

Education System Of A Welfare State A Perspective of Islamic Concepts, International Treaties and Policies of the Current Government of Pakistan

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Abstract

Learning is one of the distinctive features of human being. He is supreme creature and central figure in the universe on the basis of reason and knowledge. Being a final guidance, Islam puts great emphasis on learning which may be observed in the very first revelation of the Qurān. Various international bodies have declared education as basic human need and right irrespective of any discrimination. The current government of Pakistan seems to make the country a welfare state and the prime minister continues to refer to the state of Madina as model for his government. Apart from other reforms, Education system also falls in top priorities according to the claims made by the prime minister. This paper will form some recommendations in the light of Islamic teachings, international declarations and Pakistan's current govt. policies.

Key Words: Education, Welfare State, The Qurān, Sunnah, Treaty, Recommendation

Islamic Perspective of Education:

The Qur'an and the Sunnah of the Prophet (ﷺ) are the basic sources of Islamic creeds, practices, laws and ethics. Both have put great emphasis on learning and its essentials. An overview of Islamic History also throws ample light on the fact that the culmination of Islamic culture and civilization was a direct result of the development of various fields of learning. An organized system of education under the patronage of state ensures target oriented learning. The following lines are dedicated to have a glance on the Holy Book of Islam, the Sunnah of the Prophet (ﷺ) and the Golden Age of Islamic history.

Qur'anic Approach towards Learning:

The Qur'an has been sent down to mankind as a final message of guidance. It gives man confidence to conquer the universe and its all worlds by utilizing the best of his mental faculties. It not only provides instructions to have successful life hereafter but also reminds man of not to forget his

share in this world of material life¹ A great number of Qur'anic verses deal with different aspects of education like learning, teaching, writing, reading and critical thinking etc. The first five verses of surah al-'Alaq are marked with the importance of education.² Education is highlighted six times in just five verses³ with references to reading, writing and learning in terms of "اقرأ", "علم" and "يعلم". The significance of education could never have been emphasized more than this.

According to the Qur'an, man has been bestowed with Allah's vicegerence⁴ and then blessed with the honour of 'Masjud-e-Malaikah'⁵. Both of the aforementioned were tagged in man's cap on the basis of knowledge.⁶

The Qur'an has presented the Holy Prophet (ﷺ) as a teacher and educationist. One of the most important functions of the Holy Messenger (ﷺ) is to teach mankind the message of divinity and wisdom.⁷ According to the Qur'an, the Qur'an itself is meant to take humanity from the state of ignorance to the state of knowledge and wisdom.⁸

Besides, the Qur'an has emphasized the significance of education especially the activation of mental faculties. The holy book of Islam has repeated the expressions like "افلا يتدبرون"⁹, "افلا يتفكرون"¹⁰, "افلا تعقلون"¹¹, "لعلهم يتذكرون"¹², "سخر لكم"¹³ etc. which shake every individual and the whole Ummah as well to make them think and re-establish the foundations of learning and regain the lost glory.

The Prophetic Sunnah and Learning:

Following the Qur'anic teachings, the Holy Prophet (ﷺ) gave special importance to learning and teaching. He left no stone unturned in making efforts to get his community educated and literate. He declared himself an educationist and teacher in the following words:

¹ Al- Qasas, 28: 77

² Al-'Alaq, 96: 1-5

³ Abdel Haleem, the Quran: A New Translation, Oxford, Oxford University Press. Foot note to surah al-'Alaq

⁴ Al-Baqarah, 2: 30

⁵ Al-Baqarah, 2: 34

⁶ Al-Baqarah, 2: 31

⁷ Al-Baqarah, 2: 129

⁸ Ibrahim, 14: 1

⁹ Al-Baqarah 2: 44, 76

¹⁰ -Al-An'am, 6: 50

¹¹ Al-Nisa, 4: 82

¹² Al-Baqarah, 2: 221

¹³ Ibrahim, 14: 32

انما بعثت معلماً¹⁴

No doubt, I have been raised (by God) as a teacher (for mankind).

