ARABIC IN PAKISTAN

PROBLEMS AND SOLUTIONS IN THE FIELD OF TEACHING AND TESTING

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Abstract

This dissertation discusses with both the teaching and testing systems associated with the language of Arabic in Pakistan. This study does not only discuss the pedagogical issues of teaching this language in Pakistan, but it also highlights the importance of it being a symbolic language and the resultant symbolic interpretation. The focus of the study is the translation and interpretation of the Arabic language and how it has affected socio-political aspects, in general, and linguistic issues, in particular, in Pakistan. Due to the Arabic language, linguistic symbolism has brought a distinctive intervention in the society. Arabic, as a symbolic language, has promoted a parallel ideological perspective in Pakistan.

This study was conducted in four phases. The first phase was empirical and it started in 2009 with the translation and teaching of the book entitled, “Modern Standard Arabic: An Elementary-Intermediate Course” to the Arabic-language students in Lahore, Pakistan. The second phase was to evaluate the translation and teaching of the book with the help of pre-teaching and post-teaching assessments. The third phase of the research was to understand the scope of the Arabic language as it exists in Pakistan with the help of the survey method. The researcher interviewed 220 conveniently selected respondents in Lahore and Multan, Pakistan. The Statistical Package for the Social Sciences (SPSS) was used to analyze the three types of data (pre-teaching, post-teaching and the scope of the Arabic language). The fourth phase of the research was to analyze the data that comprised the research report.

The study revealed that a significant majority (80%) of the respondents were interested in learning Arabic because it is the language of the Holy Qur’an and Islam. It also showed that people also wish to learn the Arabic language in order to secure em-
ployment in the Middle-Eastern and in the Arabian Gulf countries. The respondents also reported that they want to learn the Arabic language because of its rich literature of history, science and culture. However, the respondents were at odds with the traditional method of teaching and testing the Arabic language. As a result, these students were learning less language but more ideological construct in the name of Arabic. This pedagogical problem has serious consequences.

The study also found that the “Modern-Standard Arabic: An Elementary-Intermediate Course” is an excellent resource to use to change the traditional pedagogical skills. It ascertained that people shifted their traditional perspective of the Arabic learning for religious purposes to the “living language”, the language of everyday conversation. The students of the course ranked the “Modern Standard Arabic” high as compared to the traditional methods of teaching. However, they also had trouble and these were highlighted in the dissertation.

This research gleaned that Madrasa (religious schools) in Pakistan were the major source of the Arabic-language teaching in Pakistan. These Madrasas teach with traditional methods and imparted a vested interest-based interpretation of the religion. In this way, the Arabic language as it existed in Pakistan did not give real linguistic meaning to the students but rather give a single-dimension perspective of the religion to the students. This inadequate teaching of the language has simultaneously promoted less tolerance and has expanded the extremist point of view in Pakistan. The language, in other words, seems to be a breeding ground of the extremism that appears to prevalent in Pakistan and thereby gives a misguided version of the language to the members of the society.

The second source of Arabic-language teaching in Pakistan was the public-sector universities. These universities were training students to become religious scholars
rather than linguistics or translators/interpreters of the Arabic language. The focus of the syllabi of the universities promoted Islamic Arabic literature and the Middle-Eastern perspective of Islam. However, a few of the universities were promoting some level of standard Arabic and Arabic language. Nevertheless, linguistic Arabic as such was virtually non-existent and people regard the language of English as a linguistic subject.

Theoretically, ‘Arabic’ has not been treated as a living language in Pakistan. On the one hand, even native-Arabic societies did not take into account the importance of the Arabic language and they hardly emphasize the standardization of it. Native-speaking Arabic scholars have rarely developed theoretical perspectives of the Arabic language or have contributed to its linguistic theory, on the other hand. This state of affairs has developed pedagogical illusions regarding language and linguistics.

This dissertation argues that Arabic is a ‘living language’ and that to incorporate it as such a lot of work needs to be done. A standardization of both the language itself and the systems of teaching and testing it needs to be developed. This language requires a modernized perspective, both pedagogically as well as linguistically. Theoretically, Arabic requires linguistic perspectives in order to address the pedagogical illusion. Generally, these scientific developments are lacking in the Arabic language. The result is the misinterpretation, confusion and vagueness that have left space for Arabic to be regarded simply as a symbolic language. This symbolic perspective has promoted a single dimension of the language, i.e. the ideological construct, but has also reduced the role as a language of translation and linguistic vigour.
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<td>Honor</td>
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<td><em>Jumla</em> جملة</td>
<td>Sentence</td>
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<tr>
<td><em>Khutabat</em> خطبة</td>
<td>Sermon</td>
</tr>
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<td><em>Madrasah</em></td>
<td>Religious schools</td>
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<td><em>Qāriʾ</em> قاري</td>
<td>Person who recites Quran</td>
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<td><em>Salāh</em> or <em>ṣalāt</em> صلوات</td>
<td>Prayers</td>
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1. Introduction

This chapter discusses the research approach and the methodology of the study. The basic aim of this work was to describe and analyze a classical, modern system of teaching through which native speakers of Urdu can learn the language of Arabic. As traditional teaching methods were common in Pakistan, modern, standard-Arabic teaching methods were rare in the education system that exists in this society. In this work, Urdu and Arabic are considered, the first one being the native language of a learner in Pakistan and the second one as the language which the learner wants to learn with spiritual and professional zeal.

According to Article 31(2) (a) of the 1973 Constitution of Pakistan, it is emphasized: “to make the teaching of the Holy Qur’an and Islamic Studies compulsory, to encourage and facilitate the learning of the Arabic language and to secure a correct and exact printing and publishing of the Holy Qur’an” (The Constitution of Pakistan 1973). Therefore, the Arabic language is an optional course that is available from primary school to the university level in Pakistan. This brings with it a variety of students. For example, some students need only the basic language; others need advanced knowledge and others require a business type of focus on the language keeping in view the cultural context of the society. Therefore, it is helpful if, at first, there is a standard testing-and-placement system in place to assess the students and then to put them into the appropriate category for learning the language.

1 Pakistan has more than 50 regional and local languages. However, Urdu and English are the official languages
Therefore, this research aims at analyzing the level of language usage of the students and its potential of being adapted to the Urdu language. This study leads to the designing of a testing system that will be evaluated within the linguistic and cultural context of the Urdu language. For instance, a number of Arabic words are used daily when one is speaking Urdu and they are easy for the Urdu reader to understand. Furthermore, ‘Urdu’ and ‘Arabic’ have a common writing script, indeed an advantage to learning the language of Arabic and one, which eases the Arabic-language learner in Pakistan to successfully acquire a competent use of this language. This study focuses on the linguistic and cultural variations in the teaching of a foreign language and examines the problems, challenges and solutions that a student has to face in language learning (especially Urdu to Arabic). An investigation as to the way in which these problems can be overcome is also the quest of this work.

This study addresses the key problem of language learning on the one hand. On the other hand, it highlights the problem of the interpretation of an issue in general. This study came up with some distinctive findings regarding the issue of Arabic-language teaching and its religious interpretation that appears to be associated with non-native students.

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2 This problem is not limited to the case of Urdu-Arabic only, but is similar with English and other languages of Pakistan.

3 Here, I am referring to the religious interpretation. For example, people use the Arabic language for their vested interests, i.e. to promote sectarian interpretations of Islam.
1. Research Question

The Arabic language inherits the tradition of being a symbolic language in the non-Arab Muslim societies. It has influenced the lives of the people in these countries one way or the other. People memorize the Holy Qur’an but they are unable to understand it. This confuses them as to how to interpret the content therein and how to effectively apply the instructions and guidance in their daily lives. People can read and some of them may even write, but they do not know the meaning of the language. Urdu, which uses the letters of the Arabic alphabet and script (with some differentiation), has ‘borrowed’ a huge vocabulary from Arabic, but still most people cannot understand the language. Although the language of Urdu also contains number of vocabulary words from Persian, Sanskrit and Turkish, this study mainly focuses on the influence of the Arabic language. This study aims at knowing the reasons for wanting to learn the Arabic language, its symbolic meaning and how it influences the society of Pakistan.

Can Modern-Standard Arabic raise the capacity of the students to learn Arabic in Pakistan? Furthermore, can a student’s capability to learn be evaluated and analyzed through a traditional system or through a modern-standard system of teaching and testing Arabic? Is there any effective teaching-and-testing system of the Arabic language currently running in Pakistan? This study highlights the system of teaching Arabic that is presently used in Pakistan.
2. Research Methods

This part of the dissertation covers the phases of the research, teaching, its assessments and the designing of a teaching-and-testing system of the Arabic language embodied in the four phases of the study.

2.1 The Translation Phase of “Modern-Standard Arabic”

The first phase of this study was based on the translation of the book, “Modern-Standard Arabic: An Elementary-Intermediate Course” by Schulz, Krahl and Reuschel (2006). This study revolved around this book and its teaching methods in its initial stage. The researcher replicated many of the methods and contents from this book. It is an important and significant part of the study because it provides the base of the research. It gives a comprehensive foundation course for the beginner-level students of Arabic. The book, “Modern-Standard Arabic” consists of a variety of texts, vocabulary, proverbs, short essays, dialogues and different current topics. It is helpful for learning Arabic grammar and it provides an essential basis for successful communication with Arabic speakers. The book is basically written in English-Arabic for English learners, along with with modern methods of teaching. I translated its contents into Urdu-Arabic from the English-Arabic. The aim of the translation was to provide an easy and modern way for Urdu-native speakers to learn the Arabic language. As the book presents modern-standard Arabic with a lot of new material as well as the latest methods of learning, the Urdu version of the book is especially helpful for Pakistani students who seek a functional use of the Arabic language. The actual objective of this translation in combination with an implementation of the modern teaching methods
therein, was to bridge the gap and provide an opportunity for the people of this country to learn the Arabic language.

The “Modern-Standard Arabic: An Elementary-Intermediate Course” has been translated into simple and easy Urdu, making it understandable to the common reader. The translation intended to be completed in approximately one-year’s time. However, it took almost 15 months to accomplish the task. Following the translation, the process of composing the Urdu version was also a challenge. In Pakistan, “Inpage” Software is widely used for Urdu and Arabic composing. This software was available in the market at a reasonable rate, but I wanted to compose the translated chapters as MS Word documents in order to share my work with my supervisor. The technique of the composing of Urdu and Arabic languages in MS Word is rare in Pakistan and is mostly used in specific, professional areas. It was very expensive and most of all presented some technical problems during the typing process. There was a shortage of Urdu letters in the initial Word version. Furthermore, the task of searching for a professional composer for a MS Word document such as this one took almost six months, but in vain. Finally, I decided to compose my translated material as a MS Word document myself along with the advice of my PhD supervisor (Prof. Dr. Eckehard Schulz). It was a great experience which enhanced my typing skills and techniques to use the Urdu/Arabic-language keyboards. As for the other problems related to the translation, I have dealt with these separately in detail in further chapters.
2.2 The Experimental Phase

The second phase of my study focused on the experiments aimed at finding out the answers to the following questions:

1. To what extent did the students have the desire to learn Arabic and why they were interested in learning Arabic?

2. Did they want to learn Arabic as a result of religious motivation or for some other reason?

3. To what extent did the students understand the Arabic that they had already learned?

I was interested to know to what extent they were satisfied with the system of teaching Arabic in Pakistan. These questions required some practical experiments in order to find out the answers. Therefore, I decided to assess the interests, needs, abilities and problems that are associated with Arabic-language learning in Pakistan. Along with the initial level of assessment of the students, I taught the “Modern-Standard Arabic: An Elementary-Intermediate Course” book to examine the post-teaching assessment of the students. I arranged to teach a few chapters of the Urdu version of the book which took almost two and a half months to complete. This Arabic-language assessment and teaching was divided into the three parts that are outlined in segments 2.3, 2.4 and 2.5 that follow.

2.3 Pre-Teaching Assessment of the Arabic-Language Course

The teaching methods and assessments were designed for beginner-level students who were interested in learning the language of Arabic. I designed a questionnaire to
assess the level of the students as mentioned above (attached in Annex I). The focus of this assessment was to know the level of their comprehending/using Arabic language, their problems in learning and their expectations from a course of standard Arabic. After the assessment, I taught the students who did not know even the basics of the Arabic language and who were unable to understand it. The results of this assessment are given in the chapters that follow.

2.4 Teaching the Arabic-Language Course

I selected a local academy for the teaching of Arabic to the students and the book “Modern-Standard Arabic: An Elementary-Intermediate Course” was referred to in this class. These students were taught Arabic language and grammar with modern teaching methods and it enhanced their listening and speaking skills with the help of dialogues and associated cassettes of Arabic language according to the contents of the book. The reading and writing skills were polished through a wide variety of lexical exercises. The course produced competent students of Arabic language. It also developed an overall interest in learning Arabic. The students who learned the language out of their own, special interest or as an elective subject in educational institutions were not truly satisfied with the current teaching system in Pakistan. Most students of linguistics complain that the system of teaching Arabic in Pakistan is not modern and that it is not helpful towards enhancing the literary creativity of the students. The teaching methodology was outdated, but the course itself developed conversational ability and, as well, improved the reading and writing skills of the students. The Arabic-language cassettes of this book were also helpful in enhancing the students’ spo-
ken and listening skills. Special attention was paid to the students through a focus on Arabic proverbs, the Arabic-Urdu Glossary, Arab Folklore, customs in addition to dialogues having up-to-date data on the Middle East and North Africa (See Schulz, Krahl and Reuschel 2006) to make the students more skillful in their use of the Arabic language. As well, modern teaching methods were implemented in this course for the purpose of specifically addressing the complaints of the students in this regard.

As mentioned earlier, I selected a group of students affiliated with a local Arabic-Language academy. I taught three different student groups that were comprised of diverse strata, different age groups and diverse language ability in order to effectively understand the teaching method.

2.5 Post-Teaching Assessment of the Arabic Language

A post-teaching assessment was carried out following the completion of the course. I evaluated the level of the language skills of the students with a post-teaching assessment questionnaire (See Annex II).

After the completion of the course, these students were able to understand Arabic. This was the output of the teaching that was imparted and the effectiveness of the teaching methods themselves. This process of evaluation identified the problems and complications of the current system of teaching Arabic with the aim that solutions could be found.

At the end of the course, a comparison of both of the questionnaires (pre- and post-teaching assessments) was carried out in order to analyze the students’ level of learning before and after the course and to help in designing a standard testing system of
the Arabic language in Pakistan. The findings of these assessments are given in the chapters that follow.

2.6 The ‘Material-Designing’ Phase

The designing of the material for the establishment of a “National Placement-and-Testing System” was an important part and was incorporated into the third phase of the study. However, it was beyond the level of the researcher to carry it out because it required a huge budget and a great deal of time to complete it. The designing of the material for listening, reading, writing and spoken Arabic is just as necessary as it is for the “English-Language Testing System” (IELTS) or the “Test of English as a Foreign Language” (TOEFL) pattern (and there was a great need for such material). It is normally divided into five parts in order to comprehensively examine the students’ overall level of acquiring a functional use of a language.

The material should contain data that is selected from articles, newspapers, texts, grammar exercises and books so that people should treat Arabic as a ‘living language’ rather than as a symbolic one. For the listening tests and exercises, audio-visual conversations and dialogues should be chosen that will hone the students’ listening skills and improve their accent when speaking the language. The written skills should be sharpened through grammar practice, essay-writing, sentence construction and drill exercises. The students’ speaking skills should become more refined with continued practice of dialogue construction and conversation. For the speaking-skills material, different topics should be given to the students to speak on and various exercises can be designed for the students in preparation for tests. Implementing a standard testing-and-placement system for teaching the Arabic language will be a significant step to-
wards the learning of this language in Pakistan. Such a testing system may bring posi-
tive changes to the “typical” Arabic-teaching methods that are presently in use in Pa-
kistan.

2.7 The Thesis-Writing Phase

The final phase of this study was to compile the results of the above-described three steps into a report as my PhD dissertation and to submit this dissertation to the Leipzig University towards earning my PhD degree. Below are the steps that were taken in this phase:

1) I reviewed the relevant literature for this study because it is essential to extend the knowledge of linguistic theory. This meant an examination of the previous era’s Arabic language and the teaching system in order to know the actual reasons for the difficulties in Arabic-language learning in the current period. A review of different articles and papers related to the subject was the basis for making the comparison between the system of teaching Arabic in Pakistan and that of abroad. Moreover, this study revealed points that had been missing from the previously-done research in this field.

2) I compared the findings of my study with the already-prevailing literature re-
view on the subject. A comparison of similarities and differences between the relevant literature and my findings was done for the comprehensive understanding of the issue of learning and its links to linguistic theory.
3) A list of the opportunities that presented themselves as well as the difficulties encountered in my study were compiled. A comparison of these was drawn, in accordance with the constructivist linguistic theory.

3. The Significance of the Study

Arabic is one of the languages of the Semitic family and has wide acceptance throughout the Middle East along with 27 major dialectics. This is the language which contains significant literature on medieval scientific knowledge, history, philosophy, culture and civilization. In fact, Arabic was the vehicle of science, culture and civilization until the 14th century. Similarly, a colossal collection of religious literature on three different religions (Islam, Christianity and Judaism) is available in the Arabic language. However, ‘Arabic’ has been predominantly regarded as an “Islamic language” in recent times. It has enjoyed the credibility of being the ‘Holy’ and symbolic language among the non-Arabic speaking Muslim societies such as that of Pakistan. Acquiring the Arabic language is considered as a “Sawab” (virtue) due to the Islamic religious zest that is associated with it.

Theoretically, the majority (approximately 97%) of the members of the population of Pakistan is Muslim and they learn to recite the Holy Qur’an in the Arabic language. However, practically, the people are unable to understand the modern Arabic language, though they can read it. In Pakistan, the general public treats the Arabic language as one that is synonymous with an ‘Islamic language’. A child learns how to read the Holy Qur’an either formally or informally in Madrasahs (religious schools) or at home with their elders or perhaps a neighbor, but they are unable to understand
the meaning, context, syntax or the theme of the Arabic language and, therefore, cannot properly comprehend the Islamic teachings. Moreover, in most cases, these children are unable to write in Arabic, although it has a written script that is similar to the Urdu that is taught in the public schools in Pakistan.

This linguistic irony is also visible in Madrasahs where a person only reads and memorizes the Holy Qur’an and, at a few Madrasahs, a student learns the grammar, but the majority of these students are unable to write it. The same is the problem with the teachers who themselves are unable to understand the language of Arabic, but they teach and interpret the Holy Qur’an according to their own local version or preach sectarian views in Pakistan. This situation has created a dilemma regarding Arabic language and Islamic Studies in that people can recite with religious enthusiasm, but few understand and cannot completely visualize the Holy Qur’an and related Islamic literature. Therefore, there is a diversity found in the interpretations of the Holy Qur’an and Islamic teachings, according to the various local versions that exist. Some of these teachings are even outside of the pure, original Quranic context. One consequence is the current wave of intolerance and violence between different sects that is responsible for fanning the flame of extremism in Pakistan (see Stern 2000, Dalrymple 2005, Blanchard 2008).

On the other hand, a significant number of migrant labor workers from Pakistan and South Asia is working in the Middle East and countries where Arabic is the official, national language. Currently, approximately a workforce of two-to-three million from Asia is serving the oil-producing Arab countries and Pakistan is the second larg-
est country in Asia which exports its labor to the Middle East (Arnold and Shah 1984:294).

This labor has minimal or nominal Arabic-language skills because the host countries have never emphasized or demanded a worker’s competence in the language. Recent informal discussions with the labor highlighted the need for the formal Arabic language to compete in the labor market in the Gulf region and for religious understanding in Germany.

However, at home in Pakistan, this labor is trained in the national languages, either (Urdu or English) that cater to the demands of the Gulf countries’ labor market. The business ties between the Gulf region and Pakistan further enhance the language market. Since people in Pakistan take Arabic as a ‘holy’ language and the language of the Holy Qur’an and Islam, they extend their interest to learn the Arabic language, though this trend is declining right now (Andrabi et al. 2005) due to the current wave of intolerance, extremism and with the misinterpretation of Islamic teachings in Pakistan.

Contrarily, Pakistan has observed three systems of education that are working parallel to one another. This educational system is based on socio-economic position; the society is divided into three different classes, which show their financial and economic situations on the one hand and, on the other hand, it is also responsible for a thriving status-quo in Pakistani society. All of these systems are different from each other according to their medium of instruction, curriculum, facilities, the atmosphere of the institutions and the level of socialization among the students:
1. English is the medium of the elite class and costly (commercial education) in Pakistan. Production from this medium serves in the military and civil bureaucracy. It is the language of science, engineering, technology and, as well, university education is imparted in the English language. ‘English medium’ is the elitist-class language which caters to most aristocrats of the society. Children from the elite, upper-middle and middle classes are the pupils of the English-medium system.

2. ‘Urdu medium’ prevails on a large scale and provides education to the labor class of the country. This same class of labor is also supplied to the Middle-East countries. This Urdu-medium system exists in government schools, colleges and universities and it is the lower middle and working class of the society that comes to these institutions.

3. The language of Arabic is the prevalent instructional medium of the Madrasahs. This Madrasah system is a free-of-cost education that is open to everybody who is interested in learning it, without any restriction. The Madrasah serves the neglected class of the society which otherwise is unable to pursue education in public schools. The increasing enrolment of students in religious schools over the recent years has endorsed to the preference for religious schooling among families or the lack of the other substitutes (see Burki 2001 and Singer 2001). The Madrasah system follows the traditional techniques and skills of teaching the Arabic language and Islamic literature with the religious contents, zeal and zest that also affect the labor market (Husain 2005). These teaching techniques are non-scientific and without proper, skilled staff to apply them. There is a void to fill in the modernization of teaching Arabic in Pakistan.
4. Structure of the Dissertation

This dissertation is divided into seven chapters. “Chapter One” is the introduction of the dissertation. It deals with the research question, methodology and the significance of the study. This chapter gives an overall glimpse of the dissertation and the research procedure and process.

“Chapter Two” examines the theoretical orientation of the pedagogical phenomenon and its relationship with the linguistic theory. This chapter briefly highlights the theoretical development of the pedagogy, linguistic theory and the theory of symbolism. It also relates to the Pakistani state of teaching and linguistic resemblance with the existing body of knowledge.

“Chapter Three” is about the translation and transcription of the Arabic language in general, but particularly in the Middle East and Pakistan. This chapter also sheds light on the problems, challenges and solutions related to the translation and transcription. I also briefly described the problems that I faced during the translation of the book, “Modern-Standard Arabic”.

In “Chapter Four”, I describe the importance of the Arabic language with reference to Pakistani society particularly and the non-Arabic-speaking Muslim nations which idealize and symbolically read Arabic but do not understand it. This chapter presents the findings of the three surveys that I conducted during my research work.

“Chapter Five” also presents the findings of the surveys as it outlines the pedagogical problems faced by the learners of Arabic in Pakistan. It does not only identify the problems, but also hints at some possible solutions for the language-learner. This chapter also reveals similarities between the languages of Arabic and Urdu. It presents
the indigenous way of learning Arabic and the valuable intervention provided by the “Modern-Standard Arabic” and narrates where the gap lies in the teaching-and-testing system.

“Chapter Six” of the dissertation deals exclusively with the system of testing the Arabic language that is taught in Pakistan and how this testing system is creating an illusion to the Arabic-language learners. This chapter also presents the paucity of the testing techniques and methods that are available.

The “discussion” portion (which is the seventh chapter), presents a comparative analysis of the findings and the theoretical debate on the issue of the system of teaching and testing that exists in Pakistan. It compares the theoretical knowledge with the empirical data from this country.

At the end of the dissertation, in the last chapter, a summary is given. This part of the dissertation concludes the findings and the theoretical knowledge that has been gleaned as a result of the extensive study.
2. The Theoretical Framework and Its Relevancy with the Modern Standard Arabic Taught in Pakistan

This chapter describes relevant theories of linguistics, pedagogy and symbolism. It creates the linkages between the theoretical interpretation of the linguistic theory with the teaching-and-testing system of the Arabic language that is taught in Pakistan. This chapter identifies that a gap exists between the linguistic theory and the modern-standard Arabic language currently taught in Pakistan. This chapter not only highlights the linguistic problems, but it also deals with the pedagogical phenomenon that is associated with the teaching and testing of Arabic in Pakistan.  

1. Linguistic Theory

Linguistic Theory has a different explanation regarding teaching and testing systems in general and it has some level of relevance with my question of the Arabic language that is taught in Pakistan. Linguistic Theory has been developed and modified with the passage of time. There is literature that explains the linguistic illusions (Sackmann 2006, Lieb 2008, Saussure 1959 and Danesi 2007) and pedagogical problems. However, most of the work explains the European family of the language and its associated challenges. There is less scientific or linguistic debate around the de-

4 Pedagogical problems are generally severe in Pakistan. However, the teaching of the language of Arabic is a special case.
5 There is not a single linguistic theory that explains the issue, but a combination of the theories explains the linguistic problems. However, I am using only selected assumptions that are relevant or close to my work. I will remain brief in explaining the linguistic puzzle because not everything is directly linked with my research work and the teaching-and-testing system of the Arabic language in Pakistan is a substantial problem.
veloping societies about linguistic development. Pakistan is a relatively young nation as well as a young language-speaker (of Urdu and Arabic) and in the world. Arabic, as a symbolic language in Pakistan, has a strong impact. However, there is an overgeneralization of the symbolic languages, including Arabic and Urdu, in the non-native Arabic-speaking Muslim countries. There is no linguistic, theoretical interpretation that reveals the problem of the linguistic illusion with reference to my research; all of the linguistic theories shed light on the perspectives of western countries. I will give a brief description of some of the linguistic theories, keeping in view my research question.

1.1 The Integrational Theory of Language

The Integrational Theory of Language has some relevance with the teaching of the Arabic language and its associated pedagogical issues. The Integrational Theory can be divided into two major parts: (1) The Integrational Theory of Variability and (2) The Integrational Theory of System.

The Integrational Theory of Linguistic Variability assumes that language changes with the passage of time, geography and region (Sackmann 2006:20) and it is not static but, rather, dynamic. For example, every language has some words, sentences and idioms that change or reshape themselves. It is an ongoing phenomenon of every language. The changes

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6 The assumptions related to the Integrational Theory of Language vary in the Pakistani context. However, the basic themes may have some commonalities.

