

# **BIASED PAKISTANI TEXTBOOKS**

**Research by: ANJUM JAMES PAUL**

“We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one State.” **(Extract from the address of the Father of the Nation Quaid-e-Azam Muhammad Ali Jinnah in the Constituent Assembly of Pakistan on August 11, 1947)**

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*I dedicate this document to Quaid-e-Azam Muhammad Ali Jinnah, the founder of Pakistan who had a vision of equal citizenship of every citizen of Pakistan without any distinction of religion, creed or race.*

## **A DREAM OF A PEACEFUL CO-EXISTENCE**

The foundation of Pakistan Minorities Teachers' Association (PMTA) was laid on August 28, 2004 with a dream to make Pakistan a state where people will not be judged by their faiths but by the content of equality. Quaid-e-Azam Muhammad Ali Jinnah, the founder of Pakistan in his presidential address to the Constituent Assembly of Pakistan on August 11, 1947 said, "We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one State."

Article 25 (1) of the Constitution of Pakistan guarantees equal rights to all citizens as it declares, "All citizens are equal before law and are entitled to equal protection of law."

Article 22 (1) clearly guarantees, "No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own." Article 36 declares, "The State shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and Provincial services."

In a letter to Chairman PMTA from Ministry of Education, Government of Pakistan, Islamabad on 19 September 2007 assured 'that there are no bias in future books'. It is unfortunate that the National Education Policies of Pakistan, National Curriculum and the textbooks have always adopted biased approach against the minority religions and their followers. The National Education Policy 2009 has adopted biased and discriminatory approach against the religious minorities. The National Curriculum 2006-2007 has herself violated the guidelines for developing the textbooks. It has become a 'Divider Curriculum' instead of 'National Curriculum' There is a great role of the National Curriculum for the biased textbooks of Pakistan. Pakistani textbooks are biased against the religious minorities due to the biased and discriminatory approaches of the National Education Policies and National Curriculum of Pakistan.

According to the Guidelines of the National Curriculum 2006-2007, Government of Pakistan, Ministry of Education Islamabad, 'The material should be unbiased and non-controversial.' It is so sad that there has been violation of the guidelines and as a result the textbooks are biased and controversial.

Indicators of Evaluation Criteria for Review of Textbooks are contrary to the Article 22 (1) of the Constitution of Pakistan. The indicators on page 3 are about the Social & Ethical Values. The indicators are;

**Contrary to:**

1. Islam
2. Ideology of Pakistan
3. Culture and Traditions

**Promotes:**

1. Islamic beliefs, practices and values
2. Ideology of Pakistan
3. Culture & Traditions

**Biased against:**

1. Any religion
2. Any province/region
3. Any ethnic/sectarian/linguistic group
4. Gender

Besides this these textbooks are not 'lively and student interest.' There has been violation of the same criteria in the indicators of language. The language which has been used in the textbooks creates conflicts and ambiguity in the students of different religions. Derogatory language has been used against the religious minorities in these textbooks.

Pakistani textbooks are promoting violence among the students of various religions. Due to the propagation against the religious minorities in the textbooks the environment has become unfriendly for them and they feel insecure, unprotected and isolated in their own motherland. They prefer to hide their identity so that may be escaped from the social, economic and religious discrimination but even then they are not secure. They are not considered the sons and daughters of the land for which they equally played role. The religious minorities are not considered as full citizens of Pakistan due to the propagation against them in the textbooks. After reading such biased textbooks from early to higher level when the students come out of educational institutions they are not friendly with the society. As a result intolerant behaviors and incidents take place. These textbooks are being taught in all the public sector schools. Most of the private schools use these textbooks too because when students appear in grade V, VIII, IX, X, XI and XII examinations, papers are set from these biased textbooks.

It is utmost need to develop unbiased and non-controversial textbooks keeping in mind Article 22 (1), Article 25 (1) and Article 36 of the Constitution of Pakistan. Pakistan Minorities Teachers' Association has a dream of a peaceful culture in Pakistan where there may be value and dignity of every citizen without any discrimination.

**ANJUM JAMES PAUL**

Chairman

Pakistan Minorities Teachers' Association

Letter to Prof. Anjum James Paul, Chairman PMTA from Government of Pakistan, Ministry of Education (Curriculum Wing) Islamabad on 19 September 2007 assuring that there are no biasis in future books.

No.F.3-17/2007-IE  
Government of Pakistan  
Ministry of Education  
(Curriculum Wing )

Islamabad: 19 September, 2007.

From : S. Tajammal Hussain Shah,  
Assistant Educational Adviser  
Tele # 9257392

To : Prof. Anjum James Paul,  
Chairman (PMTA),  
51/GB, 18, Sammundri,

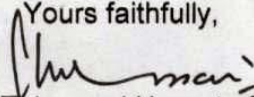
Faisalabad.

Subject: NOTIFICATION FOR THE SUBJECT OF ETHICS FOR THE  
STUDENTS OF MINORITIES IN THE EDUCATIONAL  
INSTITUTIONS

Dear Sir,

I am directed to refer to your letter of 31-8-2007 addressed to the Federal Minister of Education on the above subject and to state that there is no point of failure on the part of Ministry of Education, Govt. of Pakistan as new Curriculum for Islamiyat compulsory ( for Muslim students ) and Ethics for non-Muslim Students have already been approved and notified.

2. The new Curriculum has been sent to all the concerned for preparation of Textbooks which will be introduced from academic session starting from August 2008. Your observations have also been conveyed to the concerned experts to examine and ensure that there are no biasis in future books.

Yours faithfully,  
  
( S. Tajammal Hussain Shah )  
Assistant Educational Adviser

## INTRODUCTION OF PAKISTAN MINORITIES TEACHERS' ASSOCIATION

### BACKGROUND:

Our beloved country Pakistan came into existence on August 14, 1947. Pakistani minorities have equally played marvelous role in the Pakistan Movement. Christian members of the Punjab Assembly played their decisive role in the division of Punjab otherwise situation could be entirely different regarding Punjab. In the same way role of Joginder Nath Mandal cannot be denied in the Pakistan Movement. Pakistani religious minorities have always played a great role for the prosperity of Pakistan.

*Quaid-e-Azam Muhammad Ali Jinnah, the founder of Pakistan in his presidential address to the Constituent Assembly of Pakistan on August 11, 1947 said, "We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one State"*

Pakistani minorities are facing so many challenges in their own country. They are being treated against the ideology of the Father of the Nation. The minority students are going through persecution and discrimination in the education system of Pakistan. Biased Education policies, biased curriculum and biased textbooks are developed and implemented against the religious minorities. Federal and provincial governments have always adopted a biased and discriminatory attitude regarding the faith matters of the minority students. National Education Policies, National Curriculum and textbooks are openly violating Article 22 (1) of the Constitution of Pakistan that clearly guarantees, "No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own." In the same manner Article 25 (1) of the Constitution of Pakistan guarantees, "All citizens are equal before law and are entitled to equal protection of law."

It is so sad that the violation of the Constitution of Pakistan by the concerned quarters has caused unrest and sense of insecurity in the religious minorities of Pakistan. They are forcibly taught the beliefs through the textbooks which they do not follow. Pakistani textbooks draw the attention of the minority students to convert their religion/s. There are biases and criticism against their beliefs, the Holy Books, worship places, personalities and rituals and rites. These textbooks instigate the students against the religious minorities.

### Foundation:

Pakistan Minorities Teachers' Association (PMTA) was founded on August 28, 2004.

### Mission Statement:

- To make Pakistan a state where people will not be judged by their faiths but by the content of equality.



### Objectives:

- To make effort for the unbiased National Education Policy, unbiased curriculum and unbiased textbooks.
- To make effort for the promotion of national integrity and cohesion through textbooks.
- To make effort for inclusion of contents like human dignity, respect for humanity, respect for religions, peaceful co-existence, human rights, tolerance, acceptance, social justice, social harmony and interfaith harmony in the textbooks.
- To remove all sorts of hate based material from the present Pakistani textbooks against the religious minorities that segregate them from the mainstream line and promote intolerance and violence in the society like desecration of the Holy Books, desecration of the worship places, propagation against the beliefs and believers, loss of lives and properties and biases against the personalities.
- To promote healthy and friendly environment in the educational institutions where students of all faiths be treated and respected equally.
- To make effort for equal opportunities to receive education for all students without any discriminatory.
- To make effort for the 20 privileged marks for the minority students as it is in the case of Muslim students who recite the Holy Quran.
- To make effort for the subject of 'Religion' for the minority students whose constitutional fundamental right is being violated as guaranteed in the Article 22 (1) and Article 25 (1) of the constitution of Pakistan whereas Muslim students are exercising their fundamental right and they opt the subject of Islamic Studies from grade I to higher level but the minority students are deprived of their right.
- To make effort for the denationalization of all the educational institutions which were nationalized in 1972 as the nationalizations of schools and colleges has caused severe damages to the educational, social, economic, political, religious and cultural identity of the religious minorities.

There is utmost need to adopt the ideology of the Quaid-e-Azam Muhammad Ali Jinnah that he presented to the Constituent Assembly of Pakistan on August 11, 1947. The ideology of Quaid-e-Azam is a blue print but unfortunately the governments in Pakistan have not acted upon the ideology of the Quaid-e-Azam. Pakistan Minorities Teachers' Association supports the ideology of the Quaid because only this ideology is the best solution to resolve all the problems of Pakistan which are causing threat to its foundations. Some of the extracts of this ideology are presented here which can make Pakistan a role model state in the comity of nations.

*"The first duty of a government is to maintain law and order, so that the life, property and religious beliefs of its subjects are fully protected by the State."*

*“If you change your past and work together in a spirit that everyone of you, no matter to what community he belongs, no matter what relations he had with you in the past, no matter what is his color, caste or creed, is first, second and last a citizen of this State with equal rights, privileges and obligations, there will be no end to the progress you will make.”*

*“You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed – that has nothing to do with the business of the State.”*

*“Now, I think we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State.”*

PMTA is constantly struggling to make Pakistan accordingly to the ideology of its founder that was presented before the creation of Pakistan on August 11, 1947. Let us all be united to make our homeland Pakistan as one of the best nations.

