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## **A Critical Study of the Islamic Elements in Secondary Urdu Curriculum**

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### **Abstract**

Pakistan is an ideological Islamic country. All her present and future decisions should Islam at its axis. In this regard national educational curriculum is of great importance. Because all the future successes and failures depend upon educational curriculum. A better human, a better citizen and a better society can only emerge if our next generations get properly informed about our Islamic values and traditions and practicalise these values. Unfortunately, our educational curriculum is totally failed in achieving this prime objective. Although there are some parts of the curriculum whose preparation get special attention to meet the fore-mentioned objective. Since Urdu holds a secondary position after Islamiyat that is most covered in Islamic colour and Islamic values. Essay under discussion presents an analysis of Urdu 9<sup>th</sup> and 10<sup>th</sup> curriculum.

**Key Words** :Pakistan , ideological Islamic country , National educational curriculum , practicalise , secondary position , Essay under discussion ..

## Literature Review

In the present era, where science and technology have brought man to the point of conquering the universe, where he is presenting the evidence of being the best of creations, there, by falling into the worldly sciences, they are turning a blind eye to the fact that in reaching this point Islam is the leading religion. The source of sciences and arts is the Holy Qur'an. This is the book in which there are all references to the conquest of the universe and everything in the universe, from thought to action. In such a situation, it is necessary to recognize the fact that Muslim students in the educational institutions of Islamic countries should be exposed to these bright orders and rules and regulations of Islam at the national level in such a way that they are aware of the real things and phenomena. By being associated, they can fulfill the duty of guiding humanity not only at the local level ..but also at the international level

The foundation of Pakistan is the word of truth and this country is the fifth largest country in the world built in the name of Islam. Pakistani society can rightly be called an Islamic society. Examining the curriculum of the educational institutions of this society in terms of how prominent is the Islamic color and influence in it is an important need of the time and also a requirement. Because this curriculum directly participates in the mental education of millions of students every year. In view of this need, in the article under discussion, an analytical study of "Secondary Urdu Curriculum" is being presented to identify the Islamic elements present in it.

Urdu is our national language. It has a fundamental role in the creation of Pakistan since its creation and now in the construction of Pakistan. That is why Urdu is being taught as a compulsory subject from lower to upper secondary classes. Speaking, writing, reading and understanding Urdu at the level of language and literature, as well as fostering literary taste in students are its primary and basic objectives, but apart from this, it has numerous secondary objectives, including the formation of an Islamic society is also included.

At this time, the secondary Urdu syllabus (ninth, 10th) of Khyber Pakhtunkhwa Textbook Board Peshawar is in front of me. Almost the same syllabus is part of the syllabus with some changes in Punjab and other provinces. The Punjab Textbook Board is also in the center i.e. Islamabad. The course is taught, so a review of a single syllabus can be considered equivalent to a review of the entire secondary Urdu curriculum of Pakistan.

This curriculum of Khyber Pakhtunkhwa was approved in 2006 and is still being taught till 2019-20. Part prose, part poem and part ghazal, the book of Jamaat-e-Naham is 142 pages, while the book of the tenth book contains 166 pages. Its publication in the number of millions is proof that every year a large number of future architects read it and they There is a rich part of this curriculum in mental training.

If we examine this curriculum from a specific Islamic point of view, it is reassuring that this curriculum is largely Islamic in color. In other words, there is a strong Islamic imprint on it. Beautiful examples of values are found. This color of Islamic education is seen starting from the first lesson of class 9, "Akhlq-e-Banwi and continuing to the last lesson of class 10. Although this color is completely "flexible in the poem and part of Ghazal as well. But it is particularly prominent in the "prose section". Some important Islamic elements of the curriculum included in this passage are being explained below.

