

## **“A detailed study of Dr. Devishing Chauhan’s historical research in Dakhini Hindi”**

### **Introduction :**

Dakhini also spelled Dakkhani and Deccani, arose as a Muslim court language of the Deccan Plateau in ways similar to Urdu. It is similar to Urdu by way of the influence of Persian with a Hindi base, but differs the strong influence of Arabic, Persian, Konkani and Marathi, and the Telugu and Kannada inhabitants of Maharashtra, Andhra Pradesh and Karnataka. This dialect has a rich and extensive literary heritage. Despite it being the native language of most Muslims of the Hyderabad State and the Kingdom of Mysore, it is also the spoken form of Hindi-Urdu for most Hindus and non-Hindus of the region to this day and is the most common "street-language" in several cities including Hyderabad and Bangalore. Dakhini Hindi is spoken in the Deccan plateau region of India. Just as Urdu developed in Lucknow, Dakhini developed in Deccan plateau parallel to Urdu with KhariBoli. The term Dakhini is perhaps an umbrella for a group of dialects spoken by certain communities of Muslims in the Deccan region.

Dakhni is the lingua franca of the Muslims of Deccan. The Deccan is roughly the area between the Narmada and Tungabhadra or Krishna. On the east it is bounded by the Mahanadi and on the west by the Western Ghats. It is the great South Indian plateau. Politically it is comprised of Berar (present-day Vidarbha with Nagpur as its important city), ten Telangana districts of Andhra Pradesh, the Maharashtra districts of Latur, Nanded, Ahmednagar, Beed and Aurngabab, and the Karnataka districts of Bijapur, Bidar, Gulbarga, Raichur and Bellary.

However as a spoken language Dakhni is widely used even outside this region. It is the lingua franca of all the Muslims in South India and is understood by all those who have access to Hindi. In many Hindi films, Dakhni words and dialogues are used

and in films like 'Hero Hiralal' and 'Sushman', Dakhni was the main language. Recent films like 'Angrez' and 'Hyderabadinawab' also use Dakhni profusely. There are no current census figures for speakers of Dakhni because no one reports Dakhni as a mother tongue. Still the estimates of Dakhni speakers will run into crores, because its variants are spoken in Gujarat, Maharashtra, Karnataka, Andhra Pradesh, Kerala and Tamilnadu. As folk tradition, in the urs of Sufi saints, in the songs used by beggars and fakirs, Dakhni is still widely used. S

### **A. Objectives**

1. To highlight the origin and background of Dakhini Hindi.
2. To study the impact of Indian tradition, social life and regional language on Dakhini Hindi.
3. To find out the influence of regional and national language on Dakhini Hindi
4. To focus on the life of Dr. Devisingh Chauhan and his contribution for the development for Dakhini Hindi
5. To study the use of Dakhini Hindi in contemporary literature.
6. To analyze critically the different dialects in India

### **B. Methodology**

The method of analysis of present research is based on primary and secondary sources. Library books, website resources, fieldwork, interview etc. are utilized. Data analysis from diverse point of views using various methods like gazetteer, news paper columns, has been collected for the completion of the research work.

### **C. Review and literature**

Dr. Devisingh Chauhan, a well known historian and freedom fighter, participated in movement to fight against the Nizam of Hyderabad during the Hyderabad Campaign. As a result the Marathwada region was liberated from

the Hyderabad State on September 17, 1948. In 1966, He participated in hunger strikes, morchas, rail rokos, bandhs and other form of protests to press for a broad track. Dr. Devishing Chauhan was a poet of Dakhini Hindi.

## **Conclusion**

Deccan, as we said above, is an area that can be defined as lying between the Narmada and the Tungabhadra rivers. The area south of the Deccan is called Dravid. The Deccan has been a meeting point of southern and northern cultures. This has given its culture a special quality. It does not keep its independent existence but spreads and accepts influences from north and south. It is a home for Kannada, Telugu and Marathi, and also has contributed to Hindi and Urdu.

So the contact with the north is far older than the Muslim invasion. Both Buddhists and Jain religions that were born in Bihar had significant presence in the South. The Jains even today have an important presence. After the decline of the Buddhists, it was the Shaivaites and Nathpanthis who inherited the Buddhist tradition. There was a lot of movement of Nathpanthis, Nirgunias, Sikhs and Sufis from Punjab to Gulbarga, through Gujarat and Maharashtra. In Maharashtra, Gyaneshwar and his elder brother Nivrutinath are in direct tradition of Gorakhnath. Hence we find Namdev (1270-1351), a saint from Maharashtra and a tailor by caste, writing in Dakhni. His son Gonda also composed in Dakhni. Some 50 of Namdev's poems are included in the Granth Sahib. Eknath and Tukaram are the two other Marathi saints who wrote extensively in Dakhni.

In the final analysis, it is not the modern Urdu and Hindi that have inherited the tradition of Dakhni. Muslim and Hindu upper-class people fought with each other for getting jobs in colonial India in western U.P. For this they used the struggle for use of Hindi (written in Devanagari script) in government work replacing Persian (written in Persian script). This resulted in the Hindu-Muslim divide with its tragic consequences. It also led to Urdu becoming a language of the Muslims with Persian and Arabic words, and Hindi as a language of Hindus with Sanskrit words replacing the commonly spoken words. Hindi and Urdu have become the standard language, and therefore the language of power or as some linguists call the standard language,

the language with a gun! These standardized languages have carried power, sectarianism, hate and violence! This Hindi has grown at the cost of more than a dozen languages in the “Hindi Commonwealth” (a term used by AcharyaKishoridasBajpai) making their speakers second-class citizens in their own land. How can such a language serve as a national language to unite Indians?

The true inheritor of Dakhni is the language of the common people, often called Hindustani, which the vast majority of the working people, particularly in urban India, understand. Its literary tradition continued in modern India through Parsi theatre, Hindi theatre in general, and the Bombay cinema and Hindi film lyrics. Some authors in Hindi still write in people’s language and the ‘chap’ literature (religious tracts like KabirKeDohe) sold on the pavement and rural weekly markets and popular magazines still use this language. This language carries the common composite cultural tradition of India, a culture of love, assimilation and tolerance.

Signature of the Principal

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