Code Switching In Farooqi's Between Clay And Dust: A Stylistic Analysis

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Abstract

This study focuses on the social issues in Pakistani society in Musharraf Ali Farooqi’s Between Clay and Dust by using the theory of foregrounding to highlight the prominent and foregrounded elements in the text. The study applied a concept of code switching- an important device of foregrounding. The main argument of the study is how deviation in the text creates effects when local words of the Urdu language are used in the form of code switching and to identify code switching in the novel. Moreover, the thesis attempts to explore the ways the writer uses code switching and how the code switching words reflect social issues in the context of Pakistan. The study examined the effects of deviation through the use of code switch words. Moreover, the qualitative explorative type of research is applied to explore the meanings of different local words in the text. The text of Between Clay and Dust by Musharraf Ali Farooqi has been chosen as the research instrument. The text of the novel was critically analyzed by us using code switch words in the novel. The thesis explored minor and important social issues in society and found that words of the Urdu language were closely related to social problems in society. The study will encourage readers to provide as much assistance or support to those who are socially and psychologically victims of society as possible.

Keywords: Stylistic analysis, social issues, Pakistani society, Musharraf Ali Farooqi's Between Clay and Dust, code switch words

Introduction

After independence many Pakistani writers started to write in English. They appeared as the new shining stars throughout the world in the field of Anglophone literature, the fiction that refers to literature written in the English language from former British colonies. The language of English is now mixed into the academic sphere in Pakistan. However, English language now has become the medium of communication in the departments of the government. This language has influenced the foreign trade, the substance of diplomacy,
and the Pakistani English fiction writers. These writers took up the social realities of the
day front on. First and foremost, in his book Twilight in Delhi (1940), Ahmad Ali excelled
in opposing foreign culture by employing various Urdu local idioms. He explained the
factors that led to his culture's collapse. Following in the footsteps of the forerunners, other
Pakistani authors explained the trends in Pakistani fiction in English.

Among these writers, Musharraf Ali Farooqi has been prominent in using code
switch words. The novel under study, Between Clay and Dust (2012) is replete with local
words that have implications. He used different local words to throw light on the problems
being faced by the local people attached to the arts and culture.

Statement of the Study
The literature of Pakistan in English carries local problems and issues. These problems are
contextualized in various ways by the writers consciously or unconsciously. Some of the
writers, especially the novelist use local words in their respective novels. These deviant
words and phrases lead the reader to the implied messages in the novel which the writer
wants to convey. The study will explore the significance and implication of the local words
used in the novel, Between Clay and Dust by Musharraf Ali Farooqi (2012). The purpose of
this research is to determine the connotative meaning and relevance of these local terms in
Pakistan and to determine how Code switching is used for different issues. Therefore, the
study will identify code switching in the novel, Between Clay and Dust by Musharraf Ali
Farooqi and will explore the ways the writer uses code switching and how different social
issues are arisen out of the code switch words.

Musharraf Ali Farooqi is a well-known Pakistani writer, story teller and a translator.
The novel Between Clay and Dust was also shortlisted for “The Man Asian Literary Prize”
2012. The novel Between Clay and Dust was also shortlisted for The Man Asian
Literary prize 2012. The novel has thrown light on many social issues circling around two
characters that are now facing the problems of decline of their arts and cultures due to
partition. The first character is Ustad Ramzi, a wrestler who is still the title holder and he
is facing the issue of cultural decline. He is observing the change in the Pahlwani culture.
Ustad Ramzi is not ready to accept this change and fighting to survive his culture on all
cost. The other character was Gohar Jan who is still running the khota but her Kotha lost
all the charms she had in the past before partition. She was a renowned musician.

