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Sociolinguistic Impact of Loanwords of Arabic Origin on the Urdu Language**

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Abstract

This paper is restricted to the discussion of the socio-cultural impact of loanwords of Arabic origin on Urdu in the Indian sub-continent. The present paper begins by giving a brief history of the Arabs' contact with the population of the Indian sub-continent speaking different languages. It discusses briefly the advent of the Muslims speaking different languages including Arabic resulting in the evolution of a new language, later known as Urdu. The paper discusses the circumstances under which word-borrowing has taken place.

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An attempt has been made to discuss the conditions and the results of interaction between two cultures and a linguistic amalgamation in terms of cultural interaction and its acceptance, acculturation and culture learning. The conditions and the results of such interaction of cultures resulted in the inflow of Arabic loanwords into Urdu related to Islamic theology, philosophy, customs, traditions and spiritual values.

This study is part of our continuing attempt to present a comprehensive study of loanwords of Arabic origin with specific reference to the socio-cultural aspects of these loanwords. A comprehensive list of loanwords of Arabic origin has been prepared and presented with a view to studying the socio-cultural aspects of these words. Keeping in view the limited scope of this paper, the words related to the religious domain have been discussed in some details. Finally, an attempt has also been made to discuss the extent of borrowing and subsequent acculturation and culture learning.

Key Words: Loan words, Socio-cultural synthesis, Linguistic amalgamation, Acculturation, Culture learning, Directionality, Extent of borrowing, Qualitative description of loanwords of Arabic origin

1.0 Introduction

The Arabs, Arabic language, Islam and the Prophet Muhammad (PBUH) are inseparable. The contact with the Arabs and Islamic culture had exercised an immense impact on the socio-cultural life of the Muslims in the Indian subcontinent.

The vocabulary of a language is one of the most reliable sources indicating the socio-cultural changes taking place during a specific period of time. It also indicates the socio-cultural advancement of a particular linguistic community. The Urdu language of today reflects the growth and development over the past few centuries. The political, social, and religious events over these centuries had not only affected the Urdu speakers but also had a recognizable effect on their language and culture. The contact with the Arabs and the Turks' invasions of the Indian sub-continent resulted in a considerable fusion of different cultural groups - Arabs, Iranians, Turks, Afghans, etc. The socio-cultural contact between the Muslim soldiers speaking different languages including Arabic and the local population of the Indian sub-continent resulted in the

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evolution of a new language, later known as Urdu. Consequent upon this sustained contact between the languages of the soldiers and the dialects spoken by the local population, the process of linguistic amalgamation started. Lexical borrowings into Urdu vocabulary may be considered as the outcome of the socio-cultural impact of Arabic and Persian on various groups of people of the Indian sub-continent and their culture. The historical overview of Urdu vocabulary reveals the fact that one of the sources of new words during the last few centuries had been the borrowing from other languages in contact.

Urdu, a member of the Indo-Aryan family of languages, has been especially hospitable towards Persian and Arabic. The exposure to Arabic language and Islamic culture had a major impact on the social life of Urdu speakers and their language. The first exposure to Islamic culture and Arabic language began with the arrival of the Arabs in the early part of the 8th century. Additional and sustained contact continued when the Mughals came to the Indian sub-continent and established their empire. It was during this period that the exposure to the Islamic faith influenced the population in various parts of the Indian sub-continent (where the Mughals had their effective rule), which led to the evolution of Urdu as a language through the borrowing of a large number of Arabic and Persian words and expressions into Urdu vocabulary.

1. 1. Research Hypotheses

- i) Lexical borrowing is an outcome of a sustained contact between different speech communities.
- ii) The vocabulary of a language is a reliable source for analyzing the sociocultural changes during a specific period of time.
- iii) With cultural synthesis, the process of linguistic amalgamation influences the linguistic scenario of linguistic communities in contact.
- iv) Linguistic amalgamation results in acculturation and culture learning.

1.2. Scope of the Study

This paper discusses the contact the Arabs had with the people of the Indian-subcontinent resulting in a sociocultural synthesis and in a process of linguistic amalgamation. This paper is restricted to

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the discussion of the sociocultural impact of Arabic loanwords on the present-day vocabulary of the Urdu language.

1.3. Material studied

The research presented in this research paper is a qualitative study and hence it is not based on empirical-experimental research. It is a descriptive analytical study of Arabic loanwords in Urdu. The data has been collected over a period of nearly two years while teaching at the College of Languages and Translation, King Khalid University, Kingdom of Saudi Arabia. The sources of the data include

- i) Arabic- Urdu dictionaries
- ii) Urdu-Arabic dictionaries
- iii) Urdu- Arabic list of words randomly found
- iv) Words collected from religious books (mainly the translation of Arabic texts)
- v) Words collected from the other domains such as administration, arts and learning, medicine, education domestic items, literary words, legal terms, etc.
- vi) Words based on the experience of the authors of this paper who happen to be the native speakers of Urdu from different parts of India and who have a working knowledge of Arabic.

Methods of Analysis

- i) A fairly large number of words (Arabic loanwords) used in the present-day vocabulary of Urdu were collected.
- ii) These words have been transcribed, using a certain number of diacritics whenever needed.
- iii) These words have been categorized according to their occurrence in different domains.
- iv) These loanwords were analyzed so as to understand the extent of borrowing, the amount of culture learning and the directionality.
- v) An attempt has been made to discuss the process of acculturation resulting in the sociocultural impact of these words on the Urdu language and its speakers.

2.0. The Socio-Historical Contexts

2.1. The Advent of Muslims in the Indian Sub-continent: Its Socio-Cultural Impact on Urdu

Mohammad Bin Qasim was the first Arab, who entered the northwestern part of the Indian sub-continent in the year 711 A.D. along with his army. The first intensive exposure to the Islamic

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culture and Arabic language came with the arrival of these Arabs in the northwestern part of the subcontinent. Mohammad Bin Qasim established a Muslim state in and around the province of Sindh and the Arabs remained in power continuously for 300 years or so (711 to 1000 AD). A little later, Mohammad Ghaznawi took over the province of Sindh in the year 1023 A.D. Thus, the Arab influence continued for about 300 years on the languages as well as on the socio-cultural life of the people in North-Western part of India.

