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Development and Implementation of Bhadarwahi Qaida for Language Preservation in Hindi and Urdu Scripts

Rajinder Singh
Independent Researcher
rajindersinghdidwal@gmail.com

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ABSTRACT

This paper explores the development of the Bhadarwahi Qaida to preserve the Bhadarwahi language, spoken by over 120,000 people in Jammu and Kashmir. Addressing the lack of a standardized script, the author derived eight new Devanagari and six Nastaliq letters, enabling writing in Hindi and Urdu. Methods include subconscious inspiration and linguistic integration, with the Qaida published on January 18, 2021. Findings suggest improved readability and potential for dialect preservation, though financial constraints limit distribution. Recommendations include government support and digital integration.

Keywords: Bhadarwahi Language, Language Preservation, Devanagari Script, Nastaliq Script, Linguistic Development.

1. Introduction

1.1 Background of the Problem

Bhadarwah (formerly known as Bhaderkashi) is also known as “*Naagon Ki Dharti*” or “*Chota Kashmir*”. It is now Sub-District & is surrounded by hills and mountains. In 1841, Bhadarwah became part of J&K state. When Maharana Pratap Singh was crowned as king of J&K. He gifted Bhadarwah to his younger brother Raja Amar Singh as “Jagir”.

Demography of Bhadarwah:

Bhadarwahi – 52.67%, Kashmiri – 33.62%, Dogri – 4.73%, Gaddi – 3.35%, Hindi – 1.58%, Gojri – 1.54% and Others – 2.51%. A majority of the population of Bhadarwah speak Bhadarwahi language, most of them (around 53%) speak the language as their mother tongue, according to 2011 census.



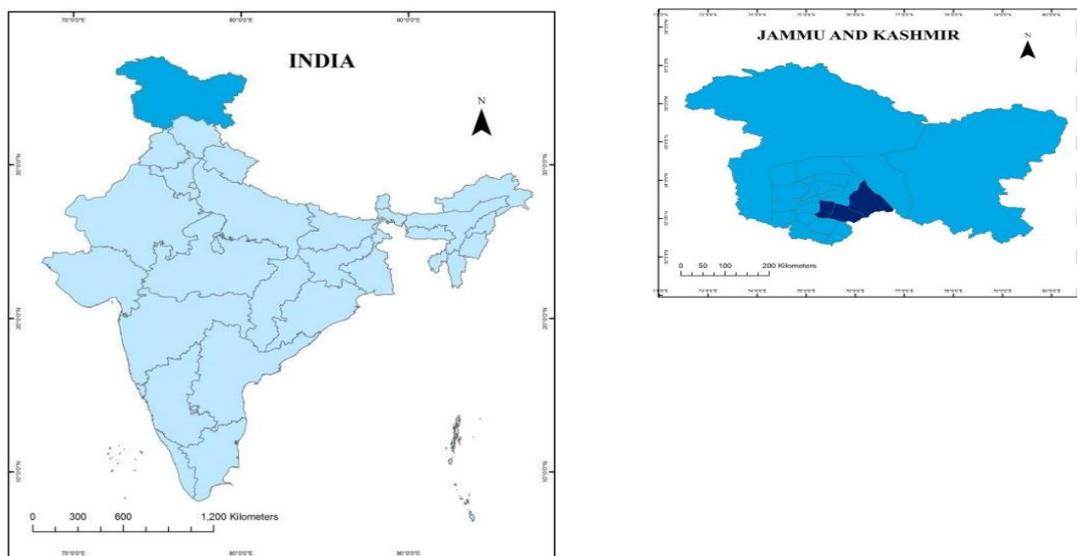


Figure 1: Map showing location of study area

%age speaking people (as per census 2011)

