

Consideration of Islamic Values in the Educational Policies of Pakistan

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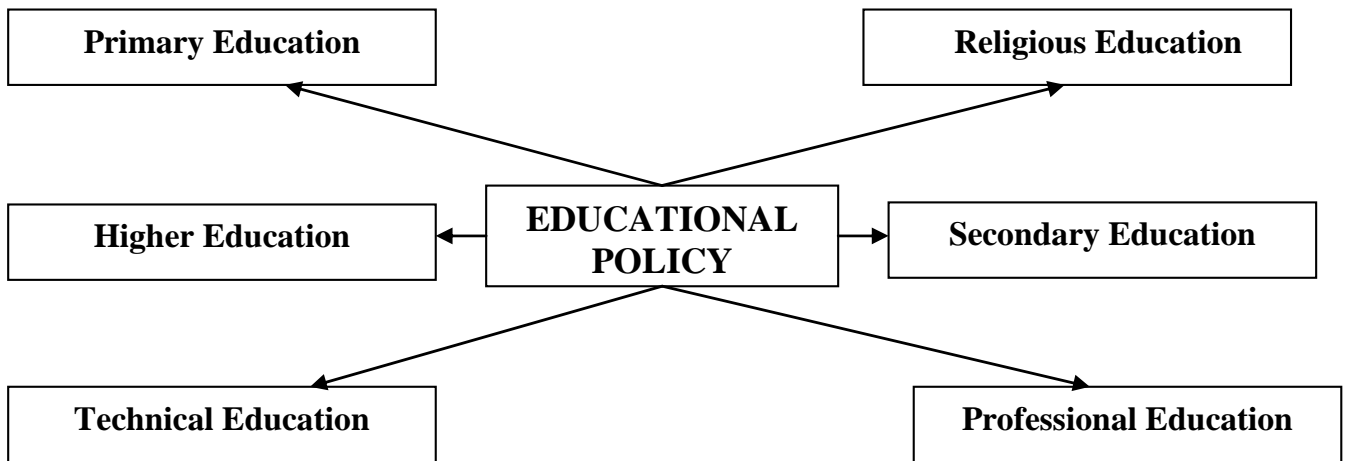
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Abstract Educational policies are made in any country to enable the system of education more effective according to the needs of time. In these all policies and planes some basic points are considered to maintain the required standard of education. Being an Islamic country Pakistan always considered the religious aspect as the basic element while preparing any policy. This study aimed to give an overview of all educational policies from the very start 1947 to the current educational policy of 2009. By observing these policies the fact comes before us that these all have some attractive recommendations for providing knowledge about Islamic values to the students, but unfortunately they are always remained in paper shape and practical steps are not taken for implementation. As a result we observed the students who are almost fruitless from Islamic knowledge. So through this study in the light of the conclusions it was recommended that there should not only made effective educational policies for upgrading our educational system but special focus should be given to provide perfect and effective Islamic awareness to the students especially at secondary level when many changes occurred among individual, and this awareness is essential for best moral training of students.

Key words: Education, Policies, Islamic values, secondary level, moral training

1. Introduction

An educational policy and planning is essential for providing a strong base to any educational set up. Being an Islamic state Pakistan had to prepare that type of educational policy since independence which hold complete Islamic colour, because the people of Ind-o-pak subcontinent demanded Pakistan or a separate state only for the sake of Islam that they could laid their lives according to the principles and values of Islam. The people who did struggle and gave sacrifices by their wealth as well as by their lives, they got unity only by the strength of religion. So it was expected that social and educational system of Pakistan should be according to Islamic way of life, but this dream did not come true even after the 62 years of its creation. To Islamizing the educational system is discussed so frequently but there were no practical steps taken for this purpose. From the establishment of Pakistan till now there were so many educational policies made by educational experts and different Governments. In all policies these points are given importance which can be showed by the mean of following figure.