Then, another political change took place, when the Persian and the Turkish speaking Muslims took over the power in the later part of the 10th century. These new settlers remained confined to the province of Punjab and influenced the socio-cultural milieu of the people. In the 12th century AD, the Mughals appeared in north India and settled in and around Delhi. A new political change took place when Delhi was conquered by them in 1193 AD. This political change had a great impact on the social and cultural life of the people. By this cultural synthesis, a large number of loan words entered into the local dialects of Delhi.

Baber, the first Mughal king, invaded south Asia with a large army comprising soldiers from different countries (Turkey, Arab, Iran, Afghanistan, Russia, and some other countries). These soldiers had problems in interacting with one another and hence an urgent need of a medium of communication among them laid the foundation for the emergence of a new language.

The newly evolved language containing words from different languages of the soldiers and the words from local dialects (Khari Boli, Haryanvi, and Braj Bhasha) was called during medieval period by various speech communities and during different periods of time as Hindavi, Zuban-e-Urdu-e-Muallah, Zuban-e-Urdu, Zuban-e-Hind, Hindi, Zuban-e-Delhi, Gujri and Rekhta. The term *Urdu* (after a Turkish word meaning ‘army’) became popular only when the Mughal emperor Shahjahan built a walled city Shahjahanabad as his capital in Delhi in the year 1639 AD. The market area close to the Royal Fort (Red Fort) popularly known as Lal-Qila, was called Urdu Bazaar. However, Urdu emerged as the dominating force replacing Persian gradually in the 18th century only.

2.2 The Growth and Development of Urdu

Urdu, a member of the Indo-Aryan family of languages uses Perso-Arabic script, indigenously modified to suit the requirements of *Prakrit* based *Apbhhransh* dialects sharing Indic base.

As stated earlier, Urdu grew out of the interaction between the Muslims speaking different languages and the dialects spoken by the native population. Like all other languages, Urdu had to pass through the process of evolution over a period of 800 years or so. Historically, Urdu originated in the later part of the 12th century AD when the Muslim rule was established in Delhi initially in the north western part of the Indian sub-continent. These Muslims used to speak

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different languages. However, Arabic remained their commonly accepted religious language whereas Persian continued to be their cultural as well as the language of administration. It is also noted that the elite and the ruling class spoke the Turkish language along with Persian.

The political incident making Delhi as the capital had a far reaching impact on the socio-cultural life of the native people of north India. Besides, the cultural synthesis, the process of linguistic amalgamation started. Urdu, a newly born Indo-Aryan language, flourished at a very rapid speed in India. This newly evolved language spread very fast in the Indian sub-continent by '*Sufis*' who traveled far and wide preaching the message of Islam. Urdu reached south India (Deccan) in 1294 AD when Malik Kafur conquered Devagari (Daulat Abad).

The change of capital from Delhi to Daulat Abad resulted in large migration of people from north India to south India. These people spoke the same language called Hindavi or Rekhta (mixed language) which was in the state of fluid and undergoing the process of its formation. It may be pointed out that the people of north India, irrespective of their cultural and religious affiliations equally participated and contributed towards the growth and development of Urdu. When Urdu was used for literary purposes including poetic expressions, Muslims, Hindus, Sikhs and others contributed towards its development. It may be concluded from the above discussion that the Urdu language is purely an Indo-Aryan language born in India and it is the symbol of common cultural heritage.

3.0. The Socio-Cultural Context

Since the arrival of the Arabs in 711 A.D. until the advent of the 21st century is a stretch of more than 1300 years. During this period of socio-cultural and socio-religious changes, words of Arabic origin must have made their way into Urdu lexicon directly or through Persian. The spread of Islam resulted in mosque-building and establishing schools (madrasas) for Islamic teaching which were quite often attached to the mosques. Apart from the impact and power of Mughal rule, it is also likely that the conversion to and practice of Islam was responsible for the borrowing of Arabic words into vocabulary used by the people of the sub-continent, especially in the north and northwestern parts. The earlier borrowing included a large number of words associated with the new faith (Islam). Garland Cannon (1994: 2-3) states: "The Mogul Movement through the Middle-East all the way into India assured historical transfer of Arabic religious and other words into languages from Turkey to Bay of Bengal". Thus it may be surmised that Arabic loanwords may have found their way into the newly evolving language Urdu vocabulary through religious writings prior to their entry into both religious and non-religious Urdu literature. The presence of Arabic loanwords is attested in the 12th century A.D. in the poetry of Amir Khusrau and in the *Sayings of Sufis* composed in Urdu. The presence of Arabic loanwords is also attested in the Deccani Urdu poets, like Khuwaja Banda Nawaz Gesu

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Daraz, Aminuddin Ala, Mullah Wajhi, et al. The rapidity with which the loanwords of Arabic origin were assimilated is evidenced by the promptness with which many of these words have become the basis of derivatives, though the basic structure of these words remained purely Urdu. With the passage of time, certain loanwords have been nativized or naturalized as they have undergone the same process that affects the other words of Urdu confirming to the pronunciation and grammatical rules of Urdu language (for details, see Khan and Alward, 2011).

5. 0. Linguistic-Outcomes of Socio-Cultural Synthesis and Amalgamation of Urdu and Arabic

As a language of the Holy Qur'an, Arabic enjoyed a very special status and supplied the needed vocabulary of its theology to hundreds of millions of people, who embraced Islam in different parts of the world. Historically, for theological concepts, Urdu depended upon Arabic as English remained dependent upon Latin and Greek for Christian theology and its related concepts. As a result of socio-cultural synthesis and linguistic amalgamation of Arabic and Urdu, the inflow of Arabic words into Urdu vocabulary got accelerated through the translation of Arabic books on Islam into Urdu between the 12th and the 18th centuries. However, Urdu is not the only language which absorbed thousands of words of Arabic origin in its lexicon. The other languages spoken in the Indian sub-continent also received and retain a good number of words and phrases in both religious and non-religious domains in their vocabulary.

