



RESEARCH PAPER

Language Politics in Pakistan: Urdu as Official versus National Lingua Franca

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ABSTRACT

A symbol of Islamic civilization is Urdu. Pakistan was founded on the principles of Islam. Urdu should be Pakistan's official language, not a tongue that imperialists imposed upon the country. Therefore, it has been essential and required to evaluate and analyse the current state of language in depth in order to suggest a logical and workable solution to the issue. The current research has looked at a lot of historical facts and significant historical claims. In the current study, historical quotes from Quaid-e-Azam and other people who played a significant role in the development of language policy were specifically used. The research is exploratory and qualitative in character. The fact that Urdu can be used to communicate with everyone in Pakistan makes it the nation's "Lingua Franca." Offices use English for written communication. This issue is entirely solved by Urdu, making it legitimate to call it the world language.

Keywords: Colonial, Constitutions, Lingua franca, Official language, Pakistan

Introduction

The role of language is fundamental to all cultures. It also serves as the basis for nationalism, ethnicity, heritage, and national identity, and it aids in the preservation of a nation's past. Language thus serves to distinguish its speakers from many other ethnicities and countries, as well as to help them come together. Language has the property of not being imposed, once it is embraced, it cannot be readily abandoned until society as a whole decides to alter it and adopt an alternative language. The Urdu language evolved from various mutually understandable dialects spoken throughout India. Muslims, who immigrated to India as soldiers, employees, merchants, faith healers, and commanding officers, in particular Khari Boli, have contributed to the enrichment of the local languages. From these accents, a language called Hindi, Hindvi, or Dehlavi developed. This language began to spread southward in the 18th century. Elites in Delhi persecuted it and gave it the label Urdu-e-Mualla, which literally translates as "the language of an elevated city." (Rahman, 2010).

Literature Review

On the development of the Urdu language and its adoption in offices and courts, numerous publications have been written. Research on the reasons why Urdu was not imposed as an official language is, however, scarce. As a result, doing research in this area is essential in order to make the goal of designating Urdu as the official language of the state come to fruition. These topics are extensively discussed in vehemently polemical newspaper debates in Pakistan. It has been investigated through conspiracy theories how language affects ethnicity. West Pakistan's people and press have accepted that the Bengali Language Progression, which endangered the West Pakistani hegemony over the former East Pakistan in the 1950s, was the work of Hindus, communist, and anti-state elements trying to

overthrow the government. A form of the primal hypothesis, which is portrayed in equally basic and controversial terms, has also been used to explain ethnic nationalism.

People are thought to have a fixed identity from birth, such as Punjabi, Pathan, Sindhi, Balochi, Kashmiri, Balti, and as a substitute of modernizing as well as trying to identify with Pakistan overall, they stay 'backward' and insular. They engage in forms of political patronage and "tribalism" and never transcend their regional identities. Even during the Ayyub Khan era, this notion, which reduced traditions to "provincialism," served in place of the go-to elucidation for Bengali, Baloch, Pashtun, and Sindhi ethnic nationalism. Such ideas had such a strong hold on Pakistan's intelligentsia that only recently have extensive studies explaining ethnicity been produced.

Language and Politics in Pakistan by Tariq Rahman examines the part of linguistic in Pakistan's traditional activities and achieves that, in the modern era, when various collectivities vie for resources and power, dialect becomes an identity symbol. The potential for more frequent communication makes it easier to manipulate broad tags for crowd characteristics, like faith or linguistic. Such which were before and fewer in number labels as lineage, tribal, class, and employment tags or signs of individuality are superseded by or pushed to the background by these labels. Therefore, the name Saraiki is currently used to refer to the entire collectivity, whereas Southern Punjab's which was before Saraiki recognized as Multanis, Riasatis, and other such groups. In conclusion, as Benedict Anderson has argued, group symbols, specifically uniform and standardized print dialect, are what generate ethnic identity. This process is similar to how nationalist identities were created in Europe. Language is important in education as well as identity construction, and sentiments toward it need to change.