Many of the essentials of an education system have been praised and given importance in different sayings of the Prophet (ﷺ). The teacher, teaching, learning and educational institution all have been liked. Some traditions are quoted here in order to throw light on the above mentioned essentials of Education.

The virtue of teacher:

The Prophet (ﷺ) was appointed by the Almighty as teacher for humanity to teach them how to live this worldly life for eternal success. The Messenger raised the virtue of a teacher in several sayings like. There are three acts of a man which can benefit him even after death. One of them is the beneficial knowledge taught by him during his life.

"وعلم ينتفع به"¹⁵

"And the knowledge benefited from".

It was a common practice of the Prophet (ﷺ) that he used to appoint a teacher (Preacher) for a community or tribe newly converted to Islam, so that they may be taught the fundamental beliefs and practices of Islam. Hazrat Mus'ab bin 'Umair was appointed for Medinan people as teacher.¹⁶

The virtuous Status of Seeking Knowledge:

The main objective of education system is to transfer knowledge, wisdom, experience and ethical values to the younger generation. The Prophet of Allah (ﷺ) has attached great virtue with learning in different ways. He has announced the path of learning as the path towards paradise.

"من سلك طريقاً يطلب فيه علماً سهل الله له طريقاً الى الجنة".¹⁷

"One who travels on the path of learning, Allah makes him march on the path to Jannah".

The Prophet (ﷺ) imposed knowledge as mandatory duty on every Muslim irrespective of gender disparity.

"طلب العلم فريضة على كل مسلم".¹⁸

"Seeking knowledge is obligatory for every Muslim".

Beneficial Knowledge:

Both the fundamental sources of Islam, the Qur'an and Sunnah, emphasize learning such type of knowledge which must be beneficial for the

¹⁴ Ibn Majah, Al Sunan, Hadith no.229

¹⁵ Muslim bin Hajjaj, Al- Sahih, Hadith no. 1631

¹⁶ UNESCO (2012). Different Aspects of Islamic Culture: The Spread of Islam Throughout the World Vol.3, of Different aspects of Islamic culture Retrieved on 24-12-2019.

¹⁷ Tirmidhi, Al- jami al Sahih, Hadith No. 2682

¹⁸ Behqi, Shu'ab al iman, Hadith No. 1543

seeker himself and then for society and the whole of mankind. The Prophet (ﷺ) used to pray for beneficial learning.

اللهم انى اسئلك علماً نافعاً¹⁹

“O, Allah I beg you a beneficial learning”

A learned Person far better than a worshipper:

In ahadith, there has been clear mention that learning as compared to worship is far higher in status. Once, the Prophet of Allah (ﷺ) found two groups of people in Masjid-e-Nabwi, one busy in worship and other engaged in discussing matters of knowledge. The Prophet (ﷺ) chose to join the second one showing his priority. There is another famous saying of the beloved Prophet (ﷺ) which stamps the virtue of learning in comparison with worship.

"فقيه واحد اشد على الشيطان من الف عابد".²⁰

“A single scholar of religion is heavier on Satan than a thousand worships”.

The Prophet (ﷺ) practically demonstrated these theories by setting up institutions like Dar-e-Arqam and Al-Suffah to make his community educated. The freedom of the prisoners of the battle of Badar on the condition of teaching basics of education to his people²¹ shows his incomparable concern for education.

The Golden period of Muslim Civilization and Education:

The civilization founded by the last Prophet of Allah (ﷺ) saw the climax of progress in all the fields of life only a few years after his demise. The Muslims gained leading role in politics, religion, sciences, arts and human values. Definitely, the cause behind this excellence was the boost provided by the Prophet (ﷺ) with strong and just ideology of belief and practice.

On the other hand, Europe of that time was passing through the phase of ignorance and darkness. They were unaware of all the civilizational luxuries enjoyed by the inhabitants of Muslim lands.