## **DISCRIMINATION ON THE BASIS OF RELIGION AND BELIEF IN THE TEXTBOOKS**

Pakistani textbooks published in 2013 and 2014 for grade I to grade XII have violated Article 22 (1) of the Constitution of Pakistan, Article 26 (2) of the Universal Declaration of Human Rights, Article 2 and Article 14 (1) of the Convention on the Rights of the Child, Article 5 of the Declaration On The Elimination Of All Forms Of Intolerance And Of Discrimination Based On Religion Or Belief, Article 18 of the International Covenant on Civil and Political Rights and Guidelines of the National Curriculum 2006-2007, Government of Pakistan, Ministry of Education, Islamabad for developing the textbooks which have been violated while developing the present textbooks as there is biased and controversial material against the religious minorities of Pakistan.

### **Constitution of Pakistan**

#### **Article 22 (1)**

‘No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own.’

### **Universal Declaration of Human Rights**

#### **Article 26**

(2) ‘Education shall be directed to the full development of the human personality and to strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.’

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

### **Convention on the Rights of the Child**

#### **Article 2**

‘States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child’s parents, legal guardians, or family members.’

### **Convention on the Rights of the Child**

#### **Article 14**

(1) ‘States Parties shall respect the right of the child to freedom of thought, conscious and religion.’

## **Declaration On The Elimination Of All Forms Of Intolerance And Of Discrimination Based On Religion Or Belief**

### **Article 5**

1. The parents or, as the case may be, the legal guardians of the child have the right to organize the life within family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child should be brought up.
2. Every child shall enjoy the right to have access the education in the matter of religion or belief in accordance with the wishes of his parents or, as the case may be, legal guardians, and shall not be compelled to receive teaching on religion or belief against the wishes of his parents or legal guardians, the best interests of the child being the guiding principle.
3. The child shall be protected from any form of discrimination on the ground of religion or belief. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others, and in full consciousness that his energy and talents should be devoted to the service of his fellow men
4. In case of a child who is not under the care either of his parents or of his legal guardians, due account shall be taken of their expressed wishes or of any other proof of their wishes in the matter of religion or belief, the best interests of the child being the guiding principle.
5. Practices of a religion or beliefs in which a child is brought up must not be injurious to his physical or mental health or to his full development, taking into account article 1, paragraph 3, of the present Declaration.

## **International Covenant on Civil and Political Rights**

### **Article 18**

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.
4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

## **Guidelines of the National Curriculum 2006-2007, Government of Pakistan, Ministry of Education Islamabad;**

According to National Curriculum 2006-2007, Government of Pakistan, Ministry of Education, Islamabad, the textbook is an important Teaching and Learning Resource. It is one of the most extensively used resources and serves as a framework for teaching. To prepare such a strong resource, the textbook writers are requested to follow the under mentioned guidelines.

- The textbook should conform in all its details to the parameters laid down in the curriculum.
- The material must be sufficient to give students the knowledge they need to understand concepts, develop skills and engage in higher order thinking.
- The material should help students understand the world in which they live, prepare for exams, prepare for life, raise their standard and promote independent thinking.
- The language of the narrative should be simple, clear and logical and should not be loaded with unnecessary details and repetitions.
- The material should be unbiased and non-controversial.
- Textbooks should be well illustrated.
- A number of activities should be recommended in the textbooks.
- End-of- the –chapter exercises must encourage students to think, develop skills, and use information for a variety of purposes.

For developing textbooks on Ethics special care needs to be taken while developing sections on **‘Introduction to religions’, ‘Ethics and Moral Values’ and ‘Personalities’**.

### **Introduction to religions**

- Use the narrative form of story writing
- Avoid theological details.
- Do not use any comparisons between or among religions.

## **RESERVATIONS**

1. Pakistani textbooks violate Article 22 (1) of the Constitution of Pakistan that guarantees 'No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own'. Only the students of the religious minorities are deprived of studying their own religion which is violation of the Article 25 (1) of the Constitution of Pakistan too that guarantees 'All citizens are equal before law and are entitled to equal protection of law.' The concept of majority and minority on the basis of religion cannot be appreciated. Flag of any nation is a symbol of unity and integrity. A flag is a connector of all the citizens of a nation and all citizens are equal under the national flag of a nation but unfortunately the flag of Pakistan is a divider because it separates the citizens of Pakistan on the basis of religion as majority and minority. Due to this, Pakistani citizens are in superiority complex and inferiority complex and all citizens are not equal due to the violation of Article 25 (1) of the Constitution of Pakistan.

A few examples from the Pakistani textbooks are presented representing the National Book Foundation Islamabad, Punjab Textbook Board Lahore, Sindh Textbook Board Jamshoro, Balochistan Textbook Board Quetta and Khyber Pakhtunkhwa Textbook Board Peshawar which clearly indicate that the citizens of Pakistan are divided on the basis of religion and on the basis of majority and minority.

### **DIVIDING PAKISTANI NATION ON THE BASIS OF RELIGION**

ENGLISH

GRADE -V

First Edition 2014

First Print 2014

Code STE-514

Publisher: National Book Foundation Islamabad

(Unit: 1, FLAG OF PAKISTAN, P 1, lines 1-5)

Our country, Pakistan has also got a flag having white stripe at the mast and dark green centre with white crescent and five-rayed star. Crescent, star and green colour are traditional symbols of Islam and therefore, the flag truly depicts the existence of Pakistan as an Islamic state.

General Knowledge 2

Date of Printing    Edition    Impression

March 2013            1st            2nd

Prepared & Published by: G.F.H. Publishers, Lahore

(Unit 4: Our National Flag, P, lines 12-13)

Dark green on our flag is the symbolic Islamic colour.

English Reader

For Class III

Code No. BP/A-4/45(O)

Publisher: Khyber Pakhtunkhwa Textbook Board Peshawar

(UNIT 8 Our National Flag, P 85, lines 4-7)

The national flag of Pakistan is green and white. It has a crescent and star at its centre. The green colour stands for the Muslims. The White colour stands for the minorities.

English 5

<u>Year</u>	<u>Edition</u>
2014	1st

2014

1st

Code No. E.5/324

Balochistan Textbook Board, Quetta

(Unit No: 9, Our Flag, P 34, lines 9-12)

The flag comprises a dark green field representing Muslims with a vertical white stripe on the left side of it representing non-Muslim Minorities.

MY

ENGLISH BOOK

5

<u>Edition</u>	<u>Month &amp; Year of Publication</u>
First	Mar- 2014

First

Mar- 2014

Publisher: Sindh Textbook Board, Jamshoro

(Unit 5, 5.5 Our National Flag, P 87, lines 3-6)

The white in our flag represents minority,

And the green shows peace and prosperity.

The crescent symbolizes Islamic grace,

And the star sparkles spiritual progress

2. Only the Muslim students of grade I to grade XI-XII study the beliefs of their own religion while the minority students are deprived of receiving their religious education. Though there are some textbooks in the subject of Ethics but those textbooks have not been developed by the educationists from the minorities. The dominant religion of Pakistan is dominant even in the subject of Ethics which is discriminatory and only for the minority students.

A student who studies the subject of Ethics is confused as he or she has to study the teachings of nine religions from grade-III to grade XI-XII. A brief analysis of the contents of Ethics-III and Islamic Education III is presented and one can easily differentiate who are exercising their fundamental constitutional human right and who are deprived.

The contents of the National Curriculum Ethics for Non-Muslims 2007 , Government of Pakistan, Ministry of Education, Islamabad, grade –III .

### **Unit –I**

#### **Introduction to Religions:**

Brief introduction to primitive Religions: Nature Worship

- Sky gods
- Earth gods
- Mythologies (Greek, Babylonian, Egyptian)

Brief introduction to primitive Religions: Animism and magic

- Totemism
- Fables & Myths

### **Unit-II**

#### **Introduction to Religious Ethics:**

- Importance of moral values
- Relation between religion and ethics

#### **Ethical Values:**

Importance of life:

- Respect for Human Life
- Respect for the Life on Earth (animals, plants)
- Plant Life

Respect for Humans:

- All human beings are born equal
- Respect for all people irrespective of race, gender, social status, profession and religion

Self Respect:

- Maintain ones own dignity as human being with the sense of equality and justice.

Education:

- Importance of knowledge and its impact on character



Health:

- Looking after oneself
- Cleanliness and hygiene
- Keeping environment clean

### Unit-III

#### **Personalities:**

Prophet Abraham:

- Life & Travelling
- Strong believer in God
- Uprightness
- Sacrifice (Eldest Son)

(Note) Christians have reservations on the content of Sacrifice (Eldest Son) as they have different belief on this content.

#### **Contents of Islamic Education for grade-III;**

Date of Publication   Edition   Impression

March 2014              First              Second

Publisher: Urdu Book Stall, Lahore

(Note)The textbook has been published in Urdu language with the approval and no objection certificate of the Punjab Curriculum Authority.

#### **Chapter 1    Holy Quran**

- Nazra Quran
- Hifaz-e- Quran

#### **Chapter 2    Beliefs and Prayers**

(A)

- Oneness
- Prophethood
- The Day of Judgement

(B)

- Introduction of the Holy Quran
- Manners of the recitation of the Holy Quran

(C)

- Prayer
- Timings of Prayer
- Manners of Prayer
- Introduction and importance of Kaa'ba
- Significance and importance of Mosque

### Chapter 3 Life of the Holy Prophet ﷺ

- Bringing up by Hazrat Abu Talib
- Journey to Syria
- Halaf-ul-Fazool
- Marriage with Hazrat Khadeja رضى الله تعالى عنها
- Installation of Hijr-e-Aswad
- Seclusion in the Cave Hira

(B)

- Truthfulness of Hazrat Muhammad ﷺ
- Honesty of Hazrat Muhammad ﷺ
- Fair Dealings

(C)

- In the light of the life of Hazrat Muhammad ﷺ
- Tolerance
- Patience
- Fair Socialization

### Chapter 4 Ethics and Manners

### Chapter 5 Sources of Guidance/ Islamic Heroes

- Hazrat Abraham عليه السلام
- Hazrat Abu Bakar رضى الله تعالى عنه

National Book Foundation Islamabad has published only one book of grade IV in the subject of Ethics in seven years. This shows the efficiency of a federal institution and what can be expected from the provincial textbooks of Pakistan. There is promotion of sectarianism only in the textbooks of Ethics which is the violation of the guidelines of the National Curriculum 2007 while this is not the situation in the textbooks that majority students study. Controversial contents have been developed in the textbooks of Ethics and the students are confused as they study the beliefs which they do not practice. The students of the minority students are unable to follow their respective religions as they are studying various religions which they do not follow. Students of grade- III do not have capability to have comparison of religions. Missionaries educational institutions provide the facility of the subject of Islamic Studies along with the Muslim teacher but the education department has not fulfilled her constitutional responsibility and has failed to provide the facility of the subject of 'Religion' and 'teacher' to the students of all religions that exist in Pakistan. The deliberate discriminatory negligence from the ministry of education is not praiseworthy.