7 The first part of the theory explains the changes in different areas and places, while the system part of the theory explains the complete system of the language.
that occur across regions in language dialect and syntax is a global phenomenon and every language follows this pace of variability. In determining the degree of variability, the emphasis is on the change of dialects that is a characteristic of The Integrational Theory of a language. This change in dialect is a natural phenomenon that is common across human linguistic traditions. Similarly, some of the linguistic traditions have an inner set of traditions. These dialects determine the characteristic of the language. For Sackmann (2006), historical linguistics reveals that almost every language has a variability, which has become obvious from the literature that has been published on the subject. This linguistic variability has compelled the societies and linguistics to develop a standard language so that people have the facility to understand through everyone clearly and commonly shares the standard meanings. In this way, the meanings are clear to every common person on the street. However, notwithstanding the efforts made on with the aim of standardization, there is still a great deal of variability. This has opened a new chapter of the sociolinguistic field where people’s perceptions and concerns are incorporated when standardizing a language. At the same time, the language has its own variability and is reshaping itself through the endeavour to standardize the language.

The second part of The Integrational Theory is a bit complex as it also gives an understanding of the system of the language. The Integrational Theory of System combines the morphology, phonology, context and syntax into a system of integrated language (Lieb 2008 and Sackmann 2006) and that jointly defines the meanings of the conversation to a common person. In this part of the theory, linguists argue that
one cannot understand any of the components without an understanding of the complete system and structure of the language (Lévi-Strauss 1969).

Fig 2.1 Integrational Linguistic Theory

**Integrational Linguistic Theory**

1. Integrational Theory of Linguistic Variability
   1.1 Linguistic variability
   1.2 Dialectology
   1.3 Phonetics

2. Integrational Theory of Language Systems
   2.1 Integrational Phonology
   2.2 Integrational Syntax
   2.3 Morphology
   2.3 Integrational Semantics

**Linguistic Problems of Pakistan**

1. Preference for Arabic English and not for Urdu
2. No proficiency in any language
3. No standard system of teaching
4. No testing system
5. Clash of ideal language and real learning
6. Linguistic decay
7. Space for standardization of the language

**Linguistic Dichotomy of Pakistan**

1. Linguistic confusion
2. Misinterpretation
Figure 2.1 indicates the linguistic dichotomy of Pakistan. The Integrational Theory of Linguistic has two parts: part one is the Integrational Theory of Variability and deals with the linguistic variations in dialects and phonetics. However, in part two, i.e. The Integrational Theory of System, presents a portrait of the structure of the language and its components that are integrated.

By retaining the current teaching system that exists in Pakistan, there is neither a system of learning the language of Arabic nor a feasible system of testing the students who are engaged in studying the language.

Therefore, there is a pedagogical illusion inherent in the teaching-and-testing system for the Arabic-language learner, not only in Pakistan, but also in the other societies of the world which have similar socio-cultural and religious orientations. A person may observe such situations in other societies including those of Iran, Malaysia and Indonesia.

However, there is linguistic decay in Pakistan due to the pedagogical problems. This linguistic decay is common to many of the languages that are spoken in Pakistan (including Urdu and English), but the language of Arabic is a special case. The linguistic decay is promoting confusion and misinterpretation of the Arabic language which is the symbolic language of the Pakistani society. A person may argue that this kind of confusion and misinterpretation of the Arabic language contributes to promoting intolerance and extremism in Pakistan.
1.2 The Structural Theory of Language

The Structural Theory of Language presents a complete system of understanding the language, the domain of the structural linguistic theory itself. Structural linguistic\(^8\), as Saussure (1959) and Lévi-Strauss (1969) presented, consists of the overall structure of the language including the utterance of words, its composition, different linguistic phases including phonemes, morphemes, verb and noun phrases, lexical categories and sentence construction. In this theory, every component of the language is associated with each other. For Saussure (1959:123), the key approach to this theory was to carry out a pragmatic and syntagmatic analysis that included their components, such as lexical and syntactical analyses. According to Saussure (1959:65), the sign is the basic key that must be analyzed in context and syntax later became the pragmatic analysis. For Lévi-Strauss (1969), language is comprised of different rules and these rules are integrated with each other as in a system. This integrated system generates meanings for conversation. Thus, every unit is in the actor’s mind and the actor puts everything in the system of the mind. Through this systematic structure, a person draws the meanings of the situation as a unit. These units are then combined into a set, such as “bat” and “hat” and they may be in another morphological sequence, for instance “come” and “came”.

Syntagmatic, on the other hand, is contrasted with the pragmatic approach and it explains how units, which are selected for pragmatic, work into a chain or system of logic. Saussure presented the systematic analysis of the brain and the mind of an actor

\(^8\) Although there is a lot of work that has been done in the contemporary era on structural linguistics, the foundation of the theory was laid down by Saussure in his landmark book, “A Course In General Linguistics”.
and how they are linked when learning a language. Nonetheless, the model presented an idea as how to combine the structure and system of the language so that it gives meaning and constructs the social reality.

However, there is a lot of criticism against the Saussure model of linguistic interpretation (Richardson 2003 and Danesi 2007). This model is close to the psychological construction of the language and its taking shape in the minds of the language-learners. The major criticism is that one cannot differentiate the Saussure model from the learning theories of the psychology. Therefore, it would be difficult for a linguistic scholar to differentiate between the linguistic approach and the psychological one. Piaget’s (1953) theory of schemas development and its phases are close to Saussure’s model of language structure, however, the Saussure model is outdated and modern linguists questions it.

Keeping in view the systems of Urdu and Arabic in Pakistan, Saussure’s work is significant in explaining the structure and system of these languages. However, it does not directly apply to the Arabic and Urdu language-learners in Pakistan. For example, Urdu is a newly-developed language and it is a combination of other, different languages: Sanskrit, Persian, Arabic and the local dialects of the Pakistani language. Therefore, it does not have any unified structure nor a proper system. Arabic may be interpreted with the Saussure model, but the different dialects of the Arabic language cannot be united to explain the systematic, structural model of the language.
2. The Theories of Pedagogy

The Pedagogical Theory is a combination of the teaching, learning and cognitive theories. The learning theories stress that “learning” is a continuous activity and that it cannot be started at one point and then stopped at another. From the perspective of learning, it is the teaching that is the key to learning. According to Richardson (2003:1624), “constructivist learning” is the process where the learners come and confront the other’s experience and then they shape their own concept and they construct their social reality. For Richardson (2003:1625), individuals are active in learning if they construct the meaning of the phenomenon while keeping in view their own socio-economic background. Nevertheless, the learning is an ongoing activity that has strong roots in the socio-cultural and economic orientations of the learners.

According to this theoretical approach, one cannot distinguish the learning from the social and cultural construct. The ability to learn can be enhanced with a conductive learning environment. For example, a person will not be able to learn effectively in a room that has a temperature of 52 degrees centigrade, but the room’s temperature may be increased to a moderate level. Similarly, a person whose parents are educated will be more interested in learning in order to maintain the social status as compared to a person whose parents cannot read and write.

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9 I wrote about the main assumption of the theory without giving details because there is no scientific teaching or testing of the Arabic language in Pakistan. Therefore, it does not make sense to highlight the pedagogical assumptions when they are not in practice in Pakistan.
However, the approaches to teaching, especially ‘participatory’ teaching, enhance the capacity of the learners and the teachers to explore the meanings of the newly-constructed linguistic world for a language learner.

3. The Theories of Symbolism

The Theory of Symbolism\(^{10}\) focuses on the historical development of the language and its linguistic development across history and human civilization (Danesi 2007). Early human beings communicated with each other through symbols. They were not familiar with words and their meanings. However, they started communication through gestures and symbols. For example, if a person wanted to communicate with another about an apple, the person would ‘draw’ the apple or will whisper about the shape and size of it. The second person might easily understand its meaning. From the apple shape, they developed a sign and from the sign, humans developed certain phonetics. From these phonetics, they constructed letters of the alphabet. Joining the letters developed a specific meaning of an apple. The utterance of a person-generated phonetic sound gives the construct of the apple. Saussure (1959:65) identified the sign for the linguistic construction. For him, the sign (meaning) became a signifier. People use the word in everyday interaction and the word becomes signified (Saussure 1959:65). The practice and construction of the word and its meaning developed a

\(^{10}\) The Theory of Symbolism is not the work of any single author; rather it starts from Saussure (1959). After Saussure’s time, a lot of work has been done by different theorists and scientists. However, here, I am using the approach of Danesi (2007) in my work.
common understanding which was the foundation stone of the language’s structure, system and the construction of reality through symbols in early human societies.

This was the initial understanding of language and linguistic development. This process is termed as “semiotic” (Danesi 2007). Thus, this semiotic developed as a significant field within the language. Just as words developed in the early human civilizations, humans developed the meanings (signs) and then these signs were signified in the language and among its speakers. This is the case with the Arabic language. It may be assumed that Abrahamic religious holy books were revealed in the Arabic language or that their certified or verified version was in Arabic or its associated languages, therefore, the Arabic language became the point of reference for the religious followers. This established, developed and promoted its legacy as a symbolic language. Initially, Arabic was a sign of the holy books, and then it became the signifier. After the acceptance of the language by the widespread population, this language was developed and communicated (in signified fashion) on a large scale. For the followers of the Abrahamic religions, these books became the center of religious activity, practice and prayer. Similarly, to practice in Arabic or the native language of the prophets became signs for the followers. They did not believe that they had worshiped until they did so in the language of Arabic. In the case of the native-speaker, they had the single option of worshipping and following the religion in their mother tongue. Non-native speakers do not understand the meanings while the native understands and visualizes the meanings.
4. Theoretical Interpretation of the Arabic Language and the Systems of Teaching and Testing in Pakistan

Arabic is one of the oldest languages in the world and it has symbolic value among the Muslim societies. These societies, other than the ‘native-Arabic’ ones, treat this language as a symbolic and holy language. One can argue that people give importance to the Arabic language because of it being the language of the Holy Qur’an. These societies do not understand the language, but believe that if they have learnt the Arabic language (the language of the Holy Qur’an), they will be in paradise on the day of the judgment. However, these societies are neither familiar with the structure, morphology, lexical composition, grammatical arrangement and phonetics of the Arabic language, nor do these societies conceptualize that there is literature, history, culture and civilization behind the Arabic language. Non-native speakers only take it as a symbolic language. They memorize, repeat and recite the Holy Qur’an without understanding it. A few of these learners of the Arabic language pursue and learn it in order to secure employment or to establish a business in the Middle East. Nonetheless, the Arabic language is important and has symbolic value for all Muslims regardless of whether or not they are non-native Arabic speakers. For the native-Arabic speaker, it is the ‘living’ language that, for them, emcompasses culture, history, tradition, civilization and the language of the Holy Qur’an. They are familiar with the composition and structure of the language and take it for granted that it will be learned. Among natives, Arabic is not a standardized language, but it is the combination of different dialects based on nationality, color, tribe and geographic locality. There is a collection
of literature (though out-dated) on the language, history, civilization, science and technology written in the language of Arabic.

Fig 2.2 Application of the Theory on Arabic Language Learning and Teaching in Pakistan: Space for Standardization, Modernization and of the Arabic Teaching/Testing

**Theory of Symbolism**

1. Arabic Language for Native
   1.1 Mother tongue
   1.2 Living language: music, art, culture
   1.3 Symbolic but not exclusively

2. Arabic Language Non-Native
   2.1 Symbolic language
   2.2 Holy language
   2.3 No question, no understanding, but respect and following

**Learning and Teaching**

1. Native
   1.1 Mother tongue 1.2 Dialects
   1.3 Ethnocentrism 1.4 Medium of instruction

2. Non-native Muslim
   2.1 Volunteer and memorizing Quran
   2.2 Concerned with worship rather meanings

3. Non-Native Non-Muslim
   3.1 Systematic learning
   3.2 Composition of the language and its relationship with other languages

**Testing**

1. No system of testing and even not realization to develop the system
2. Do not concern with the testing system and nothing to do with it
3. Concerned with the efficiency and proficiency and need for the development of the teaching and testing system

**Interplay between the Tradition and Modernity**

1. Confusion and illusion in teaching and testing system
2. Misinterpretation of the language and religion: Intolerance and extremism
3. Standardization & modernization of the teaching and testing system
Figure 2.2 illustrates the application of linguistic theory. Arabic is an important and ‘living’ language for the native speaker. The language is used for everyday conversation, art, music and culture; it has but a limited, symbolic role. However, for non-native Arabic speakers, this language has symbolic importance. They are less concerned with its everyday application. They believe that acquiring this language will save them on the day of Judgment. For native-Arabic speakers, the language has different dialects. They follow the traditional way of instruction but they are also open to the acceptance of modern trends in teaching. However, the focus of the non-native Arabic speaker is to follow the traditional model of teaching. It is noteworthy to mention here that neither type of speaker underwent a standard system of testing during the acquisition of the language.

For Arabs, Arabic music is one of the best and most celebrated forms of music in the world. Additionally, the art, literature and ‘sculpture’ of the language make it fascinating to the native speaker. Folklore, common wisdom, botanical knowledge and cultural ethos are the assets of the native-Arabic speaker.

On the other hand, the language of Urdu is relatively new and is a combination of different languages. This language is only approximately two centuries old, therefore, as compared to Arabic, Urdu is quite a ‘young’ language. It does not have a systematic composition or the characteristic of rigidity, as is the case with Arabic. Any person who is an Urdu speaker will be using words of different languages, including English, Arabic, Persian and Sanskrit. Furthermore, this language continues to accept new words, dialects, idioms, phonetic sounds, morphology and syntax.
The integrative theory of the language of Arabic has some relevancy to the Urdu language. However, the symbolic theory of the language applies to the non-native Arabic-language speaker. Similarly, some assumptions of the ‘native’-Arabic language also apply to both the teaching and testing systems of the Arabic language.

**Summary**

There is a gap between the already-theoretical framework of the teaching-and-learning system in the case of the Arabic language. A number of other languages may be treated differently because such languages might have not symbolic value as compared to the Arabic language. Arabic is a special case where there are symbolic values. These values are emotionally signified and the signifiers are, again, valuable to the beginner-learners of Arabic. Therefore, without having any established system for learning the Arabic and a non-existent system of testing the student’s proficiency in it, there is confusion and illusion. This confusion and illusion is creating a number of problems, including a gross misinterpretation of the language which can result in creating an atmosphere of intolerance in religious terms. Thus, the symbolic language is becoming a serious problem for the society and, due to this, there is an urgent need of the standardization of this language as well as a theorizing of the emergent phenomenon of linguistic dualism: language and its symbolic value. This should be the challenge of the linguist to solve the ‘puzzle’ of the symbolic language.
3. Translation and Transcription of Arabic Language in Pakistan

This chapter presents my experience and efforts based on the translation of the Arabic grammar book “Modern Standard Arabic: An Elementary-Intermediate Course” by Professor Schulz. A highlighting of the basic grammar, vocabulary and phraseology of written and spoken Modern-Standard Arabic (MSA) is covered in this chapter. The translation of the book is made from English to Urdu and it was a significant part of my work in order to understand the translation and transcription that took place. In this particular chapter, I will expound on the difficulties that I encountered during the translation of this book, explaining these problems in detail.

In addition, I will go through the translation that has been done in other parts of world, especially with reference to the Arabic language. This chapter also exposes the problems which linguistic theorists have yet to understand and comprehend.

Neither English nor Arabic are my native languages, however, I found these languages to be available and acquirable as they are widely translated and interpreted in local context and syntax in Pakistan. Being literate in three languages: Arabic, English and Urdu (as a mother tongue), I was always puzzled about translating MSA into Urdu because there different meanings for the same word, in the three languages. There were also resemblances in the meanings of the context and syntax especially between Urdu and Arabic. A number of words come from the Arabic language into Urdu, but the dialect, context and syntax of the Arabic were different. Therefore, the translation and interpretation process was quite challenging work.

I have been working as a translator and teacher in order to gain a true insight surrounding the issues of the teaching-and-testing system.
Due to the differences in cultural context, linguistic syntax and dialects of the Arabic language, the clerics (especially in the North-West region of Pakistan) interpret the Arabic language differently as compared to the other regions of Pakistan. As cited earlier in this piece, this kind of interpretation leads towards the intolerance and extremism that are prevalent in the regions of Khyber Pakhtunkhwa and Baluchistan in Pakistan. These clerics do not only provide different meanings of the Arabic language as compared to the native Arabic speakers, but they intercede the meanings with their own, vested interests.

I will briefly outline the different trends and traditions that are associated with the translation and interpretation of languages.

1. Translation and Transcription in the World

The procedures of translation and transcription are widely used in the world today. The computer and internet technologies are the main sources, especially in the fields of literature, science, medicine, IT, media, journalism, social media and linguistics (an example is the “Google Translator” which is used worldwide) for the translation of languages. The scientific investigation of and research on translation and transcription as a subject is prevailing in the world in developed countries such as The United States, Germany, France, Britain and Italy. Furthermore, high-ranking universities offer degrees and diplomas in translation and transcription after acquiring expertise and command in this field as:
“there has been a spectacular increase in the number of universities that offer a degree in translating and interpreting” (Carrové 1999:11)… Even the Middle Eastern countries as well as China, India, Hong Kong, Indonesia, Thailand, South America and Africa have shown great development and interest in translation on an educational basis and to institutionalize it (Carrové 1999:1).

Carrové (1999) further argues:

“Starting from the second half of the present century, computerized translation has attracted the attention of a large number of people who work directly or indirectly on translational issues such as professional translator, teachers, linguists, researchers and future translators. All of them have different views on the many aspects related to computer translation: its feasibility, its quality, its cost-effectiveness, etc. One thing is clear--it leaves no one indifferent. Nowadays, all types of computerized tools are available to researchers, professionals, educators and trainees whose main interest revolves around the pedagogy of translation. Those who are inclined to employ traditional approaches to translation pedagogy still feel reluctant to take the plunge and incorporate computerized tools into their teaching and yet the professionals have already included computer tools in their daily work. This gap between translation pedagogy and professional translation has resulted in a clash between the two disciplines. Although computerized tools are in-
creasingly integrated in the formal training of future translators (especially for their practicals), teachers and practitioners are still confronted over this issue” (Carrové 1999:3).

In any language study, translation is important but especially in the case of Arabic language because a non-Arabic Muslim cannot understand even a single word or sentence of the Arabic without having access to the translation of text. Classical Arabic is the characteristic of the Holy Qur’an and “Modern-Standard Arabic” is an essential tool to fill the gap for the members of the modern Arab world. Studying the Arabic language without translation is impossible for a non-Arab Muslim or a non-Muslim Arab until he or she may secure a full command on the subject.

Directly or indirectly studying translation is automatically related to the study of a language. All over the world, translation has become a special, specific profession from which translators receive a handsome salary for translating either a single language or for performing a bilingual translation. Moreover, the ‘market value’ of Arabic translators is high worldwide. A professional translator may serve in the field of politics, such as in national or international conferences, in the media as in translating news correspondence from one country to another, or play an important role in the field of education by the way of translating books, texts and literature in the Arabic language.

There is also the translation of huge Islamic texts that are based on the Holy Qur’an, the Hadith and their interpretations in various languages of the world such as English, Chinese, German, French, Hindi, Urdu, Persian, Dutch, Polish and Spanish which plays an important role in understanding Islam and in fulfilling the rituals and
duties. A well-known publisher named “Darusslam” plays an important role specifically in Pakistan as well as all over the world in the fields of education, Islamic Studies and literature. It is a reputable, multilingual book publisher that is known worldwide for its publications in different domains such as the Holy Qur’an and the interpretation of Hadiths (Tafsir), Fatwa and Islamic Law (Sharia), comparative religion, language and learning, science, women and family, children’s stories, religious literature and autobiographies, biographies, Islamic culture and character, history, dictionaries, atlases and encyclopedias which are exported to all Muslim countries of the Middle East and to the non-Muslim countries of Europe as well as the United States, Australia and Africa (See www.dar-us-salam.com). Different linguists, translators, teachers, education experts and professors are playing important roles in their provision of various translated books.

In the 21st century or earlier, translators play an important role in receiving and delivering messages between two countries (even enemy nations). For example, secret agencies hire professional translators and language experts of the concerned languages to obtain secret information. Currently, in Afghanistan and Iraq, the American army uses its translators to communicate with the local body or militants in either Arabic, Persian or Dari (as it is the official, local language of Afghanistan).

Transcription and transliteration are the basic elements/components in the area of Arabic translation. Transliteration plays an important role for a non-native Arabic learner to understand the phonetic system of Arabic letters and words. A few samples of transcription and transliteration of Arabic letters may be pursued by viewing the following model.
### Transliteration Model

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Transliterated</th>
<th>Isolated</th>
<th>Transcribed</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلِف</td>
<td>ָālif</td>
<td>ā</td>
<td>ā</td>
<td>Like A in Apple</td>
</tr>
<tr>
<td>بَاء</td>
<td>ָbā</td>
<td>b</td>
<td>b</td>
<td>Like B in Baby</td>
</tr>
<tr>
<td>تَاء</td>
<td>ָtā</td>
<td>t</td>
<td>t</td>
<td>Like T in Tree</td>
</tr>
<tr>
<td>ثَاء</td>
<td>ָthā</td>
<td>th</td>
<td>th</td>
<td>Like the Th in Theory</td>
</tr>
<tr>
<td>جِيم</td>
<td>ָjīm</td>
<td>j</td>
<td>j</td>
<td>Sometimes like the G in Girl or like the J in Jar</td>
</tr>
<tr>
<td>خَاء</td>
<td>ָkhā</td>
<td>kh</td>
<td>kh</td>
<td>Like the Ch in the name Bach</td>
</tr>
<tr>
<td>دَال</td>
<td>ָdāl</td>
<td>d</td>
<td>d</td>
<td>Like the D in Dad</td>
</tr>
<tr>
<td>ذَال</td>
<td>ָzāl</td>
<td>z</td>
<td>z</td>
<td>Like the Th in The</td>
</tr>
<tr>
<td>رَاء</td>
<td>ָrā</td>
<td>r</td>
<td>r</td>
<td>Like the R in Ram</td>
</tr>
<tr>
<td>زَاي</td>
<td>ָzāy</td>
<td>z</td>
<td>z</td>
<td>Like the Z in zoo</td>
</tr>
<tr>
<td>سِين</td>
<td>ָsin</td>
<td>s</td>
<td>s</td>
<td>Like the S in See</td>
</tr>
<tr>
<td>شِين</td>
<td>ָshin</td>
<td>sh</td>
<td>sh</td>
<td>Like the Sh in She</td>
</tr>
<tr>
<td>صَاد</td>
<td>ָsād</td>
<td>s</td>
<td>s</td>
<td>Like the S in Sad yet heavy in pronunciation</td>
</tr>
<tr>
<td>ضَاد</td>
<td>ָdād</td>
<td>d</td>
<td>d</td>
<td>Like the D in Dead yet heavy in pronunciation</td>
</tr>
<tr>
<td>طَاء</td>
<td>ָṭā</td>
<td>t</td>
<td>t</td>
<td>Like the T in Table yet heavy in pronunciation</td>
</tr>
<tr>
<td>ظَاء</td>
<td>ָẓā</td>
<td>z</td>
<td>z</td>
<td>Like the Z in Zorro yet heavy in pronunciation</td>
</tr>
<tr>
<td>غَين</td>
<td>ָgāin</td>
<td>g</td>
<td>g</td>
<td>Has no real equivalent sometimes they replace its sound with the A sound like for example the name Ali for عَلي/علي/ali/</td>
</tr>
<tr>
<td>Pronunciation</td>
<td>Transliterated</td>
<td>Isolated</td>
<td>Transcription</td>
<td>Pronunciation</td>
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<tr>
<td>غَين</td>
<td>ghain</td>
<td>غ</td>
<td>gh</td>
<td>Like the Gh in Ghandi</td>
</tr>
<tr>
<td>فَاء</td>
<td>fā’</td>
<td>ف</td>
<td>f</td>
<td>Like the F in Fool</td>
</tr>
<tr>
<td>قَاف</td>
<td>qāf</td>
<td>ق</td>
<td>q</td>
<td>Like the Q in Queen yet heavy velar sound in pronunciation</td>
</tr>
<tr>
<td>كَاف</td>
<td>kāf</td>
<td>ك</td>
<td>k</td>
<td>Like the K in Kate</td>
</tr>
<tr>
<td>لَام</td>
<td>lām</td>
<td>ل</td>
<td>l</td>
<td>Like the L in Love</td>
</tr>
<tr>
<td>مِيم</td>
<td>mim</td>
<td>م</td>
<td>m</td>
<td>Like the M in Moon</td>
</tr>
<tr>
<td>نُون</td>
<td>nun</td>
<td>ن</td>
<td>n</td>
<td>Like the N in Noon</td>
</tr>
<tr>
<td>هَاء</td>
<td>hā’</td>
<td>ه هـ</td>
<td>h</td>
<td>Like the H in He</td>
</tr>
<tr>
<td>وَاو</td>
<td>wāw</td>
<td>و W(aw, au, u)</td>
<td>Like the W in the reaction of astonishment saying: WAW!</td>
<td></td>
</tr>
<tr>
<td>يَاء</td>
<td>yā’</td>
<td>ي Y (ay, ai, ī)</td>
<td>Like the Y in you</td>
<td></td>
</tr>
<tr>
<td>هَمزَة</td>
<td>hamza</td>
<td>إ ألاء</td>
<td>Latter will be discussed separately</td>
<td>Seen latter because it differs according to case and context</td>
</tr>
</tbody>
</table>


2. Translation and Transcription in Pakistan

As the language of Arabic is read in Pakistan due to its religious aspect, the learning of this language (with the assistance of translation) is inevitable. In order to understand the religion and its preachings, Pakistanis are bound to search translated interpretations of the principles of Islam and the meanings of verses in the Holy Qur’an. They cannot understand even a single verse of the Holy Qur’an or ِṣalāh or ِṣalāt
Namaz in Urdu), though having the practice of reciting the prayers five times a day, a few words are known to them (in spoken form).

The majority of non-native Arabic speaking Muslim followers are unaware of what they are actually asking for or seeking from their God. They have only one joint concept in their minds and that is to perform their prayers and to pray on the beads. They are unaware of the context and syntax of the Quranic verses, therefore, the translators and preachers of Islam and the Holy Qur’an are at liberty to interpret the Holy Book according to their own sect and version of Islam. The non-existence of a system that is comprised of modern teaching methods and translation pedagogy is a big hurdle to promoting pure Arabic language in Pakistan.

The use of modern tools such as the computer, the internet and equipment that enhances language skills such as audio, video and the use of Arabic keyboards in order to promote and polish the students’ writing and typing skills as well as their verbal acumen, can play an important role. In pursuing the educational study of a particular language, its translation as an individual domain can bridge this gap.

3. Problems

The researcher had to face the following problems while translating the Arabic-English book of the “Modern-Standard Arabic” (MSA) into the Arabic-Urdu version. I list these problems here in this part of the dissertation.