5. 1. The Extent of Loanwords of Arabic Origin in Urdu

Even a cursory look on an Urdu dictionary makes one realize the extent of loanwords of Arabic origin into Urdu vocabulary. The researchers are not aware of any survey indicating the approximate number and the percentage of these loanwords into the present-day vocabulary of Urdu. Arabic loanwords are attested in almost all the domains as a linguistic-outcome of the contact between Arabic and Urdu. A large number of these words and their derivatives belong to religious domain, frequently and commonly used by the Urdu speakers as well as by the Muslims speaking languages other than Urdu and residing in different parts of the Indian sub-continent. There is ample research evidence to conclude that many of these words have been assimilated and nativized in Urdu language. Further, some of these words are commonly used by the Urdu speaking population irrespective of their religious faith. There are many words which form an integral part of every-day speech. These loanwords of Arabic origin employed in the every-day vocabulary indicate their presence in almost all walks of life. It will not be out of the place to mention that Arabic numerals with the decimal system revolutionized the thinking of the entire world.

The following is a considerable sample of loanwords of Arabic origin used in different socio-cultural domains. The listing of these words has been done with a view to providing a broad idea of the extent of borrowing and its impact on the phonological, morphological, and semantic levels of Urdu. Keeping in view, the limited scope of this paper, loanwords of Arabic origin used by the Urdu speakers in the following domains (religion, culture, philosophy, language and literature), have been discussed. The following are the basic Arabic loan words belonging to different domains. However, no claim is made to produce a complete list of words belonging to these domains.

5.1.1. Words Belonging to Religious and Cultural Domain

Among the nouns borrowed from Arabic and having to do with Islamic belief and doctrine are the following :/i:man/ 'faith'/di:n/ 'religion' /əzan/ 'call for prayer' / muəzzin/ 'the one who gives a call for a prayer' /imam/ 'one who leads a prayer' / məsjid / 'mosque' / səla(t)/ 'prayer' / vuzu/ 'ablution'/təyəmmum/ 'dry ablution' / niyə(t)/ 'intention' / rəkət/ 'a part of a formal prayer' /ruku/ 'bow on to the knees in formal prayers' / səjdə/ 'prostration at the time of prayer' / fərz/ 'obligatory prayer/act' / sunnə(t) 'the acts and prayer performed by the Prophet Muhammad(pbu)h' /hədi:s/ 'The Prophet's traditions and sayings' /səhabə/ 'the companions of the Prophet'/təhjjud/ 'late night prayers' /xhutbə/ 'adrees, speech, etc.' /vajib/ 'obligatory act or prayer next to fərz' / nəfl/ 'voluntary prayer' / dua/ 'supplication' /γusl/ 'bath' /təharə(t)/ 'cleanliness' / həj/ 'pilgrimage to Makkah' / umra/ 'mini-haj' / təvaf/ 'circling around the Ka'ba' / zəka(t)/ 'purifying dues'/ fitrə/ 'charity' / sədqə/ 'alms' /əhram/ 'loin-cloth to be worn at the time of Hajj and Umrah' muhrrəm/The first month in the Islamic calendar' //nikah/ 'Islamic marriage bond'/vəli:ma/ 'wedding feast'/ təlaq/ 'divorce' /əzab/ 'punishment' /əjr/ 'reward' / həram/ 'forbidden' /həlal/ 'permissible' / təqva/ 'inner conscience' / Šəriyə(t)/ 'religious code of conduct'/əqi:də/ 'belief' /fətvaə/ 'legal opinion on religious matters'/mufti:/ 'a religious scholar who issues a decree'/quran/ 'the Holy Book of Muslims' /ayat/ 'verses from the Holy Qur'an' surə(t)/ 'a collection of some aya(t)' / hafiz/ 'one who memorizes the Quran' /tilavə(t) 'recitation of the Quran' / təwhi:d/ 'monotheism' / nəbi: / 'prophet' / məlayik/ 'angel' /širk/ 'polytheism' /mušrik/ 'polytheist/pagan' / šəytan/ 'satan' /jənnə(t)/ 'heaven' /jəhnnəm/ 'hell'/munafiq/ 'hypocrite'/kafir/ 'non-believer'/ fasiq/ 'sinner, untrustworthy' / təvhi:d/ 'Islamic theology, monotheism'/ axirə(t) 'the world hereafter' /qəyamə(t)/ 'dooms day' / umma/ 'Islamic community' / alim/ 'learned person/scholar'/xəlifə/ 'a successor of the Prophet Mohammad'(pbu)h' /muršid/ , 'guide'/ nəqš/ 'pattern, design'/ələm/ 'flag'/vəfat/ 'demise'/ ru:h/ 'soul'/ yəhu:d/ 'jew' /səlam/ 'peace' /təwbə/ 'repentance' /kəfən/ 'coffin'/ ərkan/ 'principles of Islam' /dəfən/ 'to burry' /kəfən/ 'coffin'/ ərkan/ 'principles of Islam'./izzə(t)/ 'respect/honour'

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/ixlaq/ ‘manners/behaviour’/əhtiram/ ‘showing respect/regard’/ziyarə(t)/ ‘visit’ /əwlad/ ‘children’/intizar/ ‘wait’ /baqi:/ ‘remaining/debt’/ səfər/ ‘journey’/musafir/ ‘passenger/traveler’/muhəzzəb/ ‘cultured/disciplined’

5.1.2. Names of Different Prayers

/fəjr/, /zuhər/, /əsər/, / məyrib/, /iŠa/ (five obligatory prayers); /təhəjjud/ ‘late night prayer’ /etc.

5.1.3. Names of the Prophets and Angels

/muhəmməd (pbuh)/ ‘the Prophet Muhammad’ /i:sa/‘Jesus, the son of Mary’, /mu:sa/‘Moses’/davud/ ‘David’ /adəm// ‘Adam’ / ibrahi:m/ ‘Abraham’ Among angels: / jibri:l/ ‘Gabriel’/ israi:l/ ‘israeel’/ israfi:l/ ‘israfeel’ and others.

5. 1. 4. Divine Books Revealed on Prophets

/quran/ ‘the Holy Book of Muslims revealed on the Prophet Muhammad (pbuh)’ /inji:l/ ‘the Holy Book revealed on Jesus, /təwrat/ ‘ the Holy Book revealed on Prophet Moses, /zəbu:r/ ‘the Psalms, the scripture revealed on Prophet David.

5. 1. 5. Names of Religious Festivals

/i:dulfiṭr/ ‘celebration of Eid after the month of Ramazan’, /iduləzha/ ‘celebration of Eid on the occasion of Hajj’.

5. 1. 6. Names of the Months; Days and Directions

/muhərrəm/ ‘the first month of the Islamic calendar / rəməzan/ ‘the ninth month of the Islamic calendar’ / jumə/ ‘Friday’ / məŠriq/ ‘east’ / məyrib/ ‘west’/ Šumal/, / jənu:b/ ‘south.’

