

Research article

Urduization as Translanguaging: Identity Construction in Dur-e-Aziz Amna's English Narratives

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ABSTRACT

This study examines the presence of Urduized vocabulary in the autobiographical writings of contemporary author Dur-e-Aziz Amna. English has undergone significant evolution within Pakistan's multilingual environment and continues to develop, particularly in terms of how it is interpreted and adapted. Both literary and non-literary writers are contributing to the process of decoding Pakistani English. Likewise, modern authors, whether based in Pakistan or abroad, are actively engaging with this linguistic transformation. To explore this phenomenon, the study analyzes fifteen autobiographical texts along with interviews of the author. Employing a qualitative approach, the research relies on document analysis. The lexical items observed include borrowings, affixations, compound forms, language blends, and other creative innovations. Amna's use of diverse vocabulary serves multiple purposes, such as reinforcing cultural connections, preserving authenticity, and creating intertextual layers. The findings highlight how contemporary diasporic authors enrich the evolving lexicon of Pakistani English, suggesting broader implications for understanding identity construction, language innovation, and the expanding boundaries of World Englishes.

Keywords: *Autobiographical pieces, Desi-ism, Lexical variation, Urduized terms*

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How to Cite:

Ishtiaq, K. (2025). Urduization as Translanguaging: Identity Construction in Dur-e-Aziz Amna's English Narratives. *iARCD Journal of Multidisciplinary Studies*, 1(2), 85-96.

<https://doi.org/10.5281/zenodo.17996157>

INTRODUCTION

English is the superior and power-oriented language in today's world. It is no longer deemed the language of the land that gave it birth. Due to the colonial enlargement, it spreads vastly in distinct areas across the globe. Similarly, its entrance into the Sub-continent was the result of trading and later colonial expansion (Kachru, 1998). Even, after the partition the English colonizers left their legacy behind in terms of language. In both countries, India and Pakistan, for various reasons, English became an official language alongside their national languages. Its status in Pakistan is still the same and is used extensively among people in various domains. Due to its wide usage, it has been manifested as a distinct variety. Moreover, there last several linguistic variations that shaped this separate variety. This variety is termed Pake. It was first determined by Baumgardner (1993). These linguistic differences exist on multiple levels such as grammatical level, lexical level, morphological, and syntactical, and even on a semantic level. These particular differences are an outcome of language contact. Moreover, all these differences are best manifested in English literary and non-literary pieces written by Pakistani authors. Further, many young and contemporary writers are also coming to the forefront. These contemporary are encoding various linguistic features in their writings for various reasons.

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However, despite extensive scholarship on Pakistani English, very limited research has examined how contemporary diasporic authors employ Urduized vocabulary specifically within autobiographical writing. The ways in which such writers consciously adapt, blend, and innovatively reshape English to reflect cultural identity, memory, and linguistic hybridity remain underexplored. By identifying this gap, the present study investigates the use of Urduized lexical items in the autobiographical writings of Dur-e-Aziz Amna, offering insight into how modern authors contribute to the ongoing evolution and localization of Pakistani English.

Research Significance

The study of Urduized terms in English autobiographical pieces of the contemporary writer Dur-e-Aziz Amna is important for two reasons. The first thing is the growth of Urdu in terms of decoding. Secondly, to investigate the present writers' attitudes towards their own language and cultural identity and most significantly, their efforts in Urduization.

Objectives

- To determine the Urduized lexis in the autobiographical pieces of Dur-e-Aziz Amna a contemporary writer.
- To determine the writer's various reasons for using Urduized vocabulary in those non-fictional pieces.

Research questions

- What Urduized terms in their varied forms are used by Dur e Aziz Amna in her autobiographical pieces?
- Why does the writer use this Urduized lexis in her autobiographical pieces?

Delimitations

The current research is delineated to only the particular aspect that is a lexical variation of a particular contemporary writer. This research is also delineated to only fifteen personal essays.