3.1 The Definition of Words

There is a special variety of words in the book, “Modern-Standard Arabic” which were quite new for the researcher. It was also difficult to define their true meanings in the Urdu language. For example, words such as triptotes and diptotes, Arabic liga-
tures, diphthongs and glottal stop. I searched for the exact, proper word or grammatical terminology to translate into Urdu, but I was unable to find the exact meanings or translation of these words in the Urdu language. Furthermore, I could not find any related words or situations or cultural contexts that highlight a close or associated meanings of the words. Much of the confusion regarding the words and their meanings became clear to me following the process of proof reading the translation and after consulting a number of dictionaries and books. Even after the broader translation of these words, I was unsure as to whether these words give the exact meanings as they are presented in the original language or if they still have different context, syntax or meanings.

3.2 Grammatical Terms

There are also some grammatical terms in English which are unfamiliar to me and which are only used in modern grammar, such as the linguistic terms “bilabial, labiodentals, interdental, prepalatalin” in the first lesson of the book “Modern-Standard Arabic”. It had created some confusion in my mind in the earlier stages of the translation. Later, I came to know that every student of linguistics should be aware of these terms. Similarly, “False Idhafa” (الإضافة) was also not very clear in my mind and I could not find this kind of Idhafa to translate in Urdu.

Different kinds of “clauses” also created some problem in translation, since there is only one meaning of a ‘clause’ in Urdu called “Jumla” (جملہ) (sentence). However, in Arabic grammar, according to my knowledge, there is classification of prepositions and clauses like “Haruf-e-mushabba bil fail” or “Haruf-e-Jarra”. Such clauses are
included in “May’aa Awamil” but, in this book, there is a categorization of these clauses and prepositions in different parts that separates them in different groups such as “nominative clause”, “predicative clause”, “attributive clause”, “adverbial clause”, “temporal clause” and so on. Then, the question which arose in my mind was whether I should translate them according to Arabic grammar or to Urdu grammar. For example, “Li’anna, La’kinna, Ka’anna” are prepositions called “Haroof-e-Mushabbah bil-fail” in Arabic. However, in Urdu grammar, here in the book “Modern-Standard Arabic”, these are categorized as “clauses of reason” and “comparison reason”. The same confusion still remains in “Haroof-e-Jarrah” and “Asmaa Jazma Mudha’ray” because they are classified as a “temporal clause” or an “adverbial clause” in the book, “Modern-Standard Arabic”. Though I have translated these terms, they need clarity in order to establish their meanings in the Urdu language.

3.3 Vowels and Signs

There are two kinds of vowels: “long vowels” and “short vowels” and I found confusion between them. The confusion is that the “short vowel” only indicates Alif- vão - chōṭī yē, baṛī yē (اء, ى, ے) and they can also be used for “auxiliary signs”. This word “short vowel” is not only used for auxiliary signs but also for diphthongs. It is also often used for consonants in the book, “Modern-Standard Arabic”, which created problems in the translation.

3.4 The Similarity Between Urdu, Arabic and English

The Urdu language is a mixture of Arabic and Persian languages. Therefore, a number of vocabulary items do not need translation because they have same meaning
in both of the languages. Secondly, this book was translated only for Urdu learners, who are quite familiar with the Arabic language. However, the translation or “transliteration” is dispensed with because it is not necessary for Urdu learners. A somewhat similar situation in Arabic in that certain vocabulary and consonants need no translation.

Consequently, some topics in Lesson No. 4 of the book, “Modern-Standard Arabic” are useless to translate into Urdu as it presents the pattern and transliteration of pronunciation that is only useful for English native learners.

3.5 Problems in Typing and Composing

After the translation of this book was completed, composing and typing was another important task to achieve. In Pakistan, Arabic composers are rare and it is hard to compose the whole translation and to convert in a Microsoft Word file in both the Urdu and Arabic languages. Moreover, no one is familiar with typing in Urdu in the MS Word format. Rather, people use the “Inpage” software for Urdu composition. It is interesting to note that I learnt how to do the typing in Urdu at the Leipzig University in Germany. In Pakistan, only the Inpage software is still used and one that is similar to this is being used for Arabic in Pakistan. Typing in Urdu in MS Word still has to seek a place for itself amongst the native-speakers of the Urdu language in this country.
4. Similarities and Differences Between the Languages of Urdu and Arabic

The following are some of the similarities between Urdu and Arabic:

1. Urdu and Arabic share a similar writing script.
2. Both languages share hundreds of words.
3. Some words and sentences share symbolic meanings like *izzat* (عزت) or *izzah* (عزة).

   These words share same meanings in the both languages.
4. Quite a few of the words share a similar context and syntax

   Despite the fact there are a number of commonalities, there are also many differences, some of which are listed as under:

   1. Arabic words are “*sakhim*” (with vast meanings) A single word in the Arabic language might have ten or one hundred meanings. However, words in the Urdu language have only one or two meanings)

   2. The Arabic language has a variety of words to explain the context and syntax. However, Urdu has a lesser number of words for this

   3. There are three tenses in Urdu: ‘past’, ‘present’ and ‘future’, but Arabic basically has two tenses: ‘past’ and ‘future’

   4. The Arabic language is full of articles, but language of Urdu does not have any articles.

   5. Propositions change with the verb in Arabic but, in Urdu, this is not the case
Summary

Urdu and Arabic are close languages in terms of typing script and phonetics and there are a number of words which are common to both Arabic and Urdu. However, there are differences in the context, syntax and conceptual clarity. Each language not only shares words and meanings but has some unique distinguishing meanings as well.
4. The Importance of the Arabic Language in Pakistan: The Scope of Standard Arabic Language

This chapter deals with the importance of the language of Arabic not only in the Arab or non-Arab Muslim countries, but also its importance in different world religions. It provides a brief sketch of the scope of the language in different societies. This chapter also sheds light on the importance of the Arabic language among Pakistanis. At the end of the chapter, a short summary will be presented.

1. Arabic As a Symbolic Language

Arabic is known as a symbolic language in the Muslim countries. It is one of the Semitic-family languages that is close to the Modern Hebrew, Aramaic, Tigre, Tigri-nya and Syriac. It has wide acceptance throughout the Middle East and North Africa along with 27 major dialects of Maghrib, Libya, Egypt, the Levant and the Gulf area (Handbook for students of Arabic 2012:2). Around 422 million people in the Arab world speak Arabic as their native language and more than 1.5 billion Muslims use this language for spiritual and religious satisfaction (UNESCO 2012: available online). The Arabic language is symbolized as being equal to the religion of Islam in many non-Arabic language-speaking Muslim countries. They preach and they pray in this language five times a day. Many of these non-Arabic speaking Muslim people do not know the meaning of the Arabic but they know how to recite, memorize and pray it.

12 Although the Arabic language has great importance in Pakistan, there are relatively few native-Arabic speakers in this country
For natives, this is a ‘lingua franca’ and a ‘living language’ which is full of everyday life events. This is the language which contains significant literature on medieval scientific knowledge, history, philosophy, culture and civilization. At one time, Arabic was the vehicle of science, culture and civilization until the 14th century. Arabic authors and scholars such as Ibn-Khaldun, Ibn Rushd and Nagib Mahfouz had produced marvelous literary legacies to deliver Islamic history, literature, philosophy, theology, jurisprudence, logic, psychology and politics, sociology, mathematics, algebra, geometry and economics to the generations that followed them. A number of books of ancient Greek knowledge were translated and conveyed in this language, which served to pave the way of transferring this vital knowledge to the era of renaissance scholars. Theological knowledge was also part of the Arabic language. An enormous volume of religious literature on the world’s three major religions is available in the Arabic language.

2. Judaism and the Arabic Language

Judaism, Christianity and Islam are known as the “Abrahamic” religions. The language of Arabic was not limited to the language of Islam or the Muslim world as it is now considered to be connected with Islam. This language also has a respectable nexus with the religion of Judaism. The oldest, most cited and recited books, the “Torah” and the “Tanakh” (the Hebrew Bible) of Judaism were written in Biblical Hebrew. Throughout Jewish history, it has been widely used by the Jews and they believe that Hebrew was the language of God, as the Torah was written in Hebrew itself (Projet-aladin 2009: available online). During the Middle Ages, the Jews adopted the Aramaic
language but later, as the Jewish people moved to other countries, they adopted the languages of the host societies. Therefore, in the later Middle Ages, the Jewish population carried the Arabic language to fulfill their academic, scholastic and intellectual writings as well as to spread their religious message to the religion’s followers. It was “Judeo-Arabic” which was written in the Hebrew script and it is a dialect spoken by the Jews of the Arab World. According to Hary: “Judeo-Arabic is an ethnolect (a linguistic entity with its own history and used by a distinct language community) which has been spoken and written in various forms by Jews throughout the Arabic-speaking world” (Hary 2013 available online). The preachers of Judaism either directly preach in Arabic or they translate the message in this language.

It is a fact that the language of Arabic was not used as the single-most dialect throughout the human history of the Middle East, but still it was a language that was widely spoken and understood in the region. Historically, it is difficult to describe the accurate material of Judeo-Arabic. Before Islamic conquests in the 600s CE, the Jews in the Arab region used some type of Arabic-Jewish dialect. This dialect had a few similarities with the dominant Arabic dialect of that time, but it contained some Hebrew and Aramaic words in it, specifically in religious, historical, scientific and cultural spheres (Newby 1971, 1988:21 and Gil 1984:206).

In early era of Islam, when its conquests engaged the whole Arab world, the Jews began to implicate Arabic language and dialect in their writings and, at that time, all official and religious events were held in this language (see Projetaladin 2009 available online). Due to the dominance of Islam, the Jews living in the Middle East adopted the Arabic language and internalized the language in every sphere of social life. At
this time, the Arabic language became the ‘lingua franca’ of that era. It produced its own dialect and slowly this form of ‘Arabic’ became the dialect of the Jewish people of the Arab world in those centuries stretching from Iraq and Yemen in the East and Spain and Morocco in the West. However, in North America during the 15th century (when the Jews associated less with with Arabs and the Arabian culture), a big change occurred in the Judeo-Arabic language. This cultural change can be seen in both the relevant literature and the linguistics as, after that, most of the work was done in the language of Hebrew. The following figure gives a depiction of the issue.

Fig 4.1

Fig 4.1 depicts the integral relationship of the Abrahamic religions: Islam, Christianity and Judaism. In the pre- and post Islamic era, the Arabic language possessed an almost equal amount of importance for these three religions. However, this language realized its greatest dominance during the Islamic rule of the region and, hence, Arabic became the “lingua franca”.

The greatest Jewish scholars, writers and philosophers of the Arabic language were Maimonides, Yehuda Halevy (in his prose), Sa’adia Goan and Moses Ibn Ezra. Their writings contain Arabic terminology, style and methodology which indicates the influence and dominance of the language. The influence of Arabic on literature can be seen in the poetry of the Judeo-Arabic poets in Muslim Spain and other Arab regions. The Jews of the Arab land mostly use the language of Arabic, which is a mixture of Hebrew and Aramaic lexical forms. The same form of Arabic was used in literary writings. In the Cairo Geniza, at the Ben Ezra Synagogue in Fustat, thousands of pieces of writing related to their literature, daily life and casual circumstance use the Arabic language. Many of these, which are based on poetry, letters, biblical commentaries and philosophical treatises, are housed in the Cambridge University Library in the category of “precious and ancient documents” (Somekh 2013).

At the end of the nineteenth century, the Judeo-Arabic language was a central language in Arab-Jewish communities in various parts of the world. However, in the early part of the twentieth century, the language changed rapidly due to the then-modern education system that introduced the Arabic printing press and journals under Jewish administration. The first Arabic journal, “Al-Misbah”, was comprised of Arabic characters and was published in Iraq between 1924 and 1929. The Jews of the Arab world,
i.e. Syria, Lebanon, Iraq and Palestine, then learned the pure Arabic language and this marked the shift of “Judeo-Arabic” to “Arab-Arabic”. According to Somekh:

“Judeo-Arabic continued to exist in the more traditional learning institutions, but it is possible to conclude that during the first half of the twentieth century, a basic shift occurred from Judeo-Arabic to Arab-Arabic, especially in Iraq. In the 1920s, 1930s and 1940s, a new variety of Jewish poets, novelists and essayists came to the fore. They wrote in Arab-Arabic and meant for their pieces of writing to be read by the general Arab reader rather than the ‘Jewish’ reader. The topics that these authors wrote about had little to do with Jewish communal or religious life” (Somekh 2013: available online).

In the current period, modern Jewish writers do not use ‘Jewish’ elements in their pieces of writing or texts. They prefer to communicate, preach and recite the holy book in Hebrew. Therefore, Judeo-Arabic is currently limited to traditionalist educational institutions and it is emerging once again in different parts of the world. The hundreds of years of the use of the Judeo-Arabic language came to an end and became history among the Jews of the world. Linguistically, the major shift appeared in 1948 when the majority of the Jewish population of the Middle East moved to Israel. They slowly adopted the language of Hebrew and, gradually, it became the official language of the native Jewish people.

However, the Jews who ‘airlifted’ from the Arab-continent countries tried to carry Arabic as their language of education, but gradually they also adopted the Modern Hebrew language and it is presently one of the official languages of Israel (along with
Arabic). Currently, most of the population of Jews live in Israel, though it is a diverse community from the perspective of language. Nonetheless, the mother tongue of many Jews is Hebrew, but still a large segment of the society speaks Arabic. At present, 90% of Jews understand Hebrew and 60% of Arabs understand it. Other languages such as Arabic, Russian, French, Yiddish, German, English and Spanish are also spoken in Israel (Goldsmith 1997 and Lerman 2010).

Within the religious context, the arbitrate contact of Judaism with the Arabic language marks it as a symbol of a Holy language. There are many common features between Islam and Judaism in jurisprudence, religious outlook and practices, as these religions share similar guidelines, values and principles. Moses, the Prophet of the Jews, is also considered as a Messenger in Islam. In the Holy Qur’an, Moses and the Jews or “Children of Israel” are mentioned extensively. Moses is narrated in the Holy Qur’an more than any other Messenger of God. Among Muslims, it is believed that the only Messenger who directly communicated with Allah is Moses on the Jabal-e-Tor (hill of Tor, Egypt). Approximately forty-three references of Israelites are given in the Holy Qur’an and many Hadiths (Lewis 2013 available online) narrate the Jews. The lineage of the Jewish people is attached with Isaac, the son of Abraham and Muslims link their lineage with Ismail, the son of Abraham. Nevertheless, throughout history, the language of Arabic and the faith known as Judaism have had a strong linguistic link apart from the religious one cited above.

3. Christianity and the Arabic Language

The origin of Christianity is from the Middle East and the followers of this religion also adopted Arabic as a mode of communication during the period of Jesus Christ’s
life. As such, it was strongly associated with the religion of Christianity. The Christian message was spread through the language of Arabic. Following the rise of Islam, when Arabic became the more widely-used language of the Arab world, the interpretation of the Bible (known as *Injeel* in Arabic - the Holy Book of the Christians) was given in the Arabic language for the Christian community living in the Arab world. These Arabic editions of the Bible and its scriptures are helpful for Arab-speaking Christians to understand their religion. A large number of manuscripts of the Arabic Bible is housed in The British Museum, The Bibliotheque Nationale and in other famous libraries of the Continent (Orr 1915 available online). The Christian communities of the Middle East use the language of Arabic in their rituals and they speak and recite their prayers in Arabic. As Islam spread and Muslim Arabs conquered the Christian East in the 630s and 640s, the Arabic language was also adopted by the Christians because it was the key to progress in the social structure (Orr 1915: available online). In fact, this language was used in civil service, in trade and in cultural life and, therefore, learning the Arabic language was a great tool to indulge in the New Islamic World Order (Swanson 2013:4). Nevertheless, during the Medieval Period, a large number of Jews and Christians used the Arabic language as a Holy language to fulfill their rituals of daily life. Although Islam is the most dominant religion in the Arab-continent countries (the Middle East), Christianity is the most dominant religion all over the World.

According to one estimate, there exists a 2.1 billion Christian population which represents 31% of the world’s total population (The PEW Forum 2010 available online). Therefore, Arabic and Christianity are closely associated with each other. Arab Chris-
tians who belong to the Middle East who claim themselves to be Arabs linguistically and culturally, are mostly the inhabitants of Iraq, Egypt, Israel, Jordan, Palestine, Lebanon, Syria and Turkey. These Arab Christians communicate with Arab Muslims in Arabic and share the Hebrew language with the Jews. Before the rise of Islam, Arabic was the language of Christianity. Christians used it in story telling, worship and communication. It was also the official language of the religion as well, as many states were under the control of the Christians. They address their canonical duties in the Arabic language.

Before Islam, the Christian communities also used the Greek, Coptic, Aramaic and Syriac languages but with the advent of the religion of Islam in the Arab deserts, political, cultural and social changes developed rapidly. The connection between the Muslims and the Christians strengthened the position of the Arabic language. Though Islam spread in the region, the tie that Christians had with the church did not come to an end. The Christians had a free path to perform/say their rituals in Arabic (Swanson 2013:3).

The Christian East was over-taken by Muslim conquests and within half a century it expanded over to Christian Spain. Soon the Arabic language became the main language of Islam under the regime of Umayyad Caliph Abdul Malik and, later in 697 A.D., his son, Caliph Walid bin Abdul Malik declared Arabic to be the official language of public administration in the regions that he conquered. In the second Islamic century, the language of Arabic held the new and rich literary, intellectual, scientific culture in its hands. According to Swanson (2013):
“with the use of Arabic in the civil service, in trade, and in cultural life, having knowledge of the Arabic language became a key to upward social mobility within the Dar al-Islam. Therefore, it was inevitable that, with the passage of time, Christians within the Islamic world would learn Arabic - whether they were the Syriac speakers of Syria and Mesopotamia, or the Aramaic-speakers of Palestine (who prayed in Greek), or the Coptic-speakers of Egypt, or the Latin-speakers of Andalusia. Not only would they themselves learn Arabic, but they would teach it to their children, the better to prosper within the New Islamic World Order” (Swanson 2013:4).

A significant amount of literature was produced in the Arabic language through the Christian writers of that time, especially in Palestine, who achieved full command of the Arabic language in every aspect and lost competence in their regional languages such as Coptic, Aramaic or Syriac (Griffith 1988). The Egyptian Christians were more advanced in adopting the language of Arabic on a large scale, so much so that by the end of 1200 A.D., the Coptic language ‘died’ and Arabic completely and irrevocably took its place. Although the clergy study in Coptic, they cannot read or write it without the help of dictionaries and grammar texts (MacCoull 1985, 1989). However, a few Christian scholars who were deeply associated with their traditional languages ailed at the dominance of Arabic and the decline of Latin in the 9th and 10th century. One such scholar named Paul Alvarus, a Christian of Andalusia, reveals:

“The Christians love to read the poems and romances of the Arabs; they study the Arab theologians and philosophers, not to refute them but to
form a correct and elegant Arabic. Where is the layman who now reads the Latin commentaries on the Holy Scriptures, or who studies the Gospels, prophets or apostles? Alas! All talented young Christians read and study with enthusiasm the Arab books; they gather immense libraries at great expense; they despise the Christian literature as unworthy of attention. They have forgotten their language. For every one who can write a letter in Latin to a friend, there are a thousand who can express themselves in Arabic with elegance, and write better poems in this language than the Arabs themselves” (Southern 1962:21).

As Muslims conquered different parts of the world, the Arabic language became the key to enhance the socio-economic status and ensure the bright future of one’s child in the Middle East. Consequently, the Christian community lost interest in and did not understand the meaning and interpretation of the prayers and hymns presented in Church, which were adopted in the Coptic language. During the eleventh century, most of the canonical texts such as the Bible were written in Coptic, but the Christians fully understood the Arabic Sermons that were given in the Mosques rather than the Coptic rituals that were performed in the Church. Thus, it became a serious issue for the scholars and priests of Christianity at that time. They decided to face the Arabization’ seriously and began to produce Christian literature in Arabic. Many of these texts were translated from Syrian and Greek. The life stories of saints and martyrs, Scriptures and homilies of the Church fathers were specifically translated in the Arabic language for the better observation and understanding by the Christians of Christi-
anity (Griffith1986). As well, basic socio-economic survival was only possible by learning, reading, teaching and writing in the language of Arabic.

This literature was the future of Christianity in the Middle East and it produced texts on theology and Christian edification in Arabic in the end of the eighth century. Christians did not adopt Arabic just as a ‘lingua franca’ according to their circumstances; it completely became the Christian language (Swanson 2013:9). Christianity was ‘Arabized’ during the era of Muslim dominance; the only currency to live by was the language of Arabic. Those who declined the language remained vulnerable, marginalized and most probably stigmatized during the peak era of the Arabic language.

4. Islam and the Arabic Language

With the rise of Islam all over the world, “Arabic” is especially associated with the religion of Islam. All Muslims, whether they speak Arabic as their mother tongue or not, use the Arabic language in their daily prayers and it is deeply associated with the daily life of Muslims. However, Arabic has been predominantly treated as an ‘Islamic language’ in recent times, especially in the societies of the West. It has enjoyed the credibility of being the ‘Holy’ and symbolic language among the non-Arabic speaking Muslim societies such as Pakistan. Acquiring a functional use of the Arabic language is considered as a “Sawāb or Thawāb (Arabic: ثواب) (virtue) due to Islam. The Muslim preachers convey that those who learn and speak Arabic are the ‘pure’ Muslims. They further add that if one speaks one word of the Holy Qur’an Arabic, he/ she will be rewarded with extra ten virtues and it will increase with the additional words spoken.
The concept of Arabic as a ‘Holy’ language began after the sixth century; within a few years, the Arabic language held the rank of the official language of the world empire which spread from the Oxus River in Central Asia to the Atlantic Ocean and moved further to the Iberian Peninsula of Europe (DeYoung 1999 available online). As Islam spread throughout various parts of the world, the language of Arabic became one of the most widely-spoken and dominant languages during the Medieval era. Muslims produced religious scripts, sculptures and literature in the Arabic language. Furthermore, with the dominance of Muslim rule in the Middle East, the Muslim rulers promoted Arabic scholarship, language and literature. They declared “Arabic” as the language of Islam and the Holy Qur’an. Parallel, this language became the official language of the Muslim state, the bureaucracy, educational institutions and the language of the intellect throughout the all of the Muslim-led states.

5. The Relationships Between the Arabic Language, the Holy Qur’an and Islam

The relationship of the Arabic language with Islam and the Holy Qur’an is old and tested. All over the world, wherever the Muslims recite their Holy Book, they have a defiantly spiritual relation with the Arabic language. With the revelation of the Holy Qur’an and the appearance of Islam, ‘Classical’ Arabic was more concerned and focused upon in the education of Muslims. The recitation of the Holy Qur’an in the Arabic language is a source of spiritual satisfaction for Muslims. Although the majority of non-Arab Muslims, such as Pakistanis, cannot understand the meaning of the Arabic language, just reading the verses of the Holy Qur’an in Arabic is part of their rituals and strengthens their bond with God.
A person who embraces the religion of Islam cannot ignore the importance of the Arabic language. It plays the role of being a bridge for a Muslim to fulfill the worships of Islam and to make one’s faith perfect. Similarly, it is important for a Muslim to memorize specific verses of the Holy Qur’an and to perform their prayers only in the original Arabic language in their worship of God.

Although many translations in different languages of the Holy Qur’an have been attempted for the understanding of Islamic preachings for non-Arab speaking Muslims, the reciting of the Holy Qur’an in its original language is essential for all Muslims. As in the case of other Holy Books such as the Bible (Tawrat Tawrah or Taurat Arabic: توراة in Hebrew language and the New Testament (Injeel الإنجي) most probably in Greek and Latin languages, there has been the acceptance of the influence of other languages and, in time, the original text of these Holy books has been made extinct (Omran 1988 available online). However, the reading of the Holy Books of the three religions (Islam, Christianity and Judaism) in other languages is not forbidden, there is the preference to perform all of the rituals in the original language in different parts of the world.

The relationship between the Arabic language and the Holy Qur’an has been ‘part and parcel’ for centuries. It is the symbolic language that is related to Islam and the Holy Qur’an, especially in the non-Arabic speaking Muslim countries. This language is learned as a virtue in being attached to Islam and in order to carry out its preachings. In Pakistani society, children learn how to read the Holy Qur’an without translation and interpretation from an early age, either at home or in a mosque. Usually, children are sent to the town’s or village’s mosque or else a qāri’ (قارئ) a melodious-
voiced reciter of the Holy Qur’an) comes into the children’s homes to teach the Holy Qur’an. It is with this orientation, that the people develop an interest in learning the language of Arabic.

The Holy Qur’an, Al-Hadith, Sunnah (سنة) and Muslim theology are taught with Urdu translation in Pakistan. Arabic is used only in the reciting of the Holy Qur’an and in the Khutabat (خطبہ sermon) of the Juma (Friday) prayers. However, the Urdu-language translation and interpretation is given by the ‘Ulamā’ (religious علماء). The Arabic language is mainly taught to religious scholars rather than to the common man. Arabic is not treated as a spoken or ‘living’ language in the universities, schools, colleges or Madrasahs (of Pakistan). As a result, only a relatively-few people can speak Arabic, while nearly all other Pakistani Muslims have relation with the language only through the name of Islam and the Holy Qur’an. It is considered only as a religious language and not as a language of daily life in Pakistan (Rahman (2002:399).

6. Empirical Evidence of the Level of Use of the Arabic Language in Pakistan

I conducted a survey in Lahore and Multan in 2010 and 2011 with 220 randomly-selected respondents in order to gain knowledge regarding people’s perception of the “Scope of Arabic Language in Pakistan”. This survey was conducted with the aim of knowing the people’s behavior and practice in connection with Arabic-language learning, motivation and their commitment to acquiring this language. A questionnaire was designed (given in Annex I) to know the scope of the language. My unit of analysis was the common person in Lahore. The responses were coded and analyzed with the
help of the Statistical Package for Social Scientists (SPSS). The findings of the survey will be referred to in the succeeding parts of this chapter. These findings represent the modern trends, behavior and understanding of the Arabic language in Pakistan as it exists in the contemporary era.

I made some significant discoveries in the survey which indicate that “Arabic” is perceived as a holy language and the language of the Holy Qur’an and of Muslims. However, I found some misconceptions about the language as well which I will highlight in the coming text accordingly.

Fig 4.1 People’s Interest in Learning the Language of Arabic in Pakistan

In the survey the respondents were asked whether they have any interest in learning the language of Arabic. Figure 4.1 shows that an overwhelming majority (80%) of the respondents are interested in learning the Arabic language. This means that this language has strong credibility and that people are inclined to learn it and, as a result, there is a huge ‘market’ for teaching it as the Arabic language appears to be of great
importance in Pakistan. In the survey the respondents have narrated a variety of reasons for learning the language of Arabic as shown in Table 4.1. The survey’s respondents were questioned as to why they want to learn Arabic. The Table 4.1 discloses that, overall, 95.5% of the respondents replied that learning the Arabic language is necessary in order to understand the Holy Qur’an and Islam.