Education in Islamic Golden Age:

The golden Age of Islamic history is understood to begin during the rule of Abbasid caliph Harun al-Rashid (786-809 AD) and ended with the collapse of the Abbasid caliphate as a result of Mongol invasions and the tragic fall of Baghdad in 1258 AD.²² This period is marked with cultural,

¹⁹ Tabrani, Al- mu ‘jam al- Kabir, Hadith No. 305

²⁰ Ibn Majah, Al- Sunan, Bab Fadl al ‘Ulama, Karachi, HM Saeed and Co., p.20

²¹ William Muir, *"The Life of Mahomet: With Introductory Chapters on the Original Sources for the Biography of Mahomet, and on the Pre-Islamite History of Arabia"*, London: Smith, Elder and Co., 1861, p. ix

²² Taylor & Francis, Islamic Radicalism and Multicultural politics, p. 9

economic and scientific flourishing traditionally dated from the 8th century to the 14th century AD.²³ Harun al-Rashid inaugurated a center of excellence "بيت الحكمة" (House of Wisdom) where scholars from various parts of the world having diverse cultural and religious backgrounds were mandated to gather and translate all the Greek, Indian and Persian classical knowledge into Arabic language.²⁴

Influences on Muslim Education System:

Religious virtue of learning was emphasized by the Holy Qur'an and the Prophet of Islam (ﷺ). The various verses of the Qur'an and injunctions of Hadith, which attach a great value to learning, motivated the Muslims in the fields of research.²⁵ In addition to this influence, Muslim education and learning was also influenced by the Greco-Byzantine legacy preserved by the Middle Eastern tradition and blended with the Indian and Persian scholarship and then refined by the Muslims.²⁶

Categorization of Learning:

Learning is considered a holy duty of every individual in Islam. Teaching also holds the noblest status in professions. As Islam extended, education was became a source of social order. By the middle of 9th century, the learning was of three divisions:

- I. The Islamic Sciences
- II. The Philosophical and Natural Sciences (Greek Knowledge)
- III. Literary Arts.²⁷

Institutional Setup of Education:

To teach the above sciences, various institutions of different levels were there.

1. *Maktab/Kuttab*: (Elementary Schools)

The institution intended for early education of children was called *Maktab* or *Kuttab*. Such institutions may be located in variety of venues like mosques, private homes, book shops, tents or even out in open.²⁸ Mostly the '*Kuttab*' were adjacent with the mosques which were reported 3000 in Baghdad alone where the children of early age were offered the education of

²³ Al-Attas, Sharifa Shifa, *Islam and the Challenge of Modernity*, Kuala Lumpur, 1996, pp 351.389.

²⁴ Vartan Gregorian, *Islam: A Mosaic Not a Monolith*, Brookings Institution Press, 2003, pp. 26-38.

²⁵ Refiabadi, Hamid Naseem ed., *Challenges to Religions and Islam: A study of Muslim Movements, Personalities, Issues and Trends*, Part-I, Sarup & Sons, 2007, p. 1141

²⁶ Graham, Hugh F., *Education in the Islamic Era* in *Online Encyclopedia Britannica*. Retrieved on 24-12.19

²⁷ I bid

²⁸ Londau, Jacob M. "Kuttab" In *Encyclopedia of Islam*, Leiden E.J. Brill, 1986.

elementary Islamic subjects.²⁹ The curriculum of the *Kuttab* was centered on the Qur'an studies, and on religious obligations such as ritual ablutions, fasting, and the prayer.³⁰ It means that *Kuttab* were the elementary schools where the children of as early age as four were taught reading, writing, Qur'anic recitation and fundamental principles of Islamic religious practices and obligations. Mosques, bookshops and literary salons also played the same function.

2. Palace Schools:

These schools focused on social and cultural studies including formal ethics, oratory, history, poetry and the art of good conversation. The teacher at the schools was titled as *mu'addib*.³¹

3. Madrasah (Mosque College):

The curricula, learning scope and other educational opportunities were limited at *maktabs* and palace schools. They could not attract great scholars and the students of higher learning. This pressure led to the creation of a new type of institution called *madrasah*. It then gained the status of the crown and glory of the Muslim education system. Most of the institutions were attached to a mosque.

