LINGUISTICS ANALYSIS OF ISLAMIC VALUES IN OUR PAKISTANI SOCIETY

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Abstract
Students in Pakistani schools rely solely on textbooks for knowledge, hence it is imperative that these books provide reliable data (Alavi, 1991). According to the state's official curriculum materials, the purpose of English and Urdu textbooks in Pakistan is to educate students the English and Urdu languages while also imparting a set of values (Islamic) to the nation's youth. Articles were selected from English and Urdu textbooks that dealt with topics directly or indirectly connected to Islamic beliefs. The selected narratives were subjected to a qualitative content analysis in which they were compared to criteria collected from curricular papers, textbooks, and previous research (Alavi, 1991). The values examined in this research were found to be those depicted in Islamic contexts, with an emphasis on the importance of family (Allaithy, 2019). Students heard from a variety of characters in the stories about the values that should be upheld within an Islamic family and community. Integrating new information into an existing body of knowledge has been the subject of multidisciplinary research known as knowledge integration. Linguistics isn't the only field that examines language in depth; other fields do so as well. Language's central role in so many fields of study has made it a necessary but not sufficient prerequisite for grasping the concepts underlying other branches of knowledge. If one wants to delve deeply into Islamic holy writings, for instance, fluency in Arabic is required. In the Islamic faith, language is held in such high regard that it is stated in the Quran as proof of God's presence. (Allaithy, 2019).
Keywords: Linguistics, Islamic values, Pakistani society, English language.

1. Introduction
The public education system of a country is the vehicle via which its societal, political, cultural, and religious ideals are disseminated to the populace at large. What characteristics define a good citizen? Different societies' norms and ideals are reflected in their various responses to this subject. (Anari & Mostafaei, 2017) Because "cultural values of the majority of Pakistanis are rooted from Islam," the GoP said, "Pakistan's educational initiatives have to be founded on the basic principles of religion and faith." (Anari & Mostafaei, 2017). The GoP had competing goals in developing "good" citizens: on the one hand, it wanted its citizens to be prepared for life and work in a globalized world, and on the other, it wanted to foster the growth of "good Muslims" who upheld all Islamic tenets and ethics in their daily communal, cultural, party-political, and spiritual interactions. (Anari & Mostafaei, 2017)

Different nations, and even varied groups within a country, have unlike definitions of what it means to be a good citizen. Values "refer to the concepts and core convictions which operate as broad guides to conduct, the criteria by which individual activities are deemed to be good or desirable." Ethics include things like love, likeness, independence, justice, happiness, security, peace of mind, and truth. (Anari & Mostafaei, 2017) Three, since its independence, Pakistan has battled to establish its value story, which is consistently affected by both strict Islam and

reasonable Islamic clarifications of values. (Anari & Mostafaei, 2017) Sectarian violence broke out between the majority Sunni population and the minority Shia population because the conservative party wanted instruction to help Sunni Islam. (Anari & Mostafaei, 2017). A major factor in this group's rise to popularity was General Zia's programme to islamize schools. The moderates' goal was to spread an adaptable, modern interpretation of Islam throughout Pakistan and the region.

General Musharraf's regime encouraged reasonable Muslims and a reasonable understanding of Islam. (Awan, 2020) The government aimed to reduce sectarian tensions between Muslim majority and minorities by promoting moderate movements. 5 Religious minorities' houses of worship, stores, and homes (including Christians, Hindus, Sikhs, Zoroastrians, and the Kalash) were routinely attacked and torched. (Awan, 2020) BBC and Dawn both offered chronological stories. 6 non-Muslim girls were abducted, forced to convert to Islam, and married to Muslims. (Awan, 2020 They were accused of blasphemy, beaten, and burnt until the crowd killed them. BBC and Dawn described the strikes sequentially. (Awan, 2020) These young ladies were abducted, forced to convert to Islam, and married to Muslim men. The crowd lynched the suspected blasphemers (Awan, 2020).

