ARTICLE 22 (1) OF THE CONSTITUTION OF PAKISTAN AND PAKISTANI TEXTBOOKS

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I dedicate this document to those minority students who are deprived of their constitutional fundamental right 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.'
PREFACE

Pakistan Minorities Teachers’ Association (PMTA) is making efforts for the fundamental human rights of all the citizens of Pakistan which are guaranteed in the Constitution of Pakistan. These fundamental human rights are for all the citizens of Pakistan without any discrimination. 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 National Education Policy 2009, National Curriculum 2006-2007 and the textbooks that have been published in Pakistan with the approval of the government in 2013-2014 by the National Book Foundation Islamabad, Punjab Textbook Board Lahore, Sindh Textbook Board Jamshoro, Balochistan Textbook Board Quetta and Khyber Pakhtunkhwa Textbook Board Peshawar have openly violated 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.”

Article 20 (a) of the Constitution of Pakistan guarantees, “every citizen shall have the right to profess, practice and propagate his religion.” Followers of different faiths like Muslims, Christians, Hindus, Sikhs, Parsees, Baha’is, Buddhists and Kalash are the citizens of Pakistan. So, this is the responsibility of the state to treat all the citizens equally and there must not be the violation of the fundamental human rights of any citizens on any basis as guaranteed in the Constitution of Pakistan.

This document identifies the violation of Article 22 (1) of the Constitution of Pakistan in the present textbooks of Pakistan that have been published in English language. The same violation has been identified in the textbooks that have been published in Urdu language which is the national language. 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 textbooks.

It is expected that the government of Pakistan will review on this violation. It is utmost need of the time to promote the culture of interfaith harmony and peaceful co-existence in our country Pakistan.

ANJUM JAMES PAUL
Chairman
Pakistan Minorities Teachers’ Association
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 confirm 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-thechapter 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, PLAG 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.
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.

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

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.

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;**

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<td>March 2014</td>
<td>First</td>
<td>Second</td>
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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 صلی اللہ علیہ والہ وسلم

- Bringing up by Hazrat Abu Talib
- Journey to Syria
- Halaf-ul-Fazool
- Marriage with Hazrat Khadeja رضی اللہ تعالیٰ عنہ
- Installation of Hijr-e-Aswad
- Seclusion in the Cave Hira

(B)

- Truthfulness of Hazrat Muhammad صلی اللہ علیہ والہ وسلم
- Honesty of Hazrat Muhammad صلی اللہ علیہ والہ وسلم
- Fair Dealings

(C)

- In the light of the life of Hazrat Muhammad صلی اللہ علیہ والہ وسلم
- Tolerance
- Patience
- Fair Socialization

Chapter 4  Ethics and Manners

Chapter 5  Sources of Guidance/ Islamic Heroes

- Hazrat Abraham عليه السلام
- Hazrat Abu Bakar رضی اللہ تعالیٰ ع nær

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, Bahawalpur, Taxila, Toba Tek Singh, Islamabad, Sukkar, Hyderabad, Multan, Lahore, Faisalabad, Peshawar, Rahim Yar Khan, Umer Kot, Dhoro 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, Ahmedpur Sharqia and Kot Radha Kishan. They have to face discriminatory laws. There 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


Publisher:  National Book Foundation Islamabad
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.

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**

2nd Edition 2014

Code No. STE-502

Publisher: National Book Foundation Islamabad

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

Date of Printing Edition Impression
March 2013 1st 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 علیہ 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________________________
He insisted that the Shari‘h 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 Aurangezub

---

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

---

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.
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

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


**PROMOTING RELIGIOUS IDENTITY OF ONLY ONE RELIGION**

ENGLISH

GRADE - IV

2nd Edition 2014
Code No. STE-502
Publisher: National Book Foundation Islamabad

(Unit 02, The Prophets عليه 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
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**  
Jan. 2013

**Edition**  
1st

**Impression**  
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**  
First

**Month & Year of Publication**  
January- 2014

Published by: 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

Published by: 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.
Islam is our religion.

English 1
Year  Edition
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
3rd 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 الشیطان الرجیم and Tasiya بسم الله الرحمن الرحیم 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.
1. 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.
We say “Assalam-o-Alaikum” when we meet someone
and in answer we say “Wa-Alaikum-us-Salam
We say Bismillah when we start some work.
Say “Al-Hamdo-Lillah” after eating and drinking, and when we get some blessing from Almighty Allah.
When you intend to do some work say “Insha Allah” which means, if Almighty Allah wills.
When something good happens say “Masha-Allah”!
When you sneeze, say “Alhamdo-Lillah”!
If some other person sneezes say “Yarhamokallah”!

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.
### CONSIDERING ALL STUDENTS OF ONE RELIGION

<table>
<thead>
<tr>
<th>Sr.</th>
<th>Page</th>
<th>Line</th>
<th>Reference</th>
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</thead>
</table>
|     | 40   |      | Chapter 10 THE PROPHETS  
NAME SOME PROPHETS  
The names of some famous prophets  
Hazrat Ibrahim (A.S)  
Hazrat Musa (A.S)  
Hazrat Isa (A.S)  
Hazrat Muhammad (PBUH)  
Prophet Muhammad (peace be upon him) is the last Prophet of Allah.  
We should always say sallalahu alaihi wasallam after the name of Prophet Muhammad صلی اللہ علیہ وسلم  
Teacher’s Guide: please read and explain this chapter to the children  |
|     | 41   |      | We also say Hazrat Muhammad Peace be Upon Him.  
Our Prophet’s Life  
He was born in Makkah, Makkah is in Saudi Arabia.  
He was born on the 12th of Rabi-ul-Awwal.  
His father’s name was HAZRAT ABDULLAH.  
His mother’s name was BIBI AMINAH.  
The name of his nurse was BIBI HALIMAH  |
|     | 42   | 1-11 | HIS UPBRINGING  
The father of Prophet Muhammad (PBUH) died before his birth  
When Prophet Muhammad (peace be upon him) was six years old, his mother died.  
Prophet Muhammad (peace be upon him) went to live with his grandfather who loved him very much.  
After the Prophet’s grandfather died, his uncle Abu Talib looked after Prophet Muhammad (peace be upon him).  |
|     | 43   |      | Our Prophet was:  
honest  
caring  
loving  

**DAROOD**  
اللہم صلی علیٰ سیدنا محمد و علیٰ آل سیدنا محمد و بارک وسلم  
It means:  
O ALLAH, BLESS HAZRAT MUHAMMAD (PBUH) AND ALSO THE TRUE FOLLOWERS OF HAZRAT MUHAMMAD (PBUH) AND GRANT HIM PEACE AND SAFETY
### Chapter 14 PRAYERS

Why we pray.
We pray to Allah
We are Muslims
all Muslims pray
Sami hears Azaan from the masjid. His mother says it is time to pray. After Wuzu, he goes to the masjid for prayers.

### General Knowledge 1

**Dated** Mar.2013  
**Edition** IstIst  
**Impression** IstIst  
**Publisher:** Urdu Book Stall, Lahore

**Unit 10 The Prophets**

Our beloved Prophet Hazrat Muhammad صلی اللہ علیہ والہ وسلم is the last Prophet of Allah Almighty. No more Prophet shall come after him صلی اللہ علیہ والہ وسلم till the day of Judgement. Whenever we say, hear, read or write the name of Hazrat Muhammad صلی اللہ علیہ والہ وسلم we must recite and write the words صلی اللہ علیہ والہ وسلم.

**The name of our Holy Prophet is Hazrat Muhammad صلی اللہ علیہ والہ وسلم.**

**Unit 14 Prayer**

Our Holy Prophet Hazrat Muhammad صلی اللہ علیہ والہ وسلم laid the foundation of the Holy Mosque at Madina. It is known as Masjid-e-Nabvi.

