



CHANGING ATTITUDE FOR THE ENGLISH LANGUAGE IN PAKISTANI RELIGIOUS SEMINARIES

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Abstract

This study explores the changing attitudes in connection with the English language in the religious seminaries of Pakistan. Despite the suggestions of many leading Islamic figures of different sects before and after the making of Pakistan, the attitude of the ulema has not changed for the English language. However, at present, the past attitude for the English language has been changed, as the interviews of some renowned scholars belonging to different sects of Islam show. At present, there are a total of 2.26 million enrollments recorded in different Islamic religious seminaries across the country. This paper elaborates that attitude for the English language in Islamic seminaries starts changing. The present study is of a qualitative nature. The data was obtained with the help of a semi-structured interview. The participants of this study were four representatives of religious seminaries with different Islamic sects. The study transpired a rapid change in attitude for the English language in Pakistani religious seminaries. There is a need for support from the government in providing language teachers and the relevant materials and a change in education policy. The paper upholds some recommendations to make the present change of language attitude better in Pakistan.

Keywords: Changing attitude, English language, Islamic seminaries, soft image of Islam, Language courses, Pakistani education policy

Introduction

Attitudes are of great value in making our opinion regarding the world. They inspire us to respond to the world around us in different dimensions. Studies of attitudes have a historical perspective and influence our lives (Oppenheim, 1998). Latchanna & Dagnev (2009), consider attitude as a significant concept to learn human behaviour, it is a state of mind with certain beliefs and thoughts. According to Myers (2006), attitude for a language is a kind of judgment, taken by a speaker in connection with the specific values of the targeted language. He says the students of attitude take an interest that how a language is socially meaningful to other people. Attitudes are unconscious assessments for a language. Attitude can be learned and taught in connection with learning a foreign language (Smith, 1971). The area of language attitude has become interdisciplinary as many disciplines like psychology, philosophy and linguistics have informed research in this research area (Abbas & Iqbal, 2018). Pakistani Muslim identity is symbolized with Urdu language and Islam. The Urdu language seems to explain the Muslim identity even before and after the making of Pakistan and Islam. The relation between religion and language in Pakistan is based on the Urdu language. Even, after the making of Pakistan, the Urdu language has also been used by the state as the symbol of Islamic identity, and the language policies are made in the light of this symbolism (Rehman, 2006). A change of attitude in learning the English language is also seen in Pakistani religious seminaries.

According to, the Academy of Educational Planning and Management Government of Pakistan AEPAM (2018), the total number of religious seminaries in Pakistan is 32,272. The Public sector is running 31,326 i.e. 97% seminaries, whereas 946

i.e. 3% are run by the private sector. The private and public sectors have an enrollment respectively 0.06 million i.e. 3% and 2.19 million i.e. 97% of the total 2.26 million. The male enrollment in these seminaries is 1.38 million i.e. 64%, and the female the enrollment is 0.788 million i.e. 34%. The total number of teachers in these seminaries is 74,648 out of which 2475 i.e. 3% are teaching in the public sector, whereas 76,648 i.e. 97% are teaching in the private sector. The teachers consist of 57,023 i.e. 76% males and 17,625 i.e. 24% females respectively. All the statistics show that an ample majority of the Muslims is attached or enrolled in Pakistani Deeni Madaris or religious seminaries. See Table 1.

