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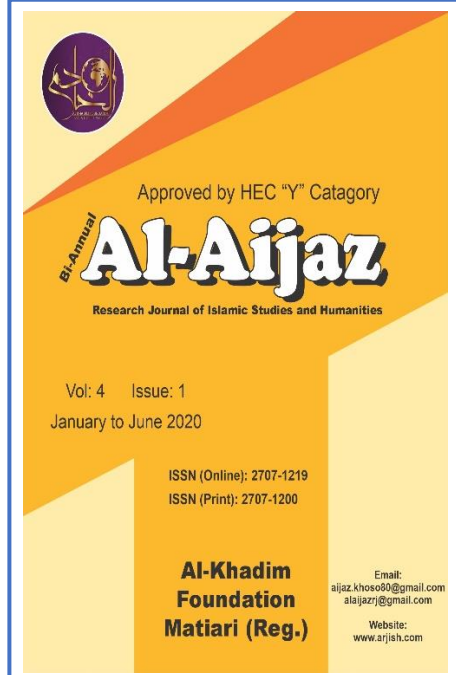
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TOPIC:

Evaluation of Islamic Studies Textbook with respect to Peace Education at Higher Secondary School Level in Khyber Pakhtunkhwa Pakistan

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Evaluation of Islamic Studies Textbook with respect to Peace Education at Higher Secondary School Level in Khyber Pakhtunkhwa Pakistan

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Abstract

The main purpose of this study was to evaluate Islamic Studies textbook regarding integral model of peace education at higher secondary school level in Khyber Pakhtunkhwa, Pakistan. It was qualitative and evaluative study. Stafflebeam model of evaluation CIPP (Content, Input, Process and Product) was used to evaluate Islamic Studies textbook at higher secondary level in Khyber Pakhtunkhwa, Pakistan. The Islamic studies textbook was taken the population of the study. The main purpose of this study was to find out the components of peace education in the Islamic Studies textbook for example, human rights, patriotism, humanity, peace building, stability in society, etc. Critical discourse analysis technique of data analysis was used in this study. In critical discourse analysis technique all the components of peace education was identified and critically explained all the components of peace education was discussed and how much it was discussed. And critically explain all the components of peace education.

Keywords: Evaluation, Islamic Studies Textbook, Peace Education, Higher Secondary School Level

Introduction

The concept of peace education remains complex and difficult to conceptualize. It is multifaceted and is defined variedly by different scholars. Harris (2004), for instance, defines peace education from a teacher's perspective by examining actions of teachers charged with teaching peace education, understanding why peace is absent, and the possibility of achievement. According to the National Council of Educational Research and Training (2006), promoting the culture of peace in society for all time is called education for life. Peace education is not only training, but it is a process that develops principles, abilities, skills, and awareness among peoples to live peacefully in society with other peoples and become responsible citizens (Cohen, 2016). The United Nations explains a culture of peace as "the basic principles, approaches, lifestyles, and lifestyles of rejecting conflicts and ending violence to resolve problems through negotiations and dialogue between individuals, groups, and states" (Reardon, 2001).

The word 'Silm' is used for peace in Islam. Islam is the first religion which focus on peace and give the lesson of peace in all over the world. Islam is not in the favour of conflict and violence. While Islam give permission to Muslim to fight in those conditions in which non-believers who harm to Islam and Muslim fight against such peoples to safe their faith (Munir, 2011). Islam is one of the biggest religion in the world, millions of the followers of the Islam. The roots of Islam is based on peace as well as Islam preaches about peace in the society. It is the belief of ever Muslim that Muslim were peaceful peoples.

