

Islamic Integration in the Social Studies for Schools in the National Curriculum of Pakistan

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Abstract

There would be no one denying the fact that the phenomenon of Globalization has put a strong challenge to the Muslim world view and epistemology. It has set some internationally recognized standards for progress and prosperity. These advancements are the result of a series of intellectual movements in the west like, Renaissance, Reformation, Enlightenment, Modernity and post-Modernism. So all the knowledge that is being produced internationally is in this Western frame of reference and epistemology. The National Curriculum developed by the Government of Pakistan is an effort to meet the needs of the nation and is being implemented across the country. This curriculum by and large is developed according to the modern standards but arguably it can be claimed that at some key points the Islamic perspective is missing. Especially in social sciences the concept of “Man” is described more or less in Western perspective. At school level social studies is a subject that should build the Islamic World View of the student. But seldom one finds something in this regard. This study will propose framework for developing the curriculum of Social Studies in Islamic perspective.

Keywords: Knowledge, Islamization, World View, Curriculum, Epistemology, Social Sciences

Introduction:

The key factors behind the dominance of a civilization are power of ideology, the strength of its intellectual basis and the devotion of its people to the ideology. If a civilization doesn't have intellectual strength then the material strength is of no use. The recent history gives strong evidence that only those civilizations could survive and were able to play some kind of role in the horizon of history that had both the requirements i.e. “Knowledge and Power”. “Islamization of knowledge” as a whole has been used to describe a lot of terms such as Islamization of (social) sciences (i.e. one area or category of knowledge), Islamization of specific disciplines (e.g. economics, which is one discipline in the social sciences), Islamization of curriculum (the content of programs in universities dedicated to promoting Islamic perspectives of disciplines), Islamization of education (which includes not only curriculum/knowledge but the entire system and institutions involved) as well as Islamization of societies (which includes a scope that is much wider than knowledge and includes social and political dimensions as well).

This paper will deal specifically with the third, i.e. curriculum. There is a necessity to Islamize contemporary knowledge because the knowledge and sciences that are taught, learnt in schools and later, applied in contemporary universities and other higher learning institutions are representations of the Western experience and are based on, and imbued with the Western worldview.

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Since this Western worldview differs fundamentally on some very important foundational concepts, the knowledge structures/systems or disciplines built on them cannot be accepted as they are and need to be subject to a process of evaluation, sifting and modification. This in essence is what the Islamization of Knowledge is all about. Moreover as science is a technical field and has lesser role in making one's world view but social sciences deals directly with the question; what is Man? So the need to develop social sciences in Islamic paradigm is of ample importance.

Significance of the Study:

After globalization the question has gained much more importance. The polarization amongst the Muslim societies has been deepened further in the past decades. In the words of Muhammad Asad Islam is certainly at crossroads¹ to choose and identify its true picture and interpretation. Moreover the Muslim civilization has lost its greatness and presently not giving birth to any considerable civilization manifestations. It can be experienced with much ease that in the past few decades not even a single notable and internationally recognized figure in any field of knowledge and intellect is found.

The Muslims themselves are not producers of knowledge from the last three to four centuries. Consequently they are on receiving end in all the fields of knowledge. The knowledge produced in the West during these centuries is totally in the paradigm that practically rejects the metaphysical discourses including religion. This knowledge when communicated to the religious societies like ours it produce the characters that are confused and bifurcated in their minds. On one hand they have firm attachment with their religion and consider the religious beliefs beyond all the rationality and empirical evidences and on the other hand they experience the Western knowledge as more successful and find it necessary for progress.

The dichotomy in knowledge and the different discourses that are flowing in the Muslim countries are creating ideologically opposite people amongst the Muslims. Even those who consider themselves as religious are also living in the same ideological paradigm that is given by the western civilization. Moreover the world view which serves as the spectacles to view the world is also given by the west. As a result the concept of Man, his relationship with the society and the Universe, all are seen in the western perspective. Dr Rafiuddin rightly claimed that:

“Never was the intellectual challenge of an age to Islam so serious as it is now. The philosopher, the historian, the economist, the sociologist and the psychologist have all begun to strike at the very roots of Islam. The theories of Mechanical Evolution, Psycho-Analysis, Scientific Socialism and Historical Materialism which are becoming more and more popular in modern times, challenge the very foundations of our religion. We cannot hope to live as Muslim unless we produce an answer to these theories, remembering all the time that in case our answer does not conform to the intellectual standards of the age and does not satisfy, by the technique and method of its reasoning, the top-intellectuals of the world, it will be no answer at all.”²

¹ Muhammad Asad, *Islam at Crossroads* (Gibraltar: Dar ul Andulus 1980), 35, 47.