**Deeni Madaris
Institutions, Teachers and Enrolment By Wafaqs, Province and Gender
2016-17**

Wafaqs/ Tanzeem/ Rabita	Province/ Region	Institutions				Enrolment			Teacher		
		Male	Female	Mixed	Total	Male	Female	Total	Male	Female	Total
Rabita-tul- Madaris Islamia	Punjab	385	187	385	957	52,406	33,168	85,574	1,984	783	2,767
	Sindh	241	50	617	908	26,308	15,050	41,358	1,115	296	1,411
	KP	198	46	-	244	11,710	2,005	13,715	724	108	832
	Balochistan	58	8	115	181	4,736	2,779	7,515	276	29	305
	AJ&K	11	10	142	163	10,613	11,881	22,494	389	347	736
	GB	11	-	12	23	4,430	524	4,954	140	-	140
	FATA	3	4	4	11	1,584	1,050	2,634	28	20	48
	ICT	23	15	8	46	698	1,431	2,129	25	46	71
	Total	930	320	1,283	2,533	112,485	67,888	180,373	4,681	1,629	6,310
Wafaq-ul- Madaris*	Punjab	1,471	760	1,589	3,820	206,032	139,196	345,228	8,308	3,455	11,763
	Sindh	773	246	1,786	2,805	105,144	69,037	174,181	4,287	1,372	5,659
	KP	1,444	336	-	1,780	95,496	15,153	110,649	5,911	1,081	6,992
	Balochistan	325	29	423	777	26,657	9,972	36,629	1,375	90	1,465
	AJ&K	33	21	102	156	9,572	9,650	19,222	560	177	737
	GB	19	-	16	35	4,428	1,946	6,374	146	13	159
	FATA	403	150	100	653	113,913	42,604	156,517	2,410	483	2,893
	ICT	108	46	69	223	4,160	6,521	10,681	264	342	606
	Total	4,576	1,588	4,085	10,249	565,402	294,079	859,481	23,261	7,013	30,274
Tanzeem-ul- Madaris AhleSunat Pakistan *	Punjab	1,240	704	1,492	3,436	171,461	107,908	279,369	6,339	2,512	8,851
	Sindh	702	181	1,540	2,423	69,661	39,680	109,341	2,872	581	3,453
	KP	519	121	-	640	24,105	5,736	29,841	1,408	375	1,783
	Balochistan	132	12	316	460	11,362	5,642	17,004	523	122	645
	AJ&K	22	31	257	310	13,068	16,484	29,552	580	332	912
	GB	11	3	9	23	2,109	499	2,608	82	-	82
	FATA	12	2	3	17	2,515	304	2,819	64	2	66
	ICT	-	-	-	-	1,180	1,125	2,305	53	53	106
	Total	2,638	1,054	3,617	7,309	295,461	177,378	472,839	11,921	3,977	15,898
Other bodies	Punjab	295	128	342	765	30,138	16,423	46,561	1,183	345	1,528
	Sindh	226	85	632	943	23,999	14,599	38,598	972	313	1,285
	KP	278	65	-	343	14,584	3,525	18,109	881	246	1,127
	Balochistan	41	12	127	180	4,484	2,751	7,235	235	9	244
	AJ&K	37	32	145	214	8,640	9,231	17,871	391	198	589
	GB	8	-	3	11	917	39	956	35	-	35
	FATA	6	3	2	11	1,573	568	2,141	43	13	56
	ICT	-	8	-	8	-	27	27	10	-	10
	Total	891	333	1,251	2,475	84,335	47,163	131,498	3,750	1,124	4,874
Not Affiliated	Punjab	1,436	741	1,830	4,007	142,398	94,623	237,021	4,779	1,812	6,591
	Sindh	517	135	1,670	2,322	52,074	33,047	85,121	1,998	510	2,508
	KP	1,134	265	-	1,399	44,688	10,888	55,576	2,418	794	3,212
	Balochistan	292	49	826	1,167	16,546	11,367	27,913	959	60	1,019
	AJ&K	71	78	317	466	19,783	21,938	41,721	871	231	1,102
	GB	16	5	14	35	3,452	1,227	4,679	129	-	129
	FATA	-	-	-	-	-	-	-	-	-	-
	ICT	23	-	46	69	692	316	1,008	39	4	43
	Total	3,489	1,273	4,703	9,465	279,633	173,406	453,039	11,193	3,411	14,604
Not Reported	Punjab	302	191	320	813	20,381	13,347	33,728	779	248	1,027
	Sindh	216	50	366	632	10,583	6,271	16,854	517	74	591
	KP	222	52	-	274	8,508	1,561	10,069	447	93	540
	Balochistan	78	4	112	194	2,595	1,927	4,522	181	1	182
	AJ&K	8	11	76	95	2,505	3,071	5,576	116	35	151
	GB	6	2	10	18	608	186	794	39	4	43
	FATA	53	9	10	72	6,824	2,059	8,883	138	16	154
	ICT	-	-	8	8	-	-	-	-	-	-
	Total	885	319	902	2,106	52,004	28,422	80,426	2,217	471	2,688
Total	Punjab	5,129	2,711	5,958	13,798	622,816	404,665	1,027,481	23,372	9,155	32,527
	Sindh	2,675	747	6,611	10,033	287,769	177,684	465,453	11,761	3,146	14,907
	KP	3,795	885	-	4,680	199,091	38,868	237,959	11,789	2,697	14,486
	Balochistan	926	114	1,919	2,959	66,380	34,438	100,818	3,549	311	3,860
	AJ&K	182	183	1,039	1,404	64,181	72,255	136,436	2,907	1,320	4,227
	GB	71	10	64	145	15,944	4,421	20,365	571	17	588
	FATA	477	168	119	764	126,409	46,585	172,994	2,683	534	3,217
	ICT	154	69	131	354	6,730	9,420	16,150	391	445	836
	Pakistan	13,409	4,887	15,841	34,137	1,389,320	788,336	2,177,656	57,023	17,625	74,648

