

Code-Switching: A Hindrance in Learning English Speaking Skills For The Students Of M.A Islamic Studies

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Abstract

The present research tries to explore the hindrance of code switching in bilingual classroom. The main focus is remained on the negative effects of uncontrolled use of code – switching on the oral skills of learners who are taught English as a subject. The reason behind poor speaking skills of Pakistani students due to uncontrolled use of code – switching is proved right in the end. Mixed method research is used. At the same time this study suggests that code switching in a proper and controlled manner is helpful in learning English speaking skills.

Key Words: Code-switching, Uncontrolled use of code-switching, English speaking skills.

Introduction: Crystal says:-“..... There has never been a language so widely spread by as English” (1947)

Language is a unique possession of human beings. As the world has become global village, more interaction has been increased between different societies and cultures. The importance of using English in Pakistani situation cannot be denied. English in Pakistani institutes is taken as an alive language. It is a language which is totally different from Pakistani natives. So teachers take help of code – switching in their classes for teaching English language in general and for teaching speaking skills in particular. Malik Ajmal Gulzar (2010) points out the 'same thing in his thesis, “Pakistan is a multilingual

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beliefs and social responsibilities but moderate at practice level. So we may suggest some improvement in the situation.

Recommendations

Students may be provided an environment for practicing Islam in university. Islam was never implemented by force; it was spread through practicing it by Muslims. So we must practice Islam in our own lives then we may see it in our environment.

The concepts of students may be clarified through inclusion of some basic concepts in curriculum at university level.

Salah offering places may be provided in each of separate buildings of the university.

Administration and faculty should set examples of social behaviours so that students may have examples to follow and we shall be able to show the world a real enlightened modern Muslim society to watch and follow.

disagreed with the statement. The mean score 3.09 supported the statement.

17. Responses indicate that 22% of the respondents strongly agreed, 38% agreed with the statement that I can be a Muslim without saying “KalmaTayyaba”. However 12.7% responded of Un-certain, 20.7% strongly disagreed and 6.7% disagreed with the statement. The mean score 3.48 supported the statement.

18. Responses calculated say that 30% of the respondents strongly agreed, 6.7% agreed with the statement that Saying Kalma only with tongue is sufficient to be a Muslim. However 15.3% responded of Un-certain, 39.3% strongly disagreed and 8.7% disagreed with the statement. The mean score 3.48 supported the statement.

Conclusions

Findings of this study reveal that there are number of misconceptions among the students even at higher education level. They hardly can differentiate between religious duty and compulsion. Most of the respondents confused the concept of compulsion in terms of performing duties and converting to Islam. Although according to claims of sample students they are practicing Muslims but when they asked about the concepts of Islam they were found to be lacking of knowledge of Islam. There had been many positive things found about practices of students especially about fasting in Islam. Majority of respondents were fasting during Ramdan and they were found offering prayers. Most of students clearly knew about the rights of others. They knew about compensations of their mistakes during Salah. Students knew about right or wrong about personal things because there are three basic parts of Islam; Beliefs, Rituals, and Social duties. Sample students were good at

12. The data shows that 31.3% of the respondents strongly agreed, 26% agreed with the statement that paying Zakat does not reduce the property. However 13.3% responded of Un-certain, 25.3% strongly disagreed and 4% disagreed with the statement. The mean score 3.55 supported the statement.
13. It was revealed that 17.3% of the respondents strongly agreed, 30.7% agreed with the statement that paying Zakat purifies the property. However 24% responded of Un-certain, 25.3% strongly disagreed and 2.7% disagreed with the statement. The mean score 3.17 supported the statement.
14. It is evident from data that 30% of the respondents strongly agreed, 6% agreed with the statement that I can afford to perform Haj. But I shall buy a house near my house instead of performing Haj. However 11.3% responded of Un-certain, 29.3% were strongly disagreed and 23.3% disagreed with the statement. The mean score 2.90 supported the statement.
15. It is obvious from data that 16% of the respondents strongly agreed, 44.7% agreed with the statement that I can afford to perform Haj. But I use this amount in buying dowry for a poor girl living in my neighborhood. However 29.3% responded of Un-certain, 7.3% strongly disagreed and 2.7% disagreed with the statement. The mean score 3.64 supported the statement.
16. It was found that 14.7% of the respondents strongly agreed, 30% agreed with the statement that I will to perform "Umra" this year and try to perform Haj without the permission of Govt. However 10.7% responded of Un-certain, 39.3% strongly disagreed and 13.3%