² Dr. Muhammad Rafi ud din, *Meaning, Purpose and Methodology of Islamic Research* (Lahore: Maktaba Khuddam ul Quran), 3.

So this has become an issue of vital importance for Muslim societies. In our age the increasing polarization in our societies is also an outcome of this fundamental difference in the two epistemes. Social Sciences deal specifically with the status of Man and his interaction with his surroundings. In Schools the subject of Social Studies serves the purpose of giving multi-disciplinary knowledge of the different fields to make his Meta Narrative about his Identity, his rights and responsibilities, and his place in the history.

Islamic View of Man:

Like all other religions, the major concern of Islam is also Man and the whole guidance present in the Holy Quran and in the teachings of the Holy Prophet Muhammad S.A.W is related to the wellbeing of Man in this world and in the hereafter. According to Holy Quran, Human beings are noble creation, as it is mentioned in the Quran,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

“We have certainly created man in the best of stature.”³

The purpose of the human creation is explained in the Quran as,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.”⁴

The world worship here means submission, which is to love and serve Allah. According to the Qur'an, God created humans out of dust and clay by blowing into them his divine spirit, thus making humans capable of being God's viceroy (*Khalifa*) on earth⁵. Having created Adam and breathed his spirit (*Rooh*) into him, God granted Adam (and his progeny) the faculty of knowledge, conceptual thinking, a conscience, free choice, and the ability to progress toward human perfection. Allah created man with His own hands with clay and then injected the Soul (*Rooh*) in it. The origin of this soul lies with the creator and this is the main source of divinity present in Man. As described in Quran:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

“When I have created him (in due proportion) and breathed into him of my spirit, fall down in obeisance to him.”⁶

As a mixture of clay and God's breath or Spirit, human nature represents a mixture of darkness and light, ignorance and knowledge, activity and passivity. All the divine attributes are present in human nature, but they are obscured. All the conventional civilizations agree on the point that the Man is not merely a material self. The real dignity of Man lies in the fact that he is a spiritual and a moral being. This traditional concept considered Man as the center of all the creation. After the advent of Islam, Muslims made advancements in all the spheres of human life. As a result in a few centuries Muslims became the torch bearers of knowledge in the world⁷. During that period most of the major intellectuals and thinkers of the different fields of knowledge belonged to the Muslim world. During all those of centuries of Muslim dominance the status of “Man” was according to the view given by the religion so all the scientific and intellectual development within the Muslim world didn't affect the value structure of the Muslim

³ Al-Qur'an, Al Teen:4

⁴ Al-Qur'an, Al Zaariyat:56

⁵ Al-Qur'an, Al Baqarah:30

⁶ Al-Qur'an, Al-Hijr:29

⁷ Bernard Lewis, *What Went Wrong* ()

societies. But gradually the advancements in the West shattered this conventional view of “Man”.

Historical Basis of Modern Western Knowledge:

Five hundred years ago when West was going through the phases of “Renaissance” and “Enlightenment”, Muslim civilizations across the globe were taking their last breaths⁸. Due to advancements in knowledge, west started to gain power and became very strong in every respect.

The advancements in different fields of knowledge from fifteen to eighteenth century completely changed the course of history. After all these intellectual advancements the Man who once was the centre of the Universe and was the super creature with a spiritual and moral self, declined to merely an animal self, with consciousness and who is going after his instinctual impulses. There is no special purpose for its creation and there is no transcendent goal or ideal which he has to achieve. The domains of religion and metaphysics became gradually compartmentalized, regarded as personal, subjective, speculative, and fundamentally distinct from public objective knowledge of the empirical world. Conceptions involving a transcendent reality were increasingly regarded as beyond the scope of human knowledge and all the useful palliatives for man’s emotional nature his aesthetically satisfying imaginative creations, his necessary bulwarks for morality or social cohesion were all declared as superstitious, irrelevant, or meaningless.

The philosophy evolving from Renaissance and flourishing in Enlightenment and Modernity have now touched the boundaries of existence. The existentialism, which was the last theory of Modernity, almost liberated the Man from all the external authorities. In the last decades of the nineteenth century when Nietzsche claimed that the God is dead was actually the most vocal expression of the intellectual spirit of not only his time but of the coming centuries also. This created a new explanation of the Man and Universe and about the absolute reality and gave birth to new paradigms and perspectives. Man has now become a “social and the most successful animal”⁹ with no sacredness involved with him. Moreover these views have invaded all the cultures and religions across the globe.

