Tackling the Language Barriers in Teaching Islam
"An Analytical Study of the Prevailing Curriculum for *Deeni Madaaris* in Pakistan"

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Abstract

It is argued generally that education plays a vital role in the development and sustainability of a country. The curriculum of any education expresses its purposes and objectives on the similar axis. Besides, the teaching and learning of any recommended syllabi are based on the media or languages for communication between the teachers and students. Deeni madaaris (religious institutes) are contributing to provide the learned human resource in the field of Islamic education since hundreds of years in the Subcontinent. These institutes are providing Islamic education by following the curriculum of "Dars-e-nizaami" which is communicated through various languages as medium of instructions. This difference of medium of instructions for teaching Islamic education creates several barriers to understanding the fundamental concepts. This issue leads a critical analysis to find out solutions; to cope up with such problems and clarify the minds of students in line of the original concepts of religion for the betterment of humanity at large. The research is discussing about the language barriers in the religious institutes especially in the perspective of *wifaqaat* (Islamic educational boards) of Pakistan, and it tries to explore the problem and difficulties faced by the students regarding multi-lingual media in the learning process. Moreover, the study highlights the advantages and disadvantages of prevailing multi-lingual system of education in madaaris of the country. In addition to that the work suggests

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few changes to improve the prevailing curricula by replacing the multi-lingual system with first language on the initial stages and lingua franca on the advanced level of Islamic education.

Keywords: *Language, Madaaris, Curriculum, Dars-e-Nizaami, Wifaqaat, Multi-lingual, Barriers, and Lingua Franca.*

Introduction

Education in a country is a key factor to strengthen its economy by uplifting the values of human lives to an asset[1] in general and it is assumed as a backbone of a developing country like Pakistan[2] in particular. More specifically, the educational streaming brings harmony and integrity within the society[3] and its adhesion with international arena.[4] Similarly, the knowledge transmission to the students or learners of a particular course of study would only be effective through the familiar languages.[5] Therefore, the religious concepts should be clear and conveyed in well-known language to the learners. Observing the diversity in languages and cultures of the Pakistani society, a student at an Islamic Institute (*Madrasa*) faces a few problems to understand multi -lingual curriculum. The textbooks are written in different languages on the other hand, the languages used for the medium of instructions in the classrooms are also dissimilar community among various regions which can be one of the hurdles to achieve clarity of the concepts of the students. In a case where a learner belongs to different language background and the medium of instructions is a different language, he will not comprehend easily due to difference of vocabulary. For example, a *Pashtu* speaker studying in a *Madrasa* may face different language of the textbooks and different language of teaching on the same time. Similarly, when a teacher of Islamic education tries to convey a religious concept to the learners of different areas and cultures, he may also face language problems or barriers to communicate with the students of such diverse lingual background. In this context, the study analyzes the lingual problems and barriers in the teaching and learning of Islamic education at *madaaris (*Islamic institutes*) or wifaqaat (Islamic educational boards)* of Pakistan. Furthermore, the workable solutions are provided to cope up with these barriers. The research addresses the fundamental questions specifically: how multilingualism can be a barrier and what are the causes, problems, and practical solutions of lingual barriers in the learning of Islamic education.

Existing literary Contributions on *Madaaris* Education and Lingual Appreciation

The curriculum of Islamic education in *Madrasa* is especially important topic of now days, so many writers have worked on the *Madrasa* education, its importance, and deferent aspects. In following is a brief review of some works done in this regard:

Deeni Madaris me taleem by Saleem Mansoor Khalid (2002 published by Institute of Policy Studies). It is an important book written about the religious institutes of subcontinent, especially about *Dars-e-Nizaami*, its positive and negative points. **Hamara Deeni Nizam e Taleem by Muhammad Ameen (2004 published Darul Ikhlas Lahore).** This book is related to the teaching of Islamic education in Madaris. **Deeni Madaris main tabdeeli k rujhanaat, by khaalid Rehman** (2008*).* It is another book about the improvement of curriculum of *Madaaris*, the writer has suggested the many changings and improvements related to different subjects and teaching methodology.

There are some published articles somehow relevant to this topic; **Madrassa Education in the Pakistan Context: Challenges, Reform and Future Directions by Zahid Shahab Ahmed** (published by Peace Prints: South Asian Journal of Peacebuilding, Vol. 2, No. 1, 2009). He addressed some challenges faced by Madaris and suggested some possible reforms for the betterment of the Islamic education system. Another article in this regard is **Madaris of Pakistan and Challenges of Modern World by Niaz Muhammad and coauthors** (published by Gomal University Journal of Research, 2012). The researchers discussed brief history of Islamic education and suggested some reforms for Madrassa curriculum. **Reforming Madrassa System by Ghulam Shabbir and Coauthors,** (published by Pakistan journal of Social Sciences, Vol. 32, No.1, 2012). He discussed Madrassa Education System during Musharraf Regime. **Reforming Madrassa education in Pakistan; post 9/11 perspective by Ms. Fatima Sajjad**. (Published by Journal of Islamic Thought and Civilization, Volume 3, Issue 1, 2013). In this article she discussed the Madrassa education its curriculum and its impact on the society and suggested some reforms.

It can be seen through the work done in this regard that the research didn't

raise any point about the language problems especially in the religious *Madaariss and Ders-e-nizami* curriculum

In the above mentioned works mostly the authors dealt with various aspects of *Madarsa* curriculum but they couldn't focus on the role of language in getting Islamic education in Pakistani *Madaaris*. Therefore, this article is going to explore the crucial role of language on education specifically multilingual problems in the curriculum of *"Ders-e-Nizaami"* in the Islamic institutes under various *"wifaqaat"* of Pakistan. Moreover, the research is discussing the positive and negative effects of multi-lingual curricula on the leaning of students.

