

Language, Religion and Identity in Pakistan: Language-Teaching in Pakistan *Madrassas*

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Abstract

This article examines the role played by *madrassas* or religious seminaries in Pakistan. Students of such seminaries, the *taliban* as they are called in Pashto, now rule most of Afghanistan, and for that reason alone the education provided in the *madrassas* is of great interest to scholars. Moreover, the *taliban* are often accused of provoking or exacerbating sectarian conflicts between Shias and Sunnis in the country. The author shows how an understanding of what goes on in the *madrassas* is important in any study of significant aspects of current politics in Pakistan, and of the world-view of the *taliban*.

Madrassas in Pakistan

According to a report of 1988 the total number of religious seminaries (*madrassas* or *madaris*) in Pakistan were 2,891 and their breakdown, sect and province-wise is given in Chart 1.

In 1995 the number had grown to 3,906¹ and it is still growing though the Minister of Education, in his reply to a question as to the number of *madrassas*, gave the same number even on 11 November 1997 (Senate Debates, 11 November 1997). The *madrassas* follow their own traditional courses with a few, generally minor, changes here and there. In the Sunni *madrassas*, which are in vast majority in Pakistan, a modified form of the *Dars-e-Nizami* is still taught.² The duration of the course is between six to

seventeen years from the Ibtedayah (primary) to the Takmeel (Daura-e-Hadith) which is now considered equivalent to the M.A. in Arabic and Islamic Studies.

CHART - 1
Breakdown of Madrassas

Province	Deobandi	Barelvi	Ahl-e-Hadith	Shi'ah	Others	Total of Provinces
Punjab	590	548	118	21	43	1,320
NWFP	631	32	5	2	8	678
Sindh	208	61	6	10	6	291
Baluchistan	278	34	3	1	31	347
Azad Kashmir	51	20	2	-	3	76
Islamabad	51	20	-	2	3	76
Northern Areas	60	2	27	11	3	103
Total of Sects	1,869	717	161	47	97	2,891

Source: Report 1988³

Languages Taught in Madrassas

The focus of education in the *madrassas* is Islam—or, rather, Islam as interpreted by a sect or a sub-sect.⁴ Languages are not taught for their intrinsic worth but because they aid religious learning or may be necessary for an *alim*. For this purpose Arabic, of course, occupies the centre stage. Persian, which was socially and academically necessary in Muslim India, still forms part of the curriculum. Urdu is generally the medium of instruction in Pakistani *madrassas*. However, in the Pashto-speaking parts of the NWFP, Pashto is the medium of instruction while Sindhi is the medium of instruction in many *madrassas* in Sindhi-speaking parts of Sindh.⁵ Urdu is, indeed, the language in which *madrassa* students become most competent in most of the *madrassas*. English is not taught to all *madrassa* students though the government has been encouraging its teaching as we shall see later. When it is taught, it is taught to a very few students (2.87 %) from government textbooks. See Chart - 2 below for a summary of information on language-teaching in the *madrassas*.

CHART - 2

Language Teaching in Madrassas - Facts about Schools and Students

Province/ Area	Number of <i>Madrassas</i> (Number in 1995 & 1997 is given below in brackets but is not used for calculating percentages etc.)**	Number of Student s in 1988	Schools teaching Persian and Arabic	Schools teaching English and level of teaching	Number of Students learning English	Schools giving more marks for taking examin ation in Arabic
Punjab	(1886) 1,320	206,778	779	Middle 101 Matric 78 Above 36	6,951	510
NWFP FATA	(686) 678 (184)	87,707	513	Middle 10 Matric 13 Above 8	2,608	396
Sind	(499) 291	71,239	262	Middle 10 Matric 15 Above 8	2,529	163
Baluchistan	(403) 347	40,390	260	Middle 14 Matric 7 Above 6	1,139	239
Azad Kashmir	(83) 76	43,787	22	Matric 7 Above 6	91	17
Islamabad	(58) 76	8,258	46	Middle 6 Matric 4 Above 1	110	11
Northern Areas	(107) 103	12,150	36	Middle 4 Matric 1	102	25
Numbers	(3,906) 2,891	470,309	1,918	335	13,530	1,361
Percentages			66.34*	11.58 *	2.87+	47.07*

* The percentages of schools teaching different languages are based on the 1988 total of 2,891 schools given in Chart-1.

