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# **Assessing the Quality of the Single National Curriculum: A Case Study of Islamiat Curriculum**

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## **ABSTRACT**

This paper compares the previous Islamiat curriculum of 2006-7 and the latest Islamiat curriculum (under Single National Curriculum (SNC) 2020). It was found that the latest version of the Islamiat syllabus (2020) is much better in terms of quality and design. However, implementing this standard curriculum will require improved capacity (i.e. teaching quality) in schools, which seems difficult to achieve in the current scenario.

The criteria for comparing both curriculums were fundamental Islamic beliefs.<sup>1</sup>

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<sup>1</sup> i.e. Belief on Allah SWT, on his final messenger (ﷺ), in the hereafter

## INTRODUCTION

The Federal Government announced its plan to introduce a SNC to bring uniformity to schools in the public and private sectors. According to the government and SNC designers, a single curriculum implemented nationwide was the need of the hour. Currently, Pakistan has different streams of education: the public sector, the private sector and the madrassa system. All of these different systems produce a different end-product. This results in inequality and an uneven playing field.

A multiplier effect starts. For example, madrasa students have little or no opportunity to compete with other colleagues with a master's degree<sup>1</sup>. Similarly, language skills, especially English, are also taught differently in these educational systems. The SNC, therefore, is an attempt to reform the education system by making it uniform across the country.

The designers of the SNC believe applying the new curriculum will ensure that every child gets the same education, medium of instruction and a fair and equal opportunity in the market<sup>2</sup>. It can be said that it is aimed to provide equality of opportunity by ensuring a level playing field.

The SNC project will be implemented in phases across the country<sup>3</sup>. It has been implemented in the three provinces and the Federal territory. The government has completed the first phase and implemented the SNC curriculum from classes 1 to 5. Books of the new curriculum have been published, and the new syllabus has been implemented across the country, excluding Sindh (as mentioned above)<sup>4</sup>.

The case of this study is the Islamiyat curriculum and its comparison with the predecessor. We find that the SNC Islamiyat curriculum is well designed and more appropriate compared to its predecessor. However, evaluating the capacity of schools to implement the SNC 2020 is not in the domain<sup>5</sup> of this paper.

The differences in the curriculum can be viewed from two distinct angles: (a) the differences across the single curriculum at different levels and (b) the way the modules have been redesigned in SNC compared to the old curriculum. In this paper, we discuss the redesigned modules in detail.

The paper has taken the modules or themes and then analysed how the content progresses as the class upgrades, i.e. from class 1 to class 5 - how does the curriculum change in response to the student level, keeping student cognition, mental ability and age in mind.

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<sup>1</sup>According to HEC rules Dars-e-nizami (8 years' madrasa course in Pakistani madrasa systems) is equivalent to a masters degree.

<sup>2</sup><http://www.mofept.gov.pk/ProjectDetail/MzkyNDc2MjMtY2VjYy00ZDA4LTk5OTUtNzUyNDI3ZWZmN2Rm>

<sup>3</sup>Except for the Province of Sindh which has decided to carry on its own curriculum design, stating its 18th amendment right. The 18th Amendment made education a provincial subject.

<sup>4</sup><http://www.mofept.gov.pk/ProjectDetail/MzkyNDc2MjMtY2VjYy00ZDA4LTk5OTUtNzUyNDI3ZWZmN2Rm>

<sup>5</sup> However, we do agree that capacity building and trained human resource is an issue but that would warrant a study in itself we intend to carry that in the future.

## **METHODOLOGY**

We adopted a case study method for assessing the quality of SNC and the Islamiyat Curriculum. A Case study method is an intensive study of a single unit to generalise across a larger set of units (Gerring, 2004). The case study method is a widely adopted approach (please see (R. J. Clark, 1977) and (McPhail, 2018)) (Kissinger, 2014) to evaluate curriculums. The case study method is relevant here because we attempted to analyse a single unit of the whole SNC, that is, the Islamiyat Curriculum, to evaluate the quality of SNC.

### **The Debate**

Reform has and always will generate debate. A Reform will threaten the current beneficiaries of the system and hence make them lose economic, political and social power and capital while on the other hand it will create certain groups which win more de jure as well as defacto power. The friction, the rigidity, the inertia of the status quo will prevent the reforms from taking total effect (Acemogulu et al., 2011). While the groups and individuals who stand at gaining from the reforms will be working hard to find ways to implement them.

The SNC 2020 is a similar case. It had been a matter of concern for everyone whether curriculum experts, subject specialists, laymen, activists subscribing to alternate ideologies and some pseudo intellectuals as well. The debate has been there at the TV, the print media, some academics have written on it but on the whole the SNC has become controversial. It has some losers as well as some beneficiaries it also has another debate covering it where the liberal class, and people associated with liberal groups and ideas have actually targeted the religious part of the curriculum. This study addresses that debate by presenting a discussion in the following key areas:

- The content and its relevance to the society of Islamic Republic of Pakistan on teaching Islamiyat
- The legal standing of the constitution of Pakistan on the question of curriculum
- The constitution of Pakistan's clarity and definition of a good Muslim, good citizen and the identity of Pakistan as an Islamic republic.

### **Brief Background**

The post 9/11 politics has changed the world from what it was some 35 years ago. Islam as a religion, as a faith and as a system has been an important topic of debate, policy and academia. Zia ul haque Pakistan military dictator is known for his Islamisation policies but if we look at the time after Zia Islamisation of politics, education, and every aspect has been a center of debate. Politics, politics, government actions all linking in one way or the other to Islam as a religion and as a system. In fact, now we see the other extreme that is put-forth by the leftist and so called progressive circles. From education to economy to foreign policy, the leftist finds Islam being responsible for our failures one way or the other. Post SNC we have seen great activism from the so called liberals, the left and the so called moderates for instance Pervez Hoodbhoy, a retired physicist of the Quaid-e-Azam university believes that

*“This means exposure to a broad range of thoughts and ideas. In terms of religious faith this would take the form of studying various religions so that a student knows about the tenets of all major faith systems. I think religion should be taught as a phenomenon so that students can understand the existence of faiths other than their own. The government should not be in the business of deciding on behalf of the people what they should and shouldn’t believe. Of course, kids will be taught at home – by their parents– if they feel they have a responsibility to transfer their personal ideologies on them. To my mind an individual’s faith should be left for that person to decide.”*

The criticism from Hoodbhoy on the post SNC Islamiyat curriculum is a bit different. The retired physicist believes that faith is an individual matter and in school the students should be given an understanding of religion as a phenomenon and nothing more. Then if the parents, family etc. want to what Hoodbhoy calls “impose their ideology on the child” they may. From Hoodbhoy’s discussion which he shared with PIDE’s P&R magazine it appears that he is looking at the phenomenon of religion from a physical science perspective as merely scientific phenomenon but there is enough sociological, theological, anthropological literature which supports the fact that approaching religion from a scientific lens will never yield any comprehensible results since Faith never needs arguments.