Research Method and Output

The research work follows the critical analysis of curriculum of Islamic education "*Dars-e-Nizami*" prevailing in *Wifaqaat* of Pakistan. The study opens avenues for the importance of language in transferring concepts of the Islamic teachings through education in a country like Pakistan having diversity in languages, cultures, and schools of thought. The use of language plays a role of facilitator while sometimes it becomes barrier as well. If language is used without knowing its proper and suitable use, it can be barrier. However, language can be utilized as a facilitator by knowing its appropriate use and the needs of addressees. Therefore, language matters a lot for Islamic education, to play role for the clarification of thoughts and effective communication.

Table of Key Terms Used in the Paper[6]

Glossary	Meaning
Language/ medium of instructions/ teaching	The main language used to teach students the subject matter of textbooks is the language of teaching for example in Punjabi area the education would be delivered in Punjabi language.
Language of textbooks	The language used in the textbooks for example the language of the Holy Quran is Arabic.
Levels of Education	There are multiple grades in *Madrasa* education which are *Hifz*,[7] *Tajweed*,[8] *Sania 'Aama*,[9] *Sania Khassa*,[10] *Shahada-tul-'Aalia*[11] and *Shahada-tul-Aalmia*.[12] While in this study the *Madrasa*

	education is categorized as, general, or basic education and specialized or advanced education.
Lingua Franca	A language that is as a national or common language adopted for communication among speakers whose native languages are different for example in Pakistan the lingua franca is Urdu language.
Madrasa Education	In Pakistan, the Islamic education is provided in *Madrasa* supervised by religious scholars. These institutes are responsible for organizing Islamic education through long term courses.
First language	It can be defined as the main language used by a child constantly from birth to interact and communicate with his/her family members, friends, and community.
Multilingual Education System	This System starts in the first language and gradually introduces one or more other languages in a structured manner.
Masjed and Masajid	It is a place of ritual prostration or place of worship for Muslims.
Khalifa/Khulafa	Caliphs, successor. Originally someone who succeeded the Holy Prophet (PBUH). Later, it came to be used to refer to al the head of the Islamic state until the last Ottoman rulers.
Sufi/Tasawwuf	Originally, a person who lives in ascetic life of devotions, seeking, spiritual purification. But often this refers to a member of a Sufi order.
Jamia/Madrassa	Madrassa or Jamia is a religious institute of Islamic education in the Sub-continent. In Arabic context the word 'Jamia' is used for a university.
Hifz	Memorization the Holy Quran in any religious institute.
Shahadaat ul Almiya	It is the final degree of Madrasa education which is recognized by HEC equal to MA Arabic/Islamic Studies. This degree is issued Wifaqat after 8 years of Madrasa education.

This research work can provide the guideline to design Islamic curriculum according to various cultures keeping in mind the role of the language used as medium of instruction. The study would suggest the appropriate teaching methodology and medium of instruction according to the first language or lingua franca.

Curriculum of Boards *"Wifaqaat"* for Islamic Education in Pakistan

In this section a brief history of Islamic education in general and Dars e Nizami & Madrassa education would be provided.

- ### Historical Background of Islamic Education

Islamic education started soon after the Arabs started embracing Islam and the first Islamic Educational Institute was the house of Arqam known as *'Dar e Arqam'* where Holy Prophet (PBUH) used to educate the new Muslims about Islamic teachings.[13] Those days, in Makkah[14] the Muslims were not allowed to get education openly because of the sanctions posed by different tribes after the migration of Muslims to Madinah al Munawwarah,[15] they got freedom to get education. The first proper institute for Muslims in Madinah was *Suffah* education center and the students of this center were known as *Asḥāb-e-Suffah*. Other than *Suffah* the Mosques at that time were the major institutes for Islamic education.[16] The learning of Islamic knowledge continued, and Muslims built proper *Madaaris* i.e., 'Islamic Schools' for religious education. But earlier time there was not a specific curriculum for Islamic education, later particular curriculums were separately introduced likewise the curriculum of *Al Jamia al Azam*,[17] the curriculum of *AL Azhar University*,[18] the curriculum of *Al Nizamiah*,[19] and the curriculum of *Jamia Al Zaitunah*.[20]

On the other hand, if we come toward the Islamic education in Sub-Continent the curriculum followed in *Madaaris* was replica of Arab countries but not in organized manner. Later, the first comprehensive curriculum of "*Dars-e-Nizaami*" was introduced in 18th and 19th century.[21]

- ### Dars-e-Nizaami

Ders-e-Nizaami was known as thorough curriculum of Islamic education in Subcontinent which was prepared by the great scholar Mulla Nizaam-ud-

deen Sehaalvi.[22] It contains the various branches of Islamic education including the major subjects of Islamic learning in following table.

Table of Major Subjects of Dars-e-Nizami[23]

Original Name		English Translation
Arabic Linguistics عربی لغویات	Sarf صرف	Morphology
	Nahv نحو	Syntax & Grammar
	Balagaht بلاغت	Rhetoric
Farsi فارسی		Persian
Fiqh فقہ		Islamic Law
Hadith حدیث		Narrations and Practices of Prophet SWS
Hikmat حکمت		Wisdom/ Reasoning
Ilm-e-Kalam علم کلام		Islamic Scholastic Theology
Mantiq منطق		Logic
Munazra مناظرہ		Pleading/ Convincing/ Argumentation
Riyadhi & Falkiat ریاضی و ہیئت/فلکیات		Mathematics and Astronomy
Tafseer تفسیر		Exegeses/ Interpretation
Usool-e-Fiqh اصول فقہ		Jurisprudence