It is obvious that the Punjab province in Pakistan keeps the major portion of the above statistics in connection with the number of DeeniMadaaris or religious seminaries,the enrollment and the teaching staff. See table 2.

Deeni Madaris
Institutions, Teachers, Enrolment, and Gender in Punjab 2016-17

Wafaqs/ Tanzeem/ Rabita	Institutions				Enrolment			Teacher		
	Male	Female	Mixed	Total	Male	Female	Total	Male	Female	Total
Rabita-tul- Madaris Islamia	385	187	385	957	52,406	33,168	85,574	1,984	783	2,767
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Other bodies	295	128	342	765	30,138	16,423	46,561	1,183	345	1,528
Not Affiliated	1,436	741	1,830	4,007	142,398	94,623	237,021	4,779	1,812	6,591
Not Reported	302	191	320	813	20,381	13,347	33,728	779	248	1,027
Total	5129	2711	5958	13798	622816	398665	1021481	23372	9155	11527

Religious Seminaries pay attention to the education of Islam. Only religious education is necessary for the *alim*. To cater to such an education Arabic language is focused. After the Arabic language, the Persian enjoys a prominent place and is a part of the curriculum. However, the Urdu language is taken as the language of instruction in the religious seminaries in Pakistan. Despite the Government's instructions, the English language is taught to very selective students (Rahman, 1998).

Malik (1996) says that during 1958-1969 under the government of Ayub Khan, his Commission on National Education focused both Urdu and English languages to be taught. The purpose of teaching the English language to the religious scholars was to make their contact with the modern world. It was aimed that the religious scholars could retaliate to the modern philosophers and liberals rather refute the modern philosophies.

Statement of the problem

The report of AEPAM Government of Pakistan 2018, shows a 2.26 million enrollment in religious seminaries of Pakistan. However, such a magnanimous majority is not being taught the international lingua franca i.e. English.

Purpose of the study

The purpose of this paper is to investigate the changing attitude of the administration of Pakistani religious institutions for the English language to be taught in these seminaries, to communicate the original and soft image of Islam to the world.

Research questions

1. Is there any teaching of English language in the religious seminaries?
2. Do the administrations of these seminaries change their attitude for the English language?
3. How can English language be supportive to spread Islam?

The significance of the study

1. This paper is expected to help understand the present state of English language teaching in religious institutions in Pakistan.
2. This article will highlight the problems in teaching English in religious institutions.
3. It will also provide some basis for improvement.