Literature Review
Different scholars have studied Between Clay and Dust from diverse angles. Zakia Shehzeb
and Shehzeb Khan (2017) in their current paper throw light on the two novels "The Reluctant
Fundamental" by Mohsin Hamid and "Between Clay and Dust" by Musharraf Ali Farooqi.
The paper will study the novel through the neoliberal epistemological approach. The paper
shows how, in these novels, the issues of interference, force, dominance, and control of
Neoliberals have been exposed. It is the inclination of neoliberals to provide support and
favours to the rich and wealthy people in society. In her book reviews, Nida Nijar (2012)
expresses her views on the novel Between Clay and Dust and says that the novel is Musharraf Ali Farooqi’s second novel. The novel's plot revolves around two characters:
Ustad Ramzi, a wrestler, and Gohar Jan, a courtesan. Both these characters are skillful in
their respective fields of art. Now their beloved arts are facing rapid change and decline. Mehwish Murad (2012) comments on the novel through her book review of the novel. She says that in the novel, Between Clay and Dust, the cultural change and the attitudes of the younger generation towards their forefathers' heritage have been discussed and focused on. The novel, Between Clay and Dust, has focused on the whole inner society whose civilization has been damaged by the episode of partition. The partition had brought trouble and social disorder for the locals. This social disorder and frustration were explained by the two declining professions. The Pahlwani profession was uplifted by Ustad Ramzi, and the tawaif profession was upheld by the renowned courtesan Gohar Jan. Both these two characters are champion wrestlers, and the other is a famous singer and performer. So these characters have a common dignity, passion, and love for their profession. These two professionals are still fighting for their separate positions on their cultural heritage with respect to the people, places, and relationships. Al-Solaylee (2014) says the story revolves around an inner city in the early 1950s. The story is about Ustad Ramzi, a wrestler and champion who is defending his title. He is facing trouble at the hands of his younger brother, Tamami, for holding the title without the necessary requirements for the title. Ramzi Ustad was facing severe threats from various Pahlwans to fight for the title, but he was lacking a suitable heir. Mentally, he was determined to serve his title, but physically, he was facing the issue of declining health. His health was getting worse due to his old age. Under the shadow of declining fame and the dying of the arts, Gohar Jan, a singer and a courtesan, was fighting against these situations. Her kotaha, before partition, was an important place of gathering. Both these characters find satisfaction with each other due to their same love, respect, and devotion to their respective cultures. The novel, Between Clay and Dust, is about two characters that are leading their lives according to their own methods and style and do not like the passage of time.

**Theoretical Framework - Foregrounding**

Foregrounding consists of two devices: deviations from routine rules and conversation; and parallelism, which involves repetition of words, phrases, and structure in a text (Hakemulder and Van Peer, 2006). Foregrounding is a basic element in stylistic analysis and for the purpose of interpretation of a text. It does not matter whether the text is literary or not literary. So, foregrounding is fundamental in the study of text. As a result, the theory of foregrounding assists us in accounting for the function of language in the text as well as literary patterns that we encounter and discover in our reading in meaningful ways (Awanuga, Chimuanya, and Meshioye, 2018). Moreover, in the foregrounding theory, we give unexpected importance to any element of the text. Russian formalism says that literary works are important as they foreground their own linguistic position, and in this way, they attract the reader’s attention to what they say about the elements in the text. Poetry shows deviation using meter, metaphors, alliteration, and other devices that draw attention through language use (Baldick, 2001). Foregrounding is a kind of textual patterning in which there is an involvement of two different aspects one is deviation from linguistic norm and other is the application of parallelism or repetition. So foregrounding has two covers deviation and parallelism. Code switching is also one of the techniques responsible for strangeness in a language. (Simpson, 2004)
Code Switching

Code switching is a form of deviation in the shape of local words. Deviation happens when local words are used in a foreign language is known as "code switching." Code switching is the use of a foreign language in a text. In the novel Between Clay and Dust, written by Musharraf Ali Farooqi, there is abundant use of local words in the shape of code switches. The writer uses these words to get the readers to understand the idea behind using them.

In the foregrounding, code switching is the form of deviation. Code switching is used in a text with the main language as the main language. In the poem "You are chained", written by Shadab Zeest Hashmi, there is only one code switch word, "Janaat," that has been used. Janaat is an Arabic word. The word Janaat is also found in the Pashto language and the Urdu language, meaning paradise or heaven. The word "Janaat" in the poems has been associated with Kashmir. Kashmir is very beautiful with its valleys and lakes. Allah has bestowed Kashmir with a beautiful season, and so it is a paradise on earth. But it is occupied by Indians (Ramzan, 2021). Furthermore, Nadeem (2018) sheds light on the issue of code switching among Pakistanis in her research. She says that it is a growing inclination among Pakistani people to shift from the Urdu language to the English language and then from the English language back to Urdu, respectively. This mixture of the two languages has been a source of enjoyment, which is understood as code switching. Her research focused on observing the role and significance of code switching among the students studying at Public Sector University in Lahore. She adopted the method of qualitative and quantitative data collection.