In all educational policies there were so many recommendations given to make educational system according to Islamic values. If we observe the educational history of Pakistan, then we come to know that almost in all educational policies in spite of the difference of facts and figures the suggestions were in full support for Islamizing the educational system. But due to different reasons these policies could not get practical approach. Professor Muti Ur Rehman (1984) observed this miserable condition in special perspective and said:

" From first educational conference till now , at government level for changing the educational system there were so many educational commissions, committees, conferences, boards, plans and policies been established but infect they became result less. The distribution of religious and non-religious subjects still exists. Although at degree level the teaching of Islamiyat and theory of Pakistan is considered compulsory but the total outcome of our all literary curriculum is still non-religious. In spite of this inner opposition the distribution of Madrasahs, Maktabas and common educational institutions are also seen in our society."

2. The Theoretical Basis of National Educational Policies

Before discussing the struggle of Islamizing the education in Pakistan, we have to observe first that how much steps are taken by the means of educational policies individually to isolate the education with theory of Pakistan and which suggestions and recommendations are given for this purpose. In these policies the points related to Islamic education and theory of Pakistan are discussed as follows:

2.1 The First Educational Conference 1947

First educational conference was held from 27th November to 1st December 1947, soon after establishment of Pakistan. This became a base for educational system of Pakistan. On this base the building of future policies has been built up. The basic aim of this conference was to suggest that educational system which would not only isolate with Islamic theory of life but it can fulfill the needs and requirements of new born country. This conference was the actual framework of Quaid-e-Azam's message given on 11th October 1947, in which he said,

"Pakistan is a solid reality for which we did struggle for the last 10 years. One thing must be clear in our minds that the establishment of this state is not only our goal but it is only a source of achieving goal. It was thought that we should have a state in which we could achieve progress according to our traditional and civilized qualities and in which achievement of free practical opportunities for Islamic justice and equality could be possible."

The minister of education Fazal Ur Rehman read the message of Quaid-e-Azam at the beginning of conference, which was:

"We were almost one hundred years under control of westerns. During that time the right attention was not given to the education of Muslims. Now if we want solid, real and fast progress, we will have to give frequent attention to the problem of education and while preparing our policy program, we have to consider international modern changes and requirements besides the public needs, Islamic history and civilization. Undoubtedly our future depends upon the nature of education which we will give to our children. So that they can become good citizens of future Pakistan. Side by side we have to organize the character of our future generation. We have to provide that education by which they can get the qualities of self respect, sense of responsibility and doing selfless national duty. They can also get perfection in different fields and can increase the honour of their country."

(Government of Pakistan, Proceedings of Pakistan educational conference 1947, pg 5)

Professor Hameed Ahmed Khan (1972) writes the important recommendations of the first educational conference:

"The base of our educational system should be laid on Islamic values. For this purpose the unity of human beings, hurriedly and social justice should be specially considered."

Mr. Fazal Ur Rehman gave a complete speech at this occasion. In the beginning of his speech he gave a lot of stress to Islamize the educational system and said:

"Our educational policy should be according to modern requirements and also reflects those ideas which are the real bias of the creation of Pakistan. We will have to change the Pakistan into that democratic state, which citizens have the physical, intellectual and moral qualities to lay a good life and for this purpose we will have to get benefits from Islamic values and civilization. Our educational system will have to get guideline from Islamic principles. It is only Islam in throughout school of thoughts which presents a complete code of human sympathy and unity. Without moral and spiritual training scientific progress can be harmful for humanity."

(Government of Pakistan, Proceedings of Pakistan educational conference 1947, pg 6-8)

In this conference ten sub committees presented its suggestions which were compiled in the shape of twenty four resolutions. Two of them are related to isolate Pakistani educational system with Islamic theory of life. They are,

- (1) It is decided that Pakistan educational system will be isolated with Islamic theory of life which reflects the qualities of unity, hurriedly and justice.
- (2) It is decided that in schools for Muslim students religious education will be compulsory. In the same way for Muslim students in colleges, attendance in religious education period will be necessary. The students of other religions will get the same benefits.

(Government of Pakistan, Proceedings of Pakistan educational conference 1947, pg 44)

The recommendations of conference reflect that its first work is to decide that which philosophical bias is necessary for the educational system of new born country. And definitely the decisions of the participants of conference and Pakistani public were in favor of Islamic school of thought. In the result of these decisions, all coming educational commissions could not deny the importance of Islamic system of philosophy and Islamic theory of life in future educational planes.

