

Contents

Foreword	vii-ix
Preface	xv-xxviii
Tamil-English Syntactic Integration in Multilingual Speech <i>Fatima Ayub</i>	1-8
Linguistic Creativity in Shaping of the Lingo at IIT-Madras <i>Karthika Sathyanathan and Rajesh Kumar</i>	9-20
Language in Social Networking Sites: Making or Marring of English <i>Preethi Srinivasan</i>	21-27
Biological Basis for Critical Period: Evidence from Language Impairment Studies <i>Srishtika Prakash</i>	28-37
Understanding Dakkhini Through Diachronia, Language Contact and Identity Politics <i>Saba Firdaus</i>	38-43
Politics of Abusive Words in Malayalam <i>Sruthi K V</i>	44-51
Language and Law: Implications of English as compulsory language of written law in India <i>Vineeta Minz</i>	52-57
An Analysis of Productivity and Effectiveness of Language Tests and Assessments <i>Lekshmy UK</i>	58-66
The Role of Music in Second Language Acquisition <i>Gopika Gurudas</i>	67-75
Language in Dravidian politics and education <i>Arunbalaji. T</i>	76-83
Arabi-Malayalam and the Mappila Identity <i>Basima P.</i>	84-92

er. The script went through some modification to include more modern Malayalam consonants during 19th century, through a conscious effort of reformers and used printing in Arabi-Malayalam.

Many literature written in Arabic alphabet are often referred to as *aljamiado* (Hoyt 1979). Aljamiado refers to the literature of the Moriscos, former Christians who were forcibly converted into Christianity in 15th century long after Christianisation of Spain. Arabi-Malayalam was used by a minority in Kerala. This is not the Arabi-Malayalam that Arabi-Malayalam was strictly used inside the boundaries of the family alone. Popular poems/songs written by Moinakutty Vaidyar, one of the prominent poets who wrote in Arabi-Malayalam were sung by people who knew Arabi-Malayalam, as well as in states of Tamil Nadu and Karnataka (Jalilab 2013).

and History

Background and History

Arabi-Malayalam and
the Mappila Identity

Basima P.

Introduction

Introduction

Used almost exclusively by the Muslim population of India, the Arabic has been a key force in delineating and shaping Indian Muslim identity (Qutbuddin 2007). Arabic made its entry to India at various points in time and locations where it met other languages, like it did across the world through trade and invasion. Many of these languages made use of Arabic script, including Kashmiri, Bengali. Some languages such as Sindhi and Kashmiri and Urdu adopted the script (Hegyi 1979). Some other languages including Malayalam borrowed the script and in turn developed mixed languages like Arabi Malayalam and Arabi-famil.

This essay attempts to understand Arabi-Malayalam's role in the re-formation of the identity of Mappila Muslims of the pre-independent Kerala. It concludes that Arabi-Malayalam, the media of its dissemination, its role in reforming Arabi-Malayalam, concludes with a quick look at its survival today.

Arabi-Malayalam is a bilingual mixed language that developed in Kerala and Malayalam, a language used in the State of Kerala, south India, and the Dravidian family. Mixed language could be defined as languages in which component parts are from distinct language families or branches. Arabi-Malayalam was developed among the Mappila Muslim community in northern Kerala. Malayalam written using Arabic script (modified to accommodate Arabic characters), but the text also the Indian words from Arabic, Urdu, Persian, etc.