasons for the promotion of Persian language in India by the Mughals. Surprisingly enough, Persian neither was their mother tongue nor spoken by the common Indians. The paper delves into the complex socio-political and economic factors that lead to the promotion of Persian language in India by the Mughals.

In the end, we thank Mr. B. David, University Press for designing cover page. Similarly we are grateful to Mr. D. Srinivas, Junior Office Assistant and Mr. Sufi Shakir Pasha, Secretarial Assistant who extended their helping hand right from the beginning till the final shape of this journal.

We like to engage you with the journal through your readership, contributions and comments. We welcome constructive feedback and hope that our work inspires you to engage with us.

Prof. Muzaffar Alam
Chief Editor & Dean
School of Arab and Asian Studies



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Sufi Arabic writings in India: An introduction

Prof. Muzaffar Alam

Dean

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Background

This is an established fact that the Muslim *Ummah* has almost collapsed spiritually throughout the world; the aggressive wave of materialism has uprooted the weak-rooted *Imān* of the *Ummah*. The relations of human heart with the Almighty, the creator of the universe have become feeble. The same happened with the relations of human life with the soul and the relations of society with the ethical values; the sense of sincerity and introspection is lost somewhere, internal diseases such as; jealousy, parsimony, show off, pride, egoism, flattery, psycho fancy, hypocrisy and the slavery to money and muscle spread all over. The heart & soul fell sick, the physician is missing, people piled in the wreckage of the world, the learned people engaged in competing each other in gathering wealth & gaining status and they were engulfed with lust and greed. Thus, one of the important parts of the prophetic tradition came to a halt. That is refinement of soul, call to *Ihsān* and internal reform. Similarly, the work of Islamic *D'awah* came to standstill since long, superstitions spread in the Muslim society and the countries where Islam entered recently. The remedy to all the diseases mentioned above is:

و لكن نونوا ربانيين بما كنتم تعلمون الكتاب و بما كنتم تدرسون (سورة آل عمران: 79)

It is not [possible] that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's":

on the contrary [He would say] "Be ye worshippers of Him who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly. (1)

Introduction

The Arabic literary treasure in India contains writings pertaining to various fields especially, Islamic sciences. However, *Sufi* literature has all along been a grey area, seldom drew the attention of scholars comparing to its sister Persian or for that matter Urdu for obvious reasons. The history of Arabic *Sufi* writings in India finds its origin in the works of 14th century Sufi, a poet and a prominent Shafi'i Muslim scholar Mir Syed Ali bin Shahab-ud-Din Hamadani. He preached Islam in Kashmir and influenced its culture. He was followed by number of noted writers such as; Sirajuddin Umar b. Ishaq (2) the author of *لوائح الأنوار العارفين من لطائف الأسرار* *Lawaih al anwār fi al radd-i ala man Ankara ala al ʿarifeen min lat-ʿaif al asrār* (Regulations of lights in response to the one who denies those who know the Divine secrets). Later on, many eminent scholars stepped into this arena like; Shah Waliullah of Delhi, Sheikh Sanaullah of Panipat, Sheikh Mohammed b. Fadlullah of Burhanpur, Sheikh Mohibbullah of Allahabad, Syed Abul Hasan Ali Nadvi and many others.

Most of the books deal, quite often, with specific issues for example ; the work of Sirajuddin elucidates the zeal and vigour of Sufis to *Laylatul Qadr*. Shah Waliullah reveals some important aspects of Sufism and its different orders. Sheikh Sanaullah of Panipat underlines the relations between *Murshid* and

¹ Abdullah, Yusuf Ali, The English Tra. Of the Holy Qur'an, P. 26.

² Sirajuddin al Hindi, Abu Hafs, Umar b. Ishaq b. Ahmed al Ghaznavi , The chief justice of Hanafite Creed in Cairo was one of the eminent Indian scholars . He shot to fame for his expertise in Islamic Jurisprudence. He is considered at par with al-Wajeeh al Razi, Siraj al Thaqafi and Al Zeen al Badwani the Indian scholars became famous in different parts of the Arab nation. He was born in 704 H and died in the night of 7th Rajab 773H.

Murshad. Sheikh Muhibbullah draws the life sketch of 18 eminent Sufis. The work of Ali Miyan tries to remove the misconception revolves around the terminology “Sufi” and reckons with the valuable contribution of eminent Sufis to the social reform. Other Arabic works on Sufism deal with other aspects of Sufism. Thus, the works, though not much in number, assume much significance as; they cover almost dimensions pertaining to this specific genre and hold a sublime place in the Sufi literary corpus.

Contributions

The Arabic *Sufi* writings in India start its journey from commentaries on the noted works of Arab and Non-Arab writers. They simplified the complicated issues discussed by those writers and made them accessible to the learners and to those who wanted to venture out in this specific branch of learning. The given short list of commentaries written by Indian *Ulema* gives us an insight to the valuable services made by them. ⁽³⁾

List of commentaries written in Arabic in India

Commentaries	Authors
1. <i>Ainul Fusus sharhul Fusus</i>	Sheikh Abul Mahasin shrfuddin of Delhi
2. <i>Sharhul Fusus</i>	Sheikh Muhibbullah al Umari of Allahabad
3. <i>Al- Marif Sharhul Awarif</i>	Sheikh Mohammed Yusuf al Huseini of Delhi (died in Gulbarga)
4. <i>Izahatut Daqaiq Sharh Jan-e-Jahan Numa</i>	Sheikh Alauddin b. Ahmed al Shafei al Mahaemi
5. <i>Al tahliya Sharh al Taswiyah</i>	Maulwi Abdul Haleem b. Ameenullah of

³ Al Hasani, Abdul Hai, *Al thaqafa al Islamiyah fil Hind*, P.187-192.

<i>of Muhibbullah of Allahabad</i>	lucknow
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Their efforts did not remain confined to the commentaries and expositions rather they also penned down some treatises and books on the topic. The following small list of books is sufficient to underline their engagement with this discipline dawn the ages in India. (4)

List of treatises and books written in Arabic in India

Books	Authors
1. <i>Mazharun Noor</i>	Sheikh Qamruddin of Aurangabad
2. <i>Al Raudh al Majud fi Haqeeqatil wujood</i>	Sheikh Fazl Haq of Khairabad
3. <i>Sirajul Qulub wa Ilajuz Zunoob</i>	Sheikh Ali Zainuddin Ali al M'abari
4. <i>Hadyatul Adkiya (An Ode)</i>	Sheikh Ali Zainuddin Ali al M'abari
5. <i>Sharh Maslakil Atqiya</i>	Sheikh Ahmed al M'abari
6. <i>Tanqeehul Maram</i>	Sheikh Inayatullah of Lahore (1110H)
7. <i>Al Qaul al Jemeel fi Bayani Sawais Sabeel</i>	Sheikh waliullah of Delhi
8. <i>Majmaus Salekeen</i>	Sheikh Khairuddin Mohd. Zahid
9. <i>Siratut Takmeel</i>	Sheikh Mohd. Kamil of waleedpur
10. <i>Umdatul wasail li kashfil Fazail</i>	Sheikh Abdur Razzaq b. Jamaluddin of Lucknow
11. <i>Al Minah al Madaniyyah fi Mukhtaratis Sufiyyah</i>	Sheikh Abdul Baqi b. Ali of Lucknow
12. <i>Azkarut Tariqa al Naqshbandiya</i>	Sheikh Tajuddin of Sambhal

⁴ Al Hasani , Abdul Hai, Al thaqafa al Islamiyah fil Hind, P.193-201.

<i>wa Ashghaluha (Treatise)</i>	
13. <i>Al Rawaih (Treatise)</i>	Sheikh Mohad. b. sayeed al Huseini
14. <i>Al waridat (Treatise)</i>	Sheikh Mohad. b. sayeed al Huseini
15. <i>Al hazrat al khams</i>	Sheikh Husain b. Muiz al Balkhi al Bihari
16. <i>Al Tuhfa al Mursala ila al Nabi al Mustafa</i>	Sheikh Mohd. Fadlullah of Burhanpur

As stated above the history of Arabic *Sufi* writings in India find its origin in the works of 14th century Sufi Mir Syed Ali Hamadani who wrote almost 25 treatises in Arabic on Sufism. A few of them can be discussed here.

Asrarun Nuqta (Secrets of the point): This treatise deals with monotheism, secrets of *irfan*, characteristics of *sufis* & *urafa'* as well as the attributes of *Allah*, the Almighty. It speaks of latent wisdom of monotheism containing treasures of secrets revolving around *Tawheed-e-Khalis* and *Ikhlās-e Niyyat* of true believer. This secret can be understood only by the one who has knowledge or minimum level of understanding of *irfan* or the one who has been bestowed upon by Allah the knowledge and *irfan*, or he has truck with mysticism and equipped with knowledge of the science of Theology.

Manazilus Salekeen (*Saalikeen's* Abodes): This treatise describes the conditions of those *Sufis* and pious people who spent their lives in purifying the hearts, maintained their proximity with their Creator, believed that they would meet their lord and return to Him only. This work is divided into 10 parts.

The first part underlines initials of *Sufism* such as; state of awakening, repentance, introspection, contemplation etc. The second one elucidates different states of human life such as; sadness, fear, compassion, humility, charity, asceticism and

piety. The third one peeps into care, surveillance, loyalty, decency, integrity and trust. The fourth one touches the chords of ethics, namely: patience, gratitude, modesty, honesty, selflessness and humility. The fifth one deals with important principles such as; determination, love, belief, affection, remembrance of Allah, poverty and prosperity. The sixth one describes medicines of soul, namely; charity, knowledge, wisdom, insight, intuition, veneration, inspiration, tranquility and protection. The seventh one discusses some basic ideas such as; the ordeal, longing, meditation, fear and slavery. The eighth one talks about features of sainthood such as; tenderness & purity of heart, happiness and self-isolation. The ninth one unravels realities such as; discoveries, observations, inspections and emotions. The last one ends with the perception of knowledge, survival & death, investigation & personification etc.

Al Insan al Kamil (The Perfect Man): Keeping in mind the importance and virtues of man, his difference with animals in terms of his ability to touch the pinnacle of humanity, dominated by soul and humiliated by wild desires the treatise is also known as *Al-rooh Al a'zam* (The great soul). This brief treatise consisting of four-pages looks into the properties of the perfect man i.e. the man who follows the footsteps of the Prophet and his righteous caliphs.

Taleqaniyyah: This treatise describes the condition of *Urafa* and pious people belonged to Taliqan (A city in Iran). The author listed some of the descriptions of these *Urafa* as they adhere to repentance, humility, trust, gratitude, patience, certainty, meditation, slavery, integrity, sincerity, honesty, modesty, love & longing, and others. Then he quotes a tradition of the prophet in the virtue of poverty and vice of prosperity:

" لعن الله من أكرم غنيا لغناؤه وأهان فقيرا لفقره، لا يفعل هذا إلا المنافق، فمن أكرم غنيا لغناؤه وأهان فقيرا لفقره يسمى في السماوات والأرض عدو الله و عدو الأنبياء"

(God damn the one who respects affluent man for his affluence and insults the poor for his poverty. None can do it except a hypocrite. Thus, the one who graced the affluent for his affluence and humiliated the poor for his poverty, on the whole earth and skies he will be known as Allah's enemy and the enemy of His prophets.)

Fi Khawas-e- Ahlil Batin (The properties of the pious people): This brief treatise covers some *malfoozaat* of *Urafa* , their admonitions and advices for general people, for example: " The man neither should be satisfied with what he has, nor should he be sad for what he doesn't, Nothing is in his hand that can take him to Allah or force him to leave the world's love".

" أن لا يفرح بموجود، ولا يحزن بمفقود، وأن ليس عنده من ذاته أن يوصل بالله و ترك محبة الدنيا."

Al dikriyyah al Sughra (The small *Dikr*): This brief treatise containing 12-pages describes the virtues of *dikr* and its kinds in the light of Quranic verses. This is divided in three sections. The first one illuminates the virtues of *dikr*; the second one is base on *Mujahadat* while the third one sheds light on its variations.

Al dikriyyah al Sughra is like **Al dikriyyah al kubra in Persian**; rather it is an abridged form of the Persian version. However, in Arabic version some Arabic couplets describing the virtues of *Urfa* are added, for instance:⁵

رجال أطاعوا الله في السر والجهر
وما باثروا اللذات ضامن الدهر

⁵ Qadeera Saleem (Dr) Syed Ali al Hamadani wa khidmatuhu al Ilmiyyah wal fikriyah, Magazine , Department of Arabic , University of Punjab, Lahore- Pakistan, No.19, Issue 2012.

فظنوا سكونا في اللوف في الفقر

أناس عليهم رحمة الله أنزلت

The literary activities of one of the best scholars of Arabic zainuddin al Ma'bari (d.1522) embrace nearly every field of Islamic learning; from mysticism and homiletics to Hadith and Fiqh. He wrote also wonderful Sufi poem *hidayatu adkiya* (Guidance of the intelligentsia). (6)

Though, the work of Sheikh Ashraf Ali thanwi is not mentioned in the table but it is said that he too has many books to his credit in this discipline such as; (مسائل التكشف عن) *Masailush Shukook ma'a raf'ish Shukook* and (الشكوك مع رفع الشكوك) *Al takashshuf an Ummuhatit Tasawwuf* . However, their language is yet to be ascertained. Moreover, his work (التشرف بمعرفة أحاديث التصوف) *Al Tasharruf bi ma'rifati Ahaditit Tasawwuf* with its translation in Urdu (تكميل التصوف) deals with issues of *tadkiyah* in four sections known as ; *ibad'at* (acts of worship), *a'd'at* (habbits), *munjiy'at* (acts that save human being) and *muhlik'at* (acts that destroy human being). The entire points discussed in the book written with the text of the traditions of the prophet only. In other words he supported his all arguments with *Hadith*.

The first section deals with knowledge, worship, *zakah*, fasting, *haj*, etiquettes for the recitation of the Holy Qur'an, *dikr* and the methods of calling to Islam. The second section elaborates the manners for eating, *nikah*, earning, *halal & haram* and love & affection. The third section underlines the importance of repentance, patience & thanks, fear & hope, poverty & asceticism, love & longing and remembering of death. The last section talks about discipline of soul, sins of the tongue and evil of anger, stinginess, position and pride. (7)

⁶ Ahmad Zubaid, Contribution of indo Pakistan to Arabic Literature, p.244.

⁷ Shakeb, Ziyauddin , Preface of the book *Al Tasharruf bi ma'rifati Ahaditit Tasawwuf*.

This is also worth mentioning that a noted book entitled “al Nafha al Imaniyyah wal Minah al Rabbaniyyah ila al Hikmah al Islamiyyah” (النفحة الإيمانية و المنح الربانية إلى الحكمة الإسلامية) on this topic was written by Prof. Head Department of Theology, Osmania University, Hyderabad sheikh Abdul Qadeer Mohammad Siddiqui. Originally the book was in Urdu but it was rendered into Arabic by Sheikh Saleh b, Salim ba Hattab, sheikh of rational sciences in Jamia Nizamia. This was published in 1999 by Hasrat Academy, Hyderabad and contains 137 pages in medium size.

The writer elucidates the concept of *tasawwuf* in the light of its different meanings. He discussed various kinds of Allah’s *Wujood* (existence) and elaborated issues such as; destiny (good or bad) and the question of reparation & destiny and the entire process to be the perfect man *al insan al kamil* .

This will be a sheer failure on my part if I don’t mention the most important work *ربانية و لا رهبانية* (Divine and not monastic) by Syed Aabul Hasan Ali Nadvi. He starts his book with the description of the connotation *Tasawwuf* in the light of the Holy Qur’an and the traditions of the prophet.

The term *Tasawwuf*, Sufism, mysticism or other equivalents that we use in our day-to-day life has been the point of dispute among the Islamic scholars dawn the ages. These fallacious terminologies invented during the course of time, and stories & anecdotes pertaining to it fabricated in various languages, literatures and religions, they come out with altogether different pictures that cause suspicion in the minds of the people, lead to rivalries amongst various sections and give birth to new schools of thoughts that appear with arguments and counter arguments.

If we leave all these modern terminologies and customary names and look back to the words the early Muslims used to express these realities in the simplest manner, and the expressions prevalent among them the enigma could be solved.

Now the whole debate among the scholars is centered on the origin of the term right from صفاء، صوف or الصفو in Arabic or the Greek word صوفيا which is linked with the notion of wisdom. When these terms crept into Islam is yet to be ascertained as; neither can we trace it out in the Holy Qur'an nor in the traditions of the prophet. Neither they were prevalent among the companions nor in the best Islamic periods. However, these realities are available in the Holy Qur'an and the Islamic doctrine with the name of *Tadkiyah* and *Ihsan*. Thus, the Holy Scripture mentions *Tadkiyah* as one of the four assignments entrusted to the prophet to accomplish in the world, it says:

هو الذي بعث في الأميين رسولا منهم يتلوا عليهم آياته و يزيكهم و يعلمهم الكتاب و الحكمة و إن كانوا من قبل لفي ضلال مبين (سورة الجمعة: 2)

It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error. ⁽⁸⁾

The purpose is to refine the soul, to polish it and adorn it with virtues, clean it of vices. We observe this refinement in the sincerity and morality of the companions. This could not be possible in the absence of an ideal Islamic society and just righteous government which has no parallel in the human history.

⁸ Abdullah, Yusuf Ali, The English Tra. Of the Holy Qur'an, P. 286.