The Modern view:

In all the classical traditions there had been a certain amount of sacredness attached to the Man. With the discoveries of Galileo, Descartes, and Newton, the science became capable of giving a new view of cosmology. The modern man armed with the weapons of Science and materialism attacked all the external authorities including religion, ethics, dogmas etc. As a result the process of creation was now considered as an automatic process with no real purpose behind it. Tarns has described it as,

“The scientific liberation from theological dogma and animistic superstition was thus accompanied by a new sense of human alienation from a world that no longer responded to human values, nor offered a redeeming context within which could be understood the larger issues of human existence.”¹⁰

⁸ Richard Tarns, *The Passion of Western Mind*. (London: Random House, 1991).

⁹ Richard Tarns, *The Passion of Western Mind*. (London: Random House, 1991), 112-156.

¹⁰ Ibid.

Darwin further affirmed the new world view developed by science. His theory of evolution took the Man away from any kind of remaining dogmatic assumptions regarding the metaphysical status of the Universe and of the Man himself. His view of the survival of the fittest further enhanced the materialistic view of life. Man had now become the fittest and the most successful “animal”. Freud expanded the premise of the Darwinism to the psychological realm and presented a very persuasive evidence of the presence of un-conscious forces. He described Human personality as a slave of his unconscious mind and the unconscious mind got all his drive from the urge of sex. The work of Freud attracted the attention of many and within few years gain popularity and received huge applause from the academia around the world. The world after Freud was different to the world before him.

As Freud revealed the personal unconscious, Marx exposed the social unconscious. He considered all the human effort as the struggle for material progress. He claimed that even the high ideals which Man has tried to achieve over the course of history, whether at individual or collective level are the distorted reflections of their economic conditions.

Between Marx and Freud, with Darwin behind them, the modern intelligentsia increasingly perceived man’s cultural values, psychological motivations, and conscious awareness as historically relative phenomena derived from unconscious political, economic, and instinctual impulses of an entirely naturalistic quality. The principles and directives of the Scientific Revolution—the search for material, impersonal, secular explanations for all phenomena—are the foundations of knowledge and education in modern world¹¹. This was explained by Iqbal in his verses that the Man that claims himself to be the Modern Man is actually ignorant of the original knowledge of himself and the universe.

یہی آدم ہے سلاطین بروجہ کا
کہوں کیا ماجرا اس بے بصیر کا
نہ خود میں نے خدائیں نے جہاں ہیں
یہی شاہکار ہے تیرے ہنر کا!¹²

Change in Concept of “Man”: From Sacredness to Profanity:

After all these intellectual advancements the Man who once was the centre of the Universe and was the super creature with a spiritual and moral self, declined to merely an animal self, with consciousness and who is going after his instinctual impulses. There is no special purpose for its creation and there is no transcendent goal or ideal which he has to achieve. The domains of religion and metaphysics became gradually compartmentalized, regarded as personal, subjective, speculative, and fundamentally distinct from public objective knowledge of the empirical world. Conceptions involving a transcendent reality were increasingly regarded as beyond the scope of human knowledge and all the useful palliatives for man’s emotional nature his aesthetically satisfying imaginative creations, his necessary bulwarks for morality or social cohesion were all declared as superstitious, irrelevant, or meaningless.

¹¹ Ibid.

¹² Dr. Muhammad Iqbal, *Baal e Jibreel*, 1935.

Social Sciences deal with the study of Man. Historically study of Human Nature has been one of the most important questions to which man has come across with. Right from the period when man started thinking rationally, because of his curious and enquiring nature, he meditated about this question. The answer to these questions forms Meta Narrative that one uses to explain or build all the other narratives. The fundamental differences in the status of “Man” in the two paradigms i.e. the religious and the modern, are briefly given in the Table 1 and in Table 2 the impact of this difference is given.

Table 1
A comparison between the Islamic and Modern concept of “Man”

Islamic View	Modern View
<ul style="list-style-type: none"> • Man is the “<i>Khalifa</i>” of Allah and is the centre of all the creation. • Man is the special creation (احسن) (تقويم) and Allah created him with His own hands. • Man is mixture of Body and Soul. • Man is free by birth but can live his life within the limits given to him by Allah. • The man purpose behind the creation of Man is to worship Allah. • Man primarily is accountable to Allah for all his deeds along with his accountability towards society. • Man is weak and dependent upon Allah. • Human intellect and senses have limited access to the knowledge of the ultimate. 	<ul style="list-style-type: none"> • Man is one of the millions of species on earth. • Man is evolved from the animals and nothing is special about him. • Man is just material body. • Man is free from all the external authorities (Existence precedes essence). • Dogmatic beliefs are suspicion or even opium of masses and have nothing to do with factual world. • Man is accountable towards society only. • Man is supreme and self sufficient. • Knowledge is only what is verifiable in the scientific realm.