A country founded in the name of Islam, the constitution of which makes it mandatory Islamiyat should be taught at schools and an Islamic way life shall be maintained. It becomes obligatory upon the skills and education institutions and hence criticism of the rationale of teaching Islamiyat therefore loses validity.

### **Debate Encircling the Islamiyat Curriculum Pre and Post SNC**

The Debate has been centered around many different lines including religious minorities, imposition of Islamiyat on students of other faiths, the question that whether we actually need to teach Islamiyat. It is pertinent to mention that such debate existed even before the SNC please see (Haque, 1989) (Ali, 2008) (Leirvik, 2008) (Hashmi, 2011) (Younas et al, 2012) (Dayyan et al, 2017) (Khokhar, 2020).

Post SNC’s introduction of curricula from classes 1 to 5 has also been criticised by some on the basis of inclusivity and minorities. (Panjwani and Chaudhary, 2022) for instance terms that current curricula of the SNC the teaching of Islamiyat as a tool of social control. They suggest an inclusion of all major religions in Pakistan should be included in the curricula. Considering Islamiyat as a compulsory religious education (Khokhar, 2020) discusses the historical causes and present day effects and finds that in Pakistan every aspect of life is Islamised and hence the minorities in the society are excluded from public and social spheres. Some recent post in SNC studies such as (Ali and Mukhrjee, 2022) report that the Islamiyat curricula whether pre or post SNC constructs a sectarian history and represents it positively which leads to radicalisation and workload (Haque, 1989). (Haque, 1989) discusses that the Islamiyat should not be a part of education and standard examination after primary school. The role of Islamiyat, should be just to acquaint the students with the basic of Islam and capacity of the schools (Nawab, 2012) (Memon, 2007) (Siddique *et al*, 2021). The points are discussed one by one below



### Religion, Religious Minorities and the Curriculum of Islamiyat

Pakistan is a religiously and ethnically diverse country. Different religious minorities living in Pakistan include Qadianis (ahmadis/lahoris etc.) Christians, Hindus, Sikhs, Baha'is, Zoroastrians, Buddhists and Kalash. There is also a small minority in Baloch areas known as Zikris.

S. No.	Religious Groups	Proportion of Population
1	Muslims	96.475%
2	Christians	1.272%
3	Hindus	1.731%
4	Ahmadis (Qadianis)	0.092%
5	Other minorities	0.021%

*Source:* PBS Census 2017.

Whether it was SNC or the curricula before that, the Pakistani education system from the lens of minorities or secularism has been in a contest. Both the groups including the people criticising the various modules taught in the Islamiyat and Islamic studies textbooks promote religious hatred and are Muslim specific. Non-Muslims are forced to study Islamiyat even if they don't want to. Some of the extreme arguments include why should Islamiyat be even taught in the classrooms. This group believes that Islamiyat as a subject and Islamic references in other books of English should be removed. This schooling system along with the Madrassa systems is taking the country towards militancy and hatred. This hostility towards the teaching of Islamiyat has been there in the Pakistani liberal and leftist circles. They not only question the teaching of Islamiyat to a class wherein you have one or two non-Muslims but they also question the very existence of Islamiyat as a subject examples include (Amin Valliani, 2014) who makes the case that Islamiyat as a subject has no impact on the character building of the students, other studies have come up with same conclusion but much more logical conclusions for instance (Qadir, 2016) is of the opinion that Islamiyat and Pakistan studies are not important because of religious reason but because of the fact that the essence of Islamiyat is not there in the text books i.e. truthfulness, honesty, cleanliness etc. (Qadir, 2016) believes that the study of Islamiyat should focus on these areas. He also opines that shallow focus on the concepts and believes makes the student superficially understand Islam without understanding the soul of the religion. Then we have a third strand of thought that says that teaching Islamiyat will convert the students into mullahs, Taliban religious fundamentalist etc.

So this debate pre-dates the SNC, we have had the opposition to teaching of Islamiyat par se and as well as on the content. The pre SNC studies such as (Ali, 2008) (Leirvik, 2008) (Hashmi, 2011) (Younas et al, 2012) (Dayyan et al, 2017) are a testimony that the teaching of Islamiyat, its content and the very rationale behind it has always been debated upon. So this leads to the conclusion that Post-SNC criticism mentioned above has more of a political or ideological perspective than a quality perspective. These biases have made the idea of teaching Islamiyat as a center the quality aspect has been ignored. He current study addresses this issue and tries to present a discussion on the comparison of the two curriculums (namely 2006 and SNC).

## ORGANISATION OF THE PAPER

The SNC has Seven Modules, namely, Beliefs and Worship, Quran and Hadith, Seerat, Manners and etiquettes, Masaheer e Islam (Famous personalities in Islamic History), Islam aur asr e hazir kay taqazey. In this case study, we have taken each module and then checked and analysed how that module develops as the student level increases. The progression of each module and the change in its contents are discussed class-wise.

## STANDARD OF COMPARISON BETWEEN TWO CURRICULUMS

### Definition of a Good Muslim

There are certain areas of human social life wherein we cannot have a standard or agreed-upon definition. Those areas are limited to be judged normatively, and we cannot evaluate them positively or definitively. The same is the case with the definition of a good Muslim. There are multiple versions of what a good Muslim is, in-fact some views are so divergent that “Good Muslim” according to one school, is “astray person” according to another. However, if we wanted to study mathematics or physics curriculum, we would have had to see how well the curriculum makes the student understands the math skills and physics concept at his/her level. We would ask the questions: are the skills age-appropriate? Do they make a base for higher levels, and how well is the curriculum aligned to the subject’s spirit? So, in the same way, we had to come up with an operational definition of a good Muslim as given in the Constitution of Pakistan.

The Constitution of Pakistan defines a good Muslim in chapter 5 of the Constitution as follows

***A Muslim is one who believes in the unity and oneness of All Mighty Allah, in the absolute and unqualified finality of Prophethood of (Hazrat) Muhammad ﷺ and does not believe in, or recognise as a Prophet or Religious Reformer any person who claimed or claims to be a Prophet in any sense of word or of any description whatsoever after (Hazrat) Muhammad ﷺ***

Article 2 of the Constitution declares Islam to be the state religion.

