

Incorporation of social and moral values through secondary school Islamiat curriculum: A content analysis

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Abstract

This study was conducted to explore the incorporation of social and moral values through secondary school Islamiat curriculum in Khyber Pakhtunkhwa, Pakistan. The study explored possible answers to the following research questions: What social and moral values are included in the Islamiat textbook at the secondary school level? What important social and moral values are missing in the Islamiat textbook at the secondary school level? What social and moral values can be used to groom students as socially responsible members of the society? Secondary school *Islamiat* textbook and teachers of Islamiat in district Mansehra comprised the population of the study. Lessons about social and moral values from the textbook and twelve Islamiat teachers were selected as sample of the study through purposive sampling technique. The textbook of Islamiat of secondary classes and transcribed interviews of Islamiat teachers were analysed using qualitative content analysis techniques. Findings revealed that the textbook contained social values including human rights, love and regard for one's family, equality, service of humanity, responsibility, dignity of labour, hard work, charity and justice and moral values including honesty, obedience, patience, gratefulness, truth and faith. Most of social and moral values which were included in the textbook were described briefly. Islamiat teachers argued that social and moral values are connected with human behaviour on the basis of which good or evil behaviour of individuals in an Islamic society could be judged. This study recommends that social values: equality, responsibility, dignity of labour, charity, justice, brotherhood, unity and patriotism and moral values: modesty, purity, tolerance, virtue, goodness and trust might be included in the Islamiat textbook in more detail for a more comprehensive understanding of the values.

Key words: Social values, Moral values, Curriculum of Islamiat, secondary classes, Pakistan

1. Introduction and background

Values are what is desired or sought of human beings by the other members of the society. Values are internalized in such a way that these become subjective preference for an individual who feels pride by acting upon them whereas

he/she feels a sense of guilt in face of ignoring them¹. Moral values are standard of good and evil those are potent enough to influence human personality. Societies follow rules in accordance with their own bent of mind and mental makeup. They prefer to follow the rules which they consider worthy of respect those emanate from their religion and society².

Social values are the values of any group or society that are adopted by a social group¹ in a particular society. Though there are no strict laws to punish people for violation of social values yet a society considers its social values sacred. So, the people who break or deny the values are not liked by the people of the society³. Social values are helpful to adjust an individual in a society being a socially responsible member of the society. The people of the society own them and honour them as their common objective of life. If people practise them then they can create a free and fair society because adopting the values individuals in a society become socialized in such a way that they would love to abide by the values due to admiration of these values⁴.

Moral values focus how an individual behaves in a society and through these values one can judge a person as good or bad individual. These values are essential for establishing a society of the people of righteous personality. With the help of these values a standard can be developed for evaluating the individuals living in society and the society as a whole⁵. A society without established moral values cannot survive as a civilized society besides this individuals lacking moral values do not develop as morally better people (nation)⁶. All the societies of the world have their own moral values those are developed by them and some of them are common to all. Some of common values of the people of the world are as follow; dishonesty and treachery are not liked in any part of the world besides this running from the battle field is not commendable anywhere in the world⁷. Practising the set moral values do not make people hypocrite besides this their freedom is not curtailed following the values because individuals cannot set the values of any society and following the standard values of a society create a harmonious society. Islam emphasises Muslims to follow the set moral values of Islam for making them pious and creating a better Muslim society⁸.

In its inception Islam introduced a system of moral values obedience of that was obligatory for every Muslim. Islam presents a system of moral values which consists of practicability, comprehensiveness, detail and permanence⁹. Islamic system of moral values can easily be practised because these are not abstract or intangible values. Islam commands its followers to behave moderately in varying situations of life. Moreover, complete and compact instructions are given to its followers in changing situations of humans lives¹⁰.

Islam guides its followers about their social relations with the other members

of the society for creating social harmony in the society¹¹. Islam considers all Muslims as brethren but it also commands its followers to respect the faiths of all other people and an Islamic state is responsible for the security of all its citizens belonging to any caste, colour or creed¹².

