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## RECONSTRUCTION OF HUMANITIES IN ISLAMIC PERSPECTIVE

### A CASE STUDY OF PAKISTAN

*Prof. Dr. Muhammad Amin*

#### ABSTRACT

Many Western post-modern philosophers agree with the view that humanities or social sciences are not value-neutral but contain the values of the society in which they are nourished and developed. They are the product of the worldview and epistemology in which that society believes. Thus humanities developed in the West are logically the product of the Western worldview based on Humanism, Secularism, Capitalism and Scientism, etc. which contradict the Muslim worldview. As such, Western social sciences do not suit Muslim society and are rather harmful to it; it is the duty of the Muslim governments and academicians to use them only after reconstructing them in the Islamic perspective.

Educationists in Pakistan have been alive to this issue in spite of the fact that most of the governments in Pakistan have unfortunately been pro-West and have been following Western trends and policies in education. Deliberate efforts were made during 1977-84 in the reign of Gen. Muhammad Zia-ul-Haq to Islamize humanities and many steps taken at that time are still part of the education system in Pakistan in spite of their opposition from certain quarters.

The research paper will discuss in detail the steps taken for Islamization of humanities in Pakistan and their impact on the education system as a whole and on personality development of students in particular. It would also give concrete suggestions for further work to make the process of Islamization of humanities in Pakistan more meaningful and successful.

**Keywords:** Islamization, Epistemology, Humanities, West, Pakistan

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#### INTRODUCTION

Sometimes, it is useful in intellectual discourses to formulate and raise questions and then to provide answers to them. In the subject under discussion, we can raise questions such as 'Are the Social Sciences, developed in the West (Europe and America), value-neutral? 'Do they contradict and confront Islamic worldview? Are they suitable for Muslim Societies? Similarly, we need to ask ourselves whether Muslim societies in general and Pakistan in particular have made any effort to reconstruct humanities and social sciences in Islamic perspective instead of using the curriculum and text books imported from the West?

To answer these questions, we have divided this article in two parts. Part I would be theoretical in which we would try to evaluate Western humanities from the Islamic viewpoint to ascertain whether it would be appropriate to use them in Muslim

societies. In Part II we will look into the efforts made in Pakistan to reconstruct social sciences in the Islamic perspective.

## PART I

### WESTERN HUMANITIES SHOULD NOT BE ACCEPTABLE IN MUSLIM SOCIETIES

It is usually admitted in academic circles these days that knowledge is being produced by the West<sup>1</sup> and it is not value-neutral. This is not only the perception of Muslim academicians but many post-modern philosophers agree to this hypothesis.

According to Dietmar Kamper and Christoph Wulf, the impact of the modernist secularist bias on the fundamental approach of social sciences is such that the knowledge of social phenomena supplied by them is deliberately filtered to fit in the typical liberal modernist paradigm. These so-called objective and value-free sciences then assume the role of a messianic cultural movement to mould the whole world in accordance with the perceptions and priorities of the dominant Western paradigm. These sciences prescribe an epistemology which forces its user to conceptualize both the manners of experiencing as well as the modes of explaining man and the world around him, all in accordance with their given presumptions. The result of a blind adoption of this method of enquiry is that one immediately becomes hostage to the proselytizing project of secular modernity launched by the Western powers for their own specific ends. These powers have assumed a self-commissioned cataclysmic mission to liberate humanity from ‘ignorance’, ‘irrationality’, ‘superstition’ and ‘backwardness’, and recast the world in their favorite secular modernist model of ‘enlightenment’, ‘progress’ and ‘development’.<sup>2</sup>

And this is not limited to social sciences in which the worldview plays a greater role but applies to empirical sciences as well. Thomas Kuhn in *The Structure of Scientific Revolutions* has discarded the notion of science as truth-seeking. In place of scientific realism, he substituted a non-continuous model of scientific progress that had as its goal, efficient puzzle-solving. In abandoning the notion that scientists search for truth, Kuhn also abandoned scientific realism, thus challenging a defining characteristic of modern science since the scientific revolution of the sixteenth and seventeenth centuries.<sup>3</sup>

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<sup>1</sup> We have mentioned the West particularly because the West is dominating the world intellectually. Most of the knowledge being consumed in the world originates in the West and Muslim contribution in the contemporary world in producing knowledge is minimal.

<sup>2</sup> For more details see Dietmar Kamper and Christoph Wulf, eds. *Looking Back on the End of the World* (New York, 1989), Passim.; also Prof. Dr. Muhammad al-Ghazali, “The Secularist Modernist Bias of Western Social Sciences” Conference paper presented at National Conference on Islam and Modernity in the University of Management and Technology, Lahore, Pakistan on March 30, 2009.

