

SHEIKH'S LINGUISTIC TRANSFORMATION

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Language is a social institution like all other social institutions, it has its own substructures. Humans use language variously. Society itself is a super-structure of many sub-structures including language phenomenon.

Sheikh Noor-ud-Din, the great Kashmiri poet-philosopher, saint, mystic missionary, social scientist and linguist, showed his great genius by exploring the potential of his mother tongue. Kashmiri Culture has the capacity to absorb other influences and workout new synthesis. Making maximum use of it, Sheikh revolutionized the very fabric of Kashmiri language. He transformed it to the extent of accommodating all the linguistic niceties. He had to mould, reshape and redesign all the set forms, formats and criteria of various levels of language use which has earned him the status of a trend setter in Kashmiri linguistic studies and literature. An analytical study of his poetry reveals that his linguistic transformation is evident on every level.

On phonological level, we find his excessive use of purely Arabic sounds. The following details are sufficient to explain this fact:

On lexical level, Sheikh Noor-ud-Din introduced quiet new items in Kashmiri. which have been given such a context that they seem to be part and parcel of Kashmiri. Some of them are given here for instance:-

ث، ح، خ، ذ، ص، ض، ط، ظ، ع، غ، ف، ق

اللہ تعالیٰ ، رسولؐ ، محمدؐ ، حضرت ، ابوبکرؓ ، عمر ابن خطابؓ ، عثمان ابن عفانؓ ، علیؓ ، نوحؑ ، حج ، رکات ، صلوات ، کلمہ ، حق ، خوف ، تسبیح ، رضا ،
 رمضان ، دوزخ ، صراط ، صاحب ، عاصہ ، قضا ، عطا ، فضل ، کافر ، کفر ،
 مسلمان ، قرآن ، یقین ، دف ، جنت ، حور ، فرشتہ ، زاغ ، قبر ، قبلہ ،
 شمع ، نور ، عرش ، جبار ، ڈر ، صدف ، غرض ، وسعت ، مومن ، افطار ،
 روزہ ، ضرار ، فجر ، تجید ، اوراد ، وظیفہ ، الضاف ، اشراق ، عصر ، خفتن ،
 مہم ، منصور ، قصاب ، نفس ، نفسانیت ، قرینہ ، سمند ، خلیل اللہ ، مقام محمود ،
 وحی ، وجود ، موجود ، وقت ، خندہ ، آدم ، حوا ، غیبت ، نقل ، قبولیت ،
 آہن ، درگاہ ، محکم ، منصور ، حدیث ، پنج سورہ ، قصور ، سخی ، بہشت ،
 مجاہد ، معصوم ، سی پارہ ، تخت ، بخت ، ضیافت ، حبیب ، ابولہب ، ابوطالب ،
 حاتم طائی ، ایمان ، بغض ، حسد ، غم ، کعبہ ، مکہ ، رحمت ، اسد ، قاتل ،
 ذات ، قریش ، شک ، قیامت ، رسم ، ماہ ، غل ، دیدار ، گلزار ، ابلیس ،
 شیطان ، عزازیل ، ریاضت ، قیل ، قال ، لعل ، قدرت ، فاقہ

کلمہ - کلمج - کائیک	صاحب - صاحبو	نفس - نفسی
دوزخ - دوزخیس	امت - امتس	قیل - قیلپس
امر - امراد	جتبار - جتبارس	قال - قالس
علم - علمج ، ناماہ	محشر - محشرس	روح - روحس
نعمت - نعمو	خدا - خدائے	نوح - نوحس
رزق - رزقہ	شیطان - شیطانی	مکار - مکارس
قرض - قرضہ	خوف - خوفج	قبر - قبرس

گور - گور ، گورء بل	نماز - نماز ، نمازن
کافر - کافر ، کافرن	مہربانہ - مہربان
	عمر - ؤمر

He employed the device of affixation to coin new words and mixed Arabic-Kashmiri or Persian-Kashmiri or Arabic-Persian words to construct compounds.

It is very hard to find what syntactic modifications the Sheikh

شاہ و لگے	=	شاہ + و لگی + ے	خوے کر	=	خو + ے + کر
وعدہ کوڑتھ	=	وعدہ + کر	خدائے	=	خدا + ین
رضاد پیتھ	=	رضا + دین	اندما دان	=	اند + میدان
ادبچہ نہند	=	ادب + چہ + نہند	ذکر ہند پونی	=	ذکر + ہند + پونی
کلچہ زالی	=	کلمہ + چہ + زالی	علم لڑ	=	علم + چ + لڑ
کھنن مازان	=	حظ + ماژن	نماز کنش	=	نماز + کشپن
پیل صراط	=	پیل + صراط	شاہ پر	=	شاہ + پر

introduced, because changes on this level occur very rarely. However, he has made remarkable contribution in the sphere of semantics. He opened new vistas of meaning and content unknown in Kashmiri till his time. He gave innovative connotations to his vocabulary to suit his diction. His complex metaphors and similes are pregnant with numerous semantic shades. The following examples are interesting in this behalf:

سہ چھنہ و چھان قپلس تہ قالس	1.	سہ چھنہ و چھان دلہ کس حالس گن
ذکر حق پر زلو دتھ تالس		دلوراز ہونر پی زالس گن

Sheikh's linguistic transformations have gone a long way to achieve its goals. His language is a fine admixture of the local culture and Islamic ideology.

One of the contributions of Sheikh to Kashmiri is its standardization. As an enthusiastic propagator of Islamic message, he visited nook and corner of Kashmir and familiarized himself with almost all the then dialects of Kashmiri. He internalized all the

۲. رتی بندہ روئے قبلس گئے
 ۳. محمد تراوتھ ابلیس رنگھ
 ۴. وعدہ کوڑتھ نہ کر با
 ۵. کینون قبر چھے سیاہ چاہ
 ۶. شنتہ گس باد آری تھر با

varieties till a standard dialect was at his command to suit the essence of his content. It is why even after 600 years his poetry is intelligible for the speakers of different dialects of the language. He hardly made use of profane and vulgar language as it was not consistent with his mission. His mission demanded the logic of politeness, humility and humanity. The simple conclusions drawn by him are not untested theories or one man's guess. They are proven approaches to life's real situations.

I am of the opinion that in addition to Quran, Hadith and Shah Hamdan's writings, it is Sheikh's poetry that has motivated the introduction of Persia-Arabic script for Kashmiri.