

Al-Irfan

(Biannual Abstracted Research Journal)

Vol. 4

Issue: 8

July – December, 2019



Patron in Chief

Dr. Hassan Mohi-ud-Din Qadri

Patron

Prof. Dr. Muhammad Aslam Ghauri

Chief Editor

Prof. Dr. Muhammad Akram Rana

Editor

Dr. Mumtaz ul Hassan

Faculty of Islamic Studies & Shariah

Minhaj University, Lahore

Contact No: 042-35177398

EDITORIAL BOARD

Patron in Chief: Dr. Hassan Mohi-ud-Din Qadri, Chairman Supreme Council Minhaj-ul-Quran International, Lahore

Patron: Prof. Dr. Muhammad Aslam Ghauri, Vice Chancellor, Minhaj University, Lahore

Chief Editor: Prof. Dr. Muhammad Akram Rana, Dean Faculty of Islamic Studies & Shariah, Minhaj University, Lahore

Editor: Dr. Muhammad Mumtaz-ul-Hassan, Principal College of Shariah and Islamic Sciences

Deputy Editor: Prof. Dr. Samar Fatima, Principal, Minhaj College for Women, Minhaj University, Lahore

Co-Editor For Urdu:

Dr. Shabbir Ahmed Jami (Islamic Studies) Chairman Department of Islamic Studies, Minhaj University, Lahore

Co-Editor For Arabic Language:

Dr. Mumtaz Ahmad Sadidi Al-Azhari, Chairman Department of Arabic, Minhaj University, Lahore

ADVISORY BOARD (INTERNATIONAL)

1. Dr. Muhammad Abd-ur-Rahim al-Boyyumi, Dean Faculty of Usool-ud-Din, Al-Azhar University, Zagazig, Egypt
2. Dr. Muhammad Abd-us-Sattar Al-Jibali Imran, Chairman Department of Islamic Jurisprudence, Faculty of Shariah and Law, Al-Azhar University, Cairo Egypt
3. Dr. Ban Hamid Al-Ravi, Chairman Department of Quranic Sciences, Training College for Girls, Baghdad University, Iraq
4. Dr. Ghulam Muhammad Qamar AlAzhari, Department of Islamic Studies, Faculty of Languages & Translation, Al-Azhar University, Cairo, Egypt
5. Prof. Dr. Shah Kothar Mustafa Abu Al-Aulai, Department of Islamic Studies and philosophy, University of Dhaka, Bangladesh
6. Prof. Dr. Haifiz Muhammad Saleem, Director Sufa institute of Higher Studies maidenhead berks England
7. Dr. Rafique Habib, Director Minhaj-ul-Qur'an Islamic Center, Glasgow, UK
8. Dr. Muhammad Yaqoob Bishvi, Al.Mustafa International University, Qum, Iran

ADVISORY BOARD (NATIONAL)

1. Prof. Dr. Zahoor Ahmed Azhar, Chairman Hujwary Chair, Punjab University, Lahore
2. Prof. Dr. Zia-ul-Huq, Director General Institute of Islamic Research, International Islamic University, Islamabad
3. Prof. Dr. Humayun Abbas, Dean, Faculty of Islamic Studies & Oriental Learning GC University, Faisalabad
4. Prof. Dr. Khaliq Dad Malik, Chairman Department of Arabic, University of Punjab, Lahore
5. Prof. Dr. Sultan Shah, Chairman Department of Islamic Studies, GC University, Lahore
6. Dr. Muhammad Abdullah, Associate professor Shaikh Zaid Islamic Center, University of Punjab Lahore
7. Dr. Hafiz Muhammad Sajjad, Associate professor Department of Islamic Studies, Allama Iqbal Open University, Islamabad
8. Dr. Shams-ul-Rahman, Associate professor Department of Islamic Studies, Bahauddin Zakariya University, Multan
9. Prof. Dr. Noor Ahmed Shahtaz, Director Shaikh Zaid Islamic Center Karachi
10. Dr. Tahir Hameed Tanoli, Director Iqbal Academy, Awan-e-Iqbal, Lahore

INSTRUCTIONS FOR THE CONTRIBUTORS

1. The article must not have been published in any one of the research journals and not have been submitted anywhere for publication.
2. The words of the article should be 6000–7000 including bibliography with 14 font size.
3. An abstract must be provided in English before the article and should not exceed more than 150 words.
4. The title should be written in 25 font and subtitles should be in 18 font.
5. APA style (6th edition) should be used for bibliography at the end of each article.
6. The writer must use literary language.
7. The article should be sent in email or CD along with a hard copy.
8. The topic of the article must have modernity and it should be beneficial for society.
9. The article must fulfill all the format requirements advised for this journal.
10. Terminologies from other languages should be given in italics and their translations should be provided in brackets.
11. The margin of page should be 0.75 from right, 0.75 from left, 1 from top and 0.75 from bottom.
12. The institution will provide one published copy of the research journal to every contributor.
13. Before the Publication of any article in Al-Irfan its approval is mandatory by the nominated evaluators by the institute.
14. During writing article, verses of Holy Quran should be given between ❖❖ brackets, Hadith and other Quotes should be given in inverted commas.
15. After evaluation and plagiarism report, if any change is necessary, author will make efforts to correct the article according to the above two reports.
16. The article should be sent to the email addresses: alirfan@mul.edu.pk