<sup>3</sup> David J. Voelker, “Thomas Kuhn: Revolution against Scientific Realism,” [http://history.hanover.edu/hhr/94/hhr94\\_4.html](http://history.hanover.edu/hhr/94/hhr94_4.html). dated March 21, 2012

In the closing chapter of his book, Kuhn proposed the need for a goal to guide science to replace the idea of progressing toward the truth:

The development process described in this essay has been a process of evolution from primitive beginnings—a process whose successive stages are characterized by an increasingly detailed and refined understanding of nature. But nothing that has been or will be said makes it a process of evolution toward anything.... We are all deeply accustomed to seeing science as the one enterprise that draws constantly nearer to some goal set by nature in advance.<sup>4</sup>

Kuhn thus argued against the notion of science as an activity approximating more and more closely the truth in nature. With his suggestion that human beings are forever away from truth, Kuhn implied that truth does not guide science and thus alienated from science the teleological goal of finding truth.<sup>5</sup>

Bacon also noted that scientific reasoning consisted of “anticipations, rash and premature” and of “prejudice.” For Popper, scientific enterprise is in essence an attempt to disprove the validity of the very anticipations which the scientists have themselves put forth. He notes:

On the contrary, we try to overthrow them. Using all the weapons of our logical, mathematical, and technical armory, we try to prove that our anticipations were false — in order to put forward, in their stead, new justified and unjustifiable anticipations. . .<sup>6</sup>

Heidegger applies the same principle to technology as his insight discovers that what constitutes truth has been limited in the history of the Western world. Generally truth is thought to be limited to knowledge, to facts about the world. Heidegger considers it a dangerous limitation that history has imposed upon humanity.<sup>7</sup> To a certain extent, Heidegger argues, technology transforms humanity

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<sup>4</sup> Thomas Kuhn, *The Structure of Scientific Revolutions*, 2nd ed. (Chicago: U Chicago Press, 1970), 170-71.

<sup>5</sup> Ibid.

<sup>6</sup> Karl Popper, “The Logic of Scientific Discovery,” in *The World Treasury of Physics, Astronomy and Mathematics* ed. Timothy Ferris (New York: Little Brown & Co., 1991), 795.

<sup>7</sup> In the opinion of Heidegger the problem with modern technology is that, to order the world as pure resource requires that everything in the world be seen in the light of the modern scientific mind. This way of relating to the world views everything as a 'calculable coherence of forces. Modern physics is a product of this way of relating to the world and it is used to justify it, and to produce the machinery that reveals the objects of the world as mere resource. The problem is that seeing everything in the world as merely resource in this way dominates the consciousness of humanity. Of all modes of revealing, the mode corresponding to modern technology is unique in excluding other modes of revealing. It is this mode of revealing that limits what counts as truth only to (scientific) knowledge. Heidegger does not claim that scientific knowledge is not true, as it too is indeed a mode of revealing; but Heidegger contests that it is not the only truth and it should not have the monopoly on truth. It is only one mode of revealing, one way of relating to the world, amongst others. The objects of the world really do have the aspect of being resources, a calculable coherence of forces, objects of scientific knowledge, mere relations of cause and

itself into standing-reserve.<sup>8</sup> Many Western intellectuals also confess that knowledge produced by the West, especially its social sciences, has biases against the *Other* ideologies and promotes Western thought and civilization.

Having said that, let us now examine how knowledge produced by the West contradicts Islamic principles. It is commonly understood that knowledge is the product of epistemology and epistemology is the outcome of the worldview in which a society, a nation or a civilization believes. If we apply this principle to Western civilization, we can see that this civilization is the outcome of Western thought movements like Renaissance, Reformation, Enlightenment, Modernity and its structure stands on the pillars of Humanism, Secularism, Capitalism, Liberalism, Scientism, etc. A glance at these ideologies would reveal that Humanism makes humans sovereign<sup>9</sup> who possesses all attributes of God in revealed religions that is why Nietzsche says that God is dead<sup>10</sup> and Sartre announces that humanity has been able to get rid of God after long struggle and it does not want that monster to come back in their lives<sup>11</sup>; while Secularism claims that religion is a private affair of

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effect. However, they can be appreciated aesthetically, poetically, religiously, and all of these modes of revealing are also truth.

<sup>8</sup> Martin Heidegger, *Question Concerning Technology and Other Essays*, Translated and with an Introduction William Lovit, (New York: Garland Publishing and Co., 1977).

<sup>9</sup> Ralph Barton Perry, *The Humanity of Man* (New York: George Braziller, 1956), 5-6.

<sup>10</sup> In *Gay Science*, Nietzsche portrayed a mad man who lit lantern in the bright morning hours, ran to the market place, and cried incessantly, "I seek God! I seek God!"--- As many of those who did not believe in God were standing around just then, he provoked much laughter. Has he got lost? asked one. Did he lose his way like a child? Asked another. Or is he hiding? Is he afraid of us? Has he gone on a voyage? Emigrated? – Thus they yelled and laughed.