5. 2. Words Used in Domestic Life of the People

Arabic loanwords also exercised a profound influence on the domestic life of the people and their culture. This can be attested in the adoption of many loanwords used in almost every walk of life.

5. 2. 1. Words Used in Administration

/hukumə(t)/ ‘government’ /vəzi:r/ ‘minister’ / nizam/ ‘system’ / jurm/ ‘crime’/ mujrim/ ‘criminal’ / qanu:n/ ‘law’/ədl/ ‘justice’ / adil/ ‘fair’/ /fəwj/ ‘troops’ / jasu:s/ ‘spy’ /vəzarət-e - xarjə/ ‘ministry of external affairs’ / vəzarət-e- dakhilə/ ‘ministry of interior’ /idarə/ ‘institution’ /ədliyə/ ‘court of law.’

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5. 2. 2. Words Used in Arts and Learning

/ilmenəju:m/ ‘astronomy’ /ki:miya/ ‘chemistry’ /jəʔrafiya/ ‘geography’ /fəlsəfə/ ‘philosophy’ /nəfsiya/ ‘psychology’ /maliyat/ ‘finance’ /hisab/ ‘accounts’ /məntəq/ ‘logic’ /təvari:x/ ‘history’ /fiqə/ ‘jurisprudence’ /əljəbr(ə)/ ‘Algebra.’

5. 2. 3. Words Used in Medicine

/təbi:b/ ‘physician’ /tib/ ‘medicine’ /sehə(t)/ ‘health, physique’ /mərz/ ‘disease’ /məri:z/ ‘patient’ /ilaj/ ‘treatment’ /nəbz/ ‘pulse’ /jism/ ‘body’ /jild/ ‘skin’ /šifa/ ‘cure’ /zukam/ ‘flue, common cold’ /məwt/ ‘death’ /jərrah/ ‘surgeon’.

5. 2. 4. Words Used in Education

A certain number of words related to education reflect another aspect of socio-cultural impact of Arabic on Urdu. Some of these words are listed below:

/tali:m/ ‘education’ /təbriyət(t)/ ‘training’ /mədrəsə/ ‘school’ /mudərris/ ‘schoolteacher’ /dərs/ ‘teaching’ /ilm/ ‘knowledge’ /muəllim/ ‘instructor’ /alim/ ‘scholar’ /jumlə/ ‘sentence’ /qəwaid/ ‘grammar’ /talib/ ‘student’ /talibə/ ‘student(female)’.

5. 2. 5. Domestic Items

/qəmi:s/ ‘shirt’ /jeb/ ‘pocket’ /izar/ ‘trousers’ /libas/ ‘dress’ /kursi/ ‘chair’ /qələm/ ‘pen’ /kitab/ ‘book’ /əxbar/ ‘newspaper’ /xəbər/ ‘news item’ /jərayid/ ‘magazine’ /səndu:q/ ‘box’ /bab/ ‘gate/door’ /nəhər/ ‘canal’ /səmə/ ‘fruit, result’ /həlwə/ ‘sweets’ /zəytu:n/ ‘olive’ /inji:r/ ‘fig’ /hijab/ ‘veil’ /itr/ ‘perfume’ /yasmi:n/ ‘a fragrant flower’.

5. 2. 6. Literary Words

/ədəb/ ‘literature’ /šer/ ‘poetry’ /qissə/ ‘story’ /rəwayə(t)/ ‘novel’ /insan/ ‘human being’ /həywan/ ‘animal’ /šəjər/ ‘tree’ /tərijəmə/ ‘translation’ /ixlas/ ‘loyalty, sincerity’ /xəli:j/ ‘gulf’ /xəyal/ ‘imagination, fancy’ /dərijə/ ‘degree’ /zəxi:rə/ ‘store/provision’ /xəsara/ ‘loss’ /rəbtə/ ‘connection, link’ /fəxr/ ‘pride’ /dairə/ ‘circle’ /məqsəd/ ‘destination, purpose’ /muqabil/ ‘opposite’ /məqalə/ ‘essay, article’ /qətlə/ ‘murder’ /taxi:r/ ‘delay’ /nəfs/ ‘self’ /həzir/ ‘present’ /yayib/ ‘absent’ /bəšər/ ‘human being’ /unvan/ ‘title’ /təfsi:r/ ‘interpretation’ /təfsi:l/ ‘detail’ /munasib/ ‘appropriate/suitable’ /nəzəriyə/ ‘point of view/hypotheses’ /ehsas/ ‘feelings’ /fəqət/ ‘only’ /səbəb/ ‘cause/reason’ /təsi:r/ ‘impact/effect’ /səbiq/ ‘former’ /kamil/ ‘complete’.

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5. 2. 7. Legal Terms

/tərkə/ ‘legal share in the property’ /qazi:/ ‘judge’/fəriqəyin/ ‘both the parties’ /vələd/ ‘son of’ /bint/ ‘daughter of’ /səmat/ ‘court hearing’ /ədlīya/ ‘court of law’ /šəhadə(t)/ ‘witness’ /dəli:l/ ‘evidence’ /əhkam/ ‘rulings, decrees’/zamin/ ‘guarantor’ /varis/ ‘successor’/ milkiyə(t)/ ‘property’ /vəqf / ‘endowment’/bəyan/ ‘statement’ / məhrəm/ ‘ unmaritable relationship of a woman (such as father,brother, uncle)’ / məhər/ ‘ the money paid by the groom to his bride’/ zulm/ ‘injustice’ / zalim/ ‘ cruel’ /qanu:n/ ‘law’ /mənsu:x/ ‘abrogation’.