Article 31 (1) states emphasises the Islamic way of life and the role of the state

**Steps should be taken to enable the Muslims of Pakistan individually or collectively to order their lives in accordance with the fundamental principles and basic concepts of Islam and to provide facilities whereby they, may be enabled to understand the meaning of life in light of the Holy Quran and Sunnah**

Article 31 (2) states

***“that the state shall endeavor, as respect of Muslims of Pakistan to make the teaching of Islamiyat and holy Quran compulsory and encourage and facilitate the learning of Arabic language and to secure correct and exact printing and publishing of the Quran”.***

The curriculum has been evaluated from the perspective of basic concepts of Islam and its core belief. The Muslim belief is categorised into two sets:

- (1) Iman e mujmal<sup>6</sup> and
- (2) Iman e mufasssal<sup>7</sup>

The curriculum was analysed from the perspective of belief in Allah SWT, Risalat (Finality of Prophethood ﷺ), Taqdeer and worships such as zakat<sup>8</sup>.

### **THE MODULES OF THE OLD CURRICULUM: THE 2006-7 EDUCATION POLICY**

The curriculum of 2006-7 was designed differently (see table 1 for details). The curriculum wasn't as well designed as the radical change in the name and theme of modules represented. For instance, for class 1, the curriculum had 5 benchmarks/themes, namely our-Beliefs, Prophets, Prayers, and Holy Books. Class 2, which was expected to be an extension of these modules, had different themes, and the content therein was also different. It was a radical departure from what the student learned in class 1. In the senior class, i.e. class two, the student was abruptly introduced to something new and very different. The modules in class 1 also lacked the foundation necessary for the young students to follow the relatively complex module given in class 2.

For instance, in class 1 the student studied "our beliefs" and under the heading "our beliefs" come the fundamental Muslim beliefs of Imaan, Tawheed, the finality of the Prophet Muhammad (ﷺ), zakat, hajj, the day of resurrection and the life after death.

The class 1 curriculum in the 2006-7 stated the benchmarks/SLO's of the module that Almighty Allah has created us, recognise that everything in the world is created by Almighty Allah, the name of the creations of Almighty Allah (human beings, animals, plants, trees, stars, sun, etc.), recitation of the Kalimah Tayyibah, with its meaning and Ta'awwuz and Tasmiyyah with its translation.

These modules reflect that the curriculum designers intended that the student be introduced to basics in the entry class. However, the modules were more philosophical and thought intensive. A student of class 1 may not have had the ability, the intellectual maturity, and the emotional balance to comprehend these concepts, at least not in how they were presented in the curriculum. At this stage, students should be merely introduced to the concepts. From this lens, when we view the 2006-7 curriculum, it certainly appears more work-loaded and above class 1 students' intelligence and ability.

Secondly, and most importantly, the finality of Prophethood on Muhammad ﷺ is a basic tenet of Islamic belief. The module missed this essential pillar of the Muslim faith, and this omission in the 2006-7 curriculum points to the fact that the curriculum in the case of Islamiyat was not as well designed as required. However, the remaining 4 modules were up to the task of a class 1 student. The modules and sub-modules also need to be explained in detail so textbooks could have been better designed. The 2006-7 curriculum was also devoid of this feature.

In comparison, the SLO 2020 is more detailed and focused and has been well-designed with various sub-modules. This will help the student focus on the macro concept and introduce him/her to understand the basics, implications, and message, which is more

<sup>6</sup> اٰمَنَّا بِاللّٰهِ كَمَا هُوَ بِاَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْنَا جَمِيعَ اَحْكَامِهِ

<sup>7</sup> اٰمَنَّا بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرَسُوْلِهِ وَالْيَوْمِ الْاٰخِرِ وَالْقَدَرِ خَيْرُهُ وَشَرُّهُ مِنَ اللّٰهِ تَعَالٰى وَالْبَيْعِ نَعْدًا لَّمُوتْ

<sup>8</sup> Article 31 2(a) Constitution of Pakistan states to make the education of Holy Quran and Islamiyat compulsory

important. There is a difference between just having information about tawheed and knowledge regarding the message of towhead. The SNC emphasises the message and implications and is thus an upgrade and an improvement.

For instance, the finality of Prophethood on Syed-ul-Anbia Muhammad Mustafa (ﷺ) is also a fundamental belief of Islam. Muhammad (ﷺ) bin Abdullah sealed the doors to Prophethood. There is no prophet or messenger after him. This is as important a part of the Muslim belief system as the belief in the oneness of Allah. If the former is practiced by someone but the latter isn't, i.e. the finality of Prophethood of Muhammad (ﷺ), that person ceases to be a Muslim. The inclusion of this as a separate sub-module completes the macro module of beliefs and worship.

Similarly, the symbols of Islam are introduced as per the level of the student. He/she is told what a masjid is, how to behave in a masjid, prayers and the Azaan, and the call to prayer a Muslim child in a Muslim society such as that of Pakistan hears.

Islam is not just a religion of rituals; it is a political, economic and social system. It governs each aspect of human life, personal, private, or societal. *“It's requirement of frequent daily prayers made faith a way of life; its emphasis on the identity of religious and political power transformed the expansion of Islam from an imperial enterprise into a sacred obligation”* (Kissinger, 2014).

Therefore, the introduction of prayers in a module on beliefs and worship represents Islamic teachings. In this regard, too, the SNC is an upgrade. The detailed module, along with some submodules, is given below. And a comparison table is given in Table 1.

Table 1

*A Comparison of the Modules 2006-7 Syllabus with the SNC 2020*

**Class 1**

2007 Syllabus	2020 Syllabus
Our Beliefs	Quran and Hadith
Prophets	Beliefs and Worship
Prayers	Seerat
Holy Books	Manners and etiquettes
	Masaheer e Islam

## AN ANALYSIS OF THE MODULES AND THE CHANGES IN SNC

Firstly, the modules of the SNC are much more elaborate, detailed and specific. Moreover, they appear to be well taught and well designed; for instance, the 1st module of class 1, “Beliefs and Worship”, previously “Our Beliefs”. But alongside the name change, there have been many more changes in content, level, and course design, as discussed in the above section. In this section, we present a module by module analysis.

### Module 1: Our beliefs 2006-7 and Beliefs & Worship (SNC 2020)

#### *Class 1*

The SNC appears to be an improvement and upgrade, a step up from the previous curriculum; for instance, it specifies the topics that have to be covered under the heading

of Tawheed. While the 2006-7 curriculum gave a broad outline, and no subtopics were specified.

It is interesting to note that the 2006-7 curriculum says that “Prophets” is the theme in its own right and has to be there in the textbook, but there is no mention of the theme in the benchmarks. The benchmarks of beliefs revolve around the creator, but it is a part of the Muslim faith to believe in all the Prophets and the finality of Prophethood on Muhammad Mustafa (ﷺ).

