

PalArch's Journal of Archaeology of Egypt / Egyptology

ISLAMIC EDUCATION IN PAKISTAN AND ITS OBJECTIVES FOR PEACEFUL SOCIETY: ANALYTICAL STUDY

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Dr Asjad Ali, Dr Abdul Aleem, Dr Naseem Mahmood, Dr Maria Mann. Islamic Education in Pakistan and Its Objectives for Peaceful Society: Analytical Study -- PalArch's Journal of Archaeology of Egypt/Egyptology 19(2), 1153-1160. ISSN 1567-214x

Keywords: Education System, Pakistan Islamic Education, Muslims, Quran, Religion.

ABSTRACT:

One of Pakistan's greatest challenges is a lack of opportunity for religious pluralism and secularism. One of Pakistan's greatest challenges is the spread of Islamic doctrine across the country's education system. The current state of affairs is the direct result of several policy initiatives undertaken by successive Pakistani governments dating back to the 1960s, beginning with the first military dictatorship. This article examines Pakistan's education policy, constitutional and legislative laws, as well as the implications of the process of Islamization. The textbooks and instructional programs utilized by Pakistan's various school districts are also examined in this research. In this study, it was concluded that the educational system in Pakistan aims to produce a Muslim rather than a global citizen who is able to think clearly and rationally. Paper given here concludes that the Pakistani educational system promotes intolerance and disregard for the country's religious diversity. In addition, it promotes militancy and violence, as well as intolerance and discrimination towards one's own countrymen.

INTRODUCTION:

Education is one of the most essential tools for shaping young people's beliefs to fit a nation's ideology. The pupils follow a curriculum that has been carefully

designed to meet the state's educational goals. Formal education begins in school. These schools enroll a significant number of children and teens, put them through the typical educational curriculum of the previous ten to twelve years, and prepare them for further academic study or professional interests. The Constitution of Pakistan should guide national educational ambitions (1973). According to Pakistan's Constitution (1973), the government must help Muslims live according to Islam, individually and collectively. This paper should guide Pakistan's educational goals. School is vital for child development. Pakistan has public schools, private schools, and Madaris. National and worldwide educational boards oversee public and private school curriculum (Awan, 2012) The Madrasah system emphasizes Islamic law, unlike schools. In the past 35 years, a new subcategory of private schools has grown significantly. "Islamic Schools" describes them. Most Islamic schools have adopted the western-style school structure. According to our ideology, a lot of research is needed to establish education's goals and purposes. This aspect of schooling has serious flaws, and its ideals seem to align with western secularism. The current research will investigate the varied perceptions of Islamic education's goals and purposes in Pakistan because there is a need to comprehend them. Islamic ideology infecting Pakistan's education system is a severe concern, with less opportunity for plurality and secularism. The tangle resulted from Pakistan's many policy endeavors during the 1960s. This study discusses policy, constitutional, and legal provisions for Islamizing education in Pakistan. It examines Pakistani textbooks and curriculum. This study shows that the Pakistani education system focuses on producing practicing Muslims, not global citizens who can think reasonably and coherently. The report states that Pakistani education encourages enmity, religious insensitivity, militancy, violence, intolerance, and prejudice, and glorifies war (Ball, 2013).

Statement Of the Problem:

A problem persists despite the emergence of Islamic education in Pakistan for more than three decades: the lack of clarity surrounding Islamic pedagogy and the goals and objectives of an educational system based on Islamic doctrine.

Research Questions:

What is the role of Islamic education in educating Pakistani school level students?

What are the objectives of Islamic education in Pakistan education system?

Research Objectives:

- The objective of this research is to find the impact of Islamic education on students in Pakistan.
- The second objective of this research is to find the aims of Islamic education in Pakistan.

