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Religious Impact on the National Educational Policies in Pakistan (1972-79)

Abstract:-

Established to 'experience' the implementation of the tenets of Islam as a 'code of life', History of Pakistan has witnessed a very strong and vital role of religion. Therefore, from the 'Objective Resolution' to the current constitutional format, the state of Pakistan has demonstrated an 'Islamic will'. As education system is considered a basic tool for the shaping of the lives of masses and application of state policy, the purpose of this paper is to evaluate how 'Islamic will' has affected the state's education policy and how education policy has affected the educational curriculum? Exploring the relationship between state ideology, education policy and education system, the paper aims at understanding the nature of education being imparted on the generation of Pakistan. For the study, a very important period of the History of Pakistan, i.e., after the establishment of New Pakistan, and the first period of the application of the Constitution of Pakistan 1973, is focused in this study. The paper analyzes in this context National Education Policies from 1972 to 1979. In this way, the paper also provides an opportunity to have a comparative insight into the regimes of democracy and Marshal-Law.

After the independence of Pakistan, it has been considered as the key element for developing the national unity, integrity and consolidation of Pakistan. Education is the basic source for attaining the national objectives. Education system is organized according to the national educational policies. Educational policies are formulated for achieving some specific objectives. National unity, integrity and stability of Pakistan have been the main objectives in the national educational policies in Pakistan. So, the religion has been taken as the basic instrument for attaining the above mentioned objectives in the national education policies. It has been viewed as the basic binding force among the people before and after the independence of Pakistan. That is why it has been emphasized in all the educational policies that education system should be based on the Islamic lines. Especially the core of common subjects (Islamic. Studies, Social Studies and Urdu) have been focused for organizing on Islamic lines for getting the above mentioned objectives in the national educational policies. Mainly the subjects of Social Studies and Islamic Studies have been considered earlier compulsory up to the class VIII. Then these subjects have been declared compulsory up to the class X. Later, these subjects have been proposed compulsory up to the degree level (i.e., class XIV) of education in the national educational policies.

Introduction:-

Established to 'experience' the implementation of the tenets of Islam as a 'code of life', History of Pakistan has witnessed a very strong and vital role of religion. Religion as a fundamental force working behind the formation of Pakistan and as a sole unifying force has been much hailed in the national and international narratives. From the 'Objective Resolution' of 1949 to the current constitutional format, the state of Pakistan has claimed to demonstrate an 'Islamic will'. People of Pakistan has demonstrated religious sentiment very strongly without the fear of its bad effects of national interest. In this context religion has become a fundamental tool and mechanism for the expression of Pakistani Public Will.

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Education system is considered to be a basic tool for the shaping of the lives of the people and inculcation of national and religious objectives among the youth of the society.¹ Therefore, the religious will of the people seems to be finding its expression in the education system and policy of Pakistan.

Pakistan inherited an education system and policy from the British that strictly followed the principle of religious neutrality for the administrative and political stability in the educational policies considering India as a multicultural and multireligious heterogeneous state. The dissemination of exotic western education among the masses in India had been focused by the British. The instruction of religious education in the schools' hours had been demanded by the natives as optional subjects. All India Muhammadan Educational Conference was the first Muslim organization that demanded religious education at government institutions otherwise religious education was considered a non-governmental volunteer communal issue.

As Pakistan came into being as a religious state therefore by the formation of Pakistan its religion became a political mechanism and thus part of the fundamental tool of education policy and system. The reorientation of the education system according to the national ideals, culture and history of the people had been emphasized by Quaid-i-Azam Muhammad Ali Jinnah.

After Quaid-i-Azam Muhammad Ali Jinnah's death, religion has served as the binding and leading mechanism to maintain national unity, integrity and stability of the country. The ruling elite has continuously aspired to use religion for strengthening their power and winning the people's confidence. That is why religious education has been proposed compulsory for Muslim students in all the national educational policies of Pakistan.