In the above-mentioned list of different subjects most of the books are in Arabic language and some of books are in Persian. The mentioned syllabus was recognized by the Mughlia empire and was implemented by the empire in all institutes of that time to educate the students under this curriculum, so the Mughal prince, Ministers, judges, advocates, imam, khateeb, businesspeople, even poor and reaches all of them were graduates of the "Ders-e-Nizaami" curriculum. With the passage of time when the Islamic educational institutes were established, especially after the partition of subcontinent, the Pakistani Religious Boards *"wifaqaat* have chosen this curriculum for the teaching of Islamic education in modern ages because of its comprehensiveness, although there is need to change it, but its positive effects are more than negatives.[24]

Boards of Islamic Education in Pakistan

After the advent of Islam, the *Msajid* had diverse objectives including offering prayer, delivering education and settlement of disputes etc. So, it

can be noticed that the mosque was not only a place of prayer rather it was utilized for many purposes like teaching Muslims. With the passage of time the Muslim empires built the institutes to facilitate the students of different regions. So, when Muslims started to learn the Islamic education from all over the world, the directions of Caliphs (*Khulafa*) to build the *"Jaamiyat"* as *"Jaamiya Qurtoba, Jaamiya –ul-Azhar, Jaamiya Nizaamia".* On the other hand, there was no satisfactory progress in the Islamic learning in the Subcontinent. However, there were few Ancestries (*Khaniqa*) in the region which disseminated the Islamic teachings by narrations (*Qaal*) and practices (*Haal*).[25] People of this region were mostly unaware of formal education, who accepted Islam because of mystic teachings by *Sufis* like, *Hazrat Ali Hijwairi, Muhinudin Chisti Ajmeri, Sheikh Ahmad Sarhandi, Syed Amir Ali Hamdani, Hazrat Bahaawu-deen Zakria, Syed Yusaf Shah Gardezi* and many more.[26] Later on a well-known institute of Islamic education was formed by *Hazrat Shah Abdur Rahim* the father of *Shah Wali Ullah Muhadith Dehlvi* named as *Madrasa Rahimia.*[27]

Moreover, the Mughal dynasty was the first empire who took interest into the formal structure of Islamic education. Hence, they were the pioneer rulers of the Subcontinent who institutionalized this education through the pattern of initiating *Madrasa* or School system.[28]

The term *"Madrasa"*[29] usually refers to specifically the Islamic institutions in the Subcontinent. Mostly, there are two courses of study: "*ḥifẓ*" and "*A shadatul almiya*" in *Madāris* of Pakistan to impart Islamic education among the students. As the purpose of this education is not only fixed to produce the preachers of Islam, for its methods of worship, but also it has historical evidence which show its clear objectives to produce diverse human resource, adjustable in all walks of life, in a modern civic society.[30] There were many "*Madaaris*" in Indo Pak Subcontinent, renowned among them were "*Daar-ul-Uloom Deo Band, Braili,* and *Nudwa-tul-Ulama*". After the independence of Pakistan there were different educational institutes serving with various curricula under the auspices of different *Madrasa* titles.

Although there are hundreds of Islamic institutes in Pakistan introduced by different schools of thoughts, but Government of Pakistan has authorized them by the recognition of HEC, in term of "وفاقات". The term 'Wifaqat' means the group of Islamic/ religious boards of five different schools of thoughts namely, 1. Wifaq-ul-Madaariss (Deo-band), 2. Tanzeem-ul-Madaaris (Brelvi), 3. Wifaq-ul-Madaariss (Shia), 4. Wifaq-ul-Madaariss

Salafiya (Ahl-e-Hadeth), 5. Raabita –ul- Madaariss (Jamat-e-islami).[31] These are the authorized boards of Govt of Pakistan. Which can provide diverse levels of degrees to the students. The brief introduction of these boards is as following:

Wifaq-ul-Madaaris Al Arabiah (*Deo-band*)

This board is under the Ahl e Sunnat scholars of Deo Baandi school of thought. Deobandi scholars are linked with Jamia Dar ul Uloom Deoband.the secretariat of this board was initiated in *Madrasa* Khair ul Madaris Multan.[32] That has become a prominent Islamic educational authority in the country. It has been working as a private religious authority since 1957. All over Pakistan Thousands of religious schools and madrassas have been working under the supervision of the Wifaq ul Madaris Al Arabia Multan.[33]

- **Tanzeem-ul-Madaaris Al Arabiah (*Brelvi*)**

This Wifaq is under the supervision of the Ahl e Sunnat scholars of Brelvi school of thought. Brelvi school of thought referrers its leader and founder Sheikh Ahmad Raza Khan Brelvi. This board was initiated in 1940 in "Jamia Naeemia" Lahore, but now this board has its independent head office: Tanzeem ul-madaaris Ahl-e-sunnat Pakistan Raavi park, near Minaar-e-pakistan Lahore.[34] The thousands of Islamic scholars are getting the Islamic education in various levels in branches of this board in the provinces of Pakistan as below: *Jamia Mujadidia Naeemia* in Sindh. *Jamia Islamia Nooria* trust in Baluchistan. *Daar ul Uloom Saif-ul-Islam* in AJK Muzaffarabad. *Jamia Muhammadiyah Ghosia Zia-ul-Uloom* in Punjab. *Jamia Islamia Hanafia* KPK.[35]

- **Wifaq-ul-Madaaris (*Shia*)**

Wifaq-ul-Madaariss Al Shia supervises the Shia group of Madaris in Pakistan. This *wifaq* was initiated in 1958 and it started properly working in 1981 under the supervision of Allama Safdar ussain Najafi.[36] The Head office of this board is in the "Jamiat-ul-Muntazar" model town Lahore. the branches of this board are working in the Pakistan under this Jaamia.[37]