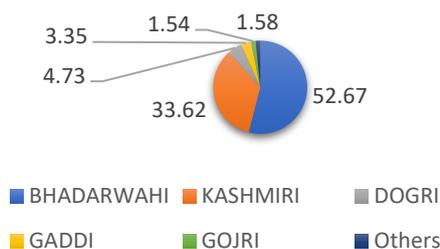


Figure 2: Chart of distribution of Pahari Speaking People (2011 census)

Bhadarwahi, an Indo-Aryan language spoken by over 120,000 people in the Bhadarwah region of District Doda, Jammu and Kashmir (2011 Census), lacks a standardized script. Locally pronounced as "Bhidlai" (code 006086), it uses Devanagari, Takri, Urdu Nastaliq (which is a combination of two scripts, *Khat-e-Nasakh* and *Khat-e-Taaleekh*), and Hindi scripts (Devnagari). The absence of undiscovered letters hindered its written form until the author arranged already existing eight Devanagari letters and developed six new Nastaliq letters, leading to the *Bhadarwahi Qaida* and another book *Punaeni Te Upaama*.

2. Statement of the Problem:

What do we need to know? Bhadarwahi is a mother tongue, but lacked script support until the Qaida's publication on January 18, 2021. Financial barriers limit distribution.

Why do we need to learn it? Preservation is critical as dialects face extinction.
What will I do? The Qaida is available at Bhadarwahi Culture Society Poneja, with plans for more books and digital integration.

The strategic integration of newly derived letters from Devanagari and Nastaliq scripts, when combined with the established Hindi Varanmala and Urdu Haroof Tehji, is hypothesized to significantly enhance the efficiency and accessibility of writing and reading the Bhadarwahi language. This approach is expected to overcome historical barriers posed by the lack of a standardized script, enabling fluent expression in both Hindi and Urdu contexts and supporting the language's revitalization efforts.

3. Research Objectives:

1. Derive innovative letters from Devanagari and Nastaliq scripts to augment the existing Hindi Varanmala and Urdu Haroof Tehji, specifically tailored for writing the Bhadarwahi language.
2. Develop a comprehensive set of Bhadarwahi words, systematically demonstrating the initial, medial, and final positions of the newly created letters within both Hindi and Urdu scripts.
3. Produce a diverse range of meaningful linguistic content in Bhadarwahi, including sentences, riddles, proverbs, paragraphs, and essays, utilizing the enhanced scripts to promote literary expression.

4. Research Questions:

1. What reliable resources and linguistic frameworks can be identified to derive suitable letters that facilitate the effective writing of the Bhadarwahi language?
2. Why is the development of literacy skills in Bhadarwahi crucial for its long-term preservation and cultural significance within the community?
3. How can the newly developed letters be practically integrated into Hindi and Urdu scripts to ensure convenient and accessible writing and reading of Bhadarwahi for its speakers.

5. Significance of the Study:

This research holds substantial significance in preserving the Bhadarwahi language, spoken by over 120,000 individuals in the Bhadarwah region of District Doda, Jammu and Kashmir, as per the 2011 Census. Since no census have been conducted afterwards, it can be assured that the overall Bhadarwahi speaking people have increased but the intermingle of the dialect with other languages have weakened its originality. The development of the *Bhadarwahi Qaida*, incorporating eight already existing now discovered, Devanagari letters and six new Nastaliq letters, enables effective writing in Hindi and Urdu scripts, addressing the language's historical underdevelopment due to the lack of a standardized script. This innovation not only facilitates literacy but also aligns with the National Education Policy 2020's emphasis on mother tongue-based education at the primary level, enhancing cultural identity and learning outcomes. The Qaida, complemented by the book *Punaeni Te Upaama*, supports the creation of literary forms such as riddles, proverbs, and essays, enriching the linguistic heritage of the community.