+ The percentages of students are also based on the figure of 470,309 for 1988 which has changed to 540,048 in 1997 but the percentage probably still remains valid.

** The figures were taken in 1995 but there was no reported change in them till 1997 nor is there any reported change in 1998.

World-View through Textbooks

The most striking fact about language-teaching in the *madrassas* is that it is, to use a phrase from A H Nayyar, “*Madrassa Education: Frozen in Time.*”⁶ The Arabic books are often those which were used in the medieval age and were prescribed later by Mullah Nizamuddin Sehavi in the middle of the 18th century. (Those marked by asterisks below were part of the original *Dars-i-Nizami*).

The core textbooks of Arabic grammar—*sarf* and *nahw*—are shared by all the sects. The following, for instance, are used by *madrassas* of most sects at some level:

Sarf	Nahw	Literature
* <i>Sarf-e-Meer</i>	<i>Nahw-e-Meer</i>	<i>Muqamat-e-Hurairi</i>
<i>Ilm-ul Seegha</i>	<i>Sharah Ibn-e-Aqil</i>	
* <i>Fasul-e-Akbari</i>	* <i>Kafia</i>	
* <i>Munshaib</i>	* <i>Sharh Jami</i>	
	* <i>Sharah-i-Miat Amil</i>	

Most of these books were used even earlier than the *Dars-e-Nizami* and they were also prescribed in it. What is striking is that the *madrassas* of Pakistan today still teach many of the *Dars-e-Nizami* texts on Arabic. The oldest books are in Arabic, then come books in Arabic with an explanation in Persian and the most modern texts explain in Urdu.

The Arabic books are treatises on grammar in rhymed couplets. One of the best known among them, *Kafia Ibn-e-Malik*, is so obscure that it is always taught through a commentary called the *Sharah Ibn-e-Aqil*. The commentary is often the dread of students and a source of pride for the teacher who has mastered it. In the *madrassas* Arabic is not taught as a living language. The student is made to memorise the rhymed couplets from the ancient texts as well as their explanations. As the explanations in a number of texts are in Persian, which is also memorised, the student generally fails to apply his knowledge to the living language. Some ancient

texts, such as the *Mizbah-ul-Nahv*, are explained in Urdu. But in this case the Urdu is very Arabicized. The explanation is scholastic and would not be understood, let alone convince, somebody who is not familiar with (and convinced by) the special branch of medieval Islamic philosophy on which it is based.

Grammar is divided in *nahw* and *sarf*. *Nahw*, is generally translated as syntax.⁷ But the beginning of this branch of learning was concern for religious correctness. According to Abdur Rahman a man mispronounced Rasulullah as Rasulillah and the Caliph Umar ordered Abu Al Sood Du'ali to collect the rules of correct pronunciation—*nahw*.⁸ In short, *nahw* referred to pronunciation or, to be more exact, the pronunciation of segments which could bring unacceptable changes in the meaning. This would be something which modern linguists call morphophonemics—rules about the pronunciation of units of meaning. However, in time pronunciation has become the concern of *qira'at*—the art of reciting the Quran while books of *nahw* deal with word-order i.e. roughly what may be called syntax.

Sarf is translated as morphology—the study of the formation of words. But this is not to be understood as the kind of morphology taught by modern linguists trained in the West. Both *sarf* and *nahw* are prescriptive and their underlying aim is not the investigation of language to see how it functions but to preserve it against change. The standard of correctness is, of course, classical Arabic and the idea of teaching grammatical text is to create a defensive mechanism which would prevent any deviation from the linguistic rules found therein.

The following chart gives a general idea of the languages taught in the *madrassas*:

CHART - 3

Information on Language-Teaching in *Madrassas*, by Sect

Sect	Years	Languages Taught	Comments on Texts
Deobandi	16	Urdu, Arabic, Persian	Upto 8th class government textbooks are used. After that traditional ones are used for Arabic. Only Arabic is taught after 8 th .
Barelvi	8	Arabic, Persian	Except in the Persian course for the first year, traditional textbooks are used till the 6th year.
Ahl-e-Hadith	6	Arabic, Optional English from level 9 to 12	Traditional textbooks begin in the first year (equivalent to class 9) and M.A. Arabic textbooks are used for composition (<i>Insha</i>) in the last two years.
Shia		Arabic, Persian	The beginning year (equivalent of class 6) as well as classes 7&8 have government textbooks of Persian and Arabic. Above that level traditional Arabic texts are taught with more emphasis on Arabic literature than in the other schools.

