An Analytical Study of Islamiyat Textbooks in Punjab, Pakistan

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ABSTRACT

The education sector in Pakistan has remained a great victim of government's lopsided policies over the years, and it ultimately brings forward a negative image of the country. Therefore, this article aims at focusing on one of the prime subjects i.e., Islamiyat (Islamic Studies), which is being taught as a compulsory subject at public schools, across Pakistan. This study finds out that this subject contains a number of negative terms, as compared to the positive ones. The paper tries to elaborate the contextualization of the negative terms in the Islamiyat of Punjab province, after the 18th Amendment in the Constitution. The study suggests that since the education sector has been made a provincial subject, therefore the Government of Punjab should consider redesigning the entire curriculum of this subject to refrain the youth from being violent radicals.

Introduction

The education system of Pakistan consists of three main parallel systems i.e. public schools, which means government-run schools, private schools, and religious schools, generally known as madrassas. Each of these three education systems follow their well-designed curriculum

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whereas the majority of madrassahs follow their self-styled curriculum which does not require any government permission for endorsement. On contrary, the government and private schools follow a proper teaching method, student enrollment procedures and assess public education. In contrast to the public schools, the private schools are more diverse and accessible to the limited number of populations who can afford the educational finances of their children. According to the National Education Management Information System (NEMIS) 2009 Report, around 17 million children were enrolled at the primary level, (both in public and private schools) whereas, nearly one-third of the whole population attend private schools. However, there are large disparities and discrepancies in the madrassah figures' — the enrollment or the total number of students, recoded in government statistics and most of the academic publications as well. For instance, according to the National Education Census (NEC) of 2005, Federal Ministry of Education and Academy of Educational Planning and Management (AEPAM), there are nearly 12,500 madrassahs in Pakistan. Similarly, various other studies on the madrassahs subject provide the total number in Pakistan at around 16,000. Meanwhile, the Ministry of Religious Affairs in Islamabad surveyed in 2011 and presented its results. According to the survey report, the total number of madrassahs are more than 19,100.

Now the question arises that why are we discussing madrassahs in this study? The prime reason is that religious (Islamic) education poses great importance in Pakistani society. Generally, the public is more sensitive towards Islamic education than any other form of education. Acknowledging this fact, the successive governments of Pakistan, since Independence, have been struggling in incorporating Islamic education in the public-school curriculum to fill the deficiency of Islamic values amongst the youth of the country. Similarly, the subject of *Islamiyat* was formally incorporated in the public-school curriculum during 80s. Although, there are some confusions about the inception of this subject as generally scholars believe that the subject

was formally introduced during the Zia-ul-Haq regime (1978-88).

The public schools in Pakistan are suffering from government neglect for the last more than five decades. Low standard of education, corruption at large and disintegrating infrastructure are the main reasons behind this sorry state of affairs. In addition, the 'politicized' public-education system has also made matters worse. The enactment of 'Pakistan Devolution Plan' in 2001, or known as the 'Local Government Plan' (LGP) was aimed at devolving a political power, decentralizing the administrative authority and distributing the resources to the grassroots level.[1] Despite poor attention of the government towards education, the ratio of students in public schools is increasing every year. According to 'Labour Force Survey (see below), the literacy rate trends show a 60.3 percent rise in 2017-2018 as compared to 60.7 percent in 2014-2015.

Table 1: LITERACY RATE TRENDS 2014-2015 TO 2017-2018

Province/Area	2014-15			2017-18		
	Male	Female	Total	Male	Female	Total
Punjab	70.4	53.6	61.9	72.2	57.4	64.7
Rural	65.0	44.6	54.6	66.5	47.8	56.9
Urban	80.1	71.0	75.6	80.9	73.3	77.2
Sindh	73.9	50.7	63.0	72.8	49.9	62.2
Rural	61.2	26.2	45.0	60.1	25.7	44.1
Urban	86.0	72.7	79.6	84.3	71.7	78.4
Khyber Pakhtunkhwa	72.1	36.8	54.1	73.3	38.5	55.3
Rural	70.2	33.1	51.3	71.6	35.3	52.7
Urban	80.0	52.4	66.3	80.4	53.3	66.8
Balochistan	72.0	33.0	54.3	73.0	33.5	55.5
Rural	67.7	27.7	49.5	68.9	26.8	50.5
Urban	83.4	47.1	67.0	84.2	50.1	68.5

SOURCE: Labour Force Survey, 2017-18, Pakistan Bureau of Statistics

If we look at the above figures, we may find out that the ratio of students at public schools in Punjab is slightly higher than Sindh. However, Khyber Pakhtunhwa and Balochistan have

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1   *Pakistan Devolution Plan, 2001*.

also witnessed only one to two percent of the rise in the number of students.

