

Islamic Values in Language Textbooks Published by the State Textbook Authorities in Pakistan

Ashar Johnson Khokhar

*Assistant Professor, Department of Education,
Forman Christian College, A Chartered University) Lahore, Pakistan.*

Email: asharkhokhar@fccollege.edu.pk

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Abstract:

Textbooks are the only source of information to pupils in Pakistani classrooms and they rely on these textbooks to find accurate and authentic information. English and Urdu Textbooks in Pakistan are to teach pupils language and to communicate to them a set of values (Islamic) as conceptualized by the state in its curriculum documents. This study chose texts from English and Urdu textbooks that were related, directly or indirectly, with Islamic values. The qualitative content analysis method was used to analyze the selected stories against the criteria derived from the curriculum documents, textbooks and earlier studies. This study found the values portrayed through Islamic lenses and was set in family-focused settings. The characters in the stories also communicated to pupils the importance of family in Islam and what value to practice in an Islamic family and society.

Keywords: Values, Islam, Islamic values, English textbook, Urdu textbook, Government of the Punjab, Pakistan.

Introduction

The social, political, cultural and religious outlook conceived by a country is translated into practice through its public education system which is aimed at teaching a set of values deemed right. What values should a citizen possess? There are many answers to this question and each response is reflective of the set of values practiced in each society. The Government of Islamic Republic of Pakistan (GoP) argued that “since an education system reflects and strengthens social, cultural and moral values” and the “cultural values of the majority of Pakistanis are derived from Islam”

therefore “Pakistan’s educational interventions have to be based on the core values of religion and faith.”¹ The GoP’s objective of producing ‘good’ citizens showed conflicting views; on the one hand, the state wanted pupils to live and work in the globalized world, while on the other hand, the state wanted to develop ‘good Muslims’, practicing all Islamic teachings and values in their social, cultural, political and religious lives.²

There are various understandings of a ‘good citizen’ in different countries and even within a country due to different interpretations of this term. Values “refer to the principles and fundamental convictions which act as general guides to behavior, the standards by which particular actions are judged to be good or desirable. Examples of values are love, equality, freedom, justice, happiness, security, peace of mind and truth.”³ Pakistan, since its independence, struggled with constructing its value narrative which is continuously shaped by both conservative Islam and moderate Islamic interpretations of values (Islamic). The conservative group wanted education to promote Sunni Islam and this resulted in sectarian violence between Sunnis majority and Shia minority.⁴ This group gained prominence after General Zia’s Islamizing education project. The moderate group wanted to promote a moderate version of Islam, capable of changing itself according to time and place, the world around Pakistan.

General Musharraf’s regime came to power in the early 2000s and it promoted moderate Muslims and the moderate version of Islam. The regime tried to reverse the sectarian divide and conflict between the majority and minority Muslim groups by encouraging moderate forces to present an inclusive and moderate Islam.⁵ The religious minorities (Christians, Hindus, Sikhs and Zoroastrians and a small atheist ethnic tribe, Kalash) suffered violence, especially the Christians and Ahmadiya community, whose places of worships, their businesses and properties

attacked and burnt many times. These attacks were chronologically explained in two news outlets, BBC and Dawn Newspaper.⁶ The young girls from religious minorities were kidnapped and forcefully converted to Islam and married to Muslim men. The young men were killed by the mob after being accused of blasphemy.⁷

The state of Pakistan (GoP), through its textbook regime, visualized an ideal citizen, explained in English and Urdu national curriculum documents. These documents explained to different stakeholders the purpose of teaching these subjects and also the set of values that would be inculcated through these textbooks. These documents became the source of guidance for different stakeholders involved in the textbook production process such as textbook writers, reviewers and approvers. The English national curriculum document stated the qualities of an ideal Pakistani (read Muslim) as

Benchmark I: Recognize and practice values and attributes such as tolerance, humanism, patience, equity, justice, honesty, empathy, etc., relevant for peaceful coexistence between individuals, groups, and nations.

Benchmark II: Develop and portray through actions, a sense of importance of individual worth; simultaneously valuing diversity and equality among people.