The Muslims had been very conscious about the religious education and historical evidence provides evidence of a very strong voluntarily developed religious education system supported by the Muslim state. There was almost one Maktab or Madrassahs for every four hundred pupils.² The structure of education under the Muslims was based on three basic principles: acquiring of the knowledge was the religious duty obligatory for every Muslim; education was free and independent from any control of the state and education was organized on voluntary basis.³ During the secular British policy,⁴ the Muslims continued to follow these principles. Yet, there was a general feeling among the natives of India that religious education should be provided to each child as per the principles of his own faith. This proposal was disapproved by the education Commission of 1882 considering it the cause of the backwardness of Muslims in political tradition, social customs, religious beliefs and poverty.⁵ The demands for the provision of religious education was presented from the platform of All India Muhammadan Educational Conference (MEC) with removal of abhorrent content against Islam from the books taught in the public schools.⁶ The conflict continued until the decolonization of South Asia. Sargent report (1944) on education was also condemned by the Muslims on the same ground of neglecting the Muslim religious education.⁷

Therefore, there was a realization of reorienting the education system according to the guiding principles of Muslim community of new state of Pakistan. Thus Religion emerged as one of the most substantial factors that has its specific impact on the educational policies and reorganization of the education system in Pakistan, especially when many lingual, racial, cultural and geographical etc., differences among the people of Pakistan were inborn.⁸ Therefore, all the educational policies in

¹ J.R. Hough, ed., *Educational Policy: An International Survey* (New York, 1984), p.14

² K.G.Saiyadain,H.V.Hampton, *The Educational System*(London,1943)pp.3-5

³ I.H.Qureshi, *Education in Pakistan An Inquiry into Objectives and Achievements*(Karachi, 1975)pp.6-7

⁴ Macaulay A legal member of the governor-general's council viewed that British must alienate in matter of religion and they were not bounded to carry on Sanskrit and Arabic learning.. However, It was viewed by H.T.Prinsep (a member of the General Council of Public Instruction(GCPI)) that Muslims were much more fearful of innovations in the area of religion than the Hindus. L. Zastoupil,Martin Moir, *The Great Indian Education Debate Documents Relating to the Orientalist-Anglicist Controversy,1781-1843*(London, 1999)p.34

⁵ Education Commission Report by the North-Western Provinces and Oudh Provincial Committee(Calcutta, 1884)pp.76-77

⁶ Muhammadan Educational Conference Report 1901 (Agra, 1902)p.280, MUhammadan Educational Conference Report 1909(Aligarh, 1910)p.27, Muhammadan Educational Conference Report 1913(Aligarh, 1914)p.24, Muhammad Educational Conference Report(Aligarh, 1926)pp.88-89

⁷ Muhammadan Educational Conference Report 1945 (Aligarh, N.D) pp.27-28

⁸ Javid Iqbal, *Ideology of Pakistan*(Lahore,1959)p.1

Pakistan appear to emphasize the ideological foundations. The guiding principles for the education system in Pakistan have been inferred from the teachings of Islam by the planners of these education policies. Quaid-i-Azam Muhammad Ali Jinnah directed the members of the Constituent Assembly to design such a sound, viable and useful education system as suited to the needs of new state and represent its history and ideals.⁹ Quaid-i-Azam in his message to the first educational conference 1947, asserted that our educational policies and programs must bring in lines the genius of our people, accordant with our history and culture and keep in view the modern developments.¹⁰ First education Minister, Fazlur Rahman, in his inaugural address to the conference expressed his will that education system in Pakistan should be vitalized by the Islamic concept of universal brotherhood, social democracy, social justice and democratic virtues of tolerance, self-help, self-sacrifice and kindness. He viewed that there are three aspects of education as spiritual, social and vocational.¹¹ The conference recommended that religious instruction should be compulsory for the students in the schools. It was viewed that the spiritual, social and vocational aspects of education should be integrated¹². It was also proposed that *Madaris* should be brought in line with the existing system of general education.¹³