Research Method

This study is based on a mixed-method design which includes secondary data analysis through content analysis research tools (quantitative and qualitative) along with semi-structured interviews with the *Islamiyat* class teachers and scholars related to the subject. This study design follows a systematic and organized methodological steps i.e. from historical background to the existing education system and curriculum designed, post-18th Amendment in the Constitution of Pakistan. The results, obtained through the content analysis are further examined to learn the contextualization of the terms, mentioned in the *Islamiyat* textbooks. Furthermore, this study was carried out in Islamabad and the interviews were conducted in Rawalpindi and Islamabad. Due to the lack of funding and research limitations, most of the interviews were conducted through mobile phones.

Why Focusing on Punjab?

Punjab is the largest province of Pakistan in terms of its population. The province has remained under a sharp focus in terms of its security and conceived as a stronghold in politics, planning and strategies. Therefore, it is important to look at the educational system of this province which is considered to be most 'dominant' province. Another prime reason for focusing on this province is to ensure whether the province has made any concrete changes in the curriculum which have mainly been alleged as ignorant towards education.

Education and *Islamiyat* as Compulsory Subject

Education is measured as one of the most protruding features of human development. Therefore, the majority of the countries across the globe consider education the most influential and necessary aspect of life. The prime objective of acquiring formal education is to transform the knowledge of culture, values, and various other fields of life. Most

academicians believe that the notion of education (actually) began with the development of the human race. However, the definition of "education" has been changing from time to time. Hence, the conceptual structures of education involve various ideas and perspectives.

The term "education" is originated from the Latin word "educare", which means "to raise - to bring up". However, many scholars and social scientists have construed education through different explanations. Aristotle, for instance, defines education as *"*Education is the creation of sound mind in a sound body. It develops man's faculty especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty."[2] So, the prime objective of education is to promote the character-building of an individual and to empower him/her to play a pivotal role in the field of human development.

No doubt, education is a scientific and philosophical process, which allows humans to perform their abilities at the maximum level to cater to the needs of the society. Concerning the Islamic perspectives on education, the course of education is contemplated as equivalent to *Ibaadat* (worship).

Generally, Muslims acquire religious knowledge from the Quran[3] to maintain their lives according to the guidelines, prescribed in it. Islamic education enables Muslims to purify their lives and live with honesty. He further believes that during the 'First Muslim Conference' on education in Makkah (1977), the notion of Islamic education was defined in a very appropriate manner:

> Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of man in all its aspects: spiritual, intellectual, imaginative,

2 Satish Kumar and Sajjad Ahmed, "Meaning, Aims and Process of Education", *https://sol.du.ac.in/solsite/Courses/UG/StudyMaterial/16/Part1/ED/English/SM-1.pdf* accessed on January 13, 2018, 2.

3 *Quran* is considered to be the most fundamental and influential book for Muslims as it contains the most reliable source of the knowledge that includes every aspect of life.

physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.[4]

Islamic education is dissimilar from other educational systems. In Islam, the Holy Quran offers a basic summary for every Muslim to live their lives accordingly. Yet, Muslims also obtain other types of education to increase their knowledge on various subjects related to nature, world, society and different religions as well. During the 7th Century, the learning of the Quran manifested the commencement of progressive and innovative knowledge for Arabs. The Quranic knowledge became one of the most important sources of inspiration, which pushed Arabs towards a synergetic relationship with Islamic education. Therefore, the educated Muslims were tasked to teach the Quran to other people to spread the word of Islam.[5]

Syllabus: Definitions and Significance

A syllabus is a significant part of education system across the globe. It is considered to be blue prints of any subject. Generally, it is designed through a prescribed curriculum, which specifies a thematic process of different subjects, associated with the core of the syllabus encompasses information, required to understand any subject, which usually, enables students to widen their approach through knowledge.[6] 'Stanford University' explains the "syllabus" as:

> A syllabus is your guide to a course and what will be expected of you in the course. Generally, it will include course policies, rules and regulations, required texts, and a schedule of assignments. A

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4   S. A. Ashraf and S. S. Hussain, *Crisis in Muslim Education* (Jeddah: King Abdul Aziz University, 1979), 4.

5   Sahiba Sadaat, "Human Embryology and Holy Quran: An Overview," *International Journal of Health Sciences* 3, no. 1 (Jan. 2009): 105.

6   "Curriculum and Syllabus Design", *https://www.researchgate.net/publication/27473672_Curriculum_and_Syllabus_Design* accessed on October 17, 2018.

syllabus can tell you nearly everything you need to know about how a course will be run and what will be expected of you.[7]

Similarly, Merriam-Webster (dictionary and encyclopaedia) describes a syllabus as, "A summary outline of a discourse, treatise, or course of study or examination requirements."[8] Configuring any agenda is one of the important instruments of any research, which explains policy-making and politics as well. On the contrary, Pakistan is yet to formulate a proper agenda that shall allow a state to produce a syllabus that is accepted by all major stakeholders of the society. Nevertheless, this does not mean that Pakistan's efforts are not satisfactory, rather the process of framing the syllabus appears to be under the influence of some religious-political parties. Consequently, this research also inspects the role of institutions in articulating the educational policy and also designing a syllabus, with a particular focus on *Islamiyat textbooks*.