Research methodology

The English language is of vital importance across the world. This language is also felt necessary almost by all the institutions of society. To assess the changing attitude for the English language of Pakistani religious seminaries in Pakistani religious seminaries, their higher administration is approached by the researchers. A semi-structured interview has been designed to obtain data for this qualitative research. Four renowned religious seminaries have been targeted in this context. The researchers recorded interviews with higher scholars and administrators. These interviews have been detailed, discussed, and analyzed. The researchers suggest

recommendations in the light of valued input of the interviewees.

Delimitation

The topic of this study covers all the religious seminaries working in Pakistan. However, keeping in view the available resources and time, the researchers delimited themselves to only four religious seminaries belonging to different Islamic sects in Lahore as a convenient sampling.

Literature Review

Preston (2002) asserts that the study of language attitude mainly targets, the ways that how usage of a language gives the listener an opportunity to learn about the beliefs of the speaker's group. Similarly, learning a specific language is tied to the attitudes of the speakers of this language, some are supposed to be lazy and some hard working. McKenzie (2008), considers an attitude as a central description in the field of psychology, this has been a dominant area among the modern social psychologists. The main element of an attitude is its intensity, this also refers to the passion of an individual (Oppenheim, 1992).

Both the behaviourists and mentalists consider that an individual has not the inborn quality of attitude, rather learn through socialization during the early years of childhood. The straightforward research conducted with behaviourist viewpoint depicts that attitude is developed in a social situation (Baker, 1992). The mentalist is of the view that attitude bases on a person's belief about the world, for example, a Japanese may of the view that learning the English language can benefit him in getting a good job (Perloff, 2003). Erwin (2014), takes attitude as functionally important for a person, as it can provide him with practical knowledge to get benefit from the world around. Thus, attitude functions as a utilitarian approach. The mentalist framework of language attitude has been recently employed by researchers (Abbas, Pervaiz & Arshad, 2019; Abbas, Jalil & Rehman, 2019) in exploring language attitude.

Grant (1797), observes that the British officers wanted to promote the English language in India instead of Persian and Arabic to dilute the opposition of the locals against the British rule. (Sharpe, 1989) quotes in regard to Macaulay (1835):

"We must at present do our best to form a class who may be interpreters between us and the millions we govern; a class of persons, Indians in blood and colour, but English in taste, in opinion, in morals, and in intellect".

But this actually did not happen from Macaulay, rather from the starting point of the British rule. Later on, English literature caused such a force of socialization as empowered the English language. Malik (1996) says that the religious *madaris* or seminaries actually retaliated to the western dominance in the subcontinent. They wanted to respond to the western heterodoxy of colonial-era with their orthodoxy.

The Muslims attitude was seen in three ways. Rizvi (1982), says first they rejected and resisted on rather religious nature. However, English was permitted to learn by an influential Muslim scholar Shah Abdul Aziz 1746 – 1823. Similarly, the other pioneers of Muslim seminaries like Maulana Rashid Ahmed Gangohi 1829–1905, Ahmad Raza Khan Bareilly 1856–1921, Adl al-Bari of Farangi Mahal, and Nadwat-ul-Ulama. Even after issuance of *fatwas* by the mentioned towering religious figures and seminaries, yet the Islamic scholars were reluctant to add English in the curriculum of Dars-e-Nizami, in fear of losing the Islamic identity. Such resistance is even seen in the present times. Second, the Muslim reformers Abdul Latif 1828–1893 and Sir Syed Ahmad Khan 1817–1899 persuaded the Muslims to learn English to get their due share in the British Government. Thus, the professional class of the Muslims emerged. Zaman (2010), says of the third type, as pragmatic utilization. In this way, the English modernity was selected strategically to empower the Muslims while keeping their identity intact. Abdul Ala Mawdudi, a well known Islamic figure in Pakistan supported to study English for accessing modern knowledge.