The study draws on the expertise of academic mentors, including Prof. Dr. Kuldeep Singh Charak, Head of the Mathematics Department at Jammu University, and Dr. Amit Singh, Ph.D. in Economics from Chattra, alongside influential works by Madhu Lal Padha Upadhyay, N. C. Kotwal, and phonological studies by Sabha Mushtaq and Hafsa Riyaz. This interdisciplinary approach ensures the Qaida's linguistic accuracy and practical utility. Beyond Bhadarwahi, the research provides a replicable model for preserving related dialects like Gadeshi, Khashki, and Sarazi, etc. contributing to the broader conservation of Himalayan linguistic diversity. Plans for digital integration, such as adding the new letters to computer keyboards, promise enhanced accessibility in the modern era.

Despite financial constraints limiting the initial print run to a small scale, the *Bhadarwahi Qaida*'s significance lies in empowering the community with a tool for education and self-expression. With potential support from government funding or publishers, its distribution to schools, libraries, and colleges could amplify its impact, fostering pride and continuity. This study marks a critical step toward safeguarding an endangered language, offering a blueprint for future efforts in linguistic revitalization across the region.

6. Review of Related Literature:

This study is firmly anchored in a comprehensive body of existing literature that has shaped the development of the *Bhadarwahi Qaida*. Madhu Lal Padha Upadhyay's *Bhadlai Shikkha* (Hindi Version) provides a foundational understanding of Bhadarwahi's linguistic structure, offering critical insights that guided the derivation of eight new Devanagari letters to enhance its written form in Hindi script. Similarly, N. C. Kotwal's *Bhadarwah, Kishtwar and Doda* delivers a rich cultural and historical context, underscoring the language's significance within the region and its vulnerability to extinction without proper documentation. Phonological studies by Sabha Mushtaq and Hafsa Riyaz, published in *Language in India* (Vol. 18:2, 2018), offer a detailed analysis of Bhadarwahi's sound system, which informed the creation of six new Nastaliq letters for integration into Urdu script, addressing a long-standing barrier to literacy.

Further enrichment comes from Pritam Krishan Kaul's *Bhadarwahi Folk Literature*, which explores oral traditions, and Dr. Siyaram Tiwari's *Bhartiya Bhashaon Ki Pehchan* (Chapter on Dogri by Prof. Veena Gupta, p. 197), providing comparative perspectives on related Indo-Aryan languages. Bal Krishan Chauhan's *Bhadarwah "Hiyan"* adds depth to the cultural narrative, while articles by Vikalp Ashiquehind and Rohan Chauhan (*Sahapedia* on Sarazi) highlight the broader context of endangered languages in the Chenab Valley. These works collectively informed the Qaida's design, enabling the writing of Bhadarwahi words, sentences, and literary forms like *Punaeni Te Upaama*, which is going to be published on 2nd week of July, 2025 at New University Campus Bhadarwah under the guidance and control of Prof. Dr. Subhash Chander (Urdu department).

Despite this robust foundation, the literature reveals gaps, including a lack of empirical validation for script efficacy and limited comparative analysis with other dialects like Gadeshi or Sarazi. Future research could address

these deficiencies to enhance the Qaida's academic credibility. As of June, 2025, this review underscores the study's contribution to linguistic preservation while identifying areas for further exploration.

7. Methodology:

Data Collection: The author noted six new letters in a dream on August 7, 2008 for Nastaliq (also learned their phonological sounds), and eight Devanagari letters from already available literature.

Data Analysis and Compilation: Letters were integrated into an 80-page Bhadarwahi Qaida, as mentioned in the research paper (in expected findings), tested for word formation.

8. Expected Findings:

The integration of six new Nastaliq letters and eight new Devanagari letters with Urdu Haroof Tehji and Hindi Varanmala respectively will enable efficient writing and reading of Bhadarwahi in both scripts.