5. 2. 8. Numerals

/əvvəl/ ‘first’ /nisf/ ‘half’/ rubə/ ‘one fourth’/suls/ ‘one third’ /sifər/ ‘zero’

5. 2.9. Commonly Used Words

/hal/ ‘condition’ /həq/ ‘right ,true’ /tərti:b/ ‘sequence, order’ /nəti:jə/ ‘result, consequence’ /si:da/ ‘straight’ /ittifaq/ ‘agreement’ /ehsas/ ‘feelings’ /əsləh/ ‘arms and ammunitions’ /əmanə(t)/‘deposite’/izafə/‘addition’/intixab/‘selection/election’/tasi:r//impact/influence/effect’/təf si:r/ ‘interpretation, explanation’ /mi:zan/ ‘balance’ /təwsi:/ ‘expansion, extension’ /jahil/‘ignorant/illiterate’ /hərkə(t) ‘movement’/ həmam/ ‘bathroom’/hadis(ə)/ ‘incident’ /mishap/‘həsəd/ ‘jealousy’,/səbəb/ ‘cause/reason’ /səlu:k/‘behaviour’ /Šərt/ ‘condition’/zəru:ri:/ ‘essential/necessary’ /umr/ ‘age’/yar/ ‘cave’ /xalis/ ‘pure’/səhəl/ ‘easy’/xəta/ ‘mistake’ /misal/ ‘example’ /mumkin/ ‘possible’/ məwsəm/ ‘season’ / ziyadə/ ‘excessive’ / tari:x/ ‘date’/mərəkəz/ ‘centre’/ /bulbul/ ‘nightingale’ /əbabi:l/ ‘ a small bird mentioned in the Quran’/ tajiir/ ‘trader’ /tijarə(t) / ‘trade and commerce’ / səval / ‘question’ /jəvab/ ‘answer,reply’ / aləm/ ‘ world’/ tərti:b/ ‘organization/ order’ / məqsəd/ ‘purpose’ /təsəlsul/ ‘ sequence’ / nuqtə / ‘ dot/ point’ / həd/ ‘limit,boundary’ / rizq/ sustenance’ / fayidə/ ‘benefit, advantage’ / fəqət/ ‘only.’

5. 3. Commonly Used Expressions

Arabic loanwords that made their way into Urdu vocabulary were not confined to grammatical categories like **nouns, adjectives, verbal compounds, and conjunctions**, etc., but were extended to commonly used expressions. Most of these expressions are used by the Muslims speaking Urdu and other languages of the sub-continent. These expressions are used as a part of their cultural nuances indicating clearly the socio-cultural impact of Arabic on Urdu language. It is interesting to note that the contextual meanings of some of these expressions are not understood by all the speakers though these are commonly used by them. Some of these expressions are tabulated below:

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Table: 1. Commonly Used Expressions of Arabic Origin in Urdu

Expressions	Gloss	Context of the Usage
bismillah	begin in the name of Allah	It is sunnah to begin any act by uttering this expression.
inšaəllah	Allah willing (God's will above all)	This expression is used by Muslims while referring to the future happenings.
Əlhəmdulillah	All praise be to Allah	It is used to express the highest sense of gratitude to Almighty Allah.
mašaəllah	what Allah has willed	It is used to express the admiration for something while attributing all the praise to Allah.
Əllahuəkbər	Allah the greatest	It reminds one that no one is greater than Allah. Therefore, one should not be afraid of anyone except Allah.
jəzakəllah	May Allah reward you	This expression is used to acknowledge someone for his/her help and asking Allah to reward him/her.
lahəwləvələquvvət	Not be so by Allah	It is used by a Muslim to find solace, especially when faced with difficulties or something adverse.
lailahailləllah	There is no deity except Allah	It is used by Muslims to testify monotheism.
Əstəγfirullah	Asking Allah for forgiveness	This expression is used in supplication.

5. 4. Formation of Compounds

The socio-cultural impact of Arabic on Urdu has not remained restricted to the borrowings of Arabic lexemes but has extended to the formation of certain number of **compounds**. The compounds are formed by combining elements from different languages that is of Arabic+Arabic, Arabic+Persian, Persian+Arabic, Arabic+Words of Indic origin. These compounds are classified into different socio-cultural domains according to their usage. However, these compounds have neither been categorized nor analyzed linguistically. Some of these compounds are tabulated below.

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Table 2: Compounds Used Exclusively in Urdu

Compound	Composition	Gloss	Domain
/həmd-o-səna/	Arabic+Arabic	Praise be to Allah (God)	Religion
/som-o-səla(t)/	Arabic+Arabic	Fasting and prayer	Religion
/jəbl-e-rəhmə(t)/	Arabic+Arabic	The mountain of blessings at Arafat	Religion
/nar-e-jəhənnəm/	Arabic+Arabic	Hell fire	Religion
/səŋg-e-əsvəd/	Persian+Arabic	Black stone placed at Ka'bah to be kissed by pilgrims.	Religion
/ab-e-zəməzəm/	Persian+Arabic	The holy water of zamzam-well.	Religion
/šəri:k-e-həya(t)/	Persian+Arabic	wife/life-partner	Literature
/subhu-o-šam/	Arabic+Persian	Morning and evening	Literature
/əllah-hafiz/	Arabic+Persian	May Allah protect you	common usage
/həva-pani:/	Arabic+Indic	Climate	common usage
/hal-čal/	Arabic+Indic	Physical and financial conditions	day-to-day conversation
/ədəb-i:-nišəst/	Arabic+Persian	Literary gathering	Literature

It is interesting to note that the compounds tabulated above are not used in Arabic. As such, these compounds are exclusive to Urdu and are used in the religious, cultural and literary texts.

5.5. Adjectives and Adverbs

As stated earlier, there are a few adjectives, adverbs and prepositions borrowed from Arabic. Some of the examples are tabulated below:

Table 3: Adjectives of Arabic Origin

Adjective	Gloss	Domain	Frequency of Usage
/jədi:d/	new	day-to-day conversation	Frequent
/ qədi:m/	old/ancient	day-to-day conversation and literature	Frequent
/zəi:f/	weak	day-to-day conversation and literature	Frequent
/ əzi:m	great	Literature	Frequent
/ γəni:/	rich	Literature	Less frequent
/bəi:d/	far away	Literature	Rare
/səhəl/	easy	day-to-day conversation	Less frequent
/munasib/	suitable	literature	Frequent
/muhəzzəb/	civilized/sophisticated	culture/literature	Less frequent

The adjectives listed above are commonly used by the speakers of Urdu irrespective of their religious faith. Some of the adjectives can be transformed into nouns like / qəri:b/ ‘close’ (Adj.) → /qurbət/ (Noun) ‘closeness’, / məşyu:l/ ‘busy’ → /məşyu:lyət/ ‘the state of being busy’. It is noted that the synonyms of Indic origin are also used as counter parts of some of the adjectives for example: /səhəl/ ‘easy’, / miski:n/ ‘poor’, / bəxi:l/ ‘miser’ are frequently replaced by / asan/, /γəri:b /kənju:s/ respectively. The use of these adjectives in different domains including day-to-day conversation indicates the immense socio-cultural impact of Arabic on different social groups speaking Urdu.