Islamisation in Pakistan and its effect on English language curriculum in Khyber Pakhtunkhwa

[A content analysis]

☆ Dr. Malik Junaid Ahmad

☆☆ Dr. Muhammad Ismail Khan

ABSTRACT

This study was conducted to explore Islamisation in Pakistan and its effect on English language teaching in Khyber –Pakhtunkhwa. The study revolved around the following research questions: What is the effect of Islamisation in Pakistan on English language curriculum at secondary and higher secondary level in Khyber Pakhtunkhwa. Have substantial changes been brought in the curriculum of English language due to the process of Islamisation in Pakistan? English language textbooks of the secondary classes and higher secondary classes comprised the population of the study. The sampled lessons about Islamic values, Muslim personalities and Islamic history were selected by using purposive sampling technique. Check lists were used as tools to select the sampled lessons from the textbooks for the study. Textbooks of secondary and higher secondary classes were analyzed using qualitative content analysis techniques. Findings of the study revealed that English language textbooks contained Islamic values like human rights, service of humanity, responsibility, brotherhood, hard work, honesty and peaceful co-existence. The lessons about Islamic values, Muslim personalities, Islamic history and Islamic laws were included in the curriculum of English consequent upon Islamisation in Pakistan. Lessons about Sulah-e-Hudaibia, Fateh-e- Mecca, the holy Prophet's (ﷺ) dealing and manners, Hazrat Abu Bakr (رضي الله عنه) and Hazrat Ali (رضي الله عنه) might be included for providing students comprehensive knowledge about Islamic personalities and Islamic values.

Keywords: Social values, moral values, English textbooks, Pakistani curriculum

Introduction & Background of Islamisation in Pakistan

Islamisation is the adaptation of society in accordance with the religion of Islam. Islamisation is a process to harmonise the people and system of a country; the political, socio-cultural, economic and education systems to the religion Islam. In Islamisation all the Muslims of the world are considered as brethren besides this universal Islamic brotherhood and revival of Islamic government and Islamic cultural values are also

☆ Assistant Professor, Government Degree college, Oghi, Mansehra. Pakistan

☆☆ Assistant Professor, Govt. Degree College, Oghi, Mansehra, Pakistan

envisaged (in it)⁽¹⁾. To Islamise the education system of Pakistan many changes have been made in the curriculum from elementary to higher education. Islamic study is made compulsory from elementary to bachelor level and *madrasa* (religious schools for teaching Islam and related Islamic subjects) certificates are declared equivalent to the university degrees. Moreover, the contents of the textbooks of Pakistan studies, Social studies, Civics, Urdu and English have been changed and modified to Islamise these subjects. The curriculum of the above mentioned subjects has witnessed these changes and as a result it is replete with the lessons about Islam, Islamic history, Islamic personalities and Islamic cultural values. These lessons are introduced by the government of Pakistan to Islamise the curriculum and the education system of Pakistan. The aspiration of inculcation of Islamic cultural values in the students of Pakistan is also materialised through the Islamisation of the curriculum⁽²⁾.

English language has been adapted and modified according to the local needs in Pakistan. It has been used to inculcate patriotic feelings and propagation of Islamic attributes like honesty, truthfulness, moderation, tolerance, love of humanity, generosity, and universal brotherhood. In the textbooks of English of secondary classes of Khyber Pakhtunkhwa lessons like ‘Quaid, the Great Leader’, ‘The Medina Charter’⁽³⁾ and ‘The two Bargains’ and ‘Begum Rana Liaquat Ali Khan’, ‘The Sublime Character of the Holy Prophet (ﷺ)’, ‘The Caliph and the Gardener’⁽⁴⁾ are included to infuse patriotic feelings and Islamic attributes in the students.. These lessons are indicative of Islamisation in Pakistan and its effect on English language curriculum. Mehboob has termed Pakistani English as another variety of localized English i.e. Islamic English. He has extended a new concept of ‘English as an Islamic language’ in his analysis of indigenous version of localized Pakistani English⁽⁵⁾.

Thomas Babington Macaulay presented Macaulay Minutes in 1835 in which he proposed that Indian people should be educated in English language⁽⁶⁾. Macaulay’s Minutes were given initial consent by Lord Bentinck, the Governor General of India. These Minutes paved the way for English as the medium of instruction in India. English

⁽¹⁾ Wikipedia, the free Encyclopaedia. (2018). Retrieve from <http://en.wikipedia.org/wiki/Islamisation/Checklists>.

⁽²⁾ Nayyar, A.H. & Salim, A. (2005). *The Subtle Subversions*. Sustainable Development Policy Institute, Islamabad.

⁽³⁾ English 9th. (2015) Khyber Pakhtunkhwa textbook board Peshawar.

⁽⁴⁾ English 9th. (2015) Khyber Pakhtunkhwa textbook board Peshawar.