LITERATURE REVIEW

It is known that English has already gained the position of the world lingua franca. Therefore, it is used in diverse multilingual contexts, and due to this, it is not only associated with one locality that gives birth to it but is now the language of all those who speak it. As Ahmed et al. (2025) highlights, language localization fulfills a particular community's communicative needs based on ecological situations. There exist certain words and idiomatic phrases that have no literal translation available in the English language. Consequently, they are borrowed and adapted from that particular language into English. As a result, several indigenized varieties of English developed.

English language varieties that are known to us today other than British English are all localized varieties of English. Speakers of these localized varieties have borrowed and adapted certain terms from their language into English. Subsequently, in doing so they have developed their idiosyncratic English variety. Similar is the situation with the South Asian Englishes. Kachru is considered to be one of the leading figures who identify South Asian Englishes as separate varieties. Kachru (1998) talks about the universal nature of the language as well as the language as a distance marker. The universal nature of language is common to speakers of all language varieties. On the other hand, English as the distance marker means the language of others. The reason behind this is as Asia is culturally rich. It is multilingual with diverse languages, and literature, and consists of distinct political and religious ideologies. Kachru (1998) also talks about society's sociocultural and sociolinguistic realities. These are resourceful indicators in defining the concept of language nativeness and language as a distance marker, resulting in World Englishes' development.

Moreover, South Asia contains a greater English-speaking population than native-speaking countries itself. English spoken in South Asia is marked as the symbol of social mobility, power, and economic uplifting (Ahmed et al., 2025). In South Asia English is the outcome of the colonial expansion and its presence in the region for a longer period results in language localization. Gargesh (2019) has stated that this language localization happens through borrowing, the formation of newer words through language hybridization, and also through compounding and affixation. The researcher has also mentioned, English is no longer a colonial language as it already gains its separate national identity. Kachru (2006) has stated that in South Asia, this language localization results in distinct English language varieties. These distinct language varieties are Indian English, Bangladeshi English, Sri Lankan English as well as Pakistani English. In South Asia, these distinct varieties of Englishes have been localized phonologically, and syntactically, as well as in terms of grammar and lexis. It is best reflected in South Asian literary pieces. If we talk about lexicalization, it is the most frequently occurring aspect in these varieties to fulfill the local communicative needs of its speakers. It happens because of the sociocultural aspects. Similarly, in the Pakistani English variety, this lexicalization is very prominent, seems in Pakistani English literature.

Rahman (2020) points out that Pakistani English as a separate variety has first been labeled by American sociolinguist Baumgardner. He analyzed several Pakistani English newspapers in which he identified lexical variations. He also stated many Pakistani sociolinguists such as Ahmer Mehboob and Talat Hussain conducted their research on various features of Pakistani English. These researches indicate the variants between Pake and Standard British English. One of the aspects of these features is the lexis. Rahman (2016) stated that Mehboob's evaluation of the lexical variation specifies how it embodies Islamic values. There are cultural variations as well that existed and to fill this gap certain words are taken from the Urdu language and added to the English lexicon as an outcome we get the Pake variety. The addition of Urdu vocabulary is added to English in several ways. It is done by combining Urdu and English vocabulary, mixing them, and through literal translations as well as transliteration (Jadoon & Ahmed, 2022).

Pakistani English writers have identified These lexical features in various fictional pieces. Similarly, Ahmed & Ali (2014) stated that Pakistani people live in a multilingual environment. Consequently, people code-switch which further turns into the use of so many Urdu terminologies in the English language, due to which language development and productivity is shown. Similarly, most of the research is based on Pakistani lexis in fictional pieces of both anglophone writers and Pakistani-based writers. The results of the study show that the rapid use of this Urdu lexis in varied forms results in a distinct Pakistani variety as labeled by Baumgardner. Moreover, most of the research on Pakistani English lexis investigates the frequency of Urdu terminologies in Pakistani English writings such as newspapers, magazines, and fiction. On the other hand, some of the research explores what lexical features are used every so often than others and for what reasons. As Sarfaraz (2021) explores the same thing in her study that borrowing is more repeatedly used in fiction than any other linguistic feature to represent Islamic values and ideologies. Similarly, Soomro (2022) identifies the same thing through her findings of lexical variation in Pakistani English texts to present Islamic culture and practices prevalent in Pakistan. The present study analyzed the Urduization in autobiographical fictional pieces of the contemporary writer Dur-e-Aziz Amna. It is to investigate the lexical features used in autobiographical pieces and the reasons for their usage.