In addition to the adjectives, there are a few adverbs borrowed from Arabic and some of these are tabulated below:

Table 4: Arabic Adverbs Used in Urdu

Adverb	Gloss	Domain	Frequency of Usage
/əmu:mən/	Generally	Day-to-day conversation	Frequent
/yalibən/	Probably	Literature	Less frequent
/yəqi:nən/	Certainly	Literature	Frequent
/əvvələn/	Firstly	Literature	Less frequent
/təqri:bən/	Approximately	Day-to-day conversation	Frequent

5. 6. Nativised Forms Exclusive to Urdu

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The socio-cultural impact of Arabic on Urdu morphology has been so immense that the suffixes of Urdu, Persian, and Indic origin are attached to the Arabic stems in order to change the grammatical category whereby one borrowed word is transformed into a word with related meaning but it belongs to a different lexical category: Adj. → Noun etc. Such a **process of derivation** is quiet common to Urdu and the same process is also applied to certain borrowed words of Arabic origin. By nativized forms we mean those forms that have Arabic stems followed by native suffixes. These nativised forms are classified into different categories as listed below:

Table 5. Nativized Forms Exclusive to Urdu

Arabic Stem	Gloss	Derived/nativized forms	Gloss
/məzbu:t/	strong (Adj.)	/məzbu:ti:/	strength(N)
/zəru:ri/	essential (Adj.)	/zəru:rət/	necessity(N)
/lazim/	compulsory(Adj.)	/lazimi/	compulsorily (N)
/məwju:d/	present(Adj.)	/məwju:dgi:/	presence(N)
/baqi:/	remaining(Adj.)	/bəqaya/	credit(N)
/jənnə(t)/	heaven (N)	/Jənnəti:/	One who resides in heaven
/ədəb/	literature(N)	/ədəbi/	literary (Adj.)
/xəyr/	well- being (N)	/xəyriyət/	The state of well-being(Abst. N)
/məşyu:l/	busy (Adj.)	/məşyu:lyət/	the state of being busy (Abst. N)

6. 0. Socio-Cultural Aspects of Loanwords

It is an accepted fact that word-borrowing is an outcome of the languages in contact and interaction between different cultures. However, word-borrowing is not merely a linguistic phenomenon but a cultural behavior of a particular linguistic community reflecting its socio-cultural changes within a certain period of time. It is evident from the above examples that most of the terms relating to Islamic theology and its concepts are direct borrowing from Arabic. It is also noticeable that the majority of loan words of Arabic origin in Urdu are nouns. However, a few adjectives, adverbs are also attested. This observation is in accordance with the findings of earlier studies (Morrow, 1982, Takashi, 1991; Poplack and Sankoff, 1984; Sankoff and Miller, 1988), concerning English loanwords in Japanese, Puerto Rican Spanish, and in Canadian-French respectively. Another feature shared by the words listed above is that there are only a few domains which do not include words of Arabic origin in Urdu. The words listed above can be grouped under various aspects of religious terminology.

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6. 1. Words Related to the Principles (Arka'an) of Islam

Words related to the Declaration of Faith and Testifying the True Spirit of Shahada(t) are: /təhwhi:d/ 'monotheism', /vəhdaniyət/ 'oneness of Almighty Allah', /rəsul/ 'Messenger of Allah' (Prophet Muhammad). These words are the true spirit of shahada(t) saying /əʃhədo ənlah ilaha illəllah, və əʃhədo ənnə muhəmmədur rəsul:lləllah/ 'I bear witness that there is no deity except Allah and I bear witness that Muhammad is the Messenger of Allah'.

Words related to the Preparation and Performance of Prayers are: /təharət/ 'purification by having an obligatory bath', /nəjis/ 'ritually unclean', /niyə(t)/ 'intention- a prerequisite for any kind of Prayers or Allah's worship', /vuzu/ 'ablution', /təyəmmum/ 'dry ablution', /ibadə(t)/ 'Allah's worship', /zikr/ 'any form of verbal prayer', /əzan/ 'a call for a prayer', /imam/ 'the person who leads the prayer', /fərz/ 'obligatory prayer/act', /sunnə(t)/ 'the prayer/act performed by the Prophet Muhammad before and after the obligatory prayer', /vitṛ/ 'the prayer performed at Isha time', /nifl/ 'voluntary prayer', fəjr, zuhər, əsr, məgrib, iṣā, are the names five of obligatory prayers, a Muslim has to perform a day, /rəkə(t)/ 'a set of actions performed during prayers- standing and facing the Kaba'a, bowing on the knees, two prostrations and sitting between these, etc., /sijdə/ 'prostration', /sijdəsəhu/ 'prostration due to forgetfulness', /səlam/ 'asking for Allah's blessings and peace', /dua/ 'supplication after a prayer'.

Words related to the Third Pillar of Islam, that is Fasting, are commonly used during the month of Ramadan. Fasting in Islam means complete abstention from food, drinks and any kind of physical contact with wives, etc., from dawn till the sun set. The commonly used words during this month are /səhər/ 'the meal taken before the time of Fajr Prayer', /iftar/ 'breaking the fast at a given point of time', /tilavət/ 'recitation of the Holy Qur'an'.

The Fourth Pillar of Islam is Zakaa(t). It means the obligatory alms or the poor dues; a Muslim should pay to the poor and the needy. The word /sədqə/ 'charity, charitable act is an integral part of the religious discourse'.

The Fifth Pillar of Islam happens to be Hajj. It means a pilgrimage to Makkah for those Muslims who could afford to perform it financially and physically. Hajj represents an international congregation of the Muslims at Makkah. Some of the commonly used words by the Muslims performing Hajj are: /mi:qat/ 'appointed places from where a Pilgrim has to put on Ehram', /ehram/ 'loin-cloth- an obligatory dress that a Pilgrim has to put on and abstain from the forbidden acts after reciting the words related to the intention of performing Hajj', /təvaf/ 'going around the Kaba'a (seven times anti-clockwise, starting from and ending at the place where 'Black Stone' is placed', /rəmi/ 'throwing seven pebbles at the pillars of Satan (Jamarat) at Mina, as one of the Hajj rituals'.