Table 2
Difference in Approaches of Perspective Building of Students

Islamic View	Modern View
<ul style="list-style-type: none"> The love of Allah is the main motivation behind human activity whether conscious or unconscious. Man has positive and negative traits in him (فَا لَهُمَا فَجُورَهَا وَتَقْوَاهَا) innately. The concept of good and evil originated from religion. Equal emphasis upon virtuous self and law abiding citizen. Ethics and morality are transcendent and the motivation behind those acts is love of Allah and reward in hereafter. All the spheres of life would be nurtured in the guidance of Religion. The first and foremost purpose of character education is to make good individuals who succeed not only in this in life but also in hereafter. 	<ul style="list-style-type: none"> The motivational force behind the human activity are the instincts present innately in man. These instincts according to McDougall are 15 to 16 and include Hunger, Sex, urge to dominate etc. Goodness and badness is subjective. Only those habits are bad which harm either the person in his worldly life or disturb others or society as a whole. There is no concept of sin. The concept of ethics is related to this world only. Like “Honesty is the best policy.” All the collective aspects including laws and education would be based on facts and science. The primary focus is to make good citizens only.

Muslim Response to the Western Intellectual Invasion:

In response to this intellectual invasion of the west there were three major schools of thought that became popular in most of the Muslim world. These three schools of thought were traditional, modernists and the mediators between conventional thoughts and modernity¹³. Islamization of Knowledge was the project of this third school of thought and is considered as one of the most important intellectual movements of the 20th century. It can certainly be considered one of the most credible and long standing contemporary Muslim intellectual responses to modernity.

As described earlier that the episteme of considering empirical knowledge and rationality as the only source of knowledge is the base of all the intellectual advancements in the West so it is really a herculean task to find the ways or basis of

¹³ Dr. Israr Ahmad, *Islamic Rnnnaissance: the Real Task Ahead*, (Lahore: Anjuman Khuddam ul Quran, 2003).

integration between it and Islamic Ideology. The two episteme are not just different but are poles apart from each other. In Indian sub-continent it was Iqbal who for the first time emphasized the need for reconciliation between modern knowledge and the religious beliefs. His poetry as well as his lectures¹⁴ not only criticizes the modern episteme and civilization but also advocate the need for bridging the gap between the two.

After Iqbal it was his follower Dr. Muhammad Rafi ud Din who wrote extensively on this issue. His work "Quran and Modern Knowledge" is specifically related to this field and is a comprehensive critique upon the prevailing concepts about "Man" in the West. Another important work of him is "The Purpose and Methodology of Islamic Research" in which he emphasized that the biggest challenge that this age has put against Islam is the intellectual challenge which has given alternative basis for Man to form his world view.

Syed Muhammad Naquib Al-Attas is also an important proponent of the project of Islamization of Knowledge. He argues that knowledge imported into the Muslim world from the West is "infused with the character and personality of Western culture and civilization and moulded in the crucible of Western culture.."¹⁵ He continues that the elements and key concepts of Western culture need to be identified and isolated.

*"These elements and key concepts are mainly prevalent in that branch of knowledge pertaining to the human sciences, although it must be noted that even in the natural, physical and applied sciences, particularly where they deal with interpretation of facts and formulation of theories, the same process of isolation of the elements and key concepts should be applied; for the interpretations and formulations indeed belong to the sphere of the human sciences".*¹⁶

Dr. Ismail Raji Alfarouqi is an internationally recognized figure in the field of Islamization of knowledge. He wrote extensively on the topic and wrote a lot of books addressing the different aspects of this issue. First type of his works includes the books which describe the importance of Islamization different fields of knowledge. He wrote about almost all the major fields like Sciences, Social sciences, languages etc. The 2nd part of his works includes the practical steps and framework for developing Islamized knowledge. He was of the view that this dream is not fulfilled until such academicians are not available who are not only practicing Muslims but also are equally equipped with Islamic knowledge and the modern knowledge. According to Faruqi, the Islamization of knowledge is to "recast knowledge as Islam relates to it., I.e. to redefine and reorder the data, to rethink the reasoning and relating of the data, to reevaluate the conclusions, to reproject the goals-and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam."¹⁷

Isma'il al-Faruqi in his seminal paper on the subject in 1982 defined the concept of Islamization in the following way:

..., "to Islamize, is to recast knowledge as Islam relates to it
i.e. to redefine and reorder the data, to rethink the reasoning and

¹⁴ Dr. Muhammad Iqbal, *Reconstruction of Religious Thoughts in Islam* (Lahore: Iqbal academy)

¹⁵ Al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993), 162.