### General Knowledge

**Class-I**  
**Code No. BP/G-O/45(O)**  
**Publisher:** Khyber Pakhtunkhwa Textbook Board Peshawar

**Chapter 6 Our Daily Food**

- Do you say بسم الله الرحمن الرحيم before you start eating your food?
- Do you say الحمد للہ رب العالمین after you finish your meal?

**Chapter 10 Our Holy Prophets**

Whenever, his holy name comes before us, we must say صلی الله عليه وسلم which means, Peace be upon him

### GENERAL KNOWLEDGE

**Grade-II**  
**Third Print 2014**  
**Code STE-495**  
**Publisher:** National Book Foundation Islamabad

**Lesson 1 Blessings/ Bounties of Allah Almighty**

- بسم الله الرحمن الرحيم
- السلام عليكم وعليكم السلام
We say "Assalam-o-Alaikum" when we meet someone and in answer we say "Wa-Alaikum-us-Salam" when we start some work. We say Bismillah when we get some blessing from Almighty Allah.

Say "Al-Hamdo-Lillah" after eating and drinking, and when we get some blessing from Almighty Allah.

When you intend to do some work say "Insha-Allah" which means, if Almighty Allah wills.

When something good happens say "Masha-Allah!" What do we say when we sneeze, say "Alhamdo-Lillah!" If some other person sneezes say 'Yarhamokallah'!

Teacher’s Guide:
The teacher should explain that we must obey Allah & his prophet. The teacher should emphasize on offering prayers and reciting Holy Quran.

**Q.3. Choose the best answer.**

I. What do we say before we start doing a work?
   (a) Alhamd-o-Lillah   (b) Bismillah   (c) Masha-Allah

5. When we meet each other?
   (a) Assalam-o-Alaikum   (b) Masha-Allah   (c) Insha-Allah

Lesson 2

Our Country:
Pakistan
The name of our country is Islamic Republic of Pakistan. Pakistan came into being on 14th August 1947. Islam is our religion.

Lesson 7

FASTING AND RAMZAN
We are Muslims and follow Islam. We fast in the holy month of Ramzan. We take food at "Sehri", which is sunnah. Fast is observed for the whole day. When the people eat at maghrib after completing the fast, it is called "Aftaar". During Ramzan, we offer Taravih prayers with Isha prayer. Muslims try to be more pious. We offer prayers regularly. We recite Holy Quran. We pay Zakat and Sadaqat.

Lesson 20

DEVELOPING A GOOD CHARACTER
In which city our Holy Prophet صلی اللہ علیہ وسلم was born?
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<th>Reference</th>
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</thead>
<tbody>
<tr>
<td>12</td>
<td>123</td>
<td>6-7</td>
<td>Lesson 22 RESPECTING OTHERS AND APPRECIATING THEIR DIVERSITY. Our Holy Prophet Hazrat Muhammad صلی اللہ علیہ وسلم told that all humans are equal.</td>
</tr>
<tr>
<td>13</td>
<td>128</td>
<td>9-11</td>
<td>Lesson 23 FORGIVENESS AND FORGIVING OTHERS. Our Holy Prophet Hazrat Muhammad صلی اللہ علیہ وسلم used to forgive others.</td>
</tr>
<tr>
<td>14</td>
<td>128</td>
<td>19-20</td>
<td>Our Holy Prophet Hazrat Muhammad صلی اللہ علیہ وسلم used to forgive others.</td>
</tr>
<tr>
<td>15</td>
<td>129</td>
<td>4</td>
<td>What our Holy Prophet صلی اللہ علیہ وسلم used to do with others?</td>
</tr>
<tr>
<td>16</td>
<td>129</td>
<td>12</td>
<td>Our Holy Prophet Hazrat Muhammad صلی اللہ علیہ وسلم used to ..........others</td>
</tr>
</tbody>
</table>

**GENERAL KNOWLEDGE**

*Grade-III*

*3rd Printing 2014*

*Code STE-492*

*Publisher: National Book Foundation Islamabad*

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**Chapter 7**

Past and Present Things

Education is the most important part of our lives. Being a Muslim, education is compulsory for all men and women.

**Note:** Correct spellings are "Muslim".

---

**Chapter 10: Making the World a Better Place**

If we study Islamic History, we will come to know, our Prophet صلی اللہ علیہ وسلم always helped others and Khulfa-e- Rashideen (رضی اللہ تعالیٰ عنہ) also did the same by following the Holy Prophet صلی اللہ علیہ وسلم.

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**UNIT 1 ICE BREAKING**

Greetings

We use Asalam-o-Alaikum, Subah Bukhair, Shab-o-Khair and Allah Hafiz in our Country. Similarly people from other religions use their own greetings. Teachers may use other greetings as well where applicable.
<table>
<thead>
<tr>
<th>Sr.</th>
<th>Page</th>
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<th>Reference</th>
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</thead>
</table>
| 2   | 3    | 13-14 | Greetings Teachers and Elders  
We use Asalam-o-Alaikum, Subah Bukhair, Shab-o-Khair and Allah Hafiz in our Country. |
| 3   | 108  | 12-13 | UNIT 12  I Love Pakistan  
Calendar  
How do we celebrate Eid ul Fitr?  
how do we celebrate Eid ul Azha?  
**Note:** Please use ‘How’ instead of ‘how’ as a sentence always begins with capital letter. |

**Textbook of English**  
*For Class-I*  
*Code No. BP/A-2/45(O)*  
*Publisher: Khyber Pakhtunkhwa Textbook Board, Peshawar*

| 1   | 7    | 10-11 | UNIT 1  
Look and say  
Greetings  
Explain to the students through discussion that in Islam we use Assalam-o-Alaikum, Waalikum-a-Salam and Allah Hafiz. |
| 2   | 129  | 12-13 | UNIT 16 My Family  
Greetings  
Explain to the students that in Islam we use Assalam-o-Alaikum, Waalikum-a-Salam and allah Hafiz. |

| 1   | 114  | 2-3  | Unit 11  Animals are Useful  
We celebrate Eid-ul-Fitr at the end of the holy month of Ramzan, |

**English 2**  
*Year 2014*  
*Edition Ist*  
*Code No. E-II/332/ (NP-2007) 13*  
*Balochistan Textbook Board, Quetta*

| 1   | 103  | 5    | UNIT 11  FESTIVALS  
Grandmother:  Do you know why do we celebrate Eid-ul-Fitr.?  
**Note:** Please remove (,) before (?). |
<p>| 2   | 107  | 1    | 1. When do we celebrate Eid-ul-Fitr? |</p>
<table>
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<th>Reference</th>
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<tbody>
<tr>
<td>1</td>
<td>6</td>
<td>24-25</td>
<td>UNIT: 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>My Family, Friends and I</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>We go to the mosque together.</td>
</tr>
<tr>
<td>2</td>
<td>99</td>
<td>1-3</td>
<td>UNIT: 12</td>
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<tr>
<td></td>
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<td></td>
<td>Eid-ul-Fitr</td>
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<td>Pre-reading</td>
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<tr>
<td></td>
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<td></td>
<td>1. Do you fast in the month of Ramadan?</td>
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<td>2. Which is your favourite festival?</td>
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<tr>
<td>3</td>
<td>100</td>
<td>5</td>
<td>UNIT: 12</td>
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<tr>
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<td></td>
<td>Eid-ul-Fitr</td>
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<td></td>
<td>A- Reading Comprehension</td>
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<td></td>
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<td>i. In which month do we have Eid-ul-Fitr?</td>
</tr>
</tbody>
</table>

ENGLISH
GRADE -IV
2nd Edition 2014
Code No. STE-502
Publisher: National Book Foundation Islamabad