Theoretical framework

Rahman's (2014) distinct use of lexical features in Pake has served as the framework in the recent study for the categorization of these varied lexical items. This framework has also helped us in analyzing the reasons for using these Urduized terms in autobiographical essays besides the author's interviews.

Borrowing

In a multilingual environment borrowing is an inevitable thing. It occurs in the English language and results in multiple Englishes around the globe. Similarly, a lot of words from the Urdu language and other Pakistani regional languages are taken, adapted, and added to the English language and develop a distinct variety known as Pake (Mehboob, 2004). There are various causes for this borrowing and adaptation such

as cultural factors and social ones. It also represents an Islamic tradition as it is a known thing that Urdu is an amalgamation of different Eastern and Asian languages.

Compounding

In Pake, several lexical features are merged to form distinct words. It is also another interesting component. These two words are combined to form one word that refers to a similar idea. We come across several compounds in Pake. These compounds have a tremendous effect on the development of the Pakistani variety (Mehboob, 2004).

Affixation

Another important lexical component that occurs in Pake is affixation. It consists of two types: one is an Urdu-based suffix and the other is an English-based suffix (Mehboob, 2004). In Pakistani literary texts, we come across these affixes of both types. In affixation one of the morphemes is attached to the root word and results in new words.

Hybridization

Hybridization is also another interesting lexical feature that results in several newer terms in Pake. In this process, one word is taken from one particular language, another term from another language. In Pake, an Urdu word is conjoined with an English term (Rahman, 2014). There are a lot of hybridized words that exist in Pake. A lot of evidence comes from the literature itself.

Conversion

In the process of conversion, both English words and Urdu words are added to Pake, and there is a transition in the parts of speech (Rahman, 2014). The outcome of this will be adjective changes into a noun, a noun into a verb, and so on.

Translation

One another unique feature of Pake is that it contains multiple literal translations (Zaib et al., 2025). Moreover, it borrowed Urdu phrases, and along with them it provides their translation into the English language as well. There are various reasons why many authors in particular used this lexical feature in their writings.

METHODOLOGY

The present study is qualitative in nature. The approach has been used in this study is a thoroughly content-based analysis of the autobiographical essays of Dur-e-Aziz Amna, who is an international award-winning contemporary writer, and her name is also listed in the “Forbes Thirty Under Thirty” in 2022. The researcher has also analyzed her interviews to find out the reason for the usage of these Urdu terminologies. To enhance methodological rigor, the qualitative data were gathered systematically, coded manually, and interpreted through repeated close readings. Triangulation was incorporated by comparing linguistic patterns found in the essays with explanations provided in interviews, thereby strengthening the credibility of the findings. Validation strategies such as maintaining an audit trail of coding decisions and conducting iterative checks of lexical classifications ensured dependability and consistency in the analytic process.

Sample

The sample comprises her fifteen autobiographical essays which have been published at different time slots in different writing journals and literary magazines. The purposive sampling technique has been used because we have only selected autobiographical pieces of a certain contemporary writer to investigate the Urduization in these certain pieces. The writer’s interview usage has some specific purpose here to get her very own insight about using Urdu terms in their varied forms in these autobiographical pieces.

Data collection

Data has been collected by going through all the documents and through analyzing the content. In this study, the data is all the Urduized terms in varied lexical forms. These terminologies are collections from these non-fictional pieces. They have then been analyzed and we also have checked the reasons for their usage. Throughout the process, the researcher engaged in iterative reading and cross-checking extracted terms against contextual usage. This systematic approach to gathering, interpreting, and validating data enhanced the study's reliability and ensured that the findings accurately reflected both textual evidence and the writer's self-reported linguistic choices.

Method for data analysis

Data has been collected by thoroughly reading these autobiographical pieces. The notes have been prepared for vivid inspection. Rahman's (2014) distinct use of lexical features in *Pake* has served as the framework in the recent study for the categorization of these varied lexical items. This framework has also helped us in analyzing the reasons for using these Urduized terms in autobiographical essays besides the author's interviews.