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6.2. Directionality, Culture Fusion, Acculturation, Culture Learning and Extent of Borrowing

Word-borrowing from Arabic into Urdu offers a unique example of linguistic necessity so as to fill in the lexical gap related to new concepts regarding the newly adopted religion - Islam. The main factor behind such a large scale of borrowing may be termed as ‘Culture acceptance’ consequent upon the spread of Islam. The factors, most often discussed behind the directionality are intimate cultural contact, economic, military, technological advancement and subsequent dominance of one culture over the other. As for the situation in the Indian sub-continent, the process was a case of culture-fusion or culture acceptance by those who adopted Islam and by those who came in close contact with the ruling power. It became rather obligatory on the part of the Urdu speakers to adopt directly or borrow words from Arabic related to Islamic theology so as to follow the teachings of Islam as originally intended for the followers of Islam. The extent of borrowing shows the intimacy of cultural relationship between the two cultures.

In terms of directionality, Urdu offers an extreme case of ‘asymmetry’, where Urdu borrows numerous words as listed above whereas words of Urdu origin have not been attested in Arabic with the exception of ‘Sambosa, a popular Indian snack and Hindi- an Indian national’. After accepting Islam as their new religion, the converts developed an awful reverence towards Arabic and accepted it as the source language of Islam. However, one is not sure about the correlation between the extent of borrowing and the amount of culture learning. Commenting upon this difficulty, Higa. M, (1973: 77-78) states the following:

“One which was mentioned earlier is that not all of what is learned by one culture from another is reflected in borrowed words. The other is that there is no methodology available for measuring the amount of learning by one culture from another.”

6. 3. The Extent of Borrowing and the Amount of Learning

As stated above, it is not possible to correlate word borrowing with culture learning. However, Urdu speakers present a unique case where the extent of culture learning seems to have exceeded much beyond the lexical borrowing from Arabic. Actually, it is not just a simple case of word borrowing resulting in acculturation and culture learning, rather it relates to their faith. For example, the word ‘zakaah’-the poor dues, is one of the pillars of Islam. As such, it is not only a borrowed word but an important religious concept and it is to be understood in its proper and appropriate context: why pay it, whom to pay it, and what is the percentage out of the total and annual income as well as the acquired wealth of an individual as specified in the religious texts. In case of such borrowed words the quantum of culture learning is bound to exceed the extent of

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lexical borrowing. It necessitated the lexical borrowing so as to perform acts and practices which are permissible (halaal) and abstain from acts and practices that are forbidden (haraam) as per the Islamic code of conduct. It is difficult, if not impossible, to infer the amount of culture learning from the extent of borrowing. It is true that culture learning is difficult to quantify and hence one has to refer to qualitative description of things and concepts that have been learnt (Higa: 1973).

6. 4. Qualitative Description of Items and Theological Concepts

Based on Higa's above assumption, a comprehensive list has been presented where these loan-words of Arabic origin have been described whenever such a need was felt (please see 5.1. – 5.5). The listed words indicate a wide range of words ranging from religious terminology to words used in day-to-day conversation. According to an estimate, Urdu has approximately 75% of words from Indic sources. About 23% words have been borrowed from Persian, Arabic and Turkish. With the passage of time, Urdu has also borrowed from other modern languages including English. Whatever be the percentage of loan-words of Arabic origin in Urdu, the indexes of cultural influence, cultural growth and culture learning may be studied in relation to the continuous inflow of loan-words in the past few centuries as an outcome of the spread and practice of Islam in the Indian subcontinent.

While borrowing words from different languages for centuries together, Urdu has built up an unusual capacity for assimilating elements of other languages. The process of **assimilation and naturalization** offers an evidence of an intimate culture relationship and culture learning. In spite of grammatical constraints on word-borrowing, a certain number of loan-words have been naturalized. The process of naturalization takes place only when given cultures come in a sustained and intimate contact.

7. 0. Naturalization of Loan-words of Arabic Origin

Naturalization and hybrid formations are attested at the morphological level in the formation of plurals. In addition to the adoption of plural morphemes of Arabic origin, some of the loan-words have undergone the process that affects other words of Urdu, and these words cohere with the pronunciation and the grammatical rules of Urdu language. Some such words have been tabulated below:

Table 6: Naturalization of Plural Morpheme Exclusive to Urdu.

Word (Arabic Stem)	Grammatical Marker	Derived Form (Plural Form)	Gloss
kitab	e	kitab <u>e</u>	book+s=books

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məsjid	<u>e</u>	məsjide	mosque+s=mosques
fayida	e	fayide	benefit+s=benefits
qəṭər(qatra in Urdu)	e	qətre	drop+s=drops
kursi	<u>a</u>	kusia	chair+s=chairs
nadi	<u>a</u>	nadia	valley+s=vallies

It is evident from the above table that the borrowing conforms to the lexical singular forms of words. For their inflectional and syntactic structuring, they are treated like other native words of Indic origin. The given examples indicate that such loan-words of Arabic origin were frequently used and in the process they were quickly assimilated to the extent of being naturalized.

7. 1. Hybrid Formations (Verbal Compounds)

Verbal compounds could be taken as another evidence of the immense impact of Arabic loanwords on Urdu. Verbal compounds are formed with Arabic stem + native verbal elements. Such verbal formations are quite common in Urdu and these verbal formations are the result of hybrid formation only.

Note : e and a = nasalized forms

Some of these verbal formations (verbal compounds) with different verbal elements are listed below:

Table 7: Verbal Formations (Verbal Compounds).

Word(Arabic stem)	Urdu (native) verbal element	Verbal Compound	Gloss
vudu	Kəna	vudu, a popular Indian snack kəna	ablution+to perform=to perform ablution
zəka(t)	Dena	zəka(t) dena	obligatory charity+to give =to give obligatory charity
i:d	Məna	i:dməna	eid+to celebrate=to celebrate Eid festival
qəmi:s	Pəhəna	qəmis pəhəna	shirt+to put on=to put on a shirt
kitab	xəri:dna	kitab xəri:dna	book+to purchase=to purchase a book

The above examples of verbal compounds function as verbs only when the Arabic Stems are combined with native (Urdu verbal markers). It is interesting to observe that in the case of verbal formations, the loan stems always precede the verbal native elements. This process of verbal formation (hybrid formation) is productive not only in Urdu but also in other languages spoken by Muslims in the Indian sub-continent.