Research Methodology

This method of research is useful to investigate human feelings, their relations with society, and their way of living. So the study has been studied through the qualitative research methods. In this study the main focus has been placed on the qualitative research to study the social issues of the societies. So society and its people with their social problems have been highlighted. For this purpose the writer collected different code switch words from the text. Each word was related to different social issues in the related society. For this explanation qualitative research method has been applied to conduct the research. The novel, Between Clay and Dust, by Musharraf Ali Farooqi contains so many local words. These local words expose many social issues in our society. These code switch words have exposed the human interaction with each other. These code switch words have thrown light on the declining cultures and traditions in our society. These words have exposed the evils in our society that are like a poison to our youth. Furthermore these words have been included to attract the readers towards their culture. The state machinery has been criticized through the study. So for this purpose qualitative research method has been used to conduct his research.

Discussion and Data Analysis

The novel has been studied qualitatively due to different code switch words used in the text by the writer, Musharraf Ali Farooqi. Through these words the writer has highlighted the different issues faced by people in the Pakistani society. Each word has identified some kind of social issue in the society relating to Pakistan. In the novel there are many issues that are being faced in our society and these have penetrated into our system. The novel has been analyzed through research questions. They are as under
The writer created space for the local words

The writer has selected to create space for different local words. To explain different issues and problems in his society, the writer has created space for local words in the text. Through these words, the writer represented his society and the people affected by these issues.

1) Pahlwans

The word occurs thirty three times in the novel. The word "noun" has been used. The English word for Pahlwans is "wrestler." The word "Pahlwans" is different from western wrestling. The word for a wrestler in the subcontinent is like a religious duty.

The Pahlwans are pious and morally loving people. The people of high and noble families joined the sport, not for money, but for a rich cultural sport. The word "Pahlwans" explains the wrestlers' tough exercise and training and their healthy food items. The writer could have used wrestler, but in the English language, the Pahlwans word has no idea. So the word Pahlwans has highlighted the culture of wrestling that was once a dominating sport, but partition has dimmed its charm and The word has also thrown light on different issues, like the younger generation’s declining attitude towards their culture. They gave bribery to young people who were fighting against hunger and poverty.

After partition, when many patrons were deprived of their wealth, there appeared to be a huge gap to be filled. But unfortunately, the capitalists and moneymakers find it a chance to dominate the Pahlwani culture. They instituted fixed fighting as a means for young people to earn money. In reality, in Pahlwani culture, the idea of fixed fighting is not acceptable for the culturally living people, but the young Pahlwans were unable to fight against it with nothing. Drug addiction has decimated the health and self-esteem of today's youth.

2) Nawab

Nawab means "ruler. “The word "Nawab" is an Urdu word, and this is a noun used in the English dictionaries have no connection with this word, but the writer used it to highlight its past history. The reason for using this word is to show the importance of the Nawabs, who were the only protectors of different sports and cultures. They are personally involved in this sport. They arranged wrestling matches on their own expanses. They awarded them with gold and training places as a token of their devotion to this sport. They provided the financial and other assistance, like providing training places for different cultural sports in the subcontinent. It was due to their involvement that the sport of wrestling remained alive till the partition, but unfortunately, they lost their free status due to the partition and failed to support this culture. It was their hobby to visit courtesan places to enjoy themselves. After the abolishing of princely states, the number of visitors decreased greatly. So far, the word has highlighted the main involvement of elites like Nawabs in providing financial assistance. The Nawabs lavishly spent money during the courtesan's dance or music performances.

3) Raja

The Rajas were the heads of the state. In English, the word "raja" means "the reason for using this word is to highlight the significance of this word. Rajas were the heads of their states. They also supervised and arranged different cultural tournaments, like wrestling. They also,
like Nawabs, were in the habit of visiting courtesans to entertain themselves. After they stopped supporting different arts and cultures, many sports faded away.