Allah is the creator of this world and the creator of the Islam, no one is allowed to cross the boundaries of kind as well as virtuous attitudes of non-violent. Islam focus only on peace

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while other hand Islam give permission for fight against to those who harm to society, Islam give permission fight against to those who want to instability in the society, and promote peace in the society. Usually, people can't interpret and understand the true spirit of Quranic verses about Qital, while peoples can't explain the message of Islam in true sense (Munir, 2018). The importance of peace highlighted and explained in different places in Holy Quran in different places. Some examples of peace in holy Quran are the following:

The Qur'an calls its path "... the ways of peace ..." (Qur'an: 5:16). He explains understanding as the top strategy (4:18) and hates that Allah will disturb any peace (2: 205).

The first verse of the Qur'an exhales the essence of peace: "I begin in the name of Allah, Most Gracious, and Most Merciful."

This verse is repeated at least 114 times in the Qur'an. This presents the significance of Islam to values such as compassion and mercy. Qur'an explains that, one of the names of Allah is As-Salam, which means Peace.

In addition, the Qur'an states that our Prophet Muhammad (SAW) was sent to the world as a sympathy to human being (Qur'an: 21: 107).

Reading the Qur'an shows that most of the verses of the Qur'an are based directly or indirectly on peace and compassion. According to the Qur'an, the ideal society is Dar As-Salam, the house of peace (Qur'an: 10:25).

The Qur'an presents the universe as an example of harmony and peace (Qur'an 36:40). The Qur'an tells us that "the Sun is not allowed to reach the Moon (i.e. it is possible), nor does the night pass through the day, but each floats in its own orbit". (Qur'an: 36:40).

Therefore, from before of billions years, the whole world has been achieving its mission in full accordance with His heavenly world.

Islam is the religion of peace, peace is not just the absence of war. Peace opens the door to all possibilities in any situation. Planned activities will be possible only in peacetime. That is why the Qur'an says, "And the best abode ..." (Qur'an, 4: 128). In the same way, the Prophet Muhammad (peace and blessings of Allah be upon him) said:

According to Islam, peace is the rule, and war is the exception. The results of the defense war also have to be analyzed. If the outcome is questionable, Muslims must ignore conflicts. Honest violence is not sufficient for Muslims to urgency to war. They should evaluate the condition as well as assume a strategy of escaping when they are not sure that the war will have a positive outcome. In fact, the mission of all the prophets from Adam to Isaiah was one - to establish the ideology of monotheism in the world, so that man could worship God alone. As far as we know, there were many prophets in ancient times, but the message of monotheism remained in its infancy; it could not end with a revolution. Therefore, the Muslim nation needs time - internal vision and self-reform. Seriously, this exercise alone will greatly help to restore the glory of the great religion of Islam.

At the age of 35, the Prophet (SAW) witnessed the proliferation of the Kaaba. The pioneers of the non-Muslim generations fought with each other to put Hijr-i-Aswad. He began to work and spread the cloth, he was dressed in Hijr-E-Aswad, and each of the pioneers was called upon to hold the cloth to put the bag. This was the teaching of peace to the people by the Prophet (SAW)" (Heikal, 2013).

Sulah-e Khudaibiya took place in the sixth year of Hijrah, which is an agreement between

the Hazrat Muhammad (SAW) and the people of Mecca. He had six conditions, one of which was; whoever does not follow him in the meeting of the Muslims will come, he will return to the meeting of the unselfish. Meanwhile, Hazrat Abu Jandal (R.A.) came to the Muslim meeting and the blessed Prophet (SAW) asked him to return, even though no traces were left in the order. The Blessed Prophet (S.A.W) gave us guidance on peace through this model (Malik, 2016). In the seventh Hijrah, during the Ghuzwa-Muta season, the Holy Prophet (SAW) exhorted and accompanied his allies you, first of all, you accept the general population because they have converted to Islam, if they convert to Islam, you come back and they are likely to be rejected, then you fight them, you don't kill young people, women and old people and you stay far from crushing houses. These measures were the main instigator of the atrocities, and the Heavenly Prophet (S.A.W) encouraged the general public not to do such things and gave instructions for peace (Daem, 2015). In the eighth Hijri year when Mecca was broken. The Blessed Prophet (peace and blessings of Allah be upon him) justified his enemies with the conditions added to it, if he stayed in the house of Abu Safian (RA) and someone closed the entrance of his house and calmed the people where he lived. Enter Baitullah Sharif. This is also another indication of the peace teachings given to people by the Hazrat Muhammad (SAW) (George, 2011).