3. Present Pakistani textbooks are promoting violence, biases, discrimination, disharmony and intolerance against the minority religions. There are contents on Muslim-Christian violence, Muslim-Hindu violence and Muslim-Sikh violence in

the textbooks. National Book Foundation Islamabad, Punjab Textbook Board Lahore, Sindh Textbook Board Jamshoro, Balochistan Textbook Board Quetta and Khyber Pakhtunkhwa Textbook Board Peshawar are promoting violence on the basis of religion in the textbooks. Culture of intolerance is on its peak and the developers of the curriculum, textbooks and the implementing authorities are held responsible for this all as biases against the minority religions and followers are part of the curriculum and textbooks. The textbooks provoke the sentiments of the students and reading the same contents at various classes which promote extremism and fanaticism in the innocent minds of the students. The seeds of hatred in the textbooks are a threat to the entire nation. These textbooks are misleading the students and incidents like Gojra, Korian, Shanti Nagar, Sangla Hill, Bahmni Wala, Kot Radha Kishan, Bahawalpur, Taxila, Toba Tek Singh, Islamabad, Sukkar, Hyderabad, Multan, Lahore, Faisalabad, Peshawar, Rahim Yar Khan, Umer Kot, Dhorro Naro, Ghulam Nabi Shah, Kharoro, Mithi, Kunri, Tando Allah Yar, Jacobabad, Badin, Dadu, Sanghar, Nawab Shah, Larkana, Mirpur Khas and Charsada take place. In such tragic incidents there is not only the desecration of the Holy Bibles, Geeta, Guru Granth Sahib, Churches and Temples etc but they are burnt to ashes as well.

Religious minorities are insecure and they are not protected which is the violation of the Constitution of Pakistan. They are harassed, threatened, kidnapped, forcible conversions and forced marriages. Young girls and women are the easy target of kidnapping, forcibly conversion and marriages. Seeking justice becomes a challenge as they are from the marginalized, oppressed and suppressed class. There is desecration of their marriages. They are put to death. There are extra judicial killings and even they are insecure behind the bars and lose their lives. Fake cases are registered against them. They are burnt to ashes in the tragic incidents like Gojra and Ahmedpur Sharqia and Kot Radha Kishan. They have to face discriminatory laws. Their properties and houses are burnt to ashes. They do not get equal opportunities to improve their social, economic and political conditions. Pakistani textbooks have failed to create and promote the culture of co-existence, understanding, social harmony, interfaith harmony, peace, acceptance, tolerance, human dignity, human rights, equality and social justice. Some of the examples from the present textbooks are presented here and one can easily understand what is being produced after going through these textbooks.

## **DESECRATION OF THE WORSHIP PLACES**

Textbook of

**HISTORY 6**

Second Edition      2013

ISBN                      978-969-37-05567-6

Publisher: National Book Foundation Islamabad  
(Chapter No.3, MUSLIMS IN SOUTH ASIA-I P 55, lines 3-9)

**Debal:** Muhammad bin Qasim reached Debal in the autumn of 711 A.D. He besieged the town which was strongly fortified. There was a large temple in the centre of the city with a red flag waving over it. The Muslims pulled down the flag by hurling stones on it with the help of catapult. Upon this, the Hindus were thoroughly demoralised and in the fight that followed, the Hindus were routed and the city fell to the Muslims.

### **History 6**

<u>Year of Publication</u>	<u>Edition</u>	<u>Impression</u>
Jan.2013	Ist	Ist

Published by: Kitabistan Publishing Company  
38- Urdu Bazar, Lahore

(Chapter No.3 Muslims in South Asia-i P 34, lines 16-26)

Inspite of small force, he always used to return to his country after the conquest. Somnath was a famous sacred temple of the Hindus. Hindus believed that who would attack Somnath, himself will annihilated. When Muhmood Ghaznavi came to know of, he attacked Somnath and conquered it. This temple had countless treasures. The figures of gods were studded with the jewels of diamonds, with pearls, gold and silver. Various Rajas of Northern India with their great forces came to protect this temple but failed. The worshippers offered huge wealth of rubbies so that the idols of Somnath might not broken but Sultan replied, "I am breaker of idols and not the seller of idols".

## **LETTING DOWN THE HOLY BOOKS OF RELIGIOUS MINORITIES**

ENGLISH

GRADE -IV

2<sup>nd</sup> Edition 2014

Code No. STE-502

Publisher: National Book Foundation Islamabad

(Unit 2, P 13, lines 12-20)

Some Prophets were given Holy Books by the Almighty. The Prophets were sent for certain times and for certain areas. The Prophets educated the people. When a Prophet passed away, people again went to evil ways. They even alerted the Holy Books their Prophets had given them. Then Allah Almighty sent the next Prophet.

## **TEACHING CHRISTIAN BELIEFS IN A DIFFERENT WAY**

General Knowledge 2

<u>Date of Printing</u>	<u>Edition</u>	<u>Impression</u>
March 2013	Ist	2nd

Prepared & Published by: G.F.H. Publishers, Lahore

(Unit 21, Developing A Good Character, P 127, lines 8-11)

Some vicious persons among his people imprisoned him in a house and planned to murder him but Allah Almighty lifted him to the sky alive. He عليه السلام will revisit the world and preach the people the religion of Allah Almighty.

### **LETTING DOWN THE HINDU RELIGION**

Social Studies 4

Date of Printing    Edition    Impression

Jan.2014                    1st                    2nd

Publisher: Gohar Publishers, 11-Urdu Bazar Lahore

(Chapter 2, HISTORY: THE WAY WE WERE, P 28, lines 6-13)

His father's name was Mehta Kalu who was Hindu by caste. Baba Guru Nanak was not impressed by the teachings of the Hinduism. He founded a new religion Sikhism. The teachings of baba Guru Nanak are found in "Guru Granth Sahib". It is the holy book of Sikhism.

**Note:** Please write;

1. Hindu
2. Hindu religion
3. Sikh religion
4. Baba Guru Nanak

### **BIASES AGAINST CHRISTIANS**

EVERYDAY ENGLISH 7

For Class VII

Edition    Month& Year of Publication

First                    January- 2014

Publisher: Sindh Textbook Board, Jamshoro

(LESSON 2 TARIQ BIN ZIAD A KIND RULER P 52, lines 15-23)

Read the passage and give a suitable title.

Under the command of Tariq Bin Ziad, the Muslims had won the battle. The Christians had lost heart. As the Muslims marched through Spain, city after city opened its gates to them. Within two years the whole of Spain came under the Muslim rule. The Muslims ruled for 800 years. The Muslims brought their culture and learning to the European land. Thus, the dark age of Europe came to an end because of Islamic civilization and culture.

Title\_\_\_\_\_

**BIASES AGAINST HINDUS**

HISTORY

Grade-VII

Second Edition 2014

Code STE-505

Publisher: National Book Foundation Islamabad

(Chapter: 2, Mughal Empire Consolidation, P 26, lines 29-30)

He insisted that the Shari'a become the law of the Land. The Hindu majority, known to be living according to the Hindu law, had to face Islamic law courts.

**Note:** The statement is about Aurangzeb

**BIASES AGAINST SIKHS**

HISTORY

Grade-VII

Second Edition 2014

Code STE-505

Publisher: National Book Foundation Islamabad

(Chapter: 2, Mughal Empire Consolidation, P 27, lines 3-4)

In 1675, Aurangzeb publicly executed the ninth Sikh Guru, Guru Tegh Bahadur Ji.

**BIASES AGAINST ONLY BRITISH PREACHERS**

History 7

Date of Printing

March 2013

Publisher: Al- Faisal Nashran,

Ghazni Street Urdu Bazar, Lahore

(CHAPTER 5, MUGHAL EMPIRE: ASCENDANCY OF THE BRITISH, P 129, lines 15-17)

Muslims and Hindus were annoyed by interference of the British in their faith matters. British preachers also showed non-respectful attitude for sacred personalities of other religions.

**COMPARISON AMONG RELIGIONS**

Textbook of

HISTORY 6

Second Edition 2013

ISBN 978-969-37-05567-6

Publisher: National Book Foundation Islamabad

(Chapter 2 THE ARYAN ERA P 49, line 15)

Explain how Buddhism and Jainism differ from Hinduism.

### **WRONG INFORMATION**

#### **GENERAL KNOWLEDGE**

Grade-I

Fifth Print 2014

Code No. STE-488

Publisher: National Book Foundation Islamabad

(Chapter 22 THE HOLY BOOKS, THE HOLY BOOKS, P 84)

We respect all the Holy Books.

Match up

Prophet Dawood (A.S)                      QURAN

Prophet Musa (A.S)                        ZABUR

Prophet Isa (A.S)                          TORAH

Prophet Muhammad (PBUH)            BIBLE

**Note:** The Holy Bible consists on the Old Testament and the New Testament. Torah and Psalms (Zaboor) are in the Old Testament while the Holy Gospel is in the New Testament.

### **PROMOTING RELIGIOUS IDENTITY OF ONLY ONE RELIGION**

#### **ENGLISH**

#### **GRADE -IV**

2<sup>nd</sup> Edition            2014

Code No.            STE-502

Publisher:            National Book Foundation Islamabad

(Unit 02, The Prophets عليهم السلام , P19)

#### **C. Oral Communication**

1. Speak the dialogue with each other.

Hi! Ahmad

You should say Assalam-o-Alaikum not hi.

Why?

It is an Islamic style and good wish

What does Assalam-o-Alaikum mean?