4) Akhara

Akhara is the word for training and practising by young trainees. In the novel, the word "repeat" appears forty-six times. In the English language, the word used for akhara is arena. But the word "akhara" has no meaning in the English language. So the word has highlighted different social issues in the perspective of partition in Pakistan. The word has highlighted the zeal and love obtained during training in the akhara. The word shows that the younger generation wants to achieve high status in the field of wrestling without the tough training and techniques of great masters. Akhara is a place where the best techniques and skills are taught. This is the place where a Pahlwans learns to control his emotions during a fight. The akhara is a training school for the young trainees’ Pahlwans.

Furthermore, the word teaches the young Pahlwans to respect the other senior Pahlwans. The word has also explained the arrival of capitalist forces to capture the gap left by the elites of society. They wanted to defame this sport to encourage their own wrestling styles. The word is also important as it has highlighted the lack of support and the lack of interest among the people and the negligence of the government to protect it from being destroyed. The word also explained tough training and healthy food items that cost a lot of money. The word akhara exposed the social condition of the wrestlers, especially from the financial point of view.

Because of this financial problem, the akhara activities were severely hampered, and many trainees and writers left. In our society, fixed fighting has been introduced to produce Pahlwans without getting training in the cultural akhara. The word highlights the respect of the young for their elders. The akhara is not only a training place, but it is a place of training for attitudes and behaviour.

5) Ustad

The word "Ustad" has appeared five times. In English, it is related to master or there is a difference between the two words. Both words have the same meaning but represent different cultural aspects. But the word "Ustad" in Pakistani society has much significance. He is the head of the clan and the training supervisor. The word shows that to be Pahlwans, great sacrifices are needed. For example, they adopt to be unmarried.

The term implies that Ustad has high expectations of his trainee and will not accept a one-inch decrease. Through the words, it was explained that modern society and the money makers made jokes about these old cultural protectors. In the novel, these Ustads stood against the capitalist forces to save their culture from their shadows. So the capitalist forces applied different tactics to defame the status of these masters. The word "Ustad" exposes the past time when there were great Ustad, but after partition, everything changed. Before partition, all the skilled masters were respected and honored by the people. But due to the arrival of capitalism, there was a gap between the people and these Ustad.

In modern society, there are many skilled masters, and they are called "Ustad," but unfortunately, their skills are exploited and not honored. The arrival of capitalism really
disturbed their skills and their lives. In mills and factories, these skilled Ustads are not given the original amount of wages in response to their work.

6) Kotha

The term "kotha" appears in the work twenty times. It is referred to as a brothel or barn in the English lexicon. Kotha activities are not regarded in high regard in Pakistani culture. However, the purpose of introducing kotha is to describe its historical history. This location was well-known among the aristocrats. It was tarnished by the coming of the British. Dance parties are still widespread in English society.

Because the British condemned Muslims for their role in the battle for independence, they demolished the building and renamed it a brothel. It was later used for garrison personnel. As a result, their status had shifted from courtesan to prostitute. Why? Everything linked with it is disliked by the public. Due to the financial difficulties, the proprietors of Kotha forced the ladies to engage in various immoral practices. These acts tarnished the kotha's reputation.

7. Nayika

The word appeared four times in the novel. The word "nayika" means "a trainee girl." The girls were given training to perform in the kotha. These girls had a very low position in society as they were brought to the kotha by other people or sold by the mistresses from other kotha. The reason was that these girls were kidnapped at a young age. So these nayikas were the sources of love affairs for the people. They were spectacles and the sources of entertainment for the people in the city. They also satisfied their sexual needs. In this way, the trainee girls were considered women of low status.

The words show that the nayikas failed to attract the people, especially after partition. So, they converted their career in the film industry to performing on stage, where people had a tendency to see them.

8. Mehfil

The word "Mehfil" has appeared nine times. Mehfil means gathering around a useful topic or solution. The Mehfil word is usually and most commonly used for discussion over positive steps. But Mehfil has been attached to gathering in the kotha to see and be entertained by their performance. The word "here" is used in the negative sense. The word has criticized people for wasting their time and energy on these places. Gohar Jan raised Malka as her daughter but did not let her perform. So it means that she did not like her to perform in the Mehfil.