The madman jumped into their midst and pierced them with his eyes. "Wither is God? He cries; I will tell you. We have killed him --- you and I. All of us are his murderers. But how did we do this? How could we drink up the sea? Who gave us the sponge to wipe away the horizon? What were we doing when we unchained this earth from its sun? Wither is it moving now...Are we not straying as through an infinite nothing? Do we not need to light lanterns in the morning? Do we hear nothing as yet of the noise of the gravediggers who are burying God? Do we smell nothing as yet of the divine composition? Gods, too, decompose. God is dead. God remains dead. And we have killed them." (Frederick Nietzsche, *The Gay Science*, trans. & ed. Walter Kaufmann, [New York: Vintage, 1974] part III, sec. 125 (the Mad Man), 181)

<sup>11</sup> Jean Paul Sartre, "Existentialism is Humanism, (Tr. Philip Mairet) (London: Rutledge, 1997), 284; Jean Paul Sartre, "Being and Nothingness," (New York: Philosophical Library, 1956), 122; "Existentialism" <http://www.angelfire.com/az/experiment/existentialism.html>, (dated March 21, 2012); Sartre refused to believe in God, he said: "I refuse to believe in God, not because there is no reasonable evidence or argument to support such a claim, but because I *choose* not to, since the very idea offends me. True or not, no matter, still I refuse to believe." At another place he said, "If man exists then God cannot exist." Jean-Paul Sartre – Philosopher, Social Advocate" <http://www.tameri.com/csw/exist/sartre.shtml> (dated March 12, 2012), Religion, according to Sartre, was a form of bad faith, teaching that previous humans, namely Adam and Eve, were responsible for human frailty. The unconscious is also a form of bad faith, allowing people to deny their thoughts.

individuals and God or religion cannot be allowed to interfere in the realm of state and society.<sup>12</sup> Capitalism promotes materialism and focuses human activities on the well being of the worldly life and its amenities, ignoring the concept of the hereafter.<sup>13</sup> Liberalism over-throws all religious and moral values and empowers individuals to live as they wish according to their whims.<sup>14</sup>

This worldview logically gives birth to an epistemology which believes in scientism, i.e., knowledge is the outcome of observation and experimentation which is clinically verifiable, having no concern with metaphysics. This automatically negates the supremacy of revealed knowledge in which followers of religions (especially of Islam) believe.

Thus, it is clear that the worldview of the West contradicts the Muslim worldview which believes that sovereignty belongs to Allah and His laws (*shariah*). Humans are His faithful servants and devotees and should submit to His will unconditionally; and that the hereafter has to be given preference over the worldly life. Similarly, as a result of its worldview, Western epistemology comes in direct conflict with Muslim epistemology which believes in supremacy of the revealed knowledge (of Quran and *Sunnah*) and gives secondary position to the role of human intellect, accepting it only when it conforms to the revealed knowledge.

It is clear from the above that Western knowledge is not only different from the concept of knowledge in Islam but it contradicts the Islamic paradigm of knowledge as Western worldview and Western epistemology stand right opposite to the Islamic worldview and epistemology. Thus the curriculum and text books produced under Western paradigm of knowledge cannot be acceptable in Islamic paradigm.

The end result of the above discussion should naturally be that Muslim educationists and academicians should refrain from following Western knowledge, curricula and text books. However, there are two additional important factors which should not be overlooked while making the decision whether to benefit from Western Humanities or not:

1. That Allah (*SWT*) emphatically tells Muslim in the Quran that Christians and Jews are their enemies who intend to harm them and wish that Muslims are derailed and deviated from the true path of Islam. This is evident from the following verses of Quran:
  - “O you who believe! Do not take Jews and Christians as your patrons. They are patrons of their own people. He among you who will turn to them for patronage is one of them. Verily Allah guides not a people unjust.”<sup>15</sup>

<sup>12</sup> Syed Muhammad Naquib Al-Attas, *Islam, Secularism and the Philosophy of Future* (London: Mansell Publishing Limited, 1985), 14.

<sup>13</sup> M. Hartwell, “The Origin of Capitalism: A Methodological Study,” in *Philosophical and Economic Foundations of Capitalism*, ed. Svetozar Pejovich, (Toronto: Lexington Books, 1983), 12.

<sup>14</sup> D. R. Bhandari, *History of European Political Philosophy* (Bangalore City: Bangalore Press, 1934), 431.

<sup>15</sup> Al Quran, 5: 51.

- *“O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Ayat (proofs, evidences, verses) if you understand.”*<sup>16</sup>
- *“Lo! You are the ones who love them, but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurat (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets).”*<sup>17</sup>
- *“If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqun [the pious], not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.”*<sup>18</sup>

At another place:

- *“O you who believe! Take not for patrons unbelievers rather than Believers. Do you wish to offer Allah an open proof against yourselves?”*<sup>19</sup>
  - *“You who believe! Take not for protectors (awliya') your fathers and your brothers if they love unbelief above faith. If any of you do so, they are indeed wrong-doers.”*<sup>20</sup>
2. History has proved that Christians and Jews are enemies of Islam and Muslims. They want to destroy Muslims and their civilization. In the past, they initiated crusades against Muslims, joined hands and got united, killed thousands of Muslims, pushed them out of *Bait al-Maqdas* (Jerusalem) and occupied their lands. Muslims successfully resisted them, especially Salahuddin Ayubi but a time came when Muslims got weakened and European Jews and Christians were able to conquer Muslim lands after conspiracies and brutal attacks, eventually occupying their lands and enslaving them. When they defeated Muslims and their allies in World War I, English army general stood at the grave of Salahuddin in Damascus and kicking his grave said: ‘Get up Saladin, we have come back’. Such is their hatred against Islam and Muslims. And they not only occupied Muslim lands but also looted their material resources; demolished societal and state structure based on Muslim tradition and redesigned them according to Western thought and civilization to enslave Muslims forever.

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<sup>16</sup> Al Quran, 3:118.