The ideological agenda set by the Objective Resolution 1949 left a deep impact on the educational policies of Pakistan¹⁴. The report of education commission 1959, emphasized on the preservation of theories on which Pakistan was established. The Commission was turned to take inspiration from Islam for getting the objectives of national solidarity, stability of Pakistan and instilling of patriotism among the people in Pakistan and asserted for the fusion of spiritual values of Muslims with the freedom, unity and stability of Pakistan. It proposed that national unity and religious values should be expressed in true stories in such a way as all our people permeate these values and contribute to the collective effort.¹⁵ therefore the commission proposed that the subject of Islamiyat (the study of Islam) should be made compulsory for boys and girls from primary level to the middle level of education.¹⁶ As regards the *madrasah* education, emphasis was placed on the vital and progressive spirit of Islam at the higher levels of education in *madrasahs*.¹⁷

The themes seem to be reasserted and reiterated since the establishment of Pakistan. Advisory Council of Islamic Ideology on 5th December, 1965 and 7-9 and 26 August, 1966 and in August, 1969 recommended that subject of Islamic Studies should be compulsory for Muslims from Kindergarten to the level of Graduation and a properly devised course of Islamic tenets be instructed to the students at the higher level of education. It was also proposed by this Council that effective machinery should be set up for the redesigning of the textbooks with the spirit of Islamic ideas and concepts concerning all the branches of Humanities and inclusion of the material offensive to Islam and the Holy Prophet Muhammad (PBUH) should be consciously avoided. It was recommended. It was also recommended by the Council that a Ministry or a Division or a Department should be established to deal with all the issues concerning the religious values of the state. All such recommendations were presented for the education policy 1969.¹⁸ The Education Policy Proposals 1969 were deeply influenced by the directions and recommendations of the Council.¹⁹ The subject of Islamiyat (study of Islam) was recommended to be compulsory subject up to class X and thereafter as optional subject. The degrees of Madaris were declared equivalent to the degrees of other educational institutions. For, a Madrasah Education Board was recommended to be constituted to regulate the Madaris.²⁰ Thus education became a basic source for enhancing national unity and progress through upholding and instilling the Islamic values in the new education policy 1970.

⁹ I.H.Qureshi, *Education in Pakistan An Inquiry into Objectives and Achievements*(Karachi, 1975)p.27

¹⁰ *Proceedings of First Pakistan Educational Conference* held at Karachi from 27th November to 1st December, 1947, Government of Pakistan Ministry of Interior (Education Division)p.5

¹¹ *Ibid.*,pp.38-39.

¹² *Ibid.*,p.21,p.40

¹³ *Ibid.*,pp.44-45

¹⁴ Shahid Siddiqui, *Educational Policies in Pakistan Politics, Projections, and Practices* (Karachi, 2016) .p.187

¹⁵ Government of Pakistan, Ministry of Education, *Report of the Commission on National Education 1959*,pp.10-11

¹⁶ *Ibid.*,p.212

¹⁷ *Ibid.*,p.287

¹⁸ *Consolidated Recommendations of the Council of Islamic Ideology Relating to Education System in Pakistan (1962-1982)*, Council of Islamic Ideology Government of Pakistan, Islamabad, p.10,pp.12-13

¹⁹ *Proposals for A New Educational Policy July 1969*, Ministry of Education and Scientific Research Government of Pakistan Islamabad,p.2; It was proposed in the education proposals 1969 that the education system in Pakistan should be directed by Islam. It was viewed that its aim was the provision of unified and uniform system of education which give a common set of cultural values based on the concepts of Islam.