Religions' worldviews shaped how people understood the function and character of human languages. Some languages have been said to have heavenly origins, giving its speakers a higher place in society. (Blokland, 2009). The Greeks, for instance, were certain that their language was the best of its kind. The Olympian deities spoke with each other in this language. The name "barbarian" comes from the ancient Greek word "barbaroi," which means "meaningless" or "irrational." Their language was the only one with regularity, laws, and meaning. (Syeed, 1984: 541). Sanskrit was considered the language of the gods in India, making it the exclusive domain of the noble Brahman caste (Blokland, 2009).

Low-caste Hindus were punished for hearing Vedic Sanskrit. Judaism and Christianity once contained unscientific teachings. Hebrew was God's and the oldest human language. Wonderly and Nida (2009) suggest early Christian beliefs that all languages sprang from Hebrew slowed linguistic evolution. Islam doesn't. The Quran encourages Muslims to pursue knowledge and reason. A well-rounded individual may consider God's omnipresence and omnipotence, which God prefers. (Høgel, 2010) New languages prove God exists. Islam and Islamic studies need linguistics. It's a necessary for Islamic religious studies, not because of ethnocentrism or superstition. Muslim sociologist Arkoun says linguistics is crucial to comprehending Islam (Iqbal & Ghafoor, 2013).

1.1 Research Question
•   Asking, "What place do Islamic principles have in modern society?"
•   How do Muslims define their core beliefs?
•   What distinguishing features does Pakistani culture have?

1.2 Research objectives
• To give skills which are founded on basics of Islam as in person in Holy Quran and Sunnah which cannot be modified;
• To provide skills which are in the form of information and skills; These are the broad purposes and objectives of Islamic education.

1.3 Research Scope
Since Islamic ethics contracts with the connection between man and God, man and his parallel men, man and other beings of the world, and man with his private self, its scope encompasses a

wide range of topics, making it one of the most extensive and all-encompassing ethical systems in the world (Khalily, 2019).

2. Literature Review

Education helped the Pakistani government define a "worthy citizen." (2010) This meant "decent Muslims" who committed to a political, religious, social, and cultural identity (Khan & Sharma, 2020). Islamic Education of Muslims was added in high school curricula to cultivate ethical Muslims (Khan & Sharma, 2020). This course included Islamic history, doctrines, practices, and values. The state also compelled non-Muslims to study Ethics, which provides universal, nonreligious concepts. (Tabassum, Amin, 2021) It was also highlighted that Pakistani kids were introduced to moral and ethical ideals through English and Urdu textbooks (Tabassum & Amin, 2021).

2.1 Immersing Islamic Values in English Language:

The need for translation of the Qur'an arose in its historical context, the acceptance of Islam by non-Arabic speakers, and, as in the "New Testament", the linguistic orientation of the Revelation's content (Zaidi & Shuraydi, 2002). Given the conversion that took place, the Greek translation and the Latin translation may have resulted in unpredictable and undesirable developments within Islam itself, and that is certainly true (Tabassum & Amin, 2021). For a concise but very helpful overview of Muslim attitudes towards the acceptability of translating the text of the Apocalypse into languages other than Arabic, see M. Ayoub: "Translation of the meaning of the Koran:

Traditional Opinions and Modern Debates", in Afkar Inquiry, Vol. 3, No. 5 (Ramadan 1406/May 1986), pp. 34-9.

Defeating the missionary effort motivated Muslims to translate the Qur'an into English. 18th-century Christian missionaries attacked politically humiliated Islam by advocating their own Quran version (Zaidi & Shuraydi, 2002). This follows a long, problematic tradition that aimed to construct an incorrect and misleading European translation of Islamic texts.

Muslim missionaries couldn't ignore the challenge, so they questioned the text's veracity and made harsh comments. (Abbasi et al., 2011) understood Europe needed a translation of the original Quran and an authorized presentation of its meaning. Later, Muslims produced translations to assist them understand the Quran in European languages. English has been the most significant language for Muslims since the British Empire, which controlled the most Muslims after the Ottoman Empire (Abbasi et al., 2011).