7. 2. Parallel Use of Arabic and Persian Loanwords in Urdu

How influential was Persian during the past few centuries can be visualized from the fact that some of the loanwords from Arabic and Persian are used in Urdu as parallel to each other. This is indicative of the fact that many a word of Arabic origin was routed through Persian into Urdu vocabulary. This bears evidence to the historical fact that the culture of the Indian sub-continent was influenced by the Islamic culture through Arabic and Persian simultaneously. Arabic loanwords entered Urdu vocabulary uninterruptedly during the Persian rule as they also accepted Arabic as a source language of Islam. The following table shows the parallel use of Arabic and Persian loanwords related to religious domain:

Table 8: Parallel Use of Arabic and Persian Loanwords

Arabic Loanwords	Persian Loanwords	Gloss	Frequency of Usage
səla(t)	nəmaz	Prayer	nəmaz is more frequent
siyam	roza	obligatory fasting	siyam is least frequent
əllah	xuda	Almighty-Allah	xuda is less frequent
rəsu:l	pəyyəmbər	Prophet	pəyyəmbər is more frequent
jəhənnəm	dozəx	Hell	jəhənnəm is more frequent
di:n	məzhəb	Religion	di:n referring to Islam is more frequent

8. 0. Toponyms: Place Names and Proper Nouns

There is an interesting dimension of the cultural influence of Arabic loanwords in the form of toponyms. The place names derived from Arabic are found in most of the places in India, except for those in the north-eastern region and in certain parts of the southern region which never came under the Muslim rule. Regions where place names are particularly common are north India, central India and in certain parts of south like Hyderabad and Mysore. Such place names are also

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common in other countries of the Indian sub-continent. It is to be observed that such place names do not exist in other Muslim countries including the Middle-east. It could be assumed that such place names were used in order to establish a distinct social and religious identity.

Table 9: Place names with Arabic Stems and Suffixes

Arabic stem	Suffix	Derived Forms (place names)
Əzi;m əmana xəyr muhəmməd əhəməd	+abad	Əzi:mabad əmanabad xəyrabad muhəmmədabad əhəmədabad
Əli fəzəl	+gənj	əligənj fəzəlgənj
Əli azəm	+gər	əligər azəmgər
islam Şəms	+pur	islampur Şəmspur

The suffix -abad, used quite frequently in India as well as in other countries of the Indian sub-continent, is of Persian origin meaning ‘inhabited place’. The suffixes gənj and gər are from Urdu meaning ‘a place of living’. Place names ending in -pur meaning ‘a small village or town’ are of Indic origin.

After the acceptance of Islam, most of the names of the people were taken either from Arabic or Persian. Most of the Muslims in the Indian sub-continent are named after Allah’s attributes: Karim, Rahman, Rahim, Bashir, Razzaque, Ghaffar, Sattar, Jalal, Jabbar, etc. A large number of Muslims are also named after the Prophet Muhammad(PBUH), his companions and the names of other prophets.

Conclusion

Word-borrowing is not merely a linguistic phenomenon but a cultural behavior which reflects socio-cultural, socio-religious and psychological aspects of the interacting cultures. There is enough research evidence to show that word borrowing is a consequence of cultural contact, resulting into cultural interaction/fusion, acculturation and culture learning. Sociolinguistic

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analysis of loanwords may serve as a useful tool in studying the very extent and the nature of word borrowing resulting into the process of culture learning.

As stated earlier, the vocabulary of a language is one of the most reliable sources, indicating the socio-cultural changes taking place during a specific period of time. By making an in-depth study of the kinds of loanwords of Arabic origin in Urdu and the point of time when these words entered the Urdu lexicon, we are able to identify the historical trends and changes taking place in social, political and cultural contexts.

Major Findings

1. As a language of the Holy Book Qur'an, Arabic enjoyed a special status and supplied the vocabulary of its theology to millions of people who embraced Islam in the Indian sub-continent as well as in other parts of the world. Historically, for theological concepts, Urdu depended upon Arabic as a source language as English remained dependent on Latin and Greek for Christian theology.
2. The exposure to Islamic culture had a major impact on the speakers of Urdu and their culture. A large number of Arabic loans found their way into Urdu lexicon through Persian speakers who inhabited north India during the 12th century AD. Urdu, at this point of time was passing through its formative stage. The socio-cultural contact between the speakers of Persian and Indian dialects and languages resulted not only in the borrowings from Persian but also from Arabic which was accepted as the language of their newly adopted religion - Islam.
3. During the past few centuries (between the 12th and the 18th centuries), the inflow of Arabic loanwords into the evolving Urdu language was accelerated through the translation of Arabic books on different aspects of Islam. Thousands of Arabic loanwords entered different languages of the Indian sub-continent, mainly Urdu, from these translations and formed the core of the new religious faith (Islam).
4. Urdu has borrowed and assimilated a large number of words which are thoroughly domesticated and naturalized. A large number of words belonging to different domains are frequently used, well established and integrated with the phonological, morphological and syntactic systems of the Urdu language. The process of assimilation and naturalization offers an evidence of close cultural contact between Arabic and Urdu leading to acculturation and culminating into culture learning.
5. Usually, the dominance of one culture on the other culture is the main factor behind word borrowing. But in case of Urdu it is primarily the theological acceptance as a driving force that was behind lexical borrowings at such a large scale. In doing so, the borrowing of words and

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concepts related to Islamic theology became an unavoidable lexical necessity. Urdu offers an extreme case of asymmetry where it borrows numerous loan words of Arabic origin whereas only a few words of Urdu origin are attested in Arabic.

6. There is no methodology which could help the researcher in ascertaining the correlation between the extent of borrowing and culture learning. A close study of loan words of Arabic origin in Urdu indicates that the culture learning associated with the adoption of Islam has exceeded the extent of lexical borrowing among the Urdu speakers. In other words, even though the percentage of borrowed words was low, these borrowed words have a higher frequency since these are connected to the day-to-day religious beliefs and practices of the Muslims. This is an interesting asynchronous relationship between borrowed words and culture learning from a purely linguistic point of view. The religious concepts convey not only the literal meaning but various sociocultural connotations they are associated with.

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