²⁰ *Ibid.*,p.3,p.13

In this context, as education system is considered a basic tool for the shaping of the lives of masses and application of state policy, the purpose of this paper is to evaluate how 'Islamic will' has affected the state's education policy and how education policy has affected the educational curriculum? Exploring the relationship between state ideology, education policy and education system, the paper aims at understanding the nature of education being imparted on the generation of Pakistan. For the study, a very important period of the History of Pakistan, i.e., after the establishment of New Pakistan, and the first period of the application of the Constitution of Pakistan 1973, is focused in this study. The paper analyzes in this context National Education Policies from 1972 to 1979. In this way, the paper also provides an opportunity to have a comparative insight into the regimes of democracy and Martial-Law. For this purpose, qualitative historical and comparative research methods are used in this paper. Primary and secondary written published and unpublished documents and observatory sources are used through critical evaluation and analysis. National education policies and textbooks published by Punjab Textbook Board and Institute of Educational Research in the Punjab University are consulted as primary sources. Concerning textbooks of compulsory subjects of Islamic Studies and Social Studies are examined to evaluate the implementation of these education policies in the curricula at the secondary level (Class VIII).

Religious Impact on the National Education Policies (1972-79):-

After Debacle of East Pakistan in 1971, the need of a religious ideology was felt more strongly as the separation of East Pakistan was considered to be the result of ethno-lingual ideology and identity. It became the creed of the day that such ideologies could be more harmful for the remaining Pakistan in future if not curbed and religious ideology emerge as the only competent tool to counter ethno-regional and lingual movements of Pakistan. Therefore, religious impact in the politics and state craft hit a paramount position. All the political parties and state institutions fearful of the future of state began to Islamize the state and society with full zeal and zest without measuring the consequences. The idea of a state providing its people with the satisfaction through good administration and public good could not gained popularity even after the debacle of East Pakistan. In the perspective education became a central mean and method to achieve what was supposed to be the method of stabilizing the Pakistani state and society.

In this perspective, National Education Policy 1972 was announced by Zulfikar Ali Bhutto. As founding Chairman of Pakistan People's Party since November 1967, Zulfikar Ali Bhutto and his followers Has focused on four-point political slogan¹. Islam is our religion 2. Democracy is our politics 3. Socialism is our economy and 4. Peoples are the basic source of power.²¹ Education was considered as a beneficial asset of a nation in the manifesto of this party. Zulfikar Ali realized the power of religion as a binding force among the people for national integrity and solidarity of Pakistan A blueprint of Islamic Social Order has been recommended by the Advisory Council of Islamic Ideology under the chairmanship of Allama Allauddin Siddiqui in 1971 in line with the time-to-time instructions of the council. The teaching of Arabic and the subject of Islamic Studies had been given importance at all the levels of education. Arabic was proposed as a second compulsory language for the students of each wing after Bangla and Urdu. The use of electronic media to disseminate the national ideology and Islamic values and the ban on the import of material abhorrent to Islam had been recommended.²² Therefore, in the National education policy 1972, "*Ensuring the preservation, promotion and practice of the basic ideology of Pakistan and making it a code of individual and national life*"²³ was declared as the purpose of the policy and practice of education. The instruction of Arabic as a compulsory language was also emphasized by Jamaat Islami. It was also expressed by this party that mission schools should run under the control of the government.²⁴ However, like the preceding education policies, the subject of Islamic Studies was proposed compulsory up to class X for the Muslim students in this policy. The exclusion of offensive material against the cultural and ethical values of Islam was made part of the policy. Devoting a considerable time to the recitation of the Holy Quran and its translation through the electronic media and instilling the values and spirit of Islam in the whole structure of education system also became official policy.²⁵ The main aim of religious

²¹ M.Usman, M. Ashar, Pakistan Ki Siyasi Jamatain(Lahore, 2004)pp.70-71

²² Recommendations of the Council of Islamic Ideology,pp.13-15

²³ *The Education Policy 1972-80*, Government of Pakistan Ministry of Education Islamabad, March 1972,p.1

²⁴ M.Usman, *Pakistan Ki Siyasi Jammatain*,p.344

²⁵ *Ibid.*,p.37

instruction was to prepare the students to develop a positive way and code of life.²⁶ The responsibility was also laid on parents for developing the religious attitudes in the personality of their children. The educational institutions run by the religious societies were to function according to the governing regulations in respect of other privately managed schools and colleges.²⁷

The policy also found a dominant space in the constitution of 1973. Article 2 A of the constitution made ensured that Muslims shall be facilitated to organize their lives in individual and collective spheres according to the teachings of Islam as given in the Holy Quran and the Sunnah.²⁸ Therefore education became the only expectation for the nation to develop an Islamic state.