2.2 National Educational Commission 1959

During the government of Muhammad Ayyub Khan on 3rd December 1958 a commission was set under the supervision of Syed Muhammad Sharif. The aim of that commission was to present some suggestions for

reformation of Pakistani educational system. Commission presented its report in August 1959. The important characteristic of that report was presenting a complete and formal educational procedure by our educational experts. They tried to isolate this policy with the theory of Pakistan. Muhammad Ayyub Khan also gave his comments at this occasion.

"It is necessary to reorganize our educational system so that our system of education could reflect our spiritual, moral and cultural values."

Professor Hameed Khan (1972) gave his comments on this commission in these special words,

"The important memorable work of this commission is its changing the government views about education. Till now education had been heard the status of virtuous deeds which can be postponed for a short or long time."

By feeling the importance of national and Islamic values commission cleared the basic aims of education in these words:

"Our educational system must have to play important role for protecting those theories by which Pakistan came into being. Struggle for Pakistan was actually shaping a path for the safety of Islamic way of life. The people of Indo-pak demanded a separate country only for living their lives freely according to the Islamic values."

(Government of Pakistan, Report of the commission on national education, 1959, pg 10)

According to report the basic aim of secondary education was.

"As new born state in the map of the world, Pakistan should develop the theory of Nationalism through the safety and preaching of Islamic values. We should develop the sense of patriotism among secondary school children. We should teach them our history, culture and social values so that they can dissolve the social evils or deficiencies and also make the Pakistan the actual free and prosperous state."

(Government of Pakistan, Report of the commission on national education, 1959, pg 113)

According to report religion has a solid importance in civilized history of human beings. So in our system of education religious knowledge should have the status of compulsory. Through religious education human and Islamic values can be introduced in the society. By doing same, we can create equality, unity, justice, humanity and high values in Pakistan.

According to commission the aim of school religious education is to create national unity, not to spread communalism. The religious education should be given to children according to their age and gradational principle. Three stages should be made for giving religious knowledge:

- (1) Compulsory
- (2) Optional
- (3) Research stage

For primary and middle classes the subject of Islamiyat should be compulsory for boys and girls. At first they should be taught Quraan (Nazira) then Kalma and Surahs which are recited in prayers. In Islamiyat subject, knowledge or topics about Quraan, Seerat-Un-Nabi, Muslim history and literature should be added. This matter should be moral and spiritual. Select those Ayaat (verses) from Holy Quraan which are ideal for moral and spiritual training. These Ayaat (Quraanic verses) should be taught with translation. Religious education should be compulsory for the students of A & O level schools as well. At secondary, intermediate and graduation level Islamic studies should be added as optional subject. At university level research must be given important task. The researches of Islamic scholar should also be taught at this level. University teachers should have conversant over comparative religions and history of the world. At high level Islamic Fiqah, Muslim history and Islamic thinking and philosophy should be important part of curriculum. A separate institution for Islamic knowledge as well as a modern computerized library should also be in the premises of universities, where the facilities of research publications should be available.

The commission gave suggestions regarding Islamic research,

"Scholarships should be given to universities and institutions of Islamic knowledge. The teachers of Islamic studies should be sent to Muslim and Non-Muslim countries. So that they may aware about modern theories, thoughts philosophies, because of that their intellectual power can be more increased. High educational institutions should give scholarships to Non-Muslim scholars, who want to do research on any aspect of Islamic thought."

(Government of Pakistan, Report of the commission on national education, 1959, pg 211)

At last commission has given stress on inter-relating Islamic knowledge and human life. It is the duty of Islamic scholars to isolate the basic Islamic values with modern knowledge and prove that Islam has practical solutions of all modern age problems.

The commission also felt that the curriculum and teaching method of Maktabas, Madrasahs and Darul Uloom is not isolated with the needs of modern era and only religious and formal subjects are taught there. Hence math, science and social subjects are considered unnecessary in Madrasahs. For improving this condition the commission suggests that:

"At secondary level education should be vaster and in these institutions technical and professional courses should be included in the curriculum. At high level Islam should be presented as a modernized and active movement. Islamic knowledge should be presented as in favour of science, philosophy, economics and history. The organization of curriculum of Islamic institutions should be done according to the modern and a complex needs of the society, so that the human minds of modern age can be impressed by Islam and Islamic knowledge."