To express the same reality the prophet used the word *Ihsan*, a sort of belief and notion of Allah's omnipotence where the people will compete each other. Thus, when he was asked by one of his companions what is *Ihsan*? He said:

أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك

عن أبي هريرة رضي الله عنه قال: كان النبي صلى الله عليه وسلم بارزا يوما للناس، فأتاه رجل فقال: ما الإيمان؟ قال: (الإيمان أن تؤمن بالله وملائكته وكتبه وبلقائه ورسله وتؤمن بالبعث). قال: ما الإسلام؟ قال: (الإسلام: أن تعبد الله ولا تشرك به، وتقيم الصلاة، وتؤدي الزكاة المفروضة، وتصوم رمضان). قال: ما الإحسان؟ قال: (أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك) (صحيح البخاري، كتاب الإيمان، ص: 28)

Narrated Abu Huraira (RA): One day while the Prophet (PBUH) was sitting out for the people, there came a man and asked, “What is Faith?” Allah’s Messenger replied, Faith is to believe in Allah, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection”. Then he further asked,” What is Islam? Allah’s Messenger replied, To worship Allah alone and none else, to perform *Iqamat-as- salat* [the offering of *salat* (prayers) perfectly], to pay the *zakat* and to observe *saum* [fasts (according to Islamic teachings) during the month of *Ramadan*”]. Then he further asked, what is *Ihsan*? (Perfection), Allah’s messenger replied, **To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you**.”⁽⁹⁾

Thus, this is in the fitness of thing that the knowledge that guarantees the refinement of soul, its cultivation and adornment with virtues, cleaning of moral and psychological vices, inviting to the perfection of *Imān* and attainment of a degree of charity, embellishment with prophetic morality, following the prophet in his internal features and modes of faith to call it *Tadkiyah* or *Ihsan* or *Fiqh al Batin*

⁹ Khan, Mohammad Mohsin (Dr), summarized English translation of Sahih Al Bukhari , PP.76-77

if we could do it the disputes will be vanished away, reconciliation will be established among the people who are at loggerheads due to terminologies coined during the course of time. ⁽¹⁰⁾

Tadkiyah or *Ihsan* or *Fiqh al Batin* are established realities and religious connotations approved by the Holy Qur'an and the traditions of the prophet. This would be acceptable to all Muslims. To reach the destination what we call *Tadkiyah* or *Ihsan* or *Fiqh al Batin* the modus operandi may change keeping in mind the requirements of time & space and the nature of generations and the atmosphere wherein they are brought up. Thus, they will focus on the end not on the means; establish it as an important part of our faith. This will become the spirit of our *Shariah* and the crux of our religion and the necessity of life. Hence, without attainment of this reality none can dream of perfection in religion and no reform in the social life would be possible. In true sense, no individual can enjoy his life.

The need to renew the covenant of Islam and attain the characteristics of *Iman* through *Tadkiyah* and *Ihsan* was realized by Sheikh Abdul Qadir Jilani in Baghdad. He influenced the method of teaching and preaching the people, focused on the nodal feature of Islamic teachings i.e. oneness of Allah, the almighty. He gave a call to return to Him alone. Then Sheikhu Islam al Hafiz Ibn Taymiyyah who came out with various means to reach one end, gave an scale to measure the perfection of man and his attainment of the Degree of *Wilayah*. Similarly, Allama Zahabi paid due attention to this dimension and talked about the happiness that he derives through worship and the man's dedication to it. He deliberated upon asceticism in this mundane world, generosity & altruism, modesty & the denial of self, tranquility & satisfaction, physiognomy and dignity etc.

¹⁰ Nadvi, Abul Hasan, *Rabbaniyyah wa la Rahbaniyyah*, PP.13-14

Ali Miyan also touched at the reform brought out by these great people in India and their impact on society, their relations with general public. To reckon with, he evaluated the services of Sheikh Ahmad b. Abdul Ahad al Umri al Sirhindi to defend and protect Islam in India, his tremendous success in his objective and mission. He preceded with the scheme of reform adopted by Shah waliullah of Dehli and his success in his mission. He also underlined the services of Syed Ahmad Barelvi and Syed Ismael Shaheed.

He pointed out to the sacrifices made by these Sufis to fight against the western colonizers. Their resistance to these despotic forces was highly appreciated in the history. The resistance posed by the great Sufi Amir Abdelkader Eldjezairi, Syed Mahdi al Senussi of Sudan, Sheikh Hasan al Banna of Egypt and Imam Syed Ahmad Barelvi from India. They bade good bye to their worldly life and hugged *Akhirah* through martyrdom for the sake of the truth.

Recently, in 2007 two books appeared in the Indo-Arab literature in this discipline. The first one is authored by Maulana Wadeh Rasheed Nadvi entitled *Adab-o-Ahlil Quloob* (أدب أهل القلوب) that deals with the life and services of 13 eminent Sufis, including two Indians sheikh Nizamuddin Awliya and Sheikh sharfuddin Yehya Maneri. This is published from Dar al Rasheed, Lucknow and contains 240 pages in medium size.⁽¹¹⁾ The second book is authored by Sheikh Sayeed Azami Nadvi in two volumes entitled “ Saatun ma al   Arifeen (ساعة مع العارفين) the first one deals with 13 Indian Sufis and the second one deals with the life and services of 38 Sufis from outside India. The book is published from Maktaba Firdaus, Lucknow .The Vol.1 contains 286 pages while Vol.11 contains 340 pages in medium size. ⁽¹²⁾

¹¹ Nadvi, wadeh Rasheed, Adabo Ahlil Quloob, Lucknow.

¹² Nadvi, Syeed Azami, Saatun ma'al Arifeen, Lucknow.

Conclusion

This is evident from the above description that the works on *Tadkiyah* and *Ihsan* as a specific genre in Arabic are very few in numbers for obvious reasons needless to be discussed. Within the available works most of them are either commentaries or treatises. Further, many works are waiting to see the light of the day as they are still in the manuscript form. Secondly, names of the books are also quite confusing as a great deal of Persian books carry Arabic names as a part of customary in the medieval ages. However, the little works available caused a revolution to reform the society. *Al Qaulul Jameel* of Shah Waliullah and *Rabbaniyyah wa la Rabbaniyyah* of Ali Miyan are sufficient to prove this point. These works, in fact, placed this phenomenon in the correct and true fashion and removed the misconception gathered around the people.

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Chinese Language Acquisition in India: Error Analysis and Possible Solutions

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With the advent of China on the world stage and its emergence as a global player, Chinese as a foreign language (CFL) has gained significant momentum among foreign language learners of various countries, making it the one of the fastest growing languages of the world. Recent years have witnessed an unprecedented high in the number of people showing interest in learning CFL in India. However, their interests are not fully transformed into actually mastering Chinese language, because of various complexities involved with it. Paucity of Indo-centric textbooks and lack of uniform framework for teaching and learning CFL further complicates the process of Chinese language acquisition in India. This paper analyses various errors made by the Indian learners in the domains of pinyin, tones and characters in the process of Chinese language acquisition and offers possible solutions and strategies to make Chinese language acquisition easier, faster and more interesting. In a multilingual country like India, interference of first language (L1)/second language (L2) plays a significant role in learning a foreign language. The author through this paper also discusses about the interference of L1/L2 in learning CFL and the role of language immersion technique in Chinese language acquisition in India.

Key words: Chinese language acquisition, Chinese as a Foreign Language (CFL), mother tongue

1. Introduction

There is no denying the fact that 21st century belongs to Asia, with China playing the key role in reshaping the world as never before. Keeping in mind the current trends and the growing influence of China in the world, we are recognizing the urgent need to learn Chinese language in order to understand China and its people in a better way, and this recognition has led to significant growth in learning Chinese a Foreign Language (CFL) outside China over the past few years.

China is one of the most important neighbours of India with bilateral ties dating back to ancient times. With the ever-increasing presence of China being felt in India and China being the world's second largest economy and also one of the biggest trade partners of India, People-to-People contacts have witnessed an unprecedented high, which has led to a huge demand for Chinese language experts in India. Realizing the importance of learning Chinese language in India, Central Board of Secondary Education (CBSE) decided to introduce Chinese as an optional subject in many of its affiliated schools from 2011. The idea of introducing Chinese language in CBSE schools was mooted in 2010 by India's former Human Resources Development minister ShriKapil Sibal during his visit to China. He said:

“China is our powerful neighbour and emerging as a biggest consumer of global resources. We cannot wish it away. The best way to introduce China in India is to introduce its language at primary level so that our kids develop interest and knowledge about China.”¹

This reflects the importance attached to China and learning CFL in India. Chinese language has created a large number of job opportunities both in public and private sectors of India, despite that, the number of students who enroll for Chinese language programmes is far less than the number for other foreign languages, especially European languages. Despite the huge demand for Chinese language experts in India, there are very few universities in India offering Chinese language programmes, which has created a huge gap between demand and supply of Chinese language experts.

2. Problems faced by Indian Learners of Chinese as a Foreign Language

General perception about Chinese language is that it's one of the most difficult languages of the world, which to some extent is true, if compared to alphabetic languages like English and other Indo-European languages. The Foreign Service Institute at the United States Department of State while rating 67 languages based on the level of difficulties for native speakers of English language puts Chinese in the category of “super-hard languages”. Though mother tongue of a learner is the most

¹ DNA India, September 15, 2010

important variable in deciding the level of difficulties of a new language, and English is not the first language of majority of Indian population, but considering the fact that Indian languages and Chinese belong to two different language family groups and English is predominantly used at various levels in India, learning Chinese has proved to be as difficult for Indian learners as for the native speakers of English. CBSE had to shelve the idea of introducing Chinese language in its schools in 2012, citing the reason of inability of Indian teachers to grasp the language, which eventually led to discontinuation of Chinese language training programme for its teachers. Later it had to collaborate with Hanban, a public institution run by the Government of China for promoting CFL worldwide, to get native Chinese teachers from China.² There are various factors involved which act as hindrance for Indian learners of Chinese language. This paper focuses on four aspects of problems faced in Chinese language acquisition: Characters, pinyin, tones and interference of L1/L2.

2.1. Characters:

Unlike English, Chinese language does not have alphabets; rather learners have to start from characters, where each character represents certain meaning. The first compiled Chinese dictionary *shuōwénjiězì* of year 110 lists 9,353 characters (Zhou, 2003). Since then the number of characters kept on increasing, with *Yitǐ zìdiǎn* of year 2004 listing over 100,000 characters (Du, 2015). Number of characters existing in Chinese itself creates psychological fear in the minds of the students, even before they start to learn the language. Writing characters is the most difficult part of learning Chinese, it not only takes longer time than writing any other alphabetic languages, but also slows down the entire process of learning Chinese language. Emphasizing on the difficulties in understanding Chinese characters by common people in China, the renowned Chinese writer, Lu xun (1881-1936) in the last year of his life said, “汉字不灭, 中国必亡”, which means “If characters are not destroyed, China is bound to perish”. Further explaining the reason, he said, “Difficulties in understanding Characters have kept majority of the Chinese population away from the advanced culture forever” (杨, 2010).

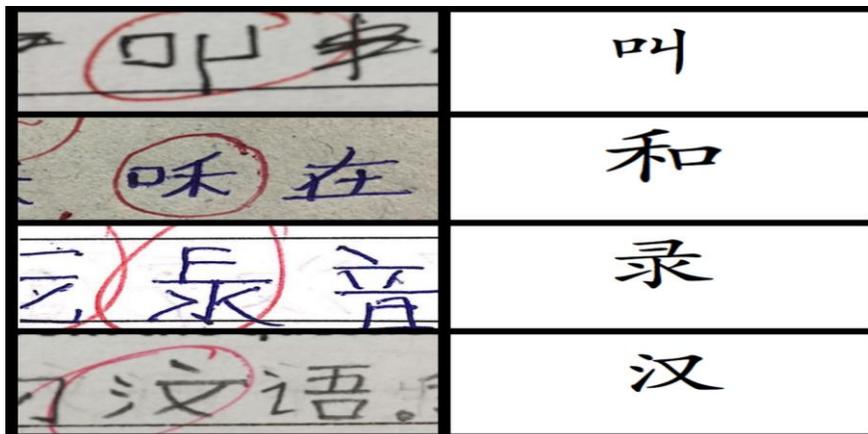
²The Indian Express, March 3, 2014

Forgetting characters is one of the most demotivating factors for Chinese language learners in India. Most of the students create a visual image of the characters in their mind, and while writing they try to reproduce the characters in the form of images, rather than following proper stroke order (Pic 1). This method of practicing characters can be successfully implemented only when there are few characters to be learnt. As the number of characters increases, they start getting confused with visually similar characters. For example: 夫 (fū) and 天 (tiān), 土 (tǔ) and 士 (shì), 未 (wèi) and 末 (mò), etc.

Pic 1

Pic 2

Characters written by the learners Right characters



Though the Chinese government has replaced traditional characters with simplified characters to enable more people to write Chinese and eventually to increase literacy rate in China, but character is still a big stumbling block in learning Chinese language.

2.1.1. How to overcome the problems of learning Chinese characters?

A. Reduce the psychological fear of learners about Characters

Learners should be encouraged to get rid of psychological fear about the vast number of Chinese characters existing in Chinese language. They should be informed about the actual number of Chinese characters existing and the number of characters required for regular communication. Xiàndài Hànyǔ Chángyòng Zìbiǎo (1988) has 2500 frequently used and 1000 less frequently used characters. Xiàndài Hànyǔ Tōngyòng Zìbiǎo (1988) has 7000 commonly used characters, which also includes 3500 characters of Xiàndài Hànyǔ Chángyòng Zìbiǎo. Hànyǔ Shuǐpíng Kǎoshì (HSK) covers around 5000 words at level six (the highest level of HSK). Classical Chinese experts who often come across many obsolete characters are estimated to know

approximately 5000 characters (Norman, 1988). A native Chinese on average uses around 3000 to 4000 characters for regular communication (Du, 2015). Taking all these data into account, it can be estimated that a student learning CFL on average needs to learn around 3000 characters to have considerable grasp over the language. Out of these, there are only 280 single-component characters.³ Most of these characters are used either as phonetic or semantic parts of thousands of other characters, sometimes also used as radicals. A learner, once masters these single component characters, can easily write any character irrespective of number of strokes of that character.

B. Analyze characters

Though initiating character-learning through pictographic characters arouses the interest of the learners to great extent, but not all characters in Chinese can be learnt through pictures. Only 5 percent characters in Chinese are pictographic. 80 percent characters in Chinese are composed of phonetic and semantic components. Learners should analyze the phonetic and semantic components of the characters, it helps them to guess the pronunciation and meaning of unknown characters.

Table I Table II

Characters with common semantic

Characters with common phonetic

component 彳

components 包

河	Hé	River
洋	Yáng	Ocean
湖	Hú	Lake
油	Yóu	Oil
汗	Hàn	Sweat

³Single –component characters refer to those characters, which are composed of single independent and complete components, they are the oldest and among the most frequently used characters in Chinese.

抱	Bào	Embrace,hug
饱	Bǎo	Full
鲍	Bào	Dried fish
胞	Bāo	Womb
雹	Báo	Hailstorm

Characters in table I represent objects in liquid state, whereas the second part of each character represents its pronunciation. Characters in table II

have common phonetic component “包” which is pronounced as bāo. Learners, who already know the pronunciation of the character 包 can easily guess the readings of all the above characters, even if they come across these characters for the first time.

Practising characters through split and composition method further arouses interest of the learners in the process of learning new characters. For example:

1. 明 (míng= brightness) : 日(rì=sun) + 月(yuè=moon)

Sun and moon together represent brightness.

2. 坐(zuò=sit) : 人(rén=person)+人(rén=person)+土(tǔ=ground)

Two people sitting on the ground.

3. 男 (nán= man):田 (tián= farmland) + 力 (strength)

A man is associated with farmland and considered to be physically strong.

C. Use characters in different sentences

Most of the students, while practicing characters, follow the conventional method of continuous writing of characters, which is mere practice by hand in isolation with cognition. One of the best ways to practice characters is to use them in different sentences. There is general perception about practicing Chinese characters that if one uses a character in forty different sentences, he is less likely to forget that character ever. Making different sentences not only helps students to practice different characters simultaneously, but also helps them to improve their Chinese grammar by applying their syntactic skill.

2.2. Pinyin

Realizing the challenges posed by Chinese characters, many Chinese writers and intellectuals like Lu Xun, Lin Yutang, Su Shi, etc., promoted Romanization of Chinese language through Chinese Romanization movement launched in early decades of the last century (Benjamin, 1997). After liberation of China, Chinese

government initiated a project to develop Chinese pinyin in order to standardize pronunciation and promote literacy in China in 1950s. It was developed by a team of experts led by Zhou Youguang, popularly known as ‘the father of pinyin’⁴, and was officially adopted by the Chinese government in 1958⁵. The objective of introducing pinyin was not to replace characters, but to complement them. Later it was also adopted by the international organization for standardization (ISO) for international standard and the United Nations in 1982 and 1986 respectively.

2.2.1. Positive outcomes of Pinyin

1. It improved literacy rate in China. Various sources indicate that literacy rate in China, in the 1st 50 years of 20th century, was below 20%. After introduction of Pinyin along with simplified characters in late 1950s, it went up to 47% in 1964, 65% in 1982, which further improved to 91% in 2000 (Zhang, 2005). Of course there are many other factors such as 9-year compulsory education introduced in 1986 which played major role in the rise of literacy rate in China, but contribution of pinyin to literacy rate can not be ignored.
2. It facilitated the rapid input of characters on computers and other digital devices through roman alphabets.
3. It eased the process of learning Chinese as foreign language.
4. It paved the path for development of Chinese braille, eventually helping visually impaired people to read Chinese.

2.2.2. Shortcomings of Pinyin:

Pinyin has undoubtedly been a big step in the direction of simplification and popularization of Chinese language, but it has its own limitations. Some of its major limitations are as follows:

1. Few initials and finals in Chinese, which are represented by same alphabets of English, have different sounds from English. Indian learners, before learning to read Chinese through roman alphabets, have already acquired sounds of these alphabets in English. While articulating such similar letters with different sounds in Chinese, brains of the learners mentally articulate the sounds in a way they have already

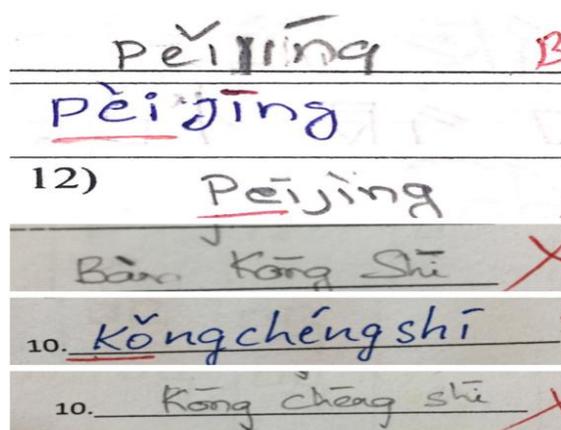
⁴ Margalit Fox, The New York Times, January 14, 2017

⁵ Xinhua News Agency, February 11, 2008

acquired while learning English. For example, initials b, d, g are unaspirated sounds in Chinese, whereas these three alphabets are voiced consonants in English. Students who already know English prior to learning Chinese, subconsciously write pinyin of 爸爸(Bàba) as Pàpa, 大 (Dà) as Tà, and 工/公 (Gōng) as Kōng, Beijing as Peijing or Peiching (Pic 3). In September 2014, a Doordarshan newsreader had to lose his job after he confused Chinese president Xi Jinping’s surmane with roman numeral 11, and read Xi Jinping as 11 Jinping.⁶ Such mistakes happen because of same letters representing different sounds in Chinese.