In this regard, the SNC is an improvement as it introduces Prophethood to a child, with the oneness of Allah, that belief in Prophethood is as essential as is belief in the creator. This also reflects the basic pillars of Imaan such as the *imaan e mufassal* and *imaan mujmal*. So content-wise, the SNC improves the previous Islamiyat curriculum as it is more in line with the broader national objectives given that Pakistan is an Islamic country. The fact that it has been clubbed under fundamental beliefs is the point of distinction between the two curriculums

## ***Class 2***

The 2006-7 curriculum was devoid of the module “Quran and Hadith” in class 2. However, the SNC has included it as a learning module. It’s an upgrade since in class 1, the student learns basic tarweed and just 10 short surahs, i.e. the students must recite them from the Quranic text.

The second point of difference is the emphasis on pronunciation. This was not present in the previous curriculum. In class 2 a student is expected to read Two chapters of the Quran before graduating from class 2.

The Darood Sharif is obligatory upon a Muslim whenever the sweet name of the Holy Prophet (ﷺ) is mentioned. Teaching this to the students and making it part of the curriculum is positive. The students must be taught this at this early age to make it part of their daily life.

Islam is a religion that governs the daily life of Muslims. Learning Arabic phrases used in daily life will reinforce the Muslim identity<sup>9</sup>. And since this will be made a uniform curriculum and every school will be subscribing to it, a homogeneity is expected, making this a welcome addition.

The hadith portion was also missing in the earlier 2006-7 curriculum. The SNC takes the student learning a level up in class 2. In class 1, students have to learn one hadith, its translation, and its implementation in daily life. In class 2, the number of hadith is two. It’s logical to take students one notch up in a planned manner, and as an introduction to ahadith, it is crucial. The Ahadith are an explanation, *a tashreeh* of the Quran, and Islam cannot be understood without them, as it’s the ahadith that explains Islam. The introduction of ahadith to the student will surely help in embracing the Islamic character and bring it to life. Therefore, the SNC appears more practical since it makes the student apply the learning in his/her daily life.

In the Quran, it is mentioned as “Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often”. It means that the only example for us to follow is that of the Prophet Muhammad

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<sup>9</sup> 1973 Constitution of Pakistan 260 (31)

(ﷺ). The very definition of a good human being is how close is their life to that of the Prophet Muhammad (ﷺ) and how devotedly they follow the Sunnah. Inculcating this in the student is therefore of extreme importance.

Seerat was part of the “Good Character” module in the 2006-7 curriculum. The SNC, however, introduces it to the student as per the spirit of Islam, that the seerat is, in fact “Good Character” and the seerat of the Prophet Muhammad (ﷺ), the last and final messenger of Allah, is therefore, the best example for us to follow.

### ***Class 3***

Tawheed is the basic tenant of Islam. Islam and all the Abrahamic religions and Prophets before it has emphasised God’s oneness, teaching the belief that Allah is one and has no partners, Allah is the sole sovereign and whatever blessings have been bestowed upon us have been from Allah. And its only Allah that is worthy of worship, which is of vital importance from the faith perspective.

But this obedience is half of the Islamic belief. The other half is the belief in the finality of Prophet Muhammad (ﷺ). Islamic faith is complete if one declares that “Allah is the creator of everything and the only one worthy of worship, there is no God or deity worthy of worship but Allah (SWT) and Hazrat Muhammad (ﷺ) is the last and final Prophet of Islam. And that there is no nabi or rasool after him. Any such claimant is a liar and false.

In class 3, the discussion becomes more detailed since here the difference between nabuwat and risalat, Prophethood and messenger is introduced. The student is told that the Holy Prophet (ﷺ) is not only the final Prophet but the final messenger as well. The second and third sub-module thus become relevant and comprehensible

Moreover, wuzu, azaan and their philosophy is also taught - how to perform them, what care to take of the Wuzu, the azan, and qibla is a prerequisite for “good” and “complete” namaz. This emphasis and attention to detail was also missing in the previous curriculum.

### ***Class 4***

An important topic added to this curriculum is the rights of the Holy Quran. Muslim children need to know their responsibilities towards the Holy Quran. It helps them understand the significance of the Holy Quran in their lives, why it should be recited, and how it should be preached.

### ***Class 5***

Believing in the hereafter is a fundamental belief of Islam. The module stresses the importance of this belief. The module is designed so that there is a gradual progression, by introducing the concept of the afterlife to students based on the level of the student. This gradual progression reflects that the good design of the curriculum. This was found missing in the previous curriculum and shows that the SNC is a positive step towards the improvement of the content in Islamiyat.

Another important aspect of our belief is added: the finality of Prophethood. This is an even more fundamental part of Imaan, and adding it to the curriculum as a module will contribute to children being able to understand that believing in the finality of Hazrat Muhammad (ﷺ), the last and final messenger of Allah and of course, the best of creations.

Belief in the hereafter understanding its significance is the core part of the Islamic belief system. Similarly, knowing Tawheed is an integral part of the Islamic beliefs, but most importantly, the belief in the finality of the Prophethood of Hazrat Muhammad (ﷺ) is the core of Imaan. The module stresses the importance of this belief and the incremental progression where in the hereafter is discussed shows that the curriculum is well thought of. This was found missing in the previous curriculum, so it shows that the SNC is a positive step towards improving the content in Islamiyat. Furthermore, SNC has improved the curriculum standard by including Zakat as a topic and making the topic of fasting part of class 4 syllabus.

Another important aspect of our belief is added: the finality of Prophethood. This, even more, is a fundamental part of Imaan and adding it to the curriculum as a module will contribute to children being able to understand that believing in the finality of Hazrat Muhammad (ﷺ), the last and final messenger of Allah and the best of creations. Furthermore, SNC has improved the curriculum standard by including Zakat, making the topic fasting as part of a topic, and making the topic fasting part of the class 5 syllabus.

## **Module 2: Quran and Hadith**

### ***Class 1 and 2***

The 2006-7 curriculum did not give any particular importance to *Nazra and Quran*. The *Nazra* at grade 1 is limited to *tawuz and tasmia*, while in the SNC, *the Nazra* is a sub-module of Quran and hadith.

The emphasis is on *Norani Qaida* and learning the articulation of the Quranic words. The makharij or articulation is vital since all Muslims must learn to recite the Quran with proper pronunciation. This was missing in the previous curriculum. Moreover, the makharij is such a practice that it needs to be taught right from the start to develop a good command over recitation. In this regard, the SNC is more elaborate and detailed than its predecessor.

The hifz and translation were also neglected in the previous curriculum. It was limited to Kalimah Tayyibah while in SNC, the hifz section includes learning Arabic words that reinforce Muslim and Islamic identity. The hifz section includes learning Arabic words that reinforce Muslim and Islamic identity and the Kalimah as the basic tenet of faith. Again, this is an improvement as there was no mention of the importance of hadith in the previous curriculum. The student is introduced to ahadith in the SNC, and short hadith is memorised too, a positive addition to the SNC. The learning, understanding and memorisation of the supplications also makes the SNC an up-gradation on the previous curriculum.