(Government of Pakistan, Report of the commission on national education, 1959, pg 279)

2.3 Educational Policy 1969

In September 1969 the governor of West Pakistan Air marshal Noor Khan published some suggestions presented by federal educational government after a deep deliberation on educational problems. This report recommended revolution changes in educational system which was supported by a large number of public as well. This report was prepared in short time only of three months but by the cause of unstable political situation this report could not proved affective for educational system. Most of its suggestions were related to the beneficial aspect of education. Hence in some points they gave importance to Islam knowledge. According to this report:

"The first aim of this new educational policy was to provide a collective cultural and civilized system of values to individuals through education. Islamiyat had given the status of compulsory to 10th class. After that it was included as an optional subject. It was also suggested that Islamic research should be given importance at university level and by the results of these researches the subjects or fields of law, politics, economics and other social subjects should be improved. In Islamic institutions the subjects of science and maths should be thought. The teachers of those institutions should be given training of modern subjects. Side by side the standard or merit system should also be established for the difference and resemblance of modern schools students and religious institutions students so that both can get the same facility of good jobs in society. Policy also suggested that all missionary schools should be nationalized and Islamic madaris should be affiliated with normal schools. For fulfillment of theoretical needs all normal schools should be modernized and improved."

(Ministry of Education, Proposals for a new Educational Policy 1969, pg 2-3)

2.4 Educational Policy 1972-80

During the government of Zulfikar Ali Bhutto, the educational minister Abdul Hafeez Pirzada announced a new educational policy in March 1972. In this policy some revolutionary steps were taken and stressed to make the education common and improved. In his speech the president of Pakistan cleared the background, importance and some aspects of new educational policy. He expressed his unsatisfactory views on previous educational policies. He cleared the theoretical aspect of new educational policy and said,

"We have told to prepare the policy in these miserable conditions. We have to remove all the deficiencies given by previous eras. We have to complete this work according to our religion and by remaining the great traditions of our civilization. We have to maintain social correlation and national unity through education. We also have to bring out education from distinction degree or stage to equilateral figure and every individual should have rights to achieve knowledge without discrimination."

(Institution of Education Research, Hyderabad, The Educational Policy 1972, pg 3)

This educational policy considered theoretical aspect while establishing aims of education. They decided the safety and publicity of theory of Pakistan as first aim of education. According to policy the aims of education will be:

- ❖ To give surety for safety, development and implementation of the basic theory of Pakistan and relate it to individual and national life.
- ❖ To create national unity according to country's theory for social and cultural prosperity.
- ❖ To develop and train the complete personality of individual so that he can understand the nature of technical and social changes and can take deep interest in reformation of society by full consideration.
- ❖ To make curriculum according to the basic country's theory and flexible social and economical needs and also take steps for diverting to aim full agricultural and technical education from academic education.

That educational policy observed the importance of religious education in real point of view. The policy decided that we have not to keep the syllabus of Islamiyat as separate from whole educational setup but to inculcate it with education. It is also indicated that the teachers, parents and students all are responsible for religious education. It gave a right of free environment to religious institutions to do their work according to Islamic interest. For religious education the summery of educational policy is:

- (1) For Muslim students Islamiyat will be compulsory up to 10th class. The curriculum of all stages will be kept far from against material of Islamic cultural and moral values. It was also be considered that syllabus of Islamiyat subject will never be a separate part of school syllabus but we will try to be connected the Islamic values with the whole educational structure.
- (2) The basic aim of religious education will be to make able the students to choose a right path for life in which our past history should also be involved and which will totally according to our hopes and concepts of future. The parents are more responsible for this training.
- (3) Radio and television will give a lot of time to the recitation and translation of Holy Quraan for new educational structure.
- (4) The educational institutions will remain continue their works which are established under different agencies and religious organizations.
- (5) The religious educational institutions under the Muslims will also remain their present condition and continue their work like Maktabas, Madrasahs and Dar Ul Uloom etc.