**Table 4.1 Reasons For Learning Arabic**

<table>
<thead>
<tr>
<th>Arabic Necessary</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Understand the Holy Qur’an</td>
<td>162</td>
<td>73.6</td>
</tr>
<tr>
<td>To understand Islam</td>
<td>46</td>
<td>20.9</td>
</tr>
<tr>
<td>To understand any other religion</td>
<td>1</td>
<td>.5</td>
</tr>
<tr>
<td>To understand Modern-Standard Arabic</td>
<td>4</td>
<td>1.8</td>
</tr>
<tr>
<td>To understand Arabic literature</td>
<td>4</td>
<td>1.8</td>
</tr>
<tr>
<td>To secure employment</td>
<td>1</td>
<td>0.5</td>
</tr>
<tr>
<td>For any other reason</td>
<td>2</td>
<td>0.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

A significant majority of the respondents (74%) have described that it is necessary for understanding the Holy Qur’an while 21% said that it is necessary for understanding the religion of Islam. The respondents’ utmost priority is not the language per se, but to gain the virtue that is thought to be received through the acquisition of this language.

A significant majority have reported that, as Arabic is the language of the Holy Qur’an and the Prophet Muhammad (PUBH) and, as being Muslims, they are inclined
to learn Arabic in order to understand the Holy Qur’an, the Hadiths and the teachings of Islam. Also, some of the respondents are interested in learning this language as they intend to visit Arabic countries and they want to know about Arabic literature.

Arabic is a symbolic language in Pakistan and, as in all the Muslim world, it is associated with the religion of Islam and the Holy Qur’an. Arabic is not the mother tongue of Pakistani Muslims, although a few people do claim it. A significant majority of the population read it, write it and learns it as a ritual language. However, it is not a spoken language of the common man in Pakistan. Considering Arabic as the language of the Holy Qur’an and Islam, naturally its followers regard this language with utmost respect and a source of virtue for the members of the Pakistani society.

The language of Arabic ‘entered’ South Asia through the Arab conquerors. They settled in Malabar and Sri Lanka for trade, before the Arab Muslims’ conquest of Sindh in 711-712 CE (Rahman 2003:399). According to a few historians, the Arabic language was probably used by Muhammad Bin Qasim, after he conquered Sindh and some parts of Baluchistan. Possibly, this language was adopted by the people of South Asia due to frequent interaction and dialogue with the Arab traders, thereby using Arabic phrases and discourse in their daily routine. Then, in 1026, the Turks conquered Northern Subcontinent and, incidentally, the Arabic language spoken by them is still used in that region of present-day Pakistan (Rahman 2002:4556).

In some cultures and societies, just like Pakistan, only the reading of the Arabic language is perceived as a religious act because it is the sacred language of God and the Holy Qur’an was revealed in this language. Even Arabic-language newspapers, stories, textbooks and fiction novels are perceived as ‘sacred’. However, the majority
of people do not know the meaning of the Arabic words or the translation of Arabic text (Rahman 2002:400).

7. Arabic as the Language of Instruction in the Madrasas

_Madrasa_ or _Madaris_ are Arabic words which mean “school”. The word _Madrasah_ is derived from the Arabic root “dares” that denotes “lesson”. In Arabic literature, the word _Madrasa_ is not meant for a specific programme of study; it refers to all levels of school. In the South-Asian context, a _Madrasa_ is considered a place for promoting Islamic teaching and religious knowledge.

In Pakistan, this term is used exclusively for the religious institutions where religious education is given. According to a report, there were 2,981 _Madrasas_ in Pakistan in 1988 which had increased to 3,906 in 1995 (Rahman 1998:1). In the province of the Punjab, the total number of _Madrasas_ is 1,320, with 678 existing in Khyber Pakhtunkhwa. The sects of _Deobandi_ and _Barelavi_ are dominant and are in the majority (Rahman 1998:4). Every sect in Pakistan has its own _Madrasa_ syllabus.

**Central Boards of Madrasas in Pakistan**

<table>
<thead>
<tr>
<th>Name</th>
<th>Sub-Sect</th>
<th>Location</th>
<th>Established</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wafaq Ul Madaris al-Arabia</td>
<td>Deobandi</td>
<td>Multan</td>
<td>1955</td>
</tr>
<tr>
<td>Tanzim Ul Madaris</td>
<td>Barelvi</td>
<td>Lahore</td>
<td>1959</td>
</tr>
<tr>
<td>Wafaq Ul Madaris (Shia) Pakistan</td>
<td>Shia</td>
<td>Lahore</td>
<td>1959</td>
</tr>
<tr>
<td>Wafaq-Ul-Madaris-al-Salafia</td>
<td>Ahl-i-Hadith</td>
<td>Faisalabad</td>
<td>1959</td>
</tr>
</tbody>
</table>


3.1 Deobandi
A large number of Deobandi-sect Madrasas are found in Pakistan, with most of these being located in Khyber Pakhtunkwha and Balochistan. They are considered to be the more religious sect and involved in deeply-religious activity in Pakistan. The Deobandi school of thought originates from Darul UL Deoband which is located in India; established by Maulana Muhammad Qasim Nanautawi (1833-1877) and Maulana Rashid Ahmed Gangohi (1829-1905). They follow the Dares-e-Nizami syllabus. A large number of Madrasas affiliated with the Wafaq ul Madaris al-Arabia Board (Deobandi-sect Madrasas) with approximately 16,800 registered for Hafiz, Tajvid and Dares-e-Nizami.

The Deobandi Madrasas oppose Sufism and Islamic folk customs. They do not reject spirituals, but they argue that it should be according to Islamic Sharia. They totally reject Islamic folk customs such as keeping a specific day for food distribution among the poor and participating in religious holy days which are fixed and celebrated by the people.

3.2 Barelvi

Barelvi-sect Madrasas exist in a large number in the Punjab region which are registered with the Tanzeem ul Madaris Barelvi Board. There are 8,000 such Madrasas in Pakistan registered with this Board (Manzer 2007:6). The Barelvi sect follows Sufism and Islamic customs and are more inclined towards Pirs (‘saints’) and shrines. They believe that the Holy Prophet (PBUH) was made of divine radiance (Noor) and had knowledge of the unknown (Tariq 2003:6). Both of these beliefs are challenged by the Deobandi-sect and Salafi-sect followers.

3.3 Ahl-i-Hadith
The *Ahl-i-Hadith* sect operates 1,400 *Madrasas* in Pakistan (Manzer, 2013:7) and are a few in number. They originate from the movement of Sayyed Ahmed and are known as “*Wahhabis*” as they trace back to Muhammad Bin Abdul Wahhab. They have instituted reforms in Islam and do not follow any particular schools of jurisprudence such as *Hanafi, Shafi, Hanbali* or *Malik*. They are supposed to be “*ghair muqal-lid*” or not a follower of any specific path (Tariq 2003:7).

They follow the *Dares-e-Nizami* syllabus as the Deobandi and Barelvi sects do, but they reject Sufism and other Islamic folk customs such as the distribution of food on a specific day, participation in Islamic holy days which are fixed by sects and the celebration of anniversaries of *Pirs*.

3.4 *Shia*

The Shia-sect *Madrasas* are less in number and are in the minority in Pakistan. They are registered with the *Wafaq ul-Madaris-al-Shia* (Board and have 413 *Madrasas* in Pakistan. In the Shia sect, there is no authority or distinguished scholar who conducts examinations or issues certificates to their students (Manzer 2013:7).

The *Shia*-sect followers believe that the reason of the success of our Holy Prophet (PBUH) was Hazrat Ali (the last caliph of Islam). They are not in favor of the three other caliphs. However, Sunnis believe in all four of the caliphs and consider all of them for the success of the Holy Prophet (PBUH).

3.5 *Jamaat-i-Islami*

*Rabtia-Tul-Madaris-al-Islamia* Board is registered with the prominent Islamic political party known as “*Jamaat-i-Islami*”. The founder of the Wafaq Rabtia-Tul-Madaris-al-Islamia was an Islamic and religious thinker named Ab’ul Ala Mawdudi. It
is an independent board which is not attached to any faction. This Board holds 1,000 registered Madrasas in Pakistan (Manzer 20013:7).

Mawdudi adopted technology and some concepts associated with the Western culture in order to empower the Muslim community. He built a more modern ‘school of thought’ than all of the other sects. He believed that following the western culture and technology is not for the rapture of the Muslim society, but that it can be used for the empowerment of the Muslim society.

3.6 Wifaq ul Madaris (وفاق المدارس العربية باكستان)

It is a regulatory body to monitor and maintain the syllabus. It also takes the examinations and awards the degrees to the students. In the initial year of education, when a student learns Mathematics, Science and Urdu, there is a curriculum for the early education of the Madrasa student (given in the figures below).
Figure 4.2 shows the Middle-Class syllabus. It is comprised of three years’ duration of teaching. In the first year, the students have to learn the first ten chapters of the Holy Qur’an and they learn some fundamental level of Arabic. They also learn Islamic
Studies, Pakistan Studies, Urdu, some syllabus of Mathematics, General Science and a basic level of Persian and English languages. In the second year, the students learn the next ten chapters of the Holy Qur’an, theology, Pakistan Studies, Mathematics, General Science, Persian and some level of English. Madrasa students then learn the final ten chapters of the Holy Qur’an in the third year of the Middle School level. They also learn theology, Pakistan Studies, Urdu, Mathematics, General Science and English.

The following gives more detail of the above-mentioned syllabi:

<table>
<thead>
<tr>
<th>Years</th>
<th>Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Year</td>
<td>Sirat -Lifestyle of the Holy Prophet (PBUH), Sarf (Conjugation of Grammar), Nahv (Syntax), Arabic Literature, Calligraphy, Tajvid (Chant)</td>
</tr>
<tr>
<td>2nd Year</td>
<td>Sarf Nahv Syntax, Arabic Literature, Fiqha (Jurisprudence, Logic) Khush Navisi (Calligraphy), Tajvid</td>
</tr>
<tr>
<td>3rd Year</td>
<td>Quranic verses, Fiqha , Nahv Syntax, Logic, Arabic literature, Islamic Brotherhood, Tajvid</td>
</tr>
<tr>
<td>5th Year</td>
<td>Quranic Exegesis, Logic, Fiqha Jurisprudence, Rhetoric, Aqaid Beliefs, Logic, Arabic Literature, Tajvid</td>
</tr>
<tr>
<td>6th Year</td>
<td>Interpretation of the Holy Qur’an, Jurisprudence, The Principles of Interpretation and Jurisprudence, Arabic Literature, Philosophy, Chantillation, The Study of Prophetic Traditions</td>
</tr>
<tr>
<td>7th Year</td>
<td>Sayings of the Holy Prophet (PBUH), Jurisprudence, Aqaid (Beliefs), Fariz Responsibilities, Chantillation, External Study (Urdu textbooks)</td>
</tr>
<tr>
<td>8th Year</td>
<td>Ten books by authors focusing on the sayings of the Holy Prophet</td>
</tr>
</tbody>
</table>

Figure 4.3 shows the *Madrasa* syllabus up to the High School level. The *Madrasa* students learn Arabic, Islamic Studies, Urdu, Mathematics, General Science in the first year of this level. In the second year, the students learn the Holy Qur’an by heart, Arabic grammar and the Persian language. In the third year of the High School level, the *Madrasa* students learn Arabic grammar and take theology courses.

### Madrasa Education Syllabus (up to the High School Level)

<table>
<thead>
<tr>
<th>Term</th>
<th>Subject</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Arabic, Islamic Studies, Urdu, Mathematics, General Science</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Holy Qur’an by heart, Arabic grammar, Persian language</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Arabic grammar, Persian language</td>
<td>3</td>
</tr>
</tbody>
</table>

Figure 4.4 shows that, at the Higher Secondary School level, the Madrasa students learn Hadiths, the principles of theology, Arabic grammar, logic and philosophy. They also learn the translation of Arabic tafsir (تفسير), Arabic grammar and parts of Arabic translation. The major focus is on theology and this theological knowledge is imparted in the language of Arabic.

Figure 4.5 *Madrasa* - Education Syllabus (up to the B.A. Level)


Figure 4.5 depicts the B.A.-level syllabus in which the greatest focus is on learning Islamic Jurisprudence, philosophy, faith, communication and literature. They also learn theology, jurisprudence and Hadiths. The teaching of the Arabic language is an integral part of the whole syllabus. Madrasa education is not considered to be complete without an acquisition of the Arabic language, but the focus is its relation to Islamic Studies rather than the language itself.
Figure 4.6 shows the M.A.-Level syllabus. At this level, the Madrasa students take advanced studies in Arabic, Hadiths, Tafsir and Islamic Jurisprudence. They are taught the six basic Hadith books, as shown below:

1. Sahih Bukhari, collected by Imam Bukhari
2. Sahih Muslim, collected by Muslim b. al-Hajjaj
3. Sunan al-Sughra, collected by al-Nasa’i
4. Sunan Abu Dawood, collected by Abu Dawood
5. Jami al-Tirmidhi, collected by al-Tirmidhi
6. Sunan ibn Majah, collected by Ibn Majah
Figure 4.7 shows that the female Madrasa students have a different syllabus and they cover it in six years. They learn the Holy Qur’an, Arabic grammar, language, Islamic Jusrisprudence, Hadiths and some level of communication skills. However, they are taught a very basic level of education. These females are not expected to learn as much as men. The focus of the syllabus is to train females with basic Islamic ideology along with a basic level of the Arabic language.
Figure 4.8 *Madrasa-Education Syllabus (Two Years’ Education for Scholars-Tajweed)*

<table>
<thead>
<tr>
<th>alf</th>
<th>عَمَل</th>
<th>تجهيز للحفظ</th>
<th>نشاط تربوي نشاط بروز (تخفيف)</th>
<th>تجهيز</th>
<th>نشاط تربوي نشاط بروز (تخفيف)</th>
</tr>
</thead>
<tbody>
<tr>
<td>سايم</td>
<td>دواخل</td>
<td>(مهاجر(مغز)</td>
<td>تجهيز (تخفيف)</td>
<td>كُمْلَتْ</td>
<td>نشاط تربوي نشاط بروز (تخفيف)</td>
</tr>
<tr>
<td>تجربة</td>
<td>دواخل</td>
<td>(مهاجر(مغز)</td>
<td>تجهيز (تخفيف)</td>
<td>كُمْلَتْ</td>
<td>نشاط تربوي نشاط بروز (تخفيف)</td>
</tr>
<tr>
<td>سايم</td>
<td>دواخل</td>
<td>(مهاجر(مغز)</td>
<td>تجهيز (تخفيف)</td>
<td>كُمْلَتْ</td>
<td>نشاط تربوي نشاط بروز (تخفيف)</td>
</tr>
<tr>
<td>تجربة</td>
<td>دواخل</td>
<td>(مهاجر(مغز)</td>
<td>تجهيز (تخفيف)</td>
<td>كُمْلَتْ</td>
<td>نشاط تربوي نشاط بروز (تخفيف)</td>
</tr>
</tbody>
</table>


Figure 4.8 shows that a student can also learn the religion and Arabic language in six years. This is called *Tajwīd* (rules governing pronunciation during recitation of the Qur’an) for Islamic scholars. The exclusive focus in this syllabus remains on the students’ perfection of the Qur’an’s Arabic pronunciation. They are not trained in conversation, translation, transliteration or dialogues.
Figure 4.9 gives the idea of the syllabus that is available for female scholars. They learn Arabic grammar, Islamic Jurisprudence, philosophy and theology. They also learn about Arabic Literature that is related to Islam. Along with studying the literature, they are expected to learn basic Arabic grammar.

In fact, Figures 4.2 to 4.9 indicate that there are different levels and types of syllabus in the *Madrasa*-education system of Pakistan and this *Madrasa* system is parallel...
to that of the national system of education. These *Madrasas* provide education from the primary to high levels, offering parallel specialization to the students. Furthermore, there is a segregation of education between males and females. The greater emphasis is to train the male Muslim scholars rather than female ones. More importantly, the *Madrasa* students are expected to have advanced-level religious education. However, they are not required or demanded to learn Arabic communication: conversation, dialogue, syntax, context or meanings of the conversation with the reference to syntax. Nevertheless, Arabic language is part of the course, but it is not the everyday language, rather it is the language of Islamic religion, theology and jurisprudence. As a result, though the students do not understand modern Arabic, they may be masters of the classical Arabic language.

Islamic Seminaries or *Madrasas* are the institutions for religious education and are run by endowment. Since the creation of the *Madrasa* system in the 11th century, the inculcation of the religion has been the significant aim of these seminaries, with the Arabic language being an essential part of the curriculum. Arabic grammar, literature and rhetoric was taught in Arabic or Persian languages. Before the introduction of *Dars-e-Nizami* (a curriculum for *Madrasa* students which is now equal to a Master’s Degree in Pakistan and given above in Figure 4.5), there was no specific curriculum for these institutions until Mullah Nizamudin of Sihali created *Dars-e-Nizami*, a standardized, recognized curriculum for the *Madrasa* (Rahman 2008:197). Almost all of these *Madrasas* taught with traditional and ancient curricula.

The basic subjects of this curriculum are *nahv, sarf, fiqah, tafseer, hadiths* (sayings of the Holy Prophet [PBUH]), Arabic Literature, *syrat, tajveed*, logic, chirography,
philosophy, study of the Holy Prophets’ traditions (sunnat), aqa’ad (beliefs), faraiz (obligations) and a few books written in the Persian language. All of these books are in Arabic and interpreted in the Urdu language or in different regional languages according to the area or province (Rahman 1998:2).

In Pakistan, every sect has its own version of Islam and the followers inject this version in the minds of pupils, with drastic results. The Sunni and Shia sects are the most widespread ones in Pakistan. The curriculum consists mostly of the Dars-e-Nizami, (the course of the 18th century) and it is still taught with few changes. The core textbooks of Arabic grammar – sarf (morphology) and nahv (syntax) are shared by all of the sects. The following books are used at some level by the Madrasas of most of the sects; most of these books are also part of Dars-e-Nizami syllabus: “Sarf-e-Meer”, “Ilm-ul-Seegha”, “Fasul-e-Akbari” and “Munshaib” are included in Sarf. “Muqamat-e-Hurairi” is part of Literature and “Nahw-e-Meer”, “Sharah-ibn-Aqil”, “Kafia”, “Sharh Jami” and “Sharah-i-Miat Amil” is a part of Nahv (Rahman 1998:1).

According to Rahman (1998), the duration of this type of educational process takes from six to seventeen years (ibtidaiyah - basic to Takmeel - completion), which is now considered equal to a Masters Degree in Arabic and Islamic Studies in Pakistan. Besides this, some level cortication is also available to the students of Tajweed and Qirat.

For Rahman (1998), Urdu is the medium of instruction in many of the Pakistani Madrasas, as it is the national language. However, in Khyber Pakhtunkhwa, Pashto is the medium of instruction. In Sindh, the local Sindhi language is the medium of in-
struction, as in Baluchistan, Balochi the language that is used for instruction. The students of these *Madrasas* mostly belong to poor families whose members speak the local language in their personal life (Rahman 1998:4); they are not able to properly understand Urdu.

Incidentally, the teachers also belong to the ‘lower’ segment of the society, therefore, it is easy and comfortable for them to teach in their own local or regional language rather than in Urdu or Arabic. Intensively teaching the religion of Islam in the version of their own sect is the basic trait of these *Madrasas*. Arabic is not taught as a ‘living’ language in these *Madrasas*; it is the only source of information of the religion and the knowledge of the Holy Qur’an or else it is considered as being important for an *Alim* (عالیم scholar). However, English is also taught in a few seminaries through government textbooks.

The most stunning fact about the Pakistani *Madrasa* is that the Arabic books that are used are more ancient and belong to the Medieval Ages, which are extinct nowadays. The pedagogical methods are also traditional and out-dated. The students simply memorize the text and its explanation in order to pass the examination. Therefore, students are unable to practically utilize the Arabic or Persian languages because they just read or memorize the text and its interpretation as given in Urdu or the local language. The teaching system is based on rote-learning (Rahman 1998:3). The mentality of the output of these *Madrasas* is limited and conservative. The teachers’ worldview revolves around their own version of Islam and society and, for them, it is forbidden to adopt modern views, modern education or modern languages, as it is against their formative concepts.
The beginning of the Madrasa system in the Indian Sub-continent was the reaction against the British regime because the British were determined about introducing the English language. The owners of these seminaries were against accepting the British language as well as their rules and regulations. In the Pakistani Madrasas, a partisan of the West or western society is considered to be a ‘heretic’ and an enemy of Islam. The religious scholars (Ulema) are mostly orthodox in accepting the modern worldview. Furthermore, due to the ancient Persian and Arabic books that are taught in these Madrasas, the views of the students became strict about women (Rahman 1998:3). In the following, I present some books by name and then I will try to explain what message they attempt to convey to the students:

Below is a description of a few Mardrasah books:

According to “Muallim–u-Insha” (a Madrasa book’s name), women should always wear a veil and they are not allowed to go to the market and almost all women are ungrateful to their husbands. Women are untrustworthy and alluring and beardless boys do not go to Paradise, according to the Persian books “Pand Nama” and “Kari-

ma” (Rahman 1998:8). “Gulistan” and “Bostan” also supported this attitude (Ibid:8). Those chapters which deal with love and promote the element of aesthetic sense are discarded from the curriculum. The other book “Nam-e-Haq” promotes cleanliness, ablution and rituals among the students.

After the creation of Pakistan, the Ulemas were inflexible about changing the traditional syllabus of Dar-s-Nizami and only a few Madrasas accepted the teaching of a few, modern subjects. Therefore, the students of these Madrasas are unable to face the
modern world and compete with the challenges therein. Furthermore, they are unable to understand Modern-Standard Arabic and Modern-Arabic Literature.

The teaching of the Arabic language has always been encouraged by different governments of Pakistan. In 1971, there was a proposal to write all of the Pakistani languages in Arabic script, including Bengali language (which was spoken by 55.5% of Pakistanis at that time). However, the proposal was rejected and another option, that of introducing Arabic as the national language was also rejected because it was not practical. In 1971, the Council of Islamic Ideology of Pakistan encouraged the teaching and learning of the Arabic language as an alternative, compulsory subject in schools and colleges (Rahman 1998:4). In 1973, Bhutto’s Government also emphasized the teaching of the Arabic language and the Holy Qur’an. Later, in the regime of military ruler Zia-ul-Haq (1977-1988), the teaching of Arabic as a Holy language increased (Rahman 1998:4). Thus, in 1982, “Arabic” was implemented as a compulsory subject in state schools from Grades 6 to 8 (Ibid: 4). Thus, the Governments of Pakistan tried to emphasize the teaching and learning of “Arabic” time by time in order to strengthen their politics and to gain the favor of the Islamists of the society. The Madrasa system in Pakistan is strong and its roots are deeply connected to the religion of Islam. It is not an easy task to change the system of Madrasas through the curriculum or the teaching methods.

Especially after the rise of the Taliban in Afghanistan in recent years, the Madrasas are spreading rapidly in Pakistan (Rahman 1998:4). Although the Musharraf Government tried to register the number of Madrasas in Pakistan, the space of modernization still exists and it needs a lot of effort to come to exist. The orthodoxy of the creation
of these *Madrasas* does not allow them to ‘come out of the box and to compete with the modern world through modern knowledge. The limited-mentality approach of these *Madrasas* does not allow the the teachers and students to realize that Islam is actually not a religion which is finished or limited to a few religious books of the 17th or 18th centuries. The emphasis of pursuing modern education and of understanding the universe through science and technology, can be only possible when the Muslim *Ulema* of Pakistan will show flexibility in adopting the modern education (Rahman 1998:5).

In the secular institutions of Pakistan, such as private, English-medium schools (except for missionary schools), colleges, universities, technical institutions, scientific institutions, Arabic is not the preferred language to teach in or to learn from. These educational institutions focus on the teaching of modern subjects and the technical training of their students so that they may secure employment in both the private and public sectors of the country through the acquisition of the English language. As such, the learning of “Arabic” is considered to be an extra burden, both for parents and students who claim that it is not a necessary ingredient for their successful and bright futures. Thus, the subject of “Arabic” is seen as just an easy option to obtaining good marks as an optional subject in these institutions. Parents and students only learn and read the language of Arabic to recite the Holy Qur’an, rather than learning it as a ‘living’ language of history, culture and art.
8. Arabic Language as a Subject in Pakistani Universities

The language of Arabic is also taught with modern methods, using television and newspapers at the Allama Iqbal Open University of Islamabad\textsuperscript{13}. This university has a Department of Arabic and offers courses of “Masters of Arabic” (M.A. Arabic). The focus of the program is to hone skills in the Arabic language and literature. PhD-qualified teachers are teaching in this University.

The International Islamic University of Islamabad is offering courses in Classical Arabic and Modern-Standard Arabic which are taught through modern teaching techniques and use tools such as Arabic media, newspapers, radio and the internet. The languages of Arabic and English are the mediums of instruction; hence the students of these academic institutions are much more aware of Modern-Standard Arabic as compared to the students of Madrasas.

This particular University is offering a variety of courses separately for males and females in language and translation. It is one of the largest universities which offers various courses in Arabic, including “Masters”, “M.Phil”, “PhD” and certificates. The specific Arabic-Department programmes of study that are offered at the IIUI are as follows\textsuperscript{14}:

- B.Sc Arabic
- B.Sc Translation & Interpretation
- M.A. Arabic

\textsuperscript{13} Details are available: http://www.aiou.edu.pk/DeptDetail.asp?DeptID=46
\textsuperscript{14} Details are available on the following links: http://www.iiu.edu.pk/index.php?page_id=44
➢ M.Sc Arabic
➢ Ph.D Arabic

It has a separate faculty for the teaching of Arabic and all of the students of this university are expected to learn this language. The faculty members are the graduates of various Middle- Eastern Universities. A number of native Arabic-speaking faculty members teach at the International Islamic University of Islamabad it produces hundreds of graduate students every year in Pakistan.

Within Islamabad, The National University of Modern Languages (the NUML) also plays a significant role in the teaching of Arabic as a ‘living’ language. Here, the students receive language Diplomas and Certificates for different languages as well as for Arabic\(^\text{15}\). The NUML also offers “Masters” Degree courses for successfully completing that of the Arabic language. Mostly, the people who plan to seek employment or secure jobs in the future in the Middle East join these institutions so that they may easily assimilate themselves in the Arabic countries and Arab culture. While only a few students actually gain expertise in the Arabic language, most of the students attain competence only by reading Arabic news, texts and translation or they get a teaching job in schools or Madrasas (Rahman 2008:506).

See below the course outline of the Arabic Language programme that is offered at The NUML.