The author of Language, Religion, and Politics: Urdu in Pakistan and North India is Tariq Rahman. According to him, Urdu has taken on Islamic identity, and people associate it with the Muslim community. He spoke about Urdu's history and how it came to be the preferred script for languages without a long-established writing system, including Punjabi, Saraiki, Balochi, Brahvi, and, of fact, the unwritten languages of the nation. There are other horizontal (ethnic) conflicts in which Urdu has a political significance in addition to this one. Additionally, it is a component of the nation's vertical (socioeconomic class) conflict. It supports the lower middle class, which is primarily educated in Urdu, against the upper and upper-middle classes, which are primarily educated in English (the middle class falls unequally in both shares). The wealthy and powerful elites can purchase English education, but the majority of people receive their education either in Urdu (or, in interior Sindh, Sindhi) or not enough.

Language and politics in a Pakistani province: The Sindhi language movement by Tariq Rahman According to his research, Pakistan is a linguistic nation with a population of roughly 128 million in 1994. The prevalence of multilingualism is undeniable, but there was no inquiry about language in the 1981 census. The official stance is that there is a single Pakistani nation bound by ties to Islam and the national tongue, Urdu, but he has overlooked the reasons why Urdu is neither an official language of the country nor one that the Pakistani government has chosen to enforce.

Urdu Language's Origins

It serves as both a distinct identity marking and a symbol of the intricate interactions between Hindus and Muslims from the 13th to the 18th century. This language has been a part of both countries' cultural legacy for approximately 500 years. According to thorough research on the subject, Urdu was not just the language of the aristocracy but also of the general population in the subcontinent. The Urdu language's origins are undeniably Indian, and it represents the fusion connecting Hindus and Muslims. Because of Muslim invasions, it is impossible to trace the creation of this language to military barracks. Immediately upon Pakistan's independence in 1947, the issue of its national language arose. Urdu's designation

as the main language of Pakistan ran into difficulties. The central government unilaterally adopted Urdu in the area of official procedures without legally declaring Urdu as the official language of Pakistan, which angered East Pakistan, according to Zaheer. It is obvious that Bengali was disregarded as a language, which caused East Pakistanis to become doubtful and dissatisfied. Because of how pervasive this suspicion and rage were, even regular Bengalis began to wonder what the anti-Bengali ruling class was really up to. Educators in East Pakistan protested this choice and began calling for Bengali to be added to Urdu as an official language and mode of education. According to their request, only 7% of Pakistanis speak Urdu, but 54% of the country's population speaks Bengali. Bengalis described this situation as one ethnic group's cultural dominance.

Facts from the Past

Numerous historical facts, artefacts, and major historical statements have been examined for the current research. The historical words of Quaid-e-Azam as well as those of other individuals who were instrumental in the formation of language policy were specifically employed in the current study (Pasha, 1995).

Early Urdu language period

Urdu was first developed as a language in India during the time of the Mughal Empire. While Arabic and Turkic were also widely spoken during that time, Farsi, the main language of the nation, was Persian. At the time, Delhi, particularly in northern India, served as the centre of power and information. Due to the interaction between the locals and the Muslims who spoke Persian and Turkic, a new dialect known as Hindustani emerged. Urdu is the name of this dialect's Persianized variant. As time went on, this dialect gained popularity but remained restricted to North India and was never given the opportunity to serve as the Mughal monarchs' court language. According to (Bailey, 2008), various regional languages were also in use, and languages like Bengali, Urdu, and Hindi shared a lot because they were largely made up of native North Indian linguistic features. Although Hindi and Bengali use the Devanagari script (Afzal, 2001) and include Sanskrit terms, Urdu employs the Persian-Arabic script and has words in that language. It is undeniable that Urdu is not just a distinctive identification marker for Pakistanis but also a tradition shared by Muslims and Hindus. In addition to being an elitist language, Urdu was also the language of the common people and women, according to a thorough examination of prior data. The dialect is unquestionably a product of osmosis between Muslims and Hindus and has its roots in Indian culture. For instance, Tariq Rahman highlighted in his research paper how Muslim invasions prevented this language from being created in military barracks. Despite the fact that the word "Urdu" in Turkish literally translates to "camp," Professor Rahman debunked several misconceptions about the language. According to Professor Rahman, the term applied to the dialect of northern India at the time was Urdu. He asserts that this language's ancestors were generally known as Hindi, Hindavi, Rekhta, etc. He contends that in the 1750s, whenever Muslims de-Sanskritized and perso-arabized this language, it became divided. Under British authority, this vocabulary and its standing were strengthened. Rahman claims that even two years after gaining autonomy, the English actually supported the Persian writing for Urdu, favoring this dialect above Hindi and using it as the court language of the United Areas until 1949. This in-depth analysis of the literature offers the ability to learn more about the historical context of a dialect that became the national tongue of Pakistan and looks at its social barriers.