The social values enunciated by Islam include hospitality, rights and duties, brotherhood and fraternity and social service. Hospitality is a value that is liked by Islam and the people of Islamic society are liked to be hospitable even it is preferable for them to be hospitable to non-Muslims¹³. Islam advocates a strict system of duty for the rights of other people. Rights of animals are also considered essential for Muslims and to abide by them is obligatory for all of them. Family is considered as of prime importance in Islam. It is the duty of every Muslim to respect and serve his/her parents and elders. Children and wives are also commanded to be treated with love and care¹⁴.

Neighbors and relatives are taken care of because they are commanded to be treated kindly so their needs could be fulfilled. As a result they can create cordial relationship among themselves for a better society¹⁵. Islam commands its followers to stand united in adverse situations and cooperate with one another for combating the adversaries. All the Muslims are treated as brethren and universal brotherhood is a prized value in Islam¹⁶.

Values learnt at school cast such an influence on students that these become an unconscious spur for them which can motivate them for good actions and prick them while they try to be involved in evil activities¹⁷. Secondary school students are in their adolescence which is a defining stage in their career besides this they are also going through physical, emotional and intellectual transformation during this stage of their life. Teaching values at this stage is significant for their mental faculties and strengthening them intellectually. Practical knowledge and skills of professional life coupled with appropriate knowledge of values are helpful to train students to become professionally successful and morally better persons¹⁸.

The social and moral values are included in the textbook of *Islamiyat* of secondary classes¹⁹ such as: human rights, love and regard for one's family, service of humanity, responsibility, dignity of labour, hard work, charity, justice, honesty, obedience, patience, gratefulness, truth and faith. The current study aimed to explore the following objectives: to explore the level of incorporation of social and moral values in the textbook of *Islamiyat* of secondary classes, to highlight the possible benefits of the incorporation of social and moral values in the textbook and to identify social and moral values that can be used for personality development of students. The paper presents findings based on the following research questions:

1. What are the social and moral values included in the textbook of

Islamiat of secondary classes?

2. What are the important social and moral values missing in the textbook of *Islamiat* of secondary classes?
3. What are the social and moral values that can be used to groom students as socially responsible members of a society?

2. Methodology of the Research

Qualitative content analysis was used for analysis of data (the lessons about social and moral values) obtained from the textbook of *Islamiat* of secondary classes and transcribed interviews of *Islamiat* teachers. To analyse the data the entire data were coded and after classifying the coding unit (which was individual themes, i.e. social and moral values) the codes were grouped into categories on the basis of relationship among the codes. After coding the entire data, categories of social and moral values were developed and using these categories the contents of textbook and transcribed interview were analysed and findings and conclusions were drawn.

2.1 Population

Textbook of *Islamiat* of secondary classes (2015) of Khyber Pakhtunkhwa textbook board, Peshawar and *Islamiat* teachers of district Mansehra comprised the population of the study. There is one textbook of *Islamiat* for secondary classes and there are 127 *Islamiat* teachers for secondary classes in district Mansehra²⁰ which comprised population of the study.

2.2 Sample of study

In this study purposive sampling technique was used because the researcher can investigate the units under study in accordance with his/her judgement. Moreover, he/she assumes that the population of the study has same characteristics which become the basis of the view that any sample would be representative and accurate²¹. In this study particular characteristics of the population (social and moral values) were taken for analysis due to which the researcher became enabled to answer the research questions in the light of the objectives of the study.

The lessons about social and moral values in the textbook of *Islamiat* of secondary classes and twelve *Islamiat* teachers of secondary classes of district Mansehra, were selected as the sample of the study using purposive sampling technique.

2.3 Data collection tools

Two types of data were collected: data based on the contents of selected sample of lessons about social and moral values and data in the form of sample teachers' interviews. The available data; the lessons about social and moral values in the textbook of *Islamiat* of secondary classes, were collected by the researcher himself. For collecting data about social and moral values from

Islamiat teachers semi-structured interviews were used.

In the *semi-structured interview pre-determined open ended questions* and questioned tailored during the interview according to the situation can be asked to find out *a framework of themes or responses more comprehensively. During the interview new ideas are also brought up on the basis of the perception of the interviewee. Furthermore, interviewees are provided opportunities to highlight important issues which are not considered by the interviewer*²².