Rahman (2004), says that Mawlana Muhammad Yousaf Ludhianwi opposed the *madaris* reforms by the Government of Pakistan in 1979. He considered the educational system once established by the British government as a threat to the Muslim identity. Zaman (2010), argues in his research that the motive behind this resistance was not only English language, but the power and Muslim identity. The religious scholars rightly assessed that such reforms to modernize the *madaris* would change the Muslim identity.

Khalid (2002), in his paper, while talking about the changing attitude of religious seminaries, says that the report issued by the Institute of Policies Studies tells that a think-tank of an Islamic political party (Jamiat-e-Islami) favoured the English teaching. English language teaching and its methodologies have been an interesting topic of research for language researchers as well as religious stakeholders. Abbas, Aslam and Yasmeen (2010) contended that the best way to teaching English in any scenario is adopting a version of communicative language teaching customized to local culture and needs. Abbas, Aslam and Rana (2011) argue that code mixing is an effective communicative strategy. This model can also be applied in religious *madaris* as there is lack of proficiency of English among *Madaris* students. One of the influencing research with reference to teaching of English in religious

madaris is on the use of computer assisted language learning was explored by Chohan, Abbas and Saleem (2018). The fact is that some lower-level clerics are suspicious of teaching English because of cultural transfer and its implications. However, the senior Muslim scholars are of the view for teaching the English language in *madaris* with the view to empower the students to preach Islam in foreign countries. This will also open opportunities for the graduates of *madaris*.

Research Methodology Population and sampling

All the Pakistani religious institutions were the population for this dissertation. Nonetheless, 04 Islamic seminaries belonging to a different sect of Islam, which provide a higher level of religious education in Lahore were selected as sampling for the present study. The interviewees were men of higher ranks in these institutions with teaching or administrating responsibilities.

Research Tools

A semi-structured interview was designed to obtain data for the research. The questions were asked in simple Urdu language to get the proper feedback and opinion of the participants.

Data collection

The data was collected in the form of audio recordings of the interviews. After recording the interviews, they were transcribed.

Research design

After the selection of the sampling, formal permission was obtained from the concerned authorities of the targeted religious seminaries. A semi-structured interview was designed to have the maximum opinion of the participants. The interviews were recorded and then transcribed. The data was obtained in a qualitative form.

Data analysis

The gathered data was discussed separately and participant wise. After detailing the discussion, the whole discussions were analyzed to have different opinions of the participants for reaching the conclusions.

Method for data analysis

As the data is transcribed and arranged in a chronological way. After inserting data it is discussed and then has been being analyzed as a whole.

Dr. Raghbir Naeemi (Principal), Jamia Naeemia Lahore.

Dr Raghbir Naeemisays that they are aware of the present international status of English language and that the English language is being taught in Jamia Naeemia Lahore at three levels along with religious curriculum of Dars-e-Nizami i.e. secondary school certificate SSC, Intermediate and graduation levels. He added that the religious students are also studying English in the regular Graduation and Post Graduationprogrammes offered by the public universities. Even the graduate of this institute is preaching in the USA. The seminary has also English language teachers for SSC and intermediate levels. He informs that they have independently signed an MoU with an NGO, that is providing the language teachers for a duration of two years.

The institution is affiliated with the *Tanzeem ul Madaris*, so they teach the students a small booklet of English language prescribed by the board of affiliation. However, the government is not supporting the institute in connection with English language teaching.

Dr Raghbir Naeemi is in the favour that a religious scholar should very good at the English language so that he would be able to retaliate all those Orientalists who have been wrongly propagating and defaming Islam for more than three hundred years throughtheir literature. He says that religious scholars feel difficulty in preaching Islam in western countries because they have not good at the English language. He favoursEnglish language teaching in the religious seminaries to spread the soft and original image of Islam to the rest of the world.

As for the benefits of English language teaching at the religious seminaries are concerned, he is of the favour that not only the students become able enough to use different forums of social media, but they also gain critical thinking.