Myths associated with the use of the Urdu language

When we look back at the history of the Urdu language, we regrettably find that there are many disputes associated with it. It has a history of being connected to regional politics. In Sha Allah Khan, an Urdu lyricist from Lucknow first referred to this language as the dialect of Muslims in his book *Darya-e-Latafat* in 1808. Rahman (2010) disagrees with the conventional wisdom that British colonial authority in the subcontinent stunted the growth

of Urdu. The regular teaching of Urdu had begun long before the time of Ghalib, and paradoxically, it was the British who initiated it, as stated in the Fort Willaims College regulatory papers. One of the primary motivations behind the founding of Fort William College and the use of Indian classical and colloquial dialects was to ensure that students destined for high-level and key positions in India could speak the Asian languages easily and fluently. Reid (1853) claimed that even though Urdu was taught in elementary schools, it still held a particular place in society. Abdu'l-Haq, also known as Baba'-e Urdu, praised the Delhi College for its efforts in teaching scientific subjects in Urdu. This endorsement by Baba'-e Urdu dispels a widespread myth among the public at large that Urdu was neglected by British colonial rulers in India.

The conflict that existed prior to India's partition

The All-India Muslim League leaders' preference for Urdu and their expectation that it would become Pakistan's official language were to blame for the language dispute around Urdu. The All-India Muslim League's Central Parliamentary Board moved a 14-point proposal in June 1936 to strengthen and support the languages and script. The board, which included both the Urdu-speaking leaders and their Bengali allies, did not feel the need to adopt Bengali in 2003, according to Manik. However, Bengali scholars who are not connected to the BPML disagree with this notion. Dr. Muhammad Shahidullah rejected this prejudiced suggestion and denounced it in his article titled "Pakistaner Bhasha Shamashya" (The Problem of Language in Pakistan) in the Daily Azad. Dr. Ziauddin Ahmed, the former vice chancellor of Aligarh University, claimed in a conference that only Urdu truly deserved to be the official language of a Muslim nation. Based on this conviction, Sir Syed established a group known as the United Patriotic Alliance, which was later renamed the Mohammedan Defense Agreement in 1893. It was a time when animosity between both the Hindu and Muslim communities was growing, and there were several incidents of Hindus disrespecting Islam. In certain places, it appeared Muslims and Hindus found it challenging to live in harmony. This mistrust was largely the result of linguistic issues that never really went away, and up until this point, Urdu has been associated with Muslims despite the fact that it was truly a language used by several communities in India and had nothing to do with Muslims. In response to Dr. Ahmed's offensive and unfair remarks, he rejected the use of Urdu and added that since 55% of the population spoke Bengali, Bengali should be the new country's official language. The Peoples Freedom League, also known as the Gono Azadi League, was instrumental in mobilising support for the Bengali language. Some Muslim League members, particularly Kamruddin Ahmed, who were dissatisfied with the Muslim League's agenda, founded GAL in Dhaka in July 1947. Umar claims that it was he who emphasised the need for Bangla to serve as the state language and the urgency of taking urgent action to put it into effect. Bangla would also serve as the sole official status of East Pakistan. This little group contributed to stirring up the progressive workers' feelings, and these inspired employees were crucial to the development of East Pakistan in the ensuing years.