- **Wifaq-ul-Madaaris Salafiya (*Ahl-e-Hadeth*)**

Wifaq-ul-Madaariss Salafiya was founded by Ahl e Hadith s Salafi scholars. This Wifaq was founded in 1978.[38] The head office of the board is in Faisalabad. The hundreds of students are studying here according to the Salafi school of thought.[39]

- **Raabita –ul- Madaaris (*Jamat-e-Islami*)**

Raabita –ul- Madaariss is under the supervision of an organization 'Jamat e Islami'. This wifaq follows the ideology of Syed Abul Aʿlā Modūdi the founder of Jamat Islami. Its secretariat was initiated in 1984 in Mansoorah, Lahore.[40] while there are other branches working all over the country, like: Jamia Islamia Tafheem ul Quran in KPK. Jamiat-ul-Ikhwaan in Karachi Sindh. The thousands of students are studying the Islamic studies here in these Madaris.[41]

- **Individually Recognized Institutes**

Diversity of Languages in Pakistan

There are more than 70 languages spoken in Pakistan, yet Urdu, the national language, and the medium of instruction in most state schools is spoken by just 7% of the population. Children learning in Urdu as a second language face major obstacles, particularly in their early years. Therefore, it is recommended that the medium of instruction should at least include the seven major regional languages, including Urdu, which would extend the delivery of first-language teaching to up to 85% of the population.[42]

Role of Language in Human Life

Language is a major mean of communication used by human beings to share their ideas and feelings. In the beginning of human history, the products and concepts were simple but even then, there was a dire need of different communication skills. One way of communication was to explain anything by showing the same thing to an addressee to convey a message. It was the challenging task in many cases and was impossible task in many others, like abstract ideas. So, the people tended to develop faster means of communication which are gestures, symbols, or pictures and consequently

they could develop the revolutionized means of communication which are speaking and writing.[43]

1.1. Language as Facilitator

There are different means of communications utilized by human beings like, 1. Showing the thing, which is being discussed, 2. To explain a thing through gestures, 3. To show a symbol or picture of the thing, 4. To elaborate anything or any concept by through spoken words, 5. To describe a thing or a concept through words in written form. Through spoken words or language, the people can communicate complex idea and feelings in faster way. Therefore, language facilitates the human beings a lot in sharing information, feelings, and ideas.[44]

Language facilitates more effectively in the following dimensions:

i. Same language of speaker and listener.
   If a speaker and listener have same language and medium of communication, they can converse with each other without barriers.
ii. Same culture.
   Culture is a crucial part of human relation and interaction. If two persons have same cultural background, they can communicate with each other easily.
iii. Same filed of knowledge.
   If speaker and listener have same interest and field of knowledge the language will play the role of facilitator for their communication.
iv. Use of nonverbal communication.
   Effective use of nonverbal skills or body language becomes extremely helpful and supportive communication through language.

1.2 Language as Barrier

In the abovementioned description it is mentioned that language is a big facilitator for human communication. But it can be a barrier as well if it is not used according to its requirements and needs. This is because of diversity in the human languages, cultural background, and level of knowledge. In the beginning the human beings used to speak common language but with the passage of time when human population increased, they started traveling to remote area and consequently they developed new languages which became barriers for the communication among diverse

cultures. In this way, the language which was a major facilitator for communication became obstacle.

Following are the aspects and factors which turn a language into communication barrier.

i. The listener does not know the speaker's language.
    People of different lingual backgrounds not having commonly understandable language would face a lot of difficulties in their communication.
ii. The reader does not know the language of a written text.
    Students not familiar with or not native users of the written text feel problem to understand the concepts delivered in the text.
iii. Difference of culture.
    The difference of culture between the teacher and student or the reader of the text would cause hurdle in the way of understanding and communication. Moreover, it'll cause problems in understanding the pragmatic meaning of the text.
iv. Technical Terminologies.
    Background knowledge of the terminologies or expressions of a topic or subject plays key role in communication. If an addressee does not have the proper understanding of the terminologies of a specific field of knowledge, he would face problems in understanding and sharing ideas and concepts.

1.3 Language and Education

It can be seen through the above-mentioned factors that normally the language plays a role of facilitator. on the other hand, it is also expressed that the language can be a barrier or hurdle in the way of communication. This hurdle would be more problematic in case of education and leaning of some technical fields of knowledge. So, the study is analyzing the problems of communication caused by language difference to provide alternate solutions specifically for educational purposes.

Multilingual Curricula in *Madaaris* of Pakistan

The textbooks taught in religious *Madaaris* of Pakistan are mostly in four languages: Arabic, Persian, Urdu, and English. Some of books are mentioned below.

- **Books in Arabic**

1. Miʾat ul-ʿĀmil, 2. Al-Kāfiah fī al-Nahw, 3. Al-Shāfiah fī al-Ṣarf. Mukhtaṣar ul-Maʿānī, 4. Jawāhir ul-Balāghah, 5. Sabaʿ Muʿallaqāt, 6. Al Fauz al-Kabīr, 7. Al-Hidayah fī al-Fiqh, 8. Al- Lumah Ad-Damashqiyyah, 9. Nukhbat al Fikar, 10. Al-Ṣiḥāḥ al-Sittah, 11. Al-Kutub al-Arbaʿah etc. The afore-mentioned books contain the deferent fields and Arts of Arabic language, like phonetic and phonology, morphology, Syntax, rhetoric, semantics, Arabic poetry, Islamic jurisprudence, authentic books of Hadith and Quranic explanatory books of Arabic are included. These are some of those books which are the part of Curriculum of Islamic education in Madrasah.