⁽⁵⁾ Mahboob. A. (2009). *English as an Islamic Language: A Case study of Pakistani English*. The research paper is present at:

http://www.academia.edu/816220/English_as_an_Islamic_language_a_case_study_of_Pakistani_English

⁽⁶⁾ Hall, C. (2008). *Making Colonial Subjects: Education in the Age of Empire*. *Journal of the History of Education Society* Volume 37, Issue 6, 2008.

language has been taught in the Indian educational institutions as a foreign or second language from the time onwards⁽⁷⁾. Moreover, English language is still used as the medium of instruction from elementary classes to the higher education after the creation of Pakistan. Pakistani government has carried on using English language as the official language of Pakistan. English language has dominated the education system in Pakistan because the entire higher education is imparted using English language as the sole medium of instruction. English language has also been introduced as a compulsory subject from primary classes in Pakistan⁽⁸⁾. Furthermore, the Khyber Pakhtunkhwa government has introduced it as the medium of instruction from the elementary classes in the provincial schools from the new academic year of 2014⁽⁹⁾. It has been introduced into the province to materialize the plan of the government in the elementary of the province.

English language was introduced and developed in the Indian Sub-Continent by the British government during its reign in 19th and early 20th centuries. The state was assigned duty to make efforts to introduce Urdu as an official language in the next fifteen years⁽¹⁰⁾. Urdu language cannot be made the official language till date. Due to this reason and its colonial connection and Western origin English is opposed by different sections of the society in Pakistan. All these reasons are true and cannot be denied despite these it has continued to play a dominant role in political, economic and educational fields in Pakistan. Diverse fields of life have been Islamised in Pakistan and efforts are going on to Islamise English language curriculum from the very dawn of Pakistan. To achieve this end, the Government of Pakistan has been revising its English language textbooks. To Islamize English language many lessons related to Islam and Islamic attributes have been included in the English language textbooks. Inclusion of these lessons in the English language textbooks shows Islamisation in Pakistan and its effect on English Language curriculum.

Islamisation of Education in Education Policies of Pakistan

Pakistan was created after a strong freedom movement by the Muslims of the Sub-continent. Pakistan has been going through a continuous process of Islamisation since its creation. The Govt. of Pakistan started efforts from the very first year of its creation and the first education conference of 1947 was a genesis to Islamise the educational system of Pakistan. It was proposed in the conference that the education system in Pakistan should

⁽⁷⁾ Whitehead, C. (2005). The Historiography of British Imperial Education Policy, Part II: Africa and the Rest of the Colonial Empire. Journal of the History of Education Society Volume 34, Issue 4, 2005.

⁽⁸⁾ Government of Pakistan, Ministry of education (1992), Proceedings of educational policy, p: 8.

⁽⁹⁾ The daily Mashriq (7th and 20th November, 2013) Peshawar. Available at <http://mashriq.epapers.pk/>

⁽¹⁰⁾ The Constitution of the Islamic Republic of Pakistan, (1973). Government of Pakistan. Islamabad.

be in accordance with the Islamic laws which offer solution to the spiritual problems of the people. On the other hand, scientific progress and moral education were opined to be inter-related because moral education was thought to be necessary for enlightened scientists⁽¹¹⁾.

Secondary education was proposed to be devised in such a way that it could develop nationalism and Islamic values in students. Islamic history, culture and social values were thought to be useful to create feelings of patriotism in the students. Knowledge of values was thought to be necessary for the balanced personality of students who could make the country great and strong.⁽¹²⁾ The education policy of 1970 stressed the need for Islamisation of education in Pakistan. The main purpose of this policy was to make education value centred that could create students of high moral character and groom them according to the moral code of conduct of Islam.⁽¹³⁾ The education policy of 1972-78 envisioned to Islamise the education system of Pakistan. It proposed that Islamic contents should be introduced in the curriculum to introduce students to the principles of Islam⁽¹⁴⁾. The education policy of 1978 also emphasized the need for Islamisation of education in Pakistan. It is popularly known as Islamic education policy. It proposed that changes should be made in curriculum of all classes in accordance with the socio-cultural values of Pakistan and laws of Islam to make students true enthusiasts of Islam⁽¹⁵⁾.

The education policy of 1992 declared that Islamisation of education would be truly fruitful for students because they could understand the real message of Islam. As a result, they would progress in the field of science and technology⁽¹⁶⁾. The education policy of 1998 proposed to devise curricula which could be in accordance with the commands of the holy Quran and practices of the Islamic personalities. In this way, students and teachers could be nurtured according to the message of Islam⁽¹⁷⁾. The education policy of 2009 also stressed the value of Islamisation for character building of the students of Pakistan. It proposed to enrich the curriculum of social sciences and humanities with the articles based on the teaching of Islam and the holy Quran⁽¹⁸⁾.

National Curriculum Committees and English Language Textbooks

⁽¹¹⁾The first educational conference. Government of Pakistan, Ministry of education (1947), p: 5, 6-8.

⁽¹²⁾The commission on national education. Government of Pakistan, Ministry of education (1959)

⁽¹³⁾ The Education Policy of Pakistan.

Government of Pakistan, Ministry of education (1970), P: 2-3.

⁽¹⁴⁾The national educational policy. Government of Pakistan, Ministry of education (1972-80), p: 3.

⁽¹⁵⁾ The national educational policy. Government of Pakistan, Ministry of education (1978), p: 1.

⁽¹⁶⁾ The national educational policy Government of Pakistan, Ministry of education (1992), p: 8.

⁽¹⁷⁾The national educational policy. Government of Pakistan, Ministry of education (1998-2010), p: 1-3, 9-11, 12-13, 37-41.