Language Disputations after Pakistan's Independence

Politics and language began to intersect in the 19th century as they became tied to nationalism and the phrase "one nation, one people, one language." Samuel Johnson was inspired by this hypothesis to link a country's history to the widespread use of a single language. There is no other method to trace old nations except through their languages, therefore, Snead remarked that he was upset when a dialect was lost since for him; languages are the genealogy of nations. He also stated that a community that lacks letters communicates nothing about itself. The dynamic process of national unity for a distinct homeland for Muslims was halted by this language debate. In order to implement changes to the educational system and advance Islamic philosophy, the education minister of Pakistan, Fazl-ur-Rehman, called a forum on the curriculum at the start of the course. Due to the declaration that Urdu should be Pakistan's official language, this conference also

suggested that Bengali be dropped and that all official documents be reprinted in Urdu and English. (Manik, 1999; Umer, 1970)

Together with other East Pakistani conference attendees, the Tamaddun Majlish members opposed this choice. Professor Abul Kashem convened Tamaddun Majlish in September 1947 with the assistance of the academics and students at Dhaka University. (Manik, 1999). The following is a list of these requirements: East Pakistan's Bengali language should be:

- A) Education medium; B) National tongue
- C) Urdu and Bengali should be the official languages of Pakistan's government.
- D) Bengali should be used as the primary language of instruction in East Pakistan, followed by Urdu and English, respectively.

While Bengali and English will continue to be used as East Pakistan's official languages for a while, The Language Action Committee, also known as Rastrabhasa Sangram Parishad, was established in 1947 and acted as a venue for the language struggle in 1947 and even in 1948. It drew instructors and students from Dhaka University as well as other colleges. The group concentrated on linguistic concerns and vehemently denounced the plot against Bengali language and culture. Farid Ahmed, vice president of the Dhaka University Students Union (DUCSU), pushed for the adoption of Bengali as one of Pakistan's official languages. All other attendees overwhelmingly endorsed this historic resolution, and following the meeting, student processions and agitation grew. (Manik, 1999).

The First Constituent Assembly's language issue

The inaugural meeting of Pakistan's constituent assembly, which was held on February 23, 1948, sparked controversy when it was suggested that assembly members could speak during the meeting in either Urdu or English. Dhirendrana Datta, an East Pakistani member, proposed an amendment to add Bengali as a third language to the Constituent Assembly in addition to Urdu and English. Out of Pakistan's 69 million people, 44 million came from East Pakistan and spoke Bangla as their first language, supporting his argument. Leaders like Liaquat Ali Khan, Khawaja Nazimuddin, and Ghaznafar Ali Khan all vehemently opposed this move. Liaquat Ali Khan emphasised the idea of a "one nation, one language" policy and attacked Dhirendra Datta's change, saying that its purpose was to cause division among Pakistanis. Thus, the goal of this change was to eliminate the element that serves as the Mussalmans' common bond. This debate culminated in a widespread strike because of the decision to remove the Bengali dialect from the Constituent Assembly, bank notes, coins, stamps, and recruitment tests. Since the majority of Bengalis were on strike from March 12 to March 15, the situation deteriorated. Due to these unfavorable conditions, Chief Minister Nazimuddin changed his position and labelled the incident as a Hindu-inspired attack. He then signed a seven-point accord that resulted in the release of everyone who had been detained. Afzal claims that Nazimuddin gave the assurance that Bengali would be recognised as an official language and used as the primary language of instruction, at all levels of education. Quaid-e-Azam advised visiting East Pakistan to discuss the national language issue. When Mr Jinnah visited East Bengal in March 1948, students demonstrated, and the demonstrations got worse as Jinnah emphasised that Urdu would be the only official language of Pakistan. On March 24, 1948, Quaid made a historic convocation speech at the University of Dhaka, during which he emphasised that Pakistan must only have one official language. Additionally, before leaving Dhaka on March 28, he reiterated his Urdu-only stance. Because of this strategy, student demonstrations broke out throughout East Pakistan, and the language promoted significant support there when Urdu was declared the only official language of Pakistan.