The mosques al-Mansur, in Baghdad, or those in Isfahan, Mashhad, Dimasqas, Cairo and Granada were educational hubs. They had study circles (*Halqah*). Some circles were so large that the teachers were in need of assistants to convey his lecture next to them.³²

Another type of madrasah was *Mashhad*. It was an educational institution built next to a pilgrimage center. The madrasa may have existed as early as the 9th century AD, but the most famous was the Nizamiyah built by Nizam al-Mulk in Baghdad. The cities which were remarkable for such institutions are Cairo, which had 75 madrasas, Damasqas 51, and Aleppo had 44 ones.³³

Some of these madrasas gained the status of Center of Excellence and a university. *Bait al-Hikmah*, *Al-Nizamiyah*, *Al-Azhar* 970 AD/359 AH, *Madrasah Mustansiriah* and *Jamiah al-Qaraviyyin* are the evidences of Muslim glory and shining past. According to Guinness Book of World records:

²⁹ Online Encyclopedia Britannica

³⁰ I bid

³¹ I bid

³² Ibid

³³ Ibid

“The oldest existing and continually operating educational institution in the world is the University of Karueein, founded in 859 AD in Fez, Morocco”.³⁴

This institution was built by a Muslim woman, *Fatima al-Fihri*. *Al-Azhar* University is one of the relics of Fatimid Caliphate. The title is derived from the honorific title of the Holy Prophet’s daughter *Fatimah Al-Zahra* (the brilliant). Organized instruction in the *Al-Azhar* Mosque began in 978 AD.³⁵ The one who qualified the madrasa education was granted with *ijazah* and it was from the teacher not from the institution. It placed its holder within a genealogy of scholars.³⁶ The situation of Western Islam was not different in Spain, under the Umayyads. The cities of Cordoba, Sevilla, Toledo, Granada, Murcia, Almeria and Valencia were pregnant with such important institutions.

Through this organized system of institutions and variety of subjects taught there, the Muslims made great contribution to the civilizational, cultural, economic, scientific, and architectural development of the world.

They made advances in law and jurist prudence, theology and philosophy, mathematics and economics natural sciences and social sciences, engineering and technology, health and education, commerce and travel, language and linguistics and art and culture.

International Treaties and Education:

Every developed society has given pivotal status to learning in past and present. After World War II, when an international body UNO was established in 1945 to settle down the disputes that lead to human damage and destruction, it included collective legislation which applies to every member of the UNO.

1. The Universal Declaration of Human Rights (UDHR) 1948:

This is a key document launched by the UNO in 1948 which first time addressed the fundamental human rights internationally and made it binding to every state having its membership. The declaration declares education as a fundamental human right. Article 26 of the declaration reads:

“Everyone has the right to Education”.³⁷

Through this declaration, right to education was approved for every human being in general without giving the details of various specifications

³⁴ UNESCO World Heritage Centre, Guinness world Records Book, Retrieved on, 10/12/19

³⁵ Donald Malcolm Reid, “Al-Azhar” In John L. Exposito (ed.) The Oxford Encyclopedia of Islamic world, Oxford University Press, 2009.

³⁶ Jonathan Berkey, “Education”, In Richard Martin (ed.) Encyclopedia of Islam and the Muslim world, MacMillan Reference USA, 10/12/19.

³⁷ https://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf, 24-12-19

of gender disparity and other segments of human society facing discrimination in provision of this right, right to education. That's why at times, different organizations and platforms mostly of the UNO felt need to reaffirm the right to education through various international treaties, each covering specific dimension. A few treaties which are meant to focus on particular aspect of right to education are quoted as follow:

2. UNESCO Convention against Discrimination in Education 1960:

“The UNESCO Convention against Discrimination in Education occupies the foremost place among UNESCO standard setting instruments in the field of education. It is the first international instrument which covers the right to education extensively and has a binding force in international laws”.³⁸

The convention is intended to tackle the discrimination, cultural or religious assimilation, or racial segregation in the field of education. The convention also ensures the free choice of religious education³⁹ and private school,⁴⁰ and right to use or teach their own languages for national minority groups.⁴¹

3. International Convention on the Elimination of All Forms of Racial Discrimination 1965:

The convention was adopted by the General Assembly on 21st December 1965 by resolution 2106 (xx) and it entered into force on 4th January 1969. Its article 5 (e), includes the right to education and training.⁴² It ensures that there should be no racial discrimination in provision of education and training to all the citizens of a state.