<table>
<thead>
<tr>
<th>Unit 02</th>
<th>The Prophets ﷺ We Muslims respect and believe in all prophets. We Love Hazrat Muhammad ﷺ. The best way to love the Prophet ﷺ is to act upon the sayings. In this way, we can be successful in both the worlds.</th>
</tr>
</thead>
</table>

pUnit 08 | A Night Of June |
C. Oral Communication |
| 1. Talking about Eid Milad-un- Nabi |
| Why do we celebrate 12 Rabi-ul-Awal? On this day, our last Prophet Hazrat Muhammad (PBUH) was born How do you celebrate it? We make dishes, wear new clothes and decorate our homes Do you offer prayers and Durood-o-Salaam? Yes we offer prayers and Durood-o-Salaam |
| Note: Correct spellings are ‘Unit’ instead of ‘pUnit’ |

<p>| Unit 09 | Khewra Salt Mine the name of our Prophet (PBUH) and many other things. Small mosque is built inside the salt mine using salt bricks. |</p>
<table>
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<td>4</td>
<td>129</td>
<td>29-30</td>
<td>Unit 12</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>The Siblings at Work</td>
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<tr>
<td></td>
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<td></td>
<td>“Remember, our Prophet (PBUH) taught us about the rights of neighbours”.</td>
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<td>5</td>
<td>139</td>
<td>13</td>
<td>Unit 13</td>
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<td></td>
<td></td>
<td></td>
<td>Riddles</td>
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<td></td>
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<td></td>
<td>I was made for Islam.</td>
</tr>
</tbody>
</table>

**English 4**

**Year** | **Edition**
---|---
2014 | 1st

**Code No.** | **E-4/320**
---|---

**Balochistan Textbook Board, Quetta**

<table>
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<tr>
<th>1</th>
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<th>8-10</th>
<th>Unit No. 5 Cleanliness</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>According to our Holy Prophet (Peace Be Upon Him) cleanliness is half faith (Iman). Allah loves neat and clean people.</td>
</tr>
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<td>2</td>
<td>27</td>
<td>4-5</td>
<td>3. What does our Holy Prophet (PBUH) tell us about cleanliness?</td>
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<td>3</td>
<td>46</td>
<td>7-9</td>
<td>Unit No. 9 Eid-ul-Fitr</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>We celebrate Eid-ul-Fitr after the sighting of the Shawal moon.</td>
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<td>4</td>
<td>55</td>
<td>17-18</td>
<td>Unit No. 13 Days of the Week</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>On Friday: I go to school. After school I go to the mosque for Juma Prayers.</td>
</tr>
</tbody>
</table>

**English 4**

**Dated**

**January 2014**

**Publisher:** Apple Educational Press, Lahore

<table>
<thead>
<tr>
<th>1</th>
<th>107</th>
<th>3</th>
<th>Unit 11 Hazrat Muhammad صلی اللہ علیہ وآله وسلم Helped the Old Woman</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>We must always follow our Holy Prophet’s صلی اللہ علیہ وآله وسلم footsteps so that God Almighty be pleased with us.</td>
</tr>
</tbody>
</table>

**ENGLISH**

**GRADE -V**

**First Edition 2014**

**First Print 2014**

**Code** | **STE-514**
---|---

**Publisher:** National Book Foundation Islamabad

<table>
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<th>104</th>
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<th>Unit 10 EidUl AZHA</th>
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<tr>
<td></td>
<td></td>
<td></td>
<td>II. What different animals do we sacrifice on Eid ul Azha?</td>
</tr>
<tr>
<td>2</td>
<td>104</td>
<td>8</td>
<td>Why do we sacrifice animals on Eid ul Azha?</td>
</tr>
<tr>
<td>3</td>
<td>104</td>
<td>10-11</td>
<td>What lessons do we learn from the sacrifice of the father and the son?</td>
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<tr>
<td>1</td>
<td>30</td>
<td>3-4</td>
<td>English 5 Year Edition</td>
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<td>2014 1st</td>
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<td>Code No. E.5/324</td>
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<td>Balochistan Textbook Board, Quetta</td>
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<tr>
<td>2</td>
<td>32</td>
<td>3-4</td>
<td>Eid-ul-Azha</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>This occasion reminds us of the great sacrifice of Hazrat Ibrahim (A.S.).</td>
</tr>
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<td>3</td>
<td>46</td>
<td>15-19</td>
<td>Unit No:13</td>
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<tr>
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<td></td>
<td></td>
<td>How I Spend My Week</td>
</tr>
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<td></td>
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<td></td>
<td>I get up early in the morning. I take bath, brush my teeth and go to</td>
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<td>the mosque for morning prayers. I start my day in the same way</td>
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<td></td>
<td></td>
<td>everyday. When I come from the mosque, I take breakfast. Then, I</td>
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<td></td>
<td></td>
<td></td>
<td>go to school with my sister.</td>
</tr>
<tr>
<td>4</td>
<td>48</td>
<td>2-6</td>
<td>Friday is our holy day. On this day Muslims offer Jumma prayers. I</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>also prepare for Jumma prayers when I return from school. In the</td>
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<td></td>
<td>evening I recite a few verses of the holy Qura’an. After that I</td>
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<td></td>
<td>complete my homework and go to bed.</td>
</tr>
<tr>
<td>5</td>
<td>49</td>
<td>4</td>
<td>III. Friday is our___________ day.</td>
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<td>15</td>
<td>17-19</td>
<td>Unit 2</td>
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<tr>
<td></td>
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<td></td>
<td>PERSONALITY OF THE HOLY PROPHET HAZRAT MUHAMMAD صلی اللہ علیہ وسلم</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>The last of all the Prophets (عليهم السلام) was our beloved holy Prophet, Hazrat Muhammad صلی اللہ علیہ وسلم</td>
</tr>
<tr>
<td>2</td>
<td>16</td>
<td>1-4</td>
<td>Our holy Prophet Hazrat Muhammad صلی اللہ علیہ وسلم enjoys a special position among all the prophets (عليهم السلام). He is the only prophet whose entire life is faithfully recorded.</td>
</tr>
<tr>
<td>3</td>
<td>16</td>
<td>9-10</td>
<td>Here are a few traits of the blessed life of our holy Prophet صلی اللہ علیہ وسلم</td>
</tr>
<tr>
<td>4</td>
<td>17</td>
<td>9-10</td>
<td>Our beloved holy Prophet صلی اللہ علیہ وسلم was very hospitable.</td>
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<tr>
<td>5</td>
<td>18</td>
<td>3-4</td>
<td>Our holy Prophet صلی اللہ علیہ وسلم had a great sense of justice.</td>
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<tr>
<td>6</td>
<td>18</td>
<td>15-16</td>
<td>We, as Muslims, can prosper here and hereafter only if we follow the life of the holy Prophet صلی اللہ علیہ وسلم</td>
</tr>
<tr>
<td>7</td>
<td>19</td>
<td>4-6</td>
<td>i. How is the position of our holy Prophet صلی اللہ علیہ وسلم special?</td>
</tr>
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<td></td>
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<td></td>
<td>ii. How can we succeed?</td>
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### B. Writing Skill

Given below is a mind map on the qualities of Holy Prophet ﷺ. With the help of the mind map, write a paragraph in your notebook.