⁽¹⁸⁾The national educational policy .Government of Pakistan, Ministry of education (2009), p: 9.

To fulfill the aspiration of Islamisation and localization of the curriculum different commissions and committees had been formed. These committees and commissions proposed many practical measures to adapt English language textbooks according to the local needs of Pakistani society.

According to the National Curriculum Committee (1986) the subject matter of the English language textbooks of secondary classes should serve two purposes; firstly, it should introduce students with the ideology of Pakistan, secondly, it should inculcate the spirit of Islam in the young minds of students. English language textbooks were aimed at making students patriotic and devotees of Islam⁽¹⁹⁾.

According to the National Curriculum Committee (2002) the English language textbooks of intermediate classes should also include lessons about patriotism and Islamic moral values for making students patriotic and true lovers and followers of Islam. The basic function of the English language was to teach students English skills but it was also proposed that it should focus on the teachings of Islam and lessons focused on love for Pakistan. So, it was proposed that curriculum experts should write intermediate textbooks of English language that should introduce lessons about Islamic values and patriotism⁽²⁰⁾.

English as an Islamic Language

Lexical, semantic and pragmatic features of English language are modified according to the Islamic features and Islamic cultural values⁽²¹⁾. Words and phrases of Arabic language have been included in the English language used by the Muslims of Pakistan. In the textbooks of English there are many lessons which are focused on the famous Islamic heroes, Islamic laws and important historical events of Muslims of the Middle Ages⁽²²⁾. The Government of Pakistan is putting in its consistent to Islamise the curriculum from elementary level to higher education in Pakistan⁽²³⁾.

English language has become an appropriate language for Islamic texts and Islamic literature. Islamic literature is being composed in English language in many Muslim countries. Due to the popular use of English language for expressing Islamic terminology, there is no need to use italicization, transliteration or explanatory notes. Words like Hajj, Ramadan, and Jihad can easily be understood whether used in English language articles⁽²⁴⁾.

⁽¹⁹⁾ National Curriculum Committee (1986 Government of Pakistan, Ministry of Education, Islamabad

⁽²⁰⁾ National Curriculum Committee (2002). Government of Pakistan, Ministry of Education, Islamabad.

⁽²¹⁾ Iqbal, M. (2012). English as an Islamic Language. Present at <http://islam.ru/en/content/story/english-islamic-language>

⁽²²⁾ Mahboob, A. (2009).

⁽²³⁾ Mahboob, A. and Hartford, B. (2004). Models of discourse. *World Englishes* 23, 585–600.

⁽²⁴⁾ Iqbal, (2012).

The lexical, semantic and pragmatic features of Pakistani variety of English indicate that it is an Islamic language. These features are discussed in the following sections:⁽²⁵⁾

Lexical and Semantic features of Pakistani English

The lexical dimensions (the individual words which make the vocabulary of a language) of Pakistani English are adapted according to the Islamic features. The words of praise like Maasha-Allah and greetings like Assalam-o-Alaikum are often used in personal meetings as well as in public discourse. There are some more examples of Islamic borrowing and words like Iqra and Maktab (related to education), amir and nazim (related to administration), hadith (related to Prophet Muhammad's sayings), zina (related to Islamic law) and halala and nikah (related to marriage) are assimilated in English language. The semantic (difference between meanings of words) are used to give variety of meaning of one word. Word like purdah is used differently in different contexts. 'I may be devout believer of purdah (segregation) system but here purdah is an Urdu word which means segregation⁽²⁶⁾.

'The delegates took care to draw the purdah over quarrels'⁽²⁷⁾. Here the word purdah does not give meaning of segregation but it gives different meaning, i.e. to conceal or cover up.

Pragmatic features of Pakistani English

Pragmatic is a branch of linguistics which is concerned with the use of a language in different social contexts. An example of the pragmatic shift is quoted of Pakistani letter of complaint published in Pakistani English newspaper. The organisational structure of the letter has been examined minutely. The main focus of the letter is the mitigation of complaint but it is stated indirectly. To be indirect is the trait of Pakistani language though it is not found in American or British English. It is stated that the complaint letters in Pakistani English commences with praise or broad introduction which does not contribute to the complaint. There is an example of this type of a letter as: 'I feel happy writing that your newspaper *Nawa-e-Waqt* makes an enormous contribution towards the spread of religious and moral learning'. The introduction to the problem serves the function to mitigate or to soften the complaint and it indicates the pragmatic use of English language in the Pakistani context⁽²⁸⁾.

⁽²⁵⁾ Mahboob. A. (2009)

⁽²⁶⁾ Ibid

⁽²⁷⁾ The daily Dawan. (11th March, 2004(. Karachi. [\https://www.dawn.com/](https://www.dawn.com/)

⁽²⁸⁾ Mahboob, A. and Hartford. B. (2004).

Effect of Arabic on Other Languages

Persian and Old-Malay languages are examples of languages which were made Islamic languages when Persian and Malay speaking people converted to Islam. Persian and Old-Malay languages were modified with the prior built-in Islamic semantic structure of Arabic. Non-Muslim Persian speaking people had a conceptually rich religious structure of the language. After their conversion to Islam, they modified the semantic structure of the religious words according to the Quranic semantic structure. When they began to use the word "*khuda*" for Allah, they had to change the semantic map of Old Persian in accordance with the Islamic belief. The Persian word *khuda* has become synonymous with Allah in its meaning and the Persians use it accordingly⁽²⁹⁾..

