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**English Education and Social Justice in Pakistan: An Islamic Perspective on Equity,
Knowledge, and Opportunity**

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Abstract

In Pakistan one of the strongest systems of structural injustice, that reproduces class, is the stark linguistic divide between elite English medium schools and collapsing vernacular government institutions. This system of injustice has rarely been examined within the indigenous framework of moralization that holds the deepest allegiance of the Pakistani people, namely the Islamic tradition of social justice through Quran and Sunnah. This article is a sustained conceptual analysis which equates the social realities of English education in Pakistan with the theological duties of Adl (Equity and Justice), Ilm (The obligatory pursuit of beneficial knowledge) and Amanah (Sacred trust and stewardship) arguing that the state of education in Pakistan is a clear violation of the Islamic principles which call for the equitable distribution of empowering knowledge as a public good. This analysis examines the evolution of English from a colonial bureaucratic language to a 'neocolonial' marker of class which excludes others from access to the judiciary, military and the corporate elite, establishing a new ruling class in which privilege is inherited through linguistic capital rather than merit. Western concepts of social justice such as those of Rawlsian distributive justice and Fraser's tripartite model are recognized but challenged for their theological validity in a society based on belief, where the final source of justice is the divine word and not the social contract. The article introduces a faith congruent reconstructive model (Amanah Model), which reinterprets the role and purpose of English education as a Sadaqah Jariyah (continuous charity) and Fard Kifayah (collective obligation) for the State to provide to all children irrespective of their economic status. It includes a single national curriculum that is based on Islamic and literary heritage, a revolution in teacher training based on the pedagogy of the Prophet (saws) using the principles of Rahmah and Hikmah, and a creative financing process that sees the re-direction of funds from Zakat and Awqaf to a national Language Equity Fund. The author concludes that the end of linguistic apartheid is not just a policy choice but a religious duty, and the return of English as means of presentation and access to knowledge to the marginalized is a spiritual act of healing from a system dominated by Zulm. This article examines the concepts of social justice and Islamic ethics in the context of English Language Teaching (ELT) policy. This article reviews the notions of social justice and Islamic ethics in the perspective of English Language Teaching (ELT) policy in Pakistan.

Keywords: English Language Teaching, Social Justice, Islamic Ethics, Language Policy, Pakistan, Epistemic Equity

Introduction

A government school student in Lahore speaks a paragraph of English that he has memorized by a teacher who has not been trained for the position, while at the same time an equal student at a private elite school, using a tablet with high-speed internet, discusses global politics in flawless English, knowing little about it. It is not just a resource gap, it is a crafted social apartheid, a wall instead of a bridge, in the use of language. Rahman (2005) supports the view that English in Pakistan functions as a class marker, with the intention to design a 'closed club' where poor people are not allowed to be a member. In the same way, Shamim (2008) reports that the absence of qualified English teachers in state schools is not a coincidence but a result of their systematic neglect, a "linguistic terrorism" against the disadvantaged. This division, therefore, becomes a fossilization of a hereditary ruling class that does not ascend to its position on merit but by virtue of the reproduction of linguistic capital in the education system, and which negates millions' basic human dignity.

The English language is the most powerful instrument of social stratification in Pakistan, and has been almost completely ignored from a thorough examination based on Islamic principles of ethics. The national discourse is lamentably caught in a binary opposition between functional globalism, which blindly embraces English as the only valued language of survival under neoliberalism, and regressive lingo-nationalism which idolizes Urdu as the only true national identity. This is a recognizable pattern in postcolonial societies, as described by Canagarajah (1999) who writes that a pedagogical emphasis on "language gatekeeping" misses the focus on "material inequalities" produced by language policies. Thus, Haque (1993) argues, the state has a schizophrenic national identity, with its Islamic constitution and its economic agenda openly at odds. It is an absence of the nation using its most potent and effective ideological tool of knowledge and justice to address the crisis and a situation where secular liberal and extremist voices take over the space of indigenous Islamic philosophy, none of which resonates with the people. (Rahman, 2008)