Islam has given the rules of war or war and allows you to fight the people who are fighting you. During the battle, the Mujahideen (holy warriors) must obey Islamic law. They should avoid civilian casualties and seek public opinion (Munir, 2011). In the tenth year of the Hijra, the Prophet (peace and blessings of Allaah be upon him) went to Taif and greeted many of the people of Taif for their tolerance of Islam. The descendants of the people of Taif threw stones at the Prophet (peace and blessings of Allaah be upon him). After all that was said and done, the Prophet (S.A.W.) was severely harmed, but He (S.A.W.) never took revenge or asked them. This was the goal of peace education (Alwi, 2011).

The time of Hazrat Abu Bakr Siddiq (R.A.) after our Prophet (SAW) was more valuable than the history of Islam. Anyway, the first period of the Siddiqui period was marked by crises, but this was mainly due to the outlying areas. Hence, there is no sadness in the country. Calm the whole time. In his time, non-Muslims occupied lands with complete consideration of their privileges. At the time of the conquest of Lure-ul-Muqaddas, a settlement was built under the control of the Caliph during the reign of Hazrat Umar Farooq (RA) and he (RA) encouraged his colleagues, property, temples will not be demolished and the general population will win, not to be limited in the matter of religion. Once upon a time, when Gassan came to meet the Christian ruler, Caliph Umar e Farooq (RA), the lord was suddenly pushed by the Bedouins. In this case, the lord defeated the Bedouins in anger Beduin gossiped against the ruler. The caliph gave the choice, and the Bedouins beat the ruler. The ruler explained how the Bedouins could be allowed to unite with the lord. According to the caliph, the law is the equal for the overall people, as shown in the equal part of Islam, the ruler, the poor and the rich are equal (Moin, 2011).

During the fasting Usman Ghani (R.A), Najran Christians against Muslims in some of the complaints made. He did not please the Muslims. The decisive caliph, Hazrat Usman (RA) immediately moved to mourning and made special letters to the legislative leader Najran to resolve the issue, He (RA) provided the implementation of peace and equality training of the public (Deen, 2016). By the time Ali (R.A.) became the 4th caliph of Islam, the practice of the

water system for non-Muslims was frustrated by some problems. Hazrat Ali (R.A.) then wrote a letter to the concerned MP Tarfa Receptacle Kab and asked him to immediately rebuild the implementation of the water system for non-Muslims as it is the duty of Muslims. It was a concrete case of Islamic unity and the teaching of peace (Ahmad, 2015).

In 712 AD, Muhammad Bin Qasim was in Sindh and for a long time in India. Many shrines were built, and some were rebuilt for non-believers. Brahmins and ministers received grants from Muhammad Kanister Qasim. When he entered Sindh and announced that he was approaching the people of Sindh. He said that everyone in our administration would be free in matters of religion and that if someone did not recognize Islam, they would not be forced to tolerate Islam (Religion, 2016). The Ghiyasuddin Balban period is the perfect section for the establishment of Indo-Muslim relations and peace, found in the Paleontology Exhibition Hall in Delhi. Additional sentences have been compiled in Palm about the wrestler. The Sultan assumed responsibility for the mass of this globe. Vishnu and Sheesh Bother were free to perform their duties. This shows that Sultan Balban created a peaceful environment for the common people. Sultan Babar founded the Mongol system in India. From the point of view of educator Smash Prasad Khosla, Babar was largely devoid of religious bias and fanaticism. He woke up his son Hamayun while he was sick. Keep in mind that the gift of Allah, who has burdened different religions in India and made you the ruler of this land, is the responsibility to vacate any religious part and give equality to a broad population according to their religion. This was in addition to the implementation of peace guidelines (Khosla, 1976).