The lesson included in the secondary Urdu curriculum is "Akhlq-i-Nabwisallallahualayhiwasallam" which is written by MaulanaShibliNomani. On the one hand, there is a high example of biography, on the other hand, there is a The religion of Islam is a clear preaching of the Sunnah of the Prophet combination of the Qur'an and Hadith. And the action that was issued by the Prophet of the end of time, peace be upon him, is Sunnah. Following both is obligatory on a Muslim. In this lesson, MaulanaShibliNomani has placed many bright sunnahs of the Holy Prophet in front of the student. See the definition of 'sunnah' itself from within the article

"سنت وہ عمل ہے جس پر رسول اللہ نے ہمیشہ مداومت فرمائی اور بغیر کسی قوی مانع کے کبھی اس کو ترک نہیں فرمایا۔ اس بنا پر جس قدر سنن ہیں وہ درحقیقت آپ کی استقامتِ حال اور مداومتِ عمل کی ناقابل انکار مثالیں ہیں"۔<sup>(1)</sup>

Here it is evident that if the Muslim nation wants to live in the world like a living nation, then the Muslims must adopt the principles of the life of its leader. In another place, he mentions the actions and deeds of Khatam al-Nabiin as follows

"گھر کا کام خود کرتے، کپڑوں کو پیوند لگاتے، گھر میں خود جھاڑو دیتے، دودھ دوہ لیتے، بازار سے سودہ لاتے، جوتی پہٹ جاتی تو خود گانتھ لیتے۔ گدھے کی سواری میں کبھی عار نہ تھا۔۔۔۔۔ ایک دفعہ گھر

سے باہر تشریف لائے۔ لوگ تعظیم کے لیے گھڑے ہوئے۔ فرمایا کہ  
"اہل عجم کی طرح تعظیم کے لیے نہ اٹھو"۔<sup>(2)</sup>

In the quote, there is a statement of the Prophet's Sunnah, but the clear conclusion that emerges from it is 'humbleness and reluctance'. Reluctance was the most prominent characteristic of him. The author wants to see this attribute in every person of his nation. This is the attribute that is the beloved of God and the beloved of Mustafa Salam.

Similarly, in the lesson "Akhlaq-e-Nabawi Salaam" there are other examples of attributes of Hamida, kindness, compassion for children, good nature, modesty, sacrifice, enjoyment of character and love for children, which help to complete a person's personality. MaulanaShibliNaumani is a great historian. The lesson 'Akhlaq-iNabwi Salaam' included in the secondary curriculum part I is actually the best selection from his four-volume work "Sirat-ul-Nabi" which contains the bright aspects of the Sunnah for every student.

A lesson in the first year (ninth) of the secondary curriculum is "Condemnation of adultery in Islam" written by MaulanaZaf Hussain Hali. This article is derived from Articles of Hali Part I. In this, Hali has included all the essentials that are required to eliminate the evil practice of Gadadri from the Muslim society. In the light of Qur'an and Hadith, promiscuity has been proved to be a bad act and the people of Islam have been instructed to remove the scourge of promiscuity from the society so that Muslims can lead a virtuous life. From the worldly point of view, where this act causes self-esteem to be hurt and honor to end, it is also strictly prohibited in the religion of Islam. It appears in the blessed hadith

"الْيَدِ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى" <sup>(3)</sup>

The literal meaning of this blessed hadith is that the upper hand is better than the lower hand. But if seen, the giving hand is always up and the receiving hand is always down. It means that one who spends in the way of Allah is better than one who begs in the name of Allah.

In this regard, Hali says

"جو سائل خدا کو صرف بھیک مانگنے کا اوزار جانتا ہے اس کی نسبت آنحضرتؐ نے فرمایا "جس نے اللہ کے نام پر سوال کیا وہ ملعون ہے"۔  
<sup>(4)</sup>

The religion of Islam definitely does not allow questioning in front of non-Allah. To strengthen this belief and eliminate this disease from the society, the subject "Condemnation of Dagri in Islam" is definitely

a useful choice. In this, Maulana Altaf Hussain Hali has proved from various traditions that a person who asks questions while having something is a sinful person and deserves punishment on the Day of Judgment according to Islamic law. Hali says in one place

"بے شمار روایتوں سے معلوم ہوتا ہے کہ آپ سائل سے نفرت کرتے اور جو شخص بغیر اضطراری حالت کے سوال کے ذریعے سے کچھ وصول کرتا تھا اس کو اس کے حق میں حرام سمجھتے تھے"۔<sup>(5)</sup>