Table 1: Table showing the use of letters (used in initial, medial and final positions) in making of the Bhadarwahi words (HINDI)

	Initial (शुरु में)	Median (बीच में)	Final (आखिर में)
च	1. चिक्कर (Mud) 2. चुड़ोली (Sparrow) 3. चिना (Spark)	1. पचानु (Digest) 2. कचैऊं (Sweet Potato) 3. नचनु (Dance)	1. लालच (Greediness) 2. गलीच (Shabby) 3. खरच (Expenditure)
छ	1. छैल्ली (Goat) 2. छट्ठी (Umbrella) 3. छिक्की (Sneeze)	1. बछड़ी (Cow) 2. बछान (Bedding) 3. मछलि (Fish)	1. मगरमछ (Crocodile) 2. दाछ (Grapes) 3. कड़छ (Ladle)
ज	1. ज़ागरु (Bonfire) 2. ज़ैनटनु (Tolerate) 3. जुलाहौ (Weaver)	1. मज़ाक (Mockery) 2. सज़ा (Punishment) 3. रिज़ोटी (Bow)	1. फरज़ (Responsibility) 2. मरज़ (Disease) 3. दरज़ (Cracks)
झ	1. झलालु (Translucent) 2. झैलनु (To Bear) 3. झल्लाढ़ (Bushy)	1. मझाटे (Middle) 2. सझडु (Marsh) 3. टड्डु-झैडू (Broom)	1. मैझ (Fat) 2. बेसमझ (Fool) 3. बझ (Technique)
	3. दलेभु (Tiger Moth)	3. कनदलैट (Ear Ache)	3.

Table 2: Showing the use of letters (used in initial, medial and final positions) in making of the Bhadarwahi words (URDU)

آخری ماں (اخیر میں)	مزھائے (بیچ میں)	شرو ماں (شرواں میں)	بھگھی آکھر
Expenditue (خرچہ)	Unripe (کچا) کھو	Mud (کچڑ)	چھ
Black Pepper (کالے مرچ)	Sweet Potato (کچالو)	Spark (چنگری)	Chha / چھ
Grapes (انگور)	Ladle (کرچھی)	Sneeze (چھنک)	چھ
Bear (بھالو)	Cow (گائے)	Whitish (سفید)	Chha / چھ
Spinning Wheel (چرخا)	Boti (بوٹی)	Back (پپٹھ)	چھ
Friend (متر)	Umbrella (چھاتا)	Thirst (پپاس)	Tla / دھلا / چھ
Preach (پرچا)	Pine Needles (پپزل)	Trimming (کوئی چھانٹ)	چھ
-----	Twisted Wood (جٹل)	-----	Thla / دھلا / چھ
Sleep (نپند)	Sound sleep (گہری نیند میں)	Sickle (درانت)	چھ
Tonsure (منڈھن کرنا)	زغیٹ	Dinner (رات کا کھانا)	Dla / دھلا / چھ
-----	Condensed Deodar Sap	-----	-----
-----	گاڑھا دیودار کا رس (خپٹو)	-----	-----
Neetle plant (بچھو بوٹی)	Ear Ache (کان کا درد)	Flour Mill (گھراٹ)	چھ
-----	Ambal Dish (کھٹا مپٹھا)	Appetite (بھوک)	Dhla / دھلا / چھ

- Learners utilizing the Bhadarwahi Qaida are expected to achieve

40. जेइस थिह अंव सज़ज़ार-सार, झलती थिह अंव शोव-शोव मार
हुनि भौईजीरी ज़ोगन मत्ती, हुनि न झेलोए अक्क भी रत्ती॥४०

अर्थ: नीडेलू

41. शाम करनेरो अक्क बूटड़ो, नॉव तैसेरु नैरारु आहे
गोल घोड़े सिंह लड़े, तपत कुंडे मां छाल मारे फिरि नैरारो पुरुष बने॥४१