Semi-structured interview was consisted of open ended questions about incorporation of social and moral values in the Islamiat textbook of secondary classes. Using the peer review and pilot process the interview schedule was validated before conducting the interviews formally.

3. FINDINGS (Social values)

Analysis of textbooks revealed that the following social values were included in the textbook of *Islamiat* of secondary classes: human rights, equality, service of humanity, responsibility, dignity of labour, hard work, charity, justice and regard and love for one's family. Regard for one's family and human rights are illustrated in this study in the following sections.

Human rights

Human rights are the basic rights of human beings which they have by the fact of being human beings. No government can create or abrogate these rights. Human rights include; right to life, education, liberty, and equality before the law and right of belief, free speech, religion, association and nationality²³.

In the chapter 'The Holy Prophet's (SAW) practices and sayings about human rights, human bonds and their mutual relationship' of *Islamiat* of secondary classes social values; human rights, people's duties, kindness and sympathy are included. Islam declares that servants are equal (to their owners as humans) and they should be treated kindly. It is stated as:

حضرت محمد ﷺ نے اپنی سیرت کے ذریعے انسان کو برابری کا حق دیا۔ ملازموں اور خدمت گاروں کے ساتھ اپنے برابری کے سلوک سے عملی نمونہ پیش کیا۔ اور ان کے حق کے بارے میں خاص طور پر تاکید فرمائی۔²⁴

Hazrat Muhammad (SAW) set an example of his own life to give equal rights to human beings. Through his practical example he presented a precedence of good behaviour to servants and workers. He especially

stressed to fulfil their (servants) rights (p.93).

The Holy prophet (SAW) stressed that neighbours should be treated kindly and sympathetically. In this regard it is stated as:

"مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ"²⁵

ترجمہ: آپ نے فرمایا کہ مجھے جبرائیل بار بار پڑوسی کے ساتھ حسن سلوک کی تاکید کرتے رہے۔ یہاں تک کہ مجھے خیال پیدا ہونے لگا کہ شاید اللہ تعالیٰ ہمسائے کو وراثت میں شریک کر دیں۔

The holy Prophet said that Gabriel (angel) repeatedly emphasized on treating neighbours kindly. He (SAW) began thinking that Allah might give them (neighbours) the right to share the property of their neighbours (p.93).

The holy Prophet (SAW) also stressed about the rights of parents, ailing people, women, orphans and prisoners of war as:

ماں باپ کی حیثیت سے انسان کو حضرت محمد ﷺ کے ارشادات کی روشنی میں حقوق حاصل ہوئے۔ آپ نے بیماروں کی عیادت کی تاکید فرمائی۔ اسی طرح بیمار کو حق ملا کہ اس کی دیکھ بھال اور خدمت کی جائے²⁶ حضور نے اپنے عمل سے عورتوں کو احترام کا حق دیا۔ مزدور کو حق دیا کی اسے اس کی مزدوری فوری طور پر ادا کی جائے۔ آپ کے فرمودات سے یتیم کو یہ حق حاصل ہوا کہ اس سے حسن سلوک کیا جائے اور اس کی ضروریات پوری کی جائیں²⁷۔ حضور ﷺ نے خود اپنے عمل سے جنگی قیدیوں کے ساتھ حسن سلوک کا مظاہرہ کیا۔ آپ نے انسان کو اس کی خلوت، عزت کا حق دیا اور اس میں مداخلت سے منع فرمایا۔ آپ کی سیرت کا بغور مطالعہ کیا جائے تو ان انسانی حقوق کی ایک طویل فہرست مرتب ہو سکتی ہے۔ جن کا آپ نے اپنے عمل سے اظہار فرمایا²⁷۔

Parents were given Rights in accordance with the sayings of the Holy Prophet. He stressed (his followers) to visit the sick. So the ailing persons got the rights of being cared and serviced. He gave women the right to be respected by presenting his own example. He said that a worker should be given the wages as sooner as he finishes the work. In the light of his sayings, orphans got

right of better treatment besides fulfilment of their needs. With his practical example, he treated prisoners of war kindly. He gave the right of personal life and privacy to people and forbade (people) to interfere in others' privacy. If his character is observed minutely a detailed inventory of human rights can be developed in the light of his practical example (pp.93-94).