Benchmark III: Understand and evaluate contemporary social, economic, and scientific developments/ issues so as to participate in the global society as aware and thinking individuals.⁸

while the Urdu curriculum document suggested a list of topics for textbook writers and reviewers and approvers. The approvers would not approve the manuscript of the textbook presented to them for review and approval if it did not follow the order of the topics given in the Urdu national curriculum document. The textbook content could be divided into three

sections, (1) Islam, its history, teachings and personalities, (2) Pakistan, its independence movement and leaders, and wars with India, and (3) social, moral and ethical values. The first and second sections found more space as compared to the third section though this was given space indirectly in sections (1) and (2).

Literature Review

The government of Pakistan used education as a tool to construct its concept of a 'good citizen,' and it was always understood as 'good Muslims' with a certain notion of their political, religious, social and cultural identity. The introduction of Islamic Education for Muslims as a core subject to the higher secondary level education was aimed to produce good Muslims. This subject informed pupils about Islamic teaching, practices, values and history. The state also introduced Ethics as a core subject for non-Muslims which presented general values that were not embedded in any religion. It was also acknowledged that a state used the integration across the curriculum approach to communicating moral/ethical values to pupils and they (in Pakistan) were exposed to ethical/moral values through English and Urdu textbooks.⁹

The state used textbooks as a tool to communicate to pupils content aligned with social, cultural, moral and ethical values and this practice was common across the world, either implicitly or explicitly, irrespective of a state's political ideology and called 'covert grammar.'¹⁰ The guidelines given to textbook writers, reviewers and approvers about English and Urdu textbooks stated 'Appropriate Ethical and Social Development' as one of the competencies along with the linguistic competencies. The state envisaged that "Recognize and practice values and attributes such as tolerance, humanism, patience, equity, justice, honesty, empathy, etc.,

relevant for peaceful coexistence between individuals, groups and nations. Develop and portray through actions, a sense of the importance of individual worth, simultaneously valuing diversity and equality among people. Understand and evaluate contemporary social, economic and scientific developments/ issues so as to participate in the global society as aware and thinking individuals.”¹¹

The textbook is a state project conceptualized and designed to promote a certain ideology and a notion of individual, social, cultural, and political identity or identities. The focus of textbook content and its organization reveals a state’s ideology and identity content and the organization of the textbook. The textbook regime in Pakistan translated the concept and understanding of the Government of Pakistan (GoP) and constructed good citizens through the stories written for the textbooks. It was presumed that the class and subject teachers would emphasize and reinforce values promoted through stories presented in the textbooks. The stories contributed to constructing students’ value and belief systems and fashioned their understanding of other value and belief systems, sculpting the ‘us’ and ‘them’. The textbook became an authentic source presenting the official knowledge to pupils about ‘us’ and the ‘them’ and the clearly differentiating the value and belief system of both ‘us’ and ‘them.’¹²

There was a long list of studies that analyzed Urdu and English textbooks and this space does not allow to list and discuss them. It would suffice here to say that researchers in and outside Pakistan mostly focused on the citizenship values, identity construction, cultural aspect/load, gender roles and representation while a few studied peace and inclusivity elements. The common link among all these studies was the finding and suggestions. The researchers found (in all areas) that the textbook content was Islamized and only the Islamic perspective was explained to pupils. The

recommendation given by the researchers was to make the textbooks inclusive, that is, include other religious and ethnic groups and their perspectives in the stories. The researchers were of the opinion that pupils, ignorant of the value and belief system of minority groups, constructed negative opinions about them, based on their anecdotal records and general perception about the minority groups found among the majority group. Two recent studies are worth mentioning here as they, to some extent, focus on values in textbooks. The first study¹³ looked at pupils' social and ethical development through one English textbook (class 8 English textbook), while the second study¹⁴ analyzed lifestyle presented to pupils and analyzed English and Urdu textbooks. These two studies were limited in their scope and did not address the value and belief system as envisaged by the state (GoP) and its translation in textbooks.