This thing shows that Mehfil was not a respected place. Very few people visit Kotha to entertain them with music, while the rest go to satisfy their needs and are involved in love affairs. The word has also highlighted the decline of this culture due to a lack of public interest. The word mehfil also throws light on the fact that mehfil was ended but Gohar Jan performed music for Ramzi Ustad because both share the same love of art and are unmarried for their culture. The word also exposes the insignificance of mehfil.

The people's attitudes have been focused on those who were supposed to provide
help but ignored them and demanded they perform in the mehfil. It is noteworthy that only Gohar Jan’s Mehfil was in the past glory and it was single among the other kotha.

9. Charpai

The word has been observed five times. The English language does not have a proper word for the word "Charpai." Through these words, the writer has drawn the attention of the readers towards his culture. The writer could have used any relevant word relating to English, but the aim of using charpai of the Urdu language diverts the attention of the reader towards his tradition.

In olden times and still in some villages, this item was used. In Hujras, the people sat on charpai and discussed the whole day's issues. It was a source of cultural transmission among the people. The young learned social behaviour and passed it on to their children. But modernization has affected its charm, and it is being replaced by modern beds.

Modern items of communication have arrived and made them busy with themselves. Its making was simple and it could be carried easily. In a public gathering or wedding ceremony, its presence is still essential, especially in villages. So the main purpose of the writer is to promote his culture, which is now facing a declining situation.

10. Hakim

The word "hakim" appears three times in the novel. Hakim means a medical practitioner and a philosopher with religious knowledge. There is a difference between a doctor and a hakim. Hakim was commonly used to treat the sick and ill in ancient times. The hakim was a religious scholar too. But now he has been replaced by modern medical practitioners. So the writer's aim is to show the importance of hakim. In modern times, people are moving away from hakim. Many rumors have been formed about their practice, and people are not consulting them.

On rare occasions, a day’s hakim is consulted. So the writer shed light on the practice of hakim and its declining condition. There are many renowned hakims with diplomas from recognized institutions. The Attitude of Younger Generation towards Their Arts

The following pages will shed light on the attitudes of the younger generations towards the art of their forefathers. Ustad Ramzi wants Tamami to take his place and lead the clan. But he is interested in being renowned and famous to get the title. But as a pehlwan, he is careless about his duties. He is not surrendering himself to the tough training practices needed for a pehlwan. It was interesting that he, in his life, did not win a title and he did not bring honour to his family. He used to impress his friends by saying that he was the representative of his clan to defend the title of Ustad-e-zaman. His actions indicate that he has obtained the title, not Ustad Ramzi. (Farooqi, 2012, p. 17)

Tamami was neglectful towards his duties, so Ustad Ramzi nominated himself to defend the title. Ramzi has started to exercise. His strength was weak as compared to his young age. His strength was not able to support his skills. His stamina and health were far inferior to Imama's, who six years younger than him was. This thing created a difference between him and Imama. Ustad Ramzi did hard exercise. He thought if Tamami was
responsible for his duties in the akhara, then he would not do those hard and tough exercises. Ustad Ramzi struggled to do tough training, but on the other hand, Tamami did not show any regard towards his clan duties. The presence of Tamami in the akhara was shown. (Farooqi, 2012, p.39)

Senior pehlwans usually test the junior pehlwans to check their skills. So Tamami, a young pelwan, was challenged by the respected pehlwan of his clan. Both sparred for a few moments, but Tamami, during spring, threw down his senior opponent and sat on his chest. This is not allowed for the young to do. So Tamami, being a young pehlwan, ignored the old pehlwani tradition. (Farooqi, 2012, p. 101)

When a young pehlwan was pinned down by his senior pehlwan, he just placed his hand on his chest. It is a token of respect and reverence for the seniors. On many occasions, Tamami had violated the clan rules. In training sessions due to him, many trainees dislocated their shoulders. The Tamami action of sitting on the senior pehlwan was criticized by members of the tribe. Tamami apologized for his actions. Ustad Ramzi was confused by Tamami's actions, but he did not punish him but argued that it was due to training pressure. (Farooqi, 2012, p. 102)

Devotion of Older Generation towards their Arts

Adjacent to the akhara, there was a cemetery or graveyard. The graveyard was an old relic. It was prohibited for the common people to be buried here. Only those were allowed to work and spend their lives in the akhara. Besides Ustad Ramzi's forefather, the other pehlwans were also buried in this graveyard who had worked hard to uphold the art of wrestling. This passage shows that only the most devoted to the art of wrestling were honored to be buried here. (Farooqi, 2012, p. 14)