7. The data shows that 22% of the respondents strongly agreed, 25.3% agreed with the statement that I order my 10 years old brother to keep fast because fast is obligatory. However 12.7% responded of Un-certain, 34.7% strongly disagreed and 5.3% disagreed with the statement. The mean score 3.24 supported the statement.
8. The information taken and analyzed indicates that 36% of the respondents strongly agreed, 26% agreed with the statement that during fast if I drink or eat something mistakenly, my fast will break. However 11.3% responded of Un-certain, 18.7% strongly disagreed and 8% disagreed with the statement. The mean score 3.62 supported the statement.
9. It is found that 24.7% of the respondents strongly agreed, 26.7% agreed with the statement that I have 10 tola silver so I am bound to pay “Zakat” of it. However 17.3% responded of Un-certain, 28.7% strongly disagreed and 2.7% disagreed with the statement. The mean score 3.42 supported the statement.
10. The results indicate that 25.3% of the respondents strongly agreed, 38% agreed with the statement that if every Muslim pays Zakat honestly, no Muslim will be poor. However 12.7% responded of Un-certain, 19.3% were strongly disagreed and 4.7% disagreed with the statement. The mean score 3.60 supported the statement.
11. It is very clear that 18.7% of the respondents strongly agreed, 32.7% agreed with the statement that if I do not pay Zakat my property will be destroyed. However 14% responded of Un-certain, 34.7% strongly disagreed and 0% disagreed with the statement. The mean score 3.35 supported the statement.

- certain, 8% respondents were strongly disagreed and 5.3% disagreed to the statement. The mean score 3.64 supported the statement.
3. The analysis indicates that 16.7% of the respondents strongly agreed, 24.7% agreed with the statement that when I am alone, I call for prayer and lead the prayer without followers. However 12.7% responded of Un-certain, 38.7% respondents were strongly disagreed and 7.3% disagreed with the statement. The mean score 3.05 supported the statement.
 4. It was revealed that 26% of the respondents strongly agreed, 38.7% agreed with the statement that if I forget any of the obligations of prayer, I perform "Sajda Sahv". However 13.3% responded of Un-certain, 19.3% were strongly disagreed and 2.7% disagreed with the statement. The mean score 3.66 supported the statement.
 5. It is found through data analysis that 24.7% of the respondents strongly agreed, 18% agreed with the statement that I miss fasts in summer season because of hotness and keep these fasts in winter seasons. However 12% responded of Un-certain, 38% strongly disagreed and 7.3% disagreed with the statement. The mean score 3.15 supported the statement
 6. It is evident from the data that 37.3% of the respondents strongly agreed, 34% agreed with the statement that I come to IUB for study from Satluj colony and I will not keep fast because I am traveler. However 16.7% responded of Un-certain, 16.7% were strongly disagreed and 5.3% disagreed with the statement. The mean score 3.61 supported the statement.

changes. So after minor changes, it was decided to administer questionnaire for final study.

Administration of Questionnaires for Data Collection

Six departments were approached and heads were requested to allow for administration of questionnaire to the students. Then a list of all present students was prepared the data was collected and twenty five students from each department were randomly selected from the list of available students.

Return of Questionnaires and Checking of Responses

Total delivered 150 copies of questionnaires were distributed and returned. After collecting, all questionnaires were checked and found to be correct. These 150 questionnaires were finally selected for data analysis.

Data Analysis and Interpretations

Here are the results of statistical analysis of data and interpretation. The study was a survey type and a questionnaire was chosen as a research instrument to collect data.

Findings

1. About 30% of the respondents strongly agreed, 6.7% agreed with the statement that Call for prayer is said despite this, I say prayer after taking rest. Because I am tired and there is no compulsion in “Deen”. However 15.3% responded of Un-certain, 39.3% strongly disagreed and 8.7% disagreed with the statement. The mean score 3.10 reflects that overall respondents agreed to the statement.
2. As many as 12% of the respondents strongly agreed, 58.7% agreed with the statement that my house is 10 kms far from IUB. I say “Kasar” prayer because I am passenger. However 16% responded of Un-

Research Methodology

Here we shall discuss design, population, sample, sampling procedure, framing of questionnaire and use of statistical techniques for data analysis. It is an overall view of the whole effort that has been used in this study.

Research Design

This study is about the fundamental practices of Islam among the Students of The Islamia University of Bahawalpur.

Population

Almost 3000 students were studying in 20 departments at Baghda-ul-Jadeed Campus of IUB at the time of data collection. From 20 departments 6 departments were conveniently selected. The criterion was the permission of the chairperson and availability of students.

Sample

From each department 25 students were taken by using convenient sampling the criterion was willingness of students to participate in the survey. In this way total sample of the study was 150 students. The reason for convenient sampling was the time of survey. This survey was conducted during summer vacations.

Data Collection Instrument Development

First of all a list of departments was prepared, and then a questionnaire consisting 18 questions was developed. For the assessment of validity of questionnaire, expert opinion was taken from the professors of Education and Islamiat departments. Then eminent teachers from university of Bahawalpur were requested to evaluate it. In the light of opinion of committee, questionnaire was improved. After analysis of pilot testing responses it was concluded that all questions were functioning but some questions needed some

Quran are authority to every Muslim (Hasanuzaman, 1997). Following are the fundamental duties of Muslims to perform in letter and spirit.