LITERATURE REVIEW:

Any nation or group with a strong ideology will instruct its members to focus on the group's own goals rather than the goals of rival ideologies. Educating the

next generation of leaders in a way that is consistent with the ideology of a country like Pakistan is essential to the nation's continued existence because an ideological state like Pakistan cannot exist without doing so; as a result, education is a topic that is of the utmost significance for Pakistan. Therefore, the educational system of a country needs to be designed around the ideological goals that are unique to that country. The goals of Islamic education should be derived from the Qur'an, which declares that the purpose for the creation of man is to worship Allah. This should be the starting point for Islamic education. It is consequently imperative that Muslims develop and create their own educational system in accordance with the goals and objectives of Islam. It has been observed by a number of Muslim scholars that the advice that Al-Ghazali provided regarding education is, in many respects, still relevant today. In a similar vein, the majority of scholars are in agreement that Al-ideas Ghazali's are consistent with the precepts outlined in the Qur'an. He is well accepted by the majority of different strata of Muslims in Pakistan, and he is also well regarded in western countries (Bray, 1983). Islam places a dual emphasis on intellectual and spiritual development in its system of education, with the former emphasizing the application of reason and reasoning (derived from divine revelation and spiritual experience). The Islamic worldview emphasizes that both sexes should have equal access to educational possibilities. To base education on the unchangeable principles of Islam, as expressed in the Holy Quran and the Sunnah, and to provide experiences based on these principles; to provide experiences in the form of knowledge and skills. A major focus of Islamic education is to instill these values and principles in the next generation. Pakistan's educational system is a blend of the traditional and the modern in order to provide its young people with a wide range of educational options. Its dual system offers many diverse options for conserving Pakistan's traditions and culture, as well as for preparing young people to function well in a modern state and providing them with the skills necessary to do so.

Islamic Knowledge Importance and Objectives in Pakistan:

For Muslims, the Quran serves as a repository for all of their religious wisdom. Because it does all three, it establishes the veracity of truth. Divine knowledge can be found in the Quran. Human intervention is prevented by its celestial essence. For Muslims, the Quran contains all the information necessary for salvation, along with additional essentials of belief and conduct. Traditionalists think the Quran provides instruction for all aspects of human life. The Quran's injunctions are unaffected by time and place. Its legitimacy is mediated by interpreters. In other words, the interpretation and speech of the religious group holds political power. Many ulama moved to Madaris after 1947, when many traditional Madaris were replicated. They viewed it as an Islamic state where sharia law was in effect. Early on, Islam was adopted as the country's religion and God was given the power to rule over it. As outlined in the state's goal resolution and policy guidelines adopted in 1949, all Muslims must have a working knowledge of the Quran and the Islamic Fiqh. Education based on Islamic principles was proposed at the first ever all-Pakistan education conference in Karachi, in 1947 (Dani, 1986). Pakistan's first administration was primarily Western-educated Muslims. Due to the emphasis on Western principles like social justice, democracy, equity, and individuality, Islam

became more liberal. To reconcile traditionalists and modernists, Pakistan's first administration offered a course on Islamic religion and history for all grade levels. Planned: tertiary Islamic studies departments.

Pakistani political rhetoric was inspired by the 1949 goals resolution's ambiguity over Islam's meaning and purpose. They used the Islamic clause to turn Pakistan into a theocracy its modernist leaders never imagined. Ayub Khan, Pakistan's president in 1959, said the country's educational system needed reform and realignment. The commission on national education's report emphasizes teaching tolerance and self-sacrifice. 1-8th graders had religious instruction. The Bible taught virtue and ethics (Shakil and Akhtar, 2012). General Mohammad Ziaul Haq developed an education programme in 1977 to absorb pupils into the state and Islamic doctrine. The 1979 national education policy required students to learn about the Pakistani movement and its philosophy based on the Quran and Sunnah. Education's main purpose was to instill in students a sense of loyalty to Islam, citizenship, and obligation to the ummah. New textbooks and syllabi were among the government's initiatives. In addition, the headscarf was mandated for women in schools, prayers were held in the afternoons, Arabic was taught as a second language, the Quran was made a requirement for graduation, teachers were selected based on their religious knowledge, and curriculum was revised to emphasize Islamic values. The importance of Islam in education and curriculum at the time cannot be overstated. Since the establishment of Pakistan by Muslim Indians, sentiments toward Islam in education have been favorable (Talbani, 1996).