In 1975-76, a sub-committee by the Council of Islamic Ideology was appointed to report on the implementation of Islamic system of education. In the light of this report, some proposals were approved for designing the education system on Islamic lines by this Council. It was proposed by this Council that curricula should be uniform in public schools and *Madaris* (religious teaching institutions) up to the middle level of education. It was also recommended that Madrassa Education Board for *Madaris* should be established. It was also proposed that instruction of Arabic language should be compulsory up to the secondary stage of education. Co-education was recommended to be stopped after primary education. Elevation of the prestige of teachers especially those imparting religious instruction in the educational institutions was recommended. The instruction of *Nazra* Quran (reciting the Holy Quran) at the primary level of education was also emphasized by the Council. The proposal for arrangements of prayer (*Namaz*) in the schools and *Madaris* was also presented by this Council. It was also proposed that Muslims' deeds in the spheres of education, politics and culture should be included in the subject of History.²⁹ The instructions were reiterated in 1977 meeting and were sent again to the government in 1978.³⁰ However the council extended its jurisdiction to non-Muslims and proposed that the recommendations of national education policy be followed by the non-Muslim institutions in respect of the teaching of their Muslim students. Mosques were to be used for educational purposes and the ideas concerning the communism were to be excluded from the educational institutions and electronic media³¹ Most of these recommendations had been taken place in the National education policy 1979.

Islam became the burning issue of politics against Zulfikar Ali Bhutto. Zulfikar Ali Bhutto was set aside as a result of the long run protest that had been launched by Nizam-e- Mustafa movement. Zia-ul-Haq chaunted the slogan of Islamization for his rule and National Education Policy 1979 was reflection of his slogans. The Islamization of education system in Pakistan was emphasized in this policy. Zia-ul-Haq was fully aware of the scenario filled with the call for Islam by the public movement known as Nizam-e-Mustafa movement. His thought concerning the education system for Islamization was also strengthened by recommendations of the Council of Islamic Ideology. Therefore the policy expressed deep concern for the promotion of Islamic values among the individuals and the society. Infusion of sound and abiding faith of Islam, development of Muslim nationhood, unification and integration of the society were considered to be attained through disseminating the message of Islam and giving proper place to the teaching of Islamiyat and Arabic.³² The main objective was stated in this policy was *"...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 the outlook of the people of Pakistan on the basis of justice and fair play."*³³

It was proposed in this policy that the entire curricula should be reorganized around Islamic thought. It was also to make sure the inclusion of appropriate content on Islam, the ideology of Pakistan and the development of national unity while revising the curricula.³⁴ It was recommended in

²⁶ Ibid.,p.37

²⁷ Ibid., p.37

²⁸ Government of Pakistan, The Constitution of the Islamic Republic of Pakistan 1973

²⁹ The report of the sub-committee was approved after some amendments in the meeting held on 31 Jan-1st Feb 1976 at Karachi under the Chairman Justice Hamood-ur-Rahman. Recommendations of the Council of Islamic Ideology,pp.16-19.

