

An analysis of the goals of Islamic education in Pakistan with regard to promoting social harmony

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ABSTRACT:

A major issue for Pakistan is the absence of opportunities for secularism and religious plurality. The expansion of Islamic doctrine throughout Pakistan's educational system is one of the country's biggest problems. Since the first military dictatorship in Pakistan's history in the 1960s, numerous Policy decisions have been made that have directly contributed to the current condition of affairs. The effects of Islamization, statutory and constitutional law, and the educational system are all investigated. This study found that Pakistan's educational system gives Muslims a higher priority than generating informed global citizens. The study here concludes that intolerance and contempt for the country's religious diversity are fostered by Pakistan's educational system. It also promotes militancy, violence, intolerance, and bias towards one's own Countrymen.

Key Words: Islamic Education, Goal , Issue , Pakistan, Objectives..

INTRODUCTION:

Education is one of the most crucial strategies for changing young people's beliefs to match a nation's ideology. The curriculum that the pupils study has been carefully crafted to meet the state's educational goals. In schools, formal education begins. These institutions enroll a sizeable number of children and teenagers, put them through the same academic

programme they had for the preceding ten to twelve years, and then prepare them for higher education or career objectives. The Constitution of Pakistan should act as a guide for the nation's educational goals (1973). According to Pakistan's 1973 Constitution, the government must assist Muslims in leading moral lives, both alone and collectively, in conformity with Islam. This paper should serve as a guide

for educational objectives in Pakistan. A child's education is crucial for their development. All around Pakistan, there are schools of all types—public, private, and Madaris. International and national educational bodies oversee the public and private school curricula (Awan, 2012). The madrasah system, in contrast to schools, focuses a major emphasis on Islamic law. Over the past 35 years, a new subcategory of private schools has grown quickly. Their official name is "Islamic Schools." Nowadays, the bulk of Islamic schools use a curriculum modelled after the West. According to our ideology, a thorough investigation is necessary to ascertain the objectives and roles of education. Its ideals seem to be in line with western secularism, despite the fact that this aspect of schooling is badly faulty. The current study will examine the varied perspectives Pakistanis have on the goals and purposes of Islamic education in an effort to comprehend them. The growth of Islamic doctrine in Pakistan's educational system, which may reduce prospects for diversity and secularism, is a key cause for concern. The confusion was caused by Pakistan's numerous governmental attempts in the 1960s. This study discusses the policy, legal, and constitutional measures for Islamizing education in Pakistan. It examines Pakistan's educational system and textbooks. This study shows that Pakistan's educational system priorities producing practicing Muslims over producing global citizens with sound reasoning skills. The study claims that Pakistani education encourages hostility, religious intolerance, militancy, violence, intolerance,

prejudice, and glorifies war (Ball, 2013).

The significance of Islamic knowledge and Pakistan's objectives in this area:

The Quran is the Muslim community's central source of all religious knowledge. It establishes the truth's authenticity because it fulfills all three requirements. The Quran contains divine knowledge. Its divine essence prevents human meddling. The Quran is believed by Muslims to include all the knowledge required for salvation as well as additional fundamentals of faith and behavior. Traditionalists believe that the Quran contains guidance for all facets of human existence. The prohibitions of the Quran are independent of space and time. Interpreters act as a middleman to legitimize it. In other words, the political impact of the religious group's interpretation and rhetoric. Many ulama travelled to Madaris after 1947, when many traditional Madaris were restored. They believed that sharia law was in effect because it was a country of Muslims. God was granted power over Islam, which used to be recognized as the national religion. According to the state's purpose resolution and policy directives adopted in 1949, all Muslims must be knowledgeable of the Quran and Islamic law. It was urged that education be based on Islamic ideals at the first-ever all-Pakistani education conference, which was held in Karachi in 1947 (Dani, 1986). Muslims with Western education made up the majority of Pakistan's first government. Islam became increasingly liberal as a result of the emphasis on Western values like social justice, democracy, equity, and individuality. Pakistan's first administration.