Pakistan's Education Policy Islamization:

In 1947, the government held a conference to set educational policy guidelines. Fazlur Rahman, then-education minister and conference chairman, remarked, "I feel it crucial that our education system be driven and guided by these values." While emphasizing Pakistan's education system, he said: "Our educational strategy should reflect modern necessities and Pakistan's founding values. We must convert Pakistan into a democratic state whose residents have the physical, intellectual, and moral capabilities to live well. To do so, we must draw on Islamic principles and civilization. Islam must guide our educational system. Only Islam offers a perfect code of human sympathy and harmony. Science can hurt humanity without moral and spiritual training.

A commission was formed in 1959 to overhaul the school system. National Commission on Education report: "Our educational system must defend Pakistan's founding theories. Fighting for Pakistan helped secure the Islamic way of life. Indo-Pak people demanded a separate homeland to live freely according to Islamic ideals. The group proposed educating residents on Islamic principles and norms so they can live according to Islamic teachings (Hussain and Naveed, 2011). The commission emphasized religious education in schools. Religious education should be compulsory, optional, and research-based, according to one proposal. Similarly, primary and middle school pupils were taught Quran (Nazira and Translation), Seerat-Un-Nabi, Muslim history, and literature. For the other levels, Islamic Studies was optional. In 1969, experts and the public proposed new education policies. These suggestions and

subsequent education policy targeted Islamizing state education. Islamic studies will be required through high school, and university research will be encouraged. Similarly, the 1972 education policy Islamized schooling. Instead of making Islamic Studies a required subject, the strategy proposed incorporating Islamic principles and beliefs into the whole curriculum. The strategy also urged "by keeping our religion and civilization's traditions." Education policy 1979 helped Islamize Pakistani education. The strategy adds, "We must develop unambiguous Islamic education goals, and their achievement must follow Pakistani ideology" (Leirvik, 2008). National education policy and programme (1979) said that the purpose of education was to instill in students a sense of belonging to the Islamic world and to Pakistan, and to educate them in accordance with the Quran and Hadith in order to produce true and obedient Muslim citizens. The policy proposed that Islamiyat be made a required subject at all levels of academic, technical, and professional institutions, that Arabic be taught in schools and colleges, that Quaid-e-Azam University be given a faculty of Shariah, that the university's curriculum and textbooks be changed to reflect Islamic principles, and that 5,000 mosque schools be established and given significant recognition (Lingard and Ali, 2009).

School policy 1992 continued state efforts to align the education system with Islamic teachings. The policy acknowledged that Islamizing education alone wouldn't provide outcomes. This policy offers a programme to help students grasp Islam's true message and accept modern and scientific needs. 1998 saw another government education strategy. This approach emphasized school reforms to align courses and texts with Islamic doctrine. In 2009's education strategy, efforts were made to improve the country's education system without violating Islamic beliefs. The policy emphasized system transformation "when appropriate, using Islamic and religious teachings".

Pakistan's Constitution and Laws to Islamize Education

This is in addition to Pakistan's 1973 Constitution's Objectives for Islamic way of life: Steps shall be taken to ensure that Pakistan's Muslims can live according to Islam's essential principles and ideals and have access to facilities to better comprehend life.

Muslim students in grades 9 through 12 were required to take Islamiyat as part of the 1972-80 Education Policy. Islam's cultural and ethical precepts will be incorporated into every course and textbook (Nazir, 2010). National Education Policy and Implementation Program (1979) that education should "develop a deep and abiding allegiance to Islam" The entire curriculum was reexamined to provide enough content on Islam and Pakistani ideology, and Arabic and Islamiyat courses were made required up to the undergraduate level. Nazira Quran was taught in mosques and Maktab schools, and students had to finish it by the end of the year. In 1992 and 1998-2010, the Islamic Religious Education policy was the same. The Nazira Quran was mandated in 1992. Secondary and higher courses emphasized Quran interpretation and discussion. The country's philosophy was reaffirmed by the Education Policy of 1998-2010.

From grade 1 to grade 8, the Nazira Quran is taught, and translation and interpretation of chosen verses are also taught in secondary and tertiary education.

Third, Pakistan's ideology must be assimilated through faith and hatred of Hindus in Pakistan and India. • Islamic teachings, including Quran reading and memorization, must be forced on all pupils, regardless of religion. Fourth, students should follow Jihad and Shahadat.