<sup>17</sup> Ibid., 3:119.

<sup>18</sup> Al Quran, 3:120.

<sup>19</sup> Al Quran, 4:144.

<sup>20</sup> Al Quran, 9: 23.

Muslims continued resisting and were able to get freedom from the clutches of Western imperialism after World War II. That is the past...what we observe today with open eyes is that Christians and Jews of Europe and USA tried first to subjugate Muslims in their lands through peaceful infiltration, taking steps to ruin their economy, and through education and media using deceptive slogans of financial aid, population planning, democracy, economic growth and development. But when they noticed that some Muslim countries were able to raise their heads in spite of all their dirty planning to undermine and subjugate Muslims, they invaded Iraq, destroyed Afghanistan, crushed Libyans and are now targeting Pakistan, Syria and Iran.

All this shows that Western nations are enemies of Islam and Muslims, and the Muslims should not follow their traits in any sphere of life, especially knowledge; and particularly the knowledge of humanities because social sciences and humanities are greatly affected by the worldview of the society in which they are formed and developed, and play an important role in personality development of an individual and developing a mindset that controls human thought and behavior.

It is evident from the above discourse that Muslims should not accept humanities as developed in the West and they should reconstruct all disciplines of humanities in the Islamic perspective. During this process of reconstruction, they have to be very careful in benefiting from Western advancement in knowledge keeping in view the words of the Holy Prophet (SAW) about the intoxicating material that "it is disease, not medicine meaning that it will not cure you rather it would increase your disease."

Having concluded that the Muslims should not accept Western humanities and should reconstruct them in their own epistemological paradigm in Muslim societies, we now look at what efforts were made in Pakistan for Islamization of humanities or its reconstruction in the Islamic perspective.

## **PART II**

### **RECONSTRUCTION OF SOCIAL SCIENCES IN ISLAMIC PERSPECTIVE IN PAKISTAN**

To discuss Islamization of social sciences in Pakistan we have to note that:

1. The Constitution of Pakistan supports Islamization of education in general.
2. Most of the National Educational Policies introduced by various governments, from time to time, recommend Islamization of education in general and of humanities in particular.
3. Curriculum Development Plans clearly indicate that social sciences should be Islamized.
4. The lessons developed in text books of social sciences and humanities designed by the Provincial Text Book Boards under the guidance of Federal Ministry of Education especially during the regime of General Zia-ul-Haq, depict the Islamic nature of the contents.

Let us now elaborate the above points:



## 1. The Constitution of Pakistan

It is widely known that Pakistan emerged on the world map as an independent state in 1947 and prior to that, the territory which now makes Pakistan was part of the Indian Subcontinent. The Indian Muslims had launched a movement against the British imperialist government to make it realize that Muslims of the Subcontinent were a separate nation from Hindus, in all meanings of the word 'nation', and that they needed a separate and independent homeland to lead their lives according to their specific beliefs, worldview and culture.

This 'Two Nation Theory' which gave birth to Pakistan was primarily based on Islam. That is why leaders of the Pakistan Movement, especially the poet-philosopher Muhammad Iqbal<sup>21</sup> and Quaid-e-Azam Muhammad Ali Jinnah, made it clear that Indian Muslims were demanding Pakistan to build it a 'Grand Fort of Islam'<sup>22</sup> where Islamic injunctions laid down in Quran and *Sunnah* would be

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<sup>21</sup> Allama Muhammad Iqbal's 1930 Presidential Address, *25th Session of All India Muslim League, December 29-30, 1930 at Allahabad* stated "I would like to see the Punjab, the North-West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-government within the British Empire, or without the British Empire, the formation of a consolidated North-Western Indian Muslim State appears to me to be the final destiny of the Muslims at least of north-west India." "We are 70 million, and far more homogenous than any other people in India. Indeed, the Muslims of India are the only Indian people who can fitly be described as a nation in the modern sense of the word."; <http://m-a-jinnah.blogspot.com/2010/04/allama-iqbals-presidential-address-at.html> (accessed on March 22, 2012); Allama Iqbal explained in his address that Islam was the major formative factor in the life history of Indian Muslims. It furnished those basic emotions and loyalties which gradually unified scattered individuals and groups and finally transformed them into a well-defined people, possessing a moral consciousness of their own.

<sup>22</sup> Dr. Mansoor Alam, "Quaid-e-Azam, Islam and Pakistan," <http://kashifiat.wordpress.com/2010/04/19/quaid-e-azam-islam-and-pakistan/>; Quaid-e-Azam said, "No doubt, there are many people who do not quite appreciate when we talk of Islam. Islam is not only a set of rituals, traditions and spiritual doctrines. Islam is also a code for every Muslim, which regulates his life and his conduct in even politics and economics and the like. It is based upon highest principles of honor, integrity, fair play and justice for all." (Jinnah, 5th March 1948); In a message to NWFP Muslim Students Federation in April 1943, he said: "You have asked me to give a message. What message can I give you? We have got the great message in the Quran for our guidance and enlightenment." In an Eid message to the nation in 1945, he said, "Every Muslim knows that the injunctions of the Quran are not confined to religious and moral duties. Everyone except those who are ignorant, knows that the Quran is the general code of the Muslims. A religious, social, civil, commercial, military, judicial, criminal and penal code; it regulates everything from the ceremonies of religion to those of daily life; from the salvation of the soul to the health of the body; from the rights of all, to those of each individual; from morality to crime; from punishment here to that in the life to come, and our Prophet (S) has enjoined on us that every Muslim should possess a copy of the Holy Quran and be his own priest. Therefore, Islam is not confined to the spiritual tenets and doctrines and rituals and ceremonies. It is a complete code regulating the whole Muslim society in every department of life, collectively and individually."; In his speech at the Frontier Muslim