Provided. a course on Islamic religion. and history at all grade levels in an effort to bring traditionalists and modernists together.. Tertiary Islamic studies departments. are planned.. The 1949 objectives resolution's. uncertainty over the meaning and goals. of Islam served as inspiration. for Pakistani political rhetoric.. They converted Pakistan into a theocracy. its modernist leaders. had never anticipated by using the Islamic clause.. Pakistan's president in 1959., Ayub Khan., said that the educational system needed to be revamped. and realigned.. The report of the commission on national education. places a strong emphasis on tolerance. and selflessness education.. Students in grades 1. through 8. received religious instruction.. The Bible imparted. morality and virtue. (Shakil and Akhtar, 2012). In order to indoctrinate students with Islamic philosophy and the state., General Mohammad Ziaul Haq. created an educational curriculum. in 1977.. Students were required. to study the Pakistani movement. and its philosophical. foundations in accordance with the 1979. national education policy.. Students were to be instilled with a feeling of citizenship., ummah duty., and loyalty to Islam as the main goals of education.. The government. also introduced new textbooks. and curricula.. Additionally., prayers were required to be held in the afternoons., Arabic was taught as a second. Language., the Quran was declared a graduation. requirement., teachers were chosen based on their religious. expertise., and the curriculum was changed. to highlight Islamic ideals.. It is impossible to emphasize. how important Islam. was to the educational. system and

curricula of the period¹. Since Muslim² Indians established Pakistan¹, attitudes toward Islam¹ in schools have been positive (Talbani, 1996).

Islamization in Pakistani Education Policy:

The government organized¹ a meeting in 1947² to establish standards for educational policy³. "I find it vital that our education system¹ be driven and guided by these values²," said Fazlur Rahman³, the conference's chairman¹ at the time. He emphasized¹ the importance of Pakistan's educational system and added¹, "Our educational plan should take³ into account both contemporary needs⁴ and Pakistan's foundational principles. Pakistan must be transformed into a democratic nation whose citizens³ are capable of leading fulfilling⁴ lives on a moral⁵, intellectual, and physical level⁸. We must use Islamic civilization¹ and principles¹ to achieve this¹. Our educational system must be Islamically based⁵. A flawless code of human compassion and peace is only offered by Islam³. Without a strong³ moral and spiritual foundation⁶, science can harm humanity⁹. In 1959, a commission was established¹ to reform the educational system². According to the National¹ Commission¹ on Education², Pakistan's educational³ system⁴ must uphold its foundational principles⁵. Fighting² for Pakistan contributed⁷ to the preservation of Islam. In order to live freely in accordance with Islamic principles⁶, the people of Indo-Pak⁹ desired a separate country. In order for locals to live³ in accordance with Islamic teachings⁷, the group suggested educating

them about Islamic values and practises⁹ (Hussain and Naveed, 2011). The panel placed a focus³ on religious⁶ instruction in schools⁷. One suggestion is that religious education should be mandatory⁶, elective⁹, and grounded in research⁴. Similarly⁴, Quran (Nazira and Translation), Seerat-Un-Nabi⁵⁴, Muslim history⁴, and literature were⁶ taught to primary and middle school students⁹. Islamic Studies was an optional course⁵ for the other levels⁹. Experts and members of the public suggested 3 new educational policy in 1969¹. These recommendations and the ensuing educational 1 policies were aimed at Islamizing public education⁴. Through high school⁵, Islamic studies⁷ will be mandatory⁸, and university research will be encouraged⁵. The 1972 education policy also² Islamized education⁷. The plan suggested integrating Islamic³ concepts and beliefs¹ into the entire curriculum⁹¹ as opposed to making Islamic Studies² an obligatory topic. Additionally¹, the plan recommended "by maintaining our civilization's customs and our beliefs³." Pakistani education was influenced by the 1979⁵ education reform. The plan continues⁶, "We must establish clear objectives for Islamic education¹, and Pakistani ideology must⁵ guide their fulfilment⁹" (Leirvik, 2008). According to the national¹¹ education strategy⁴ and programme from 1979, education should instill in students⁶ a sense of belonging to Pakistan and the Islamic world⁸, and it should be conducted in accordance¹⁰ with the Quran and Hadith¹³ to create real and loyal Muslim citizens¹⁴. The policy suggested that Arabic⁵⁴ be taught in schools