In this context, Maulana Hali also narrates a tradition which says that a person from the Nassars came to the Holy Prophet with the purpose of asking a question. He ordered him to cut the wood and sell it and said that it is better for you than the stain of begging on your face when you come on the Day of Judgment. Begging is permissible only for a person who is in dire need. Or the one who has a heavy ransom or the one who has blood on his neck. (6) It is known from the tradition that begging is forbidden for a person who can earn sustenance by hard work. In three cases the question is permissible and that too to the extent of necessity. The explanation of these three cases is there in the tradition. These are Following them is .the limits that the religion of Islam has imposed on Muslims obligatory on every Muslim man and woman. If a person deviates from them, he is guilty and deserves to be punished in the Hereafter. Therefore, at the end of the article, Maulana Hali addresses the scholars and preachers of the nation as follows

"ہمارے علما اور واعظین کو لازم ہے کہ نہایت آزادی اور بے باکی سے وعظ کی مجلسوں میں سوال کی مذمت کریں، جو حدیثوں میں وارد ہوئی ہے اور جو مضر نتیجے سائلوں کی کثرت سے قوم کے حق میں پیدا ہوتے ہیں اور اسراف اور فضول خرچی کی برائی جو قرآن مجید میں جا بجا بیان ہوئی ہے، عام مسلمانوں کے ذہن نشین کریں۔ ان کے دلوں میں بٹھا دیا جائے کہ ہٹے کٹے بھیک مانگنے والوں کو کچھ دینا بجائے نیکی اور بھلائی کے الٹا گناہ کا مرتکب ہونا ہے"۔<sup>(7)</sup>

It is becoming clear here that on the one hand Hali scholars are requesting the nation and on the other hand they are also telling the students that what evil has appeared in the Book of Allah and it is obligatory to avoid it.

followed by the " Included in the curriculum is the essay "Ethics of the Prophet essay "Condemnation of Adultery in Islam" is a good example of Islamic elements that are in accordance with the requirements of the Islamic society in the present .era

Along with the Islamic color in the included curriculum subjects of Shibli and Hali, Sir Syed Ahmed Khan's essay "National Consensus" can also be

presented as evidence. This article was apparently written by Sir Syed to create unity and consensus in the nation, but the analysis of the religious elements in it is necessary. Sir Syed says

"اسلام کسی سے نہیں پوچھتا کہ وہ ترک ہے یا تاجیک؛ وہ افریقہ کا رہنے والا ہے یا عرب کا؛ وہ چین کا باشندہ ہے یا ماچین کا؛ وہ پنجاب میں پیدا ہوا ہے یا ہندوستان میں؛ وہ کالے رنگ کا ہے یا گورے رنگ کا؛ بلکہ جس کسی نے کلمہ توحید کو مستحکم کیا وہ ایک قوم ہو گیا۔"  
(8)

"اسلام بنی نوع انسان کی وہ وحدت ہے جو رنگ و نسل و زبان سے بالائے تر ہے۔"  
(9)

The Islamic principles that Sir Syed has openly explained here are actually the same principles that distinguish the religion of Islam from other false religions. The first thing is that geographical boundaries are meaningless in Islam. Here the nation is not formed by geography but by religion. The second is that there is no racial pride in Islam, nor is there any difference between Arabs and non-Arabs. Here Mahmood and Ayaz are standing in the same row. Islam teaches equality. From the quoted text, it is concluded that there should not be differences of color, race, language and geography in the Islamic society. The society should be protected from such flaws which is a clear principle of religion. Dr. Waheed Qureshi explains the same thing in the secondary curriculum part II (tenth) article : "Allama Iqbal's concept of patriotism" as follows

From these lessons included in the secondary curriculum, a Muslim student can learn that my religion does not teach any kind of pride. All Muslims are equal and in the eyes of Allah, that person has the highest rank who will stick to the principles of Islam. The same article is mentioned in Surah Hujarat of the Holy Qur'an as follows

ترجمہ "لوگو! ہم نے تم کو ایک مرد اور ایک عورت سے پیدا کیا اور پھر تمہاری قومیں اور برادریاں بنا دیں تاکہ تم ایک دوسرے کو پہچانو۔ درحقیقت اللہ کے نزدیک تم میں سب سے زیادہ عزت والا وہ ہے جو تمہارے اندر سب سے زیادہ پرہیزگار ہے۔"  
(10)