Note: in classes 3,4,5 the modules on beliefs and worship, Quran and hadith, and learning the tajweed were sub-modules. Therefore, they are discussed separately in the belief and worship modules stated above

## **Module 3: Holy Books, Prophets in 2006-7 and Seerat e Tayyiba in SNC**

Seerat has been discussed as a sub-module in the previous classes. From class 3 to class 5, seerat becomes a separate module; therefore, this section contains the seerat as discussed in the 3 to 5.

### Class 3

The life of the Holy Prophet (ﷺ) is the explanation of the Quran. The scriptures communicate the commandments of Allah; the Quran is a book of signs of Allah, but how to live our lives in accordance with them is made visible to us by the seerat. Therefore, the seerat is necessary for Muslims to study. The Prophet (ﷺ), once said:

***“None of you can be a complete momin (believer) until I the (Prophet (ﷺ)) am closer to his heart than himself, his children his family and his wealth”***

Therefore, the inclusion of seerat in the module and incremental upgrade over time is a welcome change. The Prophet of Islam, Hazrat Muhammad’s (ﷺ) life, is documented in books of ahadith and seerat. Details from childhood to his veiling himself from the material world are all there in seerat literature. As Muslims, our children should know about seerat. The SNC’s importance on seerat makes it stand apart from its predecessor. It is from learning the seerat that the love for the Prophet Muhammad (ﷺ) will develop in our hearts, which is the root of all good things and deeds.

The SNC curriculum on Islamiyat, including the miracles of the Prophet Muhammad (ﷺ) as a sub- module, is indeed worthy of appreciation. Moreover, all the Prophets of Allah were given certain miracles. And believing in those miracles is part of our belief. There is literature on seerat that has criticised certain subcontinental literature. In an attempt to make seerat more scientific, it has either given little emphasis to the miracles or, in some cases, done undue and ill-informed critique (Kandhelvi).

The Prophet Muhammad (ﷺ), was respected by even his staunch enemies because of his truthfulness, trustfulness and fair dealings. These aspects of the Prophet’s (ﷺ) life tell us that it is as essential to be a good citizen as a person who would speak the truth and who does justice, one that would suppress his/her personal biases and act in the right way. Therefore, introducing this as a sub-module in the seerat is positive.

Moreover, the progression from class 1 where seerat is introduced to these particular aspects of the life of the Holy Prophet (ﷺ), also reflects the well-thought-of design of SNC and is therefore worthy of commendation

### Class 4

Seerat was taught as a series of events in the 2006-7 curriculum, while in the SNC, the importance of events in seerat and preaching is also included. This is beneficial for a child’s understanding: he or she should not just listen to events but learn lessons from it to implement in his/her daily life. For example, after the first revelation of the cave of *hira*, the Prophet Muhammad (ﷺ) came home and discussed it with the mother of the believers, Hazrat Khadija (RA). Since then, whatever the Prophet Muhammad (ﷺ) has done, all his Sunnah offers light in the darkness and a straight and right path. Seerat writers, while talking about the Prophet Muhammad’s (ﷺ) discussions with Hazrat Khadija after the first revelation, point out that Prophet Muhammad (ﷺ) showed us the path to adopt. It tells us that whenever there is such a situation, one must consult with his family and close ones before going to others, highlighting the role of Hazrat Khadija (RA) and adding it as a separate module gives the SNC an edge over the predecessor.

Moreover, in the early days of Islam, the Prophet Muhammad (ﷺ) faced great difficulties and challenges even from his tribe of Quraish. However, the Prophet



Muhammad (ﷺ) faced the difficulties and showed the Ummah and entire mankind the true meaning of determination. The life of the final Prophet and messenger (ﷺ) of Allah is an example to be followed by everyone. Adding this to the module is a good change; moreover, the life of Sahaba and the difficulties they endured, how they stood firm, and the love and devotion they showed to the Prophet Muhammad (ﷺ) is indeed a chapter in history that has no match. Again, introducing this in the module gives SNC an edge over the 2006-7 curriculum.

Hazrat Muhammad Mustafa (ﷺ) is the final and last Prophet and messenger of Allah. No nabi or rasool is going to come after him. The reason for the Prophets was to take deen further. The Holy Prophet (ﷺ) completed this task and delivered the entire message of the creator to mankind in the form of the Quran and Sunnah. Since no prophet is going to come after him (ﷺ), therefore the Prophet Muhammad (ﷺ) gave this responsibility of preaching to his Ummah. Islam stresses on preaching and *amal bil maarooif wan nahi anil munkar*. Adding this to a learning module again provides SNC 2020 an edge over its predecessor.

### **Class 5**

A significant point to be noted in the SNC in this section is that every event and point of importance is taught specifically. Knowledge of events is important, but the benefits and significance of those events (like battles and charters) that children must know to act upon. What do we as Muslims, as an Ummah, have to learn from it.

The migration topic has been specifically added in the SNC. This is a good initiative because our children must know that the successes in the famous battles were not just the hard work on that day; instead, there was a whole process of sacrifices, hard work, honesty and a good relationship with Allah behind it.

Migration was not just the relocation; it was more than that. The migration from Makkah Mukarramah to Madinah Munawarah was a declaration by the Prophet Muhammad (ﷺ) to mankind: that following the word of God, the commandment of Allah SWT, takes precedence over everything else, may it be family ties, wealth, property or even one's nation or homeland. Therefore, inculcating the true message of migration should be a part of the module, making the students better understand Islam.

## **Module 4: Manners and Etiquettes**

### **Class 1**

This module was missing altogether in the 2006-7 curriculum; it is a distinguished element of the SNC. Manners and Etiquettes in the SNC include what are good manners according to the Quran and Sunnah and to make the students able to implement the teachings of Islam regarding manners and conduct in their daily life

The second point emphasised by the module is that of salaam, which includes the following objectives:

- (1) To understand that saying salaam is Sunnah
- (2) To understand the importance of salaam
- (3) To learn the Etiquettes of salaam
- (4) Making salaam a habit in daily life

It is essential to teach and acquaint the child with the manners and skills necessary to live a decent life, respect others, and be a good citizen. This awareness has to be provided from an early age. In this regard, again, the SNC is an upgrade to its predecessor.

### ***Class 2***

Islam is a religion, a deen a way of life that regulates 24 hours of daily life. For a Muslim, it's necessary to understand that whatever good deeds we do, we do it for Allah, and the reward is bestowed upon us by Allah in the present and the hereafter. Therefore, introducing to the student what behaviour Islam expects of him and the teachings of the Quran and Sunnah regarding good behaviour is essential.