In the light of the last address of the Holy Prophet (SAW) a complete code of human rights can be developed. He stated about the rights of women in these words:

تمہاری بیویوں کا تم پر اور ان پر تمہارا حق ہے۔ عورتوں کے ساتھ اچھا سلوک کرو ان کے ساتھ مہربانی کرو کیونکہ وہ تمہاری ساتھی اور مددگار ہیں۔²⁸

O people! It is true that you have certain rights as regard to your women but they also have rights over you. Do treat your women well and be kind to them, for they are your partners and committed helpers (p.95).

All people are equal in the eyes of Allah which is stated as:

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ" ²⁹

ترجمہ: انسانو! ہم نے تم سب کو ایک مرد اور ایک عورت سے پیدا کیا ہے اور تمہیں جماعتوں اور قبیلوں میں بانٹ دیا تاکہ تم الگ الگ پہچانے جا سکو۔ تم میں زیادہ عزت و کرامت والا خدا کی نظروں میں وہی ہے۔ جو خدا سے زیادہ ڈرنے والا ہے۔

O people! All mankind is from Adam and Eve. Allah divided you in sects and tribes for distinction. The most honoured and respected among you is the person who fears Allah the most (p.94).

He also pleaded about the rights of slaves. It is stated as:

"هُمُ إِخْوَانُكُمْ، فَلْيُطْعِمُوهُم مِّمَّا يَأْكُلُ، وَلْيُلْبَسُوهُم مِّمَّا يَلْبَسُ" ³⁰

ترجمہ: تمہارے غلام ان کا خیال رکھو۔ جو خود کھاؤ ویسا ہی انہیں کھلاؤ۔ جو خود پہنو ویسا ہی انہیں پہناؤ
Treat your slaves kindly. Feed them with such food as you eat yourself and clothe them such clothes as you

wear yourself (p.95).

In the chapter of Hadith (tradition of the Holy prophet SAW) many social values are highlighted which include kindness and respect for elders. It is stated about kindness and respect of elders as:

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُؤَقِّرْ كَبِيرَنَا.³¹

ترجمہ: وہ ہم میں سے نہیں جو چھوٹوں پر رحم نہ کرے اور ہمارے بڑوں کا احترام نہ کرے۔

He is not one of us who does not show mercy to the children and respect the elders (p.60).

Regards for one's family

Regard and love for one's family is concerned with affection for one's family members. The family members fulfil one others' needs, have concern for one other's happiness and stand fast with each other in face of trial and tribulation³².

Regard and love for family are included in the textbook of *Islamiyat* in the chapter entitled 'Family life'. A man leads his life in his family from his birth to death. Human civilization began with family life and its survival depends on strength of family structure. So family is an integral part of a society which influences it (family).

Islam gives great importance to family structure for harmonious home. Spouse relationship influences the structure of a family immensely. Matrimonial relations between married couples allow them to establish pious and legitimate relationship. The relations between married couples allow them to lead a happy and blessed family life. The relations protect them (husband and wife) falling down in the pit of immoral activities.

Matrimonial relations are helpful to establish a harmonious society. If family system is destroyed the whole social fabric of a society will also be destroyed. It is related about family system as:

شوہر اور بیوی کا تعلق ایک طرف توجہ کی تسکین کا باعث ہے۔ اور دوسری طرف باہمی محبت، اعتماد اور

رحمت کا ایک رشتہ ان کے درمیان پیدا کرتا ہے۔ دونوں روحانی تعلق کی بنا پر شاہرہ حیات میں ایک دوسرے کے

ہمسفر ہوتے ہیں اور مقدس معاہدے کے تحت ایک دوسرے کے مونس و غم خوار ہیں³³۔

On one hand relation between husband and wife fulfils their instinctive craving while on the other hand it creates a relationship of mutual love, trust and blessing

between them. Due to their spiritual relationship they walk on the road of life as partners and being obliged to a sacred agreement and share each other's happiness and grief (p.85).

Both husband and wife have their respective rights and duties. The man, being a husband, has to fulfil financial necessities of his wife and children besides this he should treat his wife kindly and lovingly. The woman, being a wife, should be obedient to her husband and safeguard the belongings of her husband besides bringing up children.