The earth trembles after a lengthy time of quiet, like a resting animal. The Creator of the Universe uses animal features to describe what occurs when it rains. A literal translation misses the lyric's multifaceted meaning (Bradley & Saigol, 2012). To show how the earth (stirs and swells) for animals, use communicative translation or paraphrase. Example 2 (Bradley & Saigol, 2012)

In a case of metonymy, as defined by Newmark (1988, p. 125), one item is substituted for another by using the object's name. (Bradley & Saigol, 2012) This replacement is dependent on two factors: the existence of an implicit cue suggesting that the literal meaning is not intended, and the existence of a contiguity link between the literal and figurative meanings. Unlike in several other texts, metonymy in the Holy Quran is not used without reason.

1st verse:

Take this metonymic passage from the Holy Quran as an example: { وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا } [الأنعام : 6] y Whom we showered with torrents of rain (Yusuf Ali's translation, 2000) (An-Nim, Chapter 6, Verse 6) As an indication of how intense the precipitation is, the term for "sky" ()

asm) is translated as "rain" in this poem. Here is how Arberry rendered this verse: y...and the floods of paradise we let free on them. To communicate the meaning of the line, Arberry used literal translation, although the word metonymic the express to failed he does not signify what it seems to imply (loosed heaven). (Bradley & Saigol, 2012) Instead, it suggests that we showered them with excessive precipitation. The use of metonymy in translations of the Holy Quran was investigated by Al-Salem (2008). She discovered that literal translation is usually the best way to render metonymy in the Quran. To be sure, the translation will vary depending on the metonymy and the hint. (Bradley & Saigol, 2012)

Ellipsis

The term "ellipsis" was used by al-Smary (1983) to describe the practise of leaving out portions of a statement that may be inferred from context. Because of the way ellipsis is used in English, it is occasionally required to include the omitted words (which typically appear in brackets) in order to complete a phrase in a translation of the Holy Quran. According to Sadiq (2010, p. 33), the Holy Quran frequently uses ellipsis in its original Arabic text. For instance, you may say something like y y If you visit the town we visited and the caravan we rode back in, you will see that we are speaking the truth. Translation by Yusuf Ali, 2000.

2nd verse:

(Chapter 12 Verses 82) A word is omitted or elliptical in this poem (people). The full text reads (-ask the people in the town), however the word "people" is left out since doing so does not significantly alter the content of the lyric. In English, however, recovering the lost word is essential to grasping the verse's hidden meaning. The concept of word-for-word translation does not apply in this case.

Polysemy

The Holy Quran makes use of polysemy both semantically and linguistically. According to Kalakattawi (2005, p. 4), polysemy occurs when a term may be understood in many, related senses. As the translator attempts to express the original meaning of the polysemous words, he or she is certain to become confused by the myriad of possible interpretations. Many words in the Holy Quran can be interpreted in more than one way.

3rd verse:

To give just one example, the term "people" (mmah) may be translated in nine different ways. It can also refer to a length of time, as in surah Yusuf (Chaudhry & Nosheen, 2012).

However, one of the two inmates who had been released and who had been thinking about him after (such) a long time remarked, "I will tell you the truth of its interpretation: send ye me (therefore)." (2000 Yusuf Ali Translation) (Yusuf, the Prophet, the 12th chapter, verse forty-five)

4th verse:

On the other hand, surah al-Nahl. (Chaudhry & Nosheen, 2012) uses the word mmah to refer to the leader of the people who educates or directs the believers to the proper way in religion and life. لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ) y y Abraham was an example for us all; he was totally submissive to Allah and completely faithful to the Faith; he worshipped no other gods. (2000 Yusuf Ali Translation) (Al-Nahl, Ch.16, Ver.120) Here is Arberry's (1964) rendition of the verse: x (Surely the nation of Abraham was one that obeyed God, a man of pure faith and no idolater.)

3. Methodology

Linguistics study of Islamic values in Pakistani society was employed for descriptive qualitative research. (Islam et al., 2013)

Policy-to-practice scenarios were identified through case study analysis (Yin, 2014). Examining the ideas about Pakistan Research when the new curriculum design (2006) was adopted under

previous regimes produced the context of effect. Reviewing educational recommended policies and Pakistani Studies materials enabled this (Islam et al., 2013).