The language barrier deepened upon Jinnah's passing

After Jinnah is passing, his successors did not make any significant efforts to address the linguistic issue. Additionally, a six-year educational campaign introduced the administration to Urdu as the state language. Bengali students were adversely affected by this decision and protested by calling for Bengali and Urdu to become the official state languages. Near the Dhaka Medical College, a memorial for students martyred over the language issue was built; it was supplanted in 1963 by the Shaheed Minar (martyr's memorial). Now, foreign tourists and diplomats regard this memorial as one of their sacred sites. According to Arif, the declaration by UNESCO that February 21 is "Global Mother Language Day," a recognition given by the global community to the growth of dialects in the eastern wing of Pakistan, shows the importance of dialect development. (Salik, 1977).

As a State Language, Bengali

When the Constituent Assembly approved Bengali and Urdu as Pakistan's official languages in 1956, dialect development had accomplished its goal. In response to political pressure, Prime Minister Muhammad Ali Bogra gave an official acknowledgement during a meeting of legislators from the Bengali Muslim League. (Afzal, 1998) The major flood of unrest caused by the presence of different ethnic groups that required the perception of their regional dialects was the primary explanation for this. However, proponents of Urdu like Maulvi Abdul Haq condemned any proposal to grant Bengali official status. Maulvi Abdul Haq organised a sizable crowd of people to protest the Muslim Group's decision.

Language Debate's Effects on the Future

A disagreement over the national identity of the Bengalis in Pakistan was sparked by the dialect controversy, which turned it into the forerunner of Bengali patriotism. This argument also inspired the Awami Alliance's Six-Point Development for Independence and a Vote-Based Society. (Salik, 1977). The main demand that resulted from this achievement was for East Pakistan to be renamed Bangladesh (a location famous for Bengal), which eventually led to the Bangladesh Civil War. Despite this fact, East Pakistan considers dialect development to be the cornerstone of patriotism. Additionally, this issue exacerbated social conflicts between the two wings and planted a deep root of contempt in East Pakistan. (Abdul Haq. Z.A. Ahmad (1941). This contempt caused other problems, such as monetary segregation, and because of this division, social and even religious mindsets were different on the two sides. However, there is stillroom for argument to the effect that the problem with dialect was essentially, what first planted the seeds of discord between two wings. The claim made by Rai that Urdu, rather than Jinnah or Iqbal, was responsible for Abdul Haq refuted the creation of Pakistan in 1961. Nevertheless, the assertion tells a great deal more about the process of nation building that took place in South Asia during the 20th century. Haq defends Urdu's status in a piece on national slang by saying that "it isn't bound by any restrictive limitations of an area, standing, or ideology." Haq was a major player who firmly opposed Gandhi's declaration made during his speech at the gathering on April 24, 1936, when he outlined his idea for a national tongue and referred to it as "Hindustani," but afterwards amended his remark and termed it "Hindi-Hindustani." (Gandhi, May 2010, record 466). Abdul Haq understood this shift to mean that Gandhi had shifted his allegiances more in favour of Hindi and had never worked to promote unity within Hindi and Urdu as well as between Hindus and Muslims. (Naqvi, 1997)

Urdu as official language.

Urdu must be made the official language as soon as feasible; according to the National Language Authority's updated 2005 guidelines, All disciplines are taught to students in Urdu as the primary language of instruction. Because English is a required subject and the scientific and technical phrases are provided in brackets in science-related

disciplines, students will be able to compete on a national and international level. In addition, I think the following should be done:

- All government meetings, activities, programmes, and communications should be conducted in Urdu.
- Urdu translations of all important national papers are required.
- Official documents relating to public, semi-public, and private colleges should be written in the native tongue.
- Translations of books from various disciplines into Urdu are necessary (with technical terms retained in brackets in English).
- All literature, especially those on science and technology, should be translated into Urdu; hence, translation bureaus should be established.

Universities ought to offer courses in translation studies. The reason Urdu should be promoted as Pakistan's official language is that countries that teach their citizens their native language make technological, economic, and scientific advances.