and colleges, that Quaid-e-Azam University³⁷ be given a faculty of Shariah⁷⁶, that the university's curriculum and textbooks be changed to reflect Islamic principles⁹², and that 5,000⁸⁶ mosque schools be established and given significant recognition¹¹. It also suggested that Islamiyat⁷⁶ be made a required subject at all levels of academic⁷⁸, technical, and professional institutions⁶⁵ (Lingard and Ali, 2009). School policy 1992 carried on state³⁰ efforts to integrate Islamic beliefs¹⁴ into the educational system¹². The policy recognized⁴⁵ that Islamization⁶⁷ of education wouldn't⁸⁹ provide results on its own⁹⁸. This policy presents a curriculum⁷⁹ that will assist pupils in understanding⁷⁸ Islam's real message⁷⁵ and embracing modern¹⁰¹, scientific requirements³⁰². Another government education¹ plan was implemented in 1998. This strategy placed a focus² on educational changes that would match curricula⁶⁵ and materials with Islamic doctrine¹⁹¹. The nation's educational system was improved in 2009¹¹ while being compliant with Islamic principles¹⁰². The policy placed a strong emphasis on changing the system⁴⁰ "where appropriate⁸⁷, utilizing Islamic and religious precepts⁰⁰."

Islamization of education in Pakistan through the constitution and laws:

The following are additional goals for an Islamic² way of life from Pakistan's 1973⁵ Constitution: To ensure that Pakistan's Muslims can live in accordance with Islam's 7 core goals and beliefs and have access to amenities¹¹ that will help them understand life better, steps must be done¹². As part of

the 1972–1980 Education Policy¹³, all Muslim students in grades 9⁸ through 12⁶⁷ were required to take Islamiyat. Each course¹³ and book will include Islamic¹⁴ cultural and ethical principles¹⁵ (Nazir, 2010). Education should "create a deep and persistent commitment to Islam⁷⁶," according to the National Education Policy and Implementation Program⁹³ (1979). Arabic and Islamiyat classes were made compulsory up⁴⁶ to the undergraduate level⁴⁷, and the entire curriculum was reviewed to ensure⁷¹ that it included sufficient information on Islam¹⁵ and Pakistani ideology. Students had to complete Nazira Quran¹⁰² by the end of the school year, which was taught at mosques and Maktabas. The Islamic Religious Education policy⁶⁰⁷ stayed unchanged between 1992²⁸⁸ and 1998–2010¹². In 1992, the Nazira Quran was made mandatory¹⁰³. Courses at the secondary¹ and collegiate levels focused on discussing⁵ and interpreting the Quran⁹. The Education Policy of 1998-2010 restated the nation's¹ guiding principles. The Nazira Quran is taught in grades¹¹ one through eight, and in secondary and tertiary education¹³, translation and interpretation of particular verses are also included¹⁵. Third, Hindus in Pakistan¹⁶ and India must be despised in order¹⁹ to integrate Pakistan's worldview. All students¹⁸, regardless of religion²¹, must be required to study the Quran and memorize verses from it²¹. Fourthly, pupils must adhere to Jihad and Shahadat¹⁹.

- Analyzing the textbook for one¹¹ school board paints a terrifying image.

- One might infer that Islam has¹² a significant role in the education of Pakistani students.
- Concepts from Pakistan's national curriculum are revealed using a content analysis.
- Muslim culture is ideal in every way¹¹.
- Some Muslim sects are chastised for deviating from Islam¹².
- Both nationalism and religion are employed in the fight⁶ on Muslims and non-Muslims.
- The purpose of teaching Islamic/Muslim history is to radicalize⁹ impressionable children.
- Modernism, science¹, technology⁴, peace⁰, and tolerance⁹ are diminished⁰, while jihad (armed warfare) and violence are exalted⁴ (Roof, 2015).