It means Allah bless you.

Alright, Now I shall say Assalam-o-Alaikum.

Good!

### **PROMOTING DIGNITY OF THE FOLLOWERS OF ONLY ONE RELIGION**

Textbook of

**HISTORY 6**

Second Edition            2013

ISBN 978-969-37-05567-6

Publisher: National Book Foundation Islamabad

(Chapter No.3, MUSLIMS IN SOUTH ASIA-I, P 55, lines 13-15)

Dahir had a powerful army which contained several war elephants. A furious battle ensued in which Dahir was defeated and slain. The Muslims occupied the fortress.

### **INSTIGATING STUDENTS TO MUSLIM -CHRISTIAN VIOLENCE**

History 6

Year of Publication   Edition   Impression

Jan.2013                      1st                      1st

Published by: Kitabistan Publishing Company

38- Urdu Bazar, Lahore

(Chapter No.3 Muslims in South Asia-i P 44, Ines 17-19)

#### **PRACTICAL ACTIVITIES**

Students present in the class, the conversation between Sultan Mahmood Ghaznavi and worshippers of Somnath.

### **INSTIGATING STUDENTS TO MUSLIM- HINDU VIOLENCE**

EVERYDAY ENGLISH 7

For Class VII

Edition   Month & Year of Publication

First                      January- 2014

Publisher: Sindh Textbook Board, Jamshoro

(UNIT 8 TARIQ BIN ZIAD, LESSON 3 REVIEW, P 56, lines 1-5)

You play role of Tariq Bin Ziad as a general. Your friends in a group will act as Muslim soldiers. One of them will play the role of Christian King Roderick. Present your play to the class. You can bring suitable dresses and artificial equipment for the drama.

### **INSTIGATING STUDENTS TO MUSLIM- SIKH VIOLENCE**

History 7

Date of Printing

March 2013

Publisher: Al- Faisal Nashran,

Ghazni Street Urdu Bazar, Lahore

(CHAPTER: 5, MUGHAL EMPIRE: ASCENDANCY OF THE BRITISH, P 125, lines 1-4)

At that time Punjab and NWFP (KPK) were ruled by Sikhs who became a nuisance for Muslim community. Syed Ahmad Shaheed resolved to take sword against them.



4. All the students are considered as the followers of only one religion in the textbooks. Though Pakistan is a multi religious and a pluralist country but it is a sorrowful state that the Pakistani textbooks degrade the Holy Books, places of worships, religious personalities and followers of the minority religions especially in the subjects of social sciences and languages. There is the use of derogatory language against the minority religions but the minority students are bound to study such textbooks as they are compulsory and they do not have any other option. The students are confused and they are ill treated in the classes as there are biases against them in the textbooks and students act what they study. That's why they have to face discriminatory attitude not only in the educational institution but outside that environment. Some examples from the present textbooks are presented below:

### **CONSIDERING ALL STUDENTS OF ONE RELIGION**

#### **GENERAL KNOWLEDGE**

Grade-II

Third Print 2014

Code STE-495

Publisher: National Book Foundation Islamabad

(Lesson 2 Our Country, P 7, lines 1-4)

Pakistan

The name of our country is Islamic Republic of Pakistan.

Pakistan came into being on 14<sup>th</sup> August 1947.

Islam is our religion.

English 1

<u>Year</u>	<u>Edition</u>
2014	Ist

Code No. E-I/329/NP-2006

Balochistan Textbook Board, Quetta

(Unit 11 Animals are Useful, P 114, lines 2-3)

We celebrate Eid-ul-Fitr at the end of the holy month of Ramzan,

#### **ENGLISH**

For

**GRADE -III**

3<sup>rd</sup> Print 2014

Code No. STE-499

Publisher: National Book Foundation Islamabad

(UNIT: 12, Eid-ul-Fitr, P 99, lines 1-3)

Pre-reading

1. Do you fast in the month of Ramadan?

## 2. Which is your favourite festival?

5. The students of the minority religions are invited to convert their religion/s through the textbooks which is the violation of Article 18 of the Constitution of Pakistan. Due to this, the minority students have to go through persecution and sometimes they have to say goodbye to their education. Some example from the textbooks which are being used by the Pakistani students.

General Knowledge

Class-I

Code No. BP/G-O/45(O)

Publisher: Khyber Pakhtunkhwa Textbook Board Peshawar

(Chapter 1 Our Allah, P 3, lines 10-13)

Activity

All children should memorize the Kalima-e- Tayyiba, Tawuz اعوذ بالله من الشيطان الرجيم and Tasmiya بسم الله الرحمن الرحيم and recite these to their teacher.

## GENERAL KNOWLEDGE

Grade-II

Third Print 2014

Code STE-495

Publisher: National Book Foundation Islamabad

(Lesson 1, Blessings/ Bounties of Allah Almighty, P 6, lines 6-8)

Q.3. Choose the best answer.

!. What do we say before we start doing a work?

(a) Alhamd-o-Lillah (b) Bismillah (c) Masha- Allah

6. Students of the minority religions have to face discriminatory attitude of the teachers in the practical of Home Economics as their cooking is not tasted due to the difference of religion.
7. The environment of the educational institutions is not very healthy and friendly for the minority students. The educational institutions have not promoted interfaith harmony and social harmony. The minority students attend assembly but they do not hear any positive thing about their respective religions.
8. The minority students are facing the challenges in pronouncing Islamic names and terms. Due to this, their lives are always at risk. Many students have already gone through sufferings. Nationalization of the missionary schools and colleges has caused serious damages especially to the Christian students. This was a deliberate attempt to keep the minority students backward to receive religious and general education. Still there are many schools and colleges which have not yet been returned to their owners.

## GENERAL KNOWLEDGE

Grade-II

Third Print 2014

Code STE-495

Publisher: National Book Foundation Islamabad

(Lesson 1 Blessing/ Bounties of Allah Almighty, P 4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ      اسلَام عَلِيْكُمْ      وَعَلَيْكُمْ السَّلَام  
 الْحَمْدُ لِلَّهِ      اِنْ شَاءَ اللَّهُ      مَا شَاءَ اللَّهُ

We say “Assalam-o- Alaikum عَلِيْكُمْ”

when we meet someone

and in answer we say “Wa-Alaikum-us-Salam وَعَلَيْكُمْ السَّلَام”

We say Bismillah بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ when we start some work.

Say “Al-Hamdo-Lillah” (الْحَمْدُ لِلَّهِ) after eating and drinking, and when we get some blessing from Almighty Allah.

When you intend to do some work say “Insha- Allah” (اِنْ شَاءَ اللَّهُ) which means, if Almighty Allah wills.

When something good happens say “Masha-Allah”! (مَا شَاءَ اللَّهُ)

When you sneeze, say “Alhamdo-Lillah”! (الْحَمْدُ لِلَّهِ)

If some other person sneezes say “Yarhamokallah”! (يَرْحَمُكَ اللَّهُ)

9. The minority students have not been provided privilege of 20 marks such as NAZRA (learning the Holy Quran by heart). Besides this Hafiz Quran have full fee concession on getting admission in colleges. Due to this deprivation sometimes many minority students are unable to get admission in higher education.

## RECOMMENDATIONS

1. Curriculum must be value based and need based.
2. Biased material against all the religions must be removed immediately from all the textbooks. There must be promotion of healthy and friendly environment in the textbooks and the educational institutions.
3. The religious instructions, teachings and heroes of a particular religion must be included only in the subject of 'Religion'. In the same way pronouns like 'I, we, us and our' must be used only in the subject of 'Religion' when using particularly in the sense of any religion. These pronouns when used, must invite the attention of the students of that particular religion to avoid the violation of Article 22 (1) of the Constitution of Pakistan. There must be respect of the followers of all religions.
4. The subject of 'Religion' should be compulsory for all the students or for none. If subject of 'Religion' is compulsory for one religion then according to the Constitution of Pakistan all students must be treated equally and without any discrimination.
5. All the nationalized schools and colleges in the provinces of Punjab and Sindh must be denationalized immediately and handed over to the owners which were nationalized in 1972. It is also demanded to the government of Khyber Pakhtunkhwa not to interfere in the administrative affairs of the Edwards College Peshawar and its administrative position may be restored according the constitution of the Edwards College Peshawar.
6. 20 privileged marks on receiving religious education must be awarded to the minority students as well who have certificates from any religious institutions.
7. Article 20 (a) of the Constitution of Pakistan must be observed during assembly that guarantees, "Every citizen shall have the right to profess, practice and propagate his religion." There must be teachings on ethics in the assembly regardless of any religion, sect or creed. The focus must be on human values, ethics, peace, peaceful co-existence, social justice, interfaith harmony and social harmony in the assembly because students of different religions attend it.
8. There must be more lessons on peace, tolerance, peaceful co-existence, social justice, human rights, social harmony and interfaith harmony in the curriculum and textbooks.
9. There should be religious freedom to all students as guaranteed in the constitution of Pakistan.
10. The word "Masih", "Masihi" or "Masihiat" should be used in all written or spoken form instead of "Esa", "Esai" or "Esayat" for Jesus Christ, Christian/s or Christianity.

11. It has been observed that in the admission forms there is a column of religion in which it is written Muslim/ non-Muslim. There must be the names of all religions that exist in Pakistan or simply a column where one can write one's religion in the column because non-Muslim is not a religion in any sense. It is better to remove this column as it divides the nation on the basis of religion.

### ISLAMIC IDENTITY TO PAKISTAN

Sr.	Page	Line	Reference
			<b>SOCIAL STUDIES</b> <b>Grade- IV</b> <b>First Edition 2014</b> <b>Code STE-442</b> <b>Publisher: National Book Foundation Islamabad</b>
1	70	12	Chapter 6 CULTURE: THE WAY WE LIVE TOGETHER Pakistan is an Islamic country.
			<b>HISTORY</b> <b>Grade-VIII</b> <b>First Edition 2014</b> <b>Code 521</b> <b>Publisher: National Book Foundation Islamabad</b>
1	76	28	Chapter 5: STRUGGLE FOR PAKISTAN A Muslim Pakistan
			<b>ENGLISH</b> <b>GRADE -IV</b> <b>2<sup>nd</sup> Edition 2014</b> <b>Code No. STE-502</b> <b>Publisher: National Book Foundation Islamabad</b>
1	40 41	20-23 1-2	Unit 04 My Dear Homeland Allama Iqbal gave the idea of a separate country for the Muslims of the Sub-continent. Quaid-e-Azam Muhammad Ali Jinnah changed this idea into reality. The Muslims followed Quaid-e- Azam and Pakistan was made after great sacrifices and struggle.