The goal was to identify the approaches to thinking about Pakistan Studies' content that were evident in these findings, which may have impacted how policy texts conceptualized the school curriculum policy, especially in the thematic areas of national individuality, ethnic and religious variability, and global perspectives—and the teaching methods for these concepts. Two study subjects were connected to text creation context. Macro and meso settings produced literature. The curricular policy declarations generated under the Musharraf dictatorship and the subsequent government were used to comprehend the macro environment of text development (Islam et al., 2013).

3.1 Research design

Social constructivist theory argued that 'individuals aspire to comprehend the environment they inhabit' and that this understanding is modified by interactions (between the pupils and the model in this study). (Khokhar & Muhammad, 2020) The students learned about their world (Pakistan) and the world around them (global viewpoint) through reading about their land, country, people, culture, and values. This research employed description study to analyze textbook material because it revealed "underlying ideologies contained in stories and the wider society that forms the narratives." (Khokhar & Muhammad, 2020)

The narrative analysis opens how "a tale is built, for whom and why, as well as the cultural discourses it relies from," and its main premise is that "people comprehend and provide meaning to their lives by the stories they tell." The investigators examining textbook narratives tried to find the unseen meanings underlying the stories provided in textbooks rather than reading them as learners do in classes without paying much attention to how a story was written or how characters were portrayed. (Khokhar & Muhammad, 2020) Students developed their worldviews and lives based on textbook stories and model hero lives. The researchers observed a "reflexive link" between living, telling, recounting, and reliving a life story (Khokhar & Muhammad, 2020).

3.2 Data collection

The research in data collection It is used as an instrument for collect data. Similarly, textbooks, publications, trainings, and has been used for investigation as well as Internet sources.

4. Data analysis

There are four phases of narrative research: "(1) preparing the data, (2) identifying fundamental units of data, (3) arranging data, and (4) interpretation of data," which guided the study of the collected data (Norton & Kamal, 2003). Narrative research consists of three stages: collecting data, organizing that material, and then identifying "categories of significance" from the narratives. (MAHBOOB, 2009) Categories and their subdivisions can be extracted using either a concept-driven approach or a data-driven approach. In the former, you draw your methods from "past knowledge: a theory, prior research, daily knowledge, logic"; in the latter, you study the research material to extract categories, and you keep doing so until you've exhausted all possible new concepts (MAHBOOB, 2009).

4.1 Findings& Discussion

Focus	English Textbooks	Urdu Textbooks
	Textbook Board (class, page No.)	**Textbook Board (class, page No.)**
Stories about Prophet Muhammad	PCTB (4, 43-45); PCTB (5, 1-3); PCTB (6, 1-3); PCTB (7, 1-6); PCTB (8, 60-62); KPKTB (4, 43-45); KPKTB (5, 1-3);	PCTB (4, 42-44); PCTB (5, 7-8); PCTB (6, 11-12); STB (7, 8-11); STB (8, 7-9); KPKTB (4, 11-13); PCTB (7, 100-102); KPKTB (5, 11-14); KPKTB (8, 10-13)
Pious caliphs	PCTB (8, 60-62);	PCTB (4, 107); PCTB (8, 100-102); PCTB (8, 11-14); KPKTB (5, 23-24); KPKTB (5, 32-33); KPKTB (8, 16-19)
Prophet Muhammad' family		STB (5, 11-12); STB (8, 11-13); KPKTB (6, 5-9);
Muslim Ummah		PCTB (6, 97-99); STB (8, 21-23); STB (7, 26-28); KPKTB (6, 75-77);
Muslim saints		STB (5, 14-15); KPKTB (4, 142-143); KPKTB (8, 85-87)

The textbook regimes (provincial textbook boards; PCTB; KPKTB; and STB) followed the state's directives about the textbooks' structure, content, and organisation, which were based on the national curriculum guidelines. (Rana Ejaz Ali Khan, 2012) The following passages regarding Islam and Islamic ideals were included in the textbooks. (Rana Ejaz Ali Khan, 2012) When comparing English and Urdu textbooks, the latter had more content on Islam and its founder, Muhammad, as well as the caliphs and leaders of the Muslim community (see Table 1). Following a biography of the Prophet Muhammad and biographies of the four caliphs, the literary part of the Urdu textbooks began with Hamd (a poetry written to glorify Allah) and Naat (a poem written to praise Prophet Muhammad). Tales abound of Muslim saints who travelled to the Indian subcontinent and successfully converted many Hindus to Islam (see Table 1).

