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Blend Dialects Muslims of Ahmedabad

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Ahmedabad is the largest city of Gujarat which is located on the banks of the river Sabarmati by four Muslim saints. People following different religions reside in this huge city. Muslims are one of them. They mostly reside in the heart of the city-the old city, such as Jamalpur, Khanpur, Shahpur, Shahibaug, Kalupur, Dariapur, etc. Different Muslim communities such as Saiyed, shaikh, Pathan, Mansuri, Memon, Chhipa, Vohra, etc. reside in this city. It is a general idea that Muslims speak Urdu language. But Muslims staying in different areas of Ahmedabad speak a little bit different dialects from one another. Gujarati is the regional language of Gujarat. Mansuri and Ghanchi community speak Gujarati. While other communities speak blend dialect.

How People Settled Down in Gujarat and Their Languages

It is said that when Temur invaded Dehli in December 1398, it was totally ruined. This invasion not only affected the administration but also the common people of Dehli as well as the outskirts of Dehli were almost completely ruined. The administration had become so weak that the emperor himself left Dehli and went away. People also started deserting the city. The subedars of Delhi became autocratic. In this way, the Subedar of Gujarat also became autocratic and afterwards

became the Sultan of Gujarat. He came to be known as Muzaffar Shah. He was very attached to Sufi saints. He patronized them and gave them the highest position in his court. Gujarat by then was noticed by the Walis of Delhi. Delhi being greatly destroyed and disturbed, there was no scope of security for common people. They considered Gujarat as the most peaceful place and started migrating to this place. This incident has been documented in Meerat-e-Ahmedi. There was a great impact on the language of Gujarat because of this migration. People, who came to Gujarat from Delhi, brought their languages also. In this way, there was a great influx of the words of other languages into Gujarati and other dialects of Gujarat. This created a mixed language. And it is believed that Urdu language originated from such a mixed language or either from the languages spoken in the military camps of those times. This language was first called Dakhani Urdu, Hindi and at last only Urdu. Along with Dakhani, it is also called Gujri or Gujarati. The newly originated Urdu was not only used in literature but also by common people in their day to day life. Its spoken form was called hindi in delhi as well as in Agra. Hindu merchants in military camps used to converse with Muslim soldiers, Pathans and Mughal Soldiers in Urdu and gradually there evolved a mixed language. There was a great impact of Persian on Hindi and it got a touch of Urdu, which had a grammatical structure of Hindi and vocabulary of Persian.

During the arrival of Muslims in Gujarat, a market prevailed by the people near the fort of Bhadra and the language spoken in that market was known as Gujri. The impact of Persian was more on Gujarati than Urdu. The main reason of this is during the reign of Sikandar Lodhi, hindus tried to learn Persian and in 1582, Akbar Todarmal made Persian a state language. since 12th century, there has been a great wage of Arabic and Persian words in Gujarati language. Such examples can be found in the literature of middle ages such as Bharteshwar Bahubali Ras (1185) Samaras (1315) of Ambev Sur, Ramalla Chand of Shridhar Vyas, Pruthvi Chandra Charit (1422) of Manikeychandrasuri. There was also a deep rooted study of Persian through universities. Mughal sultanate came to India between 1573 and 1583 A.D. and Persian came to India with them. Urdu was also developing at that time. Nagars, Brahmakshatriyas and even Brahmins learnt Persian to get high positions in administrative offices. Persian became a symbol of status in society. Gujartis became bilingual in this manner. Chhotubhai Naik has worked on Persian language in his book "Farsi Shabdono Sarth Vyutpatti Kosh". There are so many Persian, Turkish and Arabic words

which are frequently used in Gujarati or the dialects of Gujarat. Following are the examples:

Dard, charbi, mehman, sabu, dardi, pedash, safed, lal, narangi, etc are Persian words. Top, harod, chaku, etc. are Turkish words and hukem, mafi, karaar, salaah, wajan, julam, khamis, etc. are Arabic words.

Different Muslim Communities of The City and Their Languages:

1. SAIYED COMMUNITY: They are basically religious heads. Their ancestors had migrated to India to spread Islam. They are quite different from others as far as language and manners are concerned. They mostly use ‘aap’ instead of ‘tum’ even though they talk with the persons younger to them. Most of them speak Urdu. Their pharyngeal pronunciation of the sound ‘Q’, ‘KH’ and ‘G’ is clearer than the people of other communities. The main reason of this may be the fact that their ancestors’ mother tongue was either Arabic or Persian.