## PAKISTAN AS A STATE OF ONLY MUSLIMS

Sr.	Page	Line	Reference
			<b>HISTORY</b> <b>Grade-VIII</b> <b>First Edition 2014</b> <b>Code 521</b> <b>Publisher: National Book Foundation Islamabad</b>
1	71	21-23	Chapter 4: QUEST FOR POLITICAL SETTLEMENTS <u><b>Instruction for the Teachers:</b></u> Explain the role played by Muslim leaders in creating a separate homeland for the Muslims of India.
			<b>ENGLISH</b> <b>GRADE -IV</b> <b>2<sup>nd</sup> Edition 2014</b> <b>Code No. STE-502</b> <b>Publisher: National Book Foundation Islamabad</b>
1	66	19-21	Unit 06 What I Want To Become “Sir, Quaid-e- Azam is my ideal personality. He made Pakistan and helped the Muslims to get a free homeland. So I want to follow him and want to become a lawyer.”

## DIVIDING PAKISTANI NATION ON THE BASIS OF RELIGION

Sr.	Page	Line	Reference
			<b>GENERAL KNOWLEDGE</b> <b>Grade-II</b> <b>Third Print 2014</b> <b>Code STE-495</b> <b>Publisher: National Book Foundation Islamabad</b>
1	18	1-3	Lesson 4 <b>OUR FLAG</b> Pakistan's national flag is in two colours, green and white. Its greater part is green representing muslim population and smaller part is white which represents non muslim population of our country. <b>Note:</b> Correct spellings are 'Muslim'.
			<b>General Knowledge 2</b> <u><b>Date of Printing    Edition    Impression</b></u> <b>March 2013                    1st                    2nd</b> <b>Prepared &amp; Published by: G.F.H. Publishers, Lahore</b>
1	15	11-12	Unit 4: Our National Flag Dark green on our flag is the symbolic Islamic colour.
			<b>English Reader</b> <b>For Class III</b> <b>Code No. BP/A-4/45(O)</b> <b>Publisher: Khyber Pakhtunkhwa Textbook Board</b> <b>Peshawar</b>
1	85	4-7	UNIT 8 Our National Flag The national flag of Pakistan is green and white. It has a crescent and star at its centre, The green colour stands for the Muslims. The White colour stands for the minorities.
			<b>ENGLISH</b> <b>GRADE -IV</b> <b>2<sup>nd</sup> Edition 2014</b> <b>Code No. STE-502</b> <b>Publisher: National Book Foundation Islamabad</b>
1	139	1-2	Unit 13 Riddles My flag is white and green the best, To show the Muslims and the rest.



Sr.	Page	Line	Reference
			<b>ENGLISH GRADE -V First Edition 2014 First Print 2014 Code STE-514 Publisher: National Book Foundation Islamabad</b>
1	1	1-5	Unit:1 PLAG OF PAKISTAN Our country, Pakistan has also got a flag having white stripe at the mast and dark green centre with white crescent and five-rayed star. Crescent, star and green colour are traditional symbols of Islam and therefore, the flag truly depicts the existence of Pakistan as an Islamic state.
2	1	12-16	The colours selected for the flag are symbolic. The dark green colour represents majority of Muslim community and the one-fourth stripe at the mast depicts religious minorities in the country.
			<b>English 5 Year                      Edition 2014                      1st Code No. E.5/324 Balochistan Textbook Board, Quetta</b>
1	34	9-12	Unit No:9    Our Flag The flag comprises a dark green field representing Muslims with a vertical white stripe on the left side of it representing non-Muslim Minorities.
			<b>MY ENGLISH BOOK 5 Edition Month &amp; Year of Publication First                      Mar- 2014 Publisher: Sindh Textbook Board, Jamshoro</b>
1	87	3-6	Unit 5 5.5 Our National Flag The white in our flag represents minority, And the green shows peace and prosperity. The crescent symbolizes Islamic grace, And the star sparkles spiritual progress.

## COMPLEX OF MAJORITY AND MINORITY

Sr.	Page	Line	Reference
			<b>Social Studies 4</b> <u>Date of Printing    Edition    Impression</u> <b>Jan.2014            1st            2nd</b> <b>Publisher: Gohar Publishers,11-Urdu Bazar Lahore</b>
1	37	7-9	Chapter 2 HISTORY: THE WAY WE WERE Besides Muslims, there are Hindus, Christians and Sikhs in minority.
			<b>Social Studies 5</b> <u>Date of Printing            Edition    Impression</u> <b>March 2013                    1st            1st</b> <b>Publisher: Gohar Publishers Lahore</b>
1	93 94	24-28 1-3	Chapter 7: Culture In Pakistan, along with religious homogeneity, there also exists religious tolerance because with the Muslim majority there are the minorities settled in Pakistan. Christians, Hindus, Sikhs and Parsis are also living their life according to their religious beliefs. The Constitution of Pakistan provides full protection to the minorities. They fully participate in the national affairs. They are provided with equal opportunities in business and employment.
2	96	6	Moreover, non –Muslims also enjoy full liberty to celebrate their festivals.
3	99	11-14	Apart from the above, festivals and functions taking place on the religious days of the Christians, Hindus, Sikhs, other minorities etc. are worth mentioning.

## QUAID-E-AZAM AS A LEADER OF ONLY MUSLIMS

Sr.	Page	Line	Reference
			<b>EVERYDAY ENGLISH 7</b> <b>For Class VII</b> <u><b>Edition Month &amp; Year of Publication</b></u> <b>First January- 2014</b> <b>Publisher: Sindh Textbook Board, Jamshoro</b>
1	37-38		<b>LESSON 3 QUAID-E-AZAM AS A MUSLIM LEADER</b> <b>DIALOGUE</b> <b>AYESHA:</b> Grand father, can you tell me something about Quaid-e-Azam as a Muslim Leader? Why did he join Lincoln's Inn? <b>GRANDFATHER:</b> Oh! It's an intelligent question, Ayesha. In 1892, he joined Lincoln's Inn only due to his love and respect for the Prophet Muhammad ﷺ. He himself narrated that reason, "I joined Lincoln's Inn because there, on the main entrance, the name of the Prophet Muhammad ﷺ was on the top of the list of law givers of the world." <b>AYESHA:</b> What a great and true lover of Islam our Quaid was! Who was the teacher of our Quaid for Islamic education? <b>GRANDFATHER:</b> Ayesha, a great Muslim thinker and a writer, Mulana Ashraf Ali Thanvi was his teacher. <b>AYESHA:</b> Grand father, please tell me more about our Quaid and his message of Islam. <b>GRANDFATHER:</b> Look Ayesha! Our Quid's speeches are full of the message of Islam. In one of his speeches he said, " It is the great book, Quran, that is the sheet-anchor of Muslim India. We, Musalmans believe in one Allah, one book the Holy Quran and one Prophet ﷺ. So we must stand united as one Nation." <b>AYESHA:</b> How inspiring! Grand father it shows that the teachings of the Quran would have given a real strength to our Quaid. <b>GRANDFATHER:</b> You children are the hope of Quaid-e-Azam. You can make Pakistan a state where Islamic principles can be practised. This would fulfil dreams of our dear Quaid. <b>Note:</b> Correct spellings are ; <ol style="list-style-type: none"> <li>1. Grandfather</li> <li>2. Quaid</li> <li>3. Muslims</li> </ol>

## COMPARISON AMONG RELIGIONS

Sr.	Page	Line	Reference
			<b>Social Studies 5</b> <u>Date of Printing</u> <u>Edition</u> <u>Impression</u> March, 2013                      1st                      1st <b>Publisher: Gohar Publishers,11-Urdu Bazar Lahore</b>
1	93	12-14	Chapter 7: Culture Ancient local inhabitants stuck to their religious beliefs. The moon, stars and fire were too worshipped but in the era of the Muslim rulers Islam spread rapidly in the subcontinent.
			<b>Textbook of HISTORY 6</b> <b>Second Edition 2013</b> <b>ISBN 978-969-37-05567-6</b> <b>Publisher: National Book Foundation Islamabad</b>
1	23 24	21-25 1-18	Chapter No.1 <b>INDUS VALLEY CIVILIZATION</b> Buddhism, Jainism and Hinduism Contrasted <ol style="list-style-type: none"> <li>1. Both Buddhism and Jainism were reform movements and offshoots of Hinduism.</li> <li>2. Both believed in the Hindu doctrine of Karma and the doctrine of rebirth.</li> <li>3. Buddhism which spread out to be the religion of a great part of the world, died in the land of its birth, whereas Jainism though never went out of Asia, remains even today an important sect in the country.</li> <li>4. Both Buddhism and Jainism lay particular stress on Ahinsa whereas Hinduism believes in animal sacrifice.</li> <li>5. Buddhism ignores God, Jainism denies His existence while Hinduism believes in God.</li> <li>6. Both Buddhism and Jainism reject the authority of Vedas whereas Hinduism considers them to be the revealed books.</li> <li>7. The Buddhists and Jains have their organized Sanghas which the Hindus do not possess.</li> <li>8. Both Buddhism and Jainism are missionary sects. They preach a practical code of ethics for attainment of 'Nirvona' or 'Mukti'. Hinduism has no such missionary spirit.</li> <li>9. Buddhism and Jainism denounce the caste system and emphasise the equality of mankind. On the other hand Hinduism is inseparably connected with the caste system.</li> </ol>

Sr.	Page	Line	Reference
2	49	15	Chapter 2 THE ARYAN ERA Explain how Buddhism and Jainism differ from Hinduism.
			<b>History 6</b> <b>Year of Publication    Edition       Impression</b> <b>Jan.2013                    1st                    1st</b> <b>Published by: Kitabistan Publishing Company</b> <b>38- Urdu Bazar, Lahore</b>
1	18	27	Chapter No.2 The Aryan Era Hindu society was divided into four castes after the arrival of Aryans. Hinduism is totally different from the other two because of its teachings:
2	22	1-13	The differences of Jainism and Buddhism from Hinduism <ol style="list-style-type: none"> <li>1. Jainism and Buddhism do not acknowledge the books of Hinduism. Both religions are strictly against caste and creed system while Hinduism believes in caste and creed system.</li> <li>2. Buddhism and Jainism lay stress on the theory of “non violence”.</li> <li>3. Jainism and Buddhism allow preaching while in the Hinduism one can not be converted to a Hindu by force.</li> <li>4. Jainism and Buddhism teach to refrain from sins, while Hindus believe that after taking “bath” their sins are washed away.</li> <li>5. In Hinduism worldly life is given importance while Jainism and Buddhism are inclined towards monkey.</li> </ol> <b>Note:</b> Correct spellings are ‘cannot ‘Buddhism’ and ‘towards’.