¹⁶ Ibid.

¹⁷ Ismail Raji al-Faruqi, *Islamization of Knowledge: General Principles and Work plan*, (Herndon, Virginia: International Institute of Islamic Thought, 1982), 15.

relating of the data, to reevaluate the conclusions, to reproject the goals-and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam”.¹⁸

In a paper that was presented in an International seminar and later on was published in the *Journal of Islamic Thought and Creativity*, Al-Faruqi was of the opinion that:

“As a pre-requisite for the removal dualism from the education system, which is in turn a pre-requisite for the removal of dualism from life, for the solution of the malaise of the ummah, knowledge ought to be Islamized. While avoiding the pitfalls and shortcomings of traditional methodology, Islamization of knowledge ought to observe a number of principles which constitute the essence of Islam”¹⁹

This issue of Islamizing the Social Science was addressed by Al-Faruqi in the following words:

“We have an extremely important task ahead of us. How long are we going to content ourselves with the crumbs that the West is throwing at us? It is about time that we make our own original contribution. As social scientists, we have to look back at our training and reshape it in the light of the Qur’an and the Sunnah. This is how our forefathers made their own original contributions to the study of history, law and culture. The West borrowed their heritage and put it in a secular mould. Is it asking for too much that we take this knowledge and Islamize it?”²⁰

In spite of the valuable efforts of these people the project of Islamization of knowledge is still waiting for actualization. The main reason behind it is that to synthesize the Islamic and Western knowledge is not an easy job. The Western view is globally dominant and accepted whereas the religious view seems to be a utopian scheme according to many. Another important factor is that most of the works of the above scholars is theoretical in nature and lacks in actually developing a curriculum which is at the same time according to the modern standards as well as in complete coherence with the Islamic ideology. In the next phase of this study the subject of social studies for schools would be analyzed and the basis of Islamizing it would be determined.

The Case Study of Social Study in Schools:

Social Studies is believed to be a generic and multidisciplinary subject at school level normally used for creating the world-view of the students²¹. “A good Social Studies Curriculum is one which helps young individuals to fully develop into human adults by relating them to their society by means of appropriate knowledge and experiences selected from the social sciences (Political science, Geography, Sociology, Economics,

¹⁸ Ibid.

¹⁹ Ismail Raji al-Farūqī, “The First Principles of Islamic Methodology for Islamic Thought and Scientific Creativity” 1(5): (1993), 37.

²⁰ Ismail Raji Faruqi., *Islam and Culture*. (Kuala Lumpur: ABIM, 1980).

²¹ World view is the answer which one has of the following basic Questions:

1. What is man?
2. What is Universe?
3. What is Ultimate reality?
4. What is knowledge?

and Anthropology) and other disciplines such as History and Religious studies.”²². Commonly it includes the concepts of Religion, History, Anthropology, Economics, Political Science and Geography etc.

Another definition of Social studies declares it as “the study of people in relation to each other and to their world. It is an issues focused and inquiry-based interdisciplinary subject that draws upon history, geography, ecology, economics, law, philosophy, political science and other social science disciplines²³.”

Social studies fosters students’ understanding of and involvement in practical and ethical issues that face their communities and humankind. Social studies is integral to the process of enabling students to develop an understanding of who they are, what they want to become and the society in which they want to live.²⁴

Social studies develops the key values and attitudes, knowledge and understanding, and skills and processes necessary for students to become active and responsible citizens, engaged in the democratic process and aware of their capacity to effect change in their communities, society and world.²⁵ In the following pages a comparison of the subject as given in different curriculum is given. It is compared upon the following standards:

- Definition
- Purpose/Vision
- Disciplines that are included in the subject
- Content Strand

This study is the comparative analysis of the Curriculum of Social Studies in the different countries. The main purpose of this study is to find the ideology and the rationale behind including this subject in the curriculum for schools and also the content that is being included in this subject. The curriculum of the subject up to grade 8 is studied but for convenience the focused area of the curriculum to investigate them in the above mentioned aspects is between Grade 4 to 5.