Sultan Tipu was an implausible as well as courageous leader of the Muslims. He had a terrible love for his country and Islam. During the reign of Sultan Tipu, Hindus, Brahmins and other non-Muslims were assumed important status and esteem. Tipu's general was Bremaxin named Punnaya and Tipu's military representative was Brahmin named Krishn Ras. Tipu used to give money instructions to 156 nature reserves in India every year. Finally, we can say that since the beginning of Islamic leadership, there have been more and more cases and models of peace and resistance. Now the law of the world is a requirement of the time that Islam must follow the example of peace in order to establish peace in the whole world.

Objectives of the study

The main objective of the study was to evaluate Islamic Studies textbook regarding integral model of peace education at higher secondary school level in Khyber Pakhtunkhwa, Pakistan.

Methodology

It was qualitative and evaluative study. Stafflebeam model of evaluation CIPP (Content, Input, Process and Product) was used to evaluate Islamic Studies textbook at higher secondary level in Khyber Pakhtunkhwa, Pakistan. The Islamic studies textbook was taken the population of the study. The main purpose of this study was to find out the components of peace education in the Islamic Studies textbook for example, human rights, patriotism, humanity, peace building, stability in society, etc. Critical discourse analysis technique of data analysis was used in this study. In critical discourse analysis technique all the

components of peace education was identified and critically explained all the components of peace education was discussed and how much it was discussed. And critically explain all the components of peace education.

Results

Data was were analysed and interpreted in this portion of the study. In this study higher secondary school level text book of Islamic Studies regarding peace education was analysed and evaluated to find out the components of peace education. CIPP model of Stafflebeam was used in this study to evaluate the Islamic studies textbook with respect to integral model of peace education and their sub-components i.e. peace with oneself, peace with others, and peace with nature. Aims objectives, goals and benchmarks are related to 'Content'. The textbook of Islamic Studies depicts main objectives and goals in the types of standards with explanations.

While the second component of this model is 'Input' and inputs were presented in the textbook in the shape of contents of integral model of peace education and their sub-components i.e. peace with oneself, peace with others, and peace with nature. This study is on the basis of data which collected from Islamic studies textbook with respect to integral model of peace education and their sub-components i.e. peace with oneself, peace with others, and peace with nature.

DISCOURSE CODE NOS. 4.1.1, 4.1.2, 4.1.3, 4.1.3, 4.1.4, 4.1.5 & 4.1.6

Translation	Original Text
Betrayal is a wonderful moral trait. This forces the enemy to be friends. And the love between friends grows. Almighty Allah has endowed believers with attributes. There is also a problem. This is revealed in the Qur'an.	عفوور گزر ایک بہترین اخلاقی وصف ہے۔ اس سے دشمن دوست ہو جاتے ہیں۔ اور دوستوں میں محبت بڑھ جاتی ہے۔ اللہ تعالیٰ نے مومنوں کے لئے جو صفات پسند فرمائی ہیں۔ ان میں عفوور گزر بھی ہے۔ قرآن مجید میں ارشاد ہے ۔ ترجمہ :- اور وہ مومن غصہ پی جانے والے لوگوں سے درگزر کرنے والے ہیں۔ (سورہ آل عمران: ۱۳۴)
Significance and supremacy of Understanding. (National Curriculum for Islamic Studies 2002, section 3, item 2 (c), p.4)	(قومی نصاب برائے اسلامیات ۲۰۰۶ء، عفوور گزر، گیارہویں جماعت، ص ۱۰۵)
Esteem for Mortality (National Curriculum for Islamic Studies 2006, section 3, item 3 (c), p.16)	علم کی اہمیت و فضیلت (قومی نصاب برائے اسلامیات 2002ء، حصہ سوم، جز 2-ص 4)
All this is because Allah cannot change the favor He has shown to people unless He changes their condition, and Allah is All-Knowing and All-Knowing (Islamic Studies	Discourse code no. 4.1.2 احترام انسانیت (قومی نصاب برائے اسلامیات 2006ء، باب سوم، جز 3-ص 16)
	Discourse code no. 4.1.3 كل هذا لأن الله ليس هو من يمكنه أن يغير نعمة قدمها على شعب ما لم يغيروا وضعهم ، وأن الله سميع، علم (سورة الأنفال، آيت 53) (اسلاميات كى درسى كتاب برائے جماعت گیارہویں اور بارہویں، ص-43)