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\(^{15}\) Details regarding The NUML can be read: [http://arabic.numl.info/programs.aspx](http://arabic.numl.info/programs.aspx)
The Outline of the “M.A. Arabic” Course at The NUML

1st Semester

• (5 Courses of 3 Credits each)
• Linguistics
• Arabic Novel and Drama
• Classical Literature
• History of Arabic Literature (From Pre-Islamic up to Umayyad Period)
• Area Study

2nd Semester (5 Courses of 3 Credits each)

• Linguistics
• Translation
• Area Study
• History of Arabic Literature
• Classical Literature

3rd Semester (5 Courses of 3 Credits each)

• Area Study
• Modern Literature
• Study of the Holy Quran with comparison of other religions
• Translation
• Essay

4th Semester (5 Courses of 3 Credits each)

• Linguistics
• Contemporary Literature
- History of Literature & Criticism
- Translation
- Dissertation
- Viva-Voce (Non-credit Course but compulsory)

For languages, The NUML is an important institution for learning and it offers the courses that the other universities are also offering. However, in the language of Arabic, this university has not significantly contributed.

Similarly, The University of the Punjab has one of the oldest Departments of Arabic, having been established in 1870. The “Master of Arabic” program started in 1888 and this university has produced a number of renowned personalities including Dr. Allama Muhammad Iqbal, the national poet of Pakistan. The University of the Punjab offers the following courses:

- Certificate in Arabic Language
- Diploma in Arabic Language
- M.A. Arabic
- M.S./ M.Phil Arabic
- Ph.D Arabic

This university has contributed towards the general acquisition of the Arabic language in Pakistan. It has produced a number of students, as well as faculty members who are offering their services in different colleges, schools in various parts of the country. The focus of the Arabic language that is taught is on grammar, Islamic Lit-

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16 The details of the Punjab University Lahore can be obtained: http://arabic.pu.edu.pk/
erature and the history of Islamic Literature. The details of these courses can be seen on the University’s webpage (http://pu.edu.pk/program/show/2702/Department-of-Arabic).

The Karachi University\textsuperscript{17} established its Arabic Department in 1955. It has made a significant contribution to the overall acquisition of the Arabic language in Pakistan. This university offers the following programs:

- Certificate Course (Arabic)
- Diploma in Contemporary Arabic
- Diploma in Quranic Arabic
- B.A Honors
- Master
- Ph.D

In Peshawar, The University of Peshawar has established the “Institute of Islamic and Arabic Studies” and this University offers the courses of “Masters”, “M.Phil” and “Ph.D”\textsuperscript{18}.

The Bahauddin Zakria University of Multan\textsuperscript{19} is another public-sector university which offers courses in the Arabic language. This University offers the following programs:

- Diploma

\textsuperscript{17} Source: http://www.uok.edu.pk/faculties/arabic/
\textsuperscript{18} See the website of the Peshawar University for details: http://www.upesh.edu.pk//academics/faculties/departments/?q=14&sid=9
\textsuperscript{19} See details on the BZU Multan website: http://www.bzu.edu.pk/departmentindex.php?id=29
➢ M.A.
➢ M.Phil
➢ Ph.D

I attach the syllabus of the Department of Arabic, The Bahauddin Zakaria University (BZU), Multan as a sample. Other universities operate under a somewhat similar syllabus outline.

The Syllabus Implemented at the Bahauddin Zakaria University, Multan

Outline for M.A. Programme

<table>
<thead>
<tr>
<th>Semester-I</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course No.</strong></td>
<td><strong>Title</strong></td>
<td><strong>Marks</strong></td>
</tr>
<tr>
<td>Ar-500</td>
<td>Applied Grammar (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-501</td>
<td>Functional Arabic (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-502</td>
<td>Modern Prose</td>
<td>100</td>
</tr>
<tr>
<td>Ar-503</td>
<td>Fiction (1): (Short Stories and Drama)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-504</td>
<td>Composition &amp; Interpretership from Urdu to Arabic.</td>
<td>100</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Semester-II</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course No.</strong></td>
<td><strong>Title</strong></td>
<td><strong>Marks</strong></td>
</tr>
<tr>
<td>Ar-505</td>
<td>Applied Grammar (ii)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-506</td>
<td>Functional Arabic (ii)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-507</td>
<td>Classical Prose</td>
<td>100</td>
</tr>
<tr>
<td>Ar-508</td>
<td>Fiction (ii) (Novels)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-509</td>
<td>Composition &amp; Interpretership from Urdu to Arabic.</td>
<td>100</td>
</tr>
</tbody>
</table>

**Note:** Courses offered for Semester 1st and 2nd are compulsory.
<table>
<thead>
<tr>
<th>Course No.</th>
<th>Title</th>
<th>Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar-600</td>
<td>Composition (i): (Letters, Applications and Stories)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-601</td>
<td>Modern Poetry</td>
<td>100</td>
</tr>
<tr>
<td>Ar-602</td>
<td>Islamic History</td>
<td>100</td>
</tr>
<tr>
<td>Ar-603</td>
<td>Arabic Literature in the Sub-Continent (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-604</td>
<td>Research Methodology (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-605</td>
<td>Islamic Literature (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-606</td>
<td>Linguistics (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-607</td>
<td>Dissertation (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-608</td>
<td>Arabic Literature in Spain (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-609</td>
<td>Translation: a) Arabic to Urdu</td>
<td>100</td>
</tr>
</tbody>
</table>

**Semester-IV**

<table>
<thead>
<tr>
<th>Course No.</th>
<th>Title</th>
<th>Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar-610</td>
<td>Composition (2): (Essay writing)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-611</td>
<td>Classical Poetry</td>
<td>100</td>
</tr>
<tr>
<td>Ar-612</td>
<td>History of Arabic Literature</td>
<td>100</td>
</tr>
<tr>
<td>Ar-613</td>
<td>Arabic Literature in the Sub-Continent</td>
<td>100</td>
</tr>
<tr>
<td>Ar-614</td>
<td>Research Methodology (Editing of Manuscripts)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-615</td>
<td>Islamic Literature (ii)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-616</td>
<td>Linguistics (ii)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-617</td>
<td>Dissertation (ii)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-618</td>
<td>Arabic Literature in Spain (ii)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-619</td>
<td>Translation: (Urdu to Arabic)</td>
<td>100</td>
</tr>
</tbody>
</table>

**Note:**  
1) First three courses of Semester 3rd and 4th are compulsory.  
2) Students have to opt two courses out of the rest courses No. 603-609 in the 3rd Semester, Likewise in Semester 4th they have to opt two courses out of the rest courses No. 613-619.  
3) Students who opt Dissertation are required to opt courses No. 604 and 614: (Research Methodology and Editing of manuscripts).  
4) Only those students can opt Dissertation who secure 60% marks in 1st and 2nd Semester.
Outline for M.Phil. Programme

**Part-I Semester-I**

<table>
<thead>
<tr>
<th>Course No.</th>
<th>Title</th>
<th>Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar-700</td>
<td>Research Methodology (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-701</td>
<td>Contemporary Arabic Language (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-702</td>
<td>History of Arabic Literature</td>
<td>100</td>
</tr>
<tr>
<td>Ar-703</td>
<td>Criticism</td>
<td>100</td>
</tr>
<tr>
<td>Ar-704</td>
<td>Arabic Literature in the Sub-Continent (i)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-705</td>
<td>Any Foreign Language: English/ French/ German/ Persian/ Turkish (i)</td>
<td>100</td>
</tr>
</tbody>
</table>

**Semester-II**

<table>
<thead>
<tr>
<th>Course No.</th>
<th>Title</th>
<th>Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar-706</td>
<td>Research Methodology (ii) (Editing of manuscripts &amp; Primary Sources of Arabic Literature)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-707</td>
<td>Contemporary Arabic Language (ii)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-708</td>
<td>Philology</td>
<td>100</td>
</tr>
<tr>
<td>Ar-709</td>
<td>Rhetoric</td>
<td>100</td>
</tr>
<tr>
<td>Ar-710</td>
<td>Arabic Literature in the Sub-Continent (ii)</td>
<td>100</td>
</tr>
<tr>
<td>Ar-711</td>
<td>Any Foreign Language: English/ French/ German/ Persian/ Turkish</td>
<td>100</td>
</tr>
</tbody>
</table>

**Note:** First three courses are compulsory in each semester. Students are requested to opt any one of the courses No.703 to 705 in the 1st semester and likewise any one out of the courses No.709 to 711 in the 2nd semester.

**Part-II**

The students are required to prepare a thesis carrying 200 marks provided the student has passed the course work of the both semesters.


Besides this, a number of public-sector universities\(^{20}\) and colleges are offering Arabic-language courses in Pakistan. However, all of these universities are lacking the proper language laboratories and modern-standard language skills. These universities

\(^{20}\) For instance, see The Islamia University Bahawalpur (http://www.iub.edu.pk/department.php?id=MTY=)

are providing some level of skills but they do not hone the modern, pedagogical skills. Generally, they are offering some skills, but they rely on the traditional methods of teaching that are still used in Pakistan.

9. The Offering of Arabic Language in Private, Islamic Schools

In addition, it is essential to mention here that, in the last few years, the number of academic institutions comprising the Islamic school system has rapidly increased in Pakistan. Especially in the urban localities such as Islamabad, Lahore and Karachi as many school chains have began offering Islamic education including Arabic language and courses. The trend of private, Islamic institutions and schools having religious education based on modern teaching is prevailing. They offer a dual syllabus of an international standard. For example, on the one hand, there is a syllabus of the Oxford University and, on the other hand, they are offering Arabic language as a compulsory subject, with the combination of basic Islamic principles and values. In this regard, Al-Huda International School is the one example where the school offers the Arabic language course and also follows the Oxford University syllabus.

This school system does not only offer the Arabic language but also the memorizing of the Holy Qur’an by heart (hifz-e-Quran) and Islamic education. The purpose of this kind of education is to cater to the need of the members of the Pakistani society who expect a pluralistic perspective of life.

There is an emerging trend of this kind of schooling in Pakistan. Some of the examples of this kind of school system are:
1. The Iqra School System (See http://www.iqraschool.com/)
3. The International Islamic Schools System (http://iiss.edu.pk/)
4. The AlHuda International School System (http://www.aispk.org/)

Fig 4.10 School Syllabus

AlHuda International School
Primary Section
Grade: 1

Monthly Syllabus
November 2013

English
Unit 6: Kit Works on a Farm
Skills to develop:
Listening, Speaking, Reading & Understanding, Sentence construction, Vocabulary, Grammar, Creative writing

Math
• Unit 7: Subtraction within 20
  (subtraction by counting back)
  • Word Problems
• Unit 10: Subtraction within 100
  (subtraction using borrowing method)
  • Word Problems

Science
Chapter 2. Parties and Picnics
Chapter 3: Things Under My Feet

General Knowledge
Unit 3: Oceans
Unit 4: Pollution
Theme 2: Unit 1: My Homeland

Islamic Studies
Ch. 9: In the Name of Allah.
Ch. 10: Five Pillars of Islam.
Ch. 11: Al-Majid.

Computer
Unit 2: Input devices
  • Mouse - Learning to use the mouse
  • Touch screen
  • Touch Pad
  • Sound input
  • Video input

Urdu

Arabic

Quran Memorization and Recitation
Nazarah: Ex. 5 + Ex. 6
Hifz: Surah Al-Ikhlas , Al-Lahab
Duas: Dua of protection
Fig 4.10 shows the basic level of Arabic that is imparted to the school students. They are expected to establish a familiarity with this basic level of the language. The existence of the Islamic School System in the private-sector is a new phenomenon in Pakistan. It is an effort to replace the Madrasa system while introducing a modern education simultaneously with the religious education. However, this school system is for the upper-class students. It is difficult for a marginal-background person to afford this type of private education.

10. Arabic as a Language of Culture, Literature and History

The language of Arabic plays a significant role in enhancing the Islamic culture, civilization, trade, economics, religion, literature and history. As Islam spread beyond the borders of the Arabian Peninsula, so did the Arabic language color the Islamic societies. There is no doubt that Islam and the Holy Qur’an have played a significant role in the preservation of the Arabic language. Both the religion of Islam and its Holy Book, the Qur’an are the sources that have kept (and continue to keep) this language alive not only in the Middle East but also in many other parts of the world. The Arabic language bears intensive changes in its structure, content, and status due to its linkage with Islam and the Holy Qur’an (Omran 1988: available online).

Medieval-to-contemporary time’s writings on history and civilizations have been described in Arabic. They give an in-depth glimpse look that spans from the Bedouin culture to the metropolitan nights of the present-day Arabic culture. The writings are also a source of learning about the Mesopotamian to Neo-Babylonian civilizations.
Their pieces of writing that are associated with the region give a wide space to learn the culture, traditions and structuring of the ‘old’ and the ‘new’ Middle East. Furthermore, even the unique architecture of the modern lifestyle has been described in the Arabic language. As such, “Arabic” is not limited to the worship and preaching of the religion but it is a language of the people and their life history.

11. Arabic and the Pakistani Labor Force in the Middle East

According to the PILDAT Report (2008:8), 4 million (2.5%) Pakistanis are living abroad in five Middle-Eastern countries where Arabic enjoys the status of being the official language and share 94% of all migrants. Among these four million, Saudi Arabia possesses a 53% share, the U.A.E. 26%, Oman 6%, Kuwait 4% and Bahrain 1% share of the Pakistani workers living in these countries (Ibid:8). A large number of these workers (around 50%), are unskilled and they do traditional work: daily worker, housekeeping and driving.

On the other hand, approximately 2.5% workers are white-collar professionals: medical doctors, engineers, professors, teachers and technicians working in the Middle East. Since 1971, the Arabian Peninsula has been a favorite location for Pakistani labor and the workforce has increased its numbers rapidly. Consequently, the second or third generation of workers and their families are now living in the Middle East. From the unskilled laborer to the working professional, everyone is in need of the Arabic language. Similar to Pakistani labor force in the Middle East, parts of South Asia also provide Urdu or Punjabi-speaking labor to the Arabs. This may be in addition to the already-present Arabic language-speakers in the Middle East. The members of this labor force have to fully or, at least, partially communicate with the native speakers
despite the fact that competency in Arabic has never been a pre-requisite to entering the Middle-Eastern countries and they do not impose any conditions on their workers to learn the Arabic language. Therefore, these workers have been rather relaxed about learning it.

However, the Arabic language has been facing serious challenges from its native-speakers who have not given due value to their mother tongue. The nations of the Middle East have not invested in the promotion of their Arab language and none of them has any political commitment to encourage enhancement of the Arabic language in their own societies. The consequences are that the youth feel proud to use “bad” language (The Economist 2010). This may lead to a decline in the usage of the Arabic language in the Middle-Eastern societies. The Economist (2010) reported:

“learning formal Arabic tends to be undervalued by students in the Middle East, many of whom increasingly see it as divorced from success in the real world, especially in the international sphere, where English prevails. A lack of investment in education by Arab governments means it is often badly taught. In the Gulf countries, Westerners and Asians, neither with much Arabic, far outnumber the native speakers.”

However, the Pakistani labor force can excel in its professional career if its members learn the Arabic language. This may enhance the chances of their success in the labor market. However, there has never been a formal demand from the host societies to promote Arabic and the laborer has not felt any urgency or need to learn Arabic. Consequently, there is the potential for promoting their native language in the Arab-
national countries, but there is no practical effort made to promote the Arabic language among the non-Arabs.

12. Arabic, Urdu and the Regional Languages of Pakistan

Pakistan is a multi-lingual nation. Urdu is the national language and English is the official language of Pakistan. In addition, there are primarily six other major languages: Punjabi (44%), Pashto (15%), Sindhi (14%), Saraiki (10%), Urdu (7%), Balochi (3%) and other regional languages (Saraiki Waseeb Development Organization 2012: available online). It is also estimated that a nominal population 01.% also speaks Arabic language in Pakistan (Rahman 2012). Overall, among these, there are 69 languages spoken in Pakistan.

In my survey regarding the scope of the Arabic language used/spoken in Pakistan, the respondents were asked about the languages that they understand and their command over reading, writing and speaking different languages such as Urdu, English, Punjabi and Arabic. The survey shows that respondents have better understanding of “Urdu” as, on aggregate, more than 80% of the respondents rated themselves as “excellent” and “good” in Urdu listening and reading. Urdu is a national language that is spoken and understood in the whole the country.

The data shows that less than 10% of the respondents have no knowledge about Urdu writing and speaking. The mediums of instruction in the field of teaching in Pakistan are Urdu and English. The survey data also shows, as Figure 4.11 indicates, that only 28% of the respondents possess “excellent” ability in listening to the Punjabi language, whereas 40% of the respondents rated themselves as “good” in Punjabi
speaking and listening. Also revealed by the data is that more than 25% of the respondents did not give any response when they were asked about reading, writing and speaking in the Punjabi language. If they know multiple languages, then they may have a better capacity to learn the Arabic language.

![Level of understanding Punjabi Language](image)

Fig. 4.11 Understanding of the Punjabi Language

“English” is an international language that is spoken and understood in almost all countries. In Pakistan, it is an official language and being used either in the form of official correspondence or as incorporated in the educational syllabi.

Apart from this, the following tables (4.2 to 4.5) show that only 40% of the respondents reported “good” in their speaking and listening skills when they were asked about the English language and their level understanding and command over reading, writing and speaking. This graph also shows that more than 25% of the respondents do not know how to read, write or speak English.
Table 4.2 Capacity For English-Language Listening

<table>
<thead>
<tr>
<th>Listening Skills</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excellent</td>
<td>53</td>
<td>24.1</td>
</tr>
<tr>
<td>Good</td>
<td>101</td>
<td>45.9</td>
</tr>
<tr>
<td>Fair</td>
<td>39</td>
<td>17.7</td>
</tr>
<tr>
<td>Bad</td>
<td>5</td>
<td>2.3</td>
</tr>
<tr>
<td>No Response</td>
<td>22</td>
<td>10.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.2 shows the English-language listening capacity of the survey’s respondents. Approximately 70% of the respondents have an “excellent” or “good” capacity of English-language learning. This means that people prefer to learn “English” rather than any other foreign language. Furthermore, they even possess a better capacity for the English language as compared to the Arabic language and they study English as a language rather than as a virtue (which is the concept attached to acquiring “Arabic”).
<table>
<thead>
<tr>
<th>Reading Skills</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excellent</td>
<td>56</td>
<td>25.5</td>
</tr>
<tr>
<td>Good</td>
<td>109</td>
<td>49.5</td>
</tr>
<tr>
<td>Fair</td>
<td>29</td>
<td>13.2</td>
</tr>
<tr>
<td>Bad</td>
<td>3</td>
<td>1.4</td>
</tr>
<tr>
<td>No Response</td>
<td>23</td>
<td>10.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Just as with gaining competence in English-language listening skills, people have a greater capacity for English-language reading skills. An overwhelming (more than 70%) majority of the respondents have a “good” or “excellent” understanding of English-language learning. This indicates that people pay a great deal of attention to learning a foreign language. This should also be the case with the Arabic language, but there is no standard system in place for teaching the Arabic language.
Table 4.4 Capacity For English-Language Writing

<table>
<thead>
<tr>
<th>Writing Skills</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excellent</td>
<td>37</td>
<td>16.8</td>
</tr>
<tr>
<td>Good</td>
<td>111</td>
<td>50.5</td>
</tr>
<tr>
<td>Fair</td>
<td>38</td>
<td>17.3</td>
</tr>
<tr>
<td>Bad</td>
<td>11</td>
<td>5.0</td>
</tr>
<tr>
<td>No Response</td>
<td>23</td>
<td>10.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.4 shows the similar trend regarding English-language learning. A significant majority (approximately 67%) of the respondents has the capacity to write in the English language. This means that the people possess a willingness to learn a foreign language.
Table 4.5 Capacity For English-Language Speaking

<table>
<thead>
<tr>
<th>Speaking Skills</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excellent</td>
<td>34</td>
<td>15.5</td>
</tr>
<tr>
<td>Good</td>
<td>91</td>
<td>41.4</td>
</tr>
<tr>
<td>Fair</td>
<td>52</td>
<td>23.6</td>
</tr>
<tr>
<td>Bad</td>
<td>18</td>
<td>8.2</td>
</tr>
<tr>
<td>No Response</td>
<td>25</td>
<td>11.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.5 shows that the majority of the respondents has the capacity to learn the English language. Of all of the respondents, 41% reported that they possess “good” English-language speaking skills. A further 23% of the respondents have a “fair” capacity to speak the English language. About 15% of the survey’s respondents speak “excellent” English.

Respondents were asked about the languages that they understand and their command over reading, writing and speaking different languages such as Urdu, English, Punjabi and Arabic. The above-shown graphs/ tables indicate that the respondents have a better understanding of the language of Urdu (based on the aggregate of more than 80%) as the respondents reported “excellent” and “reasonable” skills in listening and reading in Urdu. This is a national language that is spoken and understood in the whole country. The data shows that less than 10% of the respondents do not possess
any skills in writing and speaking Urdu. From the educational point of view, it is noteworthy to mention that the mediums of instruction in Pakistan are the languages of Urdu and English.

**Table 4.6 Mother Tongue**

<table>
<thead>
<tr>
<th>Mother Tongue</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td>91</td>
<td>41.4</td>
</tr>
<tr>
<td>Punjabi</td>
<td>117</td>
<td>53.2</td>
</tr>
<tr>
<td>Saraiki</td>
<td>4</td>
<td>1.8</td>
</tr>
<tr>
<td>Pushto</td>
<td>4</td>
<td>1.8</td>
</tr>
<tr>
<td>Kashmiri</td>
<td>1</td>
<td>.5</td>
</tr>
<tr>
<td>Others</td>
<td>3</td>
<td>1.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.6 indicates that the majority of the respondents were of Punjabi ethnicity as more than fifty percent of the respondents reported “Punjabi” as their mother language.

Urdu, as a national language, ‘scored’ as the second major mother tongue of the respondents as 41.4% of the respondents claimed it as such. However, the data also depicts the representation of other languages that prevail in Pakistan.
As stated earlier, Urdu is the national language and English is the official language of Pakistan. Both languages have different domains in the Pakistani society. English is the language of power, science, technology, economics, trade, bureaucracy, media, commerce, judiciary as well as being the language of the elite class and civil society.

![Level of Understanding Urdu Language](image)

**Fig 4.12 Urdu Level**

It is important to seek higher education and to get ‘white-collar’ jobs through the English language. Urdu is considered as the language of the upper and lower-middle class, although it is the mother tongue of only 7.6% of the population of Pakistan, but the language of Urdu is spoken widely as a national language. Although only a few people can speak “Arabic” in Pakistan, almost every person can read and write the Arabic language. However, hardly any person understands either the Holy Qur’an, the classical language or the modern-standard Arabic language. There is a wide void to fill in working to improve the teaching of standard Arabic language in Pakistan.
Figure 4.13 depicts that a very significant majority (more than 80%) of the respondents do not know about reading, writing and speaking in Arabic and no more than 5% report themselves as being “good” in listening and reading the Arabic language. In one question below when they were asked “Why do you want to learn the Arabic language?”, an overwhelming majority of the respondents replied that “Arabic is the language of the Holy Qur’an and being Muslims, we prefer to learn Arabic so as to understand the Holy Qur’an and the holy teachings of Islam”, but the reality is portrayed in this graph.

**Summary**

The Arabic language is not only important symbolically, but it is essential for Muslims all over the world. Classical Arabic is part and parcel of the Muslim prayers. Pakistan is among those societies where “Arabic” has religious connotations to learn and
practise it. In some rare cases, even if one can abuse a person in Arabic, the majority people will pay respect and will believe that the person is praying. However, the language as a life course is ignored in almost every part of the world. People are hardly able to practise the Modern-Standard Arabic in the Muslim societies in general and the non-Arabic speaking countries in particular.
5. Arabic Language Teaching in Pakistan: The Pedagogical Illusion

This chapter is about the tradition of the existence of the Arabic language in Pakistan. It also sheds light on the pedagogical issues that are related to teaching and learning the Arabic language. I have also highlighted the imparting of the Modern-Standard Arabic in Pakistan and how the teaching efforts were evaluated and imagined. At the end of the chapter, I have listed the problems which the researcher had to face in teaching.

In the fields of teaching and training, the teacher is the main component who is responsible to deliver the knowledge to the pupils through valuable and fruitful teaching methods for positive learning (Damodharan and Rengarajan 2007:3). Rustham, Mamat and Rashid (2012) further argue:

“A teacher can be a highly knowledgeable person but if he or she does not know how to present knowledge and information, he or she may be seriously deficient as a teacher ... A teacher is only considered as a successful teacher if he or she can utilize more than one teaching technique, style or method” (Rustham, Mamat and Rashid 2012: 152).

In Islamic teaching, the methods of narrative style, making parables, debate and dialogue are the most popular. Education by preaching, advice and command, repetition, practise and application are components (Al-Khalidiy 2013:32) of the traditional teaching methods in many of the Muslim societies.

However, LUBIS et al (2011) tells that the pedagogy has different meanings. For them:
“Pedagogy literally means a man having oversight of a child or an attendant leading boys to school. The word is derived from the French and Latin languages that were an adaptation of the Greek language. There are various definitions of “pedagogy” but the most common is “the ‘science’ of teaching”. The objective of pedagogy is to provide knowledge and experience in the light of learning… “Method” means the procedure (with reference to practical or formal details), or way of using basic skills, in rendering an artistic work or carrying out a scientific or mechanical operation. Method could also imply the degree of expertness and also could indicate any manner of accomplishing something. Some methods in the field of education are discussions, teaching sessions, field types and projects” (LUBIS et al. 2011: 70-71).

Contrary to the above definition and interpretation of “pedagogy”, the teaching means and methods that are employed in Pakistan are quite different as in many other developing countries. A number of Muslim societies focus on ‘learning by heart’ and transferring the knowledge through traditional means, including narratives. Most commonly, developing societies focus on the traditional means of learning and teaching.

1. The Teaching of Classical Arabic Language

Pakistani Madrasas are offering a traditional version of the Arabic language. They teach Arabic through traditional methods: memorizing, grammar and teaching only
The students who are engaged in this system memorize Quran by heart called “Hifz-e- Qur’an”. A student, who either boards at the Pakistani Masrasah or attends as a ‘day’ student, learns the Holy Qur’an by memorizing it. (those who live there continually memorize throughout day and partially at night). Many of the Madrasa students learn Arabic with the help of the “Nazira Qur’an” (means reading of the Holy Qur’an). Both the curriculum and teaching methods are most ancient and outdated.