Social, moral and family practices and values

The curricula emphasized family and societal standards, using Muhammad and his family as examples. Textbook writers portrayed Rasool as tolerant. His ideas were never nasty. All analyzed textbooks began with a story about the Prophet Muhammad, according to this investigation. Literature often emphasizes Prophet Muhammad's mercy and compassion. A non-Muslim woman hated him so much she threw rubbish at him from her roof. Prophet Muhammad visited a non-Muslim woman after being spared rubbish for a few days (Rasool & Winke, 2019). The old woman felt Jesus would punish her for being nasty. His behaviour astonished her. He helped her succeed. He told her all Muslims must protect their families. The old woman was inspired by Hazrat Muhammad's kindness and goodwill and converted to Islam out of sorrow. Children learned about Prophet Muhammad's forgiveness, kindness, compassion, and generosity. Muhammad also proclaimed Allah's social precepts. In one account, Muhammad saves a slave from his cruel owner, urging masters to treat slaves with respect. Hazrat Muhammad (PBUH) asked the wailing slave why. The slave was sick and couldn't run the mill (Syed, 2010). (Syed,

2010) He dreaded his master's anger if job wasn't done. When his friend was in trouble, Allah's Rasool (PBUH) processed the leftover grain. "Who to call with gripes. I will "master

Showed charity, justice, and fraternity. Prophet Muhammad's farewell lecture to Muslims during his final Haj educated pupils to personal and societal Islamic aims. Tabassum & Amin (2012) Muhammad was a devoted husband, doting father, and friendly neighbor, according to his family. Hazrat Aisha said he'd patch shoes and milk the goat. 30 Neighbors admired him and his family. Prophet Muhammad never sided with his relatives or neighbours. He asked Muslims to respect neighbors' property and rights (Tabassum & Amin, 2021).

Table 1 shows how textbooks teach social and moral ideals through Prophet Muhammad's family. The stories showed a loving, sympathetic husband, a submissive, religious wife, and courteous, devoted, obedient children. Prophet Muhammad assisted Hazrat Ayesha (one of his wives) with chores. The Prophet Muhammad was a doting spouse, according to stories about Hazrat Khadija. He didn't marry again until after her death. He remained her spouse and close adviser after taking over her company. He saw a pleasant, busy parent who entertained his daughter. Hazrat Fatima appreciated his wife's care.

Textbooks depict loving, caring, concerned, and sympathetic parents and children. Stories of loving parents taking their kids to the park were intermingled with lectures on how to respect and love your parents and grandparents (Zaidi & Shuraydi, 2002). In the stories, grandparents tell bedtime stories, emphasizing the value of spending time with grandparents. Images of children visiting their grandparents were published in the textbooks to illustrate their unconditional love. Both parents gave their children their complete attention and met their fundamental requirements. In one story, a sick girl praises her mother for caring for her (Zaidi & Shuraydi, 2002).

Celebrations of faith, in the company of loved ones and neighbors

Many of the stories centred on a home and its residents to instil Islamic family principles. Schoolbooks depicted Islamic and Muslim households, including the responsibilities of parents (father and mother), grandparents, and grandchildren. Grandchildren (students) were given a story about a girl who adored her grandmother's knitting needle to teach them Islamic family values such as respecting elders, speaking the truth, and asking permission before stealing. In another story, pupils were urged to honour elders. Since Uncle Sajid was a Pakistani international cricket player, the story's fundamental theme—fear of neighbors—was toned down. The youngsters overcame their initial fear of him and became his friends; together, they taught the kids on his block cricket and played it regularly. The post advised seniors to make themselves important by getting to know their neighbours. (Zaidi & Shuraydi, 2002)

Islamic civilization places a premium on the family, with the father, male, and female making up the parents and grandparents and living under the same roof. Social and religious traditions reinforce the centrality of family. (Tabassum & Amin, 2021) Kids were taught the value of personal hygiene and pride in one's environment. Through a story, students learned to respect and love their grandparents. Schoolbooks commonly showed grandkids learning from their grandparents (Tabassum & Amin, 2021).