Data analysis

Data is collected from the fifteen autobiographical pieces written by Dur-e-Aziz Amna who is a young and ambitious writer and won numerous international literary awards. Data is assembled by closely inspecting all the pieces. Various lexical items are identified in her autobiographical pieces and they are then lumped together in the tables under distinctive categories as below.

Borrowing

Borrowing is the most frequent aspect to be seen in all the fifteen autobiographical pieces of Dur-e-Aziz Amna. A lot of Urdu words are taken and added to the English language. This aspect is seen mostly in fictional pieces, but here it is seen in personal writings as well. Borrowing here is further classified into:

- Borrowing from Islamic Traditions.
- Borrowing from Pakistani cultural practices.
- Borrowing from foods.

a- Borrowing from Islamic Traditions

Words	Explanation
Musalman	Muslims
Barzakh	It is a place in Islam that separates the living and the dead.
Hadith	The sayings of the Prophet (SAW).
Iftar	The time when Muslims open their fast.
Ramzan	The holy month in which Muslims fast.
Zakat	The obligatory money that Muslims have to give a fixed amount of money every year to their needy Muslim brothers and sisters.
Eid-ul-Fitr	The festival Muslims celebrate after Ramzan.
Fajr	One of the prayers from five times daily prayer.
Shariya	These are some regulatory principles Muslims have to follow in their daily lives.
Muezzin	The person who calls for prayer five times a day.
Quran	The Holy Book Muslims read.
Qari	The person who teaches Muslims the Quran.
Qasidah Burdah Shareef	To Praise Holy Prophet (SAW).
Naat	Praising Holy Prophet (SAW).
Hamd	Praising Allah (SWT).
Niqab	Women cover their faces with a piece of cloth.
Surah	A chapter from the Quran.
Ismaili	A Muslim sect.

b- Borrowing from Pakistani cultural practices.

Words	Explanation
Pakistan	A land people get through the partition.
Punjab	A province or region in Pakistan.
Ghazal	It is a sweet and romantic ode.
Sufi	A spiritual person.
Waris	A person who inherited some property.
Dulhan	Bride
Begum	Madam or wife
Gul	Flower
Shadi	A marriage
Baithak	A large place to sit.
Miras	Heritage
Dhol	A musical instrument used in wedding festivities.
Mehndi	An event of a desi wedding.
Mausam	Weather
Musaharati	People beat a drum during Ramzan to wake up people.
Abbu	Father
Ammi	Mother
Shudras	A Hindu cast
Shalwar Kameez	Traditional Pakistani dress.
Walima	A reception.
Desi	Traditional
Char Pai	It is a desi bed used mostly in villages a rural areas.
Luddi	A Punjabi dance.
Rickshaw	It is a riding vehicle just like Taxi.
Charray	Only male members live in the house.
Dupatta	It is a traditional attire that only women used along with Shalwar Kameez.
Bazar	A place where people buy accessories.
Mahal	A huge palace-like place.
Balti	A language that is spoken in the Northern regions of Pakistan.
Shina	A language that is spoken in the Northern regions of Pakistan.
Wakhi	A language that is spoken in the Northern regions of Pakistan.
Potohari	A dialect of Punjabi.
Pashmina	A special kind of fabric.
Angan	An Urdu novel on a partition by Khadija Mastoor.

c- Borrowing from foods

Words	Explanation
Biryani	A traditional rice dish.
Parathas	Roti made with ghee.
Paye	A curry of bones.
Roti	A bread made of wheat flour.
Halwa Puri	A traditional dish made with ghee.
Daal	Grains.
Karahi	A spicy dish made of meat.
Naan	Baked bread in a traditional way.
Chai	Tea made of milk.
Chaat	A flavorful snack.
Kebab	A fried snack.
Nihari	A stew of mutton, beef, or chicken.
Teenday	A vegetable in South Asia.
Raita	South Asian dish of curd and some small pieces of vegetables in it.
Shorba	A thin curry.
Sarson	Mustard
Chapshuroo	A traditional dish cooked in northern areas of Pakistan.