4. International Covenant on Economic, Social and Cultural Rights 1966:

The covenant is a multilateral treaty adopted by the UN General Assembly on December 16, 1966 through GA Resolution 2200 A (xx). Drafted in 1954 and came into force in January 3, 1976.⁴³ It ensures the enjoyment of economic, social and cultural rights including the rights to:

- Education
- Fair and just conditions of work

³⁸ UNESCO Convention against Discrimination in Education, 14 Dec. 1960. Retrieved on 21-12-2019.

³⁹ Article 2, (b), I bid

⁴⁰ Article 2, (c) I bid

⁴¹ Article 5, (c) I bid

⁴² <https://www.ohchr.org/en/professionalinterest/pages/cerd.aspx>, Retrieved on 25-12-19

⁴³ <https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx>, 25-12-19

- An adequate standard of living.⁴⁴

5. Convention on the Elimination of All Forms of Discrimination against Women, 1979:

The convention is an international treaty adopted in 1979 by the UN General Assembly. It is described as an international bill of rights for women.⁴⁵ It affirms that right to education must be provided to women without any discrimination.

6. Convention on the Rights of the Child 1989:

The UN convention on the Rights of the child is a human rights treaty which sets out the civil, political, economic, social, health and cultural rights of children. It also includes the right to education.⁴⁶

7. The International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families 1990 (CRMW):

The CRMW is a global diplomatic deal to guarantee dignity and equality in an era of globalization.⁴⁷ According to it, the children of migrant workers cannot be deprived of access to schools.⁴⁸

8. World Declaration on Education for All (EFA) 1990:

EFA is a global movement led by UNESCO aiming to meet the learning needs of all children/youth and adults by 2015.⁴⁹

9. Convention on the Rights of Persons with Disabilities 2006:

The convention is an international treaty of the United Nations intended to protect the rights and dignity of people with disabilities. Article 24 recognizes the right of persons with disabilities to inclusive education without any discrimination.⁵⁰

The treaties, conventions, declarations and committees on human rights have been focusing on ensuring education as fundamental human right which must be provided to every human being without any discrimination of gender, colour, creed, race, nationality or disability. Primary education should be mandatory and free. It must be easily accessible for everyone. Besides the above mentioned treaties and conventions, it has also been recognized in International Labour Organization (ILO) conventions, International Humanitarian law (IHL) and regional treaties also.

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⁴⁴ Equality of human rights.Com., 25-12-19

⁴⁵ <https://www.ohchr.org/en/professionalinterest/pages/cedaw.aspx>, 25-12-19

⁴⁶ <https://www.unicef.org/child-rights-convention/what-is-the-convention>, 25-12-19

⁴⁷ United Nations Treaty collection (UNTC), treaties. Un.org, Retrieved on 22-12-19

⁴⁸ Ibid

⁴⁹ <https://www.ohchr.org>.Retrieved on 22-12-2019

⁵⁰ <https://www.un.org>.Retrieved on 22-12-2019

On theoretical grounds, the state of Pakistan has realized the importance and scope of education and recognizes it as a fundamental human right.

Constitutional Aspect of Education in Pakistan:

“Education is the matter of life and death to our nation”.⁵¹ These are the memorable words of the founder of Pakistan expressed by him to show the state policy and spirit of education. They show his concern for education also. The Quide gave this message to the nation when “All Pakistan Education Conference” was organized from Nov.20 to Dec.01, 1947, recognizing “Universal Primary Education” as imperative.⁵²

A “Commission on National Education” was formed in 1959. It recommended that Education system in Pakistan should pursue quality education as an essential objective as well as compulsory education for children.⁵³ In 1973, when the constitution of 1973 was formed, its article 37-B was about education. It states:

“The state shall remove illiteracy and provide free and compulsory secondary education within minimum possible period.”⁵⁴

The article 38-D of the constitution was created to ensure the provision of fundamental needs to all citizens without any discrimination. It includes education also.