Parents have to perform certain duties as far as their children are concerned. It is the responsibility of the parents that they should groom, train and educate their children. They should arrange their (children) marriage and maintain justice and equality among them (their children). It is the responsibility of children to remain obedient to their parents. It is stated about the responsibility of children as:

اولاد کے فرائض میں شامل ہے کہ وہ اللہ تعالیٰ کی نافرمانی کے سوا والدین کا ہر حکم بجالائیں۔ ان سے رحمت و محبت اور نرمی کا رویہ اختیار کریں۔ ان کی رائے کو اپنی رائے پر مقدم رکھیں۔ خاص طور پر جب والدین بڑھاپے کو پہنچ جائیں تو ان کے جذبات کا خیال رکھتے ہوئے ان سے نرمی اور محبت سے پیش آئیں۔ اپنی مصروفیات سے مناسب وقت ان کے لئے مختص کریں۔ اور ان کی بھرپور خدمت کریں اور ان کی وفات کے بعد ان کی مغفرت کی دعا کریں³⁴۔

It is obligatory for children to obey their parents in every respect if it does not lead to disobedience of Allah Almighty. They should treat them (their parents) with kindness, love and politeness. They should prefer their (their parents) opinion to their own. They should treat them (their parents) kindly and with love in their old age having respect for their feelings and spend proper time with them out of their busy schedule. They should serve them whole heartedly. They should pray for their redemption after their (parents) death (pp. 86-87).

3.1 Teachers' opinion about social values in the textbook of *Islamiat* (Islamiat Teacher: IT)

Opinion of the IT1 about the al values in the secondary school textbook of *Islamiat* is quoted as follows:

Social values are standards set by a society and an individual is evaluated on the basis of these standards (IT1),

IT2 opined that social values serve as criterion on the basis of which an individual's adjustment in a society can be judged i.e. he lives in the society by obeying the standards of the society besides this IT3 said that social values are standard of an individual behaviour due to which he/she can be judged whether he/she lives according to the laws laid by an Islamic society.

In the following paragraphs a comparison of the views of *Islamiat* teachers about social values in the textbook of *Islamiat* and findings based on the content analysis of the textbook of *Islamiat* of secondary classes is presented.

According to *Islamiat* teachers the following social values are missing in the textbook of *Islamiat* (2015) of secondary classes: universal brotherhood, justice, peaceful co-existence, hard work, respect of humanity, love for one's religion and love and obedience to Allah and His holy Prophet (SAW) (IT1), equality, service of Muslims and humanity, justice and responsibility (IT2), submission, obedience to the divine laws, universal brotherhood among Muslims, moderation, equality, discipline, respect of elders, obedience of Allah and the holy Prophet (IT3). After the content analysis of the textbook of *Islamiat* (2015) of secondary classes it was found that the following social values; human rights, equality, service of humanity, responsibility, dignity of labour, hard work, charity and justice and regard and love for one's family are included in the textbook. On the other hand, the following social values are missing in the textbook; modesty, purity, tolerance, virtue, goodness and trust.

If these values are included in the textbook these can make the textbook a guide of social values for students because without a proper planned value system the curriculum will not deliver the required result i.e. character building of students.

Teachers' recommendations about social values that should be included in the *Islamiat* textbook of secondary classes are as follow:

IT5 recommended the following social values:

For social development of students they should be introduced to the Islamic obligations and principles of Islam. Lessons about responsibility, civic sense, equality and justice should be taught to train them to behave in an Islamic society. Topics about moderation, tolerance, respect of elders, obedience to Allah and service of humanity should be included in the textbook to make individuals moderate, tolerant and having regard for human right to become sensible members of an Islamic society (IT5).

IT7 recommended the following social values for making students socially responsible;

Social values like responsibility, love and care for family members, obedience to the laws of Islam, obedience to Allah and the holy Prophet should be included in the textbook of Islamiyat, so that students can be trained to become good individuals (IT7).

IT8 recommended the following social values for making students better members of an Islamic society;

The textbook of *Islamiyat* should be improved by including social values like obedience to Allah, responsibility, charity, justice, patriotism, service of humanity, moderation, and regard for elders and children. Furthermore, social values like love for humanity, tolerance, equality and peaceful co-existence should also be included in the textbook (IT8).