This present study is unique in two ways, first because of the wide range of textbooks selected for analysis, English and Urdu textbooks studied by pupils in public/state schools all across Pakistan. The 70% pupil population attend public schools¹⁵ where textbooks published by three textbook authorities, Punjab (PCTB), Sindh (STB) and Khyber Pakhtunkhwa (KPKTB) textbook board are used by teachers. Second, the analytical framework, semiotic analysis of the transfer of values through stories (and images and concepts found in these stories). The total No. of textbooks analyzed in this study is 30 (see Table 1)

Table 1: Textbooks Analyzed in the Study

Class	PCTB		STB		KPKTB	
	English	Urdu	English	Urdu	English	Urdu
4	1	1	1	1	1	1
5	1	1	1	1	1	1
6	1	1	1	1	1	1
7	1	1	1	1	1	1
8	1	1	1	1	1	1

Research Method

This study was founded in social constructivist theory which suggested that ‘individuals seek to understand the world they inhabit’ and this understanding was shaped by the interactions (between the pupils and the textbook in this study). The pupils constructed knowledge about their world (Pakistan) and the world around them (global perspective) from the stories they read about their land, country, its history, people and their culture and values.¹⁶ This study used narrative analysis to evaluate textbook content because this method was found to be the ideal method to uncover the “underlying ideologies embedded in stories and the larger culture that creates the narratives.”¹⁷

The narrative analysis also revealed how “a story is constructed, for whom and why, as well as the cultural discourses that it draws upon,” and the basic premise of the narrative analysis approach is that “people understand and give meaning to their lives through the stories they tell.”¹⁸ The researchers investigating the textbook narrative took it upon themselves to uncover the hidden meanings behind the stories told in textbooks rather than reading them as read by pupils in classrooms without paying much attention to how a story was written, characteristics ascribed to different characters in the story. The pupils constructed their worldviews and shaped their lives according to the stories told in textbooks and through the exemplary lives of heroes presented in the textbooks. It was also important to analyze the textbook narrative because the researchers found a “reflexive relationship between living a life story, telling a life story, retelling a life story, and reliving a life story.”¹⁹

There are four stages of narrative research as identified by²⁰ which included “(1) preparing the data, (2) identifying basic units of data, (3) organizing data, and (4) interpretation of data”²¹ and the data analysis was

directed by these stages. The first stage entailed preparing and grouping data in a form that could be manipulated and the researcher identified “categories of significance”²² (see Table 2) from reading the stories at the second state of narrative research. There are two methods of extracting categories and subcategories, concept-drive and data-drive. The former derives strategies from “previous knowledge: a theory, prior research, everyday knowledge, logic”²³ while the latter involves reading the research material to extract categories and “this process is continued until a point of saturation is reached; that is, until no additional new concepts can be found.”²⁴ The researcher grouped basic categories of data (third stage) and formed relationships between the basic categories of data which resulted in deriving meaningful interpretations (fourth state) from the explicit and mostly implicit meanings communicated to pupils in the stories and through the descriptions of individuals and groups in the stories.

Table 2: Categories and Subcategories Derived from Textbooks

Main category	Subcategories	Values
Social, Moral and Family Practices and Values	Religious practices	prayer, fasting, alms, zakat
	Moral and Social values	equality, justice, fairness, brotherhood, mercy, compassion, solidarity, courage to uphold the truth, speak justly, moderation, piety, humility
Political Values	Economic values	prohibition of interest (riba), distribution of resources amongst the needy and fair taxation system
	Political values	public interest, welfare of common people, punishing criminals irrespective of their social and economic status, and importance of shura,

Findings and Discussion

The textbooks were organized as instructed by the state to the textbook regimes (provincial textbook boards, PCTB, KPKTB and STB) and the list of topics included in the topics and their organization was all according to the national curriculum documents. The textbooks had the following texts about Islam and Islamic values. The Urdu textbooks had more texts about Prophet Muhammad, his lifestyle, family, Muslim caliphs, and Islamic values as compared to English textbooks (see Table 3). The Urdu textbooks literature section began with Hamd (a poem written to praise Allah) and Naat (a poem written to praise Prophet Muhammad) followed by a story from Prophet Muhammad's life and a story from the four caliphs' lives. There were stories about Muslim saints who came to the subcontinent and converted a sizeable Hindu population to Islam (see Table 3).