followed and implemented. The same point was reiterated after Pakistan had come into being and an ‘Objective Resolution’ was passed by the first Constituent Assembly of Pakistan under the chairmanship of Liaqat Ali Khan, the then Prime Minister of Pakistan and right hand of Quaid-e-Azam Muhammad Ali Jinnah, which decided once for all, that Pakistan would be an Islamic state. The Objective Resolution has been a part of all the constitutions of Pakistan and is an operative part of the prevailing constitution of Pakistan which was promulgated in 1973. This constitution not only promises Islamic character of the country as a whole but specifically mentions the Islamic nature of education. It says:

1. “Pakistan shall be the Federal Republic to be known as the Islamic Republic of Pakistan.”<sup>23</sup>
2. “Islam shall be the state religion.”<sup>24</sup>
3. “Steps shall 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 Quran and *Sunnah*.”<sup>25</sup>
4. The state shall endeavor, as respects the Muslims of Pakistan:
  - a. “To make the teachings of the holy Quran and *Islmiyat* compulsory, to encourage and facilitate the learning of Arabic Language and to secure correct and exact printing and publishing of the Holy Quran.”<sup>26</sup>

## 2. Islamization of Education in National Education Policies of Pakistan

The spirit that education in Pakistan would be according to Islamic principles is exhibited in most of the National Education Policies, Five Year Plans, and in Conferences and Commissions on Education; and this is drawn from the vision of Iqbal and Jinnah, the Founders of Pakistan.

Allama Muhammad Iqbal, in one of his letters to famous educationist Khawaja Ghulam Alsayadain writes: “By knowledge I mean the knowledge we obtain through our senses and I have used this word in this meaning in most of my writings, but the knowledge must flourish under the umbrella of religion (Islam). If it is not so, it would be mere satanic and it is the duty of Muslims to bring it in conformity with the Islamic injunctions.”<sup>27</sup> Similarly Quaid-e-Azam Muhammad Ali Jinnah asked his Education Minister to convene an Educational Conference

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League Conference on November 21, 1945, he said: “*We have to fight a double edged battle, one against the Hindu Congress and the British Imperialists, both of them being capitalists. The Muslims demand Pakistan where they could rule according to their own code of life and according to their own cultural growth, traditions and Islamic laws.*”; (accessed on November 07, 2012) [http://www.yespakistan.com/iqbal/pres\\_address.asp](http://www.yespakistan.com/iqbal/pres_address.asp)

<sup>23</sup> Constitution of Pakistan 1973, Article 1.

<sup>24</sup> Constitution of Pakistan 1973, Article 2.

<sup>25</sup> Constitution of Pakistan 1973, Article 31 (1).

<sup>26</sup> Constitution of Pakistan Article 31 (2).

<sup>27</sup> Arshad Ahmad Baig, *Education and Related Debates* (Urdu) (Islamabad: Riphah Centre of Islamic Business, Riphah International University, 2011), 15.

soon after the creation of Pakistan, in spite of several other stresses, and in his message to this Conference said:

We would have to redesign our education policies and programs in a way which conforms to our history and culture; and thinking of our people. We have to inculcate in them the concept of dignity, passion to serve the nation; and to build their character through good education.<sup>28</sup>

### **Pakistan Educational Conference 1947 recommended**

“The education system in Pakistan should be inspired by Islamic ideology, emphasizing upon characteristics of universal brotherhood, tolerance and justice.”<sup>29</sup>

### **National Education Commission 1959 stresses that**

“Education must play a fundamental role in the preservation of the ideals which led to the creation of Pakistan strengthening the concept of a united nation, and striving to safeguard the Islamic way of life.”<sup>30</sup>

### **Education Policy 1972-1980 emphasizes that**

“The preservation and inculcation of Islamic values is an instrument of national unity and progress.”<sup>31</sup>

### **National Education Policy 1979 provides**

“To foster in the hearts and minds of the people of Pakistan in general and the students in particular a deep and abiding loyalty to Islam and Pakistan and a living consciousness of their spiritual and ideological identity thereby strengthening unity of outlook of the people of Pakistan on the basis of justice and fair play.”<sup>32</sup>

### **National Education Policy 1992 resolved**

“To restructure the existing educational system on modern lines in accordance with the principles of Islam so as to create a healthy, forward looking and enlightened Muslim society.”<sup>33</sup>

### **1998-2010 National Education Policy recommended**

“To make the Quranic principles and Islamic practices as an integral part of curricula so that the message of the Holy Quran could be disseminated in the process of education as well as training. To educate and train the future generations

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<sup>28</sup> Proceedings of the Pakistan Educational Conference held at Karachi from 27<sup>th</sup> November to 1<sup>st</sup> December 1947; p.5 of Interview (Education Division) Karachi

<sup>29</sup> Proceedings of the Pakistan Educational Conference held at Karachi from 27<sup>th</sup> November to 1<sup>st</sup> December 1947; p.5 of Interview (Education Division) Karachi

<sup>30</sup> National Education Commission Report, (Ministry of Education, Government of Pakistan, January-August 1959)

<sup>31</sup> The Education Policy 1972-1980, (Ministry of Education, Government of Pakistan, Islamabad, March 1972), 37.