4 FINDINGS (Moral values)

The following moral values have been included in the textbook; honesty, obedience, patience, gratefulness, truth and faith. Patience, faith and gratefulness are highlighted as under;

Obedience

Obedience is conformity with law and order or submission to an authority. Moreover, it is an act or a precedent of obeying in a dutiful way with submissive behaviour³⁵.

The Muslims who practise the following virtues (mentioned in the verse) are obedient to Allah. It is stated (Ahzab: 35) in *Islamiyat* of secondary classes as:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِعِينَ وَالصَّانِعَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا³⁶ -

ترجمہ: جو لوگ خدا کے آگے سر تسلیم خم کرنے والے ہیں یعنی مسلمان مرد اور مسلمان عورتیں اور مومن مرد اور مومن عورتیں اور فرمانبردار مرد اور فرمانبردار عورتیں اور راست باز مرد اور راست باز عورتیں اور صبر کرنے والے مرد اور صبر کرنے والی عورتیں اور فروتنی کرنے والے مرد اور فروتنی کرنے والی عورتیں اور خیرات کرنے والے مرد اور خیرات کرنے والی عورتیں اور روزہ رکھنے والے مرد اور روزہ رکھنے والی عورتیں اور شرمگاہوں کی حفاظت

کرنے والے مرد اور حفاظت کرنے والی عورتیں اور خدا کو کثرت سے یاد کرنے والے مرد اور کثرت سے یاد کرنے والی عورتیں کچھ شک نہیں کی خدا نے ان کے لیے بخشش اور اجرِ عظیم تیار کر رکھا ہے۔

For men and women who have surrendered believing, Muslim (Momin) men and women, obedient men and women, truthful men and women, patient men and women, humble men and women who give charity, men and women who fast, men and women who guard their private, men and women who remember Allah in abundance, for them Allah has prepared forgiveness and a mighty wage (p.39).

This verse expresses pre-requisite of obedience to Allah and His great reward for people who are obedient. In the textbook of *Islamiyat* there is just one verse about obedience. This verse gives some knowledge about obedience to students who can behave obediently if they understand the real spirit of obedience with the help of this verse.

Patience and Gratefulness

Patience is a quality of bearing suffering, provocation, misfortune, pain, or annoyance without too much complaint, irritation or loss of temper. Gratefulness is deep appreciation for someone's bestowed kindness or earnest thanks for benefits which one receives³⁷.

The chapter 'Patience, gratefulness and our individual and collective life' of *Islamiyat* of secondary classes is about patience and gratefulness besides these the rewards of these attributes in people's individual and collective life are discussed too. These attributes are necessary part of a Muslim's life. Following these values a man can lead a happy and prosperous life. A man faces many hardships in his life and in the face of difficulties a true believer of Islam should practise patience and gratefulness to Allah. It is stated as:

صبر کے لغوی معنی ہیں روکنا اور برداشت کرنا۔ اور اس کا مفہوم یہ ہے کہ ناخوشگوار حالات میں اپنے نفس پر قابو رکھا جائے یعنی پریشانی، تکلیف اور صدمے کی حالت میں پامردی، ثابت قدمی اور ہمت قائم رکھتے ہوئے اپنے رب پر بھروسہ کیا جائے³⁸۔
شکر کے لغوی معنی ہیں کسی کے احسان و عنایت پر اُس کی تعریف کرنا اور اس کا شکر یہ ادا کرنا۔ اس کا احسان ماننا اور زبان سے اُس کا کھل کر اظہار کرنا۔ شکر کے تین طریقے ہو سکتے ہیں۔

1۔ زبان سے کلماتِ تشکر ادا کرنا۔ 2۔ دل میں اللہ کی عظمت اور اپنی اطاعت و بندگی کا احساس اور

3۔ اپنے عمل سے اللہ کے حکم کی بجا آوری اور اپنے آپ کو اللہ کے سپرد کرنا³⁹۔

Literal meaning of patience is to abstain and forebear (in difficult circumstances). It connotes to control oneself in face of unpleasant circumstances. One should not fear due to gravity of situation and remain determined. Moreover, one should behave bravely, remain determined and courageous and trust Allah (in adverse situation).