Classical Arabic is taught through repetition, recitation and a bulk of grammar exercises (including writing) that are to be committed to memory. Urdu is the medium of instruction in most Pakistani seminaries, but the Arabic language is placed ‘centre-stage’ because the curriculum and syllabus consist of the Arabic language (Anzar 2003:17). Students have to learn Arabic through the Quranic verses. They read and repeat but barely understand the meaning of the language. The teachers of these religious schools are teaching the meaning of the Arabic world as per their own sectarian interpretation. Nevertheless, the students of the Madrasa are only acquainted with the meanings which their teacher inculcate in their minds and they are supposed to learn them by heart without questioning the interpretation or the meanings. A question posed by the students to a teacher is seen as being against the traditional authority of the teacher. Furthermore, arguing with a teacher is equal to confronting the teacher. At the Madrasa, a teacher is thought to have the ‘right’ to dole out corporal punishment to the students if they do not memorize it. There is only a marginal space to debate openly on any linguistic or religious aspect of the Arabic language in the Pakistani Madrasa.
However, some of the students are in the “Dars-e-Nizami”, a sixteen-year syllabus which engages the students in “Sarf-o-Nahve” (Arabic Grammar) and the teaching of the “Ahadith” (the sayings of Prophet Muhammad [PBUH]). This syllabus also includes Persian-language literature that is written on theological aspects. The syllabus is full of Islamic literature and theological interpretation. Many of the students are ‘filled to capacity’ with a single version of Islamic teaching; there is little or no space at all for any discourse on comparative religion or even sectarian tolerance. Many of these students appear in the centre-controlled exam (Wifaq ul Madaris) and get degrees which are equal to the “Masters of Islamic Studies” and “Masters of Arabic” (Rehman 1998b: 197-214).

Corporal punishment is the part of the package of teaching. It is a common myth in the system that a person cannot learn Arabic until and unless he/she receives corporal punishment in the Madrasa from his/her teacher.

Another important belief is that questioning the teacher, the syllabus or the religious ideology is equal to displaying contempt for the religion which may lead a student to be expelled from the Madrasa. The teachers, who are so-called ‘Islamic scholars’, do not allow for any counter-arguments in the teaching system. The students are ‘educated’ with a single version of the teachers’ own version of Islam.

Of equally grave concern is that the method of teaching the Arabic language in Pakistani institutions is old-fashioned, whether it is in Islamic institutions or in the universities, both of which cannot exist in this modern age of science and technology. Teaching the language of Arabic is practically based on the “chalk-and-talk” method with a one-way flow of information. The most prominent characteristics of these tradi-
tional teaching methods as Damodharan and Rengarajan (2007:3) mention are the following:

- “Teachers often continuously talk for an hour without knowing the students response or feedback.
- The material presented is only based on the lecturer’s notes and textbooks.
- Teaching and learning are concentrate on the “plug and play” method rather than practical aspects.
- The handwriting of the lecturer decides the fate of the subject.
- There is insufficient interaction with the students in the classroom.
- More emphasis has been given on theory without any practical or real-life situations.
- Learning is expected to occur from memorization rather than through understanding.
- Mark-oriented rather than result-oriented.”(Damodharan and Rengarajan 2007:3).

With the political and religious situation that is currently prevailing in Pakistan, it is precisely the Madrasas that are responsible for spreading ethnic and sectarian Islam in the country. Most universities, except for a few, claim that their teaching methodology is modern, but in reality this is just the impression that is given; actually, a typical, autocratic and rigid mind-set is managing the pedagogical issues in the Madrasas. Pupils in the lower grades (mostly) face severe physical punishment and are thrashed if they disobey the rules and regulations. Therefore, a number of students drop their
studies or run away from these institutions and are left illiterate (Rehman 1998b: 210). Reman’s (2000) work provides a significant understanding of the teaching of Arabic in Pakistan.

“Memorization, rather than original, critical analysis, seems to be related to a worldview in which a premium was placed on the authority of texts because they were either revealed or were produced by the great masters of the past. Since subordination to both divine authority and tradition (hence ancestral interpretations) was necessary, the major pedagogical emphasis was on memorization rather than analysis. However, this does not mean that there was no possibility of change, flexibility or movement at all. While shifts in knowledge occur and the conveyors of Islamic knowledge are not only Madrasa-educated people, it remains true that in the Madrasas of South Asia, memorization remains the dominant mode of implementing the core syllabus-- though commentaries, informal methods of learning and emphases keep changing even here” (Rehman 2000:406).

Due to the lack of modern teaching methods or lack of research work and practice in the teaching system of the language of Arabic in Pakistan, Rahman (2000) further argued that:

“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 ex-
experiment in languages is only the characteristic of the Arabic Madrasas and learned councils of India” (Rahman 2000:426).

Within Pakistan, there is a variety of Arabic-language teaching in Pakistan. Many teaching centers offer the localized skills of teaching in various regions of Pakistan. Sabir and Nasir (2011) pointed out:

“For advanced and scientific learning through higher levels of Islamic-education systems (in Madrasas), major changes would be required. For example, in the Pakistani Madrasas, a mere introduction of math and computer courses will not change the views of the students towards the society and the world at large. Computer and English-language courses cannot do much to alter the mindset of students in the Madrasas. The first thing to consider, in this regard, is the orientation of the Islamic-education curricula. The questions that Islamic scholars and teachers must be pushed to ask are, currently what types of religious ideologies and beliefs are being promoted by the Islamic curriculum in various Madrasas? Are they compatible with the prevailing political, religious, human rights and women’s rights’ realities that surround the Muslim world today? How through Islamic-education systems in combination with scientific interventions can Muslim nations advance in the 21st century? Could the Madrasas be brought back to the point where they lead the debate on Ijtihad – independent reasoning and pave the way for advancement in Muslim societies?” (Sabir and Nasir 2011:8).
This paucity of pedagogical skills and training is visible in Pakistan. They are not only limited to the general education system of Pakistan, but to the Madrasas in particular places. The Pakistani Madrasa system claims the responsibility for the Arabic-language teaching and testing in Pakistan, but they are lagging behind in the methods of modern teaching and the standard material that is required for effective teaching.

2. ‘The Teaching of “Modern-Standard Arabic”’

After the completing the translation of the Arabic-English book “Modern-Standard Arabic--An Elementary-Intermediate Course” by Schulz, Krahl and Reuschel (2006) from English into Urdu, I decided to teach the Urdu version of this book to test how it works and how helpful it would be for beginners to learn the Arabic language.

The point of departure was that the teaching of the “Modern-Standard Arabic” might replace the already-existing classical Arabic-teaching system in Pakistan. The researcher thought to launch an experiment in order to determine the feasibility of teaching the “Modern- Standard Arabic” in Pakistan and how great is its capacity to replace the system of classical teaching in Pakistan.

I chose an academy in Pakistan in which to teach that offers a short course of Arabic language in the summer vacation. I offered to teach as a volunteer for the course which began on 8th June 2009 and ended on 30th July 2009. I was responsible to teach two hours per day and four days a week.

When I planned to start the teaching experiment, I thought to assess the then-current capacity of my students through the “Pre-Teaching Assessment” interview schedule (attached in ANNEX I). I assumed that in order to avoid future problems in
this course, if should hold this kind of assessment. After the completion of the course, I also conducted a second evaluation, the “Post-Teaching Assessment” again in interview form (see ANNEX II) in order to analyze the difference in the students’ capacity for the language of Arabic after the teaching of the course. This evaluation was also helpful to gain an insight as to the feasibility of teaching the Modern-Standard Arabic in Pakistan.

From my point of view, it was an opportunity to gain teaching experience and to obtain some knowledge about what the people’s basic aim was to learn Arabic. In this short course of two months, I tried my best to teach this course with full enthusiasm. Although I enjoyed this teaching experience, I encountered different kinds of problems which served to build my capacity in determining the roots of the pedagogical illusion. After this course, I realized that people are having many complaints and are facing problems in learning language of Arabic in Pakistan.

3. Pedagogical Issues in Pakistan

The teaching of “Arabic” through various methods has contributed to the illusion in the minds of the Pakistani students. They must learn the Arabic language (to be able to read the Holy Qur’an), but they are unable to understand it. My survey, “The Scope of the Arabic Language in Pakistan” as well as the “Pre-Teaching” and “Post-Teaching Assessments” revealed interesting findings when the Pakistani youth were asked whether they have some level of Arabic language, the respondents revealed some interesting responses.
Table 5.1 relates to the respondents being asked whether or not they have some knowledge about the Arabic language. The table shows that 61% of the respondents reported that they already had some level of Arabic. However, when they were asked about the number of Arabic words that they knew or understood, then the respondents replied qualitatively and quantitatively ranging from “a few words” to “uncountable words” as in the table below which shows that almost 55.5% of the respondents did not know a single word of “Arabic”.

**Table 5.1 Level of Arabic Language**

<table>
<thead>
<tr>
<th>Already Have Some Level of Arabic</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>134</td>
<td>61</td>
</tr>
<tr>
<td>No</td>
<td>86</td>
<td>39.1</td>
</tr>
<tr>
<td>Total</td>
<td>220</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Nonetheless, it is obvious from the data that people are religiously or emotionally attached to the Arabic language, but when it comes to the learning of Arabic, they are not capacitated. The tables shown below indicate further interesting findings regarding the capacity of the students for the language of Arabic.
Table 5.2 Listening Skills in Arabic

<table>
<thead>
<tr>
<th>Arabic Listening Skills</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Excellent”</td>
<td>18</td>
<td>8.2</td>
</tr>
<tr>
<td>“Good”</td>
<td>61</td>
<td>27.7</td>
</tr>
<tr>
<td>“Fair”</td>
<td>60</td>
<td>27.3</td>
</tr>
<tr>
<td>“Bad”</td>
<td>27</td>
<td>12.3</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>27</td>
<td>12.3</td>
</tr>
<tr>
<td>“Don’t Know”</td>
<td>27</td>
<td>12.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 5.2 reveals that approximately 35% of the respondents have some quality-level listening skills for understanding the Arabic language. However, the majority of the respondents do not have adequate listening skills in this language. People want to learn the language, but there is no good-quality system of learning in Pakistan.
### Table 5.3 The Use of Arabic Words In Daily Life

<table>
<thead>
<tr>
<th>Arabic Reading</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Excellent”</td>
<td>29</td>
<td>13.2</td>
</tr>
<tr>
<td>“Good”</td>
<td>104</td>
<td>47.3</td>
</tr>
<tr>
<td>“Fair”</td>
<td>52</td>
<td>23.6</td>
</tr>
<tr>
<td>“Bad”</td>
<td>8</td>
<td>3.6</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>6</td>
<td>2.7</td>
</tr>
<tr>
<td>“Don’t Know”</td>
<td>21</td>
<td>9.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Interestingly, Table 5.3 above indicates that more than 50% of the respondents claimed that they use Arabic words in their daily lives. This means that people are aware of the words that they use from the Arabic language.

### Table 5.4 Writing Skills in Arabic

<table>
<thead>
<tr>
<th>Arabic Writing Skills</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Excellent”</td>
<td>10</td>
<td>4.5</td>
</tr>
<tr>
<td>“Good”</td>
<td>47</td>
<td>21.4</td>
</tr>
<tr>
<td>“Fair”</td>
<td>62</td>
<td>28.2</td>
</tr>
<tr>
<td>“Bad”</td>
<td>51</td>
<td>23.2</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>26</td>
<td>11.8</td>
</tr>
<tr>
<td>“Don’t Know”</td>
<td>24</td>
<td>10.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
Table 5.4 shows that more than 50% (combining the “excellent”, “good” and “fair” categories) of the surveyed people understand written Arabic. This means that the respondents have learnt Arabic in their lives and that they are inclined to learn this language. However, if the other categories (“bad”, “very bad” and “do not know”) are combined, an almost equal number of respondents do not know the writing of the Arabic language. It may be that all of them have learnt to read the Holy Qur’an, but they do not know how to write the Arabic words, despite the fact that Urdu and Arabic share the same writing script. It means there are a number of pedagogical or teaching and education problems, not only in the schools but also at every level of education in this country.

Table 5.5 Speaking Skills in Arabic

<table>
<thead>
<tr>
<th>Arabic Speaking Skills</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Excellent”</td>
<td>6</td>
<td>2.7</td>
</tr>
<tr>
<td>“Good”</td>
<td>28</td>
<td>12.7</td>
</tr>
<tr>
<td>“Fair”</td>
<td>53</td>
<td>24.1</td>
</tr>
<tr>
<td>“Bad”</td>
<td>60</td>
<td>27.3</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>43</td>
<td>19.5</td>
</tr>
<tr>
<td>“Don’t Know”</td>
<td>30</td>
<td>13.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
Table 5.5 shows that almost more than one-third of the surveyed respondents have some level of spoken Arabic-language skills. It indicates that they can understand some sentences, words and meanings. This also includes the listening and reciting of a few verses of the Holy Qur’an.

Similar to the above survey, the pre- and post-teaching assessments of my teaching (with 24 respondents who were the students of the Modern-Standard Arabic Language Course) revealed a significant improvement in learning. Below are the findings of these assessments.

Table 5.6 shows a significant difference between pre- and post-teaching and depicts an improvement in Arabic listening skills as listening ability increased from 25%, 21% and 29% in the pre-teaching assessments to 29%, 35% and 35% in the post-teaching respectively. This enhanced capacity resulted from only in approximately two months of teaching the Modern-Standard Arabic book. Even those who performed “badly” and “very badly” in the pre-teaching seemed to improve in the post-teaching assessment.

*Table 5.6 Arabic Listening Skills: Pre-Teaching/Post-Teaching*

<table>
<thead>
<tr>
<th>Arabic Listening Skills</th>
<th>Pre-Teaching</th>
<th>Post-Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>“Excellent”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td>“Good”</td>
<td>5</td>
<td>20.8</td>
</tr>
<tr>
<td>“Fair”</td>
<td>7</td>
<td>29.2</td>
</tr>
<tr>
<td>“Bad”</td>
<td>5</td>
<td>20.8</td>
</tr>
</tbody>
</table>
### Table 5.7 Arabic Reading Skills: Pre-Teaching/Post-Teaching

<table>
<thead>
<tr>
<th>Arabic Reading Skills</th>
<th>Pre-Teaching</th>
<th>Post-Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>“Excellent”</td>
<td>11</td>
<td>45.8</td>
</tr>
<tr>
<td>“Good”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td>“Fair”</td>
<td>7</td>
<td>29.2</td>
</tr>
<tr>
<td>“Bad”</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>24</td>
<td>100.0</td>
</tr>
</tbody>
</table>

A significant difference in the results in the pre- and post-teaching assessments is shown in Table 5.7 above and depicts an improvement in Arabic reading as the reading ability increased from 46% and 25% in the pre-teaching to 47% and 53% in the post-teaching respectively. These evaluations reveal that students effectively learnt through the modern techniques that were applied and by approaching the “Arabic” as a ‘living’ language.
Table 5.8 Arabic Writing Skills: Pre-Teaching/Post-Teaching

<table>
<thead>
<tr>
<th>Arabic Writing Skills</th>
<th>Pre-Teaching</th>
<th>Post-Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>“Excellent”</td>
<td>8</td>
<td>33.3</td>
</tr>
<tr>
<td>“Good”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td>“Fair”</td>
<td>4</td>
<td>16.7</td>
</tr>
<tr>
<td>“Bad”</td>
<td>2</td>
<td>8.3</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>4</td>
<td>16.7</td>
</tr>
<tr>
<td>Total</td>
<td>24</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5.8 above shows that there was not much improvement between the pre- and post-teaching results with regards to Arabic writing skills as the numbers associated with writing ability did not increase significantly. In fact, the percentage of respondents who were “excellent” in the pre-teaching assessment decreased in the post-teaching assessment while the percentage of respondents who were “good” in Arabic writing in the pre-teaching assessment increased significantly in the post-teaching assessment.
Table 5.9 Arabic Speaking Skills: Pre-Teaching/Post-Teaching

<table>
<thead>
<tr>
<th>Arabic Speaking Skills</th>
<th>Pre-Teaching</th>
<th>Post-Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>“Excellent”</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>“Good”</td>
<td>3</td>
<td>12.5</td>
</tr>
<tr>
<td>“Fair”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td>“Bad”</td>
<td>7</td>
<td>29.2</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>8</td>
<td>33.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 5.9 shows a significant difference in the results of the pre- and post-teaching assessments and depicts improvement in the Arabic speaking skills as the speaking ability increased from 0%, 13% and 25% in the pre-teaching to 18%, 29% and 29% in the post teaching assessment respectively. Those who had performed badly and “very bad” in the pre-teaching seemed to have significantly improved in the post-teaching assessment, representing an overall enhancement in the capacity of the students for the Arabic language.

Table 5.10 shown below reveals an overall significant difference in the results between the pre- and post-teaching assessments. It depicts improvement in the Arabic vocabulary as it increased from 8.3% and 25% in the pre-teaching to 12% and 65% in the post-teaching assessment respectively. Those who had “bad” and “very bad” level levels of vocabulary in the pre-teaching assessment seemed to have improved significantly in the post-teaching assessment.
Table 5.10 Level of Arabic Vocabulary: Pre-Teaching/Post-Teaching

<table>
<thead>
<tr>
<th>Arabic Vocabulary</th>
<th>Pre-Teaching</th>
<th>Post-Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number ofRespondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>“Excellent”</td>
<td>2</td>
<td>8.3</td>
</tr>
<tr>
<td>“Good”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td>“Fair”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td>“Bad”</td>
<td>5</td>
<td>20.8</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>5</td>
<td>20.8</td>
</tr>
<tr>
<td>Total</td>
<td>24</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5.11 shown below depicts the significance difference in the results of the pre- and post-teaching assessments related to the improvement made in Arabic phonetics as the students’ capacity increased from 4.2% and 21% in the pre-teaching assessment to 29% and 35% respectively in the post-teaching assessment. Those who possessed “bad” and “very bad” levels of phonetics in the pre-teaching assessment improved significantly in the post-teaching assessment.
### Table 5.11 Arabic Phonetics: Pre-Teaching/Post-Teaching

<table>
<thead>
<tr>
<th>Arabic Phonetics</th>
<th>Pre-Teaching</th>
<th>Post-Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>“Excellent”</td>
<td>1</td>
<td>4.2</td>
</tr>
<tr>
<td>“Good”</td>
<td>5</td>
<td>20.8</td>
</tr>
<tr>
<td>“Fair”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td>“Bad”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

As shown in the Table 5.12, there was an overall significant difference in the results between the pre- and the post-teaching assessments that evaluated the students’ Arabic-language context. It improved from 29% in the pre-teaching assessment to 64% in the post-teaching assessment. The students who were reported as “bad” and “very bad” in Arabic-language context in the pre-teaching assessment improved significantly in the post-teaching evaluation test.
Table 5.12 Arabic Language Context: Pre-Teaching/Post-Teaching

<table>
<thead>
<tr>
<th>Arabic Language Context</th>
<th>Pre-Teaching</th>
<th>Post-Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>“Excellent”</td>
<td>1</td>
<td>4.2</td>
</tr>
<tr>
<td>“Good”</td>
<td>7</td>
<td>29.2</td>
</tr>
<tr>
<td>“Fair”</td>
<td>9</td>
<td>37.5</td>
</tr>
<tr>
<td>“Bad”</td>
<td>3</td>
<td>12.5</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>4</td>
<td>16.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 5.13 above shows the overall significant difference between the pre- and the post- teaching assessments with regards to the improvement in the learning of Arabic-language syntax as it increased from 17% in the pre-teaching assessment to 59% in the post- teaching assessment. Some of the students who were “bad” and “very bad” in the Arabic-language syntax in the pre-teaching evaluation improved significantly in the post-teaching evaluation.
Table 5.13 The Learning of Arabic-Language Syntax: Pre-Teaching/Post-Teaching

<table>
<thead>
<tr>
<th>Arabic Language Syntax</th>
<th>Pre-Teaching</th>
<th>Post-Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>“Excellent”</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>“Good”</td>
<td>4</td>
<td>16.7</td>
</tr>
<tr>
<td>“Fair”</td>
<td>10</td>
<td>41.7</td>
</tr>
<tr>
<td>“Bad”</td>
<td>4</td>
<td>16.7</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 5.14 Competency in Arabic-Sentence Construction: Pre-Teaching/Post-Teaching

<table>
<thead>
<tr>
<th>Competency in Arabic-Sentence Construction</th>
<th>Pre-Teaching</th>
<th>Post-Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Respondents</td>
<td>Percentage</td>
</tr>
<tr>
<td>“Excellent”</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>“Good”</td>
<td>1</td>
<td>4.2</td>
</tr>
<tr>
<td>“Fair”</td>
<td>10</td>
<td>41.7</td>
</tr>
<tr>
<td>“Bad”</td>
<td>5</td>
<td>20.8</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>8</td>
<td>33.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
Table 5.14 above shows the improvement made in the Arabic-sentence construction between the pre- and post-teaching evaluations. The students’ competency in constructing a viable Arabic sentence improved as the percentage of respondents making good sentences increased from 4% in the pre-teaching assessment to 23% in the post-teaching assessment. Those respondents who had performed badly and “very bad” in Arabic-sentence construction in the pre-teaching test showed improvement in the post-teaching test.

**Table 5.15: Rating of the Teacher’s Overall Interest in Teaching**

<table>
<thead>
<tr>
<th>Students’ Responses</th>
<th>Listening (%)</th>
<th>Reading (%)</th>
<th>Writing (%)</th>
<th>Speaking (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Excellent”</td>
<td>70.6</td>
<td>58.8</td>
<td>47.1</td>
<td>29.4</td>
</tr>
<tr>
<td>“Good”</td>
<td>23.5</td>
<td>41.2</td>
<td>41.2</td>
<td>47.1</td>
</tr>
<tr>
<td>“Fair”</td>
<td>5.9</td>
<td>0</td>
<td>11.8</td>
<td>23.5</td>
</tr>
<tr>
<td>“Bad”</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The above data shows that, as per the rating by the students in the “post-teaching” phase, the Teacher took very keen interest in ‘listening’ and ‘reading’ while conducting the Arabic-Language Course. As well, the Teacher’s interest was also high in ‘writing’ and ‘speaking’ as depicted in Table 5.15, thereby indicating an overall interest by the Teacher for teaching.
Table 5.16: Vocabulary Learning, Phonetics, Language Context, Language Syntax, Sentence Construction

<table>
<thead>
<tr>
<th>Students’ Responses</th>
<th>Vocabulary (%)</th>
<th>Phonetics (%)</th>
<th>Language Context (%)</th>
<th>Language Syntax (%)</th>
<th>Sentence Construction (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Excellent”</td>
<td>17.6</td>
<td>17.6</td>
<td>52.9</td>
<td>35.3</td>
<td>47.1</td>
</tr>
<tr>
<td>“Good”</td>
<td>64.7</td>
<td>52.9</td>
<td>35.3</td>
<td>52.9</td>
<td>41.2</td>
</tr>
<tr>
<td>“Fair”</td>
<td>17.6</td>
<td>23.5</td>
<td>11.8</td>
<td>5.9</td>
<td>11.8</td>
</tr>
<tr>
<td>“Bad”</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>0</td>
<td>5.9</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The above table 5.16 describes the teacher’s language context and sentence construction excellent. The respondents seem good enough in vocabulary and phonetics.

Table 5.17: Useful Techniques For Teaching the Language of Arabic

<table>
<thead>
<tr>
<th>Students’ Responses</th>
<th>Audio/Visual Aids (%)</th>
<th>Assignments (%)</th>
<th>Tests/Exams (%)</th>
<th>Spoken Exercise (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Excellent”</td>
<td>52.9</td>
<td>58.8</td>
<td>64.7</td>
<td>29.4</td>
</tr>
<tr>
<td>“Good”</td>
<td>23.5</td>
<td>35.3</td>
<td>29.4</td>
<td>41.2</td>
</tr>
<tr>
<td>“Fair”</td>
<td>17.6</td>
<td>5.9</td>
<td>5.9</td>
<td>23.5</td>
</tr>
<tr>
<td>“Bad”</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>“Very Bad”</td>
<td>5.9</td>
<td>0</td>
<td>0</td>
<td>5.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
In the post-teaching phase, the above data reveals that the technique of taking tests and exams is an excellent tool for learning the Arabic language. Similarly, giving assignments and making use of audio/visual aids also seems to be useful for teaching the Arabic language from the respondents’ perspective.

4. Similarities and Differences Between the Languages of Arabic and Urdu

The languages of Arabic and Urdu have some commonalities as well as differences with each other. The findings shown below indicate how the Urdu and Arabic languages are interacting in Pakistan.

**Table 5.18: The Use of Arabic Words In the Daily Life**

<table>
<thead>
<tr>
<th>Number of Arabic Words Used</th>
<th>Number of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 – 9</td>
<td>27</td>
<td>12.3</td>
</tr>
<tr>
<td>10 - 19</td>
<td>15</td>
<td>6.8</td>
</tr>
<tr>
<td>20 – 29</td>
<td>1</td>
<td>.5</td>
</tr>
<tr>
<td>30 – 50</td>
<td>5</td>
<td>2.3</td>
</tr>
<tr>
<td>“a few words”</td>
<td>3</td>
<td>1.4</td>
</tr>
<tr>
<td>“no words”</td>
<td>122</td>
<td>55.5</td>
</tr>
<tr>
<td>Others</td>
<td>47</td>
<td>21.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Similarly, the respondents were asked about how many words of Arabic that they use in their routine. Table 5.18 shows that 55.5% of the respondents do not use any
Arabic word in the daily life or else that they are not aware that some of the words that they are using are actually Arabic words. In fact, language of Urdu is a mixture of different languages and most of the words in Urdu are derived from the Persian and Arabic languages. Therefore, one cannot distinguish as to whether the word that he/she is using originates from the Urdu, Persian or Arabic language. However, the respondents have described a range of Arabic words that they use in their daily language, as the data shows the categories of “a few words” to more than 60 words that they use on a daily basis.

My data indicates that the majority of the respondents find it difficult to understand the Arabic language. They have described that they are facing different problems ranging from Arabic grammar to speaking, writing and the understanding of these aspects of the language. The reason is that, as respondents have described, “Arabic” is not their mother tongue. Therefore, they are facing problem in pronunciation, communication and grammar. Furthermore, they have mentioned that there is no proper mechanism to cope with such kinds of problems. On the other hand, this language can be easy to learn because most of the words that they speak in Urdu are derived from the Arabic language. Nonetheless, some 8% of the respondents mentioned that they do not find it difficult and that they are not facing any problems.

5. The Pedagogical Phenomenon for the Learners of Modern-Standard Arabic

The post-teaching assessment of the students who took part in my course revealed a different situation. The students of my course not only improved their language, but they also felt a change in the paradigm shift. The respondents felt that “Arabic” is not
only the language of the Holy Qur’an but that it is also the language of the history, culture and literature of the Middle East.