Words	spoken by Saiyed community	and other communities
Saucer	tashtari	sasar
Kitchen	bawarchikhana	rasoda
Outside	bahar	bar
To me	mujhe	mereko
Had said	kaha tha	kiya tha

2. QURESHI COMMUNITY:

Qureshi belong to the Quresh community of Arabia. There is a history behind how and why they came to India. Arabs invaded India during the time of Hazrat Umar, the Caliph of Arabia. They invaded India to spread Islam over here. With the advent of Islam, slaughter of animals for muslims became legal over here. But Muslims didn’t know the art of ‘ziba’. People of Quresh community being expert in this art, migrated here and settled in different parts of India. They came to Ahmedabad too and settled down here. Today too we find Arabic touch in their language. being butchers they use certain Arabic words in their profession. For example, the kateb; the shoulder of an animal. The other word is Shabina. It means who or which has witnessed night. Their names are also

mostly Islamic- Fatema, Ahmedi, Amena, Zainab, Ayesha, Muhammad, etc. As Parsis settled down in India leaving Iran, they left their mother tongue gradually and adopted Gujarati. In the same way, Qureshis also left Arabic and adopted the mixed dialect. In Arabic, there aren't voiced or voiceless retroflex plosives like \t\ or \d\. So even today, these Qureshis cant speak \d\ clearly. \d\ becomes \r\ with them. There are many other Arabic words which they use in their day to day life. For example, ijan, ija, etc. They also use code numbers in their business. They are as under:

Numbers	code name
1	/ikkar/
2	/jor/
3	/dhala/
4	/araba/
5	/kol/
6	/zalli/
7	/sumar/
8	/nimati/
9	/ekasar/
10	/ashar/
11	/ashar ikkar/ and so on.
20	/mi/
30	/dhala ashar/
40	/arba ashar/
50	/fadiya/
100	/gorina/
200	/jor golina/
500	/kolso/

Other code words are: 'sikku' for butcher, 'selna' for to go, 'raga' for customer, 'ancha' for small, 'chhiba' for calf, etc.

3. **SHAIKH COMMUNITY:** The meaning of Shaikh is Sardar or a leader. They are divided into 3 sub-communities. They are Siddique, Farooqui and Abbasi. Farooquis are also divided into Chisti and Faridi. Some of the people of this community have Urdu as their mother-tongue. Most of them speak a cocktail language as there is a great impact of other languages on their mother tongue. They use 'mereko' for 'mujhe', 'chopdi' for 'kitab', 'rasoda' for kitchen or 'bawarchikhana', etc.
4. **PATHAN COMMUNITY:** They belong to Afghanistan. Their mother tongue is Pushto. They had come to Gujarat as soldiers. It is difficult to say that young generation speaks Pushto fluently as their elders do.
5. **MEMON COMMUNITY:** In 1422 A.D., seven hundred Luhana families had adopted Islam. Those who settled down in Halar region of Saurashtra are known as Halari Memons and those who migrated to Kuchh are called Kuchchhi memons. Gradually, they scattered into different regions and there are many memons residing in Ahmedabad also. They are traditionally quite different from other communities. Their language is known as memon language. But while speaking to others, they shift to either Gujarati or Urdu language.
6. They were basically brahmins who had been converted to Islam during Solanki Dynasty. Gujarati is their mother tongue. But while communicating with other communities, they shift to Hindi, Urdu or mixed dialect. They are peculiar in pronouncing certain sounds, such as instead of alveolar /t,d/ they pronounce dental /t,d/.
7. **KHOJA COMMUNITY:** They were also converted to Islam. Originally they belonged to Bhatiya or Luhana community. Gujarati is their mother tongue.
8. **CHHIPA COMMUNITY:** They are basically from Rajasthan. They speak Chhipa, Marwadi or Rajasthani language. They too shift to Hindi or Urdu while interacting with other communities.

Besides these, there are Mansuri and Ganchi communities also who too speak Gujarati. As

they have various mother tongues, while interacting with other communities, there is a great language shift. And it will not be wrong to say that due to this language shift there emerges mixed dialect. The other reason for the emergence of mixed dialect may be impact of other languages on one's mother tongue.

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