The Curricula that are studied and compared are as follows:

- i. National Curriculum of Pakistan 2006
- ii. IQRA Curriculum, Chicago 1992
- iii. National Curriculum of Maldives 2014
- iv. National Curriculum of Finland 2015
- v. Ontario Curriculum Canada

Findings:

It is evident from the above discussion that the goal of national integration, citizenship, pluralistic and harmonious society is achieved by incorporating the subjects like Social Studies in the curriculum. So the main purpose behind teaching of this subject is to build the perspective of the students. Moreover the following result can be inferred after examining the above mentioned Curricula:

²² <http://www.interesjournals.org/full-articles/assessment-of-the-social-studies-curriculum-of-secondary-school-in-southwestern-nigeria.pdf?view=inline>

²³ The Alberta Social Studies Curriculum

²⁴ Ibid.

²⁵ Ibid.

- Social Studies is designed for making the students relevant to their surroundings.
- It is the main tool for personality building and grooming of the students.
- It focuses to build the identity of the students.
- Value education is the integral part of all the studies curricula except Pakistan.
- The process of perspective building as well as creating the world view of the students is also a main goal of Social Studies.
- It is a multidisciplinary subject that includes several subjects mainly required to cope with the sociological needs.
- As it includes six to seven subjects so the content of each subject is normally about the necessary requirements of the student.
- Mostly the content is generic with reference to subject and specific in its application.
- The main focus of Social Studies is to develop and nourish the students mentally, socially and academically. It made them capable of acquiring relevant knowledge in other fields and sources.

An overview of the content and scope of this subject and the quantitative analysis of the ratio of different subjects in this is shown in the Pi chart on the following page.

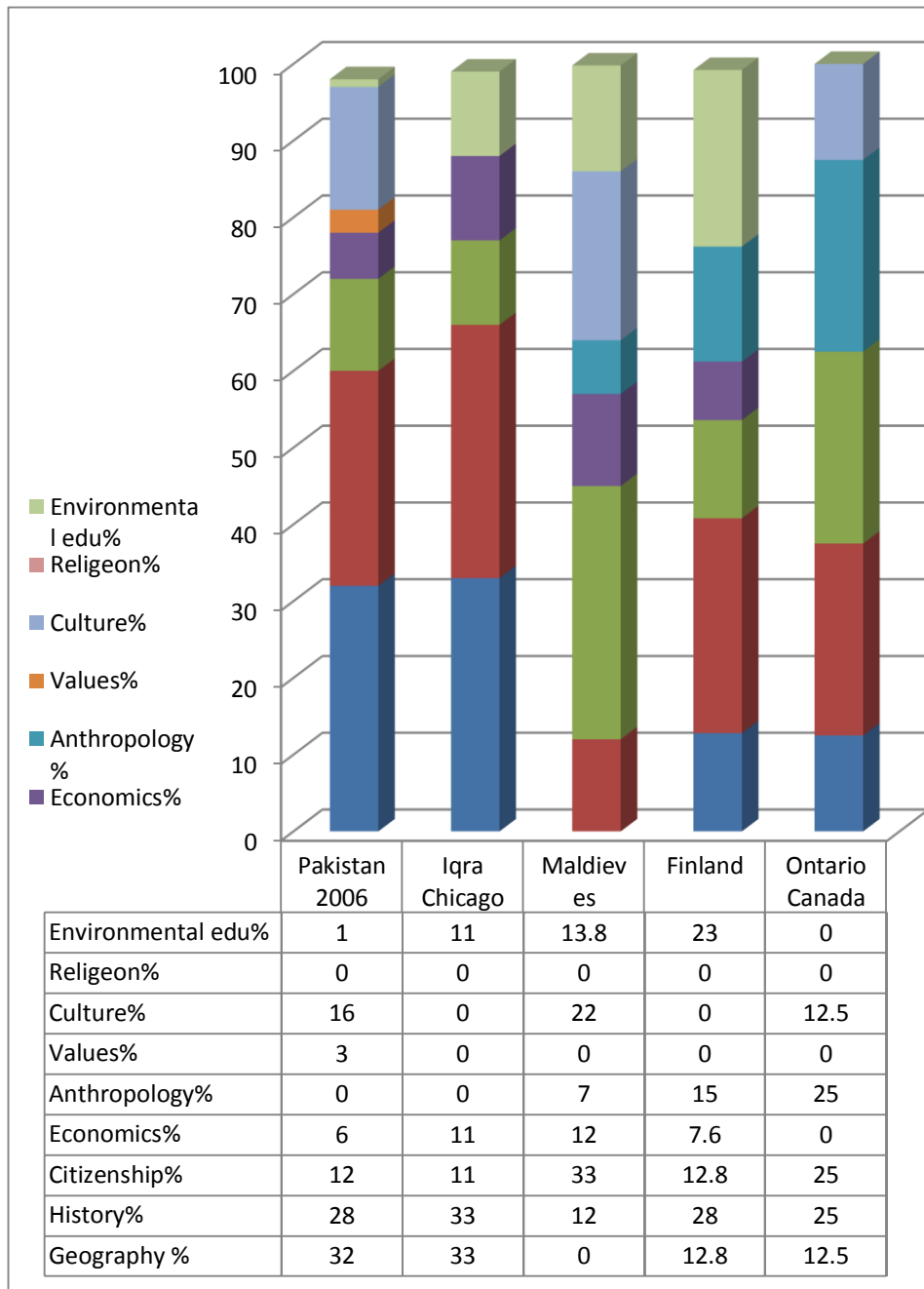


Figure 1: Quantitative comparison of different strands in the studied curricula National Curriculum of Pakistan