What is "Radicalization"?

The terms like extremism, radicalization and terrorism are frequently used in public, media and academic discourses. The modern nations or states have devoted a significant amount of resources to ratify laws to counter extremism and terrorism. In addition, many countries have prepared a series of laws to protect their people by providing them with a favourable security environment. The philosophical concept of the term "radicalization" can be an initiating point towards violent acts but it is not necessarily meant to be a violent act.

Numerous academic debates suggest that radicalization and extremism can be defined as 'violent expression' demonstrated in the shape of extreme views, extreme ideology or act/acts of violence against any individual/group, sect, community or country.

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7   Stanford University, "What is Syllabus",
     https://undergrad.stanford.edu/advising/student-guides/what-syllabus accessed March 12, 2017.

8   Syllabus, *Definition of Syllabus* Online, *https://www.merriam-webster.com/dictionary/syllabus* accessed on December 1, 2018.

Radicalization can be signified as extremism (violent or non-violent) or even having an extreme social or political view. Distinctive organizations, be that national or international, define such terms with diverse expressions. For example, the United States Agency for International Development (USAID) defines the term Radicalization" as *"*an act, advocating, engaging in preparing or otherwise supporting ideologically motivated or justified violence to further social, economic and political objectives.*"*[9] The National Counterterrorism Centre in the United States defines the term as, "an activity generally determined by personal anxieties in local surroundings, and is generally aimed at impacting the global events.*"*[10] However, based on the above two main definitions, it can be determined that a 'unified' definition is deficient for the term radicalization. Moreover, scholars and journalists in Pakistan, have borrowed the term "radicalization" from different international scholars. Moreover, for any social scientist, it is difficult to trace the history or the origins of this term accurately. However, the use of this particular term became more visible to the world after the events of 9/11. Many scholars have affianced in academic debate to come up with a proper and unified definition of this particular term. Such efforts have not stemmed from any accurate result. Meanwhile, this term is used in diverse situations with a slightly altered meaning. For example, Yusuf and Arsala contend that "radicalization" itself is an amorphous concept.[11] They believe that gauging this particular term has remained a big challenge. The Pakistan Institute of Peace Studies (PIPS) conducted different seminars to discuss this concept further to learn the Pakistani context of this term. This study was conducted through 2008-2010 with the following result:

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9   *The Development Response to the Violent Extremism*, (USAID: 2011), 2. *https://www.usaid.gov/sites/default/files/documents/1870/VEI_Policy_Final.pdf* , accessed on March 17, 2018.

10   Michael Leiter, *Nine Years After 9/11: Confronting the Terrorist Threat to the Homeland,* Report 2010, National Counterterrorism Centre, *http://www.nctc.gov/docs/nine_years_after_911_confronting_the_terrorists_threat_to_the_homeland.pdf* accessed on August 16, 2018.

11   Yusuf and Jawaid, "Radicalism Among the Youth of Pakistan", 3.

…the process of radicalization in Pakistan, particularly at the individual level, might be well understood in the socio-psychological perspective. The argument that mainly political motives drive violent radicalization has got extensive space in the western discourse. Radicalization was not necessarily a religious phenomenon and that it could occur in any ideological or secular learning.[12]

Generally, it is alleged that religious discourse may be associated with radicalization. On the other hand, many scholars accept the fact that radicalization is not necessarily or even entirely formed by any religious notion, rather, by numerous other factors.

Based on the above discussion, it is quite evident that the existing literature on 'radicalization' does not provide any rational justification as a negative connotation of this particular term. However, the use of this term makes 'radicalization' synonymous with violent acts of violence. It is also important that the use of the term varies upon the subjective insights of users.

How Radicalization and Education are Interrelated?

There is limited literature available on "radicalization", which may offer a possible link between this phenomenon and education. However, the philosophical concept of radicalization and its' conceivable connection with education has remained a core of deep discussion at many levels. Many scholars believe that education can play an optimistic role in restricting or limiting radicalization in any country or society as a whole. It can also be perceived that education has the potential to inspire or disappoint violent extremism in society. Hence, as discussed above, the use of term "radic" dependens upon the subjective perceptions of users. Yet, the impacts of radicalization could also be considered as negative, if this concept results in acts of violence, it would certainly result in extremism. Thus, education has the strong influence to radicalize and de-radicalize youth.[13] The negative

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12 Muhammad Amir Rana and Safdar Sial, *Radicalization in Pakistan*, (Islamabad: Narrative, 2012), 5.