Pic 3

Pinyin errors made by learners of elementary level Chinese



2. There are many homophonic characters in Chinese. Unlike English, or other phonic languages, where a letter refers to certain sound, in Chinese same pinyin may be represented by many characters with different meanings. For example, the pronounced syllable /bōk/ can be written only as *book*, whereas in Chinese, the syllable *Shu* may be represented by many characters such as 书 (book)、输 (lose)、叔 (uncle)、树 (tree), etc., with each character having different meanings. Such homophones in Chinese language further complicate the process of learning Chinese. Therefore, for characters input into digital devices, one must recognize the right combination of characters from the list of multiple characters with same pinyin.

3. Constant use of computers and mobile phones for writing Chinese texts through pinyin based input system has led to “character amnesia (提笔忘字)” not only among foreigners learning Chinese, but also among many native Chinese, especially

⁶BBC News, September 19, 2014

youngsters. According to a survey conducted by China Youth Daily in 2010, 83 percent of the 2,072 respondents admitted having problems writing characters. According to another survey conducted by Ministry of education among 3000 teachers in China, sixty percent of them complained about declining writing ability.⁷

2.2.3. Solutions for Pinyin

There are very few pinyin in Chinese which are pronounced in a different way from English. In the first class of teaching pinyin to students, students should be given a dictation test of writing syllables having similar or almost similar sounds as in English, this will help teachers in understanding how students write these syllables. After identifying the differences between their ways of writing a certain syllable and the actual pinyin of that syllable, emphasis should be on understanding the differences between sounds represented by similar alphabets used in Chinese pinyin and English. Intense drill practice is required at the beginning itself to form a correct habit of articulating such sounds.

Learning Chinese through pinyin may be helpful at the beginner's level where there are not many homophones in use, and some homophones can be understood through context. But at higher stage of learning Chinese, learners should limit the use of pinyin to only learning pronunciation of different characters; they should prefer character-drawing based input system to pinyin based input system for characters input into digital devices. This also helps learners to be in constant practice of writing characters, thus reducing the possibility of forgetting characters. Chinese government has also taken steps in the direction of promoting traditional Chinese calligraphy classes, the government has instructed schools to conduct character-writing classes for at least once in a week.⁸

2.3. Tones

Unlike English or any other Indian languages, Chinese is a tonal language having five different tones including neutral tone. Differentiating between different tones is

⁷ Barbara Demick, Los Angeles Times, July 12, 2010

⁸ BBC News Asia-Pacific, August 27, 2011

another challenging aspect of learning Chinese, which makes Chinese language learning a complex and difficult process. A word, if not spoken with correct tone, can drastically change the meaning of the sentence, sometimes putting the speaker into an embarrassing situation.

2.3.1. Tone-specific problems

I. Learners while learning new words often overlook tones of the syllables and eventually forget the right tones of the words, this results in listeners unable to comprehend what the speaker says, and thus defeat the immediate purpose of learning the language.

II. The second major tone-specific problem is that students often confuse tones with intonation. Tones are used to distinguish between different words through pitch level, whereas intonation is more often used to express emotions and moods rather than having an obvious effect on the meaning of a word. It's observed that learners often impose intonation patterns of their mother tongue over tones in Chinese, which leads to learning tones in a wrong way and developing poor communication skills. Such interference of intonation patterns of mother tongue is more common among beginners. When asked to tell their 10-digit mobile numbers in Chinese, most students tell the first nine digits in 2nd tone and the last one in 4th tone. Similarly, while asking question, they pronounce the last word in second tone no matter what its actual tone mark is. This happens because in their mother tongue questions are often signified by rising pitch. For example: *这是谁的书* is read as *zhè shì shéi de shū(shū)*. They end a statement with fourth tone irrespective of the actual tone of the last word of the sentence. E.g., *这是我的书* is read as *zhè shì wǒ de shù (shū)*.

2.3.2. Solutions

Mastering tones is a gradual process, which requires patience and constant practice. First of all, learners should stop ignoring tones. While learning new words, they must memorize tones of the words simultaneously. They should focus on enunciating tones correctly from the beginning itself, as it becomes difficult to unlearn incorrect tones later. The best way to practice tones is to listen more and speak more. Teachers should carry out intensive tone drill practice in the classroom setup through different innovative means, such as tone games, listening and speaking practice. While

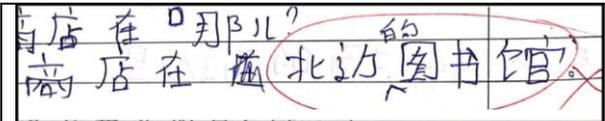
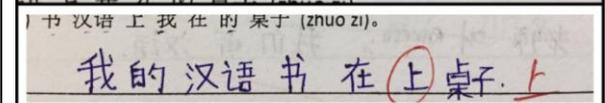
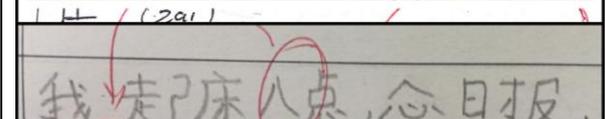
speaking Chinese, focus should be on both correct tones and intonation. Focusing on only one of these two in isolation will lead to wrong learning of the language. Students should first concentrate on tones at word level, and eventually switch over to intonation at sentence level to master the natural accent. Regular interaction with native Chinese, listening and watching Chinese audio visual help a lot in picking up the natural accent.

2.4. Interference of L1 and L2

In a multilingual country like India where most of the learners already know at least two languages before they start learning CFL, interference of their second language is more obvious than their first language in the process of Chinese language acquisition. Since most of the universities and institutes for higher education in India follow English as the medium of instructions, English becomes their predominant language (L2). While making sentences in Chinese language, learners subconsciously end up following the sentence structures of English, rather than Indian languages (Pic 3). For example, both in Indian languages and in Chinese, time, place and manner are generally put before the verb, but students with English as their predominant language/L2, end up following the syntax of English, which is most often not similar to Chinese sentence pattern. They would translate *I study Chinese at EFLU* as *Wǒ xuéxí hànyǔ zài yīngyǔ hé wàiguóyǔ dàxué*, whereas according to Chinese grammar, place of action ‘*yīngyǔ hé wàiguóyǔ dàxué (EFLU)*’ should be put before the verb ‘*xuéxí(study)*’. Such kind of negative language interference often leads to wrong learning of a foreign language.

Pic 3

Syntactic errors in Chinese sentences written by students of elementary level Chinese

	Shop is on the north side of the library.
	My book is on the table.
	I wake up at 8 O'clock.

	He is also not Chinese.
	I study Chinese in the university.

2.4.1. Solutions

In order to tackle the problem of interference of mother tongue or any other predominant language in the process of learning Chinese, learners need to have thorough understanding of both their predominant language and the target language. A strong emphasis should be put in identifying both similarities and dissimilarities in terms of their sentence structures and grammar.

2.4.2. Language Immersion technique:

Language immersion is a method used for teaching a second or foreign language, wherein, the target language itself is the medium of instruction in the classroom. Various studies on foreign language learning reveal that it's easier and faster to learn a foreign language in the native country of the target language than learning it in one's own country where the medium of instruction is one's mother tongue or English. Therefore, the best and fastest way to acquire foreign language skill is to immerse oneself into the target language from the initial stage of the learning process. Teachers may use easily comprehensible expressions and teach them through various hand gesticulations, showing pictures and videos to students with minimal use of student's first language. This technique to some extent can solve the problem of interference of L1 or L2, as students are encouraged to think and comprehend directly in the target language itself.

3. Conclusion

Despite Chinese being widely regarded as one of the most difficult languages of the world, learning CFL can be made easier and more fun by applying right approach and innovative strategies. Based on challenges faced by Indian students in learning Chinese and their specific requirements, teachers need to design exclusive textbooks for Indian learners. In order to promote Chinese language and culture outside China, the Chinese government has opened more than 300 Confucius Institutes around the world, providing native Chinese teachers and necessary pedagogies to the educational institutes offering Chinese language. It is also necessary to identify the Chinese

language experts and teachers available in India and create a database about their area of interest to cater to the needs of Chinese language learners in India. Teacher's responsibilities lie in incorporating innovative ideas tailor-made for their students, as per the objectives of the course. ICT has emerged as the game changer in the field of education, however lots need to be done for promoting Chinese language teaching through technology. Teachers need to actively participate in contributing to Chinese language teaching through ICT, students should also fully utilize digital platforms provided, such as e-PG Pathshala, Swayam, social media, etc.

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Literature as a source of Socio-cultural studies - Study of the Chinese society of the Cultural Revolution through “Scar Literature”

Abstract:

Literature reflects socio-cultural-political realities of the society. It indeed reflects the good values, oppressions, bad times, social discrimination and other ills of the society. Literature mirrors the social oppressions with an intension to make people realize and amend their mistakes. Thus a positive change can take place in the society. . However some literature excludes the social exploitations and thus fails to expose the harsh realities. The ancient land of China which has been producing literature since the very beginning has come up with various literary genre. The Chinese literary work has enjoyed very prestigious position in the literary circle. Propaganda literature was also core part of Chinese literature in 1960’s.

This paper aims to look at the literary genre of Scar literature with a brief introduction of Chinese literature of previous era.

Key Words: Cultural Revolution, Propaganda Literature, Scar Literature.

Literature as a source of Socio-cultural studies - Study of the Chinese society of the Cultural Revolution through “Scar Literature”

Introduction:

Literature is a very old word and it is very difficult to stress its exact origin. However many scholars opine that literature has originated in West and then flourished in Greece, Egypt where the ancient civilization started. The content of the literary works varied from time to time and place to place as per the social condition of that particular place and era. Earlier most of the literary works were on Gods and Goddess. However with the passage of time when peace no more remain a part of the society, then jealousy, fights, heroism, conquer became a part of the literature. Homer’s Iliad recounts the famous ten-year war between the Greeks and the Trojans while his Odyssey tells of the great hero Odysseus’s journey back home after the war to his beloved wife Penelope of Ithaca. ¹ Indian Epic Mahabharata and Ramayana also reflected the then turmoil existing in the society. The human figures featured in Indian epic were later portrayed as different incarnation of Gods. People’s faith and belief also shaped literature. Literature flourished all across the world reflects the realities of the then society.

Chinese Literature:

Similarly Chinese civilization which developed and flourished independently in a unique way in the Yellow River(黄河 Huáng Hé) and Yang Zi (长江 Cháng Jiāng) river valley has produced rich literary work since ancient past. The famous literary and philosophical work of Confucius (孔子 Kǒngzǐ), Mencius (孟子 Mèngzǐ), and Lao Zi (老子 Lǎozǐ) of Spring and Autumn period made major literary achievements. The literary works of these great philosophers shaped Chinese philosophy. The social belief system and religious philosophy dominated the literary works. Confucian Classics formed the base of Chinese philosophy in later ages.

Tang dynasty is considered as the Golden Era in Chinese history. The genre of Tang dynasty poetry helped people to understand the society, life style and values. Tang poetries are considered to be one of the finest literary works in the history of Chinese literature. The poems had autistics reflection of optimism and self-contained. Li Bai (李白 Lǐ Bái), Du Fu (杜甫 Dù Fǔ), Meng Haoran (孟浩然 Mèng Hàorán),

¹ Ancient History Encyclopedia, p-1

Bai Zhuyi (白居易 Bái Jūyì) are the prominent poets of Tang dynasty. In the Mid Tang dynasty politics suffered and discontent among the people arose, the anxieties, the trivialities of daily life, anchorage of spirits and hopes became new theme of the poetries. In late Tang dynasty hopeless, helpless feelings, nostalgia with the splendid era, such themes dominated the Tang poetries.

Puppet shows, play, Chinese opera, theaters, gained momentum in Yuan-Ming dynasty. The Zaju opera (杂剧 Zájù) of Yuan dynasty led a solid foundation of opera culture in China. The Ming era witnessed the development of novels. Among the Four Great Classical Novels of China, three novels: Water Margin (水浒传 Shuǐhǔ zhuàn), Journey to the West (西游记 Xīyóu Jì) and Romance of three Kingdoms (三国演义 Sānguó Yǎnyì) were products of the Ming Dynasty.

The Qing literature was written in very fine and subtle language. Dream of Red Chamber (红楼梦 Hónglóumèng) is one of the finest works of Qing dynasty. Some new ideas of West were introduced to Chinese literature and Western-style writing also became a part of the Qing literature. However novels were the main contribution of the era.

After the establishment of Republic of China in 1911 a new literary genre took shape in Chinese literary circle. Hu Shi (胡适 Hú Shì) through his article “A Preliminary Discussion of Literature Reform” (文学改良刍议 Wénxué gǎiliáng chúyì) gave a call for the vernacular language by discarding the classical language. Chen Duxiu (陈独秀 Chén Dúxiù) supported Hu Shi through his article “On Literary Revolution” (文学革命论 Wénxué Gémìnglùn). In the year 1919, Lu Xun’s (鲁迅 Lǔ Xùn) Mad Man’s Dairy (狂人日记 Kuáng rén Rìjì) was published in New Youth Magazine (新青年 Xīn Qīngnián) and it is the first vernacular literary work. It was the first fruit of the vernacular movement. The proponent also attempted to introduce Western Thought by discarding old Confucianism. These revolutionary writings gave new impetus to the Chinese literature in the Republican era. Wen Yiduo (闻一多 Wén Yīduō) and Xu Zhimo (徐志摩 Xú Zhīmó) also created new forms of literary

writings based on Western models. The social turmoil and chose, Nationalist Communist and word lord's clashes, the existing patriarchal mentality, Japanese aggression were reflected in the write ups of veteran writers like Ba Jin (巴金 Bā Jīn), Lao She (老舍 Lǎo Shě), and Mao Dun (茅盾 Máo Dùn).

Chinese literature thus developed in a sequence without any disruption and flourished across all ages.

Contemporary Chinese Literature:

Literature is regarded as the mirror of the society. Literature is believed to be the reflection of existing realities of all levels of a particular period. Not only it reflects the ground realities, but also the superficial, luxurious, extravagant, sybaritic and opulent lifestyle of the elite class. However, the gap between this theoretical statement and the experience of socialist writers in China becomes conspicuously noticeable at certain period. As a case in point for consideration, the literature that emerges during the Cultural Revolution (文化大革命 Wénhuà Dàgéming) was criticized later on merely as propaganda literature championing the causes and aspirations of a minority section of the Party leadership. It was not regarded as pure literature in the real sense of the term. This means that type of so called literature did not reflect how the people of the society were leading their lives. The writers were deprived of voicing their own opinions and depicting the realities. It is only after the end of the Cultural Revolution of 1966-76 and the beginning of the period of "Reform and Opening up" (改革开放 Gǎigé Kāifàng), especially the Scar Literature (伤痕文学 Shānghén Wénxué) in China is reported to have reflected the tragic experiences that the Chinese society has experienced during the tumultuous years of the Cultural Revolution. Many new aspects and points about the nature of the Chinese society emerge from this socio-cultural phenomenon if we examine them from a historical perspective.

It is reported that the Gang of Four (四人帮 Sìrénbāng) had their faction and supporters who wrote for them to propagate their ultra-leftist viewpoints. They did not allow other writers to freely express their views and write what they thought to be correct. However after the arrest of the Gang of Four, Deng Xiaoping (邓小平 Dèngxiǎopíng) launched the thought liberation campaign based on the principle of "practice must be the sole criterion to judge the truth." Deng Xiaoping's line of thinking was approved in the 3rd plenary session of the 11th central committee of the

Party and this encouraged the intellectuals and writers to write freely about their ideas and opinions on the developments of the Cultural Revolution and its effect on the socio-cultural arena of the society of that time. Following this line of free-thinking (to the extent the Party then allowed), Lu Xinhua (卢新华 Lú Xīnhuá) wrote a short story titled the Scar (伤痕 Shānghén) and got it published in Wen-hui bao (文汇报 Wénhuìbào) of Shanghai. This new genre of literature got huge enthusiastic response and support of the people from different walks of life. Liu Xinwu's (刘心武 Liú Xīnwǔ) 1977 short story "The Class Teacher" (班主任 Bān Zhǔrèn) has also been described as part of the scar literature. It may be noted that the growth of such scar literature corresponded with Beijing Spring, a period of greater openness in Chinese society for which this has been described as the "Second Hundred Flowers Movement" (百花争鸣 Bǎihuā Zhēngmíng) in the short history of new China.

The theme of the Scar Literature mostly focused on portraying "human nature", the tragedy of the socialist society, creating the typical characters and stressed on the need to write about the reality of the society etc. At the same time the scar literature also talked about love and faith, socialist humanitarianism and proper understanding of others; its writers were practically not opposed to socialism, but on the contrary retained faith in the ability of the Party to rectify the past tragedies and embrace love as a key in solving social problems. The trauma of Cultural Revolution and ideology of the Party was twined together by the writers through their literary works in such a way that Cultural Revolution is not considered by the common masses as communist catastrophes. However Cultural Revolution had unconsciously driven people to accept Deng's socialist modernization over Mao's Utopianism. The swift shift from Mao's Utopianism to Deng's socialist modernization and the acceptance of the new ideology by masses also got reflected in some of the write up of post Mao's era.

Following these short stories and the publication of many letters to the editors acclaiming them, host of other short stories were written and published in other newspapers and magazines, which gradually turned out to be literary movement urging and encouraging all young writers to focus on the objective realities of the society as the new theme to make their works more lively and creative.

From the above account, it becomes clear that the literary policy line that was spelled out in the Yan-an forum of Art and Literature (延安座谈会 Yán'ān Zuòtán huì) of August 1942 in the words of "art and literature is to serve the people" had been completely abandoned by the party leadership of early 1960s and instead, a dictatorial

literary policy line had then become predominant in the Chinese art and literary circle. This speaks of the fact that socio-cultural consciousness of the people had not yet then developed to be so strong despite various mass educational and literary campaigns by the Party. The writers' freedom of thought and expression had been crippled. However, to refute the argument of the dissident intellectuals in favor of literary freedom, the Chinese communist Party (CPC) leadership talks about the conflict and contradiction between socialist democracy and the Western type bourgeoisie democracy.