- **Books in Persian**

1. Farsi Qaidah, 2. Pandh Nama, 3. Kareema, 4. Naam e Haq, 5. Gulistan, 6. Bosstaan, 7. Ilm Us Sighah, 8. Nahv Meer, 9. Sarf Meer, etc.
These are the important books in Persian language which deal with poetry, morphology, syntax, etiquettes, and advice regarding wisdom. These books are important but are in foreign language for majority of Pakistani community therefore a beginner student of Islamic education through second language faces the lingual barriers in comprehension.

- **Books in Urdu**

1. Zia Al Nabi, 2. Taleem Al Islam, 3. Bahashti Gohar, 4. Aqeedah Al Islam, 5. Hamara Islam, 6. Urdu, 7. Civics, 8. Islamiat, 9. Pak Study (Mutalah Pakistan). 10. Politics (Siasiat), 11. Tareekh e Islam, 12. Jamal Al Quran, 13. Seerat, 14. Math, 15. Social Science, 16. Aqeeda Tul Islam Etc.
The above-mentioned books are in Urdu language which deal with Sīrah, Islamic history, faith, ethics, and Quranic sciences. As Urdu is our lingua franca so these books are comparatively easy to understand for Pakistani students.

- **Books in English**

1. English, 2. Computer Science, 3. Economics,
In Madrasah system the teaching English and its learning is a challenge, mostly the students who enter in the Madrasah system of education have no

background of English language, so it is very difficult for them to understand the books written in English language while they have to study other languages as well, like: Arabic, Persian, Urdu which are not the mother tongues most of Pakistani students, as a result of the mixture of languages the learners face the multilingual barriers in comprehension of basic concepts of the Islamic teachings.

Causes of Language Barriers in Education

According to the above course books in Arabic, Persian, Urdu, and English languages that are second language for a Pakistani student, the Research work recommends a few lingual barriers which student may face during his education:

  i. Teaching students in a language they do not use in daily life has been demonstrated to have a poor success rate in terms of students' literacy and fluency in that language.[45]
 ii. Language barrier and gape of communication between Teacher and student can be caused by:
     a. difference in social or cultural backgrounds
     b. difference in language backgrounds

These causes of language barriers lead to decrease motivation and slower down the learning ability of students.[46]

 iii. In Islamic studies language becomes barrier because the focus of education diverts form Islamic studies to language learning.
 iv. In *Madaaris*, the language barrier is not removed because it is taught as a subject not as a language. A language learnt for educational purpose needs development of four skills which are listening, speaking, reading, and writing.

Effects of Language Barriers in Education

Following are the issues created by language as a barrier:

  i. Students lack interest in further education and stop getting education after few years of *Madarsa* education.
 ii. Comprehension Problems: Many students spend their time in *Madrasa* struggling to understand instead of building new

knowledge. Many fail to learn the foreign language which causes large numbers drop out. [47]

iii. Cultural barriers between the language of students and the language of text or instruction have harmful impact on the students' ability to develop their language skills and their school or *Madrasa* performance.[48]

iv. In all settings, children perform worse across the curriculum when their first language is not used to teach.

v. Students never become fully literate if they do not already know the language of literacy well.

vi. Students may never be interested to proceed their education up to higher level if they struggle with language in the initial stages.

vii. Learners who do not have easy access to dominant languages will continue to see their interests as not being served by *Madrasa*.

viii. If school assessments are conducted in a language that a student does not understand well, it will be impossible to get a picture of their real capacities and to judge school quality.[49] Likewise, if a student who has read the text in foreign language and is describing it in his first language he'll not feel easy to describe his concepts efficiently because of the difference of the languages which may affect his performance in examination.

ix. Students hesitate to describe their concepts and ideas orally because of language barriers.

Challenges and their Solutions to Introduce Mother Tongue or Lingua Franca in Educational Material

To bring a workable model one may face the following problems:

i. Changing from one language to another in a system requires commitment and continuous effort.

ii. In the beginning there would be a need of phased transition strategy through which initially limited learning materials would be produced in local languages as a pilot project.

iii. Changing language of textbooks may need convincing the donors and organizational authorities.[50]
There are many solutions provided by different researchers, some of inclusive and relevant solutions are as under.

iv. Design the teaching devices in a way that make available language switching and translation of keywords.
v. Collaborate over the tasks that were given by the teacher. In so doing, the learners may come to understand the social background of one another.
vi. Let the learners map out their thoughts.[51]
vii. These problems can be addressed successfully by providing at least six years of native language education, with gradual introduction of other languages from an early stage. [52]
viii. There is dedicated support in the literature for mother-tongue instruction in the early years so that a firm foundation can be provided for further education.[53]
ix. An approach termed 'Mother Tongue Based Multilingual Education' (MTBMLE) is seen as one of the most practical approaches to dealing with the need for multiple languages in education. MTBMLE makes the learner's language, culture, and context the foundation of learning. It starts by using the learner's language throughout school, and gradually introduces a second or even a third language as the child progresses through education. The learner's first language remains the key language of education throughout. The second language does not become the main language of teaching and learning for at least six years. It is possible to introduce a third language at a slightly later stage, enabling children to develop linguistically and cognitively through their native language, become competent in national language and then learn to use an international language effectively. Native language based multilingual education programmes and bilingual programmes around the world have resulted in dramatically increased academic achievement.[54]

Thematic Analysis of Multi-Lingual Education and its Resultant Factors to Launch a Workable Model

As the research paper has mentioned above that the education in the earlier stages should be in mother or lingua franca, but it doesn't mean that the learning of second/foreign languages is useless, while the Holy Prophet (PBUH) used to motivate His companions to learn foreign languages to deliver the message of Islam in the language of people.[55] Hazrat Zaid bin Thābit learnt another language: Syriac.[56] so, in this way, the early Muslims used language as facilitator and minimized the language barrier to spread the message of Islam.