Borrowing is an inevitable phenomenon when people of different L1 come into contact with English. Similarly in this data, we see borrowing happens for distinct reasons in her writings. The writer shares certain religious instances of her life in which she used a lot of Islamic terminologies with no alternatives in English. Secondly, cultural variation is another thing. The writer belongs to Pakistani culture and in her autobiographical pieces she talks about her Pakistani experiences. Due to this, there come several cultural terms as well which include both tangible and abstract things. This cultural variation also includes various Pakistani food items as well. So generally, this borrowing is an outcome of a word gap.

Compounding

Compounding is also seen in Dur-e-Aziz Amna's writings in several places. She used a lot of two different words that are conjoined with one another. She used it to refer to some ideas, concepts, and cultural aspects. Compounding is also used in her writings to talk about some religious aspects. Compounding of both types is evident. Firstly, two words from the same language are put together. Secondly, two words from different languages are compounded.

Words	Explanation
Mast-Qalandar	A song by Sami Yusuf
Ramzan-transmission	A special show aired on TV during Ramzan.
Surah Nisa	A chapter from Quran about women.
Suzuki Potohar	It is a Pakistani Suzuki motor brand.
Khuda Hafiz	Saying goodbye.
Taj Mahal	A place in India made by Nawab.
Badshahi Masjid	A famous mosque in Lahore.
Maan Behan	Ladies of the family.
Qari Sahab	A person who teaches Quran.
Haqeeqi Janoon	Real madness (a poetic phrase).
Deedar Mubarak	Happy sighting
Jashan Mubarak	Happy celebration
Bholay Rolay	Loud and innocent.
Aurat March	The feminist movement in Pakistan.
Pidar-Shahi	Patriarchy
Char-pai	It is a desi bed used mostly in villages a rural areas.
Phajja-Siripaye	Famous place for PAYE in Lahore.
Halwa Puri	Traditional dish of Pakistan.
Majid-Hutt	A name of a place named after a person.
Tea-boy	A boy who sells tea.
Paisa-Akhbar	An old Pakistani newspaper.
Urdu-Movies	Pakistani movies.
Fazool Kharch	A person who spends lavishly.
Sehar- Khwas	Drummers who wake people up during Ramzan.
Half-Kneel	In prayer, Muslims half-kneel. It is a kind of Sujood.
Anar-Kali	Anarkali is a bazar in Lahore.
Gora-Complex	South Asians influence by whites and feel inferior about their own culture and values.

Affixation

In Dur-e-Aziz Amna's writing affixation is also present. In her writings, we come across two distinct types of affixes as follows:

a- Urdu-based affixation

Urdu-based affixation attaches an Urdu morpheme with an English root word, which provides different words. Similarly, these autobiographical pieces consist of several Urdu-based affixes.

Words	Explanation
Chacha ji	Paternal uncle.
Baji ji	Big sister
Modi ji	Prime Minister of India
Awam + i= Awami	Public
Iftar+ i= Iftari	Dishes prepared for Iftar.
Pakistan+ i= Pakistani	The national identity.
Punjab+ i= Punjabi	A regional identity.
Potohar+ i= Potohari	An ethnic identity
Newspaper-Wallah	A person who distributes or sells newspapers.

b- English-based affixation

The kind of affixation we have witnessed in the author's writings is English-based affixes. A lot of English morphemes attach themselves to Urdu as well as English roots.

Words	Explanation
Punjabi+s= Punjabis	A Punjabi community.
Ismaili+s= Ismailis	An Ismaili community.
Karahi+s= Karahis	Several Karahis
Dhobi+s= Dhobis	A person who washes the clothes.
Pashmina+s= Pashminas	Several pashmina shawls.
Islam+ic= Islamic	Holy in nature.
InshAllah+ing= InshAllahing	An expression used by the author in her text.
Fix+O= Fixo	A person who tries to fix himself/herself in every situation or story.
Sufi+ism= Sufism	Spirituality is a religious-like concept given by Jalal u din Rumi.

Hybridization

Hybridization helps a lot in the development of unique kinds of words. Dur-e-Aziz Amna in her writings conjoined different words from different languages to share her unique kind of experiences. She has also used that hybridization for the sake of emphasis for instance, "chunky parathas" and "the Zalim" which sounds humorous too.