Conclusion:

The Chinese people and society had long been suppressed under the feudal, semi-feudal and semi-colonial rule of both domestic and foreign masters for a long period of time. This sense of being oppressed and suppressed had deeply seeped into the consciousness of the masses of the people. It had become a part of the peoples' culture to endure oppression and repression, despite the strong history of peasants' rebellion in Chinese society since Han dynasty. But, the process of on-going liberalization and globalization of the Chinese society is most likely to create a new momentum in the field of ideology and culture of the 21st century China which would create favourable conditions for the rise of a new era of freedom of thought and expression for the new generation of Chinese writers and intellectuals. Whether this trend is visible or not needs to be probed through a comparative study of the "Scar Literature" of the early phase of the "Reform and Opening Up era" and the literature of the 21st century.

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EFLU における社会人向け短期コース

英語・外国語大学

アルン・シヤム

要旨

世界の日本語学習者数は約 400 万人で、インドでも就職・留学・ポップカルチャー等がきっかけ、日本語を習い始めている人がどんどん増えている。インドの日本語学習者の過半数は、大学などが提供しているコースがあるのにもかかわらず、未だに学校教育以外の機関で日本語を習っている。大学の段階では、日本語への関心等知識面での興味がきっかけで、日本語を学びたい人のために、特に社会人向けの短期コースが備わっていない。本稿では、こういったギャップを埋めるために、EFLU で 2017 年・2018 年に試験的に開講した 80 時間コースの評価を行い今後の課題について考察した。

キーワード：短期コース，80 時間コース，日本語教育，公開講座，インド

インドにおける日本語教育

インドにおける日本語学習者数は年々増加していて、2006 年に学習者数は 1 万人を突破し、12 年後の 2018 年現在はその 2 倍を遥かに超えている。最近はアニメ・マンガ等のポップカルチャーがきっかけで日本語を学習する人も少なくはないが¹、インドの場合、特に高等教育においては、主な要因の一つは日系企業

¹2012 年度、国際交流基金によって 203 カ国を対象に行われた調査では、日本語学習の目的として、1 位は「日本語そのものへの興味」(62.2%) 2 位は「日本語でのコミュニケーション」(55.5%) 3 位は「マンガ・アニメ・J-POP 等が好きだから」(54.0%)、4 位は「歴史・文学等への関心」(49.7%)、5 位は「将来の就職」(42.3%) となっている。

の進出によって日本語ができる人材の需要の高まりであり、いわゆる実利的な目的で日本語学習を始める人の方が比較的に多いと言えよう。

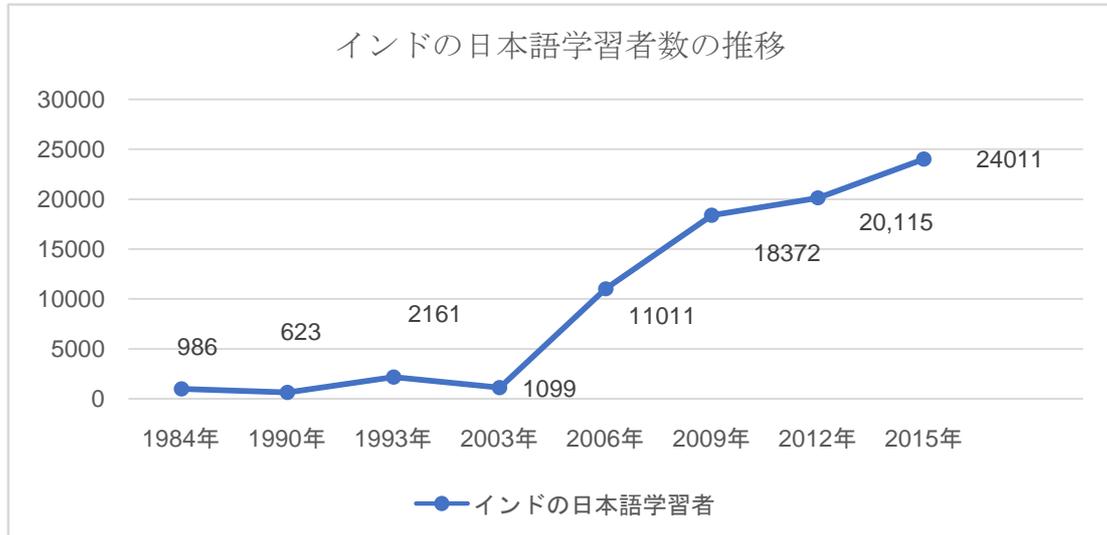


図 1：インドの日本語学習者数の推移

学習者は増加しているものの、その多くは以前と同じく、学校教育（初中高）以外の民間言語学校等の機関に密集していることがわかる。

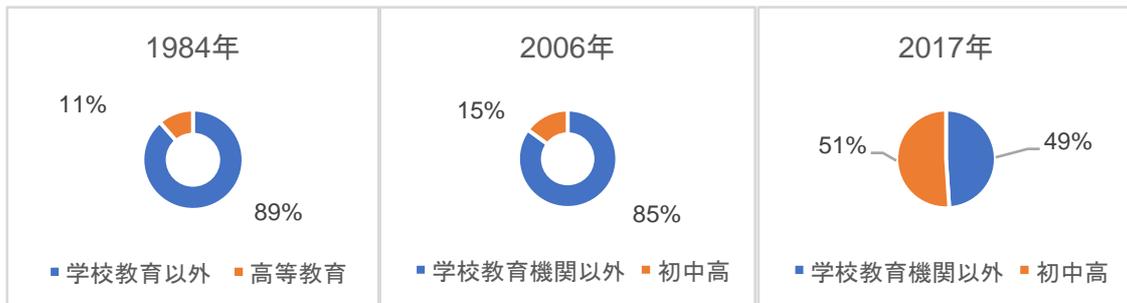


図 2：インドの日本語教育機関に通っている学習者の割合

現在、高等教育においては、国立大学が 5 校、州立大学が 2 校、私立大学 1 校が学位課程や社会人向けの一般コースを持っているとはいえ、初・中・高²を合わせても、日本語学習者のほぼ 5 割が、学校教育以外の機関を利用している。

²初等教育機関（5.6%）、中等教育機関（20.7%）、高等教育機関（24.8%）。

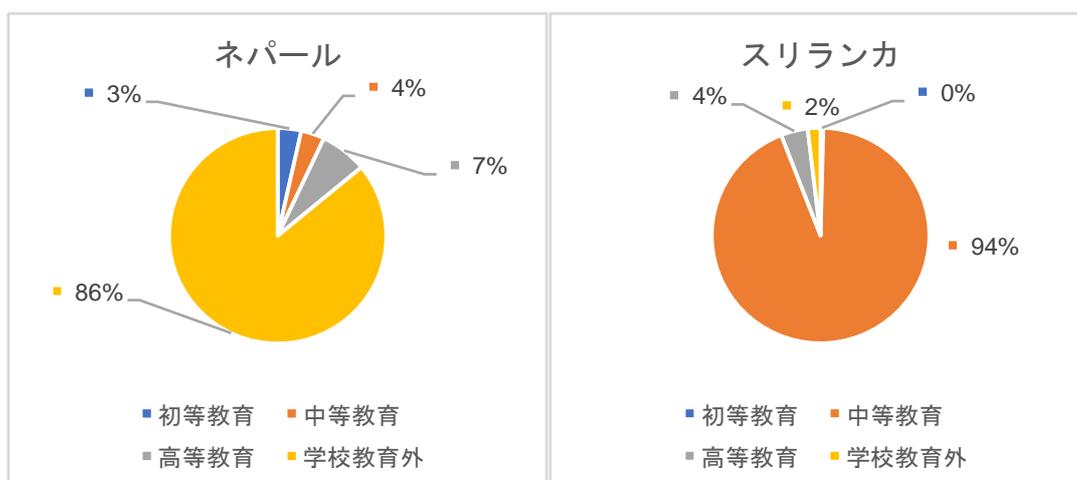


図3：ネパールとスリランカの日本語教育機関に通っている学習者の割合

学習者数が、留学・就職の機会の有無によって大きく変動する隣国のネパールでも同じように分布されている。しかし、ネパールは、インドと違って、大学³には学位コースがない。また、70年代末から大学入学試験の選択科目として日本語が採用されたスリランカの学習者は、当然ながら中等教育に密集している。

先述の通り、インドでは、国立・私立大学は日本語を専攻したい人のために3年の学位コースを提供しているが、日本語への関心等知識面での興味がきっかけで、日本語を学びたい人のために、特に社会人向けの短期コースが備わっていない。本稿は、こういったギャップを埋めるために、EFLUで2017年・2018年に試験的に開講した80時間コースの実践報告である。

既存の社会人向けコースの問題点

EFLUは南インドハイデラバードに位置し、1958年設立、2006年に国立大学と

³トリブバン国立大学には3年間の日本語コースがあるが学位コースがない。

なった外国語大学。英語を中心に11カ国語の教育を行っており、学士・修士・博士課程のほか、公開講座や通信制講座など幅広いコースを開講している。日本語教育は1993年にアジア研究学部の社会人向けの一般コースとして開講し、2009年に学士課程、2012年に修士課程が開始され、現在は学士課程と一般コースを提供している。

社会人向けの一般コース（以下公開講座）は、Certificate of Proficiency（初級前半）、Diploma（初級）とAdvanced Diploma（初中級前半）という三つのレベルに別れていて、各コースを修了するには1年間かかる。各コースの受講者は週3回、各回2時間、コース修了時には、計168時間の授業を受けることになっている。公開講座は、二つの学期⁴にわたって行われ、8月に始まり、翌年の4月下旬に終わる。現在開講している公開講座には様々な問題が考えられる。

まず、第一に、一年かけても達するレベルがあまりにも低い。例えば、ゼロから始まるCertificate of Proficiency修了者の日本語能力は初級前半で、JFスタンダードのA1～A2.1程度である。第二に、インドの国立大学は2学期制が多く、間に一ヶ月の冬休みがあり、休み明けは全学期に習ったものの復習が必要となり、少なくとも1週間（6時間）かかる。また、受講者は社会人であるため、学部生と違って、授業外学修時間は週2-3時間程度で、冬休みの課題が与えられないのが現状である。

80時間コースの実践内容及び学生プロフィール

前述の問題点を踏まえ、2017年度、2018年度に社会人向け短期コース（以下

⁴夏学期は8月～11月下旬で、冬学期は1月～4月下旬となっている

80 時間コース) を行なった。

	2017 年度 (第 1 回)	2018 年度 (第 2 回)
開講期間	10 月 23 日～12 月 15 日	5 月 14 日～7 月 6 日
時間	午前 7 時～9 時	午後 6 時～8 時
授業時数	月～金 (5X2 時間 X8 週=80 時間)	
受講者 (定員 : 35 名)	35 名 (男 : 23 女 : 12)	35 名 (男 : 20 女 : 15)
修了者	18 名 (男 : 10 女 : 8)	21 名 (男 11 : 女 : 10)
教材	まるごと A1 活動編・理解編	
試験	3 回 (各回筆記・口頭)	
授業料	3000 インドルピー	

表 1 : 80 時間コース内容のまとめ

授業の時間は、社会人が受講しやすい既存の公開講座と同じ時間帯で行われた。また、総合的に日本語力をつけるために、国際交流基金によって開発され、JF スタンドアード⁵に準拠した「まるごと A1」の活動・理解両編を主教材として使用した。既存の公開講座でも 2017 年度から主教材として導入。

また、当コースの授業料は公開講座に比べて 2 倍であるにもかかわらず、1 回目は募集開始 5 日後、2 回目は 3 日後それぞれ満員となった。次の円グラフにあるように 2 回とも、男性は受講者の半分以上を占めている。また、2017 年度の受講者の男女、それぞれの修了率をみると、男性は 43%、女性は 67%ですが、2018 年度は、男女ともに 55%となっている。

⁵ JF 日本語教育スタンダードの略。ヨーロッパの言語教育・評価の枠組みである CEFR (Common European Framework of Reference for Languages) をもとに作られた枠組みで、課題遂行能力と異文化理解能力を目指す。

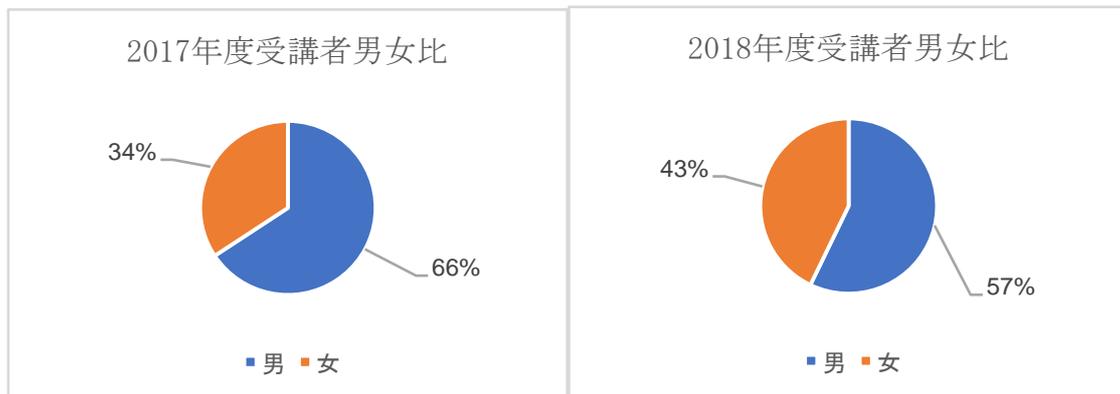


図4：2017年度・2018年度の80時間コース受講者の男女の割合

当コースは満18歳の方は応募できることになっている。受講者の年齢別のデータをみると⁶分かるように、20代が過半数を占めていることが明らかである。授業外学修時間に関しては、回答者の4割が「週1-2時間」で、同じく4割が「週3-5時間」と答えた⁷。

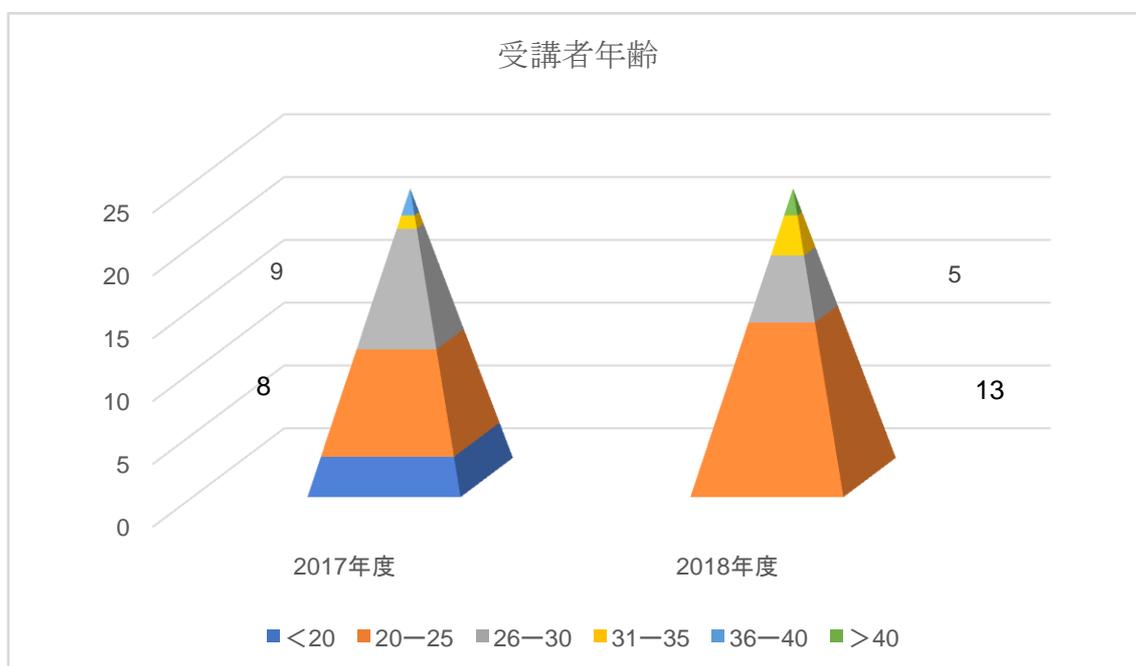


図5：2017年度・2018年度の80時間コース受講者の年齢

⁶35名のうち、12名が無回答

⁷「週1-2時間」は20人、「週3-5時間」は18人、「週5-10時間」は5人、「週10時間以上」は3人

また、日本語以外の外国語を既に学習した受講者は約3割で、特にフランス語を学習した人は2017年度と2018年度で計10人いた。その上、同じインド人も、受講者の母語が多様で、2017年度は9言語⁸、2018年度は6言語の母語話者がいた。次に、受講者を対象に行われたビリーフ調査について述べる。

受講前のアンケート調査の結果

2017年度と2018年度の受講者計70名を対象に受講前にビリーフ調査を行なった⁹。日本語の難易度に関しては、回答者の8割は難しいと答え¹⁰、2017年度と2018年度ともに「言語が上手になるには文法中心の学習が一番効果的」に関しては、回答者46名のうち、「強くそう思う」「そう思う」が36名(78%)、「そう思わない」「強くそう思わない」が10名で、指導する側(課題遂行型)と指導を受ける側(文法積み上げ型)との間の学習方法の差がはっきりみえる。

成果及び課題

インドでは、国立・私立大学は日本語を専攻したい人のために3年の学位コースを提供しているが、日本語への関心等知識面での興味がきっかけで、日本語を学びたい人のために、特に社会人向けの短期コースが備わっていない。本稿は、こういったギャップを埋めるために、EFLUで2017年・2018年に試験的に開講した80時間コースについて述べた。また、先述の調査で、2018年度にコー

⁸州公用語のテルグ語が多く(5名)、インド公用語のヒンディー語(5名)に次いでインド南部ケララ州の公用語であるマラヤーラム語(3名)。その他に、マイティリ語、マラティ語、オディア語、タミル語、ネパリ語、ウルドゥー語の母語話者がいた。

⁹26名(37%)が無回答。信頼度95%で、許容範囲は9%。

¹⁰「とても難しい」は10人、「難しい」は17人、「まあまあ難しい」は16人、「簡単」は3人

スを修了した 21 名は「A2 の 80 時間コースを開講した場合、応募しますか」という質問に対して、17 名が肯定的に答えている。

しかし、学習者の多くは文法積み上げ式に慣れていて、課題遂行型学習に抵抗する学生も少なくはなかった。その上、JF スタンドアートの A1 に近いレベルに達したといえども、80 時間はあまりにも短い期間で、コース修了者は日本国内・海外において日本語能力を認定する JLPT の N5 が合格できない人が当然多く、コース修了後、すぐに次のコースが提供できない限り、受講者は学習意欲を失いかねない等が残る検討課題である。

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[Abstract]

The Value of Life in Lee Thaejun's novel "Before and After Liberation"

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The liberation time space in the Korean history is the key issue to understand the Korean modern history. This liberation time space of Korea is known as a very short however an unavoidable important period in the Korean history. This paper intends to examine this particular time space through a representative Korean novel "*Before and After Liberation*" written by the novelist Lee Thaejun in 1946. Novel won the best literary award in the same year it was published and it is still consider as a masterpiece work of liberation period of Korea. Through the analysis of this novel, this paper will provide a detail account of the situation of Korean peninsula during the liberation period. The Korean liberation period was three year from 15th August 1945 to 15th August 1948 when the Japanese surrender, and it ends when Korea bifurcate into South Korea and North Korea by the creation of ideological based separate regimes on the peninsula. Before this period, Korean writers were not allowed to write freely their opinion. However in this period they were allowed to write and express their thought and opinion freely.