**Table 5.19: Overall Improvement Following the Teaching of Modern-Standard Arabic**

<table>
<thead>
<tr>
<th>Improvement in the Arabic Language After Completing the Course</th>
<th>Response in %</th>
</tr>
</thead>
<tbody>
<tr>
<td>“I improved my listening/reading through the excellent teaching method”</td>
<td>23.6</td>
</tr>
<tr>
<td>“I learn how the words are formed”</td>
<td>5.9</td>
</tr>
<tr>
<td>“My overall language improved”</td>
<td>41.3</td>
</tr>
<tr>
<td>“My language skills improved and vocabulary increased”</td>
<td>11.8</td>
</tr>
<tr>
<td>“I slowly became more competent in grammar”</td>
<td>17.7</td>
</tr>
<tr>
<td>“I understand the Holy Qur’an now”</td>
<td>5.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 5.19 above indicates the improvement made by the students in their overall learning after having been taught the Modern-Standard Arabic Course. Slightly more than 41% of the respondents mentioned that they improved their skills in the Arabic language after taking the Course. Specifically, approximately 23% of the respondents claimed that they have improved Arabic-language listening and reading skills and more than 5% of the respondents reported that they could comprehend the Holy Qur’an following their taking the course of the Modern-Standard Arabic Language.

Table 5.20 shown below indicates some of the qualitative and quantitative issues in learning Arabic while taking the course of the Modern-Standard Arabic Language.
Approximately 17% of the respondents improved in the areas of vocabulary and constructing sentences. However, nearly 6% (5.9) of the respondents did not properly understand the crassest.

**Table 5.20: The Students’ Problems in Learning the Arabic Language**

<table>
<thead>
<tr>
<th>Problems in learning the Arabic-language course</th>
<th>Response in %</th>
</tr>
</thead>
<tbody>
<tr>
<td>“A little bit understanding of the sentences and vocabulary”</td>
<td>17.7</td>
</tr>
<tr>
<td>“Problem with the audio-cassette”</td>
<td>5.9</td>
</tr>
<tr>
<td>“The Course is for the advanced level, not for beginners”</td>
<td>11.8</td>
</tr>
<tr>
<td>“Grammar and the use of verbs in sentences”</td>
<td>11.8</td>
</tr>
<tr>
<td>“Difficult to grasp some concept”</td>
<td>5.9</td>
</tr>
<tr>
<td>“No problem with the Course”</td>
<td>29.4</td>
</tr>
<tr>
<td>“Short duration of the course”</td>
<td>17.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Interestingly, 17% of the respondents complained about the shortage of time for the course. These respondents wanted more time to secure a firm grip on the Arabic language. Otherwise, 29% of the respondents reported that they did not face any problem in the course.

**Table 5.21: A Comparison of the Teaching Systems in Pakistan**

<table>
<thead>
<tr>
<th>The Better System of Learning Arabic in Pakistan</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic Departments at Universities</td>
<td>108</td>
<td>49.1</td>
</tr>
<tr>
<td>Private Institutions</td>
<td>48</td>
<td>21.8</td>
</tr>
<tr>
<td>Other</td>
<td>42</td>
<td>19.1</td>
</tr>
<tr>
<td>Don’t know</td>
<td>22</td>
<td>10.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
Table 5.21 above shows that 49% of the respondents agreed that the Arabic Departments of different universities in Pakistan are properly imparting education in the domain of the Arabic language where one can better learn the Arabic as compared to other places/ institutions. This means that universities in Pakistan are providing better teaching of the various skills that are associated with the language of Arabic. Otherwise, one cannot find any specialized college or language center for Arabic. However, 22 % of the respondents commented that private institutions are better for learning the Arabic language in Pakistan. Nevertheless, the universities of Pakistan ‘scored’ better amongst the students regarding the education that they received in Arabic-language skills.

**Table 5.22: The Teaching of Arabic at the University Level in Pakistan**

<table>
<thead>
<tr>
<th>The System of Teaching of Arabic in Pakistani Universities</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>“At present system of Arabic teaching is not satisfactory at the University level”</td>
<td>53</td>
<td>24.0</td>
</tr>
<tr>
<td>“The teaching of Arabic at the university level is good, but needs improvement”</td>
<td>17</td>
<td>7.7</td>
</tr>
<tr>
<td>“The teaching of Arabic is excellent at the university level”</td>
<td>26</td>
<td>11.8</td>
</tr>
<tr>
<td>“I don’t know”</td>
<td>124</td>
<td>56.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The respondents were questioned about the teaching system that is prevailing in Pakistan. There were ranges of responses regarding the system of Arabic teaching in the Pakistani universities. The majority of the respondents (56.5%) “do not know” regarding the teaching of Arabic at the university level in Pakistan. However, 11.8%
of the respondents ranked them high and commented that the teaching of Arabic is excellent at the university level. Contrarily, 24% of the respondents said that “universities need to improve their teaching system”. They argued that Arabic teaching should be modernized in Pakistan. Other respondents argued that it is “good”, but needs more improvement” while some of the respondents were totally against the prevailing standard of teaching Arabic and argued that teaching it is very bad in the Pakistani universities. An overwhelming number of the respondents reported that they cannot comment on this as they do not know about the Arabic teaching system that is currently running in the universities.

**Table 5.23: The Scope of the Arabic Language in Pakistan**

<table>
<thead>
<tr>
<th>Should the Arabic Language Be Promoted in Pakistan?</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>193</td>
<td>87.7</td>
</tr>
<tr>
<td>No</td>
<td>8</td>
<td>3.6</td>
</tr>
<tr>
<td>Don’t know</td>
<td>19</td>
<td>8.6</td>
</tr>
<tr>
<td>Total</td>
<td><strong>220</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The respondents were asked about their feelings related to the promotion of the Arabic language in Pakistan and they were questioned about their reasons for agreeing or disagreeing with the notion of promoting the language of Arabic in Pakistan. Table 5.23 shows that 88% of the respondents were in favor of promoting the Arabic language in Pakistan. Among them a very significant majority of the respondents provided...
ed different explanations regarding the process of learning Arabic in Pakistan. Some of the open-ended responses were as follows:

- Arabic language is old fashioned, unscientific and relies heavily on memorizing the text in the Pakistani universities. These universities should bring a ‘living language’ rather than the classical language. For these respondents, there is a need to introduce a modern standard of Arabic language in Pakistan.

- In Pakistani universities, students learn Arabic after a number of years’ struggle, some of the respondents argued. They wanted to have a modern mechanism of the Arabic learning-and-teaching system in Pakistan.

- Some of the respondents ranked the teaching system of the Arabic language as “poor” at the university level. They argued that the Madrasa system is existing because of the poor performance of the universities and colleges in Pakistan. For them, there is a need to modernize the university-teaching system.

- In the qualitative data, a number of the respondents mentioned that the universities’ faculty is highly qualified and that the universities are well-equipped for the teaching in general and language skills in particular. Therefore, they are teaching well in the Pakistani universities.

- For a few respondents, the Arabic language has a priority in Pakistan because it is the “lingua franca” of the Muslims. A respondent commented: “We should speak Arabic if we want to make progress in the World. Arabic will make us happy in this world while working in the Muslim world, but will bring us also into the paradise hereafter”.

Another respondent argued that: “Arabic should be made a compulsory language for Pakistani universities. It should be taught to every degree-holder and professional. Instruction in the Arabic language should be started at every university of Pakistan. I’m in favor of the promotion of the Arabic language throughout the world because insightful medieval literature, history and science are hidden within Arabic literature.”

A respondent mentioned that Pakistan is an Islamic state and, being Muslims, the language of Arabic is necessary in order to understand the Holy Qur’an and Islam.

Furthermore, some of the respondents have described that along with the religious importance of the Arabic language, it is necessary to strengthen the relationship with Arab countries and for the unity of Muslims.

However, some of the respondents were against the promotion of the Arabic language in Pakistan. The respondents, who were against the promotion of Arabic, have expressed that there is already a dual education system (Urdu and English) prevailing in Pakistan and that adding the Arabic language will be an extra burden on the students.

A respondent who opposed the teaching of Arabic in Pakistan said: “Arabic is used only for reciting the Holy Qur’an, therefore there seems to be a dark future of Arabic in Pakistan.”

Nonetheless, there were a variety of responses both for and against the promotion of the Arabic language in Pakistan. However, the majority of the respondents were in favor of having this language promoted in Pakistan, but there were also a number of
respondents who highlighted the teaching and learning problems that were associated with the pursuit of studying “Arabic” in Pakistan. The researcher herself had to face some of the Arabic-language teaching problems during the experiment that was conducted as an instructor of an Arabic language course in Pakistan in 2009.

6. Teaching Problems

The students who were studying the Arabic language were not satisfied with the traditional teaching system in Pakistan. Nevertheless, they were continuously trying to learn Arabic because it is a divine language from their perspective and most people read it with religious enthusiasm. For religiously-inclined people in Pakistan, the ultimate goal of comprehending the language of Arabic is to be able to read and understand the Holy Qur’an. They wanted to have real insight into the religious life and understand the religious texts, including the Holy Qur’an and the Hadiths.

During my period of teaching in a local academy of Arabic language in Lahore, I encountered teaching problems. I will explain these problems, step-by-step, which I faced in this short course of the Arabic language.

6.1. The Limited Timeframe

The academy in which I started teaching the “Modern-Standard Arabic Course”, the owner of that academy accepted my request to carry out the teaching myself. The administration of the Academy gave me a class for two hours daily for the teaching. Therefore, the first problem which I faced was the shortage of time. The book from which I had to teach is lengthy and contains the course content of a whole year, but
My teaching period was for only two months. This limited time was challenging and it was quite hectic to cover the whole book with lengthy exercises of writing, reading, listening and spoken language. Understandably, it was difficult to complete the book in the allocated time period.

The strength of my class at the beginning of this course was between 20 to 25 students but during the course a few students left due to their personal problems. In the end, 19 students finished the course with full interest and participation.

Most of the students were beginners and had never learnt Arabic grammar or language and definitely the book, “Modern-Standard Arabic” was new to all of these students. They took time to understand everything with keen interest and full observation. Therefore, I decided to teach every topic in detail and slowly, according to the demand of my students. They took almost more than one week to cover one lesson including selected exercises, class tests and home work.

6.2. Disarrangement in the Grammar Topics

Secondly, the grammar topics that were given in this selected course book were not in proper sequence and not explained in much detail. Therefore, naturally it was quite difficult for the beginner students to understand the grammatical rules with such limited explanations.

It took extra time to explain them with more definitions and with the repetition of grammar along with examples. For example, in the second chapter, the “Article”, the “Definite noun” is explained but the types of definite nouns is short in the Modern-Standard Arabic. My students raised questions and they needed further information
with details in order to become acquainted with all of the types of nouns. Although the examples of these types are given in the chapter, it is important to also explain all of the different types of “definite noun” with details. On the other hand, the “indefinite noun” is not explained in the book with enough detail for the students’ satisfaction. Therefore, I put extra effort into explaining all of the types of definite and indefinite nouns.

6.3. Lengthy Course and Exercises

The first complaint that I received from my students was that the course was too lengthy and difficult for them. The lessons were explained in quite a complicated style rather than student-friendly, simple manner. Although the book was greatly enriched with various ranges of vocabulary and the modern language inspired them, but still they felt that it was more suitable for advanced-level, rather than beginner, students. Secondly, the arrangement of the topics is not in proper sequence. Nonetheless, the students felt uncomfortable during the process of learning this language at the beginning of the Course. However, with the passage of time, they began to adjust to it and the “Modern-Standard Arabic” book.

The exercises given in this book were really interesting and motivational for the students, but my Course time was short and it was not possible to cover all of these exercises in just two months. Therefore, I decided to teach selected exercises of each chapter. This strategy was also helpful in enhancing the students’ interest because “beginners” cannot cover the all of the lengthy exercises when they are studying at the ‘basic’ level.
6.4. Instances of Absence and Carelessness of the Students

In this Course, a few students did not take much interest in learning the grammar because they felt that it was difficult and boring for them. The resultant instances of absence and carelessness shown some of the students made me become conscious and alert about re-instating them in the class. I tried to develop their interest by displaying a friendly, yet professional attitude combined with modern teaching methods. Usually, I called upon those particular students and encouraged them to rewrite their work on white board in order to discover their errors and to ask them to correct those which they had done in their homework. It made the students more alert and attentive in the class by marking their mistakes and they took active part in the correction exercises.

Some students did not realize that engaging in exercise work and continuous practice can improve their language skills. They felt that it was a burden and did not show much interest in regularly attending the class lectures. I tried my best to explain the concepts to them in easiest way possible and to make my lecture seem ‘lighter’ to them. After the end of every lesson, I repeated it again for the convenience of the students, especially for those students who do not attend the lectures regularly and attended the classes with ‘blank faces’.

6.5. Mistakes in the Translation of the Course Book Into Urdu

During the teaching process, I discovered some mistakes that were made in the translation of the course book which were actually my mistakes in the Urdu-translated version of the book; I corrected them side-by-side as I found them.
6.6. The Problems Due to the Absence of Auxiliary Signs

Another problem was that most people cannot read any Arabic text without “auxiliary signs” (Al-harakaat) because they are familiar with reading the text of the Holy Qur’an with these signs. The texts and vocabulary that are given at the end of each chapter do not contain these “auxiliary signs” and, therefore, the students encountered problems in pronouncing them correctly. They did not know how to read or write the words with their correct auxiliary signs.

I taught them how to read and write Arabic text according to the grammatical rules and how to pronounce the words with auxiliary signs. I tried to improve their phonetics through exercises and continuous practice of reading in the class. As a result, at the end of this Course, the students were able to read the Arabic text with correct accent and auxiliary signs.

6.7. Problems With the ‘Spoken’ Arabic

Speaking the language of Arabic was another task for my students. Through conversation drills and dialogues, I tried to polish their speaking skills. As mentioned earlier, these students were studying at the beginner level and the Course book, “Modern-Standard Arabic” was entirely new for them. As such, it was quite difficult for them to speak “Arabic” at the early stage.

However, students took interest in applying the texts that contained dialogues in their daily conversation. They tried to exchange greetings and wishes with each other in the Arabic language. I took almost 20 to 25 minutes twice a week for the spoken-language sessions. These students were fully able to introduce themselves in Arabic.
Nevertheless, students still experienced some problems in sentence construction and in vocabulary but they felt happy about speaking in Arabic with each other. With the gradual memorization of vocabulary words, they came to know a lot of names of things like different kinds of fruit, vegetables, kitchen accessories, cities, countries, etc. which they attempted to use in their daily routine.

I also tried to speak Arabic with the students in order to enhance their language skills, but at the beginning of the course, most of the students complained that they did not understand what I was talking about and what I was trying to teach them.

However, I could not deal with the spoken exercises on a regular basis due to the difficulties of the students. Nevertheless, in the last few weeks, the students were able to introduce themselves in the Arabic language after listening to the audio cassettes and engaging in some limited speaking-skills exercises.

6.8. Problems in Writing Arabic

Another problem for me was that the students who joined this course were almost totally unable to write in Arabic — not even a single sentence. They required hard work to improve and polish their writing skills. It was not possible to make them competent in Arabic creative writing in such a short time. Through grammar exercises and selected questions of final exercises given as homework, they were able to construct simple sentences of the Arabic language.
6.9. Difficulties in Honing the Listening Skills

The students’ listening skills were also weak, but after making use of the cassettes, they improved a great deal. The texts that are given at the end of every lesson helped the students to understand the dialogues and conversation. The cassette-listening sessions were really interesting for the students as it was a quite new experience for them. Actually it was rather fun for them and they enjoyed it as well.

However, it was a problem for the students to understand the Arabic conversation all at once. I repeated the text of conversations and dialogues again and again to make students more familiar with the Arabic sounds and phonetics. During the audio session of the cassette, I would suddenly pause the cassette and ask questions about the verbal text to test students’ interest and understanding. This made the students very attentive and active in listening to the conversations and dialogues that were played on the cassettes. These listening sessions took place twice a week with each being 30 minutes of one hour. I also insisted that the students listen to Arabic radio transmissions and to watch Arabic-language television programs in order to improve their listening skills.

6.10. Classical and Modern-Standard Arabic

People mostly joined this course so as to learn Arabic grammar for understanding the Holy Qur’an and its meanings. The examples, exercises and Arabic texts that are given in the book are neither Quranic nor taken from it. Some students told me that I should also pay attention to teach Islamic, Arabic texts and “Ayaat” (verses) from the Holy Qur’an so that students would be able to understand it easily. I tried to satisfied students and also develop their interest in the Modern-Standard Arabic. During the
class lectures, I gave some examples from a few, selected verses of the Holy Qur’an when explaining grammar rules, just for the satisfaction of the students.

The system of teaching Arabic in Pakistan needs revolutionary development and alterations in the methodology. Along with traditional teaching methods, i.e. lectures, oral dictation, introducing new techniques and attractive ways of teaching would be more useful to modernize the Arabic-teaching system.

The use of multimedia for lectures, computer labs to enhance language skills (writing, listening, speaking and reading), assigning research work and giving assignments and practical exercises are the tools that can promote “Arabic” as a ‘living’ language, especially the Modern-Standard Arabic.

My conducting of the Modern-Standard Arabic Language Course was the first teaching experience of this kind and I enjoyed it. This teaching program also built my capacity and refined my knowledge. It helped me to develop my confidence in teaching and interacting with students of diverse backgrounds. Through this course, I came to know why people want to learn the Arabic language and what their future plans and ‘projects’ are related to the Arabic language. It was also helpful for me to find solutions to these problems which actually was the mission of my research. This experiment of teaching was successful and interesting for me and it also highlighted the problems which the people (students) face within the teaching system of Pakistan for the language of Arabic.
Summary

In Pakistan, the teaching of Arabic is of a classical nature. A vast majority of the Pakistani students are learning the Arabic language through traditional methods. During the learning of Arabic, they are less equipped with the modern teaching methods. Nonetheless, the students of the Arabic language in Pakistan remain on the edge of the pedagogical illusion. Furthermore, even the universities in Pakistan are unable to address the pedagogical problems. Some of the Pakistani universities do offer courses in the this language, however, the majority of these university programmes focus on Arabic literature rather than on linguistics, translation and interpretation. Unfortunately, research-based work in the Pakistani universities is absent. There is a desire and need for the development of fundamental Arabic-language learning in Pakistan, but there is no readily-available system of teaching that is in line with the Modern- Standard Arabic in this country.

This chapter illustrates the testing systems of the Arabic language that are in place around the globe in general and, in particular, focuses on the testing system that prevails in Pakistan. This chapter not only highlights the problems that are inherent in the testing system but, as well, the opportunities that are available for developing and standardizing the testing system in Pakistan.

1. Arabic-Language Testing Systems Around the World

A testing system of the Arabic language such as that of the English-Language “Test of English as a Foreign Language” (TOEFL), the “International English-Language Testing System” (IELTS) or the “German Testing System” (TestDaF), did not exist in the world as recently as two years ago. However, there is an increasing trend to introduce such a system for the language of Arabic in different parts of the world. I have found three Arabic-testing systems which are listed below:

1. Professor Schulz and the Leipzig University Testing System
2. The PEARSON Versant Arabic Testing System
3. The Telc Arabic-Testing System

These testing systems are making significant contributions towards the testing of the Arabic language. I will briefly introduce these testing systems in the following texts.
1.1. Professor Schulz and Leipzig University Testing System.

This Arabic-language testing system was developed by Professor Schulz at the Leipzig University in 2010 and is available online (see: http://www.test-arabic.com/web/en/Home/). This testing system offers three types of certification: A1/A2, B1/B2 and C1/C2 which are equal to European certifications.

Professor Schulz and The Leipzig University Testing System is much more modernized, standardized and comprehensive as compared to the other Arabic-testing systems that are available in Germany and North America. Additionally, the first testing system uses the “Modern-Standard Arabic” book to facilitate the learning of the students which is not the case with the second testing system. It has a free-of-cost sample that is available for understanding the system’s testing procedure. The “Modern-Standard Arabic” is available online for learning and preparing for the certification. It can be downloaded on mobile phones, laptops, desktops and iPads. The Arabic language per se, presented as such with this kind of modern technology, is hardly accessible even in the native-Arabic language societies/markets.

Furthermore, the Schulz and Leipzig University Testing System is cost-effective and available online. Moreover, the Professor Schulz and Leipzig University Testing Systems are modern, unique and are making headway for new contributions towards the learning of the Arabic language and its corresponding certification.
1.2. The PEARSON Versant Arabic-Testing System

The PEARSON Versant Arabic-Testing system is the second oldest system which is providing certification to the Arabic-language learner. It is available online and can be seen here


This system was also developed outside the Middle East and has some interesting testing features contained in it.

1.3. The Telc Arabic-Testing System

The Telc Arabic-Testing System is quite a new entry in the world of Arabic-testing systems. It has also been developed in Europe. It is providing only a single certification which is called “B1” and is known as “The European Language Certificates” in Arabic (Telc). It has been developed by the Telc GmbH. Telc is also available online but it does not have any sample available (see: http://www.telc.net/en/what-telc-offers/arabic/telc-b1/information/).

In the past, every region and society, especially in the Muslim world follows certain parameters to check the proficiency of the Arabic language. There may be a number of strategies and mechanism to check the level of the Arabic students. Nonetheless, all of these testing levels are limited and do not have recognition at a broader level or even at the national level.
2. The Scope of Testing Systems in the Middle East

So far, I have been unable to find any standardized testing system of the Arabic language in the Middle East or in any Middle East country which may be termed as a “modern and standard” testing system. Despite the fact that I tried hard to find any literature or any model of such a testing system for the Arabic language, as yet it has not presented itself.

However, there are local standards to measure the capacity of the Arabic language in each country. Rather, in each country there is a multiple-levelled assessment of the Arabic language according to the local dialect. The people of Saudi Arabia have a different system testing the Arabic language as compared to that of Egypt. Similarly, the systems of Morocco and Syrian Arabic are distinctive in testing but the countries vary with each other. Every society has some traditional measure of the learning and testing that occurs in “their” Arabic. These states are without any standard Arabic-proficiency system. Therefore, I assume there is no standardized testing system among any of the native-Arabic speakers in the Middle East.

“A further factor for learning Arabic--besides its religious character and one that is especially relevant to the working-class Pakistanis, is the economic opportunity represented by the nearby Arabian Gulf.” (Talal 1982:272). Talal (1982) further writes:

“Indeed, the new education policy did recommend the setting up of a "functional course [in Arabic] for illiterates, particularly those intending to serve in the Middle East". 161 Thirty Arabic-Language Centres, coordinated by the Allama Iqbal Open University, were to be established at a cost of Rs 44.32 million in all of the big cities and even in the small
towns of Pakistan where most of the emigrant workers to the Arab world lived. These centers were supposed to offer elementary, secondary, advanced and functional courses, each one of six months’ duration. The last one was meant for illiterates intending to immigrate to the Middle East” (Talal 1982:272).

3. The Arabic-Testing System in Pakistan

The testing system in Pakistan for the language of Arabic is judgmental and traditional. A student of a Madrasa (where Arabic is taught exclusively) learns the Arabic language by heart or through traditional means. He/she learns the Arabic and on the exams they repeat what they have learnt by heart. Many of the students know the Arabic grammar rules but they are hardly able to apply them in their daily-life conversation. They are evaluated according to the following criteria:

1. Can a Madrasa student read the letters of the Arabic alphabet? If yes, then he/she is promoted to begin the study of the Holy Qur’an. The Madrasa system only focuses on Qirat (recitation of the Holy Qur’an). This type of recitation is limited with the Aarab (auxiliary signs). These students cannot read the Holy Qur’an without the auxiliary signs. Arabic literature does not have any consideration in the Arabic system.

2. Does a Madrasa student understand the Arabic language with examples of verses from the Holy Qur’an? If yes, then the student is graded to go to the next step on the ladder or is given a degree at the final stage to make him/her an
Aalim (scholar). If no, then Arabic-language grammar will be imparted with the help of the Quranic verses.

3. There is no, or nominal, focus on the writing of the Arabic language. If there is any teaching of the Arabic script, it revolves around the writing of the Holy Qur’an’s verses.

4. In the Madrasa system, only Hifz-e-Quran (memorizing of the Quran) is considered as the standard of spoken Arabic. The students of the Madrasa cannot speak conversational Arabic as they only know the verses of the Holy Qur’an.

5. Is there any need of testing within the Pakistani society? Yes, because the people who learn Arabic are normally clerics and they interpret Islam within the local ‘flavor’ of the religion and that creates problems and confusion. These problems include fundamentalism and extremism. Although they do not need such certification officially and just work traditionally, the testing system may at least sensitize them that people can question their capacity/authority if they misinterpret the Holy Qur’an and/or the principles of Islam.

However, the Pakistani universities, which are offering Masters, M.Phil and PhD Degrees in Arabic have different systems. The students of the public-sector universities follow the the ‘total’ Arabic language. They have a mixture that is comprised of Arabic literature and linguistics. They also have some level of Holy Qur’an’s Arabic.

Pakistani universities also focus on Arabic literature and the rest of the course of study is focused on classical, Arabic poetry, Arabic-language prose, Arabic transliteration, Arabic essay-writing and some parts of Arabic novels and prose. There is a
nominal portion of art, culture and modern-standard Arabic that is imparted at the Pakistani universities that are offering courses in the language of Arabic.

The testing system of the Arabic language in the Pakistani universities also revolves around the above-mentioned parts of the course. There are just a few universities which focus on the modern-standard Arabic language. These universities include The International Islamic University Islamabad (IIUI) and the National University of Modern Languages (NUML). Both of these universities promote the modern-standard language, but they test the students’ skills according to traditional methods. They may demand the students to write an essay or to converse with any colleague. However, there are some additional requirements to show capacity, including the writing of a speech.

However, these universities will not demand the students to follow any standardized testing which is the case of IELTS or TOFEL. As with most of the academic institutions, these universities are unable to develop any standard testing system. Nevertheless, these universities still follow the traditional system of Arabic-language testing. They do not have any standard teaching or testing system.

4. The Problems and Constraints of the Testing System

The Arabic-language testing system is newly developed in the world. The three versions of the Arabic testing system are great contributions in the field of teaching/learning the Arabic language. However, there are a number of problems that may arise from opting for these systems, as detailed in the following:
1. They are newly-developed testing systems. Therefore, many Arabic learners do not have any knowledge of them.

2. Even if some of the students are familiar with a particular system of testing, there is no requirement from the institution to get recognition of the Arabic language. For instance, the native-Arabic speaking countries do not demand Arabic-language proficiency from the workers, professionals or students who come to the Middle East. They actually prefer only English-language competency from job-seeking/student emigrants.

3. The testing systems are in e-version and therefore require a certain amount of computer literacy in both English and Arabic. However, many of the students can read, write and maybe some of them may even understand, but they cannot operate the computer in Arabic language. It will take a lot of time to get maturity of writing via technological means—such as computer, internet and iPod—in order to become familiar with the testing system. Especially in Pakistan, the technological means to learn the Arabic language will take a great deal of time.