“The state shall provide basic necessities of life, such as food, clothing, housing, education and medical relief for all citizens, irrespective of sex, caste, creed or race”.⁵⁵

In 2010, Article 25-A was created as a result of 18th amendment to the constitution which reads as:

“The state shall provide free and compulsory education to all children of the age 5 to 16 years in such a manner as may be determined by law”.⁵⁶

After 18th amendment, provision of education is the responsibility of provinces. In the light of the recommendations of “All Pakistan Education Conference 1947 and the Commission on National Education 1959 and the

⁵¹ Jinnah, Muhammad Ali, message to Nation on 1st Educational conference at Karachi, Nov 21 –Dec. 01 1947

⁵² Khan, Akhtar Hassan, Education in Pakistan: Fifty Years of Neglect, the Pakistan Development Reviews, 1997,

⁵³ Sharif, S.M., Report of the Commission on National Education, 1960. Retrieved on 23-12-19.

⁵⁴ Article 37-B. Constitution of Pakistan, 1973

⁵⁵ Article 38-D, Ibid

⁵⁶ Article 25-A, Constitution of Pakistan, 1973. 18th amendment Act, 2010

articles 37-B, 38-D and 25-A of the constitution of Pakistan, the following points are derived:

- I. Free and compulsory Education
- II. Education should be learned with Islamic values and norms.
- III. Emphasis on science and vocational education.⁵⁷
- IV. Provision of quality education
- V. Removal of illiteracy and provision of free compulsory secondary education

The Current Situation of Education in Pakistan:

The Islamic Republic of Pakistan has instinctively inherited inspiration from its ideological foundation and glorious past of the Muslims. Constitutionally, a reasonable focus was put on the importance and necessity of education. But on the practical grounds unfortunately, it lags behind and is ranked as a country where the situation of education is not up to mark. Various indicators which determine the status of education are hereby discussed briefly.

1. Literacy rate:

In 20017-18 literacy rate in Pakistan was 60.3 % which showed improvement as compared to 60.7% in 2014-15. It is yet lower than that of many countries in the region. But it is good to see that it has improved in all the areas of male, female, rural and urban.⁵⁸

2. Out of School Children (OOSC):

Pakistan has a great challenge of enrolling OOSC and making them stay and learn at school. Various reports show that almost 22.8 million children are out of school. This is world's 2nd largest number of OOSC. It is 44% of the total population of this age group. This percentage varies from province to province, on the basis of gender and socio-economic position of parents.⁵⁹

Some positive trends regarding OOSC have been reported ASER's recent report. It says that proportion of OOSC has deceased as compared to previous years.⁶⁰

3. Drop Out Rate in Schools:

In Pakistan, 35,000 students of high school level drop out of school each year because of corporal punishment. Culturally accepted child abuse

⁵⁷ <https://www.scribd.com>, First Education Conference,1947. Retrieved on 23-12-19

⁵⁸ <https://www.pakistantoday.com.pk/2019/10/14/all-provinces-outshine-sindh-in-literacy-rate/>, Retrieved on 25-12-19

⁵⁹ <https://www.unicef.org/pakistan/education>

⁶⁰ <https://dailymtimes.com.pk/366770/aser-2018-report-shows-positive-trends-in-education/>, Retrieved on 25-12-19

has also contributed in it. An in depth survey conducted by UNICEF, Save the Children and the Govt. of Pakistan amazed everyone to reveal that all 3,582 children dropping out of school said that they had been punished physically. But it is nice to see that now corporal punishment has been banned officially.⁶¹

4. Quality Education:

It is one of the most basic public services.⁶² Article 25-A of Constitution of Pakistan ensures free and compulsory quality education to children of the age group 5 to 16 years. But the state seems to be failed in providing quality education. Most of the reports and news stories tell the same thing. However, recent surveys show a slight improvement in this regard also. The Annual Status of Education Report (ASER) 2018 report reveals positive development in access and quality as 89% children aged 6-16 are enrolled in schools as compared to 86% in 2016.⁶³