Change in Language-Teaching and the Threat to World-View

The Indian Muslim *madrassas* were a response to the dominance of the West. The essence of this response was to create a little oasis of orthodoxy in the midst of the heterodoxy created by the 'colonial' sector (to use Jamal Malik's term).

But so powerful, clearly structured and efficient was the modern sector that the *ulema* could not totally resist its intrusion even into the *madrassas* which were supposed to lockout the modern world. There were, therefore, many concessions to modernity. For one, the examination system was established at Darul uloom Deoband and the Nadwat ul Ulema—the primary *madrassas* of Muslim India. The other, and even more significant,

was the way Urdu—a language promoted by the British state in the domains of formal learning—replaced Persian in the *madrassas*. Indeed, the *ulema* adapted Urdu not only for teaching but for writing their sermons and tracts to the extent that Urdu became associated with Islam in South Asia.⁹ Even the Burmese Muslims claimed it as an Islamic language and argued that their religious books were in it.¹⁰

The British state ignored the *madrassas* but its policy of not giving high-status jobs to the *maulanas* effectively led to their having a low social status. The Pakistani state continued this policy but, as Jamal Malik argues, also tried to ‘colonialize’ them. By ‘colonialization’ Malik means that ‘the regime not only expands into hitherto untouched areas and thus colonises them, as, for example shrines and religious schools, but also aims at traditionalising colonial structures such as the Council of Islamic Ideology (CII) and the Zakat system.’¹¹ This policy expands the power of the state in hitherto untouched sectors thus changing their nature. But such a policy, as I will suggest, also Islamizes the society. Thus, in the attempt to incorporate the *madrassas* and other Islamic institutions the state recognised and disseminated values which resulted in a higher acceptance of the values of the *ulema* by people not educated in *madrassas*.

The first regime which tried to integrate the *madrassas* was the military regime of Ayub Khan (1958-1969). The regime was modernist, authoritarian and centrist. Ayub Khan’s Commission on National Education emphasised Urdu and English. At the secondary level, indeed, English was recommended as the alternative medium of instruction (the other being Arabic). The relevant changes proposed by the Commission are as follows:

CHART - 4

Ibtedayyah	Thanawi Tahtoni	Thanawi Wastani	Thanawi Fawqani	Al’la
5 years	3 years	2 years	2 years	3 years
1-5 Class	6-8 class	9-10 class	11-12 class	13-15 class
Language texts used in Government Schools	Modern Arabic Literature English Urdu	English (Urdu as Optional)	Modern Arabic Literature English	English as an additional subject

Source: *Report 1962*; Malik, 1996.¹²

The emphasis on English was meant to introduce the *ulema* to the modern world. The function of modern Arabic literature was also the same. Moreover, both Urdu and English would be taught through the texts prepared by the official Textbooks Boards. They would have lessons on nationalism and one of their aims would be to create a modern citizen and a Pakistani nationalist. Moreover, if the *ulema* learnt to read English, arguably some of them would encounter alien philosophies such as socialism, human rights, feminism and liberal democracy on their own rather than through the polemical refutations of these philosophies taught to them in their final year. In short, as the *ulema* realised, changes in language-teaching threatened their world-view. Not surprisingly, then, they opposed them strongly and the reforms 'were translated into action in a limited way'¹³—so 'limited' indeed that the average *madrassa* student still has a medieval perception of the world—that it is divided into believers and non-believers and that the latter are enemies.

The common perception of educated people in Pakistan is that Ayub Khan tried to integrate the *madrassa*, as it were, from the outside while Zia ul Haq (1977-1988), the champion of Islamization in Pakistan, tried the same from the inside. Among other things Zia ul Haq used the mosques to spread literacy. In 1984-85 the Iqra Centres were launched by the Literacy and Mass Education Campaign (LAMEC). These centres, established in mosques and *madrassas*, were to teach Urdu. The teacher was supposed to be an *alim* or his delegate. He 'would have to know Islamic injunctions and act accordingly'¹⁴—which, of course, was superfluous for an *alim* but ensured that his delegate could only be an orthodox, practising Muslim.