There are words of Arabic which are known to the English speakers which do not need explanatory notes. Words like Hajj, Ramadan, and Jihad are used without italicisation. The words like iman, kufr and salat are translated as 'belief', 'disbelief' and 'prayer' respectively but the translation does not interpret the conceptual framework of the holy Quran exactly. Islam has changed the concepts of the pagan language of Arabia. The Islamic word Allah is not the name of a deity but Allah is omnipotent and omnipresent and one; the characteristics of Allah which Islam has shared with its believers. Translation of the divine Arabic was difficult in other languages because the semantic character of the Quranic Arabic is difficult to translate into conventional human discourse. The translations of Quranic terms lose their richness in the process of translation. They also change the semantic structures of the receiving language. Many term of Islam are used in English exactly like the words of the holy Quran⁽³⁰⁾.

English has become a vehicle of expression of Islamic thought and literature. Its lexical, pragmatic and semantic structure has also become appropriate for expressing Islamic thoughts and ideology. So, it can be labelled as an Islamic language as it has been termed by researchers like Mahoob and Iqbal. If they had referred to the influx of a few Islamic words in English language then it would not have been termed as an Islamic language. In the present scenario they quoted many examples to prove it an Islamic language which is surprising for students but nonetheless it is a rewarding concept for the students of English language⁽³¹⁾.

English Language Teaching in Pakistan

English is taught as the second language to the Pakistani students of English language. There are modern techniques and methodologies which are helpful to teach English as the second language to the students. Grammar Translation method is generally applied to teach English language besides this Direct method and Communicative method

⁽²⁹⁾ Iqbal, (2012).

⁽³⁰⁾ Ibid

⁽³¹⁾ Ibid

are also used to teach English language. Grammar translation method is useful to teach rules of grammar and translation of a text whereas Direct method and Communicative method are useful to teach listening and speaking skills of English language. Teaching English language to students of the second language needs skilful teachers who can guide and facilitate students to learn the rules of grammar with the help of designed activities and with regular practice⁽³²⁾. For making students proficient in English language the teachers should be competent enough to teach the language using the suitable methods and techniques of English language⁽³³⁾.

English language teaching has become very important in Pakistan because it has been made compulsory right from class 1st⁽³⁴⁾. From the very inception of Pakistan it was taught in universities and it is taught up to the higher secondary classes (compulsory for science students) whereas it is compulsory till bachelor classes for arts and students of humanities till now. Courses are offered with specialization in English language teaching (E.L.T.) in colleges and universities. Efforts are going on to improve the standard of English language teaching especially in Khyber Pakhtunkhwa and the provincial government has decided to train 25,000 teachers to teach English using Direct method of teaching English language⁽³⁵⁾. To make students proficient in English language, it needs to be taught as a communication skill so that students can use it accurately and effectively for their daily interaction and communication⁽³⁶⁾.

Pakistan has also been using it as an official language but efforts are going on to introduce Islamic and patriotic contents in it. For this purpose English language curriculum has been undergoing gradual process of changes and articles about Islam and Islamic cultural values have been included in it. English language has become an appropriate medium to portray Islamic thoughts. Pakistan has been under the growing effect of Islamisation and after the education policy of 1978 numbers of Islamic and patriotic contents in the curriculum of Pakistan are ever increasing. There is a modified English language curriculum which has emerged due to the effect of Islamisation in Pakistan. It is a new addition to the existing English language curriculum which has provided variety to the curriculum of English language in Pakistan.

Objectives of the Study

The study was aimed to achieve the following objectives:

⁽³²⁾ Iqbal, J (2013). A Review of English Textbook at Secondary Level in the Province of Khyber Pakhtunkhwa, Pakistan. Retrieved from http://www.isca.in/EDU_SCI/Archive/v1/i3/1.ISCA-RJES-2013-009.pdf

⁽³³⁾ Khalique, H. (2006). The Urdu English Relationship and its Impact on Pakistan's Social Development. International Wissenschaftsforum Heidelberg International Workshop. Heidelberg.

⁽³⁴⁾ Government of Pakistan, Ministry of education (1992).

⁽³⁵⁾ The daily Mashriq (2913)

⁽³⁶⁾ Khalique, H. (2006).

1. To identify the effect of Islamisation on English language curriculum of secondary and higher secondary classes in Khyber Pakhtunkhwa.
2. To highlight the changes in the curriculum of English language due to the process of Islamisation in Pakistan.

Research Questions

The study is based on the following research questions:

Q. 1 What is the effect of Islamisation in Pakistan on English language curriculum at secondary and higher secondary level in Khyber Pakhtunkhwa?

Q.2. Have substantial changes have been brought in the curriculum of English language due to the process of Islamisation in Pakistan?

RESEARCH METHODOLOGY

In this study Qualitative content analysis was used to have in-depth understanding of the phenomenon of Islamisation and its effect on English language curriculum in Pakistan. This method is conducive to investigate how and why the textbooks of English language are adapted as a result of the Islamic components in the education policies of Pakistan.