5. Low Investment by Government:

Pakistan spends 2.4% of GDP on education which is the lowest in the region. At national level, 89% education expenditure comprises of the expenses such as teachers' salaries, while only 11% is spent on the development expenditure which is not sufficient to raise quality of education.⁶⁴ The budget earmarked for preprimary and primary education affairs for 2018-19 was Rs 10.12 billion against Rs 8.748 for 2017-18 that showed increase. After 18th Amendment it is up to provinces to earmark much more budget for education.⁶⁵ It is notable that Pakistan is spending the lowest of GDP in the region. Higher Education has even suffered more in the current Govt. budget allocation.⁶⁶

6. Dissatisfactory Social Impact of Education.

As a result of poor standards of education, race towards gaining good grades, inefficient examination system and nonprofessional teaching methodologies, education is unable to have a productive social impact in any field of life.

⁶¹ <https://www.interface.edu.pk/students/Sep-09/Pakistan-highest-school-dropout-rate.asp>, Retrieved on 25-12-19

⁶² <https://www.unite4education.org/about/what-is-quality-education/>, Retrieved on 25-12-19

⁶³ <https://dailytimes.com.pk/366770/asr-2018-report-shows-positive-trends-in-education/>, Retrieved on 25-12-19

⁶⁴ <https://ipripak.org/education-system-of-pakistan-issues-problems-and-solutions/>, Retrieved on 25-12-19

⁶⁵ <https://propakistani.pk/2018/04/28/education-budget-for-fiscal-year-2018-19-announced/>, Retrieved on 25-12-19

⁶⁶ <https://fp.brecorder.com/2019/06/20190612485340/>, Retrieved on 25-12-19

Causes of These Problems:

The causes that have contributed a lot to the problems above stated may be enlisted as:

- Low investment of Govt. on education
- Parents' poverty, unawareness and lack of mobilization
- Lack of indigenous policy making and its implementation
- Text-book oriented teaching methodology and poor examination system
- Corporal punishment of the most young students
- Child labor
- Govt. negligence in taking strict actions against parents who don't send their children to schools as well as against those who employ under age children. Etc.

Some Positive Measures Taken by the Current Govt.:

It is quite obvious that when the Current Govt. of PTI took over, it had to manage economy of the country which became so big challenge for them that all departments including education had to suffer. Some newspaper stories termed the first year of this govt. as the worst one from educational reforms point of view.⁶⁷ But still, there are some positive steps taken by the govt. to put education system in right direction.

1. Uniform System of Education:

The prime minister of Pakistan Mr. Imran Khan has come with the vision that there should be a uniform education system in country. Recently, he has targeted criticizing the functioning of various educational systems nationwide.⁶⁸ For it, a uniform curriculum is going to be launched including govt., private institutions as well as *madaris* (seminaries). It has been decided that *madaris* will be streamlined without interfering their internal matters.⁶⁹

2. Digitalization of Education:

Digital Pakistan Initiative has been launched recently by the PM of Pakistan. But in Punjab, the Provincial minister of Education Dr. Murad Raas has already taken some remarkable initiatives to digitalize education Department.

⁶⁷ <https://www.dawn.com/news/1500805>, Retrieved on 25-12-19

⁶⁸ <https://www.researchsnipers.com/govt-to-introduce-uniform-education-system-in-pakistan/>, Retrieved on 25-12-19

⁶⁹ <https://www.pakistantoday.com.pk/2019/07/18/efforts-underway-to-implement-uniform-curriculum-in-entire-country-shafqat-mehmood/>, Retrieved on 25-12-19

Digital Textbooks:

The Education Department of Punjab has launched digital textbooks. At the launching ceremony, the minister remarked:

“This project is an important step towards digital revolution in education sector as now students will be able to study well by using this facility free of cost. It has been observed that some students face difficulty in understanding their lessons because of various reasons in schools. It is expected that digital textbooks will help the students to better understand their educational concepts and theories.”⁷⁰

E Transfer:

Around 18,000 Public School Teachers in Punjab have received Transfer Orders on their mobile phones through eTransfer System.⁷¹ Much more is going to be digitalized e.g., recruitments of staff, attendance of students and staff, leaves, results, bills and arrears, and ACRs, etc.