He agrees that the teachers with orthodox thinking do not like the English language in fear of losing the identity and becoming a *farangi*. However, the learned teachers at the institution appreciate the students who learn the English language. He saysthat during the language learning, the learner should be given balanced education and guidance on the right path to avoid his derailing from the religious path.

He is in of the view that the English language to be included in the religious curriculum and the expert teachers be hired to get the maximum benefits.

Mufti Asad Khan, Jamia Ashrafia Lahore.

Mufti Asad Khan says that the English language is taught at Jamia Ashrafia Lahore. The mandatory education to get enrolled in the institution is Matriculation or SSC. He informs that during the first two years out of eight of the *alim*course, the Englishlanguage is taught as a compulsory subject by the professional language teachers.

He informs that even *wafaq ul Madaris*(the board) has issued instructions for enrolling the students having eight years of academic education. However, different religious seminaries enrol students with 10 years of academic education. In his view, that certain policies are under consideration by the Government regarding the English language courses in religious seminaries. They always welcome any such policy.

He is of the view that there is nothing adverse in learning the English language at religious seminaries rather it will be lucrative for the students, as English is the language of modern research and technology across the world. He says that the *ulema* never opposes English as a language. However, they are in the view that the Islamic identity of a Muslim should not be lost. Another misconception he removes by saying that a number of religious students continue their academic degrees side by side their religious learning. Even some get a Master degree in English language and literature. He says only the persons who have not any association with the religious seminaries think that there is not any concept of modern education. However, the fact is contrary to their wrong thinking. He favours the English language teaching as it proves helpful a learner to survive in the society in a better way.

He is of the view that the proficiency of a student at a religious seminary is not as good as that of a regular university student. The reason is they have proper knowledge of the language in regular educational institutions. However, the same method is not applied in religious seminaries. The students here have also a fair proficiency in the English language. He suggests that such students can be improved in language with the help of some targeted courses.

As the English language has penetrated in the society, even the religious websites are also using English language, it is, therefore, suggested that the English language be taught in the religious institutions to enable the students to live a better life in the society.

To learn a language is not harmful to the learners. However, we oppose the way of teaching. For example, some of the students of religious seminaries go to some regular language teaching institutions, they think that we have left behind culturally. Thus, they are hit by an inferiority complex and start thinking that only speaking of English is a social privilege. We oppose only this inferiority complex and not language learning.

In connection with the best proficiency of languages to spread the religion to the rest of the world, the institution offers a one year course of Arabic and English speaking and to the scholars who have completed their eight years of religious education. Their computer operating skills are also enhanced along with the languages. The teachers for this course are highly qualified. He further informs that to attend this course only 15 scholars are selected across the country.

He suggests that the religious seminaries should never compromise on the mandatory criteria for enrollment with a certain academic qualification.

Maulana Ijaz Hussain Haidri, *Jamia TulMuntazar, Lahore.*

Maulana Ijaz Hussain Haidri, says that the administration is planning to conduct the English language classes at the institution. However, at present, the students are learning the English language outside the campus along with other modern subjects. The language teachers are available for teaching English to the students who are preparing for their academic graduation.

The *madaris* board is not supporting in the context of language teaching. However, the institution is highly activated to arrange language classes. He strongly favours that the students at religious seminaries should learn the English language to spread the soft image of Islam across the world. To learn the language would be very lucrative for religious purposes on an international level. Even he supports to learn as many languages as possible for a religious scholar with an intention to serve the religion at the best.

A preacher should preach in the language of the listener. Thus, the listener can get the true essence of religion. The preacher will be able to explain and detail with ease. So, religious scholars should learn English as an international language in a proper way.

He favours and supports the English language learning of religious students. In his view, there is not any religious harm in English language learning. He explains that it is not the language that we take as a wrong thing, rather the use of language in the wrong way.

In his view, the course of religious is quite lengthy and the scholar remains very busy in religious learning, yet they should spare some time for learning the English language.