Literal meaning of gratefulness is to praise one (Allah) for His gratitude and kindness. It emphasizes to thank one Allah, to acknowledge His gratitude and express it openly. There can be three methods of gratefulness; to proclaim gratitude of Allah orally, to understand the greatness of Allah Almighty and show obedience and submission to Him (p. 82).

The Holy Quran appreciates the people who show gratitude in these words (Ibrahim: 7) as:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ⁴⁰۔

ترجمہ: اگر شکر ادا کرو گے تو تمہیں اور زیادہ دیا جائے گا۔

If you give thanks you will be given more of his blessing (p.82).

Patience also plays an important role in a Muslim society. If patience is practised, the society will not face confusion, chaos and distress. It will become respectful in the civilized community of the world. It is said in the Holy Quran (Anfaal: 46)⁴¹ as:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ⁴¹۔

ترجمہ: بے شک اللہ صبر کرنے والوں کے ساتھ ہے۔

Verily Allah is with patients (p.83).

Allah has commanded Muslims to obey Him (Allah) and his Prophet (SAW) besides this importance of patience is also stated as:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ

اللَّهُ مَعَ الصَّابِرِينَ⁴²۔

ترجمہ: اور خدا اور اس کے حکم پر چلو اور آپس میں جھگڑانہ کرنا۔ اگر ایسا کرو گے تو تم بزدل ہو جاؤ گے اور تمہارا اعتبار جاتا رہے گا اور صبر سے کام لو کہ خدا صبر کرنے والوں کا مددگار ہے۔

And obey Allah and His messenger and dispute not with one another, otherwise you will show timidity and your tied strength will depart from you and be patient. Verily, Allah is with patients (p. 18).

Patience and gratefulness are beneficial for satisfaction and peace of mind. These attributes are helpful to create a society full of peace and prosperity. The above lesson and verses of the holy Quran are inspiring to express patience and gratitude for practising them in one's practical life. If individuals learn to live patiently then there will be no violence in a society. It will be full of peace and prosperity because people will practise patience in face of difficulties and thank their Lord for the bounties which are bestowed upon them.

4.1 Islamiat teachers' opinion about Moral values in the textbook of Islamiat of secondary classes

Opinion of the IT4 about the moral values in the secondary school textbook of *Islamiat* is quoted as follows:

Moral values are a standard behaviour of goodness or evil on the basis of which an individual can be judged as morally good or evil person (IT4).

IT6 said that moral values are criteria which serve a yard stick to evaluate a person as a virtuous person or morally bad individual besides this IT9 said that moral values are standard to judge a person as good or evil person who acts in consonance with his/her nature.

In the following paragraphs a comparison of the views of *Islamiat* teachers about moral values in the textbook of *Islamiat* and findings based on the content analysis of the textbook of *Islamiat* of secondary classes is presented.

Islamiat teachers pinpointed that the following moral values are missing in the textbook of *Islamiat* of secondary classes; submission to Allah, virtue, goodness, love and respect of the Holy Prophet (SAW) and trust (IT10), trust, fair dealings, virtue, chastity, goodness, obedience to Allah and good manners (IT11), modesty, purity, tolerance, virtue, goodness and trust (IT12). These values can be included to make the text book value centred because without a proper value system students cannot be transformed as true practising

Muslims. After the content analysis of the textbooks of secondary classes it is concluded that the following moral values are missing in the textbook of Islamiyat; modesty, purity, tolerance, virtue, goodness and trust.

Islamiyat teachers recommended the following moral values in the textbook to make students true and honest individuals. Their recommendations are as follow:

For moral development of students, they should be introduced to the Islamic obligations and principles of Islam. Moreover, they should be given training in Islamic dealings and manners. Lessons about Islamic dealings in one's individual life with honesty, truth, justice, patience, tolerance and submission to Allah should be included. The verses of the holy Quran and the traditions of the holy Prophet (SAW) about patience, tolerance, submission to Allah, honesty, truth and justice should also be included for moral development of students (IT4).