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<td>8</td>
<td>22</td>
<td>1-4</td>
<td>B. Writing Skill</td>
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**EVERYDAY ENGLISH  7**
*For Class VII*

**Edition Month & Year of Publication**

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**UNIT 1 PROPHET MUHAMMAD ﷺ**

**LESSON 1 PROPHET’S HABIT OF CLEANLINESS AND SIMPLICITY**

**UMAR:** Mother, could you please tell us some thing about our Prophet Muhammad ﷺ?

**MOTHER:** My son, Our Prophet Muhammed ﷺ daily life is the perfect example for all mankind.

**UMAR:** Mother please tell us about his habit of cleanliness.

**MOTHER:** The Prophet Muhammed ﷺ loved cleanliness in his dress. Even as a child he never played with mud.

**ZAINAB:** Mother tell us something more, please.

**MOTHER:** His hair was always properly oiled and combed. His nails were properly cut and clean. His teeth were shining bright. He brushed his teeth with miswak, five times a day.

**ZAINAB:** Mother, what about the dress of our Prophet ﷺ.

**MOTHER:** Yes, he liked always to be in neat, clean and simple cotton dress.

**UMAR:** Thank you mother for telling us about the daily life of our Prophet ﷺ.

**MOTHER:** My dear children, it is our duty to follow the teachings of Prophet ﷺ in our daily life.

**ZAINAB:** Certainly, we will do so, mother.

**Note:** Correct spellings are ‘something’.

---

**LESSON 2 PROPHETS FOOD HABITS**

- Do you know anything about our Prophet Muhammad’s ﷺ eating habits?
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<td>4</td>
<td>5</td>
<td>11-32</td>
<td><strong>UMAR</strong>: Mother, may I request you to tell me about the eating habits of our Holy Prophet.\n<strong>MOTHER</strong>: Certainly. Our Prophet [Muhammad] had a very simple taste. He never disliked any meal but would eat all lawful (halal) things. He liked eating while sitting on ground. He liked green vegetables more than meat. He used to wash his hands before eating. He also washed his hands and mouth after eating.\n<strong>ZAINAB</strong>: I wish if I could follow these five things in my daily life, too.\n<strong>UMAR</strong>: Please tell us more about his habits of eating.\n<strong>MOTHER</strong>: Our Prophet Muhammad [Muhammad] used to take small morsels. He would eat slowly. He would chew food properly. He did not talk or laugh while eating. He also did not move his hands from one dish to the other. He would start eating from the food in front of him patiently.\n<strong>UMAR</strong>: Did he like many dishes?\n<strong>MOTHER</strong>: He preferred one dish meal over two. He would say “One is the best, two is good, but three dish meal is a simple waste”. He said Allah does not like people who waste things. He did not like to waste food.\n<strong>UMAR</strong>: Thank you mother for telling us about the teachings of our Prophet Muhammad.\n</td>
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<td>5</td>
<td>8</td>
<td>12-15</td>
<td>LESSON 3  PROPHET’S DAILY LIFE DIALOGUE\n<strong>ZAINAB</strong>: Mother could you please tell us today about our Prophet Muhammad’s daily life habits?\n<strong>MOTHER</strong>: Certainly. Remember that our Prophet liked to do things with his right hand.\n<strong>UMAR</strong>: Yes, mother grandfather told me that our Prophet Muhammad would always shake hand with his right hand and first with the person on his right.\n<strong>MOTHER</strong>: it is also important to know that while entering the mosque or home he would first step his right foot in. However, while leaving the mosque or home, he would step out his left foot first.\n<strong>ZAINAB</strong>: Mother, I would love to know about his speech habits also. Please tell us something about it.\n<strong>MOTHER</strong>: Our Prophet Muhammad had the most pleasant company. He was a patient listener. He would let others express themselves. He always spoke the truth. He would speak in a low tone. My dear children you could follow the teachings of Prophet Muhammad.\n<strong>ZAINABand UMAR</strong>: Thank you mother, for the useful advice to us.</td>
</tr>
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</table>
LESSON 1 A MODEL OF TRUTH AND HONESTY

UNIT 1 PROPHET MUHAMMAD ﷺ

Why do we say ﷺ every time we take the name of Prophet Muhammad?

SAAD: Could you please tell me something about our Prophet Muhammad ﷺ?
GRANDMOTHER: My dear child! Our Prophet Muhammad ﷺ was a great person.

GRANDMOTHER: Yes. You are very right. When you are honest, you become a good human being and a good Muslim.

Prophet Muhammad ﷺ also laid special stress on this when he gave us the message of Islam.

SAAD: Well, I promise to follow the message of Islam conveyed to us by the Holy Prophet ﷺ.

YOU: We have to be honest and trust-worthy to become a good Muslim.

3. What do we have to do to be a good Muslim?

LESSON-2 PROPHET MUHAMMAD ﷺ A SYMBOL OF FORGIVENESS

HUMA: Who is a good Muslim?
GRANDFATHER: A good Muslim is one who is always nice to everyone……

HUMA: Could you give me an example of forgiveness from our Holy Prophet’s life?

HUMA: Thanks for giving me useful information about the character of our Prophet Muhammad ﷺ. But do tell me how he could forgive them all?