³⁰ Sayings of the Holy Prophet Muhammad (PBUH)

³¹ *Recommendations of the Council of Islamic Ideology*,pp.28-29

³² *National Education Policy and Implementation Programme*, Government of Pakistan Ministry of Education Islamabad 1979,p.48

³³ Ibid.,p.48

³⁴ Ibid.,p.2,p.62

this policy that teachers should have not only the knowledge of subject matter and teaching techniques but also show full commitment to the ideology of Pakistan. It was proposed in this policy that the subjects of Pakistan studies and Islamiyat should be considered compulsory from classes I to XIV and in the professional colleges. The consultation with the *Ulema* for the revision of the course of studies of *Islamiyat* and presentation of lectures by the religious leaders to motivate the students towards Islam and Islamic ideology in the educational institutions were the other recommendations proposed in this policy. It was viewed in this policy that textbooks concerning the schools would be re-examined by the National Textbook Review Committee. It was proposed that it would be ensured that the presentation of basic principles of Islam have been permeated in the curriculum in general and courses in history, languages and social studies in particular. It recommended that 30 Arabic language Centers would be set up under Allama Iqbal Open University in different cities all over the country. It was stated in this policy that learning material in these centers would be provided by the Arab countries.³⁵ *Madrasah* education was also given importance in this education policy. It was proposed that a close link between the system of general education and *Madrasah* education would be created. It was viewed that a powerful National Committee consisted of *Ulema*, scholars, educationists and representatives of the Ministry of Religious Affairs would be appointed under the Federal Education Minister. It was expressed that this committee would give suggestions for unification, promotion and modernization of curricula. This committee would also recommend to the Government for supporting these institutions through grants-in-aid, scholarships and loans to meet their requirements.³⁶ In the light of these recommendations, the government was asserted in this policy that all the degree awarding *Madaris* would be registered by the Provincial Education Department with the consultation of *Auqaf* (Islamic endowments) Department. It was also recommended that the degrees of *Madaris* should be equated with the degrees of formal system of education and affiliated the *Madaris* with education boards.³⁷

The Council of Islamic Ideology also recommended that a National Education Commission should be constituted for the revision of the whole curricula according to the view of Islam. General Zia constituted this commission in 1981.³⁸ The process of Islamization of education was further consolidated by the Sharia Act of 1981. Under this act a committee for the Islamization of education was constituted.

Implementation of Religious impact in the Curriculum:-

The Islamization of education has begun very soon after the creation of Pakistan. Curriculum points to the set of courses offered by an educational institution³⁹ and according to the recommendations of national education commission 1959, Islamic studies had been a made compulsory subject up to classes of VIII level. Then this subject was declared as a compulsory subject up to class X level.⁴⁰ Later, the subject of Islamic Studies was made compulsory up to the degree classes. Similarly the subject of social studies was declared as a compulsory subject.

The content concerning the concept of Islamic state had been presented in the textbook of Islamic studies for class 8th. The chapters on manners and ethical values essential to be a true Muslim had been included in the edition (1951) of this textbook.⁴¹ However, in the editions (1965, 1966-67) the content of Islamic studies was limited to compulsory Islamic instruction in a short manner.⁴² There had been introduced some changes in the edition (1972) of Islamic studies according to the vision of national education policy 1972. There had been included a topic "Islam as a Worldwide Religion" and some surah and prays had been included also in this edition of Islamic studies.⁴³ In the edition (1976) of Islamic studies. Some new topics like "completion of humanity", "Godliness", "national unity", "*Jihad*" and "earning from legitimate sources" were introduced in the biography of the Holy Prophet Muhammad (PBUH). However, an important chapter "Islam as a Worldwide Religion included in the

³⁵ Ibid.,48-49

³⁶ Ibid.,pp.43-44

³⁷ Ibid.,pp.45-46

³⁸ *Recommendations of the Council of Islamic Ideology*,pp.39-40

³⁹ Encyclopedia Britannica, Vol.iii(U.S.A, 1978)p.305

⁴⁰ A.H.Farooqi, Allao-ud-Siddiqui, *Kitab Islamiyat(Lazmi)*(Lahore, 1973)

⁴¹ Badar-ud-Din Badar Jalundhary, *Aaina Islam Barai Jammam Hashtam*(Lylpoor, 1951)pp.2-8