The general rule for teaching any subject is to explain a topic from simple to complex and from easy to difficult. Ibn Khuldūn mentioned that in teaching gradual development of students should be kept in mind. Any subject should be divided into small parts and should be inculcated in students' mind step by step. The teaching methodology should be from simple to complex and easy to difficult so that a beginner student could become able to understand and develop his interest in that subject.[57]

Islamic education is compulsory for all Muslims which is provided through Islamic books and the Holy Quran. The Holy Quran is Arabic language likewise many other books of Hadith, History Sīrah and Islamic ethics are mostly written in Arabic language. Therefore, in religious *Madaaris* Arabic language is focused and is taught the newcomers in this field to make them able to understand Islamic teachings. But for non-Arab Muslims it becomes difficult to learn Arabic language prior to getting Islamic education. This process may take a long duration to learn through foreign language as it is difficult and time taking.

In the Subcontinent when a student enters in *Madrasa,* he is bound to learn *Sarf, Nahv* and some other linguistic subjects. So, beginner students, who came to learn Islamic teachings, face challenges to learn advanced language on the initial stage. In majority of the *Madaaris,* Arabic is taught as subject instead of language that is why the language skills of learners do not develop, and even spending a lot of time to learn Arabic they need translation of Arabic books.[58] So there is a need of developing a curriculum for such learners to get Islamic education in their mother tongues or lingua franca. The course should be framed in lingua franca for beginner students who want to get education in *Madrasa*. Because they need to clarify their ideas to practice the obligatory tasks in daily life and develop Islamic ethical value in their personalities. The beginner students are enthusiastic to develop Islamic etiquettes in them but mostly such necessary teachings are not focused on the beginning rather there are few linguistic subjects which possibly lead them to losing interest in higher Islamic education.

Foreign language can be taught parallel to other important Islamic studies. Therefore, it must be focused that the language should not only be taught as a subject but a language. Because the objectives are to prepare well educated Muslims and not the linguists only. In *Madrasa* education there should be two levels of Islamic education; I) the beginners who should be taught in their native language or lingua franca; and ii) the students want to

proceed for higher Islamic studies who can be educated through the books written in Arabic, Persian or English according to the need of curriculum. Hence, the language may be used as facilitator instead of barrier.

1.1 Division of Medium of Instructions According to Fluency of Mother Tongue and Lingua Franca

In Pakistani scenario *Madrasa* education can be divided into the following two stages.

1.1.1 Initial Stage

At early stage, the students usually do not familiar with lingua franca or national language 'Urdu', rather they speak and communicate in mother tongue. If a student is supposed to get Islamic education at this stage, he should be educated in his first language. And if books are available in his first language which is highly desirable otherwise those should be available in lingua franca, so, they can get knowledge smoothly.

1.1.2 Advanced Stage

In advance stage usually a Pakistani child becomes familiar with lingua franca 'Urdu', if he is provided with appropriate environment for the development of Urdu language. Mostly Pakistanis are fluent in Urdu speaking at this stage. So, in this stage student should be educated in 'Urdu' language. In case if a student cannot communicate in Urdu language, he should be taught Urdu language in a way he may develop four skills of language, listening, speaking, reading, and writing. This is because books for Islamic studies have been written in Urdu language not in local languages. And the other key factor is that Urdu is lingua franca for Pakistani citizen. One other important reason is the unity of Pakistani nation as one national language speaker which can be developed through teaching in Urdu language.

1.2 Division According to Language of Books and the Language Spoken by Teacher for Instructions

The different use of language between the main figures-sender, massage, receiver- of communication creates the lack of understanding each other at any level learning process, so the research work explores the impact of different use of languages in the curriculum of Madras education in the

teaching of Islamic studies and the similar use of language between the figures of communication and its results.

1.2.1   Difference between the Language of Book and the Language of Teaching

Difference of book language and teaching language, mostly occurs when students' language differ from lingua franca. In Pakistan, this case is more frequent because of diversity of local languages. So, difference in language is preferably allowed for beginner students. And teacher can teach in first language of students to explain the subject matter in Urdu language.

1.2.2   Similarity Between the Language of Book and the Language of Teaching

When the language of teacher during teaching is the class is same as the language used in the textbooks, it can be categorized as same language category. This category is preferred for the students who are familiar enough with the textbook's language. In Pakistani *Madaaris* the course material is mostly in Urdu language which is lingua franca of Pakistanis therefore it would be preferably suggested that to use the same language specially to teach advance learners.

1.3 Categorization of *Madarsa* Education

General level is for beginners who want to get Islamic education to understand Islamic teaching and to become good and practical Muslim by following Islamic values and teachings. For these students, the textbooks should be in first language or lingua franca.

The Specialization level is for the students want to go ahead for Further and Higher Islamic studies. In this level the textbooks in foreign language would be included. The foreign language mostly for Islamic studies is Arabic and in some cases it is Persian. It will develop the understanding of a student and he would be able to conduct research on the topics written or available in foreign language. But it is recommended that the medium of instruction should be Lingua franca so that the language may be used as facilitator.

1.4   Language Division on the Base of Subjects

The other dimension of the subjects of Islamic studies is the diversity in the field of language. In the above mentioned some samples of courses there is a lot of diversity in the subjects of curriculum. Some subjects are language based and others are concept based.

Moral, Ideological, and rational subjects like Logic, *Sīrah*, and ethical teachings which deal with concepts, ideas, behavioral and practical part of Muslims' life should be taught in first language or Lingua franca using the books written in native language or Lingua Franca.