Population of the study

English language textbooks of secondary and higher secondary classes (2015) of Khyber Pakhtunkhwa Textbook Board, Peshawar were the population of the study.

Sample of the study

After initial content analysis of the secondary and higher secondary English language textbooks of Khyber Pakhtunkhwa it was concluded that these textbooks have lessons about Islamic values and culture. The lessons which focus the Islamic values and culture comprised the sample of the study.

Tools of the Study

Checklists were used as the tools of research to collect data from the English language textbooks of secondary and higher secondary classes. Checklists are useful tools to collect data with consistency and completeness. These are helpful in documentation the data with preciseness⁽³⁷⁾. In the current study content related to Islamic values/virtues, Islamic history and famous Islamic personalities were documented consistently, precisely and completely for conducting the research about Islamisation in Pakistan and its effect on English language curriculum in Khyber Pakhtunkhwa.

⁽³⁷⁾ Wikipedia, the free Encyclopaedia. (2018). Retrieve from <http://en.wikipedia.org/wiki/Checklists>.

1. DATA ANALYSIS AND INTERPRETATION

After the content analysis of the English language textbooks of secondary and higher secondary classes it was found that the textbooks of English language have lessons about Islam, Islamic history and Islamic personalities. Lessons like ‘The Medina Charter, The two Bargains⁽³⁸⁾, Sublime character of Hazarat Muhammad (ﷺ), Hazarat Umar Farooq RA, Muslims of China⁽³⁹⁾, The Farewell Sermon and Lessons from the battle of Uhud⁽⁴⁰⁾ indicate Islamisation in Pakistan and development of English language textbook under its effect. In the following section some extracts are cited from the textbooks of English which show the effect of Islamization on the curriculum of English language of secondary and higher secondary classes.

The lesson entitled ‘The Medina Charter’⁽⁴¹⁾ relates an agreement among the Muslims, Jews and Idol worshippers of Medina. This agreement was a charter of understanding among all the communities of Medina. It was developed by the Prophet (ﷺ) for development of harmonious relationship and peace and cooperation among all the religious and ethnic communities of Medina. This Charter is focused to promise equal rights and privileges for all people of Medina. The main points of Medina Charter are as follows (pp. 34-35):

“All the communities signing the charter would form the common nationality. If any signatory of the charter was attacked by an enemy others would defend him collectively. Muslims, Jews and other communities of this republic should be free to profess their respective religion and perform religious ceremonies. Individual and personal offence of trivial nature of any non-Muslim would be treated as such and no general liability would fall on their community to which the offender belonged. The oppressed should be protected; henceforth bloodshed murder and violence should be Haram (Abominable) in Medina. All disputes should be referred for decision to Muhammad (ﷺ) the Prophet of Allah.”

The lesson, ‘The Two Bargains’⁽⁴²⁾ also highlights generosity of Hazarat Usman (رضي الله عنه), the third Caliph of Islam. His purchase of a well of sweet water and its generous offer to the people of Medina is stated (p.52) as:

“Hazrat Usman (رضي الله عنه) purchased half share of the well. He returned to the mosque and offered his share in the well to the Holy Prophet (ﷺ). It was now proclaimed in Medina that everyone could carry as much water as he

⁽³⁸⁾ English 9th. (2015) Khyber Pakhunkhwa textbook board Peshawar.

⁽³⁹⁾ English 10th. (2015) Khyber Pakhunkhwa textbook board Peshawar.

⁽⁴⁰⁾ English 2nd year. (2015) Khyber Pakhtukhwa textbook board Peshawar.

⁽⁴¹⁾ English 9th class, 2015

⁽⁴²⁾ Ibid

liked free of cost on the day the well belonged to Hazrat Usman (رضي الله عنه). Muslims as well as Jews made full use of Hazrat Usman's (رضي الله عنه) generosity and carried enough water to last for the next day also."

Hazrat Usman served the people selflessly when they were in dire need of supplies. It is stated (p. 53) as:

"Famine broke out in Arabia during the days of caliph Umar. He tried to lessen the hardships of the people. He learnt that a thousand camel toad of flour belonging to Hazrat Usman had arrived in Medina. Hazrat Umar (رضي الله عنه) came to Hazrat Usman (رضي الله عنه) and offered him 25% profit but he turned down the offer saying; "I have another buyer who is offering me much more."

The lesson 'Hazrat Umar Farooq (رضي الله عنه)'⁽⁴³⁾ is about Hazrat Umar Farooq's (رضي الله عنه), the second Caliph of Islam. This lesson is full of examples of the Caliph's fulfilling his responsibility in an exemplary fashion. It is stated (p.86) as follows:

"Hazrat Umar (رضي الله عنه) was kind and sympathetic to the needy. Unstinted service to humanity was his foremost concern. He often roamed about during the night often under cover in order to acquaint himself with the condition of his people. One night as he was roaming outside Medina, he observed in a house a woman cooking something and two girls sitting beside her and crying for bread. After waiting for some time he asked the women what was the matter. She told him that the children were hungry, that there was nothing in kettle except water and she was lulling them in to belief that the food was being cooked for them. The Caliph, without disclosing his identity hurried went to Medina three miles away and brought a bag of flour on his back, cooked the food himself and was not contented until the appetite of the children was not fully satisfied. The next day he called again to apologise the old women for negligence and fixed dole money for her."