Chicken Parvezi	The name of the famous chicken place.
Karacittes	People belonging to Karachi.
Gora complex	South Asians influence by whites and feel inferior about their own culture and values.
Gora bloggers	White bloggers.
Chai Brewing	The step in making tea.
Nawab Patronage	Patronage given by Nawab in Lakhnow to promote Nawabi culture.
Makki Mosque	The name of some mosques.
Chunky Parathas	Fluffy type parathas
The Zalim	Cruel one.

Conversion

In Dur-e-Aziz Amna's writings, conversion is also another interesting aspect. In conversion, there is a transition from one part of speech to the other. We see that Gora in Urdu means a white man which is a noun, but in both the sentences below it serves as an adjective.

Words	Explanation
Gora Complex	A white man (obsession with Western culture makes you feel inferior about your own culture).
Gora Bloggers	A white man (White bloggers who travel

Pakistani idiom

Only one idiomatic phrase is seen in one non-fictional piece. It is seen that it has been translated from the Urdu language into English.

Idiom	Explanation
"Wash the person's feet and drink water from it". (Amna, 2022).	Extremely grateful to that person.

Translations

There are various translations as well in her writings of various types. Firstly, the writer translated the whole phrase and sentence into the English language. Secondly, there are some phrases and sentences that are written in Urdu but along with them, she provides the English translation as well.

Phrases	Explanation
"Dastan-e-Saba" (Amna, 2019).	"The Land of Morning Breeze" (Amna, 2019). It is a poetic verse taken from Ghazal.
"Dasht-e-Tanhai" (Amna, 2019).	"The wasteland of Solitude" (Amna, 2019). It is a poetic verse taken from Ghazal.
"Dunya Gol hai" (Amna, 2022) "Earth is round" (Amna, 2022).	A travelogue of Ibn-e-Insha.
"Nuskha-e-Wafa" (Amna, 2022). "Faiz Ahmed Faiz's poetic collection" (Amna, 2022).	A collection of Faiz Ahmed Faiz's poetry.
"Buri Aurat Ki Katha" (Amna, 2022). "Story of a bad woman" (Amna, 2022).	A book that was written by renowned author Kishwar Naheed.
"Mehrab-e-dil" (Amna, 2019). "The direction the heart faces in prayer" (Amna, 2019).	A poetic verse is taken from Iqbal Shikwa.
"Aab-o-Gum" (Amna, 2022). "Water lost" (Amna, 2022).	A book that was written by Mushtaq Ahmed Yusufi.
"Faslon Ko Takaluf" (Amna, 2022). If distances ascertain themselves to be ostentatious toward us (Amna, 2022).	An album of Naat by Qari Wahid.
"Dil Wale Dulhaniya le jaingy" (Amna, 2019). "The brave-hearted will take the bride" (Amna, 2019).	A Bollywood movie of the 90's era.
"Family hall ooper hai" (Amna, 2019) "Family hall is upstairs" (Amna, 2019).	A separate place for a family to eat in Pakistan.
"Bicharay abhi to kal parson" (Amna, 2019). "It has only been a day since you left" (Amna, 2019).	A song that was sung by Reshama. A Pakistani singer.
"Whom do I tell, what is it, the eve of anguish is a catastrophe" (Amna D. e., 2022)	A poetic verse from Galib's collection.

Analyzing Dur-e-Aziz Amna's interviews

Dur-e-Aziz Amna is a Pakistani writer settled in New York. Her experiences are shaped by three diverse languages consisting of Urdu, Punjabi, and English. She thinks in all three languages. Therefore, it is also reflected in her writings. She prefers to write in English. Moreover, she also considers it a benediction to have access to the English language (Amna D.-e.-A., 2022). English is also a language reaching a wider audience on an international platform. Amna D.e. thinks that English writers from diverse linguistic and cultural backgrounds have a different kind of responsibility on their shoulders. This responsibility is adherence to their culture and language. In short, it is to maintain "authenticity". Amna D.-e.-A. (2022) talks about this "sign of authenticity" in her exchange with an interviewer Akansha Singh. Further, she also talks about its necessity.