They were allowed to work and spend their lives in the akhara. Besides Ustad Ramzi's forefather, the other pehlwans were also buried in this graveyard who had worked hard to uphold the art of wrestling. This passage shows that only the most devoted to the art of wrestling were honored to be buried here. (Farooqi, 2012, p. 14)

The older generation has always been found to be loyal to their culture and tradition. In spite of his old age and deteriorating health, Ustad Ramzi showed devotion towards his art. It was his duty to take water from the well and prepare the akhara with the water. He would knead the clay with oil and herbs and make it smoother before the trainee wrestled. All these activities show that Ustad Ramzi, the representative of the old generation, was very devoted to his art and culture. (Farooqi, 2012, p. 17)

Promoting his Urdu language

Urdu is not considered as a national language in our society. People are proud of their ability to communicate successfully in English. People have been found to be so captivated by the English language that they utilize an English word in conversation, indicating their preference for the English language. The same is true for parents who want to send their children to a reputable English-language school. They believe that if the youngster joins an English-speaking school, he or she will make rapid development. As a result, they disregard the government school where Urdu is the medium of instruction. As a result, the writer's major
goal in the research was to expose primarily the Urdu language in order to promote his own language and give it the respect it deserved.

**Reviving his Culture**

The writer, while using local words, is trying to revive his culture. He has pointed out the flaws in his society that have disturbed and affected his culture. So, by pointing out the weaknesses in his society to correct his culture, he has totally destroyed our system. In this connection, Pakistani writers focused on the social issues in their society. They highlighted these issues through their writings, novels, and poetry. So Musharraf Ali Farooqi very skillfully threw light on the subtle and minor issues prevailing in society. The focus of his study was on the local issues in Pakistani society. Through his novel, Between Clay and Dust, Farooqi exposed the disastrous effect of the partition. He used different local words to throw light on the social problems in Pakistani society. He further stated that due to the partition, the culture was affected. The younger generation was the first minor issue. Unlike their forefathers, this younger generation has been slow to recognize the value of their culture. They always violated the established rules of their culture. They were careless about their cultural skills needed for wrestling. The writer highlighted the financial issues in Pakistani society.

**Findings and Conclusions**

Many local terms in the English language were discovered in the work. Thirty-three terms have been discovered that emphasize societal challenges and problems. Pehlwan, akhara, khota, tawaif, nayika, charpai, paandan, lathi, hookas, khaki, lakh, and so on are some of these terms.

The purpose of presenting these locally derived terminologies is to draw the reader's attention to their culture. These terms allude to a variety of societal issues in Pakistani culture. In addition, due to its deteriorating position, the Urdu language has been brought into attention. These are the unfavorable opinions of the younger generation about their forefathers' culture.

The question of the elder generation's dedication to their culture came up next. Then there was the matter of money and finance. Another challenge in Pakistani culture was the pervasive evil of drug addiction. Cultural deterioration is also a significant issue. Bribery culture is also a significant societal concern. There was also was the question of promoting and revitalizing the culture. Therefore, the study has focused on these topics.

**Discussion**

Basically, the novel revolves around two characters and two cultures that were prominent before partition. These are the wrestling and kotha cultures. First the wrestler, Ustad Ramzi is the in charge of wrestling training. Before partition, this sport was very much a renowned sport. This was a cultural sport and was appreciated by the people warmly. These wrestlers were cultural lovers because they took great care of their physical health. The nobles and the elite of society patronized these arts. This sport flourished under their supervision. The sport of wrestling was supported by the kings and princes of several kingdoms. As a symbol of their
love to the sport, they presented these wrestlers with land, money, and mace (made of gold and silver). Various nations supported and monitored the sport as a kind of entertainment. The kings of kingdoms like as Patiala, Kohla Pur, Junagarh, Baroda, Hyderabad, and more than 650 others employed higher-caliber pahlwans to instruct the young pahlwans. Many Pahlwans are born in the states of Gujranwala, Lahore, and Amritsar in this respect. (David, et al. 2020)