In this paper, it has been argued that the privatization and highly skewed distribution of English education in Pakistan is a serious injustice in comparison to the principles of the Quran, the principles of Adl (justice and equity) and necessities of Ilm (pursuit of beneficial knowledge). It asserts that Islam not only allows but encourages the eradication of this language-barrier apartheid; that accessible quality education is a divine trust and a right. The article starts with a review of the sociological facts of ELT in Pakistan and then establishes a theological perspective grounded in the concept of distributive justice in Islamic epistemology with a view to developing this argument. It then examines the present system as an embodiment of Zulm (oppression) and finally proposes a model for system change through reform based on the rights perspective, and congruent with a Muslim faith, that English becomes a collective obligation for the whole Ummah (Fard Kifayah) and a public trust (Amanah) for the whole Ummah (Nasr, 2010).

Literature Review

The path of English in Pakistan is a direct one, from colonial use as a tool for the bureaucracy to a new colonial mechanism of social closure, which is an efficient tool of defining class boundaries. The most comprehensive sociological account, however, comes from Rahman (2005), who shows how English has been transformed from an "official" language into a powerful symbolic form of capital that the elite uses to exclude others from the most influential areas of the state such as the higher judiciary, officer corps of the military, and higher echelons of the corporate sector. This gatekeeping is not passive, but deliberate, in the sense that Mahboob (2002) dubbed it "linguistic apartheid" as a result of

the state's own schools being systematically cut off from the supply of teachers and resources to teach functional English. The result is that the government school system is a huge linguistic desert, where the product of education, no matter how bright or ambitious, is structurally excluded from power. This is not just a communication creation of linguistic capital. Bourdieu (1991) theorizes that such capital works to reproduce a hereditary class structure through the education system and in Pakistan this is evident, as a child's future is not driven by their potential, but by their parents' ability to buy an English-medium accent and worldview.

Western philosophy provides some potent ways to think about educational injustice, but each has limitations as an analysis of a faith-based society like Pakistan. The concept of distributive justice is rooted in the thought of Rawls (1971) who has enunciated a principle of 'fair equality of opportunity' that states that positions of advantage should be available to everyone provided there is genuine equality and equity, which is clearly being denied in the stratified English education system in Pakistan by design. Building on this generous vision, Fraser (2008) proposes a more complex three-part overview that includes a redistribution of economic resources, recognition of cultural and linguistic identities, and representation in political decision making, with direct relevance to the marginalization of the voice of vernacular-medium students in national discourses. These frameworks are built on secular humanist principles which are not theologically valid for a people whose moral lexicon comes from the Islamic tradition. While models of social justice are context dependent, as Gewirtz (1998) admits, even this admission does not fill in the gap between the Western liberal assumptions known as a social contract and societies whose ultimate reference point for justice is not a social contract but divine revelation. An analysis that doesn't communicate in the moral terms of the people it is analyzing, will be of no help in sparking a real grassroots transformation.

The Islamic tradition has an extraordinarily rich internal system for the assessment of educational justice, based on theological concepts which make education not "just a service," but a moral and spiritual duty. The Quranic principle of Adl puts equity not just as a political choice, but as a command from God himself, a fundamental part of the divine order that humans are called to put in practice in all aspects of social life, including the dissemination of knowledge. The idea of Qist is also very similar, as described by Kamali (2002) as "fair dealing" and "the giving of what is due" to each person, which directly opposes the system that gives these "elite" children linguistic mastery, while withholding this privilege from the poor. All Muslims have a religious obligation to pursue Ilm, or beneficial knowledge, and the classical scholars made a clear distinction between the two sciences: Fard Ayn, the individual obligation to acquire essential ethical and spiritual knowledge, and Fard Kifayah, the collective obligation to acquire sciences, medicine and other knowledge that is useful for the well-being of the community (Nasr, 2010). Sachedina (2009) presents a view that sees the state as being part of the Amanah, the public trust, and thus is under a sacred obligation to ensure the just distribution of all resources needed for human flourishing, including empowering knowledge, such as a global language, which has a powerful influence on access to power and livelihood.