He (Hazrat Umar) (رضي الله عنه) was the caliph of Muslims and treated it as a sacred obligation. He elaborates the responsibilities of a ruler which could serve as guiding principles for rules of the all times to come. The speech is (p.87) as follows:

"Brothers of Islam, I am not your ruler who wants to enslave you. I am a servant of Allah and His people. I have been entrusted the heavy responsibility of running the Caliphate administration. It is my duty to make you comfortable in every way and it will be an evil day for me if I wish you to wait for me every now and then. I want to educate you not through my precepts (law) but my practice."

⁽⁴³⁾ English 10th, 2015

The lesson 'Muslims of China'⁽⁴⁴⁾ describes universal brotherhood among Muslims. All the Muslims of the world are tightly bound in the strong relationships of brotherhood. The Muslims of China are also aware of it and they feel the same. Ma Chang, a Muslim student, feels love for other Muslims of the world. It is stated (p.111) as:

“Ma Chang, however, did not feel cut off from his fellow Muslims although he lived so far away from Mecca and among so many non-Muslims. He knew that throughout the world of Islam people prayed in the same way, observe the same rules and respect the Holy Prophet (ﷺ).”

Muslims settlers first time came to reside in China in 719 A.D. The Muslims of China have been enjoying the religious freedom in the country. Ma Chang love and pride as a Muslim is related in the following lines (p.114) as follows:

“Ma Chang was proud to be belonging to a country so vast and ancient. It gives him equal pride to think that he was one of the many millions of Muslims, who had varied ways of living but who observed the same Faith and studied the same Holy Quran”

The lesson The Farewell Sermon⁽⁴⁵⁾ highlights the holy Prophet's regard for the human rights. He advised his followers to live like brothers and avoid sinful life. He forbade them to take interest on loans and vengeance. He advised his followers to love humanity and especially the weaker sections of the society like women and slaves.

Some of the important points of the address of the holy Prophet (ﷺ) are elaborated (p. 4) as:

“O people, it is true that you have certain rights with regard to your women, but they have certain rights over you. Remember that you have taken them as your wives only under Allah's trust and with his permission. If they abide by your right then they deserve to be fed and clothed in kindness.....All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor does a black have any superiority over a white except by piety and good actions.”

2. DISCUSSION

The life examples of the holy Prophet (ﷺ) are referred in the lesson, 'The Medina Charter'⁽⁴⁶⁾ elaborate Islamic social values; tolerance, equality and respect for human rights. Moreover, Islamic tenets of peace, co-operation and harmony for peaceful social co-existence are illustrated too. Equal rights and privileges are promised for all the people

⁽⁴⁴⁾ Ibid

⁽⁴⁵⁾ English 2nd year, 2015)

⁽⁴⁶⁾ English,9th class

of the world and the lesson elaborates the concept of Islam emphatically with the prime example of the holy Prophet (ﷺ). United Nations human rights declaration in 1948 also included some of the promised human rights by the Medina Charter for all the people of the world. So, this lesson is focused to share that the concept of human rights is not new because Islam has propagated it fourteen hundred years ago.

Fulfilling one's responsibility honestly is presented in the lesson 'Hazrat Umar⁽⁴⁷⁾. Hazrat Umar (رضي الله عنه). This lesson is focused to highlight how a responsible and honest ruler acts while reigning his country. The prime example of the Caliph is inspiration for the rulers of the modern times because it is presented as worth following. Hazrat Umaar is a celebrated figure in the history of the world and Muslims and non-Muslims historian praise him for his strict discipline and obedience to the laws of the country. Moreover, he is praised for fulfilling the assigned duties faithfully and with honesty. This lesson can be referred as an apt example for performing one's duties vigilantly and in accordance with the true sense which is inspiring and worth following.

The lesson 'The Muslims of China' is about the Muslims of China who are better citizens of the state of China besides this they are also faithful Muslims and considered as an essential part of the Muslim Ummah. Moreover, universal brotherhood and peaceful co-existence are the fruits of peaceful lives of Chinese Muslims which are presented in the lesson in simple words. Furthermore, the lesson elaborates the practice of hard work practically which is inspiring for young minds to follow for better life.

The lesson 'The Farewell Sermon⁽⁴⁸⁾' is the address of the holy Prophet Muhammad (ﷺ). The address of the holy Prophet (ﷺ) is important to elaborate human rights and love of humanity for the common Muslims. Moreover, the address is focused to elaborate equal human rights and respects for the weaker sections of the society like women and the slaves. The address also deals with the financial system of Islam and its emphasis of the social justice and equity. To make this world heaven on Earth equality and love can serve in a better way and these values are the main focus of the address of the holy Prophet (ﷺ).

3. FINDINGS

- The curriculum of English language of secondary and higher secondary classes in Khyber Pakhtunkhwa has witnessed many changes consequent upon the process of Islamisation in Pakistan. Due the effect of Islamisation, lessons about Islamic history, Muslim heroes and Islamic values/virtues can be traced in the textbooks of English of secondary and higher secondary classes.

⁽⁴⁷⁾ English, 10th class

⁽⁴⁸⁾ English 12th class.