13 Samantha de Silve, "Role of Education in the Prevention of Violent Extremism", available online at

content in the textbooks lectures influence the minds of young generation in diverting their focus towards other petty issues. It is also important to note here that radicalization is not just limited to Pakistan exclusively. Thus, the concept of radicalization is not exclusively dependent upon one factor, rather, radicalization is caused by numerous factors.

Primary and Secondary Education in Pakistan

Since the inception of Pakistan, the country carries Islamic ideology as its sole policy. Concerning to the Islamic education, the educational policies of Pakistan have always been anchored with the teachings of Islam as one of the top priorities.

The "primary education" in Pakistan is generally measured as the basic education from class 1 to 5. The secondary level of education begins from class 6th to 8th standard. Hence, the higher-secondary school education begins at 9th class and ends after 10th class/standard. Generally, the secondary and higher secondary classes are considered as "secondary" only. Consequently, the secondary education completes after the student passes a regular exam, supervised by the 'Board of Intermediate and Secondary Education (BISE). These boards are established across all Pakistan. Once this particular exam is passed by the students, they are awarded a 'certificate of completion' officially known as 'matriculation certificate'. This particular certificate by the Board signifies the suitability of the student to get admission in college for completing the next level of education of grades 11 and 12 or generally known as 'First-Year and Part II (F. Sc. 1 and 2) or Intermediate. On completion of 12th grade/standard, students go through another exam to mark the successful completion of their Intermediate level of education. This examination is also conducted by the BISE, regional boards, which grant certificates labelled as 'Higher Secondary School Certificate' or 'HSSC', to the successful students. Moreover, this

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http://documents.worldbank.org/curated/en/448221510079762554/120997-WP-revised-PUBLIC-Role-of-Education-in-Prevention-of-Violence-Extremism-Final.pdf accessed on August 2, 2018.

particular level of education is quite crucial as the students are given choices to pursue their careers in pre-Medical, pre-Engineering, Arts, Commerce or Computer Sciences etc.

Islam and *Islamiyat*

The historical study of the Islamic education system and its advancement involves multiple factors, which do reflect in the prevailing education system in Pakistan. On the face of it, Islam has many conflicting aspects with the western concepts of religion. Islam covers almost all aspects of life, based on the teachings of *Quran* and *Sunnah*. Thus, insinuations of the Islamic ideology are quite far-reaching as they incorporate different socialistic aspects. Moreover, western ideologies are more constructed on individualistic approaches. As a result, there is a broad intangible difference between Islamic ideology and western ideologies.

The Islamic philosophy of life covers social, political, personal, ethical, economic and many other aspects. Subsequently, these aspects have also been combined in Pakistan's ideology, which (still) remains a driving force for the country. Thus, it affects different national policies in the contemporary times. One important area, in this regard, is the formation and implementation of its educational policies.

The education system in Pakistan falls under the public domain. Earlier, the Federal Curriculum Wing (FWC) was responsible for the final approval of the curriculum, designed for the public schools. However, after the 18th Amendment in the Constitution of Pakistan in April 2010, the Education Ministry has been dissolved and shifted to the provinces. Since then, the respective provinces are responsible for their curriculum and syllabus implementation. The FWC is a department of the Federal Ministry of Education in Islamabad and currently is responsible for the curriculum designed for the schools of federal territory. It also provides strategies for the preparation of textbooks for provinces and emphasizes to include the distinct set of Islamic teachings in the textbooks. In 1977, President General Zia ul Haq furthered the importance of Islamic education by making the subject

compulsory for all levels. Before Zia's regime, *Islamiyat* was limited for the grades of 1 to 10 as a compulsory subject. However, the subject was made compulsory, later, till undergraduate levels, such as B.A. / B.Sc. (Bachelor of Arts / Sciences degree equivalent to 14 years of schooling). Moreover, the subject specialists also made the Arabic language compulsory for the students of class 6th to 8th. This obligation was justified by placing an urge for the Pakistani Muslims to obtain sufficient understanding of the Quranic verses. Furthermore, two separate books on the subject (*Islamiyat*) were introduced for *Sunni* and *Shia* students. Meanwhile, in 1999, a common book was reintroduced which was compulsory for the students of both sects.

A subject of *Deniyat* (Religious Studies) was also introduced to the students from grade 1st to 8th. However, in 1997, the subject *Islamiyat* was introduced from class 9th and onwards till undergrads. It may also be noted that *Deniyat* was more comprehensive as it included an introductory part of different religions as well. So, the prime objective of introducing *Deniyat* was to promote interfaith harmony amongst the students, belonging to different religions and faiths. The non-Muslim students of class 8th and onward could also opt for different subjects. In 1987, the Sindh Textbook Board introduced a subject-based book on ethics for the minority communities, which was adopted by the Punjab Textbook Board later.