- The National Curriculum of Pakistan is an amalgam of different curricula with no clear and defined ideology behind it.

- In all the other studied curriculums the citizenship education is almost synonymous to Social Studies. But in Pakistani curriculum even this aspect is ignored.
- In defining the scope of the subject the national curriculum states that :
“Social Studies curriculum is designed to recognize the importance of educating students about the ideas and values of democracy, civic competencies of different discipline to develop and prepare them as an informed and active citizen”²⁶

This description clearly indicates that the statement as a whole is copied from some other document. The purpose of this subject as stated above shows that if at all any perspective building is required from this subject it is about the concept of democracy and all about making the students good citizens. This goal is totally in the western perspective as no indication towards Islamic teachings is given.

- The curriculum is self contradictory at a lot of places. In 4-5 the curriculum is composed up of 6 subjects. But from Grade 6th onward it only consists of Geography and History.
- Almost no emphasis on Islamic Identity and World View formation.
- Value education is totally neglected.
- No emphasis in educating the students to make them relevant with their surroundings.
- Lack the personality grooming material.
- Produces no creativity as well as no emphasis on abstract thinking. Practically the students are supposed to cram the different facts provided in the curriculum and then rewrite in the exam.
- **No guidance for the students about living a purposeful life.**
- In Pakistan too much emphasis is given to Geography. In all the above mentioned curricula Geography was taught not before 7th class. And even in those classes the content is general and mostly about developing the understanding of the surroundings as well as about the impacts of different physical regions on Man and his society. While in Pakistani Curriculum Geography is taught as if every student is going to get specialized and in depth education in this field.
- It lacks the content that is required for making the students capable of integrating their religion and ideology with the society.

The Characteristics of an Ideal Islamic Integrated Social Studies Curriculum:

Man as individual and his interaction with the society is the main theme of Islamic teachings. Islam considers Man as a spiritual and moral self. While the Western view about Man considers him as a product of the evolution process.

The morality and ethics in Islam are objective and it is the duty of Muslims to follow these ethical standards. Moreover an ideal social studies curriculum in an Islamic society would be that which give the students Islamic identity and give them the religious as well as national grounds for the development of their personality.

It must include the elements that are necessary to build the world view of the student in Islamic paradigm and give him answers to the questions that arise due to

²⁶ National Curriculum, 2006.

dichotomy of knowledge which is given to him. According to Chicago Islamic Institute the social studies curriculum should be:

“The Social Studies Curriculum in an Islamic country should attempt to provide experiences to the children which will integrate human knowledge and experiences for the purpose of Islamic living and citizenship education”²⁷

Proposed Islamic Integration SLO's:

In modern style of Curriculum writing the content is developed according to the SLO's (Student Learning Outcomes). The National Curriculum of Pakistan for Social Studies is divided into certain themes and then against each theme. In the light of the works of the previously mentioned scholars about the Islamization of knowledge some proposed SLO's are devised in order to make the Social Studies Curriculum of Pakistan in coherence with the Islamic World View.

Table 3
Proposed SLO's for Social Studies Grade 4-5

Theme In the National Curriculum of Social Studies 2006	Proposed Islamic SLO's	
	Grade 4	Grade 5
Geography i. Globe and Map ii. Land and Regions iii. Weather and climate	<ul style="list-style-type: none"> Recognize the universe and the world as creation of Allah. Appreciate the vastness and diversity in the world across the globe. Recognize the diversity in the different regions of Pakistan. Recognize how Allah created different weathers and seasons. Understand that the Natural Disasters are the will of Allah and have purpose behind them. 	<ul style="list-style-type: none"> Recognize the direction of <i>Makkah</i> and locate it on the map. Recognize the difference in time zones and times of Prayers and Moon citing. Recognize different lands and regions as signs of Allah. Recognize the importance of tolerance towards diversity of opinion and other differences. Appreciate the climate as the blessing of Allah. Know the ways that are harmful for Nature.
History	<ul style="list-style-type: none"> Recognize the Muslim identity. Account of some Muslim heroes. 	<ul style="list-style-type: none"> Recognize the religious importance of lunar calendar. Know the purpose of creating Pakistan as place to practically implement Islamic teachings.