Good outcomes can be expected if a student is acquainted with these teachings. Therefore, teaching conversation manners, table manners and values of respect are positives that the SNC has brought in. Most importantly, the SNC stresses that it's not enough to be aware of the teachings, it's also necessary to put them into practice, which is the ultimate end of teaching these modules.

### ***Class 3***

Islam orders Muslims to adhere to the truth and speak it even if it goes to one's disadvantage. This importance of truth should be emphasised in the module of junior classes as well and should go all the way up to the senior classes. Similarly, training students, teaching them to converse, and restraining them from backbiting are welcome additions.

### ***Class 4***

The number of chapters in this module has been reduced from 6 to 3. Although minute details are added in each chapter and each chapter is segregated into subthemes, but the exclusion of love for the country is not logical because Pakistan is constitutionally an Islamic country that came into being based on the ideology of Islam.

Pakistan has a role to play in the Muslim Ummah. It is a religious obligation upon citizens of Pakistan to show love, respect and honour to the soil and society of Pakistan. In this regard, although not that elaborate, the predecessor is certainly more in line with the Constitution of Pakistan.

### ***Class 5***

Previously, this section included 7 characteristics to be taught, while in the current section, 3 of these characteristics are present. The previous curriculum was more open-ended, in which each characteristic did not have any sub-clauses. The SNC has added several sub-clauses of each characteristic, which has helped make it a standardised and focused syllabus. This will even help the teachers to teach in a specific direction.

## **Module 5: Masaheer e Islam**

### ***Class 1***

#### **Introduction to The Prophets**

In the previous curriculum, students were taught about the holy books that Muslims believe in, including Bible and Torah. The old curriculum also had a benchmark to teach

the students about the names of the Prophets and messengers to whom the books were revealed.

The section on holy books has been deleted in the SNC while this module is added. In Grade 1, the students are introduced to the Prophets of Islam, including all the Prophets that came before the last Prophet Muhammad ﷺ.

One of the objectives of the SNC is to introduce the Prophets, that Adam was the first Prophet and Hazrat Muhammad ﷺ was the last Prophet. Islam believes that there have been a total of around 124,000 Prophets and that the Prophethood door is sealed as Muhammad Mustafa ﷺ is the last and final Prophet of Allah. It is also part of the Muslim faith to believe in all the Prophets. Therefore, this is an essential topic and a positive element to introduce to students at the formative stage. This will create a clear understanding of the Islamic worldview from the start and lead to a tolerant society wherein the commonalities are more appreciated than the differences.

### ***Class 2***

Islam is the final Abrahamic religion. It is part of the Muslim faith to believe in all the Prophets that came before the Holy Prophet Muhammad (ﷺ). Therefore, teaching the students about them and learning about them is essential. The books revealed to the Prophets are also the holy books of Islam. This module not only will make the students understand Islam better but will also lead to a more tolerant society, one where the similarities are more visible rather than the differences

### ***Class 3***

In the 2006-7 curriculum, there was a module on Hazrat Ibrahim, and the best of creations after the Prophets: the first caliph Hazrat Abu-Bakr. The 2020 curriculum has added modules on Hazrat Adam and Hazrat Noah and seeking guidance from their lives, how they lived, how they stuck to the message of Allah in the face of all challenges and what is there to learn from their life. Although in the later senior class of 4, Hazrat Ibrahim has been added and Hazrat Umar (RA) from the companions, it would have been better to see the four pious caliphs, the khulafa e rashideen covered. The other Muslim caliphs and sultans have also been included in the text.

### ***Class 4***

The SNC 2020 is a more focused curriculum because under the headings, every point is described to teach the personalities and what is taught about the personalities, and what we are supposed to learn from them. This development is helpful for the spiritual growth of children, which will be reflected in their daily life to follow Islamic teachings in their true letter and spirit.

### ***Class 5***

In the current curriculum Hazrat Ali (RA), the fourth caliph has been added. Furthermore, SNC has improved the curriculum standard by including Zakat as a topic and making the topic of fasting part of the class 4 syllabus - has been added in the syllabus.

In this section, the topic of *Sufis* has also been added. This is important for a child living in the subcontinent in which he must have a brief introduction of some famous *Sufis*

belonging to this area (however not restricted to it) since these personalities are often discussed in regular conversations and during Friday sermons

## **Module 6: Husn e Muamalat**

### ***Class 1 & 2***

The module is missing in the first two classes, which is understandable since the content of “husn e muamalat” needs a basic Islamic worldview orientation. In class 3 the student is provided with the base, and hence classes 2,4, and 5 have this module. This also points to the well-taught nature of SNC and makes it appear as an upgraded version of its predecessor.

### ***Class 3***

Islam places great emphasis on the rights of the people, the fellow human beings, and this good behaviour has to be shown not only to Muslims but also to non-Muslims. The emphasis is so much that the Prophet Muhammad (ﷺ) is reported to have said that it appeared to me that the neighbor might be given a part in the will. This shows the importance of the huqooq-ul-ibaad.

Allah SWT says that Allah would forgive huqooq-ullah but will not forgive any deficiency in the observance of huqooq-ul-ibaad. The huqooq-ul-ibaad is governed by the person whose rights have been violated. The addition of this module is very relevant. In class 4, the student is expected to have acquired sufficient knowledge base and intellectual maturity to understand the essence of huqooq-ul-ibaad. The introduction of this module is an upgrade

### ***Class 4***

Honesty is more of a practice than just a value or a part of the value system. It has to be taught and made part of a person’s life right from the beginning. Since the student has a fresh mind and is in his/her formative years, it is the time when personality traits develop and strengthen. Therefore, it’s a well-designed curriculum, and thus we can safely say that it is an upgrade to its predecessor.

### ***Class 5***

Hazrat Ali (R.A) – the fourth caliph - has been added to the current curriculum.

In this section, the topic of *Sufis* has also been added. This is important for a child living in the subcontinent in which he must have a brief introduction of some famous *Sufis* belonging to this area (however not restricted to it) since these personalities are often discussed in regular conversations and during Friday sermons

## **Module 7: Islami Taleemat aur asr e hazir ke taqazey**

### ***Class 1 & 2***

No content

### ***Class 3***

The module is confusing; it emphasises *taharat*/cleanliness under the macro module: “*Islami Taleemat aur asr e hazir ke taqazey*”.

Cleanliness is emphasised in Islam. A Muslim is supposed to perform wuzu before namaz, a prerequisite for all in the ibadaah of Islam. Moreover, there is great reward for those who always remain in wudu.

The overemphasis on cleanliness as a modern phenomenon is unclear. Cleanliness and taharat have been in Islamic teaching since the beginning. Cleanliness is half of imaan. Therefore, the module should have been under the relevant subheadings of manners and etiquettes or prayers, not *Islami Taleemat aur asr e hazir ke taqazey*.