Content Analysis Application on *Islamiyat*

In 2008, the then Prime Minister Yousaf Raza Gillani, took a step to finalize the draft of the National Education Policy (NEP), which was initiated in 2005 and the process aimed at implementing the "National Curriculum 2006-7". The government of PPP, with a small representation of religious parties in the Upper and Lower Houses and in spirit of the steadiness of reforms for education sector, accepted "Inter-Provincial Education Ministerial" (IPEM) Conference as a counselling policy forum in order to initiate discussion on the education sector and to share their ideas for initiatives in this

regard. The NEP draft underwent four revisions with the consultation of provincial and federal governments. Through the period of 2001 to 2009 of policy and curriculum reforms, the international development stake-holders continued their support and financing for the policy-making, teachers' training, curriculum development and assessment reforms to strengthen the institutions at federal and provincial levels.[14]

The *Islamiyat* textbooks in Punjab are marginally different than that of Sindh, Balochistan, Khyber PakhtunKhwa and Islamabad. As discussed above, the Education Ministry was dissolved in April 2010 with the 18th Constitutional Amendment. Thus, the provinces are solely tasked to design their syllabus and curriculum. It may also be witnessed that the Government of Punjab has made certain changes in the syllabus of *Islamiyat* as compared to the previous versions.[15]

As mentioned in the *Islamiyat* textbooks, the prime objective of this subject is to "enlighten the Muslims regarding the Islamic values."[16] These textbooks encompass almost the same chapters as taught in other provinces. The quantification of hard and soft terms is vaguely different due to the edifice of sentences. However, the literature in the textbooks remain the same. In order to learn the actual position of *Islamiyat* textbooks, we have decided to find out six soft terms and six hard terms; which are considered to be negative. Therefore, under the content analysis application from class 3rd to Matriculation (10th) of the year 2016-2018, these terms were spotted manually. Thus, the quantitative data stretches the percentage of these hard and soft terms.

Below is the detailed chart of the content analysis application (quantitative), which provides a glimpse of the *Islamiyat* textbooks taught in the schools of Punjab.

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14 Ministry of Education, *National Education Policy,* revised August 1, 2009 (Islamabad: Government of Pakistan, 2009), 42.

15 "18th Amendment and Education", *Dawn,* October 11, 2010, *https://www.dawn.com/news/570524* accessed December 2, 2018.

16 "Article 31 (1): Islamic Way of Life", Constitution of the Islamic Republic of Pakistan 1973, Government of Pakistan.
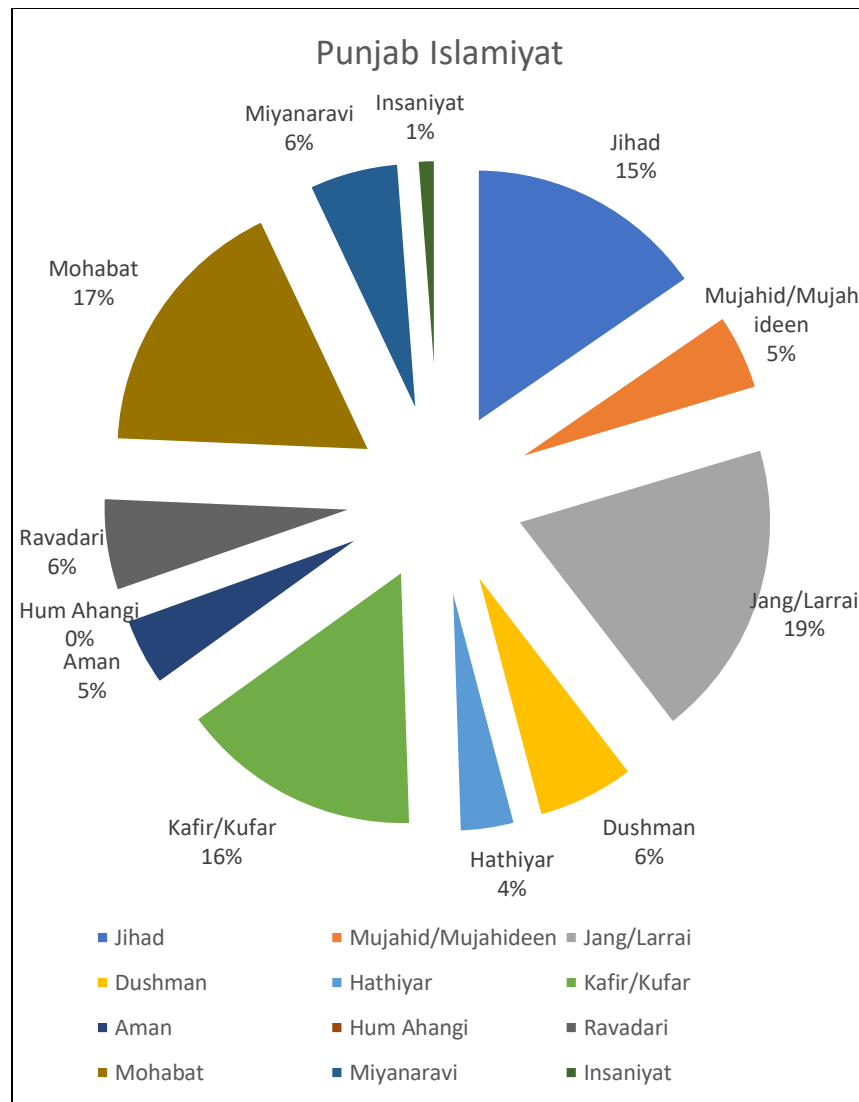
Punjab Islamiyat