Language based subjects which deal with linguistic aspects like *Sarf, Nahv* etc., or the subjects in which the text is in foreign language like the Holy Quran or Traditions of the Holy Prophet (SWS) should be taught in the beginning in first language and later can be in target language Arabic.

Using Language as Facilitator and Minimizing its Barriers

Although the solutions and remedial techniques have been discussed in the above-mentioned categories and divisions, there are some general solutions as follows.

i. First Language of the students a possible solution (use of mother tongue in lessons). In this situation students of low abilities should be taught using the first language to at least remove one barrier of learning.[59]
ii. There is need of proper training of teachers of Islamic studies how to utilize instructional language effectively.
iii. Lingua franca as a medium of instructions especially for advance learners can develop positive impact on the Islamic education in Pakistan. It can help in developing; Unity in textbooks, which may facilitate students to focus on the subject matter not only learning different languages, which will consequently lead to unity among the Pakistani citizens.
iv. Use of modern methodologies in Islamic education is very much supportive for developing the interest of students and enhancing successful communication.

v. Use languages according to the need of current or modern era, instead of sticking to specific languages and following old methodologies.

vi. Audio/ Visual aids are helpful in minimizing language barrier because a student can utilize them as an alternate mean of clarifying his concepts.

vii. There is dire need of establishing translation centres which would organize system for translation of *Madarsa* books causing language barrier' into Urdu language.

viii. Research institutes should be established which would provide a platform for researchers to conduct research and draft books for curriculum in Lingua Franca.

Conclusion

The research work concludes that language plays key role in learning process of any educational system, moreover the paper finds out that one of the main problems of "*Dars-e-Nizaami*" is its multilingual curriculum, therefore the learners face comprehension problems caused by language barriers. According to this work these problems can be tackled by using first language, lingua franca as language of curriculum in *Madrasa* education of Pakistan.

Islamic education is necessary for all Muslims therefore it should be taught in familiar language so that they can understand the real message of Islam and deliver it to other people. Further the paper recommends that a student getting higher Islamic education should be skilled in Arabic language to understand the message from original texts and become able to conduct research.

Suggestions

Following suggestions are recommended through research paper after conducting
Research.

i. After concluding the research work it is suggested that there is need of establishing a policy to improve *Madrasa* education language.

ii. It is suggested that the more the students use mother for Islamic education, the better they will enhance their educational achievement.

iii. There is need of organizing seminars or workshops to educate teachers' communicative skills and how to cope with language barriers.

iv. If transitions to a national or international language are unavoidable in the *Madrasa* education, this transition should be gradual.

v. A country like Pakistan which is linguistically diverse, and has high rural populations, it is necessary to treat *Madrasa* language as one of the most crucial factors in improving Islamic education.

vi. The areas where there are a large variety of local languages, a common language/ lingua franca which is mostly Urdu in Pakistani context, may be used as medium of instruction.

vii. The '*Dars-e-Nizami*' curriculum may be organized according to the need of language facilitator by providing early education in native language or lingua franca and the higher education through Arabic or foreign language books using lingua franca as language of teaching.

viii. Arabic language should be taught as a language not only as a subject, by focusing on the four skills of the language. Modern methodologies of language learning can be utilized for better results.

Endnotes

[1] Mr. Liu Zhen Min, Under-Secretary-General, World economic situation prospect, by: United Nations New York, 2018. P. 10.

[2] Adiqa kiani, the Role of education on economic growth in Pakistan, by: Federal Urdu University of Arts, Science & Technology with collaboration RG Score distribution, 2015, p. 2

[3] Curriculum Supplement on Values Education Integrating Cross Cutting Themes in the Curriculum, by: MINISTRY OF FEDERAL EDUCATION & PROFESSIONAL TRAINING, ISLAMABADGOVERNMENT OF PAKISTAN, p: 6-8

[4] Michael Woolf, Harmony, and Dissonance in International Education: The Limits of Globalization, Journal of Studies in International Education, Vol. 6 No. 1, Spring 2002 5-15© 2002 Association for Studies in International Education, p:2

[5] PRINCIPLES OF LANGUAGE LEARNING AND THE ROLE OF THE TEACHER, by 31©2017 by TESOL International Association. All rights reserved: 4

[6] Terms used for personal convenience and explained for the understanding of the readers.

[7] Diploma course of reading and memorizing the Holy Quran.

[8] Diploma course of reciting Holy Quran with phonetics and phonology.

[9] Certificate course equivalent to ten years of schooling, Secondary School Certificate (SSC)

[10] Certificate course equivalent to twelve years of schooling, Higher Secondary School Certificate (HSSC)

[11] Associate Degree equivalent to fourteen years of education.

[12] Degree equivalent to sixteen years of education, with specialized fields.

[13] Muhammad Bin Abdul Wahhab, *Mukhtaṣar al-Sīrah*, Translator: Muhammad Madani, Nomani Kutub Khana Lahore,1990, P.61.

[14] Makkah is the Holy city for Muslims where they perform Hajj in Kaaba.

[15] Madinah Al- Munawwarah is the Holy city for Muslims where the Holy Prophet (PBUH) migrated and stayed there until His last days.

[16] Saleem Khalid Mansoor. *Deeni Madariss mein Taleem*. Islamabad- IPS. 2005, P 91.

[17] This institute was an educational organization in 'Baghdad' where Imam Abu Hanifah Numan Bin Sabit

used to teach Islamic subjects. It is now known as Imam Azam College.

[18] Al Azhar university was inaugurated in 359 H, where many experts of different fields like, Exegeses, Tradition of the Holy Prophet (PBUH) and Jurisprudence graduated. Some of them are Al-Siūṭī, Ibn Ḥajar Al ʿAsqalāni and Al Nawawī etc.