2.5 Educational Policy 1978

The secretary of education Dr. M.A Qazi had announced the new educational policy in October 1978 during the government of General Muhammad Zia Ul Haq. In this policy the theoretical aspect was given so much importance and scope. This policy is also called as Islamic educational policy by some educational circles. Minister of education Muhammad Khan Hooti discussed unconditional co-relation of education with theory of Pakistan in these words:

"The establishment of Pakistan came into being definitely for the Muslims of the subcontinent so that they could lay their lives according to Quraan Hadith and without interpretation of others and also could preserve their civilized heritage. It is the need of the day that we prepare clear Islamic aims of education and the method of their

achievement should be done according to the theory of Pakistan. I claim that it is the first time in the history of Pakistan that through national policy the aims of education are prepared according to Islamic principles so that civilized heritage of Muslim can be co-related with social and economical needs of the country."

(Government of Pakistan, National Educational Policy and implementation program 1978, pg 1)

This claim by minister of education is proved by the aims and suggestions of national policy. No doubt by the sight of suggestions this policy is totally seemed in Islamic color. Government has given importance to these four points in national educational aims.

- (1) To establish the love of their homeland in the hearts and minds of Pakistani people especially in students, give them conscious of spiritual and theoretical identity and create the emotions of love and unity in them through the base of justice.
- (2) To create the sense among students that they are the members of Islamic world, side by side the members of Pakistani nation.
- (3) To prepare those citizens who would well-aware about Pakistan and its theoretical basis, who know their history and civilization and keep hope of better future of Islamic republic of Pakistan.
- (4) To construct and orientate the character of students according to Quraan and Hadith so that they would be sincere and faithful Muslims.

(Govt. of Pakistan, National Educational policy 1978, pg. 7-9)

The national policy presented a lot of such recommendation which make it a national and theoretical policy. These recommendations are

- (1) Islamiyat will be included in all levels of academic, technical and professional institutions as a compulsory subject.
- (2) In all schools and colleges the teaching of Arabic will be organized.
- (3) Thirty (30) centers will be established under the supervision of Allama Iqbal Open University.
- (4) A complete faculty of shariah will be established in Quaid-e-Azam University.
- (5) A strong program of motive will be started for creating the conscious of theory of Pakistan among students and teachers.
- (6) Changes will be brought up in the curriculum and text-books according to the principles and theory of Islam.
- (7) The important status will be given to mosques and five thousand mosque schools will be established for students in throughout country.
- (8) For the basic education of home economics five thousand Muhallah schools will be established for female students.
- (9) All Madrasahs, Maktabs and Darul-Ulooms will be given full importance and all the students of Madrasahs will be given the same facilities like other formal educational institutions.
- (10) For the durability of theoretical foundation of country and developing the sense of patriotism and unity among students the medium of instruction will be the national language Urdu.
- (11) There will be efforts made for co-relating the religious institutions with national educational system so that two fold educational systems could be come to an end.

2.6 Educational Policy 1992

This policy was announced by minister of education of that time Mr. Fakhar Imam. The government of Mr. Nawaz Sharif was dismissed after the announcement of this policy, so the recommendation of this policy could not become into practical shape. Collectively this policy was announced under 26 chapters. The failures and successes of previous policies were discussed in the starting of policy. It was also discussed that after the establishment of Pakistan till now the educational facilities has been increased but the educational needs are not successfully covered. For the preparation of the policy different educational conferences were

held in all provinces. The main conference was held in Islamabad in April 1991. All famous experts of education, scholars, journalists, writers, scientists and lawyers had participated in this conference. The major aim of this policy was to increase the effectiveness of educational system, which became the cause of increasing new educational, social and economical values, and also to suggest that type of educational program by which Muslim society of Pakistan could be prepared for come forward in 21st century. According to this policy:

"The actual results could not be achieved by only Islamizing the education. This policy suggests the program by which students could understand the real message of Islam and prepare them to adopt modern and scientific needs in perspective of Islam."

(Govt. of Pakistan, National Educational policy 1992, pg. 8)

For religious and moral education it is suggested that the Islamic point of view should be prominent in curriculum of all stages. At the time of assembly in schools and colleges it will be compulsory to recite the Quraanic verses and for religious education special period should be organized and in assembly the lectures on mental training and high moral values should be delivered. For achieving this purpose the education of Nazira-e- Quraan will continue from primary stage. Hence the translation of Quraanic verses and explanation should be started from secondary level. As far as Islamizing the education belongs, the recommendations will be given practical shape after the session of the parliament.