It is clear from the Holy Qur'an that no one has any superiority over anyone. This virtue is worldly. Piety and piety are virtues in the eyes of Allah. The same lesson is also present in the Farewell Sermon, where Khatam-ul-Nabien (peace be upon him) clarified that the only criterion for virtue is piety. In the same lesson included in the syllabus, Sir Syed Ahmad Khan goes on to say

"جس شخص نے لا الہ الا اللہ کہا وہ مسلمان ہے جس نے ہمارے قبلے کو اپنا قبلہ بنایا، وہ مسلمان ہے اور جو مسلمان ہے وہ ہمارا بھائی ہے۔"  
(11)

At this point, the hadith that Sir Syed has pointed to is that he said, Muslim is the brother of Muslim. (12) This brotherhood is also clarified by the Book of Allah. The slight contradiction here is that in the present era, there are many groups who consider our Qibla as their Qibla, but they cannot be called orthodox Muslims. In addition to believing in Allah and the Messenger, the orthodox Muslim also believes in the end of the Prophethood. The proof of the end of the Prophethood is found in this hadith of Sahih Bukhari, Sahih Muslim and Sunan Nasa'i

"انا خاتم النبیین لا نبی بعدی" (13)

Which means I am the last prophet and there is no prophet after me. A Muslim of this faith will be called an orthodox Muslim, for which Sir Syed's saying is true that whoever is a Muslim is our brother. The Qur'an itself is providing this proof of such brotherhood

"مومن تو ایک دوسرے کے بھائی ہیں۔ پس اپنے بھائیوں میں صلح کر دیا کرو اور اللہ سے ڈرتے رہو تاکہ تم پر رحم کیا جائے۔" (14)

The purpose is that this short article included in the secondary curriculum contains such a great truth of the religion of Islam, which is a beacon for the students of Islam and a sign of the bright future of the Islamic society.

Apart from this, in the secondary curriculum part I itself, there is an article by Muhammad Hussain Azad "Man is not happy in any situation". Although this article is fictional and illustrative. But its background and lips are painted in Islamic color. Azad's personal religious beliefs aside, the point can be made from the text included in the article

"ایک فرشتہ رحمت آسمان سے نازل ہوا۔ اس کی حرکات و سکنات نہایت معقول و با وقار تھیں اور چہرہ بھی سنجیدہ اور خوش نما تھا۔ اس نے بار بار اپنی آنکھوں کو آسمان کی طرف اٹھایا اور رحمت الہی پر توکل کر کے نگاہ کو اسی کی آس پر لگا دیا۔ اس کا نام صبر و تحمل تھا۔" (15)

The quoted quote refers to the teachings of the religion of Islam on patience and trust in Allah. Man remains a victim of thousands of sorrows and sufferings in the world. Then, suffering from many types of illusions, he strays from the right path. Sorrow is with man from eternity and as long as there is man, this sorrow will remain with him. Remembrance of Allah Ta'ala and reliance on Him in any difficulty or suffering is the glory of a Muslim. There is a hint in the same direction in the quote. Therefore, it is said in the Holy Qur'an

ترجمہ "اور اللہ پر بھروسا رکھو، اللہ ہی کافی ہے کہ آدمی اپنے معاملات اس کے سپرد کر دے"۔<sup>(16)</sup>

The question arises, how to get patience? So Allah Almighty himself answers that, (17) indeed, the remembrance of Allah is the peace and contentment of the hearts. A lesson included in the Secondary Curriculum Part I is "Tawbata al-Nusuh" which is an excerpt from MaulviNazir Ahmad's novel. In it, MaulviNazir Ahmed has made faith in the Last Day the subject. According to tradition, a Muslim cannot be a believer until he believes in Allah, His Messengers, Books, Angels, the Last Day and good or bad destiny from Allah. MaulviNazir Ahmad has composed a story using the same spirit of Islam as the theme in this story. In it, Nasuh's father is said to have died. They preach advice to live according to Islam in dreams. In response to a question, the father says

"اول دو کراماً کاتبین ایسے ہیں کہ میرا کوئی فعل ان سے مخفی نہیں۔ جتنی باتیں کہتے ہیں پتے کی اور کہتے کیا ہیں میرا روزنامچہ عمری لکھتے گئے ہیں۔۔۔۔۔ دوسرے میرے اعضا ہاتھ، پاؤں، آنکھ، کان، کوئی میرے کہنے کا نہیں۔ سب کے سب مجھ سے منحرف؛ میری مخالفت پر آمادہ؛ میری تذلیل پر کمر بستہ ہیں"۔<sup>(18)</sup>