Table 3: Topics in Textbooks Focusing on Islamic Values

Focus	English Textbooks	Urdu Textbooks
	Textbook Board (class, page No.)	Textbook Board (class, page No.)
Stories about Prophet Muhammad	PCTB (4, 43-45); PCTB (5, 1-3); PCTB (6, 1-3); PCTB (7, 1-6); PCTB (8, 60-62); KPKTB (4, 43-45); KPKTB (5, 1-3);	PCTB (4, 42-44); PCTB (5, 7-8); PCTB (6, 11-12); STB (7, 8-11); STB (8, 7-9); KPKTB (4, 11-13); PCTB (7, 100-102); KPKTB (5, 11-14); KPKTB (8, 10-13)
Pious caliphs	PCTB (8, 60-62);	PCTB (4, 107); PCTB (8, 100-102); PCTB (8, 11-14); KPKTB (5, 23-24); KPKTB (5, 32-33); KPKTB (8, 16-19)
Prophet Muhammad's family		STB (5, 11-12); STB (8, 11-13); KPKTB (6, 5-9);
Muslim Ummah		PCTB (6, 97-99); STB (8, 21-23); STB (7, 26-28); KPKTB (6, 75-77);
Muslim saints		STB (5, 14-15); KPKTB (4, 142-143); KPKTB (8, 85-87)

Muslim warriors	KPKTB (4, 82-84); KPKTB (7, 8-11)
Our Culture and our ways	KPKTB (7, 74); KPKTB (8, 56-68); STB (8, 3-5) PCTB (4, 143-147); STB (7, 101-102); STB (8, 87-89), KPKTB (4, 66-67); KPKTB (5, 117-120); KPKTB (6, 112-115)
Importance of work	PCTB (6, 80-82); STB (5, 34-35); KPKTB (6, 51-53)

Social, moral and family practices and values

The textbooks emphasized more on family and social values than any other set of values and presented Prophet Muhammad as the role model and his family as the ideal family. Textbook writers portrayed him as the “Rasool is a model of tolerance. He never wished ill for anyone.”²⁵ Each textbook analyzed in this study began with a story about Prophet Muhammad, narrating different events from his life. The most often repeated story found in many textbooks highlighted the value of mercy and compassion demonstrated by Prophet Muhammad. The story was of a non-Muslim woman who hated him so much that she would throw rubbish every time he passed through that street from her rooftop.²⁶ Prophet Muhammad observed that no one had thrown rubbish on him for a few days and this made him visit that non-Muslim woman’s house.

When the old woman saw him, she feared he had finally come to seek revenge on her for all her unkindness. Unlike her expectations, Hazrat Muhammad did no such thing. He offered her any help she needed and wished her well. He told her that Islam made it obligatory for all Muslims to care about the well-being of their neighbors. Inspired and touched by Hazrat Muhammad’s sympathy and mercy, the old woman felt guilty for her evil treatment towards Allah's Rasooll and embraced to Islam.²⁷ This story communicated to pupils multiple messages, such as showing compassion and mercy to those who hate you, who had hurt you, who had

wished ill of you, helping them whenever they need help and whenever you can help them and the important message was of how to win non-Muslims to Islam's message, practice the lifestyle of Prophet Muhammad, forgive, mercy, compassion, the charity were the key aspects of Prophet Muhammad's life and laid as the key values of Islamic society.

The other stories from Prophet Muhammad's life dealt with Islamic social teachings conceptualized by Allah and communicated by Prophet Muhammad. In one of the story, Prophet Muhammad was shown helping a slave who was mistreated by his master, a message to take care of your slaves and treat them as human beings. Hazrat Muhammad (PBUH) saw the slave crying; he stopped in his path and asked him the reason. The slave told him that he was ill and did not have the energy to run the mill properly. He was scared of his master, who would punish him if the work was left incomplete. When Allah's Rasool (PBUH) saw his peer in distress, he stepped forward and ground all of the remaining grain. "Always call me if you have any grain to grind. I will do it for you", he said to the slave.²⁸

The values of charity, justice, brotherhood were also demonstrated and reflected in this story. Prophet Muhammad's last sermon to Muslims at his last Haj (annual Islamic pilgrimage to Mecca) was included in the textbooks²⁹ and this story conveyed to pupils the values, a complete set of Islamic values, individual and collective (see Table 2). The stories narrating Prophet Muhammad's personal life also showed him as a model husband and a father and a neighbor. One of the stories quoted one of his wives Hazrat Aisha saying that "would spend his time at home doing tasks, such as sewing patches, mending shoes or milking the goat."³⁰ He was also portrayed as an ideal neighbor, for he never gave trouble to any of his neighbors and his neighbors were happy with him and his family. There was never a dispute between Prophet Muhammad and his neighbors because he

never favored one family member over another and got into arguments with his neighbors. He stressed upon neighbors' rights and urged his fellow Muslims not to harm them and not to trespass their properties and rights.