3. Islam teaches us not to hurt people________.

1. Tolerance of the Holy Prophet ﷺ
2. Hazrat Umar رضی اللہ تعالیٰ عَنْهُ
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<tr>
<td>1</td>
<td>16</td>
<td>7-8</td>
<td>Chapter 7: Tolerance of the Holy Prophet. We follow the teachings of our Holy Prophet صلی اللہ علیہ وسلم. We learn from his life how much tolerance he practised.</td>
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<tr>
<td>2</td>
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<td>10-11</td>
<td>Our Holy Prophet صلی اللہ علیہ وسلم was a model of tolerance.</td>
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<td><strong>Note</strong>: There is only the picture of mosque on the title page.</td>
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<td>2</td>
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<td>1</td>
<td>Chapter 1 WHAT I BELIEVE</td>
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<td></td>
<td></td>
<td></td>
<td>Allah is one.</td>
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</table>
| 3   | 1    | 3    | Re-write the word Allah in Arabic and English in both boxes. 
<p>|     |      |      | <strong>A L L A H</strong> |
| 4   | 3    | 1-16 | Chapter 1 WHAT I BELIEVE |
|     |      |      | Kalimah Tayyibah |
|     |      |      | لا ال الا محمد رسول الله |
|     |      |      | It means: THERE IS NO GOD BUT ALLAH AND MUHAMMAD |
|     |      |      | (Peace Be Upon Him) IS THE LAST MESSENGER OF ALLAH |
|     |      |      | This is Ta’awwuz |
|     |      |      | اعوذ باللہ من الشیطن الرجیم |
|     |      |      | It means: |
|     |      |      | I SEEK REFUGE WITH ALLAH, FROM THE ACCURSED (DEVIL) |
|     |      |      | This is Tasmiyah |
|     |      |      | بسم الله الرحمن الرحیم |
|     |      |      | It means: |
|     |      |      | IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST |
|     |      |      | MERCIFUL |
| 5   | 3    | 17-18| <strong>Note for Teachers</strong> |
|     |      |      | • Recite Kalimah Tayibah, Ta’awwuz and Tassmiyah with translation. |
| 6   | 30   | 1-4  | Chapter 6 THE FOOD I EAT |
|     |      |      | THE DUA BEFORE EATING |
|     |      |      | (بسم الله الرحمن الرحیم) |
|     |      |      | THE DUA AFTER EATING |
|     |      |      | (الحمد لله) |
| 7   | 85   | 1-10 | Chapter 22 THE HOLY BOOKS |
|     |      |      | THE HOLY BOOKS |
|     |      |      | THE HOLY QURAN |
|     |      |      | The Quran is the last holy book given by Allah. |
|     |      |      | Muslims follow the Quran. |
|     |      |      | The Quran teaches us: |
|     |      |      | Allah is one. |
|     |      |      | Obey Allah and His Prophet. |
|     |      |      | Learn to read Holy Quran. |
|     |      |      | Offer your prayers. |
|     |      |      | Take care of your parents. |
|     |      |      | Do good deeds. |
|     |      |      | Seek knowledge. |</p>
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</table>
| 8   | 85   | 11-14| **ACTIVITY**  
Take a white piece of chart paper and write “Allah” in Arabic and in English. Decorate it and hang it on the wall above your bed. |
|     |      |      | **General Knowledge 1** |
|     |      |      | **Dated**  
Mar.2013  
**Edition**  
1st  
**Impression**  
Ist  
**Publisher:** Urdu Book Stall, Lahore |
| 1   | 1    | 7-8  | **Unit 1  Our Beliefs**  
recite Kalimah Tayyibah with its meaning.  
Recite Ta’awwuz and Tasmiyyah with their translation. |
| 2   | 2    | 2-11 | **Tasmiyyah**  
بسم الله الرحمن الرحيم  
In the name of Allah, the most Gracious and merciful.  
**Kalimah Tayyibah**  
لاーッلا الا محمد رسول الله  
There is no god but Allah, Hazrat Muhammad ﷺ is the Prophet of Allah.  
**Ta’awwuz**  
اعوذ بااللہ من الشیطن الرجیم  
I seek refuge of Allah from Satan, the condemned.  
**Guidelines for Teachers:**  
Introduce Ta’awwuz, Tasmiyyah and Kalimah Tayyibah to the students and teach them to recite using correct pronunciation. |
| 3   | 32   | 4    | **Unit 6  Food**  
2- Recite Tasmiyyah before eating. |
| 4   | 54   | 13-22| **Unit 14  Prayer**  
Prayer or Namaz is the most important practice of Islam.  
The Muslims offer prayer five times a day.  
1. Fajar  
2. Zohr  
3. Asr  
4. Maghrib  
5. Isha  
The Mosque or Masjid is the place of worship of the Muslims. Azan is called for prayer. Ablution is performed before saying prayer. |
| 5   | 82   | 9-14 | **Unit 23 Good Manners**  
Recite Tasmiyyah before starting any work.  
Whenever you meet someone, say “Assalam-o- Alaikum.”  
Say “Wa- Alaikumus Salam” in its reply. |
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</table>
| 1   | 3    | 10-13| **Chapter 1 Our Allah**  
Activity  
All children should memorize the Kalima-e Tayyiba, Tawuz (اعوذ بالله من شيطان الرجيم) and Tasmiya (بسم الله الرحمن الرحيم) and recite these to their teacher. |
| 2   | 16   | 5-6  | **Chapter 6 Our Daily Food**  
Before you start eating, say (بسم الله الرحمن الرحيم)  
When you finish eating, say (الحمد لله رب العالمين)  |
| 3   | 17   | 2-3  | **What prayers should be uttered before starting our meals, and after we finish our meals.**  
**Note:** The correct sentence is;  
What prayers should be uttered before starting our meals, and after we finish our meals? |
| 4   | 39   |      | **Chapter 14 Prayers**  
The call for prayers "الله اكبر" or "Azan" was heard from a mosque.  
The people are preparing themselves to offer their prayers.  
Women offer their prayers at their homes.  
Men offer their prayers at a Mosque |
| 5   | 41   | 2-3  | **How many times in a day The Muslims offer their prayers?**  
Tell names of all these prayers times. |
| 6   | 41   | 12   | **Colour the following picture of a Mosque.** |
| 7   | 63   |      | **Chapter 23 The Holy Books**  
Allah Ta’alla revealed the Holy books to his four prophets.  
The holy books are four.  
Zaboor was revealed to Hazrat Daoud (A.S)  
Tawrat (The Torah) was revealed to Hazrat Moosa (A.S)  
Injeel (The Bible) was revealed to Hazrat Eesa (A.S)  
Quraan Majeed was revealed to Hazrat Mohammad (S.A.W)  
The holy book Quraan Majeed is the last book of Allah. Quraan Majeed tells us how to adopt good manners and have a good and pious life.  
We must respect all Holy books. |
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| 1   | 1`   | 1-9  | **Lesson 1**  
**Blessings/Bounties of Allah Almighty**  
**After studying this lesson, the students will be able to:**  
- Recognize that Almighty Allah gives us innumerable blessings/bounties (home, family, food etc.)  
- Recognize that everyone should thank Almighty Allah for His blessings/bounties.  
- Recite brief connotations in Arabic that Muslims use in daily life with their meanings (Insha-Allah, Masha-Allah, Al-Hamdo-Lillah, Yarhamokallah). |
| 2   | 3    | 8-15 | **Good Manners**  
He sent his prophet Hazrat Muhammad ﷺ who taught us good manners.  
**Sunnah:**  
Sunnah is every work which was done by our Holy Prophet Hazrat Muhammad ﷺ  
**Lesson 8**  
**RELIGIOUS FESTIVALS**  
After studying this lesson, the students will be able to:  
- Describe how people celebrate ‘Eid-ul-Fitr & Eid-ul-Azha.  
- Identify other cultural and religious festivals celebrated in their village/city. |
| 3   | 5    | 15   | i. This life is the great------of Almighty Allah.  
ii. Prophet Hazrat Muhammad ﷺ taught us all good------.  
iii. Almighty Allah is the only ------of all things.  
iv. When the Muslims meet with one another, they say------.  
v. Before eating food, we must say----------.  
vi. When something good happens, say----------.  
vii. Sunnah is every work, which was done by--------. |
| 4   | 5    | 16-20|  
| 5   | 5    | 21   |  
| 6   | 40   | 1-3  |  
| 7   | 40   | 6-21 | **(I) Eid-ul-Fitr**  
All Muslims celebrate Eid on the first of Shawwal. Eid means to celebrate and thank Allah who gave us the patience for fasting in the month of Ramzan.  
On the Eid day we wear best clothes, We offer Eid prayers. We embrace each other. We say “Eid Mubarak”. The elders give money to children which is called “Eidi”. Children are very happy on getting “Eidi”. Children enjoy Eid day very much. |
Muslims celebrate Eid-ul-Azha on the 10th of Zilhajj. It is in remembrance of the great sacrifice of Hazrat Ibrahim عليه السلام and his son Hazrat Ismaeel عليه السلام. They were prophets of Almighty Allah. After the Eid prayer, Muslims sacrifice animals for example sheep, goats, cows, ox. and camels. They eat their meat and give it to their relatives, friends and poor people.

Our holy Prophet Hazrat Muhammad صلى اللہ علیہ والہٖ وسلم was born on 12th of Rabi-ul-Awwal. He preached the message of Allah. We got holy Quran and Sunnah through him. On this day, we offer special Darood and Salam to our Holy Prophet صلى اللہ علیہ والہٖ وسلم.

When our Holy Prophet صلى اللہ علیہ والہٖ وسلم started to preach the people of Makkah that Allah Almighty is only one, we should worship him, they began to tease our Holy Prophet صلى اللہ علیہ والہٖ وسلم. Our Prophet صلى اللہ علیہ والہٖ وسلم always helped others and Khulfa-e- Rashideen رضی اللہ تعالیٰ عنھا also did the same by following the Holy Prophet صلى اللہ علیہ والہٖ وسلم.