2.7 Educational Policy 1998-2010

The new education policy 1998-2010 had been framed in the perspective of historical developments, Islamic civilization, modern trends in education and training and also emerging requirements of society in terms of national integrity, economic and social development. Pakistan soon after independence, demonstrated its commitment to education by convening national conference on education in November 1947. Quaid-e-Azam Muhammad Ali Jinnah provided vision for future. Keeping in view the goals for the nation, the 1959 educational policy, properly known as Sharif commission report was a step forward in that direction. This policy reiterated the objectives of 1947 educational conference. The last one came in 1992 during the first tenure of Prime Minister Nawaz Sharif. Within one year of the declaration of the policy, his government was dismissed. Therefore that policy could not be implemented. After coming in power again in 1997, the Nawaz Sharif took a fresh look on the educational problems of the society.

The Prime Minister Muhammad Nawaz Sharif directed the ministry of education for formulation of a new educational policy. Mr. (Justice Retd) Sayed Ghous Ali Shah was a federal minister of education at that time. At this occasion he said:

"Education is now universally recognized to be the prime key to moral, cultural, political and socio-economic development of a nation. The nations who have taken major initiatives, made revolutionary advances and performed miracles in the last two decades, have only faithfully exploited the efficacy of this dictum. Being conscious of this reality, one of my main tasks has been to mobilize the political will and seek support from all sections of population. The prime Minister of Pakistan has given me full authority in this national task and this fundamental idea forms the genesis of the present policy."

(Govt of Pakistan, Educational policy 1998-2010, pg 3)

The ideology of Pakistan lays down on two important obligations for the government.

- ❖ Firstly education will be accessible to all citizens.
- ❖ Secondly it shall enable them to prepare an enlightened and civilized individuals committed to the cause of Islam.

(Govt. of Pakistan, Ministry of Education, New Educational policy 1998-2010, pg. 1-3)

These obligations are in accordance with the teachings of Quraan, which recognizes provision of education as a right of the individual. Regarding Islamic education policy stated some points as follows:

- ❖ The main objective of the policy is to make the Quraanic principles and Islamic practices as an integral part of curricula so that the message of the Holy Quraan could be disseminated in the process of education as well as training.
- ❖ To educate and train the future generation of Pakistan as true practicing Muslim who would be able to usher into 21st century and the next millennium with courage, confidence, wisdom and tolerance.

Educational policy and particularly its ideological aspect carries perhaps the most vital place in the socio-economic framework of a country. The only justification for our existence is our total commitment to Islam as our sole identity. Although the previous policies did dilate on Islamic education and Pakistan ideology but those policies did not suggest how to translate the Islamic ideology into our moral profile and imbibe it in our educational system.

Pakistan is an ideological Muslim state. Article 31 of the constitution of the Islamic republic of Pakistan clearly points out this aspect. It requires the development of an educational policy to ensure preservation, practice and promotion of Islamic ideology and principles enshrined in the teachings of the Quraan and the Holy Prophet Hazrat Muhammad Sallallahu Alaihi Wasallam.

Islam is not just a matter of belief. It is a complete code of life. Where in science and technology, as well as social and human sciences economic and cultural activities, all aspect of life are to be guided and determined by the principles of the Holy Quraan and the Sunnah. Therefore allocation of one or more hours in a week for teaching Islamic studies, memorization of few short Surahs of the Holy Quraan or reading a few passages, selected from the Holy Quraan.

Pakistan is not a secular country, nevertheless, during the past sixty years, we did not dissociate ourselves from the colonial and secular concepts of education, in which religious subjects were, incorporate in the curricula. However moral, ethical and religious vision is not allowed to penetrate and get full reflected in the total educational system. While we talk about the religious dimensions of the new policy, this aspect cannot be overlooked. The missing relationship between our Islamic vision or ideology and educational system, will only defeat the purpose of even including Islamiyat or Pakistan studies in our curricula.