The content found in textbooks (see Table 3) was written with the focus to inculcate social and moral values through stories about Prophet Muhammad's life and his family. The stories created an image of a Muslim husband, a wife and children where the husband was kind, loving and caring of his wife and children; the wife was obedient, pious and serving her husband; and the children were obedient and respectful and loyal to their parents. Prophet Muhammad was shown helping Hazrat Ayesha (one of his wives) by doing different domestic chores and urging other Muslim men to show respect and take care of their wives by assisting them in various household chores. Prophet Muhammad was shown a very loving husband as stories about Hazrat Khadija told pupils that Prophet Muhammad did not marry another woman until the death of Hazrat Khadija. He not only remained loyal to her as a husband but also as a business advisor after taking over her business. He was also shown a very caring father and he loved his daughter very much, played with her and entertained her. He also helped his wife and helped her in taking care of Hazrat Fatima.

The values of love, care, concern and compassion were also shown to be practiced by modern families shown in textbook stories. The textbook had stories of parents taking care of their children, going with them to the park, enjoying time as a family, children showing respect and love to their parents and grandparents. The stories emphasized listening to grandparents and spending time with them, as the stories showed grandparents telling stories at night before they go to bed. The textbooks showed images of children with their grandparents (see image 2), revealing their selfless love of grandparents towards their children and grandchildren. The fathers and

mothers were shown taking care of their children and providing them with what they need, food, shelter, love and care. In one of the stories, a mother was shown spending time with a sick daughter and she was grateful to her mother for taking care of her.

Religious festivals, family and society

A house and a family were the settings of many of the stories and through these stories, the textbook writers tried to transfer Islamic family values. The images in textbooks about family revealed what constituted an Islamic or Muslim family, parents (father, mother), grandparents and grandchildren (see Figure 1). The story of a girl who liked her grandmother's knitting needle was used to communicate to grandchildren (pupils) to know the



Islamic family values, that is, respecting their elders, always speaking the truth and asking others' permission before taking anything which belonged to someone else.³¹ There was another story where pupils were encouraged to respect their elders in their neighborhood.³² The fear factor was minimized in this story, that is, fearing from one's neighbors, who they were and who they could be, as Uncle Sajid turned out to be an international cricket player who had played for Pakistan and won trophies. The children's fear of an unknown person fizzled out and they became friendly with him and he played cricket with the children living in the same street and also taught them how to play cricket. This other message of this story was urging the elderly living in society to become a useful member of the society, know all who live in your neighbourhood, play with them and enjoy time together.

Figure 1: Parents with their Children

The family values were reinforced through highlighting the family social and religious practices and making family an important unit of Islamic society, where father, male and female constitute parents and grandparents and all of them lived in the same house. The children were taught the social values of cleanliness and keeping one's environment and neighborhood clean. A story informed pupils that their grandparents were an asset to them and they must value and cherish the company. The images found in textbooks showed grandchildren sitting and listening to their grandparents (see Figure 2).



Figure 2: Grandparents teaching their grandchildren values

Another aspect of these stories was the importance of religious festivals and their role in uniting different social units such as family, community and society. The textbooks had stories where family celebrate Eid al-Adha (the most important Islamic religious festival celebrated worldwide each year after performing Haj rituals. It commemorated Ibrahim's willingness to sacrifice his son Ismael as commanded by Allah, showing obedience to Allah) and the sacrificial animal became the focus of everyone's attention, children, adults and elderly, as they took care of the sacrificial animal, fed him, decorated him and took him to walks in their neighborhood, the most joyous time of the year. The family members (males), after saying their Eid prayers, wished eid to all present in the mosque, whether they knew them or did not know them, hugged them and invited them to their houses to share with them the food prepared at their homes. The pupils were also told about the importance of sharing the

sacrificial meat with the needy as the writers informed pupils how the sacrificial meat was distributed, that is, one part was set aside for the poor and needy Muslims in their neighborhoods or in the community. The children in the household went with their parents to distribute meat amongst the needy and the poor and also wished them eid.