Yi Taejun's "*Before and After Liberation*" gives an account to understand the situation of Korean peninsula as well as the value of human life in Korean peninsula. The story starts with the writer's keynote and the feelings he receives soon after the liberation of peninsula. The novel continues through the liberation period, outlining the domestic political and theoretical chaos and struggle within the field of Korean literature. Unlike previous studies, this paper explores the genuine intention of writer through much other reference and evidence how Lee Thaejun's protagonist denounced the ideological conflict which was emerging within the society soon after the liberation, thus he shouted for the left oriented as well as the capitalistic unity.

This paper largely discusses on the three problematic issues which author intended to convey through the novel. These three specific issues were related to the value of human life during the Japanese colonial period, the spirit of democracy during the liberation period and the value of unity and the dignity of human value in the post liberation period. Finally, this paper suggests that Lee Thaejun idea of unification was very rational and it is still valid in this period for the Korean people.

이태준의「해방전후」에나타난생명의가치

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1. 서론

한국현대사회에거의모든분야에서일본식민지이후내전과국가의분단으로부터큰영향을받고있다. 남북분단을만들어준것은 6·25 전쟁이라할수있으나이전쟁이일어나게만든것은일제강점기의식민주의라고해도과언이아닐것이다.¹ 한반도에서현재는어전히미완성한통일의과제가존재하고있는한, 현대인으로서더욱더식민지말기의사람들이어떻게사유했으며, 그사고속에서어떻게식민지로부터의해방을맞이하였는지, 또한해방공간에국민들이어떻게대응하였는지를객관적으로바라보는데관심을가져야한다.

한마디로말하면해방공간은한국사적인맥락에서매우중요한시기이다. 한국의해방직후, 혹은해방후라는표현보다는 ‘해방공간’이라는명칭이식민지시기에벗어난후부터남북의분열이전까지의시기를표현하는데더욱더뚜렷한특성을드러내준다.² 문학적으로해방공간의인간정신을접근하는데에있어문학가의현실인식이매우중요해진다.

본글은해방공간의대표작가이태준의자서전형식으로창작된「해방전후」를연구의대상으로삼는다.

¹ 이것에 대한 필자의 판단은 ‘일본이 조선반도를 지배하고자 하는 목적으로 청나라와 러시아와 전쟁을 전개한 것과 그것에 의한 승리로 인해 조선반도를 차지할 수 있었던 부분, 그리고 조선반도에서 식민통치를 실시한 일본으로 인해 한반도가 외세를 저항하는 능력이 저하했고, 그로 인해 해방 후에도 미국과 소련의 간섭을 성공적으로 극복하지 못한 부분’에서 성립된다.

² 이에 대해 김윤식이 편찬한 □해방공간의 문학운동과 문학의 현실인식□ 책을 참고함.

이작품에서이태준은 식민시대의자기반성과새로운미래에대한기대와노력에심혈을기울인것으로 보인다. 특히이작품은

‘한작가의수기’라는부제목이붙어있어작가의개인경험을보여준다는의의를갖는다. 또한, 이념의대립과지금도제대로남한인과북한인이서로왕래하지않은상황에있어서이태준의자서전작품은한국인들에게당시적극적활동을하고있던문인의진정한생각을알려주는데효과적인경로라할수있다.

이태준의「해방전후」와직접적인연관성을가진기존연구가몇몇이있는데그것을정리하면다음과 같다.

1990년에이재봉³은「해방전후」가부르주아민주주의혁명론의요체인봉건잔재의청산문제를선명히 드러내었다. 그러나주인공이일제하에서부르주아적안락감을즐겼나,

이행위를나중에청산하지못했기때문에변명논리가강하게작용하고있어,

결국은그의이념은일종의은폐전략적장치이며허위의식처럼보인다고지적하였다.

2001년에이단미⁴는「해방전후」는빅토르위고의 ‘인민’이라는말을속고하며 ‘선량한개인들’의나라를설립하는것이당대문제라고인식하여사회이념을선택하였지만민족의식을드러내지못했다고지적하였다.

2005년에김홍식⁵에따르면이태준이「해방전후」에서역설하는현실참여의논리는일제식민지하조선의정세가결코유리하게진행되지않았다는것이다.

그리고주인공이좌익의논리에경도되어민족을위하는수단으로사회주의사상을선택하게된다고지적하였으며2012년에는수사편향의상고주의자인이태준이이소설에서인유법을남발함으로써결국진정성을결핍한작품으로만들었다고지적하였다.⁶ 2006년에구재진은기억과망각의시각을통해서「해방전후」의소설사의미를조명했다.

그는이소설은식민직후의폐허속에서유토피아의건설이라는기만적상황을드러내고있어진정한미의자기성찰과비판은가능하지못했다고지적하였다.⁷

2013년에권성우는이소설이자기성찰의치열함과사상전환의자연스러움부분에서다소부족했음에도 불구하고

1946년의조선문학가동맹에서제정한해방기념문학상의수상작으로선정된이유는당대진보적이념과예술성의결합이논의될수있는문학적여건이사라지고정치일변도의상황이전개했기때문이라고 지적했다.⁸

³ 이재봉, 「이태준의 <해방전후>와 그 이데올로기의 성격」, □문창어문논집□ 27권, 문창어문학회, 1990.

⁴ 이단미, 「이태준 연구」, 중앙대학교 박사논문, 2001.

⁵ 김홍식, 「이태준 문학의 현실인식 연구-중·단편 소설을 중심으로」, 국민대학교 석사논문, 2005.

⁶ 김홍식, 「해방전후 연구」, □한국현대문학연구□ Vol.38, 한국현대문학회, 2012.

⁷ 구재진, 「<해방전후>의 기억과 망각 - 탈식민적 상황에서의 서사전략」, □한중인문학연구□ Vol.17, 한중인문학회, 2006.

⁸ 권성우, 「해방 직후 진보적 지식인 소설의 두 가지 양상- ‘해방전후’와 ‘도장’을 중심으로」, □우리文學

2014년에 김준현이 기존 연구를 정리한 바에 따르면 「해방전후」는 소설적 회상이었다는 점에서 신뢰성 등 문제들이 있다고 지적되어 왔다.

월북경위에 대한 자료 등 일제 말기 이태준의 행적을 밝힐 수 있는 실증적 자료도 제한적이었기 때문에 시 간적 공백이 그의 사상적, 행동적 변화를 설명하는데 어렵다고 말했다.⁹

2015년에 김중회는 「해방전후」에서 지식인의 갈등과 혼란의 지점들이 단순히 새로운 사회의 건설의 비 전으로만 해결되지 않는 딜레마를 드러내고,

식민지 시대를 돌아보고 자기 해부의 심화 과정을 갖는 것보다는 새로운 이념의 선택을 통해 현실을 돌파 하려는 급박한 심경 토로가 압도적이었다고 평가했다.¹⁰

위와 같이 「해방전후」는 주인공이 식민 시기에 안락한 자본주의적 행적에 대한 자기 비판의 부분이 허 위적이며 충실하지 못했다는 점,

해방 이후의 이념 선택 문제로 인해 작품의 진정성과 민족성이 결여되었다는 평가는 대부분이었다.

그러나 식민지인으로서의 반성을 판단하는데 그 기준을 명확히 제시하지 못해 작가의 반성 정신에 대한 부정적인 평가는 의심스러운 부분이 된다.

그리고 이념 선택의 문제를 가지고 한수상 작품의 진정성과 민족성에 대해 부정적으로 바라보는 시각이 이태준의 자서전형식의 문학 담론과 내면 심정의 토로를 무시한 면이 있어 적절하지 못하다고 본다.

식민지 시기의 한국인 인물에 대한 분석은 오직 단순히 저항이나 협력¹¹ 관점으로만 이해하면 안 된다.

그리고 작가가 해방 공간에서 어느 정치적 입장을 선택했다는 근거를 가지고 그 작가의 작품을 이해하는 것이 바람직하지 않는다.

그러한 단순한 관점은 상상력과 예술성으로 이루어지는 문학적 시각으로 접근하지 않은 방식이기 때문 이다.

식민지 말기의 작가 현실관을 분석하는데 저항을 선택한 자나 협력을 선택한 자는 모두 그 억압을 인식 하면서 고통을 참고 수동적으로 행한다.

그래서 반성이 부족했다는 평가는 한 문학가의 정신을 제대로 읽어내었다고 할 수 없다. 또한,

해방을 얻어 건국의 목적을 가지고 두 가지 이념 중의 하나를 선택한 자는 능동적으로 행한 것이니 민족성 과 진정성이 부족하다고 평가한 것은 역시 객관적이지 못한 평가이다.

단순한 지적보다는 작가가 왜 식민자에게 저항하는 행동을 그만했는지,

해방 공간에서 왜 좌익을 선택했는지, 좌익을 선택하면서 어떠한 갈등을 겪었는지, 또한,

어떻게 두 가지 이념 사이에서 왕래했는지 그리고 어떠한 문제들을 부딪쳤고 어떻게 해결했는지 등 작가

연구 □ 제40집, 우리문학회, 2013.

⁹ 김준현, 「해방이라는 한국문학연구의 '경계'와 이태준- 해방 이후 이태준과 그의 작품에 대한 연구를 중심으로」, □상허학보 □ 42권, 상허학회, 2014.

¹⁰ 김중회 외, □한민족 문학사 1 □, 역락, 2015, 198쪽.

¹¹ 협력은 식민제국과 식민지 사회의 집단이나 계급 간의 이해관계의 접근을 표현하는 용어로서 개인 적 이익을 위해 공동체 전체의 희생을 감행하기도 하는 연관관계를 의미한다. 박지향, □제국주의 □, 서울대학교출판부, 2000, 113쪽.

의가치관¹²을통해서살펴봐야공정한분석이나올수가있다.

두가지의시기에걸쳐살았고자아반성이부족하다고평가를받은이태준의작품을이해하는데반항, 협력, 좌익, 우익입장등의시각보다는다른새로운관점이필요하다. 그관점은모두다지향하고있는 ‘민주주의’¹³ 의정신부터시작되어야한다. 민주주의는 “뚜렷하게한가지개념만옹호하는사상이아니다.”¹⁴ 그만큼민주주의적정신은관용적인정신으로다양한것들을수용할수있어야한다. 다시말하면, 민주주의는인간사고의다양성과인간신분의평등을중요시하고, 상이한견해에대해지적이아닌, 이해를통해서합의를달성하는단체의운영방식이자 삶의정신이다.¹⁵ 민주주의정신을가진사람이면 선입견을가지지않고상대방을이해하려고애를쓴다. 그리고그이해를통해옳음과그름을골라판단한다. 본고는이태준작가를대변한주인공현이식민지시기때옳다고판단한것에생명지상¹⁶ 이라는가치관

¹²Moran은 ‘문화 관점’이라는 개념을 사용하여 눈에 드러나지 않은 부분을 ‘관점’이라 칭하고 관점이란 ‘인식, 믿음, 가치 및 태도’의 조합이라 규정한다. ‘인식이란 인간이 주목하거나 경시하는 것을 말하며, 믿음은 그것에 대한 진실성의 판단이며, 가치는 옳다와 그름에 대한 판단이고, 태도는 그것에 대한 정신적 감성적 시각을 말한다.’ 이태준은 당대 현실을 인식하고 있었다고 보며, 그는 어떠한 가치관을 갖고 있었는지 살펴본다. Patrick R. Moran 지음, 정동빈 등 옮김, 『문화교육』, 경문사, 2004, 106쪽.

¹³ “모든 정치 이데올로기가 민주주의를 가장 잘 실현한다는 것을 합리화하려고 애쓰는 것을 보면, 민주주의는 중요한 가치임에 틀림없다.” 전경옥, □정치·문화·이데올로기□, 숙명여자대학교 출판부, 1997, 108쪽.

¹⁴ ‘민주주의는 하나의 정부 형태로 파악되기도 하고, 가치중립적인 정치방식, 절차, 정치 기제로 이해되기도 한다. 반면에 어떤 사람들에게는 독재나 전체주의와 대립하는 의미로서의 가치와 이데올로기로서 이해된다. 민주주의를 자유주의와 관련지어 파악하느냐 혹은 사회주의와 관련지어 파악하느냐에 따라 나뉘기도 한다. 자유주의와 관련지어 생각하는 것은 민주주의가 자유주의와 관련지어서만 좋은 방향으로 발전할 수 있다고 믿는 데서 나오는 것이다. 또한 사회주의와 관련지어서 설명할 때는 민주주의의 달성을 계급 없는 평등한 사회로 보는 까닭이다.’ 전경옥, □정치·문화·이데올로기□, 숙명여자대학교 출판부, 1997, 81쪽.

¹⁵ 그리고 “민주주의는 인민 자신을 위해 인민 스스로 정부를 세워 직접 통치하는 것이다. 민주주의에서는 정치적 위계질서가 없다. 즉 토론과 합의 절차에 우선해서 정치권력을 차지할 수 있는 어떤 특권 질서도 인정되지 않는다. 민주주의에서 통치는 지배가 아니라 운영이다.” 이승원, □민주주의□, 책세상, 1975, 9쪽.

¹⁶ 여기서는 양명서의 논의를 근거로 한다. 그의 말을 따르면 “인문주의자들은 인간의 주체성을 확립하는 과정에서 도덕 명령 앞에 서게 되었다. 도덕 당위란 자연스런 생명의 충동을 억누름으로써 자기를 통제하고, 것처럼 자기 수양을 통해 세상의 주인이 되려는 노력이다. 그러나 도덕 당위에 놓여 있는 개인의 생명 당위를 재발견함으로써 자연친화적인 인문주의에서 말하는 구도를 공색할 필요가 있다. 살려고 하는 의지는 자연스런 것이다. 그것은 죄라고 할 수 없다. 인간의 악을 심각하게 의식해서 형이상학을 만들어 초월적 원리로 희망을 찾으려고 한 성리학은 그 원리가 자연에 내재한 것으로 봄으로써 생명 당위의 차원에서 도덕 당위를 완성하는 구도를 마련했다고 할 수 있다.” 양명수,

이 적용되어 있다는 것,
해방공간에 있는 현은 민주주의적인 정신을 발휘하며 좌익을 택하는 동시에 자본주의를 옹호한 것은 그의 통일관이라고 이해한다.
이 방식으로 월북작가인 이태준의 이소설에 나타난 생명 의 가치관과 작가가 바라는 통일관에 대해서 명확하게 알아보는 것은 국가의 통일이 요구되는 이 분단 시기에 긍정적인 의미가 될 것이라 믿는다.

2. 일제하의 생명지상가치

인간이 살려고 어느 행동을 한다는 것은 결국 생명을 우선시한다는 의지이다.
이 생명지상의 논리는 어느 이론에서도 부정적으로 간주되면 안 되며,
생명을 지킨다고 해서 도덕 혹은 존엄을 무시했다고 볼 수도 없다.
이러한 생명지상주의자의 모습은 이소설의 주인공 현에게 뚜렷이 나타나고 있다.

살인이라도 내 민족에게 유일한 희망을 주고 있는 중국이나 영미나 소련의 우군을 죽여야 하는 그리고 내 몸이 죽되 원수 일본을 위하는 죽음이 되어야 하는,
이 모순된 번민으로 행어나 무슨 해결을 얻을 가 해서..... 이런 심각한 민족의 번민을 현은 제 몸만이 학병자 신이 아니라 해서 혼자 뒷날을 사려 해가며 같은 불행한 형제로서의 울분을 절제할 수는 없었다.¹⁷ (중략)
때로는 전혀 초면들이라 저 사람이 내 속을 떠보려는 밀정이나 아닌가의 의심하면서도,
그런 의심부터가 용서될 수 없다는 자책으로 현은 아모리 낫선 청년에게라도 일러주고 싶은 말은 한마디로 굵히거나 남긴 적 없는 흥분이 균했다. (226 쪽)

문인의 신분을 가진 현은 한민족이 증오한 일본의 지배하에서 부득이하게 폭력을 썼다고 토로했다.
그는 원수를 위해 악을 행한 것이 모순적인 짓이라고 판단하며, 자신이 전쟁터에 직접 가지 않지만, 같은 한민족 동포들이 모순적인 짓을 하면서 죽어야 하는 일에 대해 불행하다고 지적했다.
현이 슬프게 여기는 것은 한민족이 자신의 목숨을 보전하기 위해 폭력과 같은 악행을 써야만 한 것이 모순적이지만, 죄라고 보지 않다는 의미이다.
그러나 한편으로 한민족이 결국 죽음을 맞이해야 한다는 것에 대해 현은 부정적으로 바라봄으로써 자신의 생명상실이라는 것에 반감이 있다고 암시하였다.
생명의 보전을 위해서 심지어 현은 같은 한민족 동포에 대해서까지 신뢰감을 갖지 못했다.
“의심하면서도 용서될 수 없다는 자책”이라는 말은 한민족 또한 그 속의 일원인 현은 생명과 존엄/도덕 사이에서 갈등을 겪는 모습을 보여주었다.
그러나 결국은 생명이 더 중요하다고 판단한 현은 존엄보다 생명을 선택했다는 행동을 함으로써 자신의 생명지상의 가치관을 보여주었다.

‘일본의 패전기라면 몰라 일본에 유리한 전기를 내 손으로 주물르는 건 무엇 때문인가?’

「도덕 당위와 생명 당위- 성명에서 생명으로」, □신학사상□ 137권, 한국신학연구소, 2007.