[19] Al-Madrasah Al-Nizāmiyyah was initiated in Baghdad by Head of the State Nizam Al Malik. Imam Al Ghazali got education in this institute.

[20] This Institute was inaugurated in Tunisia by wife of Mustansir Bi-llāh in the year 1383 H. and it is known as Jamiʿat Az-Zaytūnah and It was first established in 737 and subsequently modernized in 1956. It consists of the Higher Institute of Theology and the Higher Institute of Islamic Civilization in Tunis and research institution, the Center of Islamic Studies.

[21] Education Ministry govt. of Pakistan. Deeni Madaris ki Jami' Report 1971. P 4-5.   http://darululoom-deoband.com/urdu/articles/tmp/1456831679%2004-Tarikh%20Me%20Dini%20Madaris_MDU_04_April_2005.html

[22] Nizamud Din Sihalvi was an Islamic scholar in Mughal period who developed well known syllabus for Islamic education.

[23] Ibn ul Hassan Abbasi. *Deeni Madariss*. Maktabah Umar Farooq- Shah Faisal Colony Karachi. P: 17. Mentioned in an MPhil Thesis '*Taleem Al Lughah Al Arabiyah fi Al Mdariss Ad Deeniyah in Pakistan*' Student: Saif ul Islam, p.116.

[24] Sheikh Muhammad Mansoor. *Rood e Kauthar*. Idarah Saqafat Islamiyah- Lahore. 1979, p: 604-606. Saleem Khalid Mansoor. *Deeni Madariss mein Taleem*. IPS-Islamabad. 2005, p: 95.

[25] Haal and qaal are two terms used by Sufis. Qaal means 'Shariat' or to learn theoretical part of Tasawwuf and Haal means 'Tareeqat' or practical part or practices of Tasawwuf. ()

[26]

[27] It was founded by Shah Abdur Rahim the father of Shah Waliullah Dehlvi, during 18th century. After the death of Abdur Rahim in1718 Shah Waliullah started teaching AT THE Madrassa. It became a leading institute of Islamic learning and was acknowledged as the most influential seminary in the Indian Sun-continent. See: Joseph Kitagwa (5 September 2013) The Religious tradition of Asia; Religion, history, and culture, published by Routledge. pp- 146.

[28] Akhtar Rahi, *Tazkiraht ul-Musannifeen Dars e Nizami*, Maktabah Rahmania-Lahore, Page 18-19.

[29] Please see the Table of key term in this Article for further details.

[30] Education Ministry govt. Pakistan. Deeni Madariss ki Jami' Report. 1990, p: 3.

[31] Education Ministry govt. Pakistan. Deeni Madariss ki Jami' Report. 1990, p: 3.
[32] Ibid

[33] www.wifaqulmadaris.org.pk,Dated:10,5, 2019

[34] Ibid

[35] www.tanzeemulmadaris.com 10-5-2019.

[36] http:/jamiatulmuntazar.com/dept/wafaq.php

[37] www.jamiatulmutazar.com. Dated: 10-5-2019

[38] http:/www.rabtatulmadaris.com.pk/ur

[39] www.wmsp.edu.pk 10-5-2019

[40] Education Ministry govt. Pakistan. Deeni Madaris ki Jami' Report. 1990, p: 4.

[41] http://www.rabtatulmadaris.com.pk 10-5-2019

[42]https://www.theguardian.com/education/2010/dec/07/pakistan-schools-language-crisis-lotbiniere
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[44] Sheikh Muhammad Reza Al Muzaffar. *Al Mantiq*. Dar Al Taʿāruf li-lmaṭbuʿāt-Iraq. 2006, p: 32-33.

[45] Helen Pinnock with research by Gowri Vijayakumar. *Language and education: the missing link; How the language used in schools threatens the achievement of Education for All*.UK- CfBT Education Trust, 2009 p:9&17.

[46] World Academy of Science, Engineering and Technology, International Journal of Educational and Pedagogical Sciences, Vol:3, No:12, 2009, p2108.

[47] Dr Rigoberta Menchú, Nobel Peace Laureate, *UNESCO Goodwill Ambassador for Culture of Peace*. Mentioned in an article by, Helen Pinnock with research by Gowri Vijayakumar. *Language and education: the missing link; How the language used in schools threatens the achievement of Education for All*.UK- CfBT Education Trust, 2009 p:6.

[48] Syed Ali Raza Bukhari, Barriers related to language and culture which prevent overseas students from achieving their potential. P 12-13.
https://www.jmu.edu/global/isss/resources/global-campus-toolkit/CGE-Cultural-Differences.pdf

[49] Helen Pinnock with research by Gowri Vijayakumar. *Language and education: the missing link; How the language used in schools threatens the achievement of Education for All*.UK- CfBT Education Trust, 2009 p:24.

[50] Ibid.

[51] World Academy of Science, Engineering and Technology, International Journal of Educational and Pedagogical Sciences, Vol:3, No:12, 2009, p 2108.

[52] Helen Pinnock with research by Gowri Vijayakumar. *Language and education: the missing link; How the language used in schools threatens the achievement of Education for All.* UK- CfBT Education Trust, 2009, p:8.

[53] Elaine Ridge, Faan Jordaan and NC Nangu, (A quotation by Bambose 1984; Barba 1993; Collison 1974; Fishman 1984; Nangu in Glencross 1994) mentioned in '*Language Barriers to Learning Science*. http://perlinguam.journals.ac.za

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[55] Muhammad Qasim, Abdul Birr. Tareekh Qadeem Madriss Arbiyah. Maktabah Qasmiyah-Multan. 2005- p: 287.

[56] Ibid

[57] Ibn Khuldūn. Kitāb ul-ʿIbar. V1, p: 399.
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