Islam has deep impression upon the people of Punjab. The teachings of the saints have united all the people. With the arrival of Muhammad Bin Qasim in Sindh and Multan, the Islamic system of Justice impressed the Hindu society. As a result, Islam began to spread in the Sub-continent rapidly.
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| 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. |
| 2   | 92   | 16-19| When Muslims came to South Asia, they gave a new living style to the people. Values like equality, brotherhood, communal justice and the truth have the central position. These new values greatly affected the local people who were divided by the system of caste and creed and in a short span of time Islam spread all over South Asia. Today these regional cultures are the main cause of harmony and unity. In the times of the Muslim rulers, literature and knowledge, music, painting, construction, calligraphy and linguistics progressed greatly. This is our cultural heritage and we are recognized of it. |
| 3   | 96   | 1-6  | 3. Festivals  
The majority of the population of Pakistan are Muslims and they celebrate their religious and social festivals like Eid-ul- Fitr, Eid-ul-Azha, Eid Milad-un- Nabi صلی الله علیه و آلی وسلم, Shab-e- Barat with great devotion and respect. These festivals are part of our centuries old culture. Moreover, non-Muslims also enjoy full liberty to celebrate their festivals. |
| 4   | 101  | 2-3  | Chapter 7: Culture  
The religion of most of the people in Pakistan is Islam. |
| 5   | 104  | 17-19| Marriage  
Marriage is a religious obligation in Islam, on a specific day, the nikah ceremony is held. |
| 6   | 104  | 25-26| The birth of children  
Immediately after birth, the azaan is recited in the child’s ear so that it should be known that he had been born into a Muslim family with Allah’s blessings. |
| 7   | 105  | 5-9  | Death rites  
At the death of a person, the relatives, and acquaintances gather at the house of the deceased. The dead body is bathed and a shroud is wrapped around the body. Later on, the namaz-e- janaza is offered, the body is buried in the graveyard. Quran Khawani is arranged for eesal-e-sawaab. |
Pakistan is an Islamic Democratic Republic. Here Muslims are in majority. Their religion is Islam which is a complete code of life. That is why, Islam has given an economic system which is moderate in comparison with other economic systems. Islam’s economic system neither allows people to fill their pockets as in capitalist system nor allows the government to use all the resources like in socialism. The Islamic economic system is the moderate one between these two extremes.

The Arabs had also delivered the message of Islam to the people of here.

Prepare and hang the list of those Sufiay Kiram and Buzurgan-e-din who performed their services for the spread of Islam.

Note: English of ‘Sufiay Kiram’ is ‘Saints’ and of ‘Buzurgan-e-din’ is ‘Elders of the religion’.

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 Sudras to a lowest status. Just and equitable system of Islam impressed the Hindus deeply.
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<td>12</td>
<td>33-34</td>
<td>Chapter 5: History of Pakistan</td>
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<td>The people not observing the sanctity of the month of Ramzan could be jailed for three months and find 500 rupees</td>
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<td>103</td>
<td>15-22</td>
<td>Chapter 8: Population, Society and culture of Pakistan</td>
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<td>3. Religious uniformity</td>
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<td>When Saints spread Islam in the subcontinent, many people embraced Islam. At the present time there is religious harmony in Pakistan. Pakistan’s most important recognition is Islam even while there are regional, provincial, lingual, racial and other bases. They give little importance to the caste and creed, colour and race and regional classes. The constitution of Pakistan gives complete protection to the minorities. Along with religious uniformity in Pakistan there is religious tolerance as well.</td>
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<td>105</td>
<td>1-16</td>
<td>8. Religious festivals</td>
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<td>The majority of the population of Pakistan are Muslims. They celebrate their different religion and social festivals with fervour. These festivals include Eid-ul- Fitr, Eid-ul-Azha, Eid-Milad-un- Nabi, Shab-e- Miraj and Shab-e- Baraat. These festivals are an important part of our centuries old culture. Youm-e- Ashoora is observed with religious respect and dignity.</td>
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<td>9. Customs and traditions</td>
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<td>Pakistan citizens behave according to specific customs and traditions on different occasions. Marriage is an Islamic obligation and on a specific day the customs of Nikah is observed. As soon as a Muslim child is born the Azan (call to pray) is recited in his/her ear so that he/she realizes that due to the blessings of Allah Almighty he/she is born into a Muslim family. When a Muslim passes away, relatives, near and dear ones and acquaintances gather at the deceased’s house. After Namaze-e- Janaza, the deceased is buried. For Isaal-e- Sawaab, Quran Khawani is organized. In Pakistan all minorities have the right to observe the customs of marriage, death etc. according to their religious traditions.</td>
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</tbody>
</table>
| 4   | 106  | 5-13   | Commonalities in Regional Cultures Leading to National Integration and Cohesion  
The effects of Islamic values  
There are effects of Islamic values thriving in South Asian cultures on regional cultures of Pakistan. The Muslims coming to South Asia gave the people their values, the central ones of which are a new way of life, brotherhood, equality, social justice and honesty. These new values appealed to the local people who were in the grip of a caste system. In a short span of time Islam spread to all corners of South Asia. Today these regional cultural similarities are a source of integration and cohesion. |
|     |      |        | **Textbook of English**  
For Class-I  
Code No. BP/A-2/45(O)  
Publisher: Khyber Pakhtunkhwa Textbook Board, Peshawar |
| 1   | 143  | 1-3    | UNIT 20   
Muslims celebrate Eid after Ramazan. They wear new clothes. They go to prayer. They greet each other. Children get eidi. They are happy. |
|     |      |        | **English 1**  
Date of Printing  
January 2014  
Publisher: CARAVAN BOOK HOUSE LAHORE  
Eid-ul-Fitr |
| 1   | 120  |        | **English 2**  
Year Edition  
2014 1st  
Code No. E-II/332/ (NP-2007) 13  
Balochistan Textbook Board, Quetta |
| 1   | 76   | 2      | Unit 7  
LEARNING FROM T.V.  
1. ___________ is the learning Quran programme shown on? |
| 2   | 102  | 8      | UNIT 11  
FESTIVALS  
Guidelines for Teacher: Tell some important Islamic festivals to the student. |
|     |      |        | **MY ENGLISH BOOK**  
2 Edition Month & Year of Publication  
First April 2014  
Publisher: Sindh Textbook Board, Jamshoro |
| 1   | 75   |        | Unit 7 Polite Expression for seeking attention  
7.2 Reading  
A Goat for Eid |
<table>
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</table>
| 1   | 99   | 4    | UNIT: 12  
Eid-ul-Fitr  
Eid-ul-Fitr is a Muslim festival that marks the end of Ramadan, |
| 1   | 64   | 4    | English 3  
Year: 2014  
Edition: Ist  
Balochistan Textbook Board, Quetta  
UNIT 7: Eid-ul-Azha  
1. When do Muslims celebrate Eid-ul-Azha?  
**Note:** Correct spellings are ‘Muslims’. |
| 2   | 64   | 7-8  | 4. Which animals do Muslims sacrifice on Eid?  
5. Who did sad and sara distribute meat to?  
**Note:** Correct spellings are 'Muslims'. ‘Saad’ and ‘Sara’. |
| 1   | 37   | 4    | English 3  
Edition: Ist  
Date of Printing: Feb.2013  
Publisher: V can Publishers, Lahore  
Total Units: 12  
On Islam:  
Hazrat Ali رضي الله تعالى عنه  
c. He…… the Holy Quran daily. |
| 1   | 9    | 14   | ENGLISH  
GRADE -IV  
2nd Edition 2014  
Code No. STE-502  
Publisher: National Book Foundation Islamabad  
Unit 01: God is One  
Quran is the Holy Book. |
| 2   | 12   | 9    | Unit 02  
The Prophets  
عليه السلام  
4. Where is Masjid-e- Nabvi situated? |
1. Read the paragraph and answer the questions.

Eid ul Azha is a festival of Muslims. They slaughter animals on this day. It is 10th of Zill Haj of Islamic month. Muslims follow the sunnah of the Prophet Ibrahim (AS). They distribute the meat among the poor and the relatives. They feel happy on this day.

Discuss in pairs how did you celebrate Eid-ul-Azha and write a few sentences on the given lines.

A white five-pointed star is the symbol of the five principles of Islam.

Sunday is a holiday. After returning from mosque I take rest for some time.