## LETTING DOWN THE HOLY BOOKS OF RELIGIOUS MINORITIES

Sr.	Page	Line	Reference
			<b>ENGLISH</b> <b>GRADE -IV</b> <b>2<sup>nd</sup> Edition 2014</b> <b>Code No. STE-502</b> <b>Publisher: National Book Foundation Islamabad</b>
1	13	12-20	Unit 02 The Prophets <span style="font-family: serif;">عليهم السلام</span> Some Prophets were given Holy Books by the Almighty. The Prophets were sent for certain times and for certain areas. The Prophets educated the people. When a Prophet passed away, people again went to evil ways. They even alerted the Holy Books their Prophets had given them. Then Allah Almighty sent the next Prophet.

## DESECRATION OF THE WORSHIP PLACES

Sr.	Page	Line	Reference
			<b>Textbook of HISTORY 6 Second Edition 2013 ISBN 978-969-37-05567-6 Publisher: National Book Foundation Islamabad</b>
1	55	3-9	Chapter No.3 MUSLIMS IN SOUTH ASIA-I <b>Debal:</b> Muhammad bin Qasim reached Debal in the autumn of 711 A.D. He besieged the town which was strongly fortified. There was a large temple in the centre of the city with a red flag waving over it. The Muslims pulled down the flag by hurling stones on it with the help of catapult. Upon this, the Hindus were thoroughly demoralised and in the fight that followed, the Hindus were routed and the city fell to the Muslims.
2	57	11-17	The capture of Somnath is considered to be the crowning glory of his South Asian campaigns. The Shiva temple of Somnath in Gujrat Kathiawar was very famous throughout the country. In 1026 A.D, the Sultan rushed through Ajmer and suddenly appeared before the gates of Somnath. All neighbouring Rajput rulers gathered their forces to protect the temple but they were defeated. The Sultan entered the temple and with one blow shattered the idol into pieces. Sultan Mahmud died in 1030. A.D.
			<b>History 6</b> <u>Year of Publication</u> <u>Edition</u> <u>Impression</u> Jan.2013                      1st                      1st <b>Published by: Kitabistan Publishing Company</b> <b>38- Urdu Bazar, Lahore</b>
1	32 33	31-32 1-6	Chapter No.3 Muslims in South Asia-i There was a temple of Hindus in the middle of Debal on the top floated there a red flag. It was the belief of the Hindus that none could harm them till the flag there. As soon as the Muslims used "catapult", a stone hit the flag and it felt down. It discouraged the Hindus. After this, forces of Raja came out of the fort and started fighting. The Muslims fought boldly and entered over the fort captured the city. Raja Dahir fled away from the battle field and was killed later on.

<b>Sr.</b>	<b>Page</b>	<b>Line</b>	<b>Reference</b>
2	34	16-26	Inspite of small force, he always used to return to his country after the conquest. Somnath was a famous sacred temple of the Hindus. Hindus believed that who would attack Somnath, himself will annihilated. When Muhmood Ghaznavi came to know of, he attacked Somnath and conquered it. This temple had countless treasures. The figures of gods were studded with the jewels of diamonds, with pearls, gold and silver. Various Rajas of Northern India with their great forces came to protect this temple but failed. The worshippers offered huge wealth of rubbies so that the idols of Somnath might not broken but Sultan replied, "I am breaker of idols and not the seller of idols".



## LETTING DOWN THE HINDU RELIGION

Sr.	Page	Line	Reference
			<b>Social Studies 4</b> <u>Date of Printing    Edition    Impression</u> <b>Jan.2014                    1st            2nd</b> <b>Publisher: Gohar Publishers,11-Urdu Bazar Lahore</b>
1	28	6-13	Chapter 2 HISTORY: THE WAY WE WERE His father's name was Mehta Kalu who was Hindu by caste. Baba Guru Nanak was not impressed by the teachings of the Hinduism. He founded a new religion Sikhism. The teachings of baba Guru Nanak are found in "Guru Granth Sahib". It is the holy book of Sikhism. <b>Note:</b> Please write; 1. Hindu 2. Hindu religion 3. Sikh religion 4. Baba Guru Nanak
			<b>History 7</b> <u>Date of Printing</u> <b>March 2013</b> <b>Publisher: Al- Faisal Nashran,</b> <b>Ghazni Street Urdu Bazar, Lahore</b>
1	68	14-20	CHAPTER 3: MUGHAL EMPIRE:SOCIO-CULTURAL CONDITIONS SIKHISM Founder of Sikhism, Baba Guru Nanak was born in 1469 AD, at Nankana Sahib in Punjab. His father Mehta Kalu was a Hindu. Teachings of Hinduism could not impress Baba Guru Nanak. He founded a new religion Sikhism.
			<b>Pakistan Studies 9</b> <u>Date of Printing    Edition    Impression</u> <b>Mar. 2013                    1st            1st</b> <b>Publisher: G.F.H. Publishers</b>
1	20 21	27-31 1-3	Chapter 2: Making of Pakistan Background of Pakistan Resolution <ul style="list-style-type: none"> <li>• The Muslims wanted to secure themselves against the domination of Hinduism. The Hindu parties were making demand for ram raj. Hinduism was constantly trying to merge Islam into it like other issues. If the united sub-continent had got freedom, it would have been a permanent form of Hindu Authority because modern democratic system believes in majority government. It was a must to get rid of the dominance of the Hindus and it was possible only if the sub-continent was divided.</li> </ul>

## TEACHING CHRISTIAN BELIEFS IN A DIFFERENT WAY

Sr.	Page	Line	Reference
			<b>GENERAL KNOWLEDGE</b> <b>Grade-II</b> <b>Third Print 2014</b> <b>Code STE-495</b> <b>Publisher: National Book Foundation Islamabad</b>
1	117		Lesson 20 DEVELOPING A GOOD CHARACTER Hazrat Isa عليه السلام  Hazrat Isa عليه السلام is Allah's Prophet. His mother's name was Hazrat Mariam رضى الله تعالى عنها When any sick person came to him, he treated that person and he became healthy, by order of Almighty Allah. Almighty Allah gave him the book called 'Bible'. When Hazrat Isa عليه السلام asked to worship One Allah Almighty, the people became his enemies. They planned to kill him. Almighty Allah saved and lifted him up alive in the heavens. Muslims believe that Hazrat Isa عليه السلام will come back on earth before the day of judgment and he will fight against the evils. There are many changes made by people in Bible and Taurah. But Quran is the only holy book which will remain unchanged. Allah Almighty Himself is its protector.
			<b>General Knowledge 2</b> <b><u>Date of Printing    Edition    Impression</u></b> <b>March 2013            1st            2nd</b> <b>Prepared &amp; Published by: G.F.H. Publishers, Lahore</b>
1	127	8-11	Unit 21 Developing A Good Character Some vicious persons among his people imprisoned him in a house and planned to murder him but Allah Almighty lifted him to the sky alive. He عليه السلام will revisit the world and preach the people the religion of Allah Almighty.

## PROVOKING RELIGIOUS VIOLENCE

Sr.	Page	Line	Reference
			<b>History 7</b> <u><b>Date of Printing</b></u> <b>March 2013</b> <b>Publisher: Al- Faisal Nashran,</b> <b>Ghazni Street Urdu Bazar, Lahore</b>
1	68	3-13	CHAPTER 3: MUGHAL EMPIRE: SOCIO-CULTURAL CONDITIONS 4. Confrontation with Hindus: Because of Akbar's pro-Hindu policies, Hindus became so fearless that they started demolishing tombs and mosques, and constructed temples in their place. Muslims were facing hard times in Hindu majority areas. Muslims were not able to observe their religious obligations freely. Persistence of their faith could cost their lives. In this situation, Hazrat Mujadid opened a front against Hindus and draw the attention of court officials of Akbar and then to Jahangir toward these excesses. In the result of these efforts by Mujadid Alif Sani R.A, Islam prospered in the age of Jahangir. After them came the practical Muslim rulers like Shah Jahan and Aurangzeb who further enhanced the following of Shariah.
2	90	4-12	CHAPTER 4: MUGHAL EMPIRE: DISINTEGRATION In Judhpur, Ajit Singh revolted against Mughal rule. He expelled the officials and vexed the Muslims. They prohibited the slaughter of cow, destroyed the mosques and turned them into temples. He had full support of the Rajput Raja of Udaipur and his father-in – law. Raja jai Singh was also helping him. Emperor Bahadur Shah I issued orders of strict action against Rajputs and appointed his son Prince Muhammad Azeem as commander of military excursion against them. Many Rajputs were killed in this battle and their chiefs took refuge in mountains. Temples erected by them were torn down.

## INSTIGATING STUDENTS TO MUSLIM- CHRISTIAN VIOLENCE

No.	Page	Line	Reference
			<b>EVERYDAY ENGLISH 7</b> <b>For Class VII</b> <u><b>Edition Month &amp; Year of Publication</b></u> <b>First January- 2014</b> <b>Publisher: Sindh Textbook Board, Jamshoro</b>
1	56	1-5	UNIT 8 TARIQ BIN ZIAD LESSON 3 REVIEW You play role of Tariq Bin Ziad as a general. Your friends in a group will act as Muslim soldiers. One of them will play the role of Christian King Roderick. Present your play to the class. You can bring suitable dresses and artificial equipment for the drama.