According to tradition, on the day of Mahshar, a person's organs will be speaking and his tongue will be sealed. Then the organs will testify what this person has been doing. It is obligatory for every Muslim to have complete faith in this matter. Indeed, this is a story, but there are arguments on it in the Holy Quran. Surah Yasin is called the heart of the Holy Quran. It comes in

"آج ہم ان کے منہ بند کیے دیتے ہیں۔ ان کے ہاتھ ہم سے بولیں گے اور ان کے پاؤں گواہی دیں گے کہ یہ دنیا میں کیا کمائی کرتے رہے"۔<sup>(19)</sup>

Indeed, this statement of MaulviNazir Ahmad is undeniable according to this verse of the Holy Qur'an. Many other Islamic elements are present in this lesson. For example, at one place, Nasuh's father explains about sincerity of intention that (20) sincerity of intention is necessary in actions

After the first part (ninth) of the secondary Urdu curriculum, if we examine the second (tenth) part, there is no less Islamic color there. The articles included in the second part, Allama Iqbal's concept of patriotism, Sarab-e Manzil and Tashkent and Bukhara are all related to Islamic thought. In Iqbal's concept of patriotism, Dr. Waheed Qureshi has written about Pakistan, Islam and the formation of Islamic nationhood. Finally, we come to the conclusion that Pakistan is an Islamic state, therefore the protection of the geographical borders of Pakistan is the protection of



the religion of Islam. Apart from this, there are other Islamic elements, some of which have already been mentioned

"Sarab-i-Manzil" is the travelogue of Hajj by QudratullahShahab, in which the situations and events that occur in the fulfillment of the great duty of Hajj are described. In it, the holy places are arranged in such a way that the reader enjoys spiritual pleasures. By narrating an incident in the middle of this journey, QudratullahShahab has also tried to strengthen the faith of the Muslim nation. A family from Bahawalpur says

"یہ دھمکی سنتے ہی اس کی ساس فوراً پسیج جاتی تھی اور بہو کا دامن پکڑ کر لجاجت سے کہتی تھی، نہ بیٹی نہ۔ ایسی غلطی نہ کرنا۔ خواہ مخوا کوئی الٹی سیدھی بات منہ سے نہ نکال بیٹھنا۔ طواف میں جو منہ سے نکلے وہ پورا ہو جاتا ہے"۔<sup>(21)</sup>

Supplication in Tawaf and its acceptance is a firm belief of a Muslim. By keeping these mother-in-laws in front, QudratullahShahab has brought the belief of all Muslims to the fore, and there is also the preaching that it is necessary to have complete faith that the dua asked during Tawaf is definitely accepted. In the same lesson, QudratullahShahab says a strange thing

"سر تو منیٰ میں منڈوایا تھا لیکن اولے کراچی میں آ کر پڑے جب میں جھوٹ، فریب اور حرص کے دلدل میں ایک بار پھر پہنچ چکا تھا"۔<sup>(22)</sup>

This is a proverbial phrase. Here, QudratullahShihab does not want to tell that during Hajj, by throwing away all bad deeds, a person becomes free from sins. The same thing happened to me, but again I came to Karachi and got stuck in the mess of lies, deceit and greed. From the point of view of the Muhammadan Shariah, these are sins and lying is the root of all sins. So here also the author means to end these evils

A very important lesson in Part II regarding Islamic elements is "Tashkend and Bukhara" by Hakeem Muhammad Saeed, which is adapted from his travelogue "Drun-e-Rus Deed WaShand". Here the author has pointed to the obstacle in the implementation of Islamic laws in the country of Pakistan. Presenting a brief glimpse of the history of Islam, the author says that bureaucracy is the biggest obstacle in the way of Sharia and Islamism in Pakistan. (23) Similarly, Islam has been preached in these clear words

"شریعت اسلامی سے فرار، اللہ تعالیٰ سے بغاوت، رسول اللہ ﷺ سے عدم محبت اور قوانین اسلام سے سرکشی جب بھی آتی ہے زوال ضرور آتا ہے"۔<sup>(24)</sup>

These are the rules that every Muslim must follow. As long as the Muslims of Islam were banning these laws, Islam was ruling the world. The same needs to be renewed.