For the last past 5 years, many opposite views have been emerged in our educational system. Consequently, this system encourages a secular approach where does not mind visiting Masjid once a week or sometimes five times a day, but his religious commitment is not reflected in his life style, economic, social and cultural activities. It is high time that new policy should take into consideration the development of an integrated educational system in which our Islamic values, principles and objectives must be reflected not only in the syllabi of Islamic studies but in all the disciplines.

Govt. of Pakistan, Ministry of Education, New Educational policy 1998-2010, pg. 9-11)

There are some provisions of the policy regarding Islamic education:

- ❖ Teaching the Holy Quraan with translation shall be introduced from class VI and will be completed by class XII.
- ❖ The basic teachings of the Holy Quraan shall be included in all the courses of studies.
- ❖ Pre-service and in-service training programs for Islamiyat and Arabic teachers will be ensured. They shall be given due respect and status among the teaching community.
- ❖ To bridge the existing gulf between the formal education system and Deeni Madaris system and to eradicate sectarianism, the curricula of Deeni Madaris shall be upgraded and improved to enhance prospects of employment.
- ❖ Valuable and rare books on Islam shall be reprinted and distributed among Deeni Madaris for research and reference.
- ❖ Curricula and text books of all the subjects shall be revised so as to exclude and expunge any material repugnant to Islamic teachings and values, and include sufficient material on Quraan and Islamic teachings, information, history, heroes, moral values etc, related to the subject and level of

education concerned.

(Govt. of Pakistan, Ministry of Education, New Educational policy 1998-2010, pg. 12-13)

Policy does a conceptual framework for secondary education. According to the policy secondary education (IX-X) is an important sub-sector of the entire education system. On one hand it provides middle level work for the economy and on the other, it acts as a feeder for the higher levels of education. The quality of higher education, which is expected to produce high quality professionals in different fields of social, economic and political progress of the country hinges on the quality of secondary education.

(Govt. of Pakistan, Ministry of Education, New Educational policy 1998-2010, pg. 37-41)

This level of education, therefore, needs to be revamped in such a way that it prepares young men women for the pursuit of higher education as well as prepares them to adjust to their practical lives meaningfully and productively. Defining the importance of Islamic values at secondary level the policy stated that one of the important objectives of secondary education is to develop the personality of students as enlightened citizens of an Islamic state and peace loving citizens of the world at large.

2.8 Current Educational Policy 2009

The educational policy 2009, recently finalized by the government has included a whole chapter on Islamic education. It stipulates that the vision for Islamic education in the National curriculum is the transformation of society on Islamic and human values and, as mandated in the Constitution of Pakistan, all steps will be taken to enable Muslims of Pakistan, individually and collectively, to order their lives in accordance with the fundamental principles and basic concepts of Islam, and to provide facilities whereby they may be enabled to understand the meaning of life according to the Holy Quraan and Sunnah.

(Govt. of Pakistan, Ministry of education, 2009, pg 4)

The new education policy document states that apart from infusing Islamic and religious teachings in the curriculum wherever appropriate, Islamiyat is being taught as a compulsory core subject from early childhood education to higher secondary school levels extending up to graduation in all general and professional institutions so as to create a tolerant and peace loving society with vision of finding solutions to the real life problems through the teachings of the Holy Quraan and Sunnah. To further augment Islamic teachings, advanced Islamic Studies has also been introduced at Grades IX-X and XI-XII as an elective subject.

3. Practical Implementation of Educational Policies Regarding Islamic Values

Quaid-e-Azam Muhammad Ali Jinnah was in favour of making a solid, long lasting and according to Islamic values educational system. We can estimate his gravity and positive thinking in this way that he organized an educational committee in 1946 nearest the creation of Pakistan consists of well-known Muslim educational thinkers. That committee decided in its first session of Aligarh that the expected educational system of Pakistan will be the reflection of Islamic thinking and theory of Pakistan totally. After that when educational scheme prepared for Pakistan in November 1947 which was established according to theoretical basis keeping in mind the wishes and emotions of Quaid-e-Azam and the public of Pakistan and it was very surprising when the members of minority also gave their votes in favour of co-relating the educational system of Pakistan with Islamic ideology.