<sup>32</sup> National Education Policy (Salient Features) (Ministry of Education, Government of Pakistan, Islamabad, March 1978), 11-12.

<sup>33</sup> Educational Policy 1990, (Ministry of Education, Government of Pakistan, Islamabad), 9, 13, 19, 40 . . .

of Pakistan as true practicing Muslims who would be able to enter the next millennium with courage, confidence, wisdom and tolerance.”<sup>34</sup>

### **Islamization of Social Sciences and Humanities in National Education Policies**

The above quotations were general in nature but we find some guidance specifically for Islamization of disciplines, especially the social sciences.

#### **Educational Policy of 1969**

“Islamic viewpoint should be included in all disciplines.”<sup>35</sup>

#### **National Educational Policy of 1972-1980**

“It is not sufficient that Islamic Studies is introduced at all levels as an independent discipline but the Islamic values and Islamic spirit must infuse in the whole system of education.”<sup>36</sup>

#### **National Education Policy of 1992-2002**

“Social Sciences must be taught in Islamic perspective so that students have knowledge about Muslim world and they can realize that Muslim *Ummah* is unanimous in its culture and civilization.”<sup>37</sup>

### **3. Islamization of Curriculum in Pakistan**

Humanities and social sciences in Western epistemology include religion, languages and a wide variety of social studies such as Civics, Anthropology, History, Philosophy, Psychology, Law, Education, Political Science, Economics, etc.

In Muslim epistemology, revelation (Quran and *Sunnah*) is the basic source of knowledge and it should not be studied mere as a discipline (of ‘Islamic Studies’) being a part of humanities but all disciplines should be derived from it and based on it. Thus, in our analysis here, we would not discuss ‘Islamic Studies’ as a sub-discipline of humanities. However, it should be noted that ‘*Islamiyat*’ or Islamic Studies is a compulsory discipline in Pakistan from grade 1 to graduation in all schools, vocational institutes and universities along with ‘Pakistan Studies’ which also reinforces Islamic nature of the curriculum. It should be noted that studying Quran is also compulsory in schools (though often not implemented), and Arabic language is a compulsory subject at Middle School Level.

We will study here Islamization of a important language, Urdu and a discipline of social sciences taught in Pakistani schools, i.e., social studies; but before that, a few

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<sup>34</sup> National Education Policy 1998-2010, <http://www.moe.gov.pk/edupolicy.htm>;  
<http://viewstonews.com/index.php/pakistan-national-education-policy-1998-2010/general-information>

<sup>35</sup> Tariq Rahman, “Education in Pakistan: A Survey” at  
<http://www.tariqrahman.net/educa/Education%20in%20Pakistan%202002.htm>; also see  
Tariq Rahman, “Education Policies in Pakistan”  
<http://www.tariqrahman.net/educa/Education%20Policies%20in%20Pakistan.htm>

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

lines about general policy of curriculum development in educational scenario of Pakistan.

### **General Principles of Curriculum Development in Pakistan**

The philosophy of education behind the program of studies discussed in Pakistan, especially after the Zia regime in 1985 and afterwards, has been that the worldly knowledge has to be in the context of the revealed knowledge. Therefore, every subject must have an Islamic orientation. A direct outcome of this philosophy of education has been the following basic principle that recurs repeatedly in the Pakistani curriculum documents:

“In the teaching material, no concept of separation between the worldly and the religious be given; rather all the material be presented from the Islamic point of view.”<sup>38</sup>

The National Curriculum of March 2002 lays down the following as the first objective:

2.5.1: “To make the Qur’anic principles and Islamic practices as an integral part of curricula so that the message of the Holy Qur’an could be disseminated in the process of education as well as training. To educate and train the future generations of Pakistan as a true practicing Muslim who ....”<sup>39</sup>

Similarly, National Early Childhood Education Curriculum, released in March 2002, requires as an objective:

“To nurture in children a sense of Islamic identity and pride in being Pakistani.”<sup>40</sup>

These principles of curriculum development have actually been implemented at the time of curricula development of major subjects of humanities. Let us have example of Social Studies at primary level.

### **Curriculum Development in Pakistan of Social Sciences in Islamic Perspective**

#### **Social Studies**

National Curriculum, Social Studies for Classes I-V<sup>41</sup>

#### **p. 6 Objectives:**

2. To promote understanding of socioeconomic and socio-cultural aspects of Pakistani society, the Ideology of Pakistan and struggle for Pakistan.
4. To instill the gratitude towards Allah Almighty of His blessings bestowed upon us.

<sup>38</sup> Curriculum Development, Primary Education, Class K-V, (1995), p.14

<sup>39</sup> National Curriculum English (Compulsory) for Classes XI-XII, (March 2002)

<sup>40</sup> National Early Childhood Education Curriculum (NECEC), Ministry of Education, Government of Pakistan, (March 2002), 4.