²⁷ Iqra School Curriculum, “Iqra International Educational Foundation, Chicago” 1992

		<ul style="list-style-type: none"> • Know about the glory of Muslim Civilization in the medieval ages. • Know the effect of sea routes upon the Muslim world. (Colonization)
Government	<ul style="list-style-type: none"> • Know the religious importance of the rule of Law. • Know the Islamic teachings about government and institutions. • Recognize the importance of Human rights and social justice. 	<ul style="list-style-type: none"> • Identify Pakistan as an Islamic State. • Islamic constitution. • Recognize that the Public places, offices, Roads are the collective property and should be handled with care.
Culture	<ul style="list-style-type: none"> • Recognize the religious teachings about dress, festivals and other rituals. • Know about the diversity in fellow human beings and the ways to resolve conflicts. • Know the importance of truth in communication. 	<ul style="list-style-type: none"> • Recognize the religious importance of equality and freedom in a multi ethnic and multi cultural society. • Recognize the religious importance of institutions like family, school, <i>Masjid</i> etc. • Know about the Islamic Values like <i>Haya</i>, Fair play, Justice etc.
Economics	<ul style="list-style-type: none"> • Recognize the importance of “<i>Rizq e Halaal</i>” in everyday matters and income. 	<ul style="list-style-type: none"> • Know the importance of fair play in trade and in public service departments. • Importance of <i>Zakat</i> in economic stability and justice. • Know about “<i>Sood</i>” (Interest) and its prohibition in Islam.

The SLO's that are given in the table are developed for the Grade 4 and 5 as a proposal. They are also in the place of an initial draft and are further developed and improved. This effort is only a remedy to Islamize the existing curriculum but to achieve the goal of making the subject of Social Studies in schools capable of building an Islamic World View in the students and groom them by incorporating Islamic Values in them cannot be achieved until and unless new and more specific curriculum is developed. This new curriculum should be developed with the declared goal of building Islamic perspective to see the whole world. Moreover in the curriculum of Grade 6-8 in the National Curriculum Social Studies is dissolved into Geography and History with

ignoring all the subjects that are included by definition in the scope of this subject. The need to rationalize between the content weightage is also evident from this study.

Conclusion:

Islam treats the Man as a whole and the system of education in a Muslim country should make the students capable of living their lives in accordance with the teachings of Islam. This goal is achieved if and only if the people feel confident of their religion and have firm belief that it is the only way to salvation in this world and also in hereafter.

زمان ایک، حیات ایک، کائنات بھی ایک
دلیل کم نظری، قصہ جدید و قدیم²⁸

No one denies the importance of knowledge, whether he is living anywhere. It is on the basis of knowledge that the nations rise and fall and it is the most integral parameter to judge the development in a country. It was knowledge that gave Man such superiority that the angels were asked to prostrate before him inspite the fact that he was made from clay. The knowledge that make the man capable of knowing about the reality of the universe, human needs, and about the purpose behind that creation, the answer to these questions is the first and foremost use of knowledge. To know this, we have to refer to the original Source of Knowledge. The Holy Quran in a number of verses states that the Universe and everything is his creation and that this world would come to an end one day.

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۚ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ غِلْمُ الْغَيْبِ وَ الشَّهَادَةِ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ

And it is He who hath created the heavens and the earth in truth. And the Day when He saith: be, it shall become. His saying is the Reality. And His will be the dominion the Day the Trumpet will be blown. Knower of the Unseen and the seen, is the Wise, the Aware.²⁹

The number of verses in this context tells us that this universe is the creation of a creator. It has been created with a special purpose and man is the vice and caliph of this creator in this universe. The knowledge is actually in fact, that brings forth the believers from the perverse paths of life and shows the straight path of Islam. Whatever knowledge is available in the light of the world view, it will not only be useful knowledge but also it will also be rendered a sacred service. When modern knowledge is sought and educated in that context, every new discovery and invention will indeed be added to God's attributes and will enhance the religious and spiritual self of Man.

In a nutshell it can be concluded that the synthesis between the modern knowledge and the Islamic beliefs is the need of the hour. All the knowledge must be developed in the religious paradigm. The SLO's developed in this paper are just a beginning for practically integrating the existing curriculum with this Islamic view.

²⁸ Muhammad Iqbal, *Zarb e Kaleem*.

²⁹ *Al-Qur'ān, Al Ana'am:73*