This policy indicates that it wanted to Islamize the whole educational system in a short period, but the primary problems of new born country made hurdles to act upon this policy. In 1951 for education 5 years plan was made in which it was defined that federal and provincial governments and universities are modernizing the curriculum in the light of theory of Pakistan. They also cleared that training syllabus of teachers and curriculum of technical institutions is isolating with religion but these efforts did not bear fruits.

This situation was remained till 1958. In 1959 the educational report claimed to make the education according to Islam but in 27 chapters of this report only one chapter was for religious education and in the other 26 chapters there was not a single word for Islam. After report writing, a questionnaire was distributed in the country for collecting views about policy. In that questionnaire among 203 questions, only three were discussed about Islamic education. That situation indicates that the nature of that policy was not Islamic and very small part of it was related to theoretical aspect, which mentioned as separate material from other aspects of report. Hence two of its items had brought into practice. First that Islamiyat will be compulsory till 8th class and after that in future classes it will be optional. Secondly the institutions of Islamic research have been established.

The political instability and administration problems became hurdles in practicing the educational policy of 1969. Hence Islamiyat became compulsory up to 10th class as a result of that policy. The curriculum of missionary schools also became changed and the prevailing books of Pakistan studies (written in Urdu language) were taught at primary level. Those hurdles were also investigated which were in the way to polishing education by Islamic color.

Although the educational policy of 1972-80 was really revolutionary, flexible and active but to make the education Islamic it could not proved better than the previous policies. It planned the syllabus of Islamiyat and Pakistan studies according to current affairs and approved new text books along with making Islamiyat compulsory till 10th class. It prepared the syllabus of Arabic language for 6th to 8th classes. It also tried to make pave the way to change the curriculum of religious institutions.

The educational policy of 1978 adopted the real soul of first educational conference 1947. The government accepted the completely effects of world conference on Islamic education held in Makkah. Pakistan itself participated in that conference. Thus, the work was started to give Islamic color to educational system before planning a formal educational policy. All material against Islam from curriculum had been excluded. Islamiyat and Pakistan studies became compulsory up to graduation level. Arabic received the status of compulsory subject in 6th to middle classes. There was a facility in educational institutions of performing prayers. Along with these steps an educational policy was announced. This policy not only lightened the importance of Islamiyat, Pakistan studies and Arabic but also arranged the same and one syllabus of Islamiyat subject for all Muslim students. Hence, two important steps were taken as a result of that policy. First was to modernize the text books and secondly the reformation of teachers training program. Actually the aim of that program was the modernization of entire educational curriculum, so that it may reflect the Islam and theory of Pakistan and also which brought the results in the shape of national unity.

The educational policy of 1992 also gave special attention towards Islamic culture and civilization but unfortunately it could not given practical shape due to dismisses of the government but some of its recommendation came into practice, like it became compulsory the recitation of Quraan in morning assembly of the schools and colleges. In some of educational institutions special religious periods were arranged. Nazira became compulsory from primary stage.

The new educational policy 1998-2010 was a great result of the efforts of the government of that time, which take help from all the national and international educational scholars. The policy is formulated to realize the vision of educationally well-developed, politically united, economically prosperous, morally sound and spiritually elevated nation.

If we discuss the policy of 2009 we can conclude that in terms of reference, the course stipulated for Islamiyat is not very different from the previous policies and continues on the same pattern. However, it goes further by introducing advanced Islamic studies at Grades 9, 10, 11 and 12. Again, in terms of reference, the topics emanate from and are the core of Islamic teachings.

4. Recommendations

- 1) Being an Islamic country our whole educational system should be organized according to Islamic values and civilization. According to the Islamic tradition, heritage and values it is the responsibility of state to spread Islam and improve education to strengthen the society.
- 2) Educational policies should not be only remaining in paper shape but several steps should be taken for giving practical color to these policies.
- 3) It should be mentioned in policies that from primary level till higher education it is necessary to train the individuals according to Islamic values especially at secondary level to build child's character positively.
- 4) Secondary level education should be reorganized. All the defects should be covered by the Government educational department. Especially the curriculum planning committee should take practical steps for covering all Islamic knowledge in curriculum according to the suggestion of educational policies.
- 5) In educational policies the role of parents, teachers, text books and society in promoting Islamic knowledge among students should also be highlighted.

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