Dr. Shafaqat Ali Baghdadi Alazhari,

Director Students' affairs / Member College Council, Jamia Islamia Minhaj-ul-Quran, International, Lahore.

Dr Shafaqat Ali, tells that English has been a compulsory subject in the institutions since 1980. Different language workshops, English speaking courses and English literature class are frequently being conducted in the institution for the best grooming of students. Even the founder of the institution likes to deliver lectures to the

students in English.

If the government supports the English language teaching in religious seminaries, we will cordially support it. But the founder of the institution has an international view, so English is our preference.

Indeed the religious scholars should highlight the soft image of Islam across the world, and for this purpose, they will have to equip themselves first with the English language. He says a scholar cannot answer the questions of the non-Muslims until he learns their language.

In his view of preaching Islam, he says even the ordinary students are learning the English language. Why should a religious student not learn the very language? Rather, English is as necessary for him because he is to become a preacher for all the other academic students.

It is necessary for a religious preacher to enhance his language skills as well to preach religious teachings. What is the use of such religious knowledge, as cannot be communicated? He opines, that all the religious seminaries should equip their students with the English language.

To him, the benefit of teaching the English language in the religious institutions may produce a better fitting person for the society. They can get jobs and avail of other social opportunities.

He suggests that the religious institutions should prepare one such a lot with good English communication skills which can serve the same institution in future producing scholars with good language skills. He says that even English is given preference over the Arabic language in the present times.

Findings and Discussion

This study shows a rapid change of attitude for the English language in Pakistani religious seminaries. As the participants of the present study are respected and renowned religious scholars representing their respective institutions, their opinions are of great value. The answers of these scholars present a bright picture of the futuristic flourishing of Islam with its true and soft image.

The English language has been supported by the religious seminaries of different sects of Islam. Once the opposing religious institutes have now learnt the international status and value of the English language.

Although, the government is not providing these seminaries with the necessary support, yet they are striving for the best to cater their students with the best available resources to learn the English language.

These religious seminaries are enthusiastic to highlight the soft image of Islam at such a time when the non-Muslim world takes the Muslims as the terrorist.

Islam is the religion of peace. The Muslim seminaries are teaching the English language to their learners to preach the peace-loving message of Islam to the whole world.

They know that a religious scholar has a deep knowledge of Islam, so he needs a deep knowledge of international language to spread Islamic teaching internationally.

They do not find any harm to teach the English language to the religious scholars in these religious seminaries.

They are absolutely correct when say that the students of the English language should not indulge in any inferiority complex, nor they should lose their identity. They suggest to learn any language or knowledge but keeping within the boundaries of Islam.

They are all of the views that at present the English language is necessary to be taught at all the religious seminaries.

Conclusion

This study reaches the conclusion that there is a change of attitude for the English language in Pakistani religious seminaries. All the towering figures in this study are aware of the international status and scope of the English language not only in the expansion Islamic soft image but also for the better grooming of and individual religious person. The scholars of Islam have refuted the orthodox ideas regarding losing the Islamic identity if the English language is learnt. They know very well the need of the time. The total 2.26 million enrollments in the Islamic religious seminaries with a modern exposure will certainly highlight the soft image of Islam in the world

Recommendations

The findings of this paper prove the attitude of the religious seminaries for learning the English language has changed. This study includes the towering scholars belonging to different sects of Islam, so all the other subordinate religious institutions should follow them in language teaching. Religious institutions should initiate short language courses. It should be compulsory for a qualified and language learnt scholar to serve in language teaching for the new and junior students. The religious scholars with deep knowledge can highlight the Islamic values on an international level. The government should stand by these institutions to maximum support in providing the best language teachers and relevant materials. The government of Pakistan should revise its educational policy in light of this changing attitude regarding the English language in religious institutions. Even such language courses can be initiated by the government to train the already teaching staff at these religious

seminaries for gaining good results. The religious students learning English from different language teaching institutions should never lose their Islamic identity.

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