Research Objectives

1. To critically examine the sociopolitical structure of English education in Pakistan as a mechanism that produces and reproduces social injustice and epistemic inequity.

2. To construct a robust Islamic theoretical framework for social justice in education, drawing on the core concepts of *Adl* (equity), *Ilm* (obligatory knowledge), and *Amanah* (stewardship).
3. To evaluate Pakistan's current English-language education policy through the lens of this Islamic framework, diagnosing specific points of violation of Quranic and Prophetic principles.
4. To propose a faith-congruent, rights-based model for English education that reframes language proficiency as a public trust (*Amanah*) and a collective obligation (*Fard Kifayah*), thereby reconciling Pakistan's global aspirations with its Islamic ethical identity.

Research Questions

1. How do the mechanisms of access and delivery of English education in Pakistan create and perpetuate a system of social stratification, defining class boundaries and restricting intergenerational mobility?
2. What are the core principles of an Islamic social justice framework relevant to knowledge and opportunity, and how do they define the individual and collective obligation towards acquiring and disseminating critical linguistic skills like English?
3. In what specific ways does the current bifurcated system (elite private English-medium vs. under-resourced public vernacular-medium) violate the Islamic principles of *Adl* (justice), *Adab* (holistic nurturing), and the communal obligation of *Fard Kifayah*?
4. How can English education be re-conceptualized and restructured in policy terms as an *Amanah* (trust) and a public good, moving beyond a market commodity to a guaranteed right, consistent with an Islamic vision of a just society?

The Islamic Imperative

The term Tawhid, Allāh's Oneness, Allāh's Uniqueness, denotes the absolute Oneness of Allāh, and Allāh's Uniqueness, which is the basis of the Islamic metaphysics and is a clear rejection of all kinds of compromises with other worldviews, is the basis of a radical vision of epistemic justice that challenges all human-engineered hierarchies of knowledge. For Al Faruqi (1982), Tawhid is not just a theological concern for God's nature, but also an Islamic worldview, one that “imposes upon us the unity of truth, unity of mankind, and unity of the moral order: it makes all systems of artificial segregation suspect.” When God is One, man is one family and any social organisation that considers a linguistic family as an epistemic caste is a blasphemous act against God. The first revelation given the Prophet to read is that of reading in the name of the One who teaches through the pen – this is a gift from Allah to human beings as a whole, not a privilege for a chosen elite or for those who have ‘power’ (Nasr, 2010). It is therefore a great form of Kufr when systematic barriers are erected before some children to prevent them from accessing the knowledge which God had meant for them to know, not in the narrow sense of the word as unbelief, but in the broader sense of ingratitude. In support of this, Ramadan (2009) states that the Islamic ethic demands that Muslims reject all social determinism that hinders them from living their life in a condition outside their control, thus directly linking a schooling system that excludes a child based on language to a lack of freedom in living out their God-given capacities.

Islamic thinking makes an important distinction between formal equality and substantive equality, which is more challenging and is represented by the two related notions of *Adl* and *Qist*. Kamali (2002) elaborates with great care the meaning of *adl*, which can be