Miyanaravi
6%

Insaniyat
1%

Jihad
15%

Mujahid/Mujah
ideen
5%

Mohabat
17%

Jang/Larrai
19%

Ravadari
6%

Hum Ahangi
0%
Aman
5%

Dushman
6%

Hathiyar
4%

Kafir/Kufar
16%

Legend:
- Jihad
- Mujahid/Mujahideen
- Jang/Larrai
- Dushman
- Hathiyar
- Kafir/Kufar
- Aman
- Hum Ahangi
- Ravadari
- Mohabat
- Miyanaravi
- Insaniyat

Fig 1: A glimpse of the *Islamiyat* textbooks taught in the schools of Punjab

Contextualization of the Terms

The contextualization of any term, sentence or even action, is the most crucial part of the content analysis research method. Although, application of content analysis is usually applied to text and voice but to learn the exact context of any text or voice is a slightly critical task for any researcher. Therefore,

being part of Pakistani society and going through the text material in the *Islamiyat* textbooks, it is quite evident that the overall ratio of the content mentioned in the textbooks is more negative.

According to Dr. Mubashir, children between the age of 4 to 10, do absorb every information and knowledge through formal or informal communications. All the information they receive goes into the hard disk of their minds. As a result, they build up an imaginary belief and then act accordingly.[17] He further elucidates that children's reactions also depend upon the social structure that they live in or their family surroundings. Any positivity or negativity, do place an influence on their mental growth. Learning positive and negative terms, as a procedure of education, is also a part of this process.

The table cited above is intended to find out the quantification of certain words; anticipated to be negative and positive terms. However, the following points are aimed at explaining the contextualization of each term; negative and positive, in order to understand its overall text structure. .

Jihad means effort. The term "Jihad" has been mentioned in the context of historical wars against the non-believers. However, as per the contextualization of this term, the term is not 'necessarily' negative and rather provides positive definitions at several levels such as, the Britanic Online Dictionary defines *Jihad* as "Jihad, particularly in the religious and ethical realm, primarily refers to the human struggle to promote what is right and to prevent what is wrong."[18] Hence, the contextualization of *Jihad* can be perceived both ways i.e., negative and positive. Such as *this term* refers to physical fight at certain levels and an effort to fight the evil within yourself. So, the context of this term has been used in both ways. But, there is less emphasis on self-improvements rather the inclination is more on the historical wars. Apart, the religious

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17   Interview with Dr. Mubashir, a Psychiatrist, February 1, 2017.

18   Jihad, *https://www.britannica.com/topic/jihad* accessed on September, 25, 2021.

aspect of this term does not encourage Muslims to persecute any offense. However, such explanations of historical wars (with more emphasis), may possibly construct a tendency of radicalization in student's mind, which may result into a radical approach towards different societies.

Mujaahid or *Mujahideen* (in plural), means 'the one who strives. The term '*Mujahid'* or '*Mujahideen'* are not new to national and international scholars. The contextualization of this term is presented as "warriors of Islam" or the "holy warriors". This term has frequently been used to present the *Mujahideen* as the heroes of Islam, who "defended" Islam by saving a number of Muslims, who were being attacked by the non-believers. In his writing, Muhammad bin Ahmad al-Salim describes the concept of *Mujahid* as:

> The Quran and the tradition note the virtue of the Mujahid in spirit and the excellence of the martyr and martyrdom. They (holy warriors) devote extensive space to this. The Quran contains more than 70 verses about jihad. In the tradition, scholars have deviated entire sections of their collection of the Prophet's (PBUH) sayings to Jihad, the word, its rules, and its virtues.[19]

However, there is no evidence of direct sentences in the *Islamiyat* textbooks, which urge the students to pursue a war against non-believers, in the current time.