3. Increase in Remuneration of Trainee Teachers:

The remunerations of School Teaching Internee (STI) and College Teaching Internee (CTI) have been increased from Rs. 15,000 and Rs. 30,000 to 30,000 and 45,000 respectively.

4. Scholarships:

The current Govt. though has made cut on expenditures including education and scholarships yet they have launched a commendable umbrella initiative titled Ehsas to alleviate poverty and raise low class. Grant of Ehsas Scholarships for higher education to low income families' students is one of the steps taken under it. 200,000 students will benefit from it during next four years. It is the biggest scholarship program ever.⁷²

Recommendations:

Nothing can be ideal in the world of hard realities where one has to face countless issues to make something practicable. A dire improvement is required to make Pakistan's Education System a good and competitive one in order to meet the needs of this age of artificial intelligence remaining adherent to religious, social and cultural values. Some recommendations on the basis of above given discussions are put to make improvements in the system:

⁷⁰ <http://idgpakistan.com/punjab-government-introduce-digital-primary-textbooks/>

⁷¹ <https://nayadaur.tv/2019/06/around-18000-public-school-teachers-in-punjab-to-receive-transfer-orders-on-their-mobile-phones-through-ettransfer-system/>, Retrieved on 25-12-19

⁷² <https://www.hec.gov.pk>, Retrieved on 27-01-2020

- An education emergency must be declared by the govt. as early as economic condition is stable because the stability of every crisis depends on education directly or indirectly.
- Technical education and vocational training should be the part of secondary education.
- To reduce dropout rate and to bring OOSC to school, students may be offered different incentives.
- Local government system should be strengthened to utilize resources on local need basis.
- An effective monitoring system must be there to have a check on corruption.
- To ensure quality education, provinces should frame required policies and planning.
- There should be career counseling department at each institution so that the students may understand job market and develop their skills accordingly.
- Parents must also be provided, so that they can choose the best career for their child which is market demand oriented.
- It is dire need to teach the nation that education must be for personal development and grooming not to earn bread and butter only.⁷³
- The parents, who do not get their children enrolled, should be penalized; the same should be against them who employ under age children.
- Media campaigns should be launched to mobilize and educate parents regarding the education of their kids.
- A reasonable amount of funds should be allocated and spent on education.
- Teacher training should be in main focus to impart quality education and student friendly environment.
- Uniform curriculum and uniform education is appreciated initiative which should be backed up.
- Examination system of especially secondary and higher secondary levels must be revised to polish critical and creative faculties of the students instead of only cramming and memorizing trends.

Conclusion:

⁷³<https://ipripak.org/education-system-of-pakistan-issues-problems-and-solutions/>, Retrieved on 25-12-19

Pakistan is an Islamic republic and almost 97% population belongs to Islam. As a Muslim state we have a strong religious binding for learning and education from the Qur'ān and Sunnah. Islamic history particularly, the Golden age of Islam has a special inspiration to excel in all the fields of learning. Living in the age of Globalization, international treaties and declarations are also a binding force to take revolutionary steps for education. Right to Education is a fundamental human right according to article 26 of UN Universal Declaration of Human Rights (UDHR) and article 25-A of the constitution of Pakistan. Nonetheless, Pakistan has faced and is currently facing serious problems regarding literacy rate, enrollment of children of early age, quality education and funds. But fortunately, some very recent reports show that Pakistan has begun to march in right direction. An education emergency is recommended to be imposed to take revolutionary measures to reform education. For the reformation of education, a mandatory participation of public-private and a mixture of formal and non-formal education is needed. At the same time, technical education should be prioritized for the useful engagement of youth in national development.