translated as a general justice, a balance, and the giving of everything its proper place and in a harmonious whole, and the meaning of *Qist*, which is translated as fair apportionment, and which is specifically the giving of everything its rightful place and in a harmonious whole. This paradigm puts a religious duty on the state to take an active role in creating a level playing field, which was the privilege of the past and the structural disadvantage of the present, and places it in the hands of the *Wali*, the guardian and protector of the disadvantaged (Sachedina, 2009). From this theological perspective, to present the same decrepit school house to both rich and poor children, equipped with an untrained teacher, is a travesty on justice, due to the significant differences in sources of capital, exposure and advantage. It is a major Quranic word for oppression, darkness and putting something fundamentally out of its proper place (Izzi Dien, 2004) to deny a child the effective pedagogical tool of a global language, which is the key to the acquisition of higher knowledge and professional advancement. An educational system that yields such a result contradicts God's call, which is to stand boldly for justice as witnesses before God. Contrary to this common sense, a careful re-statement of the classic Islamic legal categories of obligation gives a strong indigenous reason to regard the provision of the English language as a non-negotiable communal obligation. There are two types of obligation in Islamic jurisprudence: *Fard Ayn*, which is the individual obligation imposed upon each Muslim, such as worship and fundamental moral behavior; and *Fard Kifayah*, which is the collective obligation imposed on every community, where if enough people in the community take the obligation, then the rest do not have to take it, but if the community does not take it, then no one in the community takes it except they are all guilty before God (Kamali, 2008). History broadly embraces subjects like medicine, engineering and jurisprudence in the fold of *Fard Kifayah* since their welfare, strength and dignity is dependent on them. In a globalized world today, English is the main epistemic medium by which these sciences are studied, developed and spread, and it is also the de facto medium of international politics, law and trade in which the political and economic interests of Muslim communities are asserted (Alatas, 2006). The reasoning is thus unavoidable. The use of English is an absolute requirement for the acquisition of knowledge that is essential for the survival and prosperity of the Ummah; there is no justification for systematically denying access to the knowledge just to certain classes of society of which the government is in charge, and for which the society and the government have a sacred duty; the government is morally and spiritually responsible for it; the society is morally and spiritually responsible for it.

Islamic ethics in education have been brought up too often only in the context of personal piety, while the concept of *Amanah* or the sacred trust in the *Qur'ān* needs to be elevated to a structural principle of accountabilities. The famous cosmic trust given to the heavens, mountains and humanity is the responsibility to bring about a just social order in which the whole resources that contribute to the dignity and capability of people are managed with integrity (Sachedina, 2009). The trust is one of the most valuable assets one can have—one of its most valuable expressions is knowledge, and with it the language that enables access to it. When a financial and cultural elite dominates the use of English and makes it a private commodity with a market price that can be sold for profit to keep their families alive, it is not only a social issue, but a serious spiritual crime, *Khiyanat*, betrayal of a trust given to them by God and by the people (Kamali, 2002). The story of the Quranic *Qarun* is a reminder against the prideful privatization of what should be shared by the whole community because he thinks that he is the owner of the wealth; he has no right to it except as a gift bestowed on him by God. In his philosophical reconstruction of Islamic

thought, Iqbal (2013) insisted that spiritual democracy is the ultimate objective of Islam, which had yet to become reality when the very structure of schooling was a betrayal of the divine trust by limiting the empowering knowledge to the hereditary class.

The Pakistani Paradox

The education system in Pakistan is not uniform but rather rigidly structured into a three-tiered system which, seen from the Islamic viewpoint of Adl is deliberate and violent epistemic apartheid. At the top are the elite private schools that offer good curricula, native accents and direct access to Oxbridge and Ivy League, that charge fees higher than those most families can afford, like Aitchison College and Karachi Grammar School (Rahman, 2004). Below this are a great many budget private schools that claim to teach English, but have teachers who don't know the language well and students who learn only a few rote-learned sentences, and whose parents pay desperately for the promise of social mobility (Andrabi, Das, & Khwaja, 2008). The bottom is the shriveling vernacular government schools where the vast majority of the nation's children are educated, where no credible English is taught, and where graduates cannot be expected to enter into any influence-bearing role in the judiciary, bureaucracy or corporate world. This is not a negative gap in quality due to a scarcity of resources. It is an intentional architecture of Zulm, a systemic oppression that has cast knowledge fundamentally out of its proper place, and has made the language of a child's birth the most important determinant of his or her destiny, rather than merit or divine potential, (Rahman, 2005). The principle of Qist in Islam is to distribute fairly, but this system of distribution allots the most valuable tool of empowerment to those who are already empowered.