Abdullah came running into the house and asked his mother:

**Abdullah:** Mother! Mother! When is father going to buy a goat?

**Mother:** Patience my dear son, Eid-ul-Azha is on the tenth of Zil Hajj and today is fourth. Your father will get his salary on the sixth of this month.

**Abdullah:** When will he go to the Mandi (animal market)?

**Mother:** Your father will go to the Mandi on the seventh or eighth of this month.

**Abdullah:** I want to go with him to buy a goat.

**Mother:** yes, you can go.

**Abdullah:** When will we sacrifice our goat?

**Mother:** Hajj is performed on the ninth of Zil Hajj and Eid-ul-Azha is celebrated the day after Hajj. We can sacrifice on the tenth, eleventh or twelfth, which is the first, second and third day of Eid.

**Note:** Instead of ‘Mandi (animal market’), it must be ‘cattle market’.
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<td>1. The Holy Prophet’s Journey to Taif</td>
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<td>2. The Truthful</td>
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<td>15</td>
<td>Unit 1: The Holy Prophet’s Journey to Taif</td>
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<td>Where did the Holy Prophet decide to go? Why?</td>
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<td><strong>English 6</strong></td>
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<td><strong>Publisher:</strong> Ch. Ghulam Rasul &amp; Sons</td>
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<td><strong>Al-Karam Market Urdu Bazar Lahore</strong></td>
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<td>Fair Dealing of the Holy Prophet Hazrat Muhammad</td>
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<td>The Blessings of God</td>
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<td>Islam, Muslim</td>
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<td>2</td>
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<td>a) _______Holy Quran</td>
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<td>13-14</td>
<td>Unit 2</td>
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<td>PERSONALITY OF THE HOLY PROPHET HAZRAT MUHAMMAD</td>
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<td>صلی اللہ علیہ وسلم</td>
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<td>Makkah is _______ holiest city for the Muslims.</td>
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<td>4</td>
<td>28</td>
<td>21-24</td>
<td>Activity.</td>
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<td>Take a book on seerat-un-Nabi and share an incident/about the holy Prophet’s life in about ten sentences.</td>
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<td>Unit 7</td>
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<td>Women's Role in Development</td>
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<td>Pre-reading</td>
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<td>1. What is the status of women in Islam?</td>
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<td>2. Name some women from Islamic history?</td>
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<td></td>
<td>The status of women is well defined in Islam. The Holy Quran has made it clear that with regard to social, moral and spiritual development men and women are equal. Islam ensures the essential human dignity and fundamental equality of women.</td>
</tr>
<tr>
<td>6</td>
<td>74</td>
<td>13</td>
<td>What is the status of women in Islam?</td>
</tr>
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**EVERYDAY ENGLISH 7**

*For Class VII*

*Edition Month & Year of Publication*

First January 2014

*Publisher: Sindh Textbook Board, Jamshoro*

<table>
<thead>
<tr>
<th>1</th>
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<th>UNIT 1 PROPHET MUHAMMAD صلی اللہ علیہ وسلم</th>
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<tbody>
<tr>
<td></td>
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<td>Practice this conversation with your teacher. You repeat what your teacher says.</td>
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<tr>
<td></td>
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<td></td>
<td>TEACHER: Prophet Muhammad صلی اللہ علیہ وسلم always oiled and combed his hair.</td>
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<td></td>
<td>YOU: I always oil and comb my hair.</td>
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<td></td>
<td>TEACHER: Prophet Muhammad صلی اللہ علیہ وسلم liked to be in neat, clean and simple clothes.</td>
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<td>YOU: I also like to wear simple and clean clothes.</td>
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<th>2</th>
<th>6</th>
<th>3-9</th>
<th>LESSON 2 PROPHETS FOOD HABITS</th>
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<td>Practice this conversation with your teacher.</td>
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<tr>
<td></td>
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<td>TEACHER: Prophet Muhammad صلی اللہ علیہ وسلم liked green vegetables more than meat.</td>
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<td>YOU: I like green vegetables more than meat.</td>
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<td></td>
<td>TEACHER: Prophet Muhammad صلی اللہ علیہ وسلم would eat slowly.</td>
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<td></td>
<td></td>
<td></td>
<td>He used to chew food properly.</td>
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<tr>
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<td>YOU: I eat slowly and chew food properly.</td>
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<th>LESSON 3 PROPHET’S DAILY LIFE</th>
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<td></td>
<td>1. What do you know about Prophet Muhammad’s صلی اللہ علیہ وسلم daily life?</td>
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<td>2. Do you know anything about him as a person?</td>
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<th>4</th>
<th>10</th>
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<th>Practice the conversation with your teacher.</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>TEACHER: Prophet Muhammad صلی اللہ علیہ وسلم would always shake his right hand.</td>
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<td></td>
<td>YOU: I would always shake with my right hand.</td>
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<td>TEACHER: Prophet Muhammad would step his right foot in while entering the mosque or home.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>YOU: I would step my right foot in while entering the mosque or home.</td>
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</table>
### Lesson 1: A Model of Truth and Honesty

**Grandmother:** Yes. You are very right. When you are honest, you become a good human being and a good Muslim.

**Saad:** Well, I promise to follow the message of Islam conveyed to us by the Holy Prophet ﷺ.

**Teacher:** What do we have to do to be a good Muslim?

**You:** We have to be honest and trust-worthy to become a good Muslim.

### Lesson 3: A Review

We should also take it as our religious duty to speak the truth. Truthfulness, honesty and justice are the three important messages of Islam.

**d.** Name the three important messages of Islam.

(i) .................. (ii) .................. (iii) ...............
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<td><strong>Hazrat Muhammad صلی الله عليه وآله وسلم</strong></td>
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<td><strong>an Embodiment of Justice</strong></td>
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### PREACHING ONLY ON CONVERSION TO ONE RELIGION

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</table>
| 1   | 22   | 7-8  | SOCIAL STUDIES  
Grade- IV  
First Edition 2014  
Code STE-442  
Publisher: National Book Foundation Islamabad |
| 1   | 26   | 16-19| Chapter 2  
HISTORY: THE WAY WE WERE  
The teachings of Islam made many non-Muslims embrace Islam. |
| 2   | 41   | 16-18| Chapter 2  
HISTORY: THE WAY WE WERE  
Hazrat Ali Bin Usman Hajveri (commonly known as Data Gunj Bakhsh) also came to Lahore during the rule of Mahmud Ghaznavi. As a result of his preaching, a large number of people began to embrace Islam.  
He worked hard day and night to spread the message of Islam to the people. The people began to embrace Islam in a large number.  
**Note:** The text is about Hazrat Baba Farid-ud-Din Masood Ganj Shakkar رحمة اللہ علیہ |
| 1   | 111  | 1-7  | Chapter No.5  
SOCIO-CULTURAL DEVELOPMENTS  
Sufism and Its Impact  
When the Muslim kings were busy in the consolidation of their rule in South Asia, there were some Sufis (saints) who were quietly propagating the cause of Islam by their personal example of pious life. Thousands of the non-Muslims accepted Islam at the hands of these pious men and thus they played a major role in the cultural development of the country. |
He devoted his life to the missionary work and thousands of Hindus accepted Islam through his influence. **Note:** The text is about Hazrat Ali Hujveri who is popularly known as “Data Ganj Baksh”.

He was blessed with great success in his missionary activities. **Note:** The statement is about Baba Farid Shakar Ganj.

His success in the missionary work was remarkable, especially in Southern Punjab and Sindh. **Note:** The statement is about Makhdum Jahanian Jahangasht.

The Impact of Sufism: Sufism proved to be the most notable source of the propagation of Islam. The pious life of Sufis, their message of love and respect for all human beings, attracted the masses to their fold and they willingly accepted Islam in large numbers.