The first section of the textbook of Islamiyat of secondary classes is about the Surah of Quran. This section should be complemented with verses of the holy Quran dealing with honesty, truth, trust, submission to Allah and virtue. The second section consists of traditions of the holy Prophet (SAW). This section should also be improved with traditions of the holy Prophet about sacrifice, purity, nobility, fair dealings and truth. In the third section obligations and principles of Islam should be included in detail. Lessons about honesty, truth, patience and good manners should also be included for making students better Muslims (IT8).

Islam is a complete code of life and it presents solution to the problems of human beings in varied situations. The textbook can be improved by including Islamic obligation and principles of Islam along with their connotations. Moral values like truth, honesty, piety, tolerance, patience, moderation and love and fear of Allah and love and respect of the teachings of holy Prophet (SAW) should be given proper proportion in the textbook. Verses of the holy Quran, traditions of the holy Prophet and lessons about moral values should also be included in the textbook for making students good Muslims (IT5).

4.2 DISCUSSION

Islamic social values are aimed at achieving the goal of social adjustment for the people of an Islamic society. A Muslim, being a member of an Islamic society, lives in accordance with the Islamic social norm and values established by Allah and the Holy Prophet (SAW) to create a true Islamic society⁴³.

In the textbook of *Islamiat* of secondary classes (2015) social values such as; human rights, equality, service of humanity, responsibility, dignity of labour, hard work, charity and justice are elaborated briefly. Only regard and love for one's family are illustrated in detail and the whole chapter 'Family life' is specified for the social value. The textbook can be helpful to present social values like human rights and rights of Muslims, equality, service of humanity and Muslims, responsibility, dignity of labour, hard work, charity, justice, patriotism, unity and universal brotherhood comprehensively to make students better members of an Islamic society.

Moral values are standard of good and evil those are potent enough to influence human likes and dislikes and attitude and behaviour. An individual's moral values are not always independent but these are derived from a person's society, religion and government. Islamic moral values are derived from religion Islam which are aimed at transforming Muslims as better human who can be blessed with heaven by practising the teachings of Islam⁴⁴.

In the textbook of *Islamiat* of secondary classes (2015) moral values; honesty, obedience, gratefulness, truth and faith are highlighted briefly whereas the chapter 'Patience and Gratefulness of our individual and collective life' presents the social values; patience and gratefulness in Islam in detail. The textbook of *Islamiat* deals all moral values (honesty, obedience, gratefulness, truth and faith) summarily except patience and gratefulness. The textbook can be used to introduce moral values like honesty, truth, moderation, good manners, virtue, chastity, selflessness, sacrifice and submission to Allah in more detail to make students true practising Muslims (*Mominian*) (Sardar, 2011).

5. CONCLUSIONS AND IMPLICATIONS

In the light of content analysis of lessons about social and moral values and interviews of *Islamiat* teachers and findings of the study the following conclusions were drawn.

The textbook of *Islamiat* is designed in such a way that social values are not presented in them in detail. Only human rights and love and regard for one's family are illustrated with the help of two lessons. Other values (equality,

service of humanity, responsibility, dignity of labour, hard work, charity and justice) are briefly tackled whereas brotherhood, unity and patriotism are not included in the book.

In the textbooks of *Islamiyat*, moral values are briefly illustrated. The textbook is designed and planned in such a way that only summary of some moral values is included in it. The following values are included briefly; honesty, obedience, patience, gratefulness, truth and faith whereas modesty, purity, tolerance, virtue, goodness and trust, love of Allah and the holy Prophet (SAW), are not included in the textbook.

Incorporation of Islamic social values in the textbook of *Islamiyat* is helpful in training students as responsible citizens of an Islamic state. With adequate knowledge of Islamic social values obtained through schooling, students can become productive member of an Islamic society.

Incorporation of moral values in textbook of *Islamiyat* is useful in developing students as true practising Muslims as they will be able to differentiate between right and wrong moral practices having appropriate knowledge of the values.

Keeping in view the findings of this study, the following social values might be included in the textbook of *Islamiyat* of secondary classes in more detail: equality, responsibility dignity of labour, charity, justice, brotherhood, unity and patriotism. The following moral values might be included in the textbooks of *Islamiyat* of secondary classes: modesty, purity, tolerance, virtue, goodness and trust.

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