But Zia ul Haq was not an insider of the *madrassa* system. However Islamic in his views he was a product of the colonial sector. Thus, his aims were modern: the spread of literacy; nation-building; integration; using Islam as a symbol of unity; creation of an educated national work force and so on. Thus the reason for Jamal Malik's thesis that all governments, including that of Zia ul Haq, try to colonialize Islam is supported. This 'colonisation' changes the world-view of the *ulema*. It grafts new ideas, such as that of nationalism, because the state believes that nothing should remain outside the ambit of its overriding ideology-nationalism.

One thing, however, which Malik has not mentioned in this context is that in this process the medieval institution transforms the colonial sector too. The Pakistani state's emphasis on Islamic texts in state-controlled schools, for instance, has made vernacular-educated urban Pakistanis more receptive to the ideas of the *madrassas* than before. So, spreading literacy through the *ulema* (or people like them), would arguably make people more open to orthodox opinions than before. The employment of the *ulema* as teachers of Arabic (especially in the NWFP and Baluchistan) when it was made compulsory in 1982, again by Zia ul Haq, also meant that more students in state schools came in contact with orthodox views. This means that the effort to bring the *madrassa* into the mainstream, the process of 'colonisation' or integration, has resulted less in change in the world-view of the *madrassa* than in the world-view of the non-Westernised part of Pakistani urban society. That is perhaps why so many Pakistanis are now prone to seeing the 'other' in religious terms leading to attacks on other sects, minorities and people dubbed as blasphemers or heretics.

Change from Within

Not all of the *ulema* condemn all change. Many feel that changes in language-teaching should be encouraged. Among these changes is the proposed reform in the teaching of Arabic. Maulana Abdul Majid Nadwi, a writer and compiler of Arabic texts, writes as follows:

This is a very surprising and incomprehensible thing that some individual or group should spend a large part of their lives and their mental capabilities in studying compositions written in the Arabic language but still remain entirely incapable of expressing themselves in it. This experiment in languages is only the characteristic of the Arabic *madrassas* and learned councils of India.¹⁵

In Pakistan, the Institute of Policy Studies, an organisation of the Jama'at-i-Islami, too emphasised change. Some people subjected the old Arabic texts to criticism on the grounds that they were very abstruse and old fashioned. Syed Mohammad Nazim Nadwi pointed out that when Nadwa was established some people wanted to prescribe books as outdated and obscure as *Muslim ul uloom*.¹⁶ Such texts, the reformers pointed out, encouraged memorisation. But a substantial number of the

ulema wanted just that. They opposed reform on the grounds that there would be a dilution of the Islamic canon and that, in the name of reform, the modern world would steal in.¹⁷ In any case the Jama'at is a revivalist¹⁸ not an orthodox, party which accepted Ayub Khan's proposals about changes in the curricula of the *madrassas* in 1959¹⁹ despite opposition to his government otherwise.

However, despite the resistance to reform among the orthodox *ulema*, some aspects of the modern world-view have crept in through the modern texts. In the Deobandi schools, Urdu is taught through the government textbooks till the equivalent of class 8. This means that the messages of Pakistani nationalism, glorification of war and the military and some cognisance of the modern world becomes part of the students' world-view. In the equivalent of class 12 *Muallim ul Insha*, written by an Indian *alim*, is used. This book, by its very emphases and choice of topics, reveals itself to be a response, however reactionary, to modernity. Being a response it is in dialogue with modernity and does not live in a world which simply ignores it. For instance, whereas the ancient books never felt it necessary to prescribe an Islamic form of behaviour as it was not in dispute or under threat, this one does. Typical sentences from *Muallim ul Insha* are as follows:

- (1) These girls have been ordered to put on the veil and they have been stopped from going to the *bazaar* (original in Urdu)
- (2) You women are really ungrateful to your husbands (original in Urdu)²⁰

There is also some emphasis on militarism, which is missing in the medieval texts. The choice of sentences was, according to the author, meant for those who would later be 'soldiers of Islam.'²¹ Some sentences promote glorification of conquest while others are anti-British:

- (3) Tariq Bin Ziyad conquered Andalusia
- (4) The English were always the enemies of Islam.