Even the discussion has been about prose lessons. The Islamic color is also prominent in the poetry section included in the secondary Urdu curriculum. "Hamd" included in the first part (Nahm) which is a clear proof of faith in the love of Allah Ta'ala and His perfect power. In it Hali says

ہے تو ہی نظر آتا ہے ہر شے پہ محیط  
ان کو  
جو رنج و مصیبت میں کرتے ہیں گلہ  
(25) تیرا

This poem is a commentary on this verse in the Qur'an-e-Hakim, "In Allah Ali Kal Shi Qadeer". (26) Indeed, every Muslim believes that Allah has power over and ﷻ everything. It is a created naat that covers topics such as love for the Prophet following him. Ameer Menai says

حکیم میسر ان کو ہوتی راہ راست  
(27) چال پر کب آپ کی کافر چلے

is ﷻ Here, Amir Minai also clarifies the faith and belief that the love of the Prophet the summary of all religion. Do you have love? Adoption of the Sunnah of the This is presented in the word 'trick'. So the Book comes in Allah ﷻ Prophet

ترجمہ: "ان سے کہہ دیجیے کہ اگر اللہ سے محبت کرتے ہو تو میری  
اتباع کرو۔ اللہ بھی تم سے محبت رکھے گا"۔ (28)

The expression of love for Allah Ta'ala is to follow the Sunnah of the Prophet. There is more evidence on this in MaulanaShibliNomani's article Akhlaq-e-Nabawiﷻ.

Apart from hymns and naats, the first part (Nahm) also includes a part of Allama Muhammad Iqbal's poem "Talwa-e-Islam". In it, Iqbal has instructed the Muslims of the nation to stick to the religion of Islam and to develop a taste for belief and action. It is evident from the title of Natam that this is the time of the rise of Islam. In the same way, every poem in it is seen as an attempt to promote and develop Islam. Only one poem is presented as an example

حسبِ پھر پڑھ صداقت کا عدالت کا شجاعت کا  
(29) لیا جائے گا تجھ سے کام دنیا کی امامت کا

Courage, courage and zeal for righteousness, justice and the exaltation of the religion of Islam, these are the Islamic elements that are the source of the rise of Islam in the world. By bringing a formula like "leadership of the world", Iqbal has convinced the Islamic scholars that according to the Holy Qur'an, man is God's

vicegerent in the world. When this Caliph of Allah Ta'ala develops high Islamic qualities in himself, he will reach the level of Nayabat in the real sense. All these nor can faith be complete, ﷺ attributes cannot be born without the love of Mustafa. Therefore, in Part II of Secondary Urdu ﷺ without the love of the Prophet Curriculum, HasratMohani says

دلوں کو فکر دو عالم سے کر دیا آزاد  
ترے جنوں کا خدا سلسلہ دراز کرے  
غم جہاں سے جسے ہو فرا کی خواہش  
وہ ان کے دردِ محبت سے ساز باز  
کرے<sup>(30)</sup>

is the comfort and peace of ﷺ HasratMohani is saying that the love of the Prophet both worlds. The sorrow of their love relieves every sorrow. The same article has been quoted by Iqbal as follows

عدو عالم سے کرتی ہے بیگانہ دل کو  
عجب چیز ہے لذتِ آشنائی<sup>(31)</sup>

Regarding Islamic elements, Ehsan Danish's poem "Azadi" included in the second part of the curriculum is also important, which clearly contains the lesson of understanding and practicing the Holy Quran. Similarly, "Mazar-iQutbuddinAibak" is important in relation to the greatness of Islam, which is taken from HafeezJalandhri's poem 'Shahnama Islam'.

According to the Secondary Urdu Curriculum Khyber Pakhtunkhwa Textbook Board Peshawar, 2006-2019, there is a rich collection of Islamic teachings. It is the duty of the teachers to recognize these elements correctly and to enlighten the students with these Islamic teachings. If these teachings are implemented in the right sense, it will not only lead to meaningful changes in the personal lives of the students, but will also prove to be an important milestone for the formation and construction of the Muslim society.

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