Young people are taught nationalism and narrow-mindedness¹⁹ by ignoring the world's positive qualities¹². Pakistani pupils are now exposed to more controversial¹¹ teaching approaches³ than they were in the nation before to 1970⁵ as a result of recent changes in educational policy⁸. These textbooks recommend that "we should all⁶ be armed and prepared to fight." These textbooks have⁵ "factual errors and omissions that misrepresent historical events⁹." Textbooks disregard the nation's plurality of religious beliefs⁵⁰. Each one of them promotes racial prejudice³, acts of violence¹, hatred⁰, and acts of remembrance of battle (Shahid,

1985). Islamophobia and Pakistani nationalism are two of the main issues that the ECE curriculum for the academic year 2002–2003 addresses. The Urdu curriculum encourages teachers to convince kids that they are Muslims. According to Pakistani textbooks, Hindus are to blame for Pakistan's East-West division. In addition, they commit atrocities against Pakistan and Muslims. In 2007, the government announced efforts to do rid of discrimination against non-Muslims in Pakistani textbooks. In recent years, Pakistani classrooms have not emphasized human rights. Islamic principles are used by educators to define moral conduct. In Pakistan, civics education is integrated with religious instruction. The emphasis has been on practicing Muslims rather than democratic citizens (Talbani, 1996).

RECOMMENDATIONS:

Restructuring school curricula to be based on Islamic principles and provide students with a strong ideological basis is one of the most essential objectives, as it will provide future generations the conviction and capacity to alter society in line with Islamic teachings. In other words, Islamic doctrinal orientation should not be practiced in schools. Students in Pakistan are more inclined to commit acts of violence, bigotry, and hatred because of the enmity that is ingrained in them and because Hindus and India are seen as the

enemy in these textbooks. The use of force and conflict are exalted in the textbooks, which promote militancy, bloodshed, and religious intolerance. Pakistan must have the guts to make significant curriculum revisions to teach tolerant, peace-loving, secular global citizens by swapping out the Islamic-based curriculum with one that combines democratic ideals and secularism in order to avert such a hellish future (Hamidullah, 1981).

CONCLUSION:

Since the 1970s, schools have become more religious, which makes it harder for them to encourage diversity and secularism. Today's Pakistani textbooks place a strong emphasis on Islamic education. If education is given an ideological priority and the curriculum is changed to reflect this, the next generation will be better prepared to reshape society in line with Islamic standards. In terms of education, schools aren't places where students learn Islamic doctrine; rather, they're settings where developing minds are fed and encouraged to think critically, logically, and rationally—developing the capacity to think rationally, critically, and critically rather than just knowing facts. In Pakistan's educational system, logic and critical thinking abilities are grossly neglected. Young people's brains are impacted by the Islamic narrative that is promoted. Islamiyat, a subject that all Muslim students must study, is included in their textbooks. Due to the way textbooks present the adversary, there are many anti-Indian and anti-Hindu attitudes in Pakistan. The textbooks glorify war and

power while encouraging militancy⁷, violence, and religious intolerance¹². By praising Jihad and Shahadat⁷, today's textbooks inspire students to become Mujahids¹² and martyrs. This is going to destroy Pakistan¹². Pakistan may be able to prevent³ a terrible future if the administration⁷ has the guts to substitute a democratic⁰, secular⁹, and tolerant curriculum for the Islamic one⁸. The destiny of Pakistani children depends on their orientation⁶. The turmoil in Pakistan is a result of a number⁷ of issues⁰, including terrorism³, sectarian violence⁵, religious intolerance², and ethnic enmity. By presenting everything from an Islamic perspective⁹, schools harm the minds of the next generation⁰. The education and nurture of a future citizen are therefore⁸ crucial. Early instruction⁹, nurturing⁷, and direction mold⁵ children's perceptions⁶ and cognitive functions⁰, forming⁷ who they become.

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