Egypt is often presented as a corrupt, licentious country where men and women meet freely and wine is imbibed.²² This is in keeping with the *madrassas* having taken up a more active role after the 1950s than before in

the Islamic revivalist movement. Upto the middle of the twentieth century, as mentioned earlier, the *madrassas* were mostly concerned with preservation of the past. Having a besieged mentality they buried themselves in the past and shunned change as the source of the greatest danger. After that, especially because of the rise of revivalist Islamic movements in Pakistan, Egypt and elsewhere, the *madrassas* have started incorporating some aspects of revivalism—strict adherence to the *shari'ah* and militancy—in their curricula.

It is because of this that some compilers, such as Abdul Majid Nadwi, go so far as to suggest that the *Muqamat-e-Hariri*, a prose work which has, for centuries, been and still is part of curricula for Arabic prose is no longer relevant for the present—day *alim*. Criticising the traditional *alim* Nadwi says that he would consider it easier to express himself in poetry than in prose though this is unnatural.²³ That is why his own textbook contains essays on Qutub Minar, Deoband, Nadwa and so on.²⁴

In the Institute of Policy Studies (IPS) seminar a number of *ulema* pointed out that the *madrassas* emphasise sectarianism—a point brought out in detail by A H Nayyar—and that, among other things, they should promote 'the ideology of Pakistan' in addition to theological learning (Hashmi, 1987). But the *ulema* have generally resisted the state's attempts to turn them into 'instruments of nationalism'²⁵ as we have seen. Thus, even at this seminar some of the *ulema* even opposed the teaching of English until the student had completed their studies²⁶ and most of them did not agree with any major change in their teaching languages.

The Teaching of Persian

Persian lingers on in the *madrassas* mainly because they are conservative. It is no longer the language of learning and the secular system of education has discarded it but the *madrassas* still teach it, though at a much reduced level, because they are resistant to change. Actually, Persian was often a source of embarrassment for some of the more puritanical *ulema* after the reformist zeal of Shah Waliullah and his disciples in India. During the heyday of Persian, the *madrassas* also taught Persian literature. In 1551 Abdul Haqq of Delhi studied the *Boston* and *Gulistan* of Sa'adi as well as the

Diwan of Hafiz before learning the Arabic texts from his father Sheikh Saif Uddin.²⁷

The Persian schools, of course, taught much more Persian literature. But even if the *madrassas* did not, the *Gulistan* and *Boston* had chapters on love, especially on love of boys. Poetry was, indeed, suspected by the *ulema* and there is a religious decree of a Deoband *alim* who blames poets for having ‘fanned the flames’ of unnatural lust.²⁸ Drinking wine, asking for kisses, desiring the beloved—however much they might by metaphors for the mystic desire for union with an immanent deity—could not but focus the minds of the students on the aesthetic and erotic aspects of life. That is why the *ulema* were ambivalent towards Persian literature.

The books which they did approve of, and which remain necessary texts even now, were Attar’s *Pand Nama*, *Nam-e-Haq* and Sa’adi’s *Karima*. These books are didactic and they are in Persian rhymed couplets. Although they are ‘safe’ from the *ulema*’s point of view, being about morality, this morality is strictly medieval and patriarchal. Both *Pand Nama* and *Karima* approve of hospitality and condemn miserliness. In both silence is a virtue and spontaneous talking is not. In both women are inferior, untrustworthy and alluring as, indeed, are beardless boys. Both belong to a male world confident in its superiority. Women are faithless and the wise must suspect them. As *Pand Nama* has it:

Awal az zan aashtan chashm-e-wafa
Soda dil ra bas khata bashad khata

(At first men hope for faith from women. Understand that giving one’s heart to women is a mistake; a great mistake).

Karima, *Gulistan* and *Boston*, the basic texts which are taught in *madrassas* reinforce this attitude.

Nam-e-Haq is different, being about cleanliness, ablutions, prayers and other rituals. In a way they complement one another. The reality of the world-view in the other books is supported by the rituals which are a part of the

faith. That is probably why the *ulema* feel that any idea challenging their patriarchal world-view is a danger to the faith itself.

According to teachers of the *madrassas*, the parts of the *Gulistan* and *Boston* dealing with love are not taught nowadays.²⁹ Chapter 5 of the *Gulistan*, which contains love stories, is not part of the curricula at all. The other books too are taught through rote learning. In the end, the products of *madrassas* can neither write nor speak modern Persian. In the Shia *madrassas* too, although the textbooks of Persian are those prescribed for classes 6 and 7 in government schools, there is no special emphasis on the language. Indeed, the traditional Persian texts are not prescribed as they are in the Sunni *madrassas*. In short, the teaching of Persian is meant to keep a symbolic link of continuity with tradition. That is why only the traditional texts, the ones which were used in medieval India, are used in most *madrassas* while modern Persian literature is ignored. Persian, like all the other languages, is meant to reinforce the *ulemas'* world-view, not to disrupt it.