## INSTIGATING STUDENTS TO MUSLIM -HINDU VIOLENCE

Sr.	Page	Line	Reference
			<b>History 6</b> <u>Year of Publication</u> <u>Edition</u> <u>Impression</u> Jan.2013                      1st                      1st <b>Published by: Kitabistan Publishing Company</b> <b>38- Urdu Bazar, Lahore</b>
1	44	17-19	Chapter No.3    Muslims in South Asia-i <b>PRACTICAL ACTIVITIES</b> Students present in the class, the conversation between Sultan Mahmood Ghaznavi and worshippers of Somnath.

## BIASES AGAINST CHRISTIANS

Sr.	Page	Line	Reference
			<p><b>EVERYDAY ENGLISH 7</b>  <b>For Class VII</b>  <u><b>Edition Month &amp; Year of Publication</b></u>  <b>First January- 2014</b>  <b>Publisher: Sindh Textbook Board, Jamshoro</b></p>
1	49-50		<p>UNIT 8 TARIQ BIN ZIAD            LESSON 1 TARIQ BIN ZIAD AS A MILITARY HERO  <b>DIALOGUE</b>  <b>USMAN:</b> Teacher, could you tell me who Tariq Bin Ziad was?  <b>TEACHER:</b> Certainly! He was a hero of Islam.  <b>USMAN:</b> Did he fight any battle?  <b>TEACHER:</b> Yes, one of the most famous battles was fought in Spain and he had won that battle.  <b>USMAN:</b> With whom did he fight that battle?  <b>TEACHER:</b> The battle was between Muslims and Christians.  <b>USMAN:</b> Why did they fight against each other?  <b>TEACHER:</b> The ruler of Spain was a wicked man. He insulted one of his counts named Julian. Count Julian requested Musa bin Nusair, the Arab Governor to help him. Musa bin Nusair sent a small army of 7000 soldiers under the command of Tariq bin Ziad. Their number increased to 12000 later on. They had fought heroically against their enemy.  <b>USMAN:</b> Who was the King of Spain at that time?  <b>TEACHER:</b> It was king Roderick.  <b>USMAN:</b> How did Tariq bin Ziad command to soldiers?  <b>TEACHER:</b> The Muslim army sailed in boats under his command. They landed at the southern coast of Spain. Tariq bin Ziad ordered his soldiers to burn all the boats.  <b>USMAN:</b> Why did he order to burn all the boats? Why, I don't understand.  <b>TEACHER:</b> Well! Some of his soldiers were scared. They thought in case they were defeated they would go back in their boats. But Tariq bin Ziad said "We are fighting a battle of life and death. If we die we shall die as martyrs but if we win we shall become heroes of Islam". The battle was long and bloody. However, the Muslims fought bravely under the leadership of Tariq Bin Ziad and got victory.</p>

Sr.	Page	Line	Reference
2	51-52		<p>LESSON 2 TARIQ BIN ZIAD A KIND RULER</p> <p><b>DIALOGUE</b></p> <p><b>USMAN:</b> Could you tell me how much time Tariq Bin Ziad took to conquer Spain?</p> <p><b>FATHER:</b> The whole of Spain came under the Muslim rule within two years.</p> <p><b>USMAN:</b> What was the reason for taking such a short time?</p> <p><b>FATHER:</b> The reason was that the Muslim leader was a very brave and kind man.</p> <p><b>USMAN:</b> How many years did the Muslims rule over Spain?</p> <p><b>FATHER:</b> The Muslims rule over Spain for nearly eight hundred years.</p> <p><b>USMAN:</b> Good heavens! About eight centuries!</p> <p><b>FATHER:</b> Muslim rule lasted for eight centuries because of their sense of justice, equality, kindness, care and consideration for human rights. Slaves were set free. Jews and Christians were given full rights of their worship. The country became famous for beautiful cities and fine buildings.</p> <p><b>USMAN:</b> Did Tariq Bin Ziad give importance to education?</p> <p><b>FATHER:</b> He opened schools, colleges and libraries to educate and civilize the people.</p> <p><b>USMAN:</b> How was this possible to manage all these things?</p> <p><b>FATHER:</b> It was possible because of the courage and wisdom of the great general, Tariq Bin Ziad.</p> <p><b>USMAN:</b> Oh, really!</p> <p><b>FATHER:</b> The hill on which he landed in the south of Spain was named after him as Jabul-ul-Tariq. It means the hill of Tariq. Now it is known as Jibraltor.</p> <p><b>USMAN:</b> Thank you for giving me such useful information about our great Muslim general. He is a real role model for us.</p> <p><b>Practice the given conversation with teacher.</b></p> <p><b>TEACHER:</b> For how many years did Muslims rule over Spain?</p> <p><b>YOU:</b> The Muslims ruled over Spain for nearly eight hundred years.</p> <p><b>TEACHER:</b> Were Christians and Jews given full freedom of worship?</p> <p><b>YOU:</b> Yes, they were given full freedom of worship.</p>

			<p><b>Read the passage and give a suitable title.</b></p> <p>Under the command of Tariq Bin Ziad, the Muslims had won the battle. The Christians had lost heart. As the Muslims marched through Spain, city after city opened its gates to them. Within two years the whole of Spain came under the Muslim rule. The Muslims ruled for 800 years. The Muslims brought their culture and learning to the European land. Thus, the dark age of Europe came to an end because of Islamic civilization and culture.</p> <p>Title _____</p>
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## BIASES AGAINST HINDUS

Sr.	Page	Line	Reference
			<b>Textbook of HISTORY 6 Second Edition 2013 ISBN 978-969-37-05567-6 Publisher: National Book Foundation Islamabad</b>
1	50	4-5	Chapter 2 THE ARYAN ERA In caste system, Hindu society was divided into_____classes. (a) Three (b) Four (c) Five
2	54	17-19	Chapter No.3 MUSLIMS IN SOUTH ASIA-I An important section of the population of Sindh was Buddhists. They had grievances against the fanatic Brahman king Dahir. The oppressed Buddhists sought the help of Muslims.
3	54 55	23 1-2	The army was further strengthened by a large number of Jats and Meds who were groaning under the oppression of the Hindu rajas.
			<b>History 6</b> <u>Year of Publication    Edition    Impression</u> Jan-2014                      Ist/1st <b>Published by: Kitabistan Publishing Company</b> <b>38- Urdu Bazar, Lahore</b>
1	36	27-28	Chapter No.3 Muslims in South Asia-i Sultan established a stable Muslim government in India and ended the rule of the Hindus.
2	40	21-22	He chastized severely the to Hindus, Rajputs and Khokhars. Nasir-ud-Din died in 1266 A.D. <b>Note:</b> Instead of 'the to' must be 'to the'.
			<b>HISTORY</b> <b>Grade-VII</b> <b>Second Edition 2014</b> <b>Code STE-505</b> <b>Publisher: National Book Foundation Islamabad</b>
1	26	29-30	Chapter:2 Mughal Empire Consolidation He insisted that the Shari'a become the law of the Land. The Hindu majority, known to be living according to the Hindu law, had to face Islamic law courts. <b>Note:</b> The statement is about Aurangezeb.

Sr.	Page	Line	Reference
2	32	8	Chapter 3 MUGHAL EMPIRE: SOCIO- CULTURAL CONDITIONS He was against idol worship and condemned caste system.
3	70	28-29	Chapter 5: MUGHAL EMPIRE: ASCENDANCY OF THE BRITISH At the same time the oppression of the Hindus made their lives unbearable.
4	70 71	31 1-2	This movement was also directed against the oppression of the Hindu Zamindars. He declared the country Dar-ul-Harab therefore Eid and Friday prayers could not be offered there.
			<b>History 7</b> <b><u>Date of Printing</u></b> <b>March 2013</b> <b>Publisher: Al- Faisal Nashran,</b> <b>Ghazni Street Urdu Bazar, Lahore</b>
1	69 70	25-27 1	CHAPTER 3: MUGHAL EMPIRE: SOCIO-CULTURAL CONDITIONS Muslim society was based on the principle of human equality and brotherhood. These principles were new for in Hindu society, because they were divided in a brutal caste system which condemned <i>Sudras</i> to a lowest status. Just and equitable system of Islam impressed the Hindus deeply.
2	98	17-18	CHAPTER 4: MUGHAL EMPIRE: DISINTEGRATION They appointed many Hindus on high posts who were busy in plundering.
3	110	1-3	British were planning to capture the Subcontinent from the very start. They joined forces with the opponents of Siraj-ud-Daulah. There were many Hindus among these dissidents.
4	125	18-19	CHAPTER:5 MUGHAL EMPIRE: ASCENDANCY OF THE BRITISH He tried to eliminate heresies and supported the farmers against suppressive behavior of Hindu landlords.
5	125	23-25	Empowering effect of this movement encouraged the Muslims to voice against the exploitation of Hindu landlords.

Sr.	Page	Line	Reference
			<b>HISTORY</b> <b>Grade-VIII</b> <b>First Edition 2014</b> <b>Code 521</b> <b>Publisher: National Book Foundation Islamabad</b>
1	53	4-7	Chapter 4: <b>QUEST FOR POLITICAL SETTLEMENTS</b> Gandhi's betrayal to the Muslims during the Khilafat movement was also one of the reasons. Many extremist Hindu movements were specially supported by Congress to dishonor the Muslim heroes.
2	57 58	28-29 1	<b>Allama Muhammad Iqbal</b> (1877-1938) as the poet philosopher of the Muslims, realized that the Hindus and their leaders would never show any understanding towards the Muslims.
3	67	1-9	In the eight provinces where the Congress made ministries, the rule was to promote Hindu raj and religion. It was in fact Hindu Nationalism imposed on Muslims. The Muslims were forbidden to eat beef and punishment was awarded to those who slaughtered cows. Hindi was enforced as the official language. Azan was forbidden and noisy processions were organized to pass near the mosques at prayer times. All such sentiments of hatred caused riots which lead to thousands of killings. If the Muslims lodged complaints, the decision would always be in favour of Hindus.
4	67	11-14	<u><b>BandeMatram:</b></u> This was the national anthem of Congress which was sung at the beginning of every official meeting to promote Hindu Nationalism. Some of its verses were derogatory to Muslims and Islam. Even then the Muslims were made to sing the song.
5	67	15-17	<u><b>Wardha Scheme:</b></u> This philosophy was promoted by Gandhi to inspire the Hindu youth minds about the Hindu heroes and religious leaders.
6	67 68	30-31 1-2	<u><b>Hindu-Muslim Riots:</b></u> The policy of the Congress was to crush Muslims with power and authority. Organized attempts were made on the honour, property and lives of Muslims. The very existence of the Muslims was threatened by the atrocities of Hindus.