अर्थ: बड़ो

थन तं च़वर खुरषड़ा भीचन । बछ़छ़ी करा एसन दुद्ध
मैलते ज़ैस कि बच्चे, जुआन, बुजुर्ग, बिमार ते सैहतमंद
भी पीतन । बछ़छ़ारे दुद्धे सिंह छ़ाह, पनीर, मखखन,
कढ़ी, देहीं, घी ते मिठवैई बनैई गैचन । बछ़छ़ारे गाल्ही
मां च़िक्कर भोने करा बच़ानेरे लेई ओठलनू छ़ड्डू गाते
जैकि गोबर बनते ते उडारन मां छ़ेल फसल बनाते ।

छھئی اک پائستمازے۔ سچھارو لھو جسم، دوق ایچی، دوق کن،
دوق شیکان، شو پر خنز، حورقتن سے حور کھور شری مہین۔
چھئی کا ہی رنگان سے سلاں کیری مہو ہے۔

چھئی کران اس دودھ سیتلے زس پیچے، جوان، بزرگ، بیچارے
صحت مند پیتن۔ چھارے دودھ سے چھاہ، پائستمازے کھو ہے۔

40 زمیں حق اوں سزھر سار۔ زھلی حق اوں شو شو مار

ہونی بھوئی بھوئی زوگن حق۔ ہونی نہ زھلوے اک بگا رتی
اوتھ :- نڈیلو

41 شام کرنےرو اک بھوٹڑو۔ نوں تیسرو شیرارو آپے

گول گھوڑے سے اڑے۔ تہنت کنڈے ماں چھال مارے
چھری نایرارو پرش سیتے۔

اوتھ :- بڑو

- proficiency in writing Bhadarwahi words, sentences, and literary forms within a short period.
- The Qaida is anticipated to serve as a model for developing similar tools for related dialects in the erstwhile Doda region, such as Gadeshi, Sarazi, Bhaali, Kishtwari, Paddari, Mahashi, Ramdasi, Khashali, etc.
- Increased accessibility through potential digital integration of new letters into keyboards will enhance the language's usability in modern contexts.
- The research is likely to inspire community engagement, fostering pride and supporting the long-term preservation of Bhadarwahi.

9. Pros and Cons of Bhadarwahi Qaida Research:

9.1 Pros

Linguistic Preservation: The development of the Bhadarwahi Qaida with new Devanagari and Nastaliq letters preserves the Bhadarwahi language, spoken by over 120,000 people, aligning with the National Education Policy 2020 and preventing its potential extinction.

Educational Impact: The Qaida enables literacy in Bhadarwahi, supporting the creation of literary forms like riddles and essays, enhancing cultural education in schools and communities.

Scalability Potential: The model offers a replicable framework for other dialects (e.g., Gadeshi, Sarazi), with digital integration prospects increasing its reach and modern relevance.

9.2 Cons

Financial Constraints: Limited funding restricts mass printing and distribution, hindering widespread access to the Qaida as of the current date.

Methodological Weakness: Reliance on a dream for letter derivation lacks scientific validation, potentially undermining the research's academic credibility.

Limited Scope: The small initial print run and lack of market availability limit its immediate impact on the broader Bhadarwahi-speaking population.

10. Recommendations:

- Scholars are required to leverage the Bhadarwahi Qaida to develop Qaidas for related dialects like Gadeshi, Sarazi, Bhaali, Kishtwari, Paddari, Mahashi, Ramdasi, Khashali, etc. promoting regional linguistic diversity.
- Seek government funding to support mass printing and free distribution to schools, libraries, college and university across Bhadarwah.

- Collaborate with technology experts to integrate the new Devanagari and Nastaliq letters into digital keyboards, ensuring accessibility.
- Encourage community workshops to train educators, enhancing adoption.

11. Conclusion:

By introducing eight new Devanagari and six Nastaliq letters, this research addresses the historical lack of a standardized script, aligning with the National Education Policy 2020. Despite financial constraints limiting distribution, the Qaida's potential to enhance literacy and inspire similar efforts for dialects like Gadeshi and Sarazi is evident. With government support and digital integration, it can empower the community and ensure cultural continuity. This study, as of 2025, paves the way for future linguistic revitalization.

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