A very sad aspect of the Pakistani linguistic contradiction has been the self-defeating attitude that many institutions of faith, such as the vast networks of Madrassas, and many Islamic schools, have assumed toward the use of English. One of the most sadistic features of the Pakistani linguistic paradox has been the self-undermining attitude that many institutions of faith (the vast networks of Madrassas and significant number of Islamic schools) have taken towards the use of English. Many of these institutions, which are often Islamic in practice and serious in their intent, build a dichotomy between Islamic authenticity and linguistic modernity, and teach their students that English is somehow haram or spiritually dangerous, a language of the godless west to be avoided and not learned (Riaz, 2008). The result is a kind of impoverished, self-imposed Zulm, which keeps their graduates in a poor socioeconomic ghetto, from which they can neither go to higher education nor to any job that offers them a chance to voice their Islamic principles to educated people, let alone to the world. It's what Suleiman (2003) would probably label a profound irony: a community that has the greatest spiritual message imaginable, but is at the same time deliberately disarmed of the language necessary to communicate that message to other communities. The injustice is thus doubled. In doing so the state commits the first Zulm of denying quality English education to the religious poor, while the leadership of the community in its good intent commits the second Zulm by spiritualizing their own disempowerment and ensures that the authentic Islamic voice remains marginalised in the national and international discourse (Mukherjee, 2011).

The instrumental rationale for the learning of the English language is often presented in terms of a neoliberal market logic and benefits of English language learning, such as better opportunities of work, income and economic competitiveness, which is a very narrow perspective that fails to capture the deep spiritual and ethical motivating factor. The empowerment of the marginalised in English should be viewed as a tremendous act of

Ibadah, of worship, of service, because the empowerment of the marginalised in English is the empowering of the silenced to perform the sacred act of Quranic Ibadah, to bear truthful witness to their own reality before a global audience that has been fed a lie that is manufactured by the elite (Ramadan, 2009). A landless peasant woman from rural Sindh, a kid from a conflict-ridden area from Pashtun community, a Hazara activist from a persecuted minority who can speak in a global language when speaking her people's suffering, dignity and aspirations is not only making herself more employable, she is also doing what the Quran calls on her to do, speaking truth to power and testifying to conditions of Zulm. This viewpoint directly opposes Freire's (2000) pedagogy of the oppressed which combines a focus on conscientization with an Islamic approach in which literacy is a means of liberation in both worlds. The fight against the monopoly of the elite to interpret the meaning of being Pakistani and Muslim is a noble and non-violent cultural and political Jihad, the struggle to restore balance to the dominated world where the voice of the poor is deliberately being silenced by a cultural and linguistic structure that excludes them (Canagarajah, 1999).

A Reconstructive Model

The much-needed policy shift to end Pakistan's linguistic apartheid is a radical rethinking of the English language as a private good, which is bought and sold in the market, to an English language as a public good and a sacred trust of the state to every child. Since now English proficiency is a product that affluent parents buy for their children and thus gives them a hereditary advantage or privilege with the aid of financial capital instead of merit; this is the main mechanism of class reproduction in Pakistani society, according to Mansoor (2005). The present commodification needs to be replaced by a constitutional and legislative affirmation that English is a Sadaqah Jariyah – a continuous charity that is religiously binding upon the Islamic state to grant equitably to all citizens, irrespective of their socio-economic status. This re-framing acquires its legitimacy from the Islamic legal principle that the people are the people's trustee and they have the final responsibility for ensuring provision of essential services that shape their dignity and capability (Kamali, 2008). Tollefson (2013) contends that language policy is always ideologically charged with underlying beliefs about the allocation of power, which would change in the event of a change of ideology from neoliberal or privatist to Islamic stewardship. English would no longer be a luxury for the elite, but a sure right for the marginalized, making education no longer a buying and selling transaction, but a worshipful activity.