<sup>41</sup> Government of Pakistan, Ministry of Education (Curriculum Wing Islamabad, March 2002)

5. To instill respect and regard for Holy Prophet Muhammad (SAW) for his unmatched contributions towards betterment for humanity.
9. To inculcate the unflinching love for Islam and Pakistan, strong sense of national cohesion, and state integrity.

**p. 7 Learning Competencies for Class I. Chapter I: Home, School and Mosque**

The columns on objectives, concepts, contents, activities, learning outcomes and evaluation all contain extensive mention of mosque, for example:

- Provide awareness about mosque
- Develop understanding of the physical environment of the mosque
- To promote the sense of love for mosque
- Relationship within mosque
- Mosque location, building, *Mehrab*, *Mimber*, Safe bards
- To visit mosques
- To make a drawing of mosque and color it
- Identify the pictures showing mosque
- Identify/ illustrate/ differentiate home school and mosque
- Learning outcome: Describe that Almighty Allah is our Creator and
- Hazrat Muhammad (SAW) is the last prophet.

**p. 8 Chapter II: Inmates**

Cognitive Objectives: To enhance understanding one's relations with *Muezzin* and *Imam*

Affective Objectives: To develop a sense of respect for those who work with their hands, for *Muezzin* and *Imam*

Concept: Reverence for Allah

Activities: To participate in *Salat Ba-Jamat* in mosques

Learning outcome: Describe that all Muslims are closely related and should love each other.

**p. 9 Chapter III: Safety and Security**

Contents: Protection of mosque and its belongings.

**p. 11 Chapter V: Important personalities and national days**

Contents: 3. *Bismillah* ceremony

Learning Outcomes: Describe why *Bismillah* ceremonies take place

**p. 13 Chapter II: Resources**

Affective objective: to promote the feelings of thankfulness to Allah Almighty for the gifts bestowed upon us.

Concepts: Gifts of Allah

Learning Outcomes: Pay thanks (*shukr*) to Almighty Allah for His gifts

**p. 15 Chapter IV: Relations with Village/ Town/ City People**

Activities: To quote *Hadith* about neighbors elders etc rights and responsibilities

Learning Outcomes: Describe importance of good behavior with each other. Their description should depict that they have some knowledge of Islamic teachings in this regard.

**p. 18 Chapter VII: Resources**

Affective Objective: Thankfulness to Allah Almighty for the gifts bestowed upon us.

Learning Outcomes: Pay thanks to Almighty Allah for His gifts

**p. 19 Chapter VIII: Important Personalities and national/ Cultural Festivals**

Cognitive Objectives: Familiarize with the past personalities of Islam

Affective Objectives: Develop understanding of the sanctity of Islamic practices

Contents:

1. Muazz Moavvaz (*Razi Allah Unhum*)
2. Islamic Brotherhood
3. Eid-ul-Fitr, Eid-ul-Zuha

Learning Outcomes: Describe in few words the heroic contribution of Muaz and Muavvaz (*Razi Allah Unhum*)

The above analysis shows clearly the Islamization of curriculum of Social Sciences in Pakistan. Let us see now how this vision was transformed into reality when text books were designed for Social Sciences in light of this curriculum outline. To be precise, we will mention only one example of Urdu book at primary level:

**4. Text Books Development of Social Sciences in Islamic Perspective**

**Urdu**

1. Lesson wise details (Text book of Class IV )<sup>42</sup>

*Hamd* ( in praise of Allah)

Hazrat Abu Bakr Siddique (RA)

Hazrat Fatima Zahra (RA)

Working hard is *ibadah*

*Naat* (in praise of Prophet Muhammad SAW)

- *The First Migration*

- *Eid al-Azha*, Our country

- Hazrat Lal Shahbaz (A Sufi saint of Sindh)

Waris Shah ( A sufi saint of Punjab)

Sympathy, *Acche Baatein* (sayings from Islamic Literature)

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<sup>42</sup> prepared by Sindh Text Book Board 2003

### Islamic Teachings in Urdu Books – A Summary

According to a report of Sustainable Policy Development Institute (SDPI) following is the ratio of Islamic content in Urdu text books in Punjab and the Federal Area<sup>43</sup>:

Class I<sup>44</sup> 4 out of 25 lessons

Class II<sup>45</sup> 8 out of 33 lessons

Class II<sup>46</sup> 22 out of 44 lessons

Class III<sup>47</sup> 23 out of 51 lessons

Class IV<sup>48</sup> 10 out of 45 lessons

Class V<sup>49</sup> 7 out of 34 lessons

Class VI<sup>50</sup> 14 out of 46 lessons

Class VII<sup>51</sup> 16 out of 53 lessons

Class VIII<sup>52</sup> 15 out of 46 lessons

Class IX-X<sup>53</sup> 10 out of 68 lessons

The data provided above shows that a serious effort was made to Islamize social sciences in Pakistan, especially by the Zia regime. Its healthy effects still remain on the curriculum and text books in spite of negative steps taken by the successor governments.