Shahadah

There is only one Allah. Only Allah is to be worshiped. Allah cannot be exemplified. Allah is unseen. Every Muslim believes in it and exclaims it with tongue and believes it in heart. Muslims have to perform Salah, Zakat, Saom, and Hajj.

Salah

Muslims offer SALAH (prayer) five times a day and it is obligation for all Muslims

Zakat

It is obligatory in Islam, for every individual who has an amount of a specific wealth, has to giveaway in the name of Allah to the poor of the society. It is fixed 2.5 % of the amount.

Saom

Fasting is also obligatory in the month of Ramadan. Muslims have to observe Fasts from morning to the sunset; it is termed as Saom in Islam.

HAJJ

It is the obligatory once in the life of every Muslim.

Lawful (Halal); Unlawful (Haram)

It is determined by Allah. No man has been given the right to make anything Halal or Haram else than which is made by Allah. After understanding the meanings of some fundamental concepts TAUHEED, RISALAT and AAKHIRAT, we proceed to see the Muslims, to what extent they follow, practice and know true meanings of these concepts.

these concepts no one can understand Muslims and their behaviors (Tirri and Quinn, 2010).

Muslims have some fundamental concepts and without believing these concepts no one can be a Muslim. And after having a firm belief on these concepts anybody can turn to Islam.

Prophet

The Muslims believe that Muhammad (Sallah o Alaih Wasullam) is the last Prophet sent by Almighty Allah. He is ultimate authority to explain the word of Allah. If some words are proved to be said by Prophet Muhammad (Sallah o Alaih Wasullam) then every Muslim will follow it. If someone does not follow, he is guilty of committing a sin (Hasan, 1994).

The Day of Judgment/the Life Hereafter

According to basic beliefs of Muslims there is a day of judgment and the life of paradise or hell. All those who are obedient to Allah will go to Jannah (the Heaven) and those who disobey and commit sins will go to hell. Muslims believe that there is life hereafter and that life will never end. It means those who live in heaven will enjoy forever and others will be punished endlessly (Gross, 2012).

The Qur'an

The followers of Muhammad believe that it was revealed to Prophet Muhammad (S) between 610 to 632 A.D. Quran is believed to be the word of Allah. Muslims believe that each and every word of Quran is true and binding for every Muslim to follow. Muslims take enlightenment from Quran and they lead their everyday life according to Quran. They eat what is lawful (Halal) and leave what is unlawful (Haram) according to Quran. The verses from

Pakistan was created in the name of Islam. According to founder of Pakistan “we do not need a piece of land only but a place to prove the world that how Islam is still a practical and complete code of life”. So in the worlds’ eye Pakistan must be the place where they can see true Islam. As South Punjab is thought to be most prominent area in Pakistan where people are believed to be practicing Muslims. Hence this study was designed to investigate the practices of Islam among students of south Punjab. The Islamia University of Bahawalpur had also been created especially to train leading people in the society who have good knowledge of life skills and a built in Muslim character. Unfortunately, there are few people seen who observe Islamic practices in their lives. So it was a natural interest of the researchers to investigate to level of practicing Islam in Islamia University.

Objectives of the Study

1. To determine the study of fundamental practices of Islam among the students of The Islamia University of Bahawalpur.
2. To find out the effects of these practices of Islam on the life of Students of IUB.

Reeview of Literature

The definitions of Muslims and Islam may be seen separately (Gross, 2011).

Muslims are struggling for their actual identity all over the world. They are treated as terrorist in Israel, Trojans in India, Taliban in USA, and fundamentalist Europe. They are treated like everything but not human beings and Muslims (Abu-Rabia-Queder& Weiner-Levy2010).This treatment with Muslims is mostly due to lake of understanding and practices of actual Islam. Now we shall discuss some basic concepts of Islam without understanding

A Study on Fundamental Practices of Islam among Students of the Islamia University of Bahawalpur

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Abstract

This study was focused on fundamental practices of Islam among the Students of The Islamia University of Bahawalpur. To determine the level of practices of Islam among the university students, a questionnaire was developed. After analysis of data it was revealed through this study that majority of the respondents have very poor knowledge of Islam. They practice Islam but mostly without correct understanding of different Islamic concepts. It is recommended that some basic concepts must be included in University curriculum of all subjects so that students may have correct knowledge of Islam and their practices may be accepted by Allah Almighty and they may become true representatives of Islam.

Key Words: Practices of Islam, Muslim, Siraiki Students, Islamic Education

Introduction

People around the globe have special interest in Islam. They try to understand Islam through Muslims and their practices but it is very unfortunate for both Islam and the Muslims. The practices of Muslims do not show the true nature of Islam and Islam without practices cannot be understood. As Islam is believed to be the complete code of life so without practical examples it would be difficult for the world to understand Islam.

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