The implementation of the Amanah Model on the ground requires a brave move away from the current hierarchy of linguistically-segregated schooling and the adoption of a single national curriculum which is pedagogically sophisticated, culturally rich, and trans-linguaging aware. This single system would exclude and explicitly tag the under-resourced schools as English medium and would establish a consistent structure for teaching of English as a systematic, functional, language skill from the early stages by trained English teachers, rather than by teachers who are not. Such a unified system would explicitly reject and tag as fraud the use of under-resourced schools as English medium, and would provide a coherent system of English as a systematic, language skill, taught from the earliest stages by trained teachers, and not by teachers who are not trained. Important here is that this model should not have the secularizing trend of previous reforms, and should incorporate language instruction in the content that is rooted in Pakistan's rich Islamic, literary and cultural heritage, which enables students to discuss the poetry of Bulleh Shah, the wisdom of Iqbal, and the principles of Islamic ethics while learning language (Asghar, 2015). Weave his research in South Asian contexts into trans-linguaging pedagogies, which

helpfully tap into students' total linguistic arsenal, including vernacular language, and achieve better cognitive results and reinforce the dignity of local identity, and you will discover that Canagarajah has much to offer our field. This approach is integrated and ensures that instead of English being a cultural Trojan horse, which creates alienation and inferiority in the learners, it becomes a means to nurture indigenous identity, and to provide access to the world, thus closing the schizophrenia which has been experienced by the Pakistani education system ever since the country became independent.

All curriculum and funding changes will not be sufficient if there is not, at the same time, a complete restructuring of teacher training away from the authoritarian approach of rote learning and towards the Prophetic approach of compassion and mercy (Rahmah) and the artful and profound wisdom of communication (Hikmah). The modern Pakistani classroom, especially in government schools, is characterized by what Freire (2000) described as the banking model of education, in which students are mere receptacles from which bits of knowledge are banked. This is what is already being practiced by the postcolonial environment which creates inferiority complexes and intellectual dependency in the students. An Islamic pedagogy, on the other hand, would incorporate the methodology of dialogue, storytelling, gentle correction, and instilling critical consciousness (Ijtihad) in students to enable them to question, analyze, and articulate instead of memorize and regurgitate (Nasr, 2010). English language teaching in this model would be focused on empowerment; that is, students would not simply be taught to speak their native language but to speak English as a means of expressing their own truth and critically engaging with discourses in the world. Al Attas (1980) has pointed out that Islamic education is not just for the acquisition of knowledge and the cultivation of proper disposition, humility, justice and intellectual seriousness before God, as this is being opposed by the mere drilling of exams. A pedagogy of Rahmah and Hikmah would then not just produce English speakers, but human beings who are compassionate, articulate and critically conscious.

The most innovative dimension of the Amanah Model is its proposal for a structural financing mechanism that will derive from the deep wells of Islamic economic tradition – re-direction of Zakat and establishment of dedicated Awqaf (charitable endowment) to create a national Language Equity Fund. The Quranically prescribed recipients of Zakat include the enslaved, the traveler who is lost at sea, and classical jurists have extended the scope of this category to include all forms of liberation from structural entrapment by using a wide variety of terms and phrases (Sachedina, 2009). There is strong legal reasoning for providing financial support for training English teachers, technological infrastructure and equipment in the most deprived rural areas of Sindh, Balochistan and Khyber Pakhtunkhwa as a legitimate and pressing use of Zakat, as it frees the community from the shackles of linguistic exclusion. The Waqf system, which historically financed universities, hospitals and libraries throughout the Muslim world, from Cordoba to Delhi, offers another equally strong means to establish permanent sustainable endowments with specific and clear funding for linguistic equity in perpetuity (Ahmed, 2004). This mechanism turns educational justice into a form of worship and a Sadaqah as this act of charity keeps bearing rewards long after the donor is gone: if a poor child finds her voice in a global language, the rewards of this gift continue to be reaped in life after death. This would make use of the tremendous philanthropic potential of Pakistani civil society, and would build on the rich ethos of communal solidarity that exists within Pakistan.