¹⁷ 이태준, □이태준문학전집-사상의 월야□, 서음출판, 1988, 226쪽. 이후 각주 대신 쪽수만 표기한다.

현은 정말 살고 싶었다. (중략) 조국의 적일뿐 아니라 인류의 적이요 문화의 적인 ‘나치스’의 타도를 오직 사회주의에 기대하던 독일의 한 시인은 모로토프가 히틀러와 악수를 하고 독소중립 조약이 성립되는 것을 보고는 그만 단순한 생각에 절망하고 자살하였다고 한다.

‘그 시인의 판단은 경솔하였던 것이다. (중략) 정의와 역사의 법칙을 믿자! 정의와 역사의 법칙이 인류를 배반한다면 그때는 절망하여도 늦지 않을 것이다!’ (229 쪽)

일본의 대동아전기 번역을 맡기로 한 현의 상황에서 당 시민족의 존엄성보다 자신의 생명이 더 중요하다는 것을 확인할 수가 있다. 그러나 현은 생명을 택하면서 사회의 거부의 심정을 표한다. 이 과정에서 현의 의식 속에서 생명과 존엄/도덕 사이에서 갈등을 겪고 있는 사실을 보여주었다.

한편으로, 당시 독일과 소련이 서로 우호 관계를 선택했다는 것을 본 후, 생명을 버리고 대신에 존엄을 선택한 사회주의자 시인이 있었다. 이에 대해 현은 생명을 버린다는, 즉 조급히 존엄을 선택한 행동을 삼가야 한다고 말했다.

이 부분은 현이 아무리 도덕/존엄에 대한 갈등을 겪어도 최후의 판단은 생명 지상에 있다는 것을 보여 주었다.

“일본이 망하기란 하늘에 별따기 같은 걸 기다리나 보오!”

현의 안해는 이날도 보송보송해 잠들지 못하는 남편 더러 집을 팔고 시골로 가자 하였다. (227 쪽)

강원도 어느 산읍이었다. (중략)

예전엔 현감이 있었던 곳이나 지금은 면소와 주재소 뿐의 한적한 구읍이다. (중략)

잡곡의 소산지니 식량 해결을 위해서요,
그리고 가까이 임진강 상류가 있어 낙시질로 세월을 기다릴 수 있음도 현이 그곳을 택한 이유의 하나였다. (230 쪽)

현은 가지 않기가 도리혀 겁이 났다. (중략) (233 쪽)

어찌 되었든 현이 서울 다녀온 보람은 없지 않았다. (중략)

이제는 그들이 보는 데도 낙시대를 어엿이 들고 지나 다니게 뾰뚱되었다. (237 쪽)

“당신을 경방단에도,
방공감시에도 뽑지 않은 것은 나라를 위해서 글을 쓰라고 그냥 둔 것인데 작고 낙시질만 다니니까 소문이나 뽀개나는 것이요. (240 쪽)

앞의 두 인용문에서 보았듯이 생명을 보전할 길을 선택한 모습은 현이 아내의 제안을 받아 가족을 데리고 강원도 시골에 간 후에도 나타났다.

먼저 시골에 간 것은 지배자를 멀리할 수 있을 뿐만 아니라 충족한 식량을 통해서도 시골에서 생명을 더 잘 유지할 수 있다는 판단에 의해서이다.

현은 절망 속에서 생명을 유지할 수 있는 방법을 계속 모색하고자 한 모습이 독일의 사회주의자 시인의 모습과 매우 다르다는 것을 여기서도 한 살 펴볼 수 있게 된다.

세 번째와 네 번째의 인용문에서 보았듯이 현은 시골에 내려온 뒤 서울 문인보국회에 참석하라는 전보를 받아 ‘겁이 났다’라고 함으로써 강제로 참석하고 돌아온 후 예전에 몰래 해야만 했던 낙시질을 이제 당당하게 할 수 있게 된다고 한다. 이것은 현이 생명을 보전하다가 얻은 긍정적인 결과라 할 수 있다.

마지막 인용문에서보았듯이
 ‘글을쓰라고그냥둔것이다’라는 지배자의말을통해서일본인 지배자들은 생명을보전하려는문인들
 을전쟁터에보내지않고, 대신에선전의수단으로활용하고있었던것을알수있다.
 바뀌서말하면일본을위해문학을창작하거나번역한문인들은자신의생명을최우선시하는자라고이
 해할수있겠다.

낙시질을못가는날은현은책을보거나그렇지않으면김직원을찾어갔고 (중략)
 모시어볼수록깨끗한노인이요. 이고을에선엄연히존경을받아야옳을, 유일한인격자요. (중략)
 현은가끔기어올여옥이란이런이를가리킴이라느끼었다. (중략) 창씨를안하고견디는것은물론,
 감옥에서나오는날부터다시상투요갓이었다. (중략)
 그분이지은시를알지못하고그분이신문학에무심하여현대문학을논담하지못하는것이서로유감일뿐.
 ..(232 쪽)
 경찰서에서들어오라는것이다. (중략)
 김직원은그이튿날또옴으로갔는데사흘이되어도나오지않었고, 나흘째되던날이바로
 ‘팔월십오일’인것이었다. (244 쪽)

김직원은현이가장존중하는시골마을의문인이다. 김직원은식민자가가져온근대문물들을
 ‘생명’으로거부하고있고,
 죽음의위협을무서워하지않는정신으로봉건시대의전통문화를여전히따르려고하기때문이다.
 한편으로구식교육뿐만아니라, 근대신식교육도받은현은근대교육을이해하려고하지않은,
 오직구식교육만관심을갖는김직원과의사소통을하는데근대적인문화교류가원활하지못하지만,
 이차이를아쉬워하면서도즐기고있다.
 그이유는식민지시기에생명을보존하기위한현이존엄을보존하기위한김직원을통해서존엄을지
 키지못한자신의죄책감을씻어내기위한것과자신과다르게행동하는사람에게도다가가아울러다
 니려는관대한정신이있기때문이라할수있다.
 마지막 인용문에서보았듯이한국이해방을얻은직전과해방당일날에존엄을더중요시하는김직
 원이갑작스럽게경찰서에들어갔다는사건이벌어졌다.
 김직원을부정적인결말을맞이하게한작가는일제말기조선인이존엄을지키려는비애를암시하고
 있으며동시에억압속에서존엄보다생명을더중요시하는가치관을강조한의미가있다고말할수있
 다.

3. 해방공간의민주주의정신의추구

민주주의의정신은평등을강조하는것이다.
 이정신을일제강점기에제대로실천하지못한현에게해방이라는시점은무엇보다기쁜일이다.
 그는일제강점기의생명주의자에서벗어나국가의주권을가지면서생명을귀하게여기며또한민주주
 의의자세로생활하고싶었다. 이에대해본절에서살펴보도록한다.

‘조심스러웠고’라는 표현이나 온 듯이 평등의 문화, 즉 민주화를 추구하는 현은 좌파에서 행하는 공산주의 자적인 습성에 대해서 과감하게 위협하다고 지적할 수가 없었다.

좌익대중단체 주최의 ‘데모’가 종노를 지나게 되었다. 연합국기 중에도 맨 붉은 기뿐이요, 행렬에서 부르는 노래도 적기가 다. 거리에 섰는 군중들은 모다 ‘데모’에 냉정하다. 그런데 ‘문협’ 회관에서만은 열광적 박수와 환호로 ‘데모’에 응할 뿐 아니라, ... 연합국기 중에서 쓰러진 것만을 끄르더니 한 아름 안고 가사 총위로부터 행렬 위에 뿌리는 것이다. 거리가 온 통 시뻘개진다. 현은 대뜸 뛰어가 그것을 막았다 다시 집으러 가는 것을 또 막았다. (중략) ‘데모’가 지나간 후, 현의 주위에는 한 사람도 가까이 오지 않았다. (250 쪽)

‘... 새 조선의 자유와 독립은 대중의 자유와 독립이라야 한다. ... 적기만 뿌리는 것이 이 순간 조선의 대중 운동이 아니며 적기 편에 선 것만이 대중의 전부가 아니라, ... 이걸 단순히 반동으로밖에 해석할 줄 몰라 준다면 어떻게 그들과 함께 일할 수 있는 것인가?’ (250-251 쪽)

“이건 독재요. 이려고 문화 전선의 통일 운운은 거짓말이요. 나는 그 사람들 말더미 구 싶지 않소. 인전 물러가니 그리 아시오.” (252 쪽)

현은 민주 문화의 옹호자로서 좌파에서 행하는 극단적인 선전 행위를 본 후 좌파에서 탈퇴하겠다고 말한다. 즉, 현은 민주주의 정신이 결여되어 있다는 것을 인식했다는 뜻이다. 좌파 문단은 당시 적기를 선전지로 배포함으로써 자신과 다른 입장을 무시하려는 태도를 보여준다. 현은 좌파가 적기를 통해서 한 가지의 입장만 강조한 것이 절대로 한 민족의 문화 통일을 달성할 수 없음을 간파한다. 여기서 한 가지지만 아닌, 상이한 입장도 존중해 주어야 한다는 정신이야말로 문화의 통일이 가능하다고 말한 현은 민주주의를 지향하고 있고, 그렇지 않으면 반대하겠다는 것이다.

“제가 공산당으로 갔다고 들 겁니까?” (중략)

“... 해방 전에 내가 제법 무슨 뚜렷한 태도를 가졌던 것도 아니구요, 원인은 해방 전엔 내 친구가 대부분이 소극적인 처세가 들 인 때문입니다. 나는 해방 후에도 의연히 처세만 하고 일하지 않는 덴 반답니다.” (257 쪽)

“해내엔 어디 공산파만 있었습니까?

그리고 이번엔 공산당이 무산 계급 혁명으로 가 아니라 민족의 자본주의적 민주 혁명으로 이 내 노선을 밝혀 놓는 것은 무엇보다 현명했고, 그랬기 때문에 좌우익의 극단적 대립이 원칙 상 용허되지 않아서 동포의 분열과 상쟁을 최소한으로 제지할 수 있는 것은 조선 민족을 위해 무엇보다도 행한 일이라고 저는 생각합니다.” (259 쪽)

현은 자신이 공산당 소속이 아니라고 강조한다. 그는 공산당이 옳다고 말하지 않는다. 이 부분은 앞서 말한 민주주의에서 말한 ‘인민’과 공산주의에서 말한 ‘인민’이 서로 다르게 인식하고, 후자보다는 전자를 더 선호한다는 그의 답론을 통해 이미 입증된 부분이다.

그러나 현은 공산당이든 아니든 간에 그 부분에서 해방 전에도 해방을 얻은 후에도 한 가지의 입장을 취하지 않았다. 이 말은 그가 좌익을 공산당이라 보지 않다는 뜻이다.

그리고 해방 후에는 오직 소극적인 것이 아닌, 적극적으로 활동하고 싶을 뿐이다.

다시 말해 현의 머릿속에서는 공산당에 대한 인식이 존재하지 않을 뿐더러, 공산당이라는 것이 한민족의 문화가 될 수 없음을 명확히 밝히고 있다.

의외롭게도 현은 우파 문단에서 인식하고 있는 소위 ‘공산당’이라는 것은 해방 전에 그들이 견고하였던 프로노선과 더 이상 동일하지 않다는 이해방식은 특이하하다. 즉, 현의 눈에는 해방 후의 공산당이 사회주의적이지 아닌, 자본주의적 민주주의 노선을 취하고 있다는 뜻이다. 그렇기 때문에 현은 현재 우익이 인식하고 있는 ‘좌익이나 공산당’은 사회주의 노선을 견고하지 않으며, 자신이 가입한 단체는 오직 ‘적극적으로 활동할 수 있는 자본적인 개혁파 같은 존재’이다. 그리하여 좌익이라고 불리는 자본적 개혁파 단체에서 현은 탈퇴할 생각이 없다고 주장하고 있다.

“공산파만 가만 있어주면 곳 독립이 될 거구, ...” ...
김직원은 밖에서는 소련이, 안에서는 공산당이 조선 독립을 방해하는 것이라 하였다. 이렇게 역사적 또는 국제적인 이해가 없이 단순하게, 독립 전장을 해 얻은 해방으로 착각하는 사람에겐 여간 기술로는 계몽이 불가능하고..... (259쪽)
우리 민족의 해방은 우리 힘으로 가 아니라 국제사정의 영향으로 되는 것이니까 조선 독립은 국제성의 지배를 벗어날 수 없는 것, 삼상 회담의 지지는 탁 치자 청이나 민족이 아니라, 하나는 자본주의 국가요 하나는 사회주의 국가인 미국과 소련이 그 세력의 선봉들을 맞댄 데가 조선이라 국 제간에 공개적으로 조선의 독립과 중립성이 보장되어야지, ...

위 내용을 통해 김직원은 공산파와 소련에 대해 일방적으로 반감의 태도를 갖고 있음을 확인할 수 있다. 반대로 현이 인식 문물을 거부하는 김직원이 진반감에 대해 ‘국제관이 부족해서 독립에 대해 너무 단순하게 생각하고 있다’라고 판단한다. 현은 국제관의 중요성을 인식한다. 특히 당시에는 소련뿐만 아니라 미국도 간섭하고 있기 때문에 국제적인 대립의 문제가 먼저 해결되어야 국가 문제를 이야기할 수 있다고 주장한다. 즉, 김직원이 독립이라고 인식하지만 현은 진정한 독립이라고 인식하지 않고 있다. 앞에서 말했듯이 해방즉시 일본군이 아직 남아 있었다. 그렇기 때문에 현에게 해방은 독립이 아니라고 생각했음을 알 수 있다.

또한, 현은 국제간에 중립성이 보장되어야 한다고 함으로써 내부의 좌·우파 모두 공존해야 함을 호소했다. 현은 당시 우익을 옹호하는 김직원을 문인을 통해 민주주의적인 정신의 결여 양상을 인식하였으며, 좌익 측 사람들의 극단적 선행위를 통해 민주주의 정신을 결여했다는 양상도 인식했다. 이러한 상황에서 현은 민주를 지향하게 된다. 여기서 이태준의 민주주의 지향성을 살펴볼 수 있게 된다.

4. 생명가치와 민주정신 및 좌익의 자본주의의 통일관

식민지말기에현은억압의상황에서도덕과존엄보다는생명의보전을우선시했다. 그리고해방공간에는문인을제외한국민들이해방과정부에대한믿음의결여와회의적태도를보고, 소위좌익의문인들은적극적으로활동해야할필요성을느끼게되는데건국의계획을펼치는내내좌우익막론하고모두민주주의정신을결여했었고, 오직현이민주주의를지향했다.

식민지시기말기에일본인이 ‘글을쓰라고그냥둔’ 문인들이존엄보다생명의옹호를보여주는데, 여기서는친일작가에대한암시로이해해볼수있겠다. 식민지시기말기에친일작가로는이광수, 김동인, 박영희, 한설야, 최정희등있었다.¹⁸ 그들은일본관련애국문학을창작한것은주인공현과같이강압적인식민정책하에 존엄보다는생명을더중요시했다고볼수가있다.

김직원이지키고자하는존엄과친일작가들이지키고자하는생명사이에서는 ‘도덕과생명을분리해서보는입장’과 ‘그두가지를동일시하는입장’의차이를보여주는의의가있다고할수가있다. 왜냐하면생명을중요시한다는것도도덕혹은존엄을무시했다고볼수없기때문이다. 그렇기때문에 ‘독일시인이자살하는것을반대한내용인듯이존엄만택하지말라는작가의의도와생명지상주의의정신이야말로생명당위의차원에서도덕당위를완성하는구도를마련할수있을것이다.’ 그래서현이라는인물이대변하는친일작가들은여기서자아비판의부족한상징으로이해하는것보다는양자택일의가치에서동일시의가치로의변화라고이해하는것이더타당하다고 봐야할것이다.

다음으로현의눈에보인비-문인들의태도는막막하고두려워한것이고대부분해방을믿지못하고있었다. “어떤세상”이라고부정적으로말한것을통해그이유에대해추측해보자면 1 차세계대전끝난후승리한측에서식민지를계속해서보유하고있었던것과관련이있다.¹⁹ 이미한번 국제전을경험한조선인들은두번째로다시경험하게된다당시에자신들이승리한측에서어떠한조치를 받을지에대해서만생각했고두려워했을것이분명하다. 해방의진실성을믿고자하는주인공현은이러한국민들의반응을보여줌으로써당시의사회모습을사실적으로보여주는의의가있을뿐만아니라,

¹⁸ ‘일제는 1942년 조선문인협회를 조선문인보국회로 개칭하고 본격적으로 민족어 말살 정책을 실시한다. 창씨개명과 함께 이루어지는 이런 조치들로 항국신민화 정책을 더욱 강압적으로 밀고 나간다. 동아일보와 조선일보는 총독부 기관지인 매일신보로 흡수되어 버리고 □인문평론□은 □국민문학□으로 개칭하고 적극적인 친일매체로 변모한다. 많은 지식인들과 작가들도 자의반타의반 친일문학의 길로 들어선다.’ 김종희 외, □한민족 문학사1□, 역락, 2015, 194-195쪽.

¹⁹ 박현숙은 1차 세계대전 후 월슨이 민족 자결주의를 적용하고자 하는 국가가 유럽에 국한되었다는 것, 독일제국, 오스트리아-헝가리 이원제국, 오토만 제국의 해체에 주안점이 맞춰졌고, 특히 승전국의 식민지에 대해서는 평화조약에서 자유롭게 거론조차 할 수 없었기 때문에 유럽 외 지역의 피식민지 국가들의 요구는 묵살되었다는 점에서 월슨의 민족 자결주의 적용 범위의 편협함과 한계를 지적하였다. 박현숙, 「월슨의 민족 자결주의와 세계 평화」, □미국사연구□ 33권, 한국미국사학회, 2011.

‘생명지상주의자 신식문인들이 건국을 위한 독단적 계획을 세우는 것을 합리화 시킨 의의도 있고, 그것은 당시 부르주아주의자였던 문인들이 해방 후 좌익 단체에 들어가게 된 동기를 설명하는 작가의 의도라고 볼 수 있다.