Religion brings people of diverse ages, nationalities, and socioeconomic levels together. In ninth grade, reading about families celebrating Eid al-Adha was required. Children, adults, and the elderly fed, decorated, and walked the sacrificial goat to honour Ibrahim's readiness to sacrifice Ismael as directed by Allah. After Eid prayers, the men of the household greeted everyone in the mosque, including strangers, with well-wishes, hugs, and feast invites. (Tabassum, Amin, 2021) Students taught kindness by distributing sacrificial meat to needy Muslims in the neighborhood.

Children helped parents deliver meat and Eid greetings to the impoverished (Tabassum & Amin, 2021).

Family and religious celebrations were common themes. Eid-ul-Adha, family, and religion were themes. Religion and festivals connect via eid prayers and greetings. As Eid neared, folks hugged and wished each other well. Amin Tabassum, 2021 Storytellers taught children how to distribute sacrificial meat, including how much to keep. The tales describe a Muslim state's welfare state (mercy, compassion, care), law, justice, and equality. Pious Caliphs' Stories Introduce Students to the First Islamic State, Its Rulers, and Koranic Law. Hazrat Usman bought a Jewish well and gave it to poor Muslims. Hazrat Umer went out at night to help the poor. The caliphs were praised in the Koran and by Muhammad himself. (2019) Muslim kings were held up as role models for their humble lifestyles, which included living in modest homes and paying their own staff. Regular Muslims and Muslim rulers must exhibit charity by helping the less fortunate.

5. Recommendation

This research examined English and Urdu textbooks and concluded that both were based on Islam, with the textbook regime making sure that students learned about Islamic ideals (social, family, religious, and political) through fictional narratives. (Khokhar & Muhammad, 2020). The Islamic phrase introducing the stories' themes and contexts appeared at the beginning of each and every textbook. Each textbook's introductory chapter either included a tale about the Prophet Muhammad (English textbooks) or included Hamd and Naat (Urdu textbooks) to establish the tone for the teachings that would be conveyed to students during the course of the year. The companions of the Prophet Muhammad and the Muslim rulers who succeeded him after the establishment of the first Islamic state (the caliphs) were the subjects of this research. All the other stories, whether they were about the Pakistani independence struggle or Pakistani military heroes, also had Islamic themes, such as the distinction between Muslims and Hindus or between a Muslim state and a non-Muslim, expansionist opponent like India or Israel. (Khokhar & Muhammad, 2020)

Based on the findings of this research, it is suggested that textbooks in Pakistan should incorporate accounts of religious figures and movements other than Muhammad. The goal of these narratives should be to promote understanding and unity among Pakistan's many religious communities by highlighting commonalities between Muslims and those of other faiths. Students of Islam can gain an understanding of religious figures from other faiths (prophets) and of the common social, cultural, religious, political, moral, and ethical principles held by all faiths in Pakistan and the globe by reading these tales (Khokhar & Muhammad, 2020).

6. Conclusion

This article is provided as a brief overview (ta'aruf and muqaddimah) of linguistics and language studies within the context of Islamic studies. It's also aimed to pave the way for further studies of language from an Islamic worldview grounded in Muslim tradition (Khokhar & Muhammad, 2020). We also hope that at the end of this piece, our readers will have gained a better appreciation for the wealth of Islamic culture's contributions to the study of language and literature. Readers with a background in language and linguistics are also sincerely anticipated to have appreciated the significance of their study endeavour from an Islamic pedagogical vantage point (Khokhar & Muhammad, 2020).

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