

MUHAMMAD UMAR MEMON

Bibliographic News

*Note: (R) indicates that the book is reviewed elsewhere in this issue;
(* indicates that the entry is of some relevance to Urdu.*

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[This is the first book-length study of the history of language teaching and learning among South Asian Muslims. It traces the history of language-teaching among the Muslims of North India and present-day Pakistan, and then relates language-learning (the demand) and teaching (the supply) to ideology (or worldview) and power. It makes the point that the Muslims of this part of the world, like other people elsewhere, learned languages to empower themselves by acquiring marketable linguistic skills at all periods of history. It also argues that those who determine which languages and which textbooks are to be taught are in a position to promote the ideology which advances or consolidates their own power, or maintains the status quo. In short, the teaching and learning of languages is linked to the distribution of power which, in turn, is connected to employment, promotion of certain ideologies, shaping of identities, and

national interest. A portion of the book deals with the situation of Urdu.]
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[For Urdu materials, see “Part: III: Introduction: Medieval Materials in the Perso-Urdu Tradition” and “Part IV: Introduction: Modern Indian Materials.” The former includes excerpts from Amir Khusro, Najmuddin Shah Mubarak Abru, Siraj Aurangabadi, Mir Abdul Hai, and Mir Taqi Mir, and the latter, Nazir Akbarabadi, “Rekhti Poetry: Love Between Women,” Hakim Muhammad Yusuf Hasan, Firaq Gorakhpuri, Josh Malihabadi, and Ismat Chughtai.]

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[Stories by the following Urdu writers are included: Premchand, “The Secret of Civilisation,” tr. Rakhshanda Jalil, pp. 1–12; Saadat Hasan Manto, “The Martyr-Maker,” tr. Asif Farrukhi, pp. 13–22; Ghulam Abbas, “The Shadow,” tr. Javaid Qazi, pp. 23–42; Ismat Chughtai, “Some Loving Portraits,” tr. M. Asaduddin, pp. 43–54; Ahmad Nadeem Qasimi, “The Unwanted,” tr. Faruq Hassan, pp. 55–76; Ashfaq Ahmad, “Gato,” tr. Shama Futehally, pp. 77–100; Ram Lall, “Sunlight on the Staircase,” tr. M. Asaduddin, pp. 101–18; Intezar Husain, “Circle,” tr. Moazzam Sheikh, pp. 119–40; Qurratulain Hyder, “Honour,” tr. Qurratulain Hyder, pp. 141–56; Naiyer Masud, “Ba’i’s Mourners,” tr. Muhammad Umar Memon, pp. 157–80; Hajra Masroor, “Bhag Bhari,” tr. Tabinda J. Burney, pp. 181–22; Muhammad Mansha Yad, “Acquaintance,” tr. Riyaz Latif, pp. 193–200. The volume also has a Glossary and includes an Introduction by Qurratulain Hyder.]

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[The following Urdu materials are included: Ahmad Faraz, “Ghasele,” pp. 230–1; Fahmida Riaz, “Was der Wind uns Erzählt,” p. 231; “Aqlima,” p. 232; “Die Schönheitskonkurrenz,” p. 232; “Allein im Zimmer,” p. 233; Kishwar Naheed, “Wer bin Ich,” pp. 234–5; Parveen Shakir, “Die Aus-

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