- Analyzing this school board's textbook shows a frightening picture.
- One could conclude that Pakistani pupils' education is rooted in Islam.
- A content examination shows Pakistan's national curriculum concepts.
- Muslim culture has everything good
- Some Muslim sects stray from Islam and are condemned.
- Religion and nationalism are used to wage war on Muslims and non-Muslims alike.
- Islamic/Muslim history is taught so impressionable youth can be radicalized.
- Science, technology, modernism, peace, and tolerance are reduced while violence and jihad (armed conflict) are praised (Roof, 2015).

By neglecting the world's excellent traits, young people are taught narrow-mindedness and fanatical nationalism. As a result of recent changes in educational policy, Pakistani students are now exposed to more divisive teaching methods than they were in the country before to 1970. "We should all be armed and ready to battle" is what these textbooks suggest. "Fact mistakes and omissions that misrepresent historical events" are found in these textbooks. The nation's religious diversity is ignored in textbooks. All of them serve to incite hatred, incite violence, incite racial animus, and commemorate conflict (Shahid, 1985). Islamophobia and Pakistani nationalist sentiments are among the primary concerns addressed by the ECE curriculum for the academic year 2002-03. Teachers are encouraged by the Urdu curriculum to persuade students that they are Muslims. The East-West divide of Pakistan was caused by Hindus, according to Pakistani textbooks. They also threaten Muslims and Pakistan and perpetrate crimes against them. Government plans to eradicate anti-non-Muslim prejudice in Pakistani textbooks were announced in 2007. Human rights have not been promoted in Pakistani classrooms in recent years. Teachers use Islamic tenets to describe ethical behavior. In Pakistan, religious and civics education are intertwined. Instead of democratic citizens, practicing Muslims have been emphasized (Talbani, 1996).

RECOMMENDATIONS:

There is a lot of focus in Pakistani educational literature about the Islamic education of young people. One of the most important goals is to reorganize school curricula so that they are based on Islamic principles and offer students a strong ideological foundation, so that future generations would have the conviction and ability to transform society in accordance with Islamic teachings. To put it another way, school should not be a place for Islamic ideological orientation. As a result of Pakistani textbooks instilling a sense of hostility and creating views of India and Hindus as the adversary, students are more likely to

engage in acts of violence, bigotry, and hatred. The textbooks encourage militancy, violence, and religious intolerance by glorifying war and the use of force. In order to prevent such an infernal future, Pakistan must dare to undertake substantial curriculum reforms to educate tolerant, peace-loving, secular global citizens by replacing the Islamic-based curriculum with one that blends democratic ideals and secularism. (Hamidullah, 1981).

CONCLUSION:

Schools have become more religious since the 1970s, decreasing their ability to promote pluralism and secularism. Islamic education is a major focus in Pakistani textbooks today. The next generation will be better equipped to reshape society in accordance with Islamic norms if education is given an ideological priority and the curriculum is rearranged to reflect this. For education, schools aren't places where pupils acquire Islamic dogma, but places where young minds are nourished and cultivated to think rationally, critically, and logically—not simply knowing facts but developing the ability to think rationally, critically, and critical. Logic and critical thinking skills are severely undervalued in Pakistan's educational system. It promotes an Islamic narrative that affects the brains of young people. A compulsory topic for Muslim pupils, Islamiyat, is incorporated into their textbooks. There are a lot of anti-India and anti-Hindu sentiments in Pakistan due to the way textbooks portray the enemy. The textbooks promote militancy, cruelty, and religious intolerance by glorifying war and power. Students are encouraged to become Mujahids and martyrs by current textbooks, which extol Jihad and Shahadat. Pakistan will be wiped out by this. If the government has the courage to replace the Islamic curriculum with one that incorporates democratic values, secularism, and tolerance, Pakistan may be able to avoid a horrible future. Orientation is critical to the future of Pakistan's children. Terrorism, sectarian murder, religious intolerance, and ethnic hostility are all contributing factors to Pakistan's unrest. Schools damage young minds by teaching everything through the perspective of Islam. So a future citizen's education and upbringing are vital. Early education, caring, and guidance shape children's perceptions and cognitive processes, determining who they become.

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