한편으로 국민들로 하여금 해방의 진실성을 믿지 못하게 만든 국제적 영향을 간파한 현은 1945년의 시점부터 벌써 민족 전쟁에 대해 예측했다. 그 이유는 또한 한반도에 대한 미·소의 간섭과 관련이 있는 것으로 보인다.²⁰ 식민자라는 외세 때문에 조선 반도 안에 계급적 대립이 있었듯이 미·소의 적국적 간섭 때문에 역사적 대립이 가능할 거라고 예측했다. 미·소 간섭이라는 과거에 대한 이해와 우익이 좌익을 심하게 반대할 거라는 미래에 대한 예측은 훗날 일어날 수도 있는 분열에 있어서,

해방 후의 이념 선택 문제의 상황에서만 분열의 원인을 찾는 것이 적절하지 않다는 견해의 의의도가 진다.

분열을 걱정한다거나 통일을 원한다거나 하는 현의 발언은 자신이 민족 내부의 대립을 확대할 것을 인식하고 좌익 단체에 가입한 것이 아니었을 거라고 증명해 준다.

여기서 좌익에 가담하면서도 자신의 민주주의 노선을 강조하려는 작가의 의의도가 보인다.

뿐만 아니라 좌익에 가담하면서도 공산당이 아니라고 외치는 설정과 공산당이 자본 노선을 취하고 있었다는 설정은 작가가 좌익과 사회주의적 공산당을 동일시하지 않고 있다는 의의가 있다.

이 부분은 또한 독자들에게 좌익이라는 단체에 대해서 선입견을 버리고 더욱 더 많은 존중과 이해심을 가지고 잘 교류해 달라고 호소하는 의의도 담겨 있어 보인다.

현과 친하게 지냈던 김직원은 식민지 말기에 신식문물에 대한 무관심과 해방 공간에 좌익에 대해 잘못 인식한 점은 그의 민주주의 정신이 결여되어 있는 모습을 잘 보여 준다.

존중과 합의의 마음이 없이오 직단편적이고 일방적인 선입견을 가지고 현의 결정을 지적한 것은 비-

민주주의적인 정신이다. 현은 구식 교육도 받아보았고, 신식 교육도 받아보았고, 우익 인사들과도 교류해 보았고, 좌익 단체에도 가입해 보았고, 아울러 조선만의 실정이나, 조선 상황을 포함한 국제적인 정세에 대해서도 잘 이해한 문인이다.

그렇기 때문에 많은 이해를 통해 지적을 행한 것은 언론의 자유와 민주정신의 실현이라 할 수가 있다.

²⁰ 미국과 소련이 한반도를 간섭하는 일은 19세기 말부터 시작된 것이라 할 수 있다. 이에 관련하여 백봉중이 “미국의 한반도에 대한 엄정중립과 내정불간섭주의라고 하는 문호 개방 정책이 일본의 이익을 보장해주는 정책으로 바뀌기 시작한 것은 1884년 청·일전쟁에서 일본이 승리함에서부터이다. ... 한반도 지역에서 미국의 중요한 핵심 이익을 보장하는 길은 일본으로 하여금 대륙으로 진출시키는 일이며 따라서 일본의 대륙진출을 보장하기 위해서는 한반도를 일본이 지배하도록 인정하였다..... 소련이 한반도에 본격적으로 그들의 세력을 부식하기 시작한 것은 1894년~95년 청일전쟁에서 일본의 승리가 확실시되면서부터이다....소련의 급속한 한반도 진출은 일본의 강력한 저항을 받게 되었는데 대표적인 사건은 1895년 일인에 의한 민비살해사건인 을미사변이다 이를 계기로 소련은 공사관 경비를 강화시킨다는 구실하에 1896년 해군 120명을 서울에 주둔시켰다.”라고 말한 것을 참고할 수가 있다. 白奉鍾, 「일본의 항복과 미소 군의 한반도 진주」, □統一論叢□ 2권, 東義大學校 法政研究所, 1989.

5. 결론

한국은해방공간내내

“식민지문화잔재에대한청산과함께민족문화의기반을확대하기위한문단의조직정비,
새로운문인들의등장과그문학활동”

등이집중적으로전개되고있었다.²¹ 이러한배경에서이태준은일제말기의생명지상의가치와해방공
간문인들이적극적으로행동할수밖에없었던상황과민주주의정신이결여되어있는상황에서민주주
의정신을추구하는마음을자서전식의작품을통해서잘전달했다고평가할수있다.

현이라는인물의판단을통해서기존연구들과달리새롭게인식할수있는부분은몇몇있다. 우선,
피식민지아닌독일의사회주의자와피식민지인의문인사이에생명지상주의면에서존엄과생명을분
리해서보느냐결합해서보느냐의차이가보인다.

그리고독일의사회주의자와해방공간의조선좌익문인사이에사회주의적인공산당이나자본주의
적인공산당이나의차이가보인다.

해방전일제의억압으로인해생명지상의입장을선택해야만했으며,

이것은자유롭지못한상황에서생명을먼저고수해야만존엄을실현할가능성이생긴다는이태준의가
치관을보인다. 이입장은해방후자본적인공산당입장으로바뀌게되는데

‘민주의통일노선’을취하고자하는이태준의의도가보인다.

특정한좌익단체에가입한것은중립적이지못한것처럼보인것은사실이지만이태준은현인물을통해
서거듭자신소속한 ‘공산당좌익은자본노선과민주노선을취하고있다’고주장한다.

이러한설정은이태준이좌익단체에가입했다하더라도

‘좌익공산당을자본과민주노선과연결시킴으로써자본주의적인좌익을우익과통일할수있는노선을
추구하는것’이라고봐야할것이다.

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AMIR KHUSRAU: POET, MUSICIAN, COURTIER AND HISTORIAN

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Amir Khusrau a prodigy of India is loved and adored by the people of the Indian sub-continent. A couple of years ago his 750th birth centenary was observed by the people of the country to pay tribute to Hazrat Amir Khusrau by organizing national & International Seminar and Cultural Programme. Khusrau is a heritage of India whose works constitute a strong cultural bond of the Indian sub-continent with Afghanistan, Central Asia and Iran. Even in Europe and America people evince great interest in Indology and pay due attention to the life and works of Indian poets such Kalidas, Amir Khusrau, Ghalib and Tagore.

Khusrau was born in 1253 A.D. in district Etah of the Indian province of Uttra Pradesh. He lived in the most turbulent period of Indian history when the Mongols' threat loomed large over India. During his lifetime (1253 – 1325 A.D.) he witnessed the regime of seven monarchs in Delhi. If he was closely associated with Balban, Khalji and Tughlaq dynasties, he was equally, if not, more connected to the hospice of Hazrat Nizamuddin Aulia. The Turks were pouring into India to consolidate their political position and formed the dominant element in Indian body-polity. Their outlook on India was silly and they basked in the racial superiority of Central Asia and failed to admirer the wonder India was. However, being an enlightened soul who had imbibed the real ethos of India more often than not Khusrau¹ reminded the Turks to hail India not as a colony but a sacred land and he beautifully made them realize that *if there were paradise on earth, it was there in India, it was there in India, it was there in India!*

گر فردوس بر روی زمین است همین است و همین است و همین است

The Indian common-folk were subject to inhuman treatment in their caste-ridden society. Whenever, they turned to the monastery of Hazrat Nizamuddin Aulia, they were embraced as fellow-human being and regaled with Sufi music. At the feet of his mentor, Khusrau sang the song of love to them and the masses enjoyed his folk song and literature. His rich Persian poetry was sung by the qawwals, the tradition that still continues in the shrine of Hazrat Nizamuddin Aulia in Delhi today. He had travelled from Multan (Punjab) to Lucknowti (Bengal) and was intimately familiar with India. He devoted the third chapter of his epic *Noh Siph* in which he exclusively dealt with India - her land and her people. Besides the epic, his other epic poems such as *Qiranus Sadain*, *Miftahul Futuh* and *Tughlaq Nameh* all alluded to the historic India of the 13th century A.D.

¹ the couplet is attributed to many poets including Khusrau.

Amir Khusrau is a pioneer of Indo-Persian literature and a great exponent of music. In imitation of the classical epic writer Nezami, he composed five epic poems: *Aina-e-Sikandari*; *Mutla ul Anwar*; *Shirin Khusrau*; *Laila Majnun* and *Hasht Behisht* and established his position as a great poet in the annals of Persian literature. But his chief fame rests upon Ghazals, which are preserved in five voluminous poetic collections namely: *Tohfatus Sighar*; *Wasatul Hayat*; *Ghurratul Kamal*; *Nihayatul Kamal* and *Baqiyah Naqiyah*. The ghazals of Khusrau are full of artistic merits and are finely turned to the sound of music. They are adapted to Indian geo-social conditions and they have been sung by the qawwals right from the time of Hazrat Nezamuddin Aulia down to this days and one can enjoy the everlasting freshness of his ghazal, which over centuries has become Indian heritage.

Amir Khusrau symbolises a link between peoples of Afghanistan, Iran, Central Asia and the Indian subcontinent. He represents a confluence of two predominant cultures, which enriches their music in song and instrument with innovations such as qawwali, tarana and *sitar*. Being a repository of Indo Persian traditions, Khusrau composed *Rekhta* (Hindavi and Persian verses interlaced together), which are sung with fervour in the subcontinent and enjoyed by people all through the ages. His devotional songs and verses preached love, fraternity and universal truth, influenced great spiritual leaders of India like Guru Nanak. Kabir, Waris Shah and a host of others to closely weld the variegated patterns of Indian life. The poetry of Khusrau is the common legacy of both the Hindus and Muslims and the synergetic genius of the poet fosters unity in multi cultural society.

Amir Khusrau was a great patriot of India. His works, in prose and poetry stand as an eloquent testimony to this fact. In the passionate love for his motherland he exclaims: “***If Mecca would hear of India, it would perform tawaf around this garden.*** (Mecca is the most holy city of the Muslims and tawaf is a religious ritual of circumambulation the Holy mosque of Ka’aba at Mecca). His love and adoration of India is evident from the poetry he has left behind for posterity. In *Qiranus Sadain* he says:

حضرت دهلی کنف دین و داد	جنت عدن ست که آباد باد
هست چو ذات ارم اندر صفات	حرسها الله عن الحاد ثات
گر شنود قصه این بوستان	مکه شود طایف هندوستان

Delhi, the centre of religion and justice
Is the garden of Eden, and so populous.
If the splendor of this garden falls upon the ear
Mecca itself might go round it in reverence^۲.

Among the poets of India, Khusrau is the first poet to pay heed to the linguistic richness of India, a fact which was realised only after she gained independence in 1947. The British Govt. of India treated the Indian languages as vernaculars and failed to recognize

² Sandilvi. S.A. *A Great Indian Patriot*, Amir Khusrau. Publication Division, Ministry of Information and Broadcasting, New Delhi. p. 24.

linguistic richness of the country. However, Khusrau proudly enumerated the different languages spoken in the subcontinent such as Hindi, Sindhi, Lahori, Kashmiri, Kubri, Tilangi, Gujri., Mabari, Gori, Bengali, Awadhi, and Sanskrit along with Persian and Arabic. He commented upon the Indians' capability of learning foreign languages: "People of India can speak languages eloquently but people of other lands are unable to speak Indian ones". The words of Amir Khusrau will auger well if Human Resources Development takes upon itself the task to invest in linguistic sector of India and equip the Indian Centres of language learning adequately so as to produce good language experts and to have edge in the world of communication.

Poetry constitutes chief element in the domain of fine arts .In the introduction of his poetic collection *Ghuratul Kamal* , Khusrau has propounded his views about poetry in general and his dislike for pedagogic poetry. He has a full-length discussion on art of prose and poetry and as a critic of literature he must be compared with Aristotle, Pope and Sidney or any literary critic of world fame to show that India has never been bereft of men of letters in her history. Beautifully Khusrau says about good poetry: "It's a lamp which burns bright against adverse storms" or " an immortal soul which keeps its body always alive". His discourse on poetry is highly sublime and of high artistic standard and a beacon to modern poets who grope in darkness and commercially degenerate the art of poetry as a marketable commodity and make art venal. Khusrau is the guiding principal in the domain of Indo Persian art and learning.

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*Socio-political and Economic Aspects of the Promotion of Persian Language
and Literature in India by the Mughals*

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Introduction:

It is being said that the Mughal India produced some very beautiful, excellent and knowledgeable pieces of Persian literature, and the Indian Persian literature not only equaled the Iranian Persian literature but at some point of time surpassed it in beauty and excellence. The Indian Mughals zealously encouraged and promoted the Persian language and literature. But here, instead of comparing the merits and demerits of the Persian literature of the two countries, I will be trying to find out the reasons and benefits of the promotion of the Persian language and literature by the Mughals of India. It will also be interesting to know why the Mughals opted to promote the Persian language and literature when it was neither their mother tongue nor spoken by the common Indians.

Social aspect:

The relationships between society and literature are very deep and complex. We are always surrounded by our society, and in fact in our whole life, to some extent, we are driven by our society. And this influence of the society is responsible, to a large extent, for our appreciations and hates of the acts, feelings and thoughts of the human beings. All these appreciations, hates, thoughts and feelings are expressed through the medium of languages. The languages are transferred by a man to another man either orally or in the written form. So in other words all these appreciations, hates, thoughts and feelings expressed through the medium of language, at some points of time, create literature. A developed and rich language and literature is one of the essential parts of a civilized society. And the development of civilization and language goes hand in hand. Language develops in the same proportion as civilization progresses. So every society and civilization tries hard to make its language developed.

The Persian language and civilization, after the Arab conquest of Iran, was over-shadowed by the Arab language and civilization. But it came out of the shadow of the Arabs gradually, steadily and strongly and it developed itself to such an extent that it became the rival of the Arabic language in every field. The Persian language had become the only alternative of the Arabic language to represent the teachings and philosophy of Islam. So by the time the Mughals came to India the Persian language had already become the knowledge language of the Muslims of non-Arabic speaking people, especially in the areas of Trans-oxiana, Persia and India. 'Persian poetry as well as prose, both of which were liberally encouraged by Muslim Kings and others well to do lovers of learning, acted as it were conduit-pipes through which ideals of Islam and Islamic culture were diffused in India among non-Muslims'. (Ghani, 1983, pp. 176-183)

So the Mughals, while choosing the official language of India, had a few options. They may have either chosen Arabic or Turkish or any Indian language as the official language of Mughal India; but instead they choose Persian language. The selection of the Arabic language might have shown some kind of allegiance to the Caliph. So this language was not selected. Turkish language was not as developed as Persian and was also completely new to the

Indians. The selection of any Indian language might have diminished the symbol of the establishment of a new rule in India. So in the light of the above mentioned options the Persian Language had a very favorable position. By the time the Mughals came to India, the people of the Indian sub-continent had already become familiar with the Persian language and literature. And this same language and civilization had almost each and every essential element of a good administration. So it compelled the Mughal rulers to encourage the enrichment of Persian language and literature for establishing a good administration to strengthen their stronghold over India.

The more developed the civilization, culture, language and literature is, the more it attracts the people towards itself. And this same theory is applicable to the Mughals when they adopted Persian lifestyle, because while staying in *Trans-oxiana*, they were already Persianized to the very core of their life and the Persian language, literature and culture was not any more alien to them. The Persian culture and civilization had a long and rich history of good administration. So the Mughals carried all these benefits with them to India. (Mill, 1990, p. 700)

Though the Turkish language was the mother tongue of the Mughals but they used Persian language in their daily life to such an extent that they got mastery over it and produced excellent pieces of Persian literatures such as the poetry compositions of *Babur*, *Humayun*, *DaraShukoh* and *Zaib-un-Nisha* etc. and prose works of *Ghulbadan Beghum*, *Jahangir* and *Dara Shukoh* etc. This Persianization was so forceful that the Turkish language had slowly started losing the charm and status of the mother tongue of the Mughals. They were, to some extent, becoming unaware with their mother tongue, as is evident from the statement of *Jahangir* which he had recorded in his autobiography regarding the personality assessment of prince *Khurram* (later king *Shahjahan*). *Jahangir* says that the prince possesses all the princely qualities and he does not bear any evil or bad habits except his unawareness with the Turkish language (*Jahangir*, cited in *Bazm-e-Taimooriya*, vol.1, p. 170). *JauharAftabchi* (a companion of *Humayun* and Author of *Tazkirat-ul-Waqiat*) also states that at the time of *Humayun*, Persian language had become the language of general Mughal followers, and Turkish language was limited to a few selected people. The emperor *Humayun*, partly for his personal love and partly for its currency among the general Mughal followers, used to talk in Persian. He spoke in Turkish only when he liked to be understood by only a few selected people. (Dashti, 2004, p. 106).

C.R Foltz says that in sixteenth and seventeenth century (A.D.) Muslim society, a man of letters was by definition a poet (Foltz, 1998, p. 71). And the Mughal rulers and nobles being learned and cultured people, showed their personal interest in poetical gatherings and the literary discussions to promote the language and literature. The Persian being the official language was the first and foremost beneficiary of all the promotion activities.

Poetry recitation was the favorite past time for the members of the elite class at that time. They organized poetry recitation gatherings; and Persian being the official language and the language of culture was the main medium of poetry recitations. These types of gatherings were not only organized by the Mughal kings and princes but princesses and nobles too

arranged such poetical gatherings. In the words of *Abolghasem Dadvar*, 'Poetry appreciation was one of the pre-eminent cultural occupations of Mughal nobles. A large number of the nobles and higher *Mansabdars* had poets in their entourage. Patronage of poets was a status symbol, and the expenses incurred were well-justified in a noble's view. Since *Mansabs* and estates were not hereditary, the *Mansabdars* and nobles tried to spend their wealth as lavishly and as elegantly as possible during their lifetime' (Dadvar, 2000, p. 137).

Ellison Banks Findly in his book, *Nur Jahan: Empress of Mughal India* writes that *Nur Jahan* belonged to a lineage known for its literary and scholarly achievements and the composition of verses had long been a favored pastime for many of her relatives as it was for those at the royal Court. Poetry contests were popular at the Mughal Court and it was here that recognized poets could recite verses composed on the spot before an assembly of their peers (Ellison Banks Findly, 1993, p. 226).

In those gatherings, a competitive environment was provided to the poets. Those gatherings provided a platform for new poets to showcase their skills and compete to reach and surpass the levels already set by the established master. The established masters tried to achieve more perfection to continue their mastery over the rest of the upcoming poets. And in this way, those gatherings proved to be a very important platform for the promotion of literature. *Abdul Qadir Badauni* writes that *Jafar Beg Qazvini* was a learned man and a man of profound thought; and was unique in describing each and every event. He always had a keen desire to surpass others and made attempts to produce better and more innovative work or at least to excel in any art (Badauni, p. 508).