The study also focused on the issue that the older generations were still devoting their lives to their limited resources. They knew that they were living without support and were back, but they were still devoted to this culture. The study also highlighted the issue of financial crisis in the novel. This sport has declined due to a lack of funds. Wrestlers require a huge amount of money to maintain their physical health. So, after partition, due to a severe crisis in providing funds to wrestlers, the wrestlers began to stop exercising and gradually this sport became silent, especially in Pakistan. The study also bleached the issue of drug addiction. The writer explained that drug addiction could destroy youth. In the novel, the effects of drug addiction on the young have been highlighted. The wrestlers are strictly advised to keep away from this action. In our society, drug addiction is on a large scale. Its victims are most commonly the younger generation.

In our society, mostly youth have destroyed their careers and lives. In the pehlwani/wrestling culture, drug addiction or any other intoxicated material or drink is strictly prohibited and is not accepted at any cost. Pahlwan follows strict discipline. The pahlwans follow ethics and moral codes during training sessions. They do not touch any kind of intoxicated drink like alcohol or intoxicated materials like tobacco. They also avoid taking spicy foods. Drug addiction is very harmful to your physical and mental health. Zubair Aslam was a renowned wrestler in his time. He was gifted with the best wrestling skills under the best trainers like Arshad Bijli.

In addition to wrestling, the study aims to shed light on the courtesan lifestyle and the issues they are facing. Courtesans were well-known for their music and dance performances before partition and even before the British Empire. They entertained the elite and nobility of society. It was a source of pride and respect for upper-class Muslims to attend these courtesans' homes and listen to music and Ghazals sung by the tawaifs. These men of society were also present for the Tawaifs' dance performances. Dance performances were an essential aspect of cultural practice during kothas festivities. These courtesans were occasionally invited to perform in the residences of the rich (Myrsiades and McGuire, 1995). Courtesans were not the same as prostitutes. Courtesans, unlike prostitutes, were cultured ladies who performed dance and song. They just met their requirements.

This culture was stated to be in decline by the arrival of the British, who disturbed their activities very badly. They affected their performances and dances. They were deprived of their properties because of the false allegation that they took part in a war against the British. (Henderson, 2002) So, in this context, the tawaif was not as defamed as it was after partition. Its decline started before the foreign invasion. After partition, this culture faced many issues like financial problems, lack of support and negligence from the state or government. Due to these issues, the courtesans faced financial crisis and a lack of performers, so to cover this gap, these courtesans were involved in many illegal actions, for example, accepting children
that had been kidnapped, buying poor families’ girls and accepting illegitimate children whose parents had abandoned them. So these were some known objections against this institution, which had made its status low in the eyes of the people.

Apart from these two cultures, the study has shed light on how to revive their culture and their national language. Different social evils have been highlighted in society through these characters and the concerned cultures. The writer, Musharraf Ali Farooqi, used different code switch words in the text, Between Clay and Dust, to throw light on those issues that have disturbed the smooth unmanning of these two cultures.

**Conclusion**

The study under consideration on the novel Between Clay and Dust by Musharraf Ali Farooqi (2012) used code switch words to expose the evils in his society. It has also discovered a link between these local words and social problems. These words of the local language do not have an exact connection with the English language, but they have been used to reflect and show their cultural identity. In this regard, the novel explains the decline of cultural and traditional values. In Pakistani society, we see that many sports have faced downfall and decline. They lost the people's interest in their society, as well as the support of the deserving and wealthy. In Pakistan, after partition, many sports and cultural events that were prominent and renowned lost their charm and significance. After parturition, the lovers of this sport faced many hardships that they could not give importance to and maintain. On the part of Pakistani society, the culture of wrestling and the culture of Tawaif declined due to a lack of finance. They were unable to attract people towards their performances, and many akhara and Tawaif performance places closed down. The culture of bribery is at its peak in our society. You cannot imagine that your own legal work will be done without the concept of bribery. From the clerk to the high official, your job will be put on hold solely because of the bribe. Our Urdu language is losing its charm and dignity, so the use of local words has proved to have a healing effect. Through the study, the writer has tried to review his culture. The use of code switch words demonstrates that the writer is attempting to highlight his language. The study is focusing on the issue of promoting his culture. The study also aims to shed light on cultural identity. The use of code switch words is related to the identity of a culture.

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