### Methodology

The instrument used to preserve and develop Islamic nature of curriculum and text books has been that curriculum was made a federal subject in the constitution. There is a Curriculum Wing at the Federal Ministry of Education in Islamabad which prepares the curriculum guidelines for all the provinces. The provinces have established Text Book Boards who develop books according to the outlines provided by the Federal Ministry and publish them after getting approval from the Federal Ministry. This practice ensures ideological nature of curriculum and text books, and promotes national integrity.

<sup>43</sup> A. H. Nayyar and Ahmad Saleem, (compilers), *The Subtle Subversion – the State of Curricula and Text Books in Pakistan* (Sustainable Development Policy institute, <http://www.uvm.edu/~envprog/madrassah/TextbooksinPakistan.pdf>)

<sup>44</sup> Urdu for Class I: Islamabad and the Federal territories, Federal Ministry of Education, GOP, Islamabad

<sup>45</sup> Urdu for Class II: Islamabad and the Federal territories, Federal Ministry of Education, GOP, Islamabad

<sup>46</sup> Urdu for Class II, Punjab Textbook Board, Lahore, March 2001

<sup>47</sup> Urdu for Class III, Punjab Textbook Board, Lahore, March 2002. Note that seven of the 19 lessons teach learning to read Qur'an.

<sup>48</sup> Urdu for Class IV, Punjab Textbook Board, Lahore, March 2002

<sup>49</sup> Urdu for Class V, Punjab Textbook Board, (Lahore, March 2002)

<sup>50</sup> Urdu for Class VI, Punjab Textbook Board, (Lahore, March 2002)

<sup>51</sup> Urdu for Class VII, Punjab Textbook Board, (Lahore, March 2002)

<sup>52</sup> Urdu for Class VIII, Punjab Textbook Board, (Lahore, March 2002)

<sup>53</sup> Urdu for Class IX-X, Punjab Textbook Board, (Lahore, March 2002)



### **Private Sector Involvement**

In addition to the positive role of the Curriculum Wing of the Federal Ministry of Education and Text Book Boards at provincial levels in public sector, there are institutions in private sector that have provided reconstruction of education and knowledge in the Islamic perspective. *AFAQ* (Association for Academic Quality) has prepared text books for schools.

Pakistan Chapter of USA based International Institute of Islamic Thought (IIIT), Institute of Policy Studies (IPS), Islamabad, and *Tehrik-e-Islah-i-Ta'lim*, Lahore, have published valuable material on reconstruction of education and curriculum in Islamic perspective and have been holding educational conferences, seminars and workshops to promote Islamization of education, knowledge and curriculum in Pakistan.

### **Adversaries**

The data provided in the preceding pages no doubt shows a brighter picture of reconstruction of social sciences in Islamic perspective in Pakistan but the fact remains that all is not good. One should keep in mind the following facts:

- Emphasis on Islamization of education in Pakistan has mostly been at school level. The issue has not been addressed at university level.
- Even at school level, the process of Islamization has not borne fruits due to many reasons. Some of these are given below:
- The Islamization of education was initiated with passion and zeal during the Zia regime but the successor governments did not continue it with the same spirit; rather governments of General Pervez Musharraf and Mr. Zardari have been trying to negate and reverse the Islamization process. They have done so successfully by taking the following steps:
  - i. Islamic content has been reduced in curriculum plans and text books from 2002 onwards.
  - ii. Private sector has been allowed to play its role in development of education but without any check and balance system. As a result, private schools have accepted Westernization. Most of these schools offer English as medium of instruction, conduct Cambridge Examination with Oxford curriculum authored by non-Muslim, who are foreign nationals, mostly negative to Islamic social values through co-education, European uniform, music periods, swimming pools (in elite schools), concerts and musical evenings, split degree programs with foreign universities, allowing foreign universities to establish branches in Pakistan, etc.
  - iii. Oxford University Press and other private publishers have been allowed to develop and design text books and sell the same to schools after getting approval of the Federal Ministry of Education. This has made the positive role of provincial Text Book Boards ineffective.
  - iv. English Medium has been made compulsory (in Punjab) which is leading to westernization.

- v. O and A level Cambridge University Examinations at school level have been allowed to flourish in the country, which is supporting Westernization of education in Pakistan.
- vi. Agha Khan Foundation has been allowed to establish a School Examination Board with its un-Islamic and Western agenda.
- vii. Private sector has been allowed to enter the electronic media with no checks. As a result, most of the TV channels have accepted Westernization (either they have been trapped by the Western intelligence agencies or enchanted by the glamour of Western life style). Anyway, they are negating Islamic social values and focusing on singing, dancing and even pornography.
- viii. A serious blow to the healthy education policy of the country was struck recently when curriculum was made a provincial subject, as a result of revision of 1973 Constitution by the existing Parliament, negating the role of Federal Government in Curriculum and Text Books Development in the name of provincial autonomy and devolution of power.

### **Role of Private Sector**

Thus there is a heavy responsibility on the private sector in Pakistan, especially Islamic forces on this score. They should rise to take things in their hands and play an effective role for Islamization of education and knowledge both at school and university level by reconstructing disciplines of humanities and social sciences in the Islamic perspective.<sup>54</sup>

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<sup>54</sup> See for details: Dr. Muhammad Amin, *Crisis of our Education and its Solution* (Urdu).

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