Mughals were brought up in a liberal environment and their mind was free from religious bigotry (although sometimes they used religion for the political benefits). It encouraged them to find out the interesting and knowledgeable thoughts from across the religions and regions. *Akbar* used to listen and understand the books of different parts of the world. He was aware with almost all the interesting and historical facts of the world. He also loved the different philosophical thoughts. (Ziauddin, 2005, p. 160). This curiosity of the Mughals to know more about the new thoughts and ideas forced them to have Sanskrit and Arabic works translated into Persian. *Abul Fazl* also mentions the subjects that were taught in Persian medium schools during *Akbar's* reign. It included *ethics, arithmetic, accounting, agriculture, engineering, astronomy, domestic sciences, civics and politics, medicine, logic, higher mathematics, history, the physical and mechanical sciences and theology* (Ziauddin, 2005, p. 160). From the above mentioned subjects, it is clear that the school curriculum was diversified and was not confined to the religious and moral education only. So a lot of books on various subjects as religion, science and history were needed to be translated from Sanskrit and Arabic into Persian because the medium of education was Persian. Some books were translated into Sanskrit too. These translations, on one hand satisfied the curious minds of the Mughals and on the other hand it enriched Persian language and literature.

Broad mindedness of the Mughals proved another important aspect in the promotion of Persian language and literature. They promoted scholarly talents without enquiring about the religion and beliefs of a person. We have the example of *Sheikh Mubarak* and his two sons

(*Faizi* and *AbulFazl*) being hunted down by a group of courtiers for their ideology. But when *Akbar* got the news about their talents, he promoted them to such an extent that *Faizi* became *Malik-us-Sho'ara* and *AbulFazl* produced inimitable literature called *Akbar Nameh* and *A'in-e Akbari*. *Mullah Abdun Nabi*, the author of *Maykhana*, who came to India in 1608 A.D., says that every *A'lim* (scholar) of Persia would come to India if he had the opportunity to do so, to take the benefit from the generosity and patronage of the Indians (Sayed, 1958, p. 185). *AbdunNabi* had heard the praise of India from merchants and other Persians, who had been there. His first impression was that it was an extraordinary country where everything was cheap and plentiful. Everyone had the freedom to live as he pleased without any interference or persecution (Sayed, 1958, p. 185). *Abdul Razzaq Fayyaz Lahiji* expresses his eagerness to settle in India in these words: 'great is India, the Mecca for all in need, particularly for those who seek safety. A journey to India is incumbent upon any man who has acquired adequate knowledge and skill' (Dashti, 2004, p. 106).

According to *Irfan Habib* "the sectarian divide could not prevent the intellectual interchange between the scholars of India and Persia; and for this, the generally tolerant policy of the Mughal Empire must receive its due share of credit (Habib, 2002, p. xxx)

Competitive environment at the Mughal Empire proved very crucial for the promotion of talented people. Mughal nobles also competed with each other for acquiring the loyalty of the Men of Letter. This competitive environment was free of biasness, and the poets and scholars were free to migrate to any court, be it a court of the king, princes or nobles. "The generosity of the Mughal Emperors to Persian poets, and the vying of their literary-minded and art-loving dignitaries with one another in attracting and recruiting poets and artists, has become legendary (Qureshi, 1966, p. 216).

Political aspect:

Almost every victorious nation and race of the world had imposed its own language, culture, tradition and administration on the defeated nations or races as a symbol of victory. The Mughals too were no exception. So after getting victory over Indian states, the Mughals had two options; either adopt the Persian culture, tradition and administration, or style their court according to the customs and rules of the Caliphs and show some type of allegiance to them (the Caliphs had the symbolic suzerainty over the whole Muslim world). The Mughals adopted the Persian style of administration. It fulfilled their aims of both imposing a new ruling style on the defeated people and at the same time negating even the symbolic suzerainty of the Caliphs.

The Mughals being Muslims and representative of Islam had no hesitation in adopting Persian language as the language of their administration because after the Islamization of Iran, Persian language had enriched itself with Islamic literature equally to the level of Arabic language and competed successfully with the Arabic language as a representative of Islamic culture and knowledge. *Ibn-e-Khaldun*, in one of his statements, justifies the adoption of Persian language as the language of Islam. He says that 'most of the *Hadith* scholars who

preserved traditions for the Muslims also were Persians or Persian in language and upbringing. Furthermore, all the scholars who worked in the science of the principles of jurisprudence were Persians. The same applies to speculative theologians and to most Quran commentators. Only the Persians engaged themselves in the task of preserving knowledge and writing systematic scholarly works. Thus, the truth of the following statement by the Prophet Muhammad (pbuh) becomes apparent: ‘If scholarship hung suspended in the highest parts of heaven, the Persians would attain it’ (Khaldun, 1970, pp. 429-30)

Mir Jamal-ud-Din Husain Inju Shirazi, a comprehensive Persian lexicon of *Akbar’s* period also emphasizes the same above mentioned point that Persian together with Arabic was the language of Islam. The Prophet, according to *Inju*, spoke highly of the merits of the people of Pars. He cites verses from the *Qur’ān* in appreciation of the people of Pars for their bravery and courage to fight for a noble cause. Faith (*Iman*) according to *Inju* is integral to their (people of Pars) character. They would have acquired faith even if it was far in the sky (Shirazi M. J.-u.-D., 1972, p. 14).

The Persian language, from the very beginning of the Muslim rule in India, had got the currency as one of the administrative languages. Delhi Sultans had propagated themselves as the descendants of *Afrasiyab*, the great mythical Iranian king and hero. They had organized their court in Persian style. So, in a limited sphere, the people of India have become familiar with Persian language, culture and administration. It acted as a single common language for day to day administrative works of the empire and proved very useful for ruling, centralizing and unifying such a large country like India with a lot of different languages and cultures. In fact, it is a popular maxim that in India language is changed at every 7 *kos*. On the other hand, Persian was known to the Indians, from the banks of the river Sind to the Bay of Bengal. The famous line of *Hafiz of Shiraz* (d. 1389) is a testimony of the receptive audience that the Persian poetry had in India:

شکر شکن شوند همه طوطیان هند
زین قند فارسی که به بنگاله می رود

(All the Indian parrots will turn to crunching sugar with this Persian candy which goes to Bengal) (Shirazi H. , Diwan, 1972, p. 172)

If *Amir Khusrau* is to be believed, as early as in the fourteenth century, ‘the Persian parlance enjoyed uniformity of the idiom throughout the length of four thousand *parasangs*, unlike the Hindavi tongue, which had no settled idiom and varied after every hundred miles and with every group of people. As late as the eighteenth century, Hindavi did not evolve a uniform idiom even in northern India. *Siraj-ud-Din ‘Ali Khan Arzu* (d. 1756), a noted eighteenth-century poet, writer and lexicographer, mentions Gwaliori, Braj, Rajpati, Kashmiri, Haryanavi, Hindi and Punjabi as diverse authentic forms of Hindavi, besides the dialects of Shahjahanabad-Delhi and Akbarabad-Agra’ (Arzu, 1968, p. 75). In the presence of these diverse languages, Persian became a very useful tool for ruling and unifying the vast Mughal Empire. *Muzaffar Alam* writes that “the Mughal Empire developed a new court culture in which the wider use of Persian, not only as the universal language of imperial administration

as part of the unprecedented systematization that the Mughals attempted, but also as the main vehicle of cultural and literary discourse among the ruling elites, was an important manifestation (Alam, 1998, p. 335).

Muzaffar Alam also says that the Mughals were not content with establishing a mere paramount and imperial authority over the numerous local and regional power centers. They aspired also to evolve a political culture, over-arching the diverse religious and cultural identities. Persian, in the existing circumstances, promised to be the most appropriate vehicle to communicate and sustain such an ideal (Alam, 1998, pp. 317-349).

Although the Persian nobles were known as *Ahl-e-qalam* (men of pen) but they did not confine themselves only with the administrative works. With passing of times, they also acquired the expertise of *Ahl-e-saif* (men of swords) and gathered around themselves devoted and faithful band of soldiers and managed to reserve for themselves a special status in the ranks of the nobility and the military aristocracy. They were good politicians and dominated the Mughal court and state as much as they did in the sphere of the fine-arts. It is not strange to discover that Persia supplied Mughal India, more talented immigrants than all other countries combined (Stephen, 1991, p. 126). And these men of pen, who were expected to perform clerical jobs, were Persian speaking people. The Mughal administration was dependent upon these Persian people for the performance of day to day works other than military works. So the Mughals were not in a position to adopt any other language as their administrative language.

The Persians, after combining the qualities of pen and swords in themselves, emerged as the most powerful group in Mughal court. The Persian nobles and administrators formed one of the largest ethnic group in the Mughal nobility. They had kept close ties with their homeland and it was a threat for the Mughal empire as there was a possibility that given encouragement these Persian nobles might revolt. Thus a possibility of bringing the *Safavid* intervention. It was a grave threat and it could not be countered as it is a fact that no Indian held the similar position in the *Safavid* court (Richards, 2002, p. 111). So the Mughals adopted not only the Persian culture, but they also promoted Persian language and literature to give them a feeling of being at home. Persian nobles' close ties with their homeland and the presence of Shiite governments down south India always presented the possibility of revolt if they were not satisfied with Mughal government.

The Mughals have never accepted the suzerainty of the Caliphs and one possible reason behind the patronization of the Persian poets and scholars was that they wanted to show to the Muslim world that they were not inferior to the Caliph in any field of life, whether it is money, power or culture. They wanted to show to the Caliphs and also to the Muslim world that they were capable of developing an independent literature as grand as theirs (they were successful in converting every important religious, historical and philosophical work into Persian), and their negation to the suzerainty of the Caliph is justified and their kingship without the acceptance of the suzerainty is legitimate.

Mughals were also to compete with the *Safavids* of Persia and the rulers of Deccan for their superiority of status. Their competition with the *Safavids* of Persia was to attract to their court

the trained and excellent persons in all walks of life, be it politics, science, administration or literature. These Iranian people specially clerks remained in noticeable control of accounts and carried their jobs with unmatched efficiency and integrity throughout the heyday of the Mughal empire. *Aurangzeb* had accepted the efficiency and importance of the Persians. He says that the Persians are more efficient than any other nations in the field of clerical jobs. They also had fought bravely for the Mughal empire. The most important point accepted by the *Aurangzeb* is that the Persians have never been accused of treachery. But at the same time *Aurangzeb* accepts that Persians insist on to be treated with great honor and also it is very difficult to get on well with them. The emperor, at last, accepts that there is no other way but to pacify them. (Hamid-ud-Din, 1912, p. 53).

The Muslim kingdoms of Deccan were a challenge for the superiority of Mughals as they were ruling independently. Although the Mughals had won to themselves almost all the important Muslim and non-Muslim North Indian independent provinces but they were unable to subdue completely the Deccan kingdoms. These independence kingdoms of Deccan represented a great challenge to the undisputed Mughal superiority in India. Furthermore, the Mughals had diplomatic contacts with these kingdoms, and the diplomacy was performed through Persian language. As the Persian language was patronized in these courts, and some excellent literary personalities and corpuses were being produced in these courts too, the Mughals were forced to promote the Persian language zealously to get the upper hand over them in the field of literature because ‘dispatching a diplomatic mission could never be done without drafting from the envoy’s master and, in the Persian and Indo-Islamic culture, diplomatic correspondence (*tarassul*) became a literary genre in itself. Such letters were usually drafted by a leading *Munshi* of the Court which would then be read and sealed by the ruler himself. On occasions, letters were written by the *Wazir*, as *AbulFazl* and *Itimad al-daulat Hatim Baig* both did repeatedly for *Akbar* and *Abbas-I* respectively’. (Mitchel, 2000, p. 160)

The Persian scholars and the Persian language rescued the Mughal emperors from embarrassments a few time. In this regard it must be noted that in 1595 A.D. *Mirza Muzaffar Husain Safawi*, the Persian commandant of Qandahar, enticed by an influential Mughal noble *Shah Beg Kabuli*, surrendered Qandahar before the Mughals (Badauni, p. 416). *Shah Abbas-I* became very displeased to know the loss of Qandahar, hence, afterwards he spared no efforts to regain it at any cost but at the same time he also tried to maintain the friendly relation with the Mughals. In 1598 A.D., *Shah Abbas-I* sent his envoy *Minuchihr Baig* to Mughal Court, with a royal letter comprising friendly words for long-lasting diplomatic relations between both the empires. The envoy, at the Court of *Akbar*, recited the following historical quatrain of *Mulla Wahid*, who was a famous poet of Persian:

رومی به سنان و تیغ و خنجر نازد
عباس به ذوالفقار حیدر نازد

زنگی به سپاه و خیل و لشکر نازد
اکبر به خزینه پر از زر نازد

The Zangi is proud of his soldiers, tribe, and army,

The Rumi is proud of his spears, sword, and dagger,
Akbar is proud of his treasury full of gold,
Abbas is proud of the sword of Dhulfiqar Haider (Hazrat Ali R.A.T.A).

This quatrain of the Persian ambassador was a direct hit at Akbar, as the king had bought the loyalty of the Persian commander of Qandahar. The whole court felt this sarcasm of the Persian envoy. *Akbar* glanced at *Faizi*, who at once came forward and gave its extempore reply in the same strain that:

فردوس به سلسبیل و کوثر نازد دریابہ گہر فلک بہ اختر نازد
عباس بہ ذوالفقار حیدر ناز کونین بہ ذات پاک اکبر نازد

Paradise prides on its stream: Salsabil and Kausar,
The sea boasts of its pearls, the sky of its stars.
Abbas takes pride in the sword of Ali,
The object of pride to both the worlds is the pure-self of Akbar
(Ghani, 1983, pp. 64-65)

If there was not a poet to the caliber and talent of *Faizi*, then it was almost impossible for *Akbar* to defend himself in the same literary and sophisticated manner before the eyes of his courtiers, the Persian envoy and the world.

Babur and *Humayun* were under some Iranian obligation as they have been assisted, at some point of time, by the Persian court to get their thrones back. So, for the Mughal dynasty of India, there was some kind of moral obligation to rule under the shadow and superiority of the Persian kings. But the Mughal rulers were too ambitious to be called inferior to the Persian kings. They accepted the Persian help in very adverse situations. So after establishing themselves firmly in India, they adopted every possible tool and mean to prove that they were not in any way inferior to the Persian kings. And promotion of Persian language and literature was one such tool. And the Mughals succeeded in this venture as they won over not only the general poets of Iran, but a lot of Persian poets who were associated directly to the Persian court, also switched over their loyalty to the Mughal court. The allegiances of the Iranian court poets to the Mughal court showed to the world that they were not inferior to the Persian kings.

Economic aspect:

The Mughal India was a prosperous country. The balance of trade was favorable for India. The agriculture was also generally good and generated a lot of revenue. As a result of trade and commerce and agriculture, the ruling class had a very rich treasure at its disposal. Though the nobles were also involved in trade and commerce, but their main source of income was land revenue which they collected from their Jagir lands. These Jagir lands were

not permanent or hereditary and there was no guarantee of the treasure of a generation being transferred to the next generation. So the nobles chose to spend their income splendidly and lavishly on their lifestyles. The literature being an integral part of their lives, immensely profited itself from their generosity. In the words of *Abolghasem Dadvar*, Poetry appreciation was one of the pre-eminent cultural occupations of Mughal nobles. A large number of the nobles and higher *Mansabdars* had poets in their entourage. Patronage of poets was a status symbol, and the expenses incurred were well-justified in a noble's view. Since his *Mansab* and estate were not hereditary, he tried to spend his wealth as lavishly and as elegantly as possible during his lifetime. Most outstanding of the patrons of poets among the Mughal nobility was *Abdur Rahim Khan-i-Khanan*. His generosity was princely, as he had *Mulla Nawai* weighed in gold and gave a thousand gold coins to *Shakibi*; and took *Hayati* and *Shawqi* to his treasury to carry away as many gold coins as they could. His protégé *Abdul Baqi Nihavandi* has left in his *Maasir-i-Rahimi* accounts and specimens of verses of scores of poets, most of them of Persian origin, who enjoyed his patronage (Dadvar, 2000, p. 137).

Literary excellence provided a type of job security. Besides being occasionally rewarded, the poets and scholars were granted Jagir lands according to their caliber. These Jagir lands of the scholars remained almost intact throughout their lifetime and were not confiscated with the transfer of powers (in contrast to the Jagir lands of nobles which was confiscated with the change of power). The Mughal emperors also required the Persian knowing people for managing the daily affairs of their empire. So it was also the one of the requirement to get government job.

The promotion of Persian language helped the Mughals to streamline their administration. As the Persian language got the currency among the general people, the Mughals gave up the system of maintaining the official records in two languages, one in Persian and other in a local language and adopted the system of keeping the official records only in Persian language. This development, on the part of government, was a great help for saving the time and money.

Conclusion:

After providing a stable political environment and achieving economic prosperity, literary advancement was the next obvious and legitimate step. The promotion of literature was a tool to satisfy the curious minds and literary interests of the Mughals and establish the superiority of Mughal rule not only over the common men but also rival rulers of the world. And as we know that the Mughals had selected Persian language as the court language, so the Promotion of Persian was obvious.

A number of social, political and economic forces were working behind the promotion of Persian Language and Literature by the Mughals. Persian language was a developed language, and it also had a rich experience of administration. So it helped the rulers to manage their administration smoothly. It also solved the dual question of Mughals of imposing a new language on the defeated India and at the same time negating the symbolic

suzerainty of the Caliph. The Mughals promoted the people based on their merits only. So the meritorious people of every belief thronged to their court. These meritorious people helped the Mughal empire in every walk of life. Persian language helped the Mughals to streamline and unify their administration. It also provided an opportunity to do away with the keeping of government records in both the Persian and one of the local languages, thus saving both the time and money. Through the promotion of Persian language, the Mughals tried to establish their superiority over their contemporary kingdoms such as Deccan Sultanates, Iran and the Caliphate. Persian language had already become the knowledge language of non-Arabic speaking Muslims so it required the translation of the religious and philosophical Arabic books into Persian so that it can be accessed by the non-Arabic speaking Muslims. The curiosity of the Mughals to acquire more and more knowledge and also the inclusion of various subjects into Persian medium schools forced them to have various books of different languages translated into Persian language. The Mughals were not only fascinated by the Persian language, literature and culture but also by the Persian style of administration. Competition with the *Safavids* and Deccan Sultanates to attract talented peoples to their court and also their dependency upon the Persians to perform every administrative duty was another reason behind the promotion of Persian language by the Mughals in India.

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