Conclusion

In the process of traversing the complex terrain of language policy in Pakistan and Islamic ethical thought, it has emerged that the English education system of the country is not just a failure of administration or a sad and unfortunate product of colonial legacy, but a living and breathing architecture of structural oppression, demanding correction according to the most hallowed principles of the faith it was built upon. If we treat this command of the Quran for establishment of Adl as a cosmic imperative, not a rhetorical flourish, and not as a command addressed to the ruler alone, but to everyone, then we can see the deliberate segregation of children into linguistic castes based on their parents' financial capacity as a gigantic act of Zulm that puts knowledge fundamentally out of its divinely ordained place. Wealthy child who gets fluent in English, poor child who gets nothing but embarrassment and exclusion: both are victims of a system that is arranged to reinforce hereditary privilege via the language gatekeeping device. It violates the social responsibility of Fard Kifayah, as it prevents an entire generation of marginalized people from acquiring the capability to enter the nation's economic, political, and intellectual life and it is a breach of the sacred trust of Amanah, turning a public good into a private commodity. Many religious institutions, including Muslim ones, have imposed a linguistic substandardization on themselves further exacerbating this tragedy and adding to the double injustice, namely, being unable to communicate the Islamic identity to the corridors of power or the world. Until the system of education in Pakistan ceases to be a mechanism of hereditary class reproduction and millions of children do not face marginalisation, silenced in their childhood before they learn to read, Pakistan cannot be considered an Islamic republic in any real sense. What is required now is the boldness to highlight this vicious system as sinful and to say that its dismantling is not a political whim but a religious duty based on the clearest and most commanding principles of the Islamic moral order.

The current condition of structural Zulm can be transformed to the restoration of Adl (faith) in this proposed reconstructive model, which is both spiritually authentic and practically feasible, in the spirit of the concept of "Language as Amanah" (faith). If English education is reimagined as a Sadaqah Jariyah and a public good rather than a commodity sold in the market, the moral equation of resource allocation would be completely changed, and a project of universal linguistic empowerment would be backed by the full force of the state's constitutional and religious duties. A single national curriculum based on the use of material from Pakistan's Islamic, literary and cultural heritage in the teaching of English would heal the schizophrenia of modernity and tradition which has bedeviled Pakistan's identity since independence and would produce graduates who would be able to participate confidently in the discourses of the world, and be confident in doing so, precisely because they have a firm hold on the soil of their own spiritual and cultural heritage. The shift from the old system of teacher training that generated inferiority complexes to a new one based on Prophetic pedagogy of Rahmah and Hikmah would be directed away from the soul-crushing memorization of inferior quality to a nurturing approach that would produce critical consciousness and help prepare language learners to use the tool for liberation and witness-bearing rather than for parroting the native speaker. The creative financing structure of redirecting Zakat and establishing dedicated language Awqaf would draw upon the huge fund of philanthropy within the Pakistani civil society, as well as the traditions of communal solidarity that existed amongst the people of Pakistan before the encounter with the colonizers and continue beyond it. This is the promise that must be regained, a Pakistan where the child of a landless laborer in interior Sindh and the child of a feudal landlord in Lahore are together in a common language,

able to tell their truths, able to learn the knowledge of the world, and able to share their gifts with the Ummah and with humanity. This vision is not a far-fetched dream, but is right within the Islamic moral tradition, and awaits the rise of a generation who have a strong moral compass and political will.

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