Other Pakistani Languages

As mentioned earlier, the *madrassas* use Pashto, and in some parts of Sindh, Sindhi, as the media of instruction. They also use other Pakistani languages which the state never uses in its own institutions. Among these languages are Punjabi, Siraiki and Hindko. At the basic level teachers use the local language because pupils understand no other. This, however, is not peculiar to *madrassas* since teachers in state schools also use local languages to explain points. What is different from the state institutions is that some *madrassas* report teaching Punjabi as an additional language. In south Punjab, in the Siraiki area, some respondents (*Madrassa ulema*) took pride in Siraiki saying that it was their identity.³⁰

In Sind the Deoband *ulema* seem to have supported Sindhi nationalism.³¹ The Bareilvis, who also teach English, are also accommodating for the other languages. At the intermediate level they offer Sindhi, Kashmiri, Siraiki, Punjabi, Balochi and Pashto. However, the books for these languages come from the state.³² Are we then to conclude that, while the *ulema* resist Pakistani or state-imposed nationalism, they

support ethnic nationalism? This, however, would not be true even for the Deobandis who are reported to have supported Sindhi nationalism. What is plausible is that the *ulema*, in reaction to the Westernised state, support what the common people find congenial—their own languages. The *ulema* are from the poor classes, the classes which speak local languages most of the time, and their sympathy with these languages is a carryover of their class attitudes. It is unlikely that the *ulema* support ethnic nationalism any more than state nationalism. Their apparent support of Sindhi nationalism could be seen as a populist reaction to the alienation of the common people from the state everywhere but especially in Sindh.

Conclusion

Language-teaching in the Pakistani *madrassas* is a part of the processes of indoctrination. It complements other doctrinaire subjects supporting, reproducing and reinforcing their philosophical import. This world-view sees social reality in terms of faith. The 'other,' then, is the non-Muslim, the heretic, the blasphemous and even the follower of another sect or a Westernised non-practising Muslim.

During British rule the 'other' was ignored or excommunicated. Since the creation of Pakistan the *ulema* have tried to empower themselves at the expense of the 'other.' In recent years, especially since the Islamic revolution in Iran and the rise of the Taliban in Afghanistan, this process of self-empowerment has become militant or, at the very least, much more aggressive and self-confident than before. The teaching of new languages could put dents, as it were, in the orthodox armoury of the *madrassas*. That is why it is resisted and the *madrassas* continue to uphold their traditional ways in the teaching of languages.

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Notes

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2. G M D Sufi, *Al-Minhaj: Being the Evolution of Curriculum in the Muslim Educational Institutions of India*, Delhi, Idarah-i-Adabiyat-i-Delhi, 1941, p 73.
3. Report 1988, *Deeni Madaris Ki Jama'e Report*, Islamabad, Islamic Education Research Cell, Ministry of Education.
4. Jamal Malik, *Colonialization of Islam: Dissolution of Traditional Institutions in Pakistan*, Lahore, Vanguard Books, 1996.
5. Report 1988, *op.cit.* The medium of instruction in parts of Sind is Sindhi. At least one *madrassa* out of a sample of 50 reported using Siraiki in southern Punjab. All teachers of junior classes use the local language for explanation no matter what the medium of instruction is—field investigation and survey of 100 *madrassas*.
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23. *ibid.*, p 16.
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26. Sayyah Uddin Kakakhel, "Dars-e-Nizami: Nisab men Tabdili," IPS, 1987, p 211.
27. Sufi, *op.cit.*, pp 56-57.
28. Mohammad Zafeer Uddin, *Nasl Kushi*, Deoband, Mustafai Kutab Khana, 1965.
29. Interviews of Persian teachers of *madrassas* during the above survey.

30. Remarks of three respondents (out of 10) to the question: 'Do you teach any of the local languages in your institution?' in the above survey in southern Punjab.
31. Malik, *op.cit.*, p 216.
32. *ibid.*, p 173.

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