Jang means War. The concept of *Jang* is limited to historical wars only and there is no connection with the current wars, happening in different parts of the world. This term provides multiple explanations in the textbook of *Islamiat*. At several stages, this term emerges as "physical war" but, at some levels within the same textbook, this is meant to 'fighting against evil' by purifying the soul or obtaining knowledge. Although, the different contextualization of this term is a bit confusing thus the prime objective of this term has mainly meant "physical fight". This term has also been used multiple times to discuss the historical wars between the Muslims and

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19   Al-Salim, Muhammad bin Ahmed (2003), *39 Ways to Serve and Participate in Jihad,* available online at:
      https://archive.org/details/39WaysToServeAndParticipate accessed March 3, 2019.

the non-believers. However, the main implication of wars has been presented as defence and guarding Islam against evils.

Dushman means enemy. Mostly, the term *dushman* has been contextualized as the enemy or enemies of Islam, who (may have or had) declared war against Islam. At some point, this term has been contextualized as a philosophical concept. This term is frequently used in all the textbooks across Punjab; referring to non-believers as enemies of Islam. Throughout the different lessons of *Islamiyat*, the students are imparted that Islam has always remained under the threat by the non-believers due to its successful multiplicity of laws. Such laws include; the 'equality between all humans' and 'admitting the role of women in furthering the social fabric of Islam'. The major section explains the historical wars more than to present the 'peaceful side of Islam'. This factor also undermines the overall product of this subject that loses its credibility and harvest fear among many class teachers (of Islamiyat in particular).[20]

Hathiyaar means weapons. This term has been used multiple times at different levels. The concept of using this particular term is to enlighten the students about the kinds of weapons used during the wars against the enemies of Islam. The weapon 'sword' has mostly been used. Like other terms, the word *"hathiyar"* has also been frequently used to elucidate historical wars since the inception of Islam. Apart from sword, the weapons like an arrow have been repetitively used to justify the details of holy wars, fought to "protect" Muslims. Meanwhile, since the textbooks of *Islamiyat* contain more information about the historical wars, commonly called *Ghazwaz*[21], therefore, it is obvious that the terms like *Jihad, Mujahid, Jang* or any weapons etc. would have been more commonly used in the syllabus of *Islamiyat*.

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20   Interview with *Islamiyat* class teacher of "Gulbahar School no. 2", Peshawar, March 20, 2018.

21   The word "*Ghazwa*" is used to mention the historical wars, which were fought by the Prophet Muhammad (P.B.U.H.).

Kafir, or *Kuffar* (in plural) means non-believer/s. The word "*Kafir*" is derived from the Arabic language. The definite word is "*Kufr*", which means "ingratitude". Whereas "*Kafir*" means the person who disbelieves in God as person, or denies His authority, or rejects the tenets of Islam. The contextualization of this term has been used to mention the non-believers who declared war against Islam. The term '*Kafir'* or *'Kuffar'* is one of the most complex terms, used in the textbooks. The literary meaning of *Kafir* and *Kufr*, the contextualization of sin is not properly defined in *Islamiyat*, which determines a statement that students do not understand the definite literary meaning of these terms.

On the other hand, the study also examines the positive or soft terms used in the (same) *Islamiyat* textbooks. The prime reason for examining the positive or soft terms is to have a comparative analysis in order to balance the study. This practice is also aimed at lowering the biases in the results. The terms are as follows;

Aman means peace. The contextualization of this term is very positive. Although, there has been a deficiency of this term in the textbooks, yet its utilization conveys a positive message towards the students. The important point to mention here is that there is not a single sentence in the entire *Islamiyat* textbooks where the publisher or syllabus makers have mentioned Islam as a religion of peace. Concerning the quantity of the term '*Aman',* however, this term is not much visible in the textbooks. If we look at the above chart, we may witness that the *Aman* is only 5 percent against *Jang* (fight) which is 19 percent. The data itself is evident that very little attention has been paid towards the promotion of peace education in the textbooks. Moreover, one of the *Islamiyat* teachers based in a Rawalpindi public school argues that the majority of the public schools throughout Pakistan, do cite a message that "Islam is the religion of peace" but the term is not emphatically positioned in the textbooks.[22] Similarly, another class teacher believes that [unfortunately] Islam has

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22   Interview with Islamiyat class teacher, Amanullah Malik, April 2, 2018.

been presented as the religion, which supports terrorism. Though this is "propaganda" against Islam, but the government is not countering it effectively. It can be done by bringing positive changes in the textbook of *Islamiyat*".[23]

Hum Ahangi, means harmony. Although, the contextualization of this term pertained to harmony amongst all faiths, but in the textbooks, the harmony term has been used only for the Muslims across the globe. This term has seldom been used in the syllabus. While Islam teaches to respect other faiths and religions but such teachings are visibly absent in the content. This factor not only challenges the textbooks but also increases the possibility of a biased approach towards *Islamiyat* textbooks. While conducting interviews, one of the teachers in the public schools at *Lehterar* Road in Rawalpindi said that the interfaith harmony possess great importance in Islam as it represents the vibrant and composed picture of the religion.[24] Furthermore, the teacher believes that even mostly *Islamiyat* teachers do teach their students about respecting all religions, to create a peaceful environment in the country. However, this bright side should also be focused more vigorously in the textbooks as well.[25]

