

VALEDICTORY REMARKS

The last session of the seminar was wholly devoted to the reactions and remarks of the distinguished participants of the seminar. It was an informal get together. Scholars were full of vigour and praise for the organizers and made suggestions and comments for further improvements and guidance.

Professor Rahi Sahib :

“Persian has had a lion’s share in developing our habits of thought, rhetoric’s, aesthetics, scholarship and civil code of conduct. Our national history will remain incomplete without giving proper place to these ineradicable effects of the Persian language”.

Professor Wahid Sahib :

“It is of course laudable that the D.S.A. wing of the Department of Persian has organized this seminar on so important to theme as contribution of Kashmir to Persian literature. I am sure that galaxy of scholars participating in this seminar will expose, review and highlight many hitherto unknown or less known aspects of the contribution of our scholars to Persian language and literature”.

Professor S.H. Qasimi Sahib:

“Kashmir’s contacts with Persia and Central Asia dates back to remote past and covers many aspects of human relationship, social, cultural, intellectual, historical and economic. However, after the establishment of the Muslim rule these ties became more intimate and marked, leaving an overwhelming influence on the society of Kashmir”.

Professor Ishaq Khan Sahib:

“The impact of Persian culture in the regions of central Asia comprising Tajkistan, Uzbekistan, Turkmenistan, Kazakistan, Kirgiziya, Azarbaijan, Afghanistan and Chinese Turkistan has been much more profound than any other invludence. As a matter of fact, Central Asia remained in a state of flux for the greater part of its history. It was Persia rather than Central Asia that led to the cultural conquest of many parts of the Ajam”.

Professor Margoob Sahib :

“It is a welcome step that the Persian Department of Kashmir University has selected for this year’s three days seminar a topic which, apart from being vast and multidimensional, marks the beginning of a new convention. We have so far been looking at only what Kashmiri writers and poets received from their Iranian predecessors and counterparts, although everyone knows that cultural exchange, whether through literature and fine arts or architecture, has never been a one-sided affair”.

Professor Matto Sahib :

“Kashmir Valley was also a meeting ground of carvaus who traversed the routes connecting the East and the West, as one of the three major routes of silk route network passed through Kashmir. In the pre-historic times, archaeological finds reveal that Asian man, most probably

lived in the caves of Kashmir before so to 100, thousand years. During the historic periods, Kashmir has close socio-cultural contacts with the Indian sub-continent and was considered the highest seat of learning and literature”.

Professor Malik Sahib :

“Meaning cannot turn its back on Ghani’s genius, as substance itself was given to him on creation’s down”.

Professor Qadoos Javaid Sahib :

“During this period Persian had been invested with the trusteeship of Islamic culture which was adopted from one end to another, particularly by those nations which had embraced Islam. These nations exploited the Persian language for its being a reservoir of wisdom, religion and culture. With the result, Persian language and literature arrived in Kashmir under the impression that Islam provided a system and philosophy of international culture”.

Professor Masoodi Sahib :

“The popularity of Persian language and literature was no less due to the nursing care and patronage of the Sultans and nobles, the majority of whom are credited to have achieved proficiency in the Persian language. It was because of this patronage that Islamic learning in particular and Persian language in general made great strides in the region. With the loss of independence of Kashmir, there was loss of Kashmir’s age old prosperity. With this over all fall, the education and learning declined beyond repairs. This was the result of the policy of “exploit and drain” of non local rulers, a fact which has been revealed by Ghani Kashmiri the, famous poet”.

جنونی کو کہ از قید خرد بیرون کشم پارا
کنم زنجیر پای خویشین دامان صحرا را



شکست از ہر درد یوار می بارد مگر گردون
زرنگ چہرہ ماریخت رنگ خانہ مارا



ندا ردرہ بگردون روح تاباشد نفس در تن
رسائی نیست در پرواز مرغ رشتہ در پارا



زمن آنچه دیدند یاران رواست
درین خانہ جزمین متاعی کجا است
غنی تا نشیند بکاشانہ اش
متاعی گرانہست درخانہ اش
چو آن محفل افروز درخانہ نیست
تہی ترازین ہیج کا شانہ نیست

The UGC support in shape of DRS - SAP has certainly proven a step forward in the promotion and revival of this great language, literature and culture as a component of Indo Persian relations and mutual understanding of its historical ancient as well as contemporary values and ancient order.