- The following Islamic values are illustrated in the secondary school textbooks of English in detail: human rights, virtue, peaceful co-existence, generosity, piety, brotherhood, hard work, service of humanity, responsibility and honesty.
- Islamic values are also included in the textbooks of English of higher secondary classes (textbook of 2nd year class only). The following Islamic values are included in the textbook; human rights, Islamic glory and obedience to the Islamic law.

CONCLUSIONS

- The curriculum of English of secondary and higher secondary classes in Khyber Pakhtunkhwa has been greatly affected by the process of Islamisation in Pakistan.
- Substantial changes have been brought in the curriculum of English language because the textbooks illustrate Islamic values with the help of the life of the Muslim personalities, Islamic history and Islamic tenets.
- For illustrating Islamic content in the textbooks a complete lesson or a part of a lesson is specified.
- The textbooks of secondary classes included lessons about Islamic values, Islamic history and Islamic personalities in detail.
- The textbooks of *English* of higher secondary classes illustrate Islamic values briefly. The Islamic values are not included in any lesson of the textbook of English of 11th class whereas three Islamic values are illustrated in the textbook of English of 2nd year. These values are illustrated with the help of examples from Islamic history and Islamic tenets.

Recommendations

In the light of the findings of the study, the following recommendations are made:

- The textbooks of English of secondary classes might be complemented with the following Islamic values: obedience to Allah and the holy Prophet, moderation, love and regard for one's family, equality and charity.
- Lessons about *Sulah e Hudabia* which might focus love for peace and tranquillity in Islam, *Fatah e Meccea* which may focus the Holy Prophet's kindness and mercy for humanity and the holy Prophet's dealings might be included in the textbooks of English of secondary classes.
- The textbooks of English of higher secondary classes might be complemented with the following Islamic values: submission to the divine authority, chastity and justice.
- Lessons from the Islamic history, Muslim personalities and Islamic tenets might be included in the higher secondary classes. Lessons about Hazrat

Abu Bakr (ﷺ) and Hazrat Ali (ﷺ) and the holy Prophet's good manners may be included in the textbook of English of first year.



BIBLIOGRAPHY

1. English 9th.(2015) Khyber Pakhtunkhwa textbook board Peshawar.
2. English 10th.(2015) Khyber Pakhtunkhwa textbook board Peshawar.
3. English 2nd year.(2015) Khyber Pakhtunkhwa textbook board Peshawar.
4. Hall, C. (2008). Making Colonial Subjects: Education in the Age of Empire. Journal of the History of Education Society Volume 37, Issue 6, 2008.
5. Government of Pakistan, Ministry of education (1992), Proceedings of educational policy
6. Government of Pakistan, Ministry of education (1947), Proceedings of educational policy.
7. Government of Pakistan, Ministry of education (1959), Proceedings of report prepared by the commission on national education.
8. Government of Pakistan, Ministry of education (1970) Proceedings of First educational conference
9. Government of Pakistan, Ministry of education (1972-80), Proceedings of national educational policy
10. Government of Pakistan, Ministry of education (1978), Proceedings of new educational policy
11. Government of Pakistan, Ministry of education (1992), Proceedings of educational policy
12. Government of Pakistan, Ministry of education (1998-2010), Proceedings of new educational policy
13. Government of Pakistan, Ministry of education (2009), Proceedings of new and latest educational policy
14. Government of Pakistan, Ministry of education (1992).
15. Iqbal, M. (2012). English as an Islamic Language
16. Iqbal, J (2013). A Review of English Textbook at Secondary Level in the Province of Khyber Pakhtunkhwa, Pakistan
17. Khalique, H. (2006). The Urdu English Relationship and its Impact on Pakistan's Social Development. International Wissens chafts forum Heidelberg International Workshop. Heidelberg.
18. Mahboob. A. (2009). English as an Islamic Language: A Case study of Pakistani English.
19. Mahboob, A. and Hartford. B. (2004). Models of discourse. World English

20. Mahboob, A. and Hartford. B. (2004)
21. Nayyar, A.H. & Salim, A. (2005). *The Subtle Subversions*. Sustainable Development Policy Institute, Islamabad.
22. National Curriculum Committee (2002). Government of Pakistan, Ministry of Education, Islamabad
23. National Curriculum Committee(1986 Government of Pakistan, Ministry of Education, Islamabad
24. The daily Dawan. (11th March, 2004(. Karachi
25. The Constitution of the Islamic Republic of Pakistan, (1973).Government of Pakistan. Islamabad.
26. The daily Mashriq (7th and 20th November, 2913) Peshawar
27. Whitehead, C. (2005). *The Historiography of British Imperial Education Policy, Part II: Africa and the Rest of the Colonial Empire*. Journal of the History of Education Society Volume 34, Issue 4. 2005.
28. Wikipedia, the free Encyclopedia. (2018). Retrieve from <http://en.wikipedia.org/wiki/Checklists>.
29. Wikipedia, the free Encyclopedia. (2018). Retrieve from <http://en.wikipedia.org/wiki/Islamisation/Checklists>.
30. http://www.isca.in/EDU_SCI/Archive/v1/i3/1.ISCA-RJES-2013-009.pdf
31. <http://islam.ru/en/content/story/english-islamic-language>
32. <https://www.dawn.com/>
33. http://www.academia.edu/816220/English_as_an_Islamic_language_a_case_study_of_Pakistani_English
34. <http://mashriq.epapers.pk/>