Sr.	Page	Line	Reference
7	74	21-27	Chapter 5: STRUGGLE FOR PAKISTAN Hindu and British Reactions The official name of the resolution was Lahore Resolution. However it was the Hindu newspapers which ironically coined the name Pakistan Resolution. They further explained that the Muslims wanted 'the pure land' as if the rest of India was 'impure.' The idea was appreciated by the Muslim masses and it became famous. The British were equally against the Muslim demand as it threatened the unity of India.
8	83	17-19	He re-organized Muslim League, fought against the clever maneuvering of Hindus and dealt with the British in a tit-for-tat manner. <b>Note:</b> The statement is about Quaid-e-Azam.
			<b>Pakistan Studies 9</b> <b><u>Date of Printing</u>    <u>Edition</u>    <u>Impression</u></b> <b>Mar. 2013                      1st                      1st</b> <b>Publisher: G.F.H. Publishers</b>
1	11	28-30	Chapter 1: Ideological Basis of Pakistan In the beginning, he was the supporter of Hindu-Muslim unity but narrow mindedness and biased attitude of Hindus forced him to rethink that the Muslims should demand a separate country.
2	22	23-25	Chapter 2: Making of Pakistan Reaction to the resolution The Hindu leaders began to express their views against the Resolution. The Resolution was ridiculed. Gandhi and the Hindus opposed the Resolution absolutely.
3	94	21-22	Chapter 3: History of Pakistan (Part-I) While going to India, the Hindus destroyed official record. It caused enormous difficulties in office work.
4	126	5-12	Chapter 4: History of Pakistan (Part-I) Negative Role of Hindu Teachers After the establishment of Pakistan, the government failed to inculcate and create the spirit of Pakistani nationalism. On the other hand Pakistan's opponent group succeeded in continuing their negative activities. Unfortunately, Bengali Muslims had always been backward in education than Hindus. Therefore, Hindu teachers were in majority in schools who tarnished the minds of new generation with the idea of Bengali nationalism. They prepared them to rebel against the ideology of Pakistan. It paved the way for getting separation from West Pakistan.

Sr.	Page	Line	Reference
			<b>English 5</b> <b><u>Dated</u></b> <b>January 2014</b> <b>Publisher: Apple Educational Press, Lahore</b>
1	65	4	Unit 8: Father of the Nation Quaid-e-Azam single handedly faced opponents like the British and the Hindus.

## BIASES AGAINST SIKHS

Sr.	Page	Line	Reference
			<b>HISTORY</b> <b>Grade-VII</b> <b>Second Edition 2014</b> <b>Code STE-505</b> <b>Publisher: National Book Foundation Islamabad</b>
1	27	3-4	Chapter:2 Mughal Empire Consolidation In 1675, Aurangzeb publicly executed the ninth Sikh Guru, Guru Tegh Bahadur Ji.
2	70	14-16	Chapter 5: <b>MUGHAL EMPIRE: ASCENDANCY OF THE BRITISH</b> The movement of Holy war was initially very successful but soon conspiracies began against Syed Ahmed, Maharaja Ranjit Singh plotted against him.
			<b>History 7</b> <b><u>Date of Printing</u></b> <b>March 2013</b> <b>Publisher: Al- Faisal Nashran,</b> <b>Ghazni Street Urdu Bazar, Lahore</b>
1	91	24-27	<b>CHAPTER 4: MUGHAL EMPIRE: DISINTEGRATION</b> Sikhs had to face many defeats during the reign of Jahandar Shah and their power dispersed. Sikhs remained a nuisance for Mughal government and caused them considerable losses.
2	106	16-20	<b>7 RISE OF THE SIKHS ,MARHATAS AND RAJPUTS:</b> Because of the poor governance of the Mughals, Sikhs looted the masses of Punjab for several years and also caused a great loss to the lives and property of Muslims. Even in this catastrophic situation, they did not try to take any corrective measures.
3	125	1-4	<b>CHAPTER:5</b> <b>MUGHAL EMPIRE: ASCENDANCY OF THE BRITISH</b> At that time Punjab and NWFP (KPK) were ruled by Sikhs who became a nuisance for Muslim community. Syed Ahmad Shaheed resolved to take sword against them.

### BIASES AGAINST BRITISH

Sr.	Page	Line	Reference
			<b>History 7</b> <u><b>Date of Printing</b></u> <b>March 2013</b> <b>Publisher: Al- Faisal Nashran,</b> <b>Ghazni Street Urdu Bazar, Lahore</b>
1	122	3-10	CHAPTER:5 MUGHAL EMPIRE: ASCENDANCY OF THE BRITISH Tipu Sultan was born in 1750 AD. He was a brave soldier, able politician and competent administrator. He was fully convinced that the British are arch enemies of the Muslims and wanted to destroy them and get hold of the Subcontinent. So he decided to carry on the mission of his father Hyder Ali, and fought against the British zealously.
2	128	20-22	One more result of this war was also significant: at the end of war; the British adopted a policy of uneven treatment against Muslim population.
3	129	15-17	Muslims and Hindus were annoyed by interference of the British in their faith matters. British preachers also showed non-respectful attitude for sacred personalities of other religions.
4	130	6-10	In 1835 AD, the official status of Persian was abolished and English was adopted as official language. This affected the Muslim population more severely as compared to Hindus. The whole fabric of Muslim society was destroyed, and consequently they reacted with rage.

## IMPOSING ISLAMIC LAW ON NON-MUSLIMS

Sr.	Page	Line	Reference
			<b>HISTORY</b> <b>Grade-VII</b> <b>Second Edition 2014</b> <b>Code STE-505</b> <b>Publisher: National Book Foundation Islamabad</b>
1	26	29-30	Chapter:2 Mughal Empire Consolidation He insisted that the Shari'a become the law of the Land. The Hindu majority, known to be living according to the Hindu law, had to face Islamic law courts. <b>Note:</b> The statement is about Aurangezeb



## TAXES IMPOSED ON NON-MUSLIMS

Sr.	Page	Line	Reference
			<b>Textbook of HISTORY 6 Second Edition 2013 ISBN 978-969-37-05567-6 Publisher: National Book Foundation Islamabad</b>
1	56	13-14	Chapter No.3 MUSLIMS IN SOUTH ASIA-I Poll tax was levied on the non-Muslims, <b>Note:</b> This statement is about the administration of Muhammad Bin Qasim.
2	118	25-26	Chapter No.5 SOCIO-CULTURAL DEVELOPMENTS The most important source of income was the land revenue. Other taxed were the Jazia or poll-tax paid by the non-Muslims.
			<b>HISTORY Grade-VII Second Edition 2014 Code STE-505 Publisher: National Book Foundation Islamabad</b>
1	27	1-2	Chapter:2 Mughal Empire Consolidation so Aurangzeb reinstated the <i>jizya</i> , or the tax on non-believers. Since the majority of Mughal subjects were Hindu, the <i>jizya</i> created unrest throughout the empire.
2	39	7-9	Chapter 3 MUGHAL EMPIRE: SOCIO- CULTURAL CONDITIONS Mughal Emperors gave equal rights to the Muslims and non-Muslims and thus went against the Islamic Laws. Jaziya tax was abolished and many Hindus were appointed at the high ranks in the Mughal administration. <b>Note:</b> The text is contrary to the one that is on page 27, lines 1-2 of this textbook.

## DAMAGING THE IDENTITY OF REAL NAMES OF PLACES

Sr.	Page	Line	Reference
			<b>Textbook of HISTORY 6 Second Edition 2013 ISBN 978-969-37-05567-6 Publisher: National Book Foundation Islamabad</b>
1	88	3	Chapter 4 MUSLIMS IN SOUTH ASIA-II Devagiri, renamed as Daulatabad. <b>Note:</b> It was Sultan GhiasuddinTughlaq who renamed 'Devagiri' to 'Daulatabad' before 1327. The same situation is happening at present and names of the cities are being renamed such as Lyallpur to Faisalabad, Montgomery to Sahiwal and Cambelpur to Attock, Bhai Phero to Phool Nagar, Van Radha Ram to Habib Kot, Hindu Bagh to Muslim Bagh, etc. In Pakistan. Besides this, names of the different villages and streets have been changed and are being changed for the promotion Muslim identity.

## BATTLES WON BY MUSLIMS AND LOST BY MUJAHDEENS

Sr.	Page	Line	Reference
			<b>HISTORY</b> <b>Grade-VII</b> <b>Second Edition 2014</b> <b>Code STE-505</b> <b>Publisher: National Book Foundation Islamabad</b>
1	70	8-10	Chapter 5: <b>MUGHAL EMPIRE: ASCENDANCY OF THE BRITISH</b> He fought the first battle against the Sikhs on December 21, 1826 near Akora. The Sikhs were defeated. The second battle was fought at Hazro and it was also won by the Muslims.
2	70	16-18	There was a pitched battle at Balakot between Sikh forces and Syed Ahmed Shaheed forces in which the Mujahedeens were defeated.

## DISCRIMINATORY ATTITUDE WITH THE MINORITY STUDENTS

Sr.	Page	Line	Reference
			<b>GENERAL KNOWLEDGE</b> <b>Grade-I</b> <b>Fifth Print 2014</b> <b>Code No. STE-488</b> <b>Publisher: National Book Foundation Islamabad</b>
1	3	19-20	Chapter 1 WHAT I BELIEVE <ul style="list-style-type: none"> <li>• The teachers may guide students belonging to the religious minorities as per their beliefs and customs</li> </ul>
2	42	14-15	Chapter 10 THE PROPHETS NAME SOME PROPHETS <ul style="list-style-type: none"> <li>• In case of non-Muslim students, the teacher should explain to them according to their beliefs.</li> </ul> <b>Note:</b> This practice is not being applied and the non-Muslim students are not being explained about their beliefs in any educational institution.