Conclusion

The fact that you can interact with every single person in Pakistan using Urdu makes it the country's "Lingua Franca." However, with the exception of French, Urdu is not the main language, and there are very few institutions that provide a means of communication (in education) in Urdu. English is the language used to write books, notes, and research. English is often utilised in offices for written communication. In terms of oral communication, Urdu is Pakistan's Lingua Franca, but it is not utilised in official or educational settings (although the definition of Lingua Franca does not require this; it sticks to spoken language). Communication between various linguistic communities within a nation is the goal. Urdu completely resolves this problem, making the designation of Urdu as the world language quite authentic.

It originates from the time of the Sikhs. From there, it gained notoriety and expanded across a vast area of Punjab (both Indian and Pakistani Punjab). It is written in the Urdu script and has roughly 40% of the Urdu language's vocabulary (really, I should say that 40% of the Punjabi language's vocabulary is present in Urdu because Urdu predates Punjabi in origin). If Punjabi is not your first language, start speaking Urdu. Both are understandable.

- Hindku, Potohari, Pahari, and Gojri These dialects are used in
- In Muzaffarabad, Kashmir, Hazara Division, and KPK + (Hindku),
- The Potohar region, which includes Murree, Rawalpindi, Attock, some of Gujrat, Ranjali, and other cities (Potohari),
- Nearly all of Kashmir (Pahari)
- Balakot, Kaghan, and Naran (a few District Mansehra locations) [Gojri Language]

The scripts are the same for all of these languages. These languages sound quite similar to Urdu and are spelled similarly. In these places, communicating is not at all uncomfortable (with Urdu).

- Saraiki: South Punjab is where it is spoken. Because Saraiki has the same script as Urdu, you might say that it is a dialect of Punjabi. Consequently, it resembles Urdu more (and Punjabi).

- Pashto: Hindko is the most widely spoken dialect/language in the Hazara Division of the KPK province, where it is not spoken. These regions have an understanding of Urdu, so you can speak to them there. Although some Urdu terms are difficult for Pashto speakers to pronounce,
- The languages spoken in Pakistan's northern regions are Balti, Sheena, and Broshiski (Chitral, Gilgit Baltistan, Hunza, Chillas, etc.). These languages, like Pashto, diverge significantly from Urdu. Other than that, very few words from the Urdu language are utilised; these are entirely independent languages.
- Sindhi and Baluchi: These two languages are among the oldest spoken in this area (i.e., present-day Baluchistan and Sindh). These languages share the Urdu language's script.
- This broad overview was important so that everyone could understand how Urdu is the language that all of Pakistan's linguistic communities or civilizations are most familiar with. It serves as a link between each of these groups. It is acting in the same capacity as it did in the past (when it was discovered).
- The national tongue should bring the nation together, but in Pakistan, Urdu has caused enmity and division between the two major factions of the nation. The Bengali language movement is regarded as the most pivotal event in Pakistani history since it laid the groundwork for linguistic nationalism and led to the establishment of Bangladesh.
- The issue of the national accent was what ultimately split the country and led to some bloody riots in Sind. It is important to realise that before 1947, when Urdu was declared the national language of Pakistan, there was no Urdu-speaking population there. All of Pakistan's regional languages, including Urdu, ought to be respected, and people should have the chance to learn or converse in them. The ideal solution to this problem is the development of regional dialects in their respective regions. Through our educational system, we must introduce regional dialects, and younger students need to have a basic education.

It is possible to do away with the hostility between diverse ethnic groups, such as Urdu-speaking Punjabis, Pathans, Balochis, and Sindhis. Managing the dialect problem would help the nation maintain peace and prosper in the future. The goal of this study was to reevaluate the role that Urdu has played in Pakistan's development and in subcontinental politics. This study also delves into the unfortunate and long history of a language that has been the source of numerous controversies over the years. It has also been attempted to answer the puzzling question of why Urdu has consistently been at the center of disputes. Based on historical evidence, it has been determined that the forced adoption of Urdu by the East Pakistani populace caused early resentment that ultimately led to the division of the nation. The widespread misconceptions about British rule and associated detrimental practices for the Urdu language have also been addressed in this essay. The study shows that British policies toward the Urdu language were inconsistent, and as a result, the British cannot be held directly responsible for the Urdu language's decline. This study paves the way for further research into the role of Urdu in countries where language is used for political purposes.

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