This creates an impression that cleanliness is a modern concept, or there is some contradiction or misunderstanding between cleanliness and Islamic injunctions. Therefore, it is recommended to either club it under manners and etiquette, or the tenure module should be renamed.

#### ***Class 4***

This module is a bit confusing since its name suggests the topics relevant to Islamic teachings in the contemporary world; however, the content written in the syllabus is not such. The content focuses on cleanliness which is also essential, but is not a contemporary phenomenon

Cleanliness is emphasised in Islam. A Muslim is supposed to perform wuzu before namaz. It is a prerequisite for the all the *ibadah* of Islam. Moreover, there is great reward for those who always remain in wudu. The overemphasis on cleanliness as a modern phenomenon does not make sense. In Islam, cleanliness is half of Imaan.

Therefore, the module should have been under the relevant subheadings of manners and etiquettes or prayers, not *Islami Taleemat aur asr e hazir ke taqazey*.

This creates an impression that cleanliness is a modern concept, or there is some contradiction or misunderstanding between cleanliness and Islamic injunctions. Therefore, it is recommended to either club it under manner and etiquettes, or the tenure module should be renamed.

#### ***Class 5***

Eminent Islamic scholars<sup>10</sup> have termed obeying traffic laws as fulfilling the promises etc. As a citizen, one agrees to comply with the laws of the country, hence breaking traffic rules is equal to not fulfilling the promises.

Therefore, fulfilling the promises topic and teaching it at this level will be effective because a child would already know the importance of fulfilling the promises, and he/she can contribute generously to society.

Islam regulates every aspect of life and explains the way of life. If these principles are taught during the formative phase of life, it will be beneficial for the students in their practical lives. Furthermore, if a student knows the importance of planting trees to combat climate change, and since we are an Islamic society, he/she will take a keen interest in planting and become a climate-friendly member of society. Although these teachings are core Islamic values, there is no focus in our education system.

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<sup>10</sup> Video by Mufti Taqi Usmani <https://www.youtube.com/watch?v=ps8vVTA58IU>

## DISCUSSION

The single curriculum is not just an issue in Pakistan but an issue of debate throughout the world. It's a topic of discussion, conflict, evolution, and has remained so throughout history and is likely to get more intense in the future. Please see ((Bowe, 1992) (Kaplan, 2009) (Keast, 2003) (Keitz, 1987) (Harris-Hart, 2010).

However, the debate that there should be a national curriculum or not is out of the scope of this article, we have just discussed the differences between the previous curriculum of 2006-7 and the current single national curriculum. The lens through which we viewed the single national curriculum for Islamiyat ranging from class 1-5 was relevance, design and weightage from the perspective of standard Islamic teachings. The definitions of what is a Muslim, what is Islam and laws about the teaching of Islam were taken from the Constitution of Pakistan, while the basic beliefs are the fundamental points of faith in which all schools of thought agree. For instance, in Islam, there are some fundamental beliefs which are:

1. Oneness of Allah, 2. Allah is the creator of everyone and everything in universe
3. Prophet Mohammad (ﷺ) is the last and final Prophet of Allah SWT, he is best of all creation. 4. Believing in *taqdeer*<sup>11</sup>, 5. Belief in the hereafter

We found that the modules of the SNC are in line with these fundamental beliefs. We don't intend to say that the previous curriculum was not in line with these beliefs, but the SNC is more elaborate and detailed. It has a well-designed modular structure, including sub-modules. This makes it a better curriculum in terms of quality compared to its predecessor.<sup>12</sup>

Tajweed, pronunciation and Arabic phonetics are emphasised in the SNC, and structured as per the level of the student. In classes 1 and 2, a student is taught the basics of tajweed. He or she is also required to read 2 paras by Nazra and last 10 surahs so by the end of class 2, a student can read Quran and be able to familiarize him or herself with Quranic text. This makes a base for further learning of Islam as a deen and as a way of Islam.

In the new curriculum, a student must learn any short hadith with translation, which makes it different from the previous curriculum. The makharij, articulation, and emphasis on learning short hadith were missing in the previous curriculum. Similarly, it is also worthy of appreciation that the current curriculum applies Islam and Islamic teachings in daily life. For instance, *husn e muamalat and manners and etiquette modules* repeatedly stress the application of Islamic teachings in daily life. Similarly, from class 1 to 5 the curriculum stresses Islamic phrases, prayers, and supplications. This means the student is not only introduced but also trained.

To use Islamic phrases as per the requirement as per the requirement of the situation because as a Muslim, one always has to be aware of his Islamic identity, which is reflected through Islamic phrases, prayers, and supplication. This was also missing in the 2006-7 curriculum.

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<sup>11</sup> The basis of providence (*taqdeer*) is that it is a secret of Allah Almighty in His creation. It has not been shown to an angel near to Him, nor to any prophet that Allah sent. Delving and investigating deeply into this concept is a cause of loss, a ladder to deprivation, and a degree of transgression (Tahavi)

<sup>12</sup> By quality we mean how well designed it is, the selection and titles of topic and the emphasis on the basic and minute details

The most important aspect is that of belief and its clarity of it. The SNC curriculum emphasises the clarity of beliefs as reflected by the sub-modules. Secondly, the finality of Prophethood (ﷺ) is repeatedly added as a module from class 1 to class 5. Thus, the attempt is made to embed students' minds, making it more rational. The inclusion of the chapters of Hazrat Ibrahim (Abraham), Hazrat Musa (Moses), Hazrat Isa (Jesus) and Hazrat Daud (David) is also a welcome edition. It informs students that Islam is an Abrahamic religion that believes in all Prophets sent by Allah SWT before the Prophet Muhammad (ﷺ) and that Islam is a religion for the whole of humanity. This also will lead to a more tolerant society as it focuses on similarities rather than differences.

The debate of whether there should be Islamiyat or not is a constitutional issue. The constitution of Pakistan makes it compulsory for Islamiyat to be taught in schools, because Pakistan is an Islamic republic and it has to provide space for Islamic way of life. In the presence of these articles of the constitution it is redundant to generate a discussion on the rationale behind Islamic education. Moreover, this debate on Islamisation of curriculum is not is not SNC specific this has existed long before SNC was conceived. It is also pertinent to mention here that SNC is aimed at producing a student who will have equal opportunities. So if Madrassa graduates are able to join jobs in the school industry and are also equipped to compete with other streams in the job market this SNC sure is an improvement, and the undue criticism on it, especially in terms of Islamiyat is ill informed and politically motivated.

The question of minorities is also not new. There has been discussion on it in the past. Books on various religions in Pakistan are in progress and will be made part of the curriculum. But looking at the composition of schools the minority students are very few.

Pakistan is a religiously and ethnically diverse country. Different religious minorities living in Pakistan include Qadianis (Ahmadis/lahoris etc.) Christians, Hindus, Sikhs, Baha'is, Zoroastrians, Buddhists and Kalash. There is also a small minority in Baloch areas known as Zikris.