Textbook of grade 11 & 12, p.43) Think of when you were so few, upset to the ground, for fear that people might kidnap you. So give you shelter and your fort with his support and provide you with good things, so you are grateful (Islamic Studies Textbook of grade 11 & 12, p.43)	Discourse code no. 4.1.4 تذکر عندما كنت قليل العدد ، مظلوما على الأرض ، خوفا من أن ينتزعك الناس . ثم قدم لك المأوى وحصنك بدعمه وزودك بالأشياء الجيدة ، حتى تكون ممتنا (سورة الانفال، آیت 26) (اسلامیات کی درسی کتاب برائے جماعت گیارھویں اور بارھویں، ص 21)
The best among people are those who help (support) other people (Islamic Studies Textbook of grade 11 & 12, p.64)	Discourse code no. 4.1.5 خير الناس من ينفع لناس (الحديث) (اسلامیات کی درسی کتاب برائے جماعت گیارھویں اور بارھویں، ص 64)
The significance/supremacy as well as duty of understanding (Islamic Studies Textbook of grade 11 & 12, p.73)	Discourse code no. 4.1.6 علم کی فریضیت و فضیلت (اسلامیات کی درسی کتاب برائے جماعت گیارھویں اور بارھویں، ص 73)
	Discourse code no. 4.1.7

It is depicts that the textbook of Islamic Studies mostly presented the components of peace education with respect to integral model of peace education and their components. In the textbook of the Islamic studies the significance and importance were focuses in the shape of knowledge and understanding as well as in the classroom instructions such components of peace education with respect to peace education implemented and executed for example discourse code 4.1.1 delivers Disloyalty is an outstanding ethical characteristic. This creates the opponent make friends. It also explain how to develop loves among friends. Hence, discourse code 4.1.2 delivers the Significance and dominance of Understanding. Discourse code 4.1.3 presents esteem for Mortality. Discourse code 4.1.4 depicts that all of this is a change in the blessings of Allah unless He changes the state of Allah, and Allah is All-Hearing, All-Knowing. Discourse code 4.1.5 illustrates remembrance when you were little in numbers, worried and be afraid that the people could seize you away. Before, he protected you as well as encouraged you with his helps and delivered you with decent things, as a result that you might be thankful. Discourse code 4.1.6 delivers the greatest between the people are those who help, and other people. And discourse code 4.1.7 presents the significance/supremacy and responsibility of understanding.

Conclusions and Discussion

In Pakistan the textbook of Islamic Studies at higher secondary school level convey some of the qualities: honesty, the grief of the elderly, the rights of parents, relatives and neighbours, loyalty to married life, and social justice. Turning, triggering many of our social problems. The textbook on Islamic studies can be better at presenting content that is indispensable model of peace education about oneself, others and nature and peace. The importance and importance of both the textbook and the understanding were emphasized, which resulted in the Islamic Studies curriculum being implemented for teaching in the classroom. It offers infidelity and excellent moral character. This makes the enemy friendly. The love between friends grows stronger. Almighty Allah has given attributes to the believers. There is another problem. It is revealed in the Qur'an. Provides the importance

and superiority of knowledge. Respects humanity. And explain the importance / importance and obligation of knowledge.

Recommendations

1. At higher secondary school level the missing components of Integral model of Peace education may be included as well as incorporated in classroom teaching.
2. Ministry of education may be made curriculum of integral model of peace education at higher secondary school level.
3. Make a policy, to integrate the components of integral model of peace education at higher secondary school level in Pakistan.

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