In her interviews, she has also told about using the lexis of the local languages, Urdu and Punjabi into the governing language, and sometimes without the need to translate them. This transformation of language is something really important for her. As a writer, she does not just write about fiction but non-fiction as well. Her writings are heavily influenced by her real-life instances, so to maintain authenticity she needs the original lexis which English just can't replace. She believes that using one language does not help to maintain any cultural connection (Amna D.-e.-A., 2022). If the writer is struggling to find the equivalent terms in English, it does not work at all times, because you can't emanate "desi-ism" (Amna D.-e.-A., 2022). Another interesting reason for using the Urduized lexis is Urdu poetic verses. She is influenced by Faiz Ahmed Faiz's poetic collection "Nuskha hai Wafa" (Amna D.-e.-A., 2022). Moreover,

other famous poets including Galib, and several Urdu writers such as Mushtaq Ahmed Yusufi, Ibn-e-Insha, and others. Her reading habits have been developed since the initial phases of her life. These readings seem to be impactful in her writings. Intertextuality is, therefore, not deliberate but a necessity to establish an association with her roots. This intertextuality also proves to create an aesthetic quality in her works. Further, it also states her personal reading choices and reading experiences.

Findings and Discussion

The findings are very evident that Pakistani English has undergone a great lexical change for various reasons. This Urduized lexis in varied forms is used in autobiographical pieces of Dur-e-Aziz Amna because she as a writer has a huge responsibility of establishing a cultural connection and retaining authenticity. In her autobiographical pieces, she shares her life experiences back in Pakistan which has a strong cultural influence. Due to this cultural impact, her experiences talk about various food items, religious concepts, and cultural celebrations as well as Pakistani music. This finding is similar to most of the previous studies (Ahmed & Ali, 2014; Jadoon & Ahmed, 2022). This “desi-ism” can only be captured through original Urdu and regional vocabulary. Moreover, due to her immigration to New York, she establishes her association with other cultures as well, and therefore she has also used hybridized terms by taking words from two different languages to share her particular experiences.

Another interesting finding is that Dur-e-Aziz Amna in all her autobiographies talks about her reading experiences. She has developed her reading habits from the initial phases of her life. It contains a great collection of literature from both Urdu and English writers. Her inspiration from poetry is particularly from Urdu poets such as Faiz Ahmed Faiz, Galib, Allama Muhammad Iqbal, and others. Therefore, intertextuality is not a conscious part of her writing. Several poetic references are taken from these poets’ work and added to these autobiographical pieces. The reason is evident to share her experience of reading these poets.

CONCLUSION

To conclude, young and contemporary writer Dur-e-Aziz in her autobiographical writings use Urduized lexis in various forms. This paper analyzes the varied Urdu lexis in her all autobiographical pieces. It also investigates the writer’s reason for using those lexical terminologies. A particular framework is chosen, given by (Mehboob, 2004; Rahman, 2016). This lexical categorization contains borrowing, translations, Pakistani idioms, hybrid words, compound words, affixes, and conversion. The writer’s all autobiographical pieces contain religious and cultural terms, so to share the exact experience she borrowed the terms. Secondly, she constantly moves in between cultures Paki-American, due to which she also fused two distinct words of distinct languages. The third seems to be the interesting reason, it is intertextuality. She has read a lot of Urdu literature and particularly Urdu poetry. In her autobiographical pieces, she shares her reading experience which contains the verses of Faiz Ahmed Faiz, verses from Iqbal’s Shikwa, and poetic lines from Galib. Hence, the writer’s usage of these varied lexical items shows her cultural association with her ethnic roots and her own particular experiences within her own culture. It captures glimpses of her immigrant experiences as well. Overall, it helps in the growth of Pake as well by presenting its socio-cultural values through varied lexis.

Future recommendations

The present study investigates the autobiographical pieces of a contemporary Pakistani writer. In the future researchers can draw a comparison that what lexical features are used in the autobiographies of two different authors within Pakistan. A comparison can also draw between two distinct varieties to see how two different authors of two different varieties use lexical features in their autobiographical pieces.

Competing Interest

The author declared no conflict of interest.

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