S. No.	Religious Groups	Proportion of Population
1	Muslims	96.475%
2	Christians	1.272%
3	Hindus	1.731%
4	Ahmadis (Qadianis)	0.092%
5	Other minorities	0.021%

Source: PBS Census 2017.

By computing ratio of Muslim to non-Muslim on an aggregate level since student or enrollment specific data could not be found we arrive at for each Muslim there exists almost 0.04 non-Muslims. The question making this entire curriculum minority specific is neither policy wise justifiable nor financially feasible. While discussing the minorities we should also keep in mind that Pakistani curriculum pre and post SNC has always given the minorities the right to choose and study ethics in lieu of Islamic studies. in the SNC there is however a modular design of all the major religions in Pakistan excluding Ahmadis.

Lastly, the curriculum has shown flexibility by introducing a module on Islam and asr e hazir ke taqazey. However, the module's content needs revision since it

focuses on things like cleanliness, an essential part of Islamic teachings that should come under manners and not Islam and asr e hazir ke taqazey. Islam and asr e hazir ke taqazey should be focused on the use of technology, social media, internet, computer and mobile applications and how to approach them from an Islamic perspective—The dos and don'ts, and how to respond to the challenges of the postmodern world faced by the Muslims.

Overall, we found that the SNC curriculum is an upgrade on the 2006-7 curriculum as far as Islamiyat is concerned. The best feature of the curriculum design is the modular and sub-modular structure and the incremental level of study load as the level increases. The question is how to ensure that this curriculum's design will be reflected in the textbooks as intended by the designers. Secondly, how will schools address the capacity issues, all avenues of further research.

Discussion of Islamic personalities like Sahabas will help the students appreciate the Islamic identity and give hope that we can rise against the Ummah. This is also an up-gradation.

Below is given a concrete view of the comparison of the two syllabi:

For detailed view see appendix

### **Class 1**

2007 Syllabus	2020 Syllabus
Our Beliefs	Quran and Hadith
Prophets	Beliefs and Worship
Prayers	Seerat
Holy Books	Manners and etiquettes
	Masaheer e Islam

### **Class 2**

2007 Syllabus	2020 Syllabus
Blessing and Bounties of Allah	Quran and Hadith
Fasting and religious festivals	Beliefs and Worship
Religious Festivals	Seerat
Developing a good character	Manners and etiquettes
	Masaheer e Islam

### **Class 3**

2007 Syllabus	2020 Syllabus
Quran e Kareem	Quran and Hadith
Beliefs and Worship	Beliefs and Worship
Seerat e Tayyibah	Seerat
Manners and Etiquettes	Manners and etiquettes
Mashaer e Islam	Husn e Muamlaat o Muashrat
	Masaheer e Islam
	<i>Islami Taleemat aur asr e hazir ke taqaze</i>



**Class 4**

2007 Syllabus	2020 Syllabus
Quran e Kareem	Quran and Hadith
Beliefs and Worship	Beliefs and Worship
Seerat e Tayyibah	Seerat
Manners and Etiquettes	Manners and etiquettes
Mashaer e Islam	Husn e Muamlaat o Muashrat
	Masaheer e Islam
	<i>Islami Taleemat aur asr e hazir ke taqaze</i>

**Class 5**

2007 Syllabus	2020 Syllabus
Quran e Kareem	Quran and Hadith
Beliefs and Worship	Beliefs and Worship
Seerat e Tayyibah	Seerat
Manners and Etiquettes	Manners and etiquettes
Mashaer e Islam	Husn e Muamlaat o Muashrat
	Masaheer e Islam
	<i>Islami Taleemat aur asr e hazir ke taqaze</i>

**CONCLUSION**

A National Curriculum is an important issue. Addressing it and responding to the problems of the SNC 2020 is a welcome move. However, there may be implementation and capacity issues, but that in no way means that the SNC should not have been initiated. It is pertinent to mention that SNC to justify its cost in terms of time, finances, and human resources should be implemented in letter and spirit.

The overall SNC Islamiyat curriculum is an upgrade, an improvement on its predecessor in terms of design, topics covered, modular structure and the emphasis on basics while criticism on its content, or the fact that most people which will qualify to teach this would be Islamiyat majors or madrasa graduates is ill informed. We found that the curriculum is in line with Pakistan's constitutions and fundamental beliefs of Islam. While most of the criticism is politically motivated or ill-informed. The curriculum in no way preaches intolerance or extremism rather it aimed at producing a student who consider the respect of other beliefs as a religious responsibility. It a curriculum designed to inculcate the value of good citizenship in the student by teaching students at all ages that this is his/her religious duty

**APPENDIX**

Table 2

*Overall comparison of 2006-7 & SNC 2020*

S. No.	2006-7 Curriculum	2020 SNC
1	Concise	Detailed
2	Class 1-2 (4 modules)	Class 1-2 (5 modules)
3	Class 3-5 (5 modules)	Class 3-5 (7 modules)
4	Not Well Designed (compared to SNC)	Better in Design/Organisation
5	Abrupt introduction to new concepts	Aligned with previous concepts

We have made the following tables to observe what items in the syllabus have been:

- (1) Added
- (2) Deleted
- (3) Remained same and can be compared.

#### Changes in Class 1 Curriculum

Added	Deleted	Same
Quran and Hadith	Prophets	Our Beliefs
Seerat	Prayers	
Manners and etiquettes	Holy Books	
Masheer e Islam		

#### Changes in Class 2 Curriculum

Added	Deleted	Same
Quran and Hadith	Blessing and Bounties of Allah	
Beliefs and Worship	Fasting and religious festivals	
Seerat	Religious Festivals	
Manners and etiquettes	Developing a good character	
Masaheer e Islam		

#### Changes in Class 3 Curriculum

Added	Deleted	Same
Husn e Muamlaat o Muashrat		Quran e Kareem
<i>Islami Taleemat aur asr e hazir ke taqaze</i>		Beliefs and Worship
		Seerat e Tayyibah
		Manners and Etiquettes
		Masaheer e Islam

#### Changes in Class 4 Curriculum

Added	Deleted	Same
Husn e Muamlaat o Muashrat		Quran e Kareem
<i>Islami Taleemat aur asr e hazir ke taqaze</i>		Beliefs and Worship
		Seerat e Tayyibah
		Manners and Etiquettes
		Mashaer e Islam

#### Changes in Class 5 curriculum

Added	Deleted	Same
Husn e Muamlaat o Muashrat		Quran e Kareem
<i>Islami Taleemat aur asr e hazir ke taqaze</i>		Beliefs and Worship
		Seerat e Tayyibah
		Manners and Etiquettes
		Mashaer e Islam

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