The family-focused stories also highlighted the joys and happiness that were brought by celebrating different religious festivals. The stories about Eid-ul-Adha celebrations were narrated, emphasizing on the importance of family, religion and how religious celebrations brought together the whole family, community and society. The visit to the mosque for eid prayers and wishing eid to all whether one knew them or strangers, showed the unity aspect of religion and religious festivals. The wishing eid to everyone made people forget their petty differences and disputes and hug each other and wish happy eid to their neighbors, friends and relatives. The care of the poor was also given importance in these stories as children were told how sacrificial meat should be distributed, how much of it should be kept for oneself and how it should be distributed; that is, one share was given to the poor and needy.

The family values also included ethical and moral aspects of family life, how to treat other family members and people living in the neighborhood. The textbooks had stories about the family through which children were taught moral and ethical values. The story of a girl who stole her grandmother's knitting needles demonstrated to pupils how they should be living their lives, that is, by not stealing, not taking things that do not belong to them, asking others' permission before using their things and always speaking the truth. This story and other stories like this one, also showed how grandparents should treat their children and grandchildren. They should listen to them as the grandmother listened patiently to her

granddaughter, explaining to her why she took the knitting needles. The granddaughter was forgiven by the grandmother, an ideal Islamic behavior, forgiving other family members. Another story 'Scary Uncle Sajid' also showed how grandparents and elders in the family and neighborhood should treat children. Once children came to know who real Uncle Sajid was, they became his friends and Uncle Sajid became their mentor and taught them cricket. These stories conveyed to pupils how they should expect their elders to behave in their families and in their neighborhood,

Political values

The political messages were also part of the stories whereby the foundations of an Islamic society were laid out. The early Muslim rulers (pious caliphs) life stories were told with a clear focus on the political message of Islam. The textbooks narrated some events from the life stories of Hazrat Abu Bakar, Hazrat Usman and Hazrat Umar and Hazrat Ali.³³ The stories focused on Islam's message of compassion and mercy shown by the state and its rulers as these rulers were kind and generous, never hoarded wealth for themselves and their families, rather they spent it on the welfare of the common people of the Muslim state. Hazrat Ali opened the doors of the Bayt al-mal (بيت المال), an Arabic term, translated as 'House of money' or 'House of Wealth.' Historically, it was a financial institution responsible for the administration of taxes in Islamic states, particularly in the early Islamic Caliphate) to help the poor. Hazrat Usman bought sweet water well owned by a Jew and gifted to the local poor Muslim population while Hazrat Umer went out at nights to find out hungry and homeless people and provided them with the necessities, such as food, water and shelter and took care of the sick. Hazrat Abu Bakar was credited with the compilation of the Koran to preserve its originality as many sahaba (the

companions of Prophet Muhammad) died in battles with non-Muslims states.

The stories about Prophet Muhammad and his family and pious caliphs communicated to pupils the Islamic value of equality and justice practiced by the rulers. These stories also highlighted the message that pupils must appreciate the early Islamic society and Islam as a religion that transformed those societies. The stories about Prophet Muhammad and his family were included in the textbooks to help pupils learned how Islamic teachings and values transformed a Bedouin tribe into one of the most formidable power of the world. The message of Muslim Ummah and Muslim (dis)unity was attributed to Muslims' lack of professing and practicing Islamic values in their lives and their countries. The story of the attack on Masjid al-aqsa was narrated with the intention that Muslims could not fight Isreal and its evil designs because of disunity among Muslim nations and Muslims.

The idea that religious festivals brought joy only when they were celebrated together as a family and as a social unit. The eid celebrations were narrated in different stories and all the stories focused on sharing. The textbook writers imparted the idea that Islam believed that real happiness emanated from sharing joys with one's family and with those living in the neighborhood. The religious celebrations also brought together the whole family, children, parents and grandparents; as children and grandparents spent time together looking after the sacrificial animal; and grandparents narrating Hazrat Ibrahim's story to their grandchildren, a way to transmit Koranic teachings to grandchildren who were not able to read and understand Koran and morals from stories narrated in Koran.