⁴² H.Kafayat Hussain, M.Allao Din Siddiqui, *Deenyat Barai Jammam Hashtam*(Lahore, March,1966), *Deenyat Barai Jammam Hashtam*(Lahore, March, 1967)

⁴³ H.Kafayat Hussain, M.Allao Din Siddiqui, *Deenyat Barai Jammam Hashtam*(Lahore, March,1972)pp.vi-viii,p.1

previous edition (1972) of Islamic Studies was excluded from the edition (1976) of Islamic Studies.⁴⁴ The edition (1978) of Islamic Studies was same as the edition of 1977.⁴⁵ It was stated in the preface of both the text books that it aimed at to create the affection with Islam and Pakistan and generate the love for Allah and the Holy Prophet Muhammad (PBUH).

As regards the subject of Social studies, the objectives of education policy 1972 had been permeated in the 1974 edition of social Studies for class 8th. Some portion of Islamic history was added to this edition of textbook. The aspects of justice, welfare of the people and influence of Islam on the west were given a prominent place in this edition.⁴⁶ In the textbook of social studies 1978, ideology of Pakistan was emphasized. The portion of Islamic history had been excluded from the edition.⁴⁷ The main theme of Islamization of education and a true picture of Islam is considered not to be reflected thoroughly in the succeeding editions of textbooks under the education policy 1979. To teach this curriculum a new breed of Arabic teachers was recruited. Simultaneously, Masjid and Maktab schools were established throughout the country. This new breed became a new religious elite influencing the public behavior. To monitor the public attitude, behavior and observance of Islamic rituals, school committees were established and state authority was used to implement such policies. Such policies developed a reaction against the military regime.

Conclusion:

Religion has been an important factor in the formation of education policies of Pakistan since its formation. It has been considered as the main instrument for uniting the people in spite of the lingual, cultural, regional and racial differences among the people in the country. The potential force of religion for developing the national unity and integrity has been recognized by each government in Pakistan. In the perspective of separation of East Pakistan from Pakistan, a central place has been taken by the religious aspect in the national educational policies. That is why religious education has been considered compulsory in all the educational policies of Pakistan. It was tried to reorganize the content in the textbooks to some extent according to the spirit of Islam. Islamic studies and social studies have been included in the common core of subjects. These subjects have always been recommended as to be compulsory in all the national educational policies on the advice of Advisory Council of Islamic Ideology. From the kindergarten level to the degree level of education. However the real implementation of the recommendations and policies seems to be implemented by the dictators as a political tool to legitimize its rule and divert the attention of the common masses from the issues of governance to the rituals. For, , the subjects of Islamic studies and social studies were declared compulsory up to the degree level of education under the education policy of 1979. The policies were implemented after the declaration and in 1980s, the instruction of Arabic language was introduced under this education policy. The degrees of *Madaris* became recognized equal to the degrees of formal education under this education policy. Political stability, winning the people's trust, national unity and integration and consolidation of Pakistan had been the main objectives for each government in Pakistan. The pace of change for curriculum development according to the national education policies had been slow, yet after 1979 it gained momentum and the formation of National Education Commission to Islamize the curriculum and the educational structure mark the peak of this influence. However after the fall of military regime, such policies could not sustain. Maktab school and Masjid schools were closed. Salat Committees were disbanded and state role in the public morals began to decrease.

⁴⁴ M.Bakhash Muslim, Mehdi Hassan Alvi, Deenyat Barai Jammam Hashtam (Lahore, March, 1976) pp.3-4.

⁴⁵ M.Bakhash Muslim, Mehdi Hassan Alvi, Deenyat Barai Jammam Hashtam (Lahore, March, 1978) pp.3-4.

⁴⁶ A.Ghaffar, Moasharti Aloom (Lahore, Feb, 1974) pp.1-206

⁴⁷ I.Shamim, Fazal Ahmad, *Social Studies for Class VIII* (Lahore, March, 1979)