4. The testing costs seem to be high and may be out of range of many students’ affordability. A person needs a lot of money in local currency to acquire certification. If there is any compulsion, then students may be able to prioritize it. *Madrasa* students especially have an affordability problem. Their institutions are running on charity and they do not have sufficient resources to spend on such things as testing. However, if there is not any compulsion to learn Arabic in the first place, then they will not spend money on the testing.
5. There may be another problem with regards to the payment of the testing fee through a credit card. An overwhelming majority of the students in Pakistan are unable to pay the costs through credit card or online because people are unaware about such facilities or these facilities are not available in Pakistan.

6. Even if some of the students do have the capacity and want to pay the money online and the facilities are available, then still they do not feel any attraction or need to engage in serious testing because the Arabic language is considered solely as a language of the religion of Islam and they think that only Islamic scholars should learn it.

**Summary**

There has been a great development with reference to the testing of the Arabic language in the recent past which was almost non-existent just two years ago. Arabic-language proficiency is even gaining momentum in the West. However, the people are not aware of the importance of the Arabic language in the native Arabic-speaking countries. Therefore, they do not have any established testing system for Arabic. They themselves feel comfortable to be conversant in the English language.

Although there are three recently-developed testing systems available for evaluating Arabic-language proficiency, they will take time to gain recognition and familiarity among the Arabic-language learners around the world. Structural problems and aspects of the infrastructure itself are other issues that will be contingent upon the testing systems as they take some time to secure the attention of the Arabic-language learners.
However, there is a lot of space to work in regarding the testing system of the Arabic language. Particularly, in the Middle East, there are a lot of opportunities to work and to get recognition of the testing systems. A large number of laborers come from South Asia or South-East Asia and Africa to work in the Gulf States and they do not have any level of Arabic-language proficiency. There are chances that in the future maybe the Middle-East Government bodies will impose a condition on the companies to accept only those workers who have some level of Arabic-language competency. In this situation, the labor market will need proof/certification of the language, on the one hand.

On the other hand, there is also space to teach the Modern-Standard Arabic language in the Middle East as well as in the labor-exporting countries such as Pakistan, India, Bangladesh, Sri Lanka, The Philippines and Indonesia. Such a policy intervention may bring forth opportunities for the promotion of teaching modern-standard Arabic.
7. Discussion and Conclusion

The prime aim of this study was to understand the Arabic language’s role in Pakistan and how this language (being a foreign language) has influenced the society. Furthermore, the study was conducted to gain an understanding of the Arabic-language teaching-and-testing system that is prevailing in Pakistan. The study revealed that the members of the Pakistani society are emotionally attached with the Arabic language as the people of Pakistan perceive it as a Holy language as it is the language of the religion of Islam and its Holy Book, the Holy Qur’an. They memorize the Holy Qur’an by heart, but the majority of people do not know the meaning of the Arabic that is written therein. While they learn Holy Quran’s Arabic and are able to read it, they cannot write it properly with the letters of the Arabic alphabet. As well, though the people can recite words that are written in the Arabic script because they learn it and because it shares a writing script that is similar to that of the national language--Urdu, they do not treat it as a ‘living’ language. People symbolize the language of Arabic and believe it to be the language of most of the prophets. Above all, the Muslim people symbolize that “Arabic” is the language of God.

1. Classical Arabic and Traditional Teaching Methods: Symbolism

Since people believe that Arabic is the language of the God and Islam, they feel that it is the prime duty of every Muslim in general, and every Pakistani in particular to learn the language of Arabic. The creation of the Pakistani state was based on Islamic ideology and the name that was chosen for the state was “The Islamic Republic of Pakistan”. Islamic ideology and the Arabic language were written into the constitution of
Pakistan and, since the creation of Pakistan, both have received great importance in this nation. Pakistan’s 1973 constitution states that “the teaching of the Holy Qur’an and Islamic Studies are compulsory to encourage and facilitate the learning of the Arabic language and to secure correct and exact printing and publishing of the Holy Qur’an” (Article 31 (2) (a) of the Constitution of Pakistan 1973). This article of the Pakistani constitution indicates that it was not only a few people who realized the need for acquiring “Arabic”, but also it was a deliberate state policy to promote the language of Arabic in Pakistan. Special emphasis is on the promotion of the Holy Qur’an and Islam which are perceived as equal to the Arabic language (Rahman 2000).

Due to this intervention in Pakistan, the state opened a “Department of Arabic” in different public-sector universities, an optional and one compulsory subject in colleges and schools. Similarly, Arabic was introduced as a compulsory subject from Grades 6 to 8. All of the students, irrespective of any different faith they may be following were supposed to learn this compulsory Arabic subject.

Pakistani universities were urged to promote the Arabic language, the Holy Qur’an and Islamic literature and to place less emphasis on Arabic linguistics. Whatever people will speak in Arabic, it is considered as a verse of the Holy Qur’an in Pakistan. Thus, the Arabic language became a symbol of ‘Islamism’ rather than as a ‘living’ language. This is how the Arabic language became--and is still treated--as a symbolic language. It became the currency of virtue, worship and worth in the society.
2. Classical Arabic and Standardization in Pakistan: Interplay Between Symbolism and Realism

“Classical Arabic”, including ancient literature, poetry, prose, proverbs and religious text, became the prime source of teaching material in Pakistan. It gained momentum in the 1980s with the communist expansion and the invasion of Afghanistan. The Western allies promoted religious fundamentalism in Pakistan with the assistance of the Pakistani Government in order to counter any Marxist/communist ideology in the country. Consequently, a number of Madrasas (Islamic religious schools) were opened near the Pakistan-Afghan border to recruit so-called “Mujahideen” (soldiers). They were fed with the extremist version of the religious ideology (Zaman 2011a, Zaman 2011b, Zaman 2011c). The Madrasa students were taught that there is only one supreme religion which is Islam and they are the chosen people to protect that Islam from communism (Rahman 1998). It is the duty of all Muslims to protect their religion.

Being the self-perceived guardians of Islam, the people took it seriously. They started to learn the religion of Islam without the comparative perspective of other religions. Rather, there was no comparative analysis of any other religion in the Madrasa syllabus. As such, the Madrasa ‘business’ flourished in Pakistan in the 1980s with the assistance of the external forces. The mushrooming of the Madrasa institutions in Pakistan attracted a number of Afghanis as well as Pakistan’s marginalized population who were in majority to join the Madrasas which were funded by the Gulf states and Western-allied Governments (Zaman and Sabir 2013).
This resulted in the symbolic language being transformed into a religious-motivated language. The Madrasa administration and its students chose their sectarian affiliations after the communist regimes dismantled in Eastern Europe. Success against the communists and communism translated into two directions in this country:

1. Sectarianism was promoted in Pakistan
2. Anti-American feelings emerged in Pakistan

From that time onward, the symbolic value of the classical Arabic language increased in manifold. People became more religious and they began to learn the classical version of the Arabic language. They took it as a means to promote their personal agendas and assorted self-interests in the religious and classical texts and the teaching of classical Arabic gained great momentum in Pakistan during the 1980s and became “the currency of the day”.

3. Classical Arabic Teaching and Testing System in Pakistan: Pedagogical Illusion

The society declared that the state was responsible for promoting the Arabic language as seen in the 1973 constitution of Pakistan. However, the state was unable to promote Arabic in that sense and so the responsibility was taken by the non-state actors. These included the private Madrasas that were then being funded and promoted by the Gulf States and the Western allies (during the 1980s). These Madrasas were established along sectarian lines. Each sect’s (Shia, Sunni, Brailvi and Debandi) school of thought was promoted. There was no unified system or Government regulatory mechanism to control this mushrooming of the Madrasa. Consequently, there
was a sectarian-based interpretation of the Arabic language and there was no effort made to standardize the Arabic or theological thought in Pakistan, even within a single sect.
The Madrasa promotes traditional methods of teaching: memorizing by heart, only reading, but no writing or understanding of it. It was taught without any practical exercise as a conversational language. These Madrasas in Pakistan also use traditional methods of assessment: simply a test of one’s memory rather than the understanding of the context and syntax of any given text.

This problem of teaching is not limited only to the teaching and testing of Arabic, but a somewhat similar situation exists in every domain of education. There is a difference between the model of ideal or utopian education as it should be and the hard reality of what it really is.

For example, people want to learn the Holy Qur’an by heart which is ideal in this society, but many of them do not know the meaning of the recited verses (which may be termed as a real problem). People pay respect and honor to a person who knows Arabic but they do not know whether or not the person knows the meaning of the Arabic words. This state of affairs has promoted anarchy in Pakistan, which is still running rampant in the country.

4. The Importance of the Arabic Language and the Necessity of Intervention: Space for Modernization

“Arabic” is an important language and it has a blind following in Pakistan. However, the Arabic is neither standardized among its native societies nor among the non-native Arabic societies as pointed out in earlier parts of this study. This language requires standardization for its survival. It means there is a need of some standard parameters of the language’s syntax, context, morphology and phonetics so that every
new learner of Arabic can understand the same meanings and easily verbalize this language anywhere in the world.

In this regard, the “Modern-Standard Arabic” book is an example which standardized the Arabic course and its teaching modules. Similarly, Professor Schulz and the Leipzig University Testing System is another example that may be quoted as a standardized testing system of Arabic. There is still a need to promote the standardization and testing of the Arabic language. The scholars of Arabic are expected to contribute with regards to this domain.

5. Modernization in the Teaching and Testing of Arabic Language in Pakistan: Space for the Promotion of Tolerance

In the case that “Arabic” itself is not taken as a problem, it will bring with it many allied problems. The continued misinterpretation of the Arabic language will result in a prolific ‘breeding ground’ of less tolerance, but more fundamentalism and extremism. It will not affect only Pakistan, but also many parts of the world. Thus, there is a strong need to intervene in the teaching system in order to teach a standard, modern Arabic and to implement a standardized system of testing to make the language clear to its learner.

Modernization of the Arabic language through the use of computer, modern technologies including tab, iPod, and iPhone will give access to every individual learner of the Arabic language. They can put the language lessons of the Modern-Standard Arabic Language Course on their small but smart devices and learn it anywhere, anytime. They will come to realize that this is a ‘living’ language besides it being simply a clas-
sical text. They can understand that “Arabic” is the language of the history, art, culture, geography, science, music and philosophical debates of both the Medieval and Modern Periods.

In this way, the people of Pakistan and many nationals of non-native, Arabic-speaking countries will understand that Arabic is not only the language of religion but can also be ‘daily life language’. Furthermore, they will be able to interpret the language in its real sense rather than through the interpretation of any sectarian scholar. This will then promote tolerance, harmony and integration not only within the Pakistani population, but the world at large.

6. Arabic, Urdu and Regional Languages: The Linguistic Illusion

Pakistan has more than 50 regional languages. The majority of people (more than 50%) speak Punjabi, a significant portion of the population speaks Pashto (approximately 15%), Sindhi (approximately 14%), Urdu (10%) and many other languages. Although Urdu is the national language of Pakistan, it is not the native language of the whole nation. Interestingly, Urdu is gaining momentum and is increasing rapidly and replacing the regional languages. Almost everyone in Pakistan understands Urdu, but the majority can write and communicate in it. The second official language is English which is spoken by less than 2% of the people in Pakistan, but it still enjoys the status of the official language because of its colonial legacy and connectivity with the rest of the world.

A person speaks the regional language at home, the Holy Qur’an in Arabic at home or in a Madrasah. The same person may communicate in Urdu and write in English. A
student in Pakistan learns mother tongue at home, communicates in Urdu in school and passes college or university in English. These kinds of social conditions promote confusion, ambiguity and vagueness in the minds of the young generation. They do not have standard language, except maybe Urdu or English.

However, Urdu and Arabic share a somewhat similar writing script, common words and meanings of some words, but still they are different languages. The articles, grammar rules, tenses, syntax and contexts are different in each language. A person remains further confused when there is no standardization of the language. One person has different phonetics, words or interpretation of a theme as compared to the second person. Similarly, one Arabic word might have ten different meanings depending upon the situation and usage of the word. This creates a linguistic illusion in the mind of the Arabic learner.

Since every language has different rules, structure is indicated in the Theory of Linguistics (Saussure 1959, Sackmann 2006, Danesi 2007 and Lieb 2008), therefore, people are unable to understand the exact meanings. For instance, the Integrational Theory of Language argues that most part of the language is standardized and the lesser part has variability (Sackmann 2006 and Lieb 2008) in every language of the world. However, in Pakistan, the theory is unable to conceptualize it because there are multiple languages and many of them are different in structure. Similarly, a person has to learn or understand these languages one way or the other.

Saussure’s (1959) Theory of Structure only argued that every theory has a certain structure and they are bonded with each other. In the case of the Arabic language in Pakistan, every regional language scholar interprets it in their own cultural context.
They draw the meanings of the classical Arabic language within their own sectarian interpretation. Nonetheless, the current theories of linguistics remain narrow in understanding the Arabic language in Pakistan.

Similar to the Theory of Linguistics, the Theory of Pedagogy is also unable to understand the teaching and evaluation system in Pakistan. For Richardson (2003:1624), constructivist learning is the process where learners construct the reality through the learning process. According to Richardson (2003), the participatory learning brings constructionist learning. In the Madrasas of Pakistan, people learn by memorizing and accept the blind reality. They are not trained to be skeptical or to ask questions. They accept as reality whatever a teacher or an instructor teaches them.

On the contrary, the Theory of Symbolism argues that people construct meanings through symbolist gestures, text and symbols (Danesi 2007). This seems to be relevant in the Pakistani social and cultural construct where people give much importance to the symbols rather than language. For example, people will kiss the Holy Qur’an, but they may not be able to understand what is written therein. They wanted to learn the Arabic language because it is the language of the Holy Qur’an and the principles of Islam. However, many of them are unable to learn a standard language. Symbolism determines the life course of a person in Pakistan, but there is pedagogical illusion about learning Arabic in Pakistan.

The Arabic language has deep-rooted, symbolic meaning in the Pakistani society rather than the linguistic meaning. The society promotes symbolism and classical Arabic language in Pakistan. The people are unaware or less sensitized about the Arabic more as a language as compared to it being a ‘living’ language or the language of the
modern civilization. They seem to be like prisoners of the traditions. Some of them wanted to move to learn the modern standardized language for economic gain and connectivity with the Middle East.

They have the following motives to learn “Arabic”:

1. To become integrated with the oil-rich Middle Eastern (and especially) Gulf countries for business purposes.
2. To enter into the Middle East for better job opportunities.
3. To understand the Arabic culture and civilization, but this kind of person is not in the majority.

4. To maintain political links with the Middle East. The state might have more interest in this regard.

5. To understand the religion and the Holy Qur’an.

6. To satisfy spiritual needs because they believe that God has chosen the Arabic language which prevails in the Arabian Peninsula.

7. To maintain the vested interests or to run a Madrasa in Pakistan.

8. To get aid and charity for Madrasas from the Middle East.

The Middle-Eastern countries have the following objectives for promoting the Arabic language in Pakistan and therefore, they sponsor a number of Arabic programs:

1. To promote the Arabic language for cultural promotion.

2. To promote the religion of Islam in the non-native Arabic-speaking Muslim countries.

3. To promote political Islam in the non-native Muslim countries.

4. To develop political alliances at the grassroots level.

5. To hire cheap labor from these countries such as Pakistan.

However, the Arabic-language learner has to face the following problems:

1. There is no standardized, modern Arabic-language teaching in Pakistan.

2. One cannot find any standard regulatory mechanism to maintain the quality of the teaching.
3. There is no awareness among the masses that Arabic is not only the language of the Holy Qur’an, but also the language of the science, technology, philosophy and culture.

4. There is no standardized testing system of the Arabic language in Pakistan.

5. One cannot effectively learn Arabic through traditional means.

The Arabic-language ‘market’ in Pakistan is vast and it could be capitalized upon through the following means:

1. Promotion of the Modern-Standard Arabic

2. Testing of the Modern-Standard Arabic

3. Run an awareness campaign on the concept that “Arabic” is a ‘living’ language. People can understand the Holy Qur’an and the principles of Islam in a better way if they understand a standard form of Arabic.

4. Misconceptions about the Arabic language can be erased through the diffusion of the Arabic language with the modern technological means.

5. Once the people are aware about the language, they will be tolerant and integration will increase due to the teaching of a standardized form of the Arabic language in Pakistan.

The Arabic language and its teaching have affected the Pakistani society immensely for decades. It has produced a number of religious waves and affected the population at large. Traditional and sectarian-based teaching which has no unified teaching has produced ambiguity, confusion and frustration in the society. The language should have promoted solidarity, cohesion and integration. Rather, it produced disharmony and disintegration on the sectarian basis in Pakistan. No matter what the religious
scholars of different sects teach the people, they believe as such. These so-called scholars promoted their vested or sectarian interests rather than the Arabic language itself in the Pakistani Madrasa. The result is fragmentation, segregation and alienation among the different sectarian groups of Pakistan.
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ANNEX

ANNEX I

PRE-TEACHING ASSESSMENT FORM OF ARABIC LANGUAGE

MUNAZZAH MASOOD

1. Name __________
2. Age __________
3. Gender __________
4. City __________
5. Education __________
6. Educational Institution ________________________________
8. Income 1. Personal income: _______ 2. Family income _______
9. Working Institution: _________________________
10. What is your mother tongue? ______________
11. Which languages do you already know?
   1) 3) 5)
   2) 4) 6)
12. What is your capacity of the languages that you already know (except Arabic)? (Please write the Proficiency Level under each skill as: Excellent, Good, Fair, Bad.)

<table>
<thead>
<tr>
<th>Languages</th>
<th>Skills</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Listening</td>
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</tbody>
</table>

13. Why you want to learn Arabic Language?
14. Did you already learn some level of the Arabic language? 1) Yes 2) No

15. If yes, then how many words of the Arabic language do you know? __________

16. How many words of the Arabic language do you use in your daily language?

17. What is your current level of understanding in Arabic language? (Please mark a single language proficiency level for each skill).

<table>
<thead>
<tr>
<th>Skills</th>
<th>Language Proficiency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Excellent</td>
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<tr>
<td>Listening</td>
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<tr>
<td>Reading</td>
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<tr>
<td>Writing</td>
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</tr>
<tr>
<td>Speaking</td>
<td></td>
</tr>
<tr>
<td>Vocabulary Problems</td>
<td></td>
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<tr>
<td>Phonetics Problems</td>
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<tr>
<td>Understanding of the Language context</td>
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<tr>
<td>Understanding of the Language Syntax</td>
<td></td>
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<tr>
<td>Flexibility in Sentence Construction</td>
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</tbody>
</table>

18. What are the problems that you face in Arabic language?

19. What are the solutions of the problems in Arabic language do you expect from this course?

20. What do you suggest to improve the learning of the Arabic language?
ANNEX II

POST-TEACHING ASSESSMENT FORM OF ARABIC LANGUAGE

MUNAZZAH MASOOD

1. Name ___________

2. Age ___________

3. Gender ___________

4. City ___________

5. Education ___________

6. Educational Institution _________________________________

                        2. Married □  
                        3. Any other □

8. Income 1. Personal income: _______ 2. Family income _______

9. Working Institution: _________________________________

10. What is your mother tongue? _________________________

11. What is your current level of understanding of Arabic language after this course? (Please mark a single language proficiency level for each skill)

<table>
<thead>
<tr>
<th>Skills</th>
<th>Language Proficiency</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Excellent</td>
</tr>
<tr>
<td>Listening</td>
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<tr>
<td>Reading</td>
<td></td>
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<tr>
<td>Writing</td>
<td></td>
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<tr>
<td>Speaking</td>
<td></td>
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<tr>
<td>Vocabulary Problems</td>
<td></td>
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<tr>
<td>Phonetics Problems</td>
<td></td>
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<tr>
<td>Understanding of the</td>
<td></td>
</tr>
<tr>
<td>Language context</td>
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</tbody>
</table>
12. What you have learnt from this course?

13. How you rate teacher’s interest to teach the Arabic language?

<table>
<thead>
<tr>
<th>Skills</th>
<th>Language Proficiency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Excellent</td>
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<tr>
<td>Listening</td>
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<tr>
<td>Reading</td>
<td></td>
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<tr>
<td>Writing</td>
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<td>Speaking</td>
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<tr>
<td>Vocabulary Problems</td>
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<td>Phonetics Problems</td>
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<tr>
<td>Understanding of the Language context</td>
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<tr>
<td>Understanding of the Language Syntax</td>
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<tr>
<td>Flexibility in Sentence Construction</td>
<td></td>
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</tbody>
</table>

14. How do you view these techniques that were useful to teach you Arabic language?

<table>
<thead>
<tr>
<th>Skills</th>
<th>Language Proficiency</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Excellent</td>
</tr>
<tr>
<td>Audio/video aid</td>
<td></td>
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<tr>
<td>Assignments</td>
<td></td>
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<tr>
<td>Tests</td>
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<td>Spoken exercises</td>
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<tr>
<td>Grammar exercises</td>
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<tr>
<td>Phonetics exercises</td>
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<tr>
<td>Understanding of the Language context</td>
<td></td>
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<tr>
<td>Understanding of the Language Syntax</td>
<td></td>
</tr>
<tr>
<td>Flexibility in Sentence Construction</td>
<td></td>
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<tr>
<td>Interpersonal communication</td>
<td></td>
</tr>
<tr>
<td>Class attendance</td>
<td></td>
</tr>
<tr>
<td>Solution of students personal problems</td>
<td></td>
</tr>
</tbody>
</table>

15. What are the problems that you have faced of Arabic learning in this course?

16. What was boring for you in this course?

17. What are the solutions of the problems that you faced in Arabic language and what solutions do you propose to improve this course?

18. Any comments that you want to give about your teacher, her teaching method and your personal experience to be part of this course?
ANNEX III

SCOPE OF ARABIC LANGUAGE IN PAKISTAN

Munazzah Masood

Interview Schedule

1. Name of respondent (not necessary) __________
2. Age __________
3. Gender __________
4. City __________
5. Education __________
6. Educational Institution _________________________________
8. Income 1. Personal income: _______ 2. Family income _______
9. Working Institution: _____________________
10. What is your mother tongue? _____________________
11. What is your nationality? 1) 2) 3)
12. What is your capacity of the languages that you already know (except Arabic)? (Please write the Proficiency Level under each skill as: Excellent, Good, Fair, Bad.)

<table>
<thead>
<tr>
<th>Languages</th>
<th>Listening</th>
<th>Reading</th>
<th>Writing</th>
<th>Speaking</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

13. Do you have any interest in Arabic Language learning?
   1. Yes  2. No
14. If yes, then why do you want to learn Arabic Language?
15. Arabic is necessary for me? (Mark any….)
   1. to understand Quran
2. to understand Islam
3. to understand any other religion
4. to understand Modern Standard Arabic
5. to understand Arabic literature
6. for a job in the Middle East or UNO
7. for boy/ girl friend / marriage purpose
8. for virtue
9. because I want to become a teacher of Arabic
10. Any other reason? 
11. Did you already learn some level of the Arabic? 1) Yes 2) No

17. If yes, then how many words of Arabic do you know? 

18. How many words of the Arabic language do you use in your daily language?

19. What is your current level of understanding Arabic? (Please mark a single proficiency level for each skill)

<table>
<thead>
<tr>
<th>Skills</th>
<th>Language Proficiency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Excellent</td>
</tr>
<tr>
<td>Listening</td>
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<tr>
<td>Reading</td>
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<td>Writing</td>
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<td>Speaking</td>
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<tr>
<td>Understanding of the Language context</td>
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<td>Understanding of the Language Syntax</td>
<td></td>
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<tr>
<td>Flexibility in Sentence Construction</td>
<td></td>
</tr>
</tbody>
</table>
20. What are the problems that you face in Arabic language?

21. What are the solutions of the problems do you expect in the Arabic teaching system in Pakistan? 22. Do you think Arabic language has any future in Pakistan?

23. Are you satisfied with the current system of teaching Arabic in Pakistan?

24. Which system is better for learning Arabic in Pakistan?

- Arabic Departments at Universities
- Private institutions which offer modern Arabic courses
- Any other ____________________________________________

25. What do you think about the system of teaching Arabic in the Universities of Pakistan?

26. Do you think that Arabic language should be promoted in Pakistan?

- Yes
- No

27. If yes, then why Arabic language should be promoted?

28. If no then why it should not be promoted?
ANNEX IV

List of Selected Madrasa Books

1. (Baghdadi Qaida)

2. (Al-Sala Sharoot)

3. (Ginj e Panj)

4. (Qadvi)

5. (Al- Nisah Ul Tuhfah)

6. (Gulistan)

7. (Bostan)

8. (Bhai Sarf)

9. (Mir Sarf)

10. (Zaeadi)

11. (Zanjani)

12. (Al arwah ul Marwah)

13. (Balshma)

14. (Al Nahwul Hadayah)

15. (Aisa Ghoji)

16. (Qafia)

17. (Al Shashil Siul)

18. (Nor ul Anwar)

19. (Jami Sharah)

20. (Hisami)

21. (Yaqub al molvi)

22. (Almezan ul Badiah)

23. (Sadra)
24. Qazi (قاضی)
25. Mula Ghafoor (ملا غفور)
26. Hamdullah (حمدالله)
27. Mirza Jalal (مرزا جلال)
28. Maizi (میزی)
29. Matol (مطول)
30. Mishqat (مشکات)
31. Rabiul Hadaya (رابع ثالث ثاني أول هدايه)
32. Salam (سلام)
33. Siraji (سراجی)
34. Al Hisab ul Khilasah (الحساب خلاصه)
35. Al Dairal Maheet (الدايره محیط)
36. Aqledes Tahreer (اقليدس تحریر)
37. Hadith Durah (حديث دوره)
38. Sharif Bukhari Sahi (شریف بخاری صحیح)
39. Sharif Tarmizi Sahi (شریف ترمذی صحیح)
40. Shari Abu Daud Sunan (شریف ابو‌داود سنن)
41. Sharif Nisai Sunan (شریف نسائی سنن)
42. Sharif Ibne Maja (شریف ابن سنن)
43. Sharif Muslim Sahi (شریف مسلم صحیح)
44. Malik Imam Mota (ملاک امام موطا)
45. Mohammad Imam Mota (محمد امام موطا)
46. Al-Navi Tareeb (النوری تقریب)
Versicherung

Hiermit versichere ich, dass ich die vorliegende Arbeit ohne unzulässige Hilfe Dritter und ohne Benutzung anderer als der angegebenen Hilfsmittel angefertigt habe; die aus fremden Quellen direkt oder indirekt übernommenen Gedanken sind als solche kenntlich gemacht.

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- Muhammad Sabir (Datensammlung in den Madrasas)


Die Arbeit wurde bisher weder im Inland noch im Ausland in gleicher oder ähnlicher Form einer anderen Prüfungsbehörde vorgelegt und ist auch noch nicht veröffentlicht worden.

Datum Unterschrift