Ravadaari, means tolerance. It puts emphasis on tolerance to establish a peaceful environment. In a number of chapters, the textbooks have provided several examples of Prophet Muhammad (PBUH) to enlighten the students about the value of tolerance and respect for elders, youngsters and children as well. Similar to the other positive terms, tolerance' also enjoys significance in Islam. There is a chapter titled "*Ravadaari*" in the book. The contextualization of this term has been explained as a necessity for every Muslim to promote peace in the country.

Mohabbat, the literary meaning of this term is love. The textbooks do emphasise creating an atmosphere based on

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23   Interview with class teacher, April 2, 2018.

24   Interview with Islamiyat Class teacher, Salamat Jadoon, April 2, 2018.

25   Interview with Islamiyat Class teacher, Salamat Jadoon.

love and respect. Like other positive terms, *Mohabbat* has also been used with a context of Prophet Muhammad (PBUH); his glorious life and teachings. The contextualization of this term has frequently been used with a declaration of Prophet Muhammad's (PBUH) love for Muslims. In different chapters, the students are urged to promote love for Muslim *Ummah*, the way Prophet Muhammad (PBUH) did. Meanwhile, this term encourages students to create a society based on respect and love for each other. The total quantity of this term is more than other positive terms, which justifies that the textbooks do highlight the positivity in Islam.

Miyanaravi means being moderate. The term has multiple meanings with different contextualization. Here, in the *Islamiyat* textbooks, the term has defined a 'balanced person' who is not extravagant. The content urged the students to live a balanced life in all respects. The contextualization of this term appears to be more positive, which justifies one of the clauses of the Constitution of Pakistan, which aims to produce 'a good Muslim' and 'a good citizen'. The contextualization of "*Miyanaravi*" appears to be very positive. A separate chapter in the textbooks titled "*Miyanaravi*" encourages students to bring positive changes in their lives such as refraining from telling lies, exaggeration of anything, controlling expenses, and above all, be a good citizen'. Thus, citing such lessons in the textbooks is an appreciable development.

Insaniyat, means humanity. This term promotes social cohesion and acceptance or respecting people belonging to different faiths, ideologies or even societies. Many scholars believe that humanity is one of the prime pillars of Islam. Surprisingly, as compared to other positive terms, the word *Insaniyat* appears to be only one percent in all the textbooks from class 3rd to 10th. Though, Islam teaches to respect humanity and connecting with people, establish relations with all walks of life, yet this message has not been sufficiently incorporated in the lessons of *Islamiyat*, and thus it produces many questions for a researcher or scholar. Considering the current security situation of Pakistan, there should have been

more positive lessons on the subject of 'humanity or peace' for the younger generations.

Conclusion

Pakistan has been struggling hard to posture a positive image at the international level to obtain the respect as other growing economies do enjoy. Islam stresses for exploring various aspects of human nature as well as it urges its followers to mull over the creation of the universe. In Islam, education is not just limited to 'acquiring worldly knowledge' rather it promotes character-building and aspires to imbibe Islamic values in a true Muslim. Based on the discussion and the above-mentioned results (quantitative), it is quite visible that the negative terms in the textbooks of *Islamiat* taught in the province of Punjab are more than the positive terms. Nonetheless, at different levels, some of the negative terms are not 'necessarily negative' or even promote any negative agenda. For example, the term *Jihad* has remained one of the most discussed subjects across the globe. Many scholars in academia or journalists see the negativity in this term as they believe that this is more towards violence or extremism. However, as we witnessed in many chapters that the term *Jihad* does not aim at initiating any physical fight against any community, religion or faith. This term has quite broad connotations.

Most sections in the existing literature of *Islamiyat* represent *Jihad* as an utter physical fight against the enemies of Islam. Meanwhile, the textbooks in the Punjab province do not provide any supplementary description of the types of *Jihad*, rather, it explains a historical portion of Islam by specifying justification of numerous wars against the non-believers.

The above-mentioned facts suggest that there is barely a reception in Pakistan to discuss radicalizing-free textbooks. With this idea in mind, when the *Islamiyat* teachers were contacted for an interview, only a few teachers responded,

whereas the rest were not even willing to talk about the content in the *Islamiyat* subject. Such fact indicates that there is a compression that does not consent for any discussion to amend the textbooks with positive changes. Moreover, as per the data (mentioned in the chart sheet), the textbooks validate wars and enmity rather than the promotion of peace and interfaith harmony.