Mosque was another home and this was not only a house of worship but also a community place, a place where Muslims met other Muslims

whom they did not know or who might be living in some other street but shared the same mosque. However, only men were shown visiting mosques and saying eid prayers while women were shown saying their eid prayers at home. The women worked in the kitchen and prepared food for the whole family on eid days. The textbook writers presented them as the happiest group of people spending time in the kitchen to prepare food for their family because their food brought joy and happiness to all the family members, husband, father-in-law, mother-in-law, children and other family members and relatives who visited them to exchange eid wishes and gifts. The religious aspect of eid, that is, prayer, fasting and sacrificing an animal was used to connect all family members and strengthened the family bond amongst all family members.

Political values

The stories about Prophet Muhammad and pious caliphs were narrated to highlight the political values of an Islamic state, Islamic rulers and Muslims. Prophet Muhammad was portrayed as an ideal ruler the world has seen, who possessed all the characteristics of a compassionate, caring and just ruler. A saying is attributed to him where he was quoted saying ‘By Him in whose hand is my life, even if Fatima bint Muhammad committed theft, I would have her hand cut off.’ This saying was used to communicate to pupils the values and importance of the rule of law in an Islamic state, same law applied to all, irrespective of one’s social, economic and family status, be it the relatives of rulers or enemies of the rulers. The stories about pious caliphs narrated their concern for the ordinary people living in the Muslim state and how they looked after them and provided them what they needed, food and shelter. The poor and the disadvantaged groups (poor widows, orphans, unemployed, homeless) were the focus of a Muslim state’s welfare system and policies.

The stories set the rules that a Muslim state should be based on, a welfare state (mercy, compassion, care), the rule of law, justice, equality. The stories about the pious caliphs connected pupils with the first-ever Islamic state and its rulers and their disposition to Koran and deriving all laws from Koran. The story of Hazrat Usman of buying the sweet water well from the Jew and giving it to the poor Muslims; Hazrat Umer, going out at night to find out hungry and homeless people in his state were some of the stories found in textbooks. The rulers (caliphs) were shown as the ideal followers of Prophet Muhammad and they possessed all the qualities mentioned in Koran and communicated by Prophet Muhammad to them. Their simple lives, drawing a minimum salary from the state, living in ordinary and simple houses and paying for the servants from their own pockets rather than using the state's funds, were quoted as exemplary behavior of the Muslim rulers. Charity is an essential characteristic of a Muslim, be it an ordinary Muslim or Muslim rulers, both of them should be charitable through their actions and deeds and share their wealth with the poor Muslims.

Recommendations

The textbooks analyzed in this study found Islam as the foundation of English and Urdu textbooks and textbook regime ensured that Islamic values (social, family, religious and political) messages were transmitted to pupils through stories. All the textbooks started with the Islamic phrase *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ* setting the focus and settings of different stories. The first chapter of each of the textbooks either narrated a story about Prophet Muhammad (English textbooks) or had Hamd and Naat (Urdu textbooks) which set the tone of messages to be communicated to pupils through these textbooks. This study analyzed texts about Prophet Muhammad, his family and sahaba or caliphs (Prophet Muhammad's companions and Muslim

rulers who replace Prophet Muhammad as the ruler of the first Islamic state). The other stories, whether they were related to Pakistan movement and war heroes of Pakistan, all these stories also carried with them the Islamic references, Muslims a different nation from Hindus and other groups, Muslim war heroes fought to protect a Muslim state against the non-Muslim, expansionist enemy, be it India or Israel.

This study recommends that non-Muslim living in Pakistan should also be given space in stories and textbooks should include stories from other religions and their prophets. The focus of these stories should be to find similarities between Muslim and non-Muslims of Pakistan and amongst different religious groups in order to build bridges between the various religious groups to create harmony among them. The Muslim pupils, from these stories, will learn about the non-Muslim religious personalities (prophets) and discover the shared social, cultural and religious, political, moral and ethical values of all religions in Pakistan and the world.

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