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**History 6**

<table>
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<tr>
<th>Year of Publication</th>
<th>Edition</th>
<th>Impression</th>
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<td>Jan - 2014</td>
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<td>1st</td>
<td>Kitabistan Publishing Company</td>
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<td>Urdu Bazar, Lahore</td>
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1. Chapter No. 3 Muslims in South Asia-i
   The Hindus of low caste embraced Islam by the moral influence and fraternity of Muhammad Bin Qasim and his companions.

2. Chapter No. 4 Muslims in South Asia-i
   Mongol Attack:
   Mongol attacked Hindustan severely and both armies fought until the Mongols were defeated badly. A large number of Mongols embraced Islam.

3. Chapter No. 5 Socio- Cultural Developments (711-1528 A.D)
   The abstemious persons (Sufiya Kiram) played vital role for the promotion of Islam in the sub-continent. They converted a majority people to Islam in the sub-continent.

4. He came to Lahore by the guidance of his spiritual guide. Countless people accepted Islam by his teachings. He wrote a few books but “kashaf-ul- Mahjoob” got great popularity.

5. He came to “Ajodhan” near river Satluj after the death of his spiritual teacher. People called Pak-Patan to Ajodhan. He preached Islam in Punjab, Sindh and Northern- West India from there. A great number of people embraced into Islam due to his preaching. The great families of Western Punjab including Sayyal and Wattoo accepted Islam on his hands. He died in 1265 A.D.

6. He invited the public towards Islam. The big families of Lahore and Sindh accepted Islam on his hands.
Since he was used to wear red dress, so, he is called “Lal Shahbaz”. He gained great popularity in Sindh and a large number non-Muslims accepted Islam on his hands.

Chapter 3
MUGHAL EMPIRE: SOCIO-CULTURAL CONDITIONS
The work carried out by Sufism is considered very important for introducing the values that were important in Islam into Hindu society.

The Sufis worked in remote areas for preservation and spread of Islam. At that time Hindu society was divided in Caste system and the lower caste Hindus were deprived of basic rights. The message of equality spread by Sufis led to conversion a large number of Hindu and made them successful in their task. It was felt that the Muslims warriors who conquered India only destroyed temples. They were not able to shake the deep rooted Hindu idolatry and Hindu Nationalism. It was the Sufis and saints of Islam who completed the moral and spiritual conquest by demonstrating the simplicity of Islam.

Chapter 1: Ideological Basis of Pakistan
In the Sub-continent every individual who embraced Islam associated himself socially and politically, to the Muslim society and state. Thus he would break all the previous relationships and link himself to a new social system.

Unit 11 Hazrat Muhammad صلی اللہ علیہ وسلم Helped the Old Woman
She was much impressed by the kindness of the Holy Prophet صلی اللہ علیہ وسلم and embraced Islam.
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</table>
|     | 3    | 25-26| LESSON-2  PROPHET MUHAMMAD صلی الله علیہ وآله وسلم  
A SYMBOL OF FORGIVENESS |
|     |      |      | As a result .the people of Makkah embraced Islam and became good Muslims. |
### PROMOTING RELIGIOUS IDENTITY OF ONLY ONE RELIGION

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| 1   | 34   | 5    | General Knowledge  
   Class-I  
   Code No. BP/G-O/45(O)  
   Publisher: Khyber Pakhtunkhwa Textbook Board Peshawar |
|     |      |      | Chapter 12 Our Neighbours  
   There is a Mosque near Imran’s house. |
| 1   | 47   | 7-8  | General Knowledge 1  
   Dated: Mar.2013  
   Edition: Ist  
   Impression: Ist  
   Publisher: Urdu Book Stall, Lahore |
|     |      |      | In our neighbourhood, we have a mosque. |
| 2   | 82   | 9-14 | Social Studies 4  
   Date of Printing: Jan.2014  
   Edition: Ist  
   Impression: 2nd  
   Publisher: Gohar Publishers, 11-Urdu Bazar Lahore |
|     |      |      | Chapter 2  
   HISTORY: THE WAY WE WERE  
   With the efforts of Sultan Mahmud Ghaznavi, Persian language and literature were promoted in the present Pakistan. The unique Islamic Culture prospered during the period of two hundred years. The Punjab played an important role in promoting of Islamic Culture. |
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<th>Reference</th>
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</table>
|     |      |      | Textbook of HISTORY 6  
Second Edition 2013  
Publisher: National Book Foundation Islamabad |
| 1   | 115  | 23   | Chapter No.5  
SOCIO-CULTURAL DEVELOPMENTS  
The spread of education was a religious duty of all Muslims. |
| 2   | 116  | 15-16| One of the richest contributions of the Muslims was in the field of architecture. |
|     |      |      | History 7  
Date of Printing  
March 2013  
Publisher: Al- Faisal Nashran,  
Ghazni Street Urdu Bazar, Lahore |
| 1   | 124  | 17-18| CHAPTER:5  
MUGHAL EMPIRE: ASCENDANCY OF THE BRITISH  
Through his teachings, the Muslims rejected non-Islamic customs and became true followers of Islam. |
|     |      |      | English 1  
Year  Edition  
2014  1st  
Code No. E-I/329/NP-2006  
Balochistan Textbook Board, Quetta |
| 1   | 33   | 1-6  | Unit 3  
Greetings  
Assalam o Alaikum Mother  
Walaikum Assalam Saad  
Allah Hafiz Saad.  
Have a nice day!  
Allah Hafiz Mother |
|     |      |      | MY  
ENGLISH BOOK  
1  
Edition  Month & Year of Publication  
First  April 2014  
Publisher Code No. 195  
Publisher: Sindh Textbook Board, Jamshoro |
| 1   | 1    | 1    | Unit: 1.1 Introduction  
Assalam-u-Alaikum |
<p>| 2   | 1    | 4    | Waa’laikum Assalam |</p>
<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>3</td>
<td>1</td>
<td>7</td>
<td>Waa’ laikum Assalam</td>
</tr>
</tbody>
</table>

**English 2**

**Year** Edition
2014 Ist
**Code No.** E-II/332/ (NP-2007) 13
**Balochistan Textbook Board, Quetta**

| 1  | 10   | 1-3  | Unit 1 GREETINGS
Asalam o Alaikum, Sara. How are you? Walaikum Asalam, I am fine. Thank you. |

**MY ENGLISH BOOK**

**2**

**Edition** Month & Year of Publication
First April 2014
**Publisher: Sindh Textbook Board, Jamshoro**

| 1  | 2    | 1-2  | Unit 1 Greetings
Teacher: Assalam-u-Alaikum students. Students: Waa’laikum Assalam, Miss. |

**English 3**

**Year** Edition
2014 Ist
**Code No.** E-III/348 (NP-2007) 2014
**Balochistan Textbook Board, Quetta**

| 3   | 29   | 3    | UNIT 2
Quaid-e-Azam Assalam-o- Alaikum |
| 2   | 29   | 5    | Walaikum-us- Salam |
| 3   | 61   | 5-6  | UNIT 6 The Bee and the Dove
Mother: Assalam-o- Alaikum
Shopkeeper: Walaikum-us- Salam |
<table>
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<tbody>
<tr>
<td>1</td>
<td>19</td>
<td></td>
<td>Unit 02</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>The Prophets صلی اللہ علیهم وسلم</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>C. Oral Communication</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1. Speak the dialogue with each other.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Hi! Ahmad</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>You should say Assalam-o-Alaikum not hi.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Why?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>It is an Islamic style and good wish</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>What does Assalam-o-Alaikum mean?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>It means Allah bless you.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Alright, Now I shall say Assalam-o-Alaikum.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Good!</td>
</tr>
<tr>
<td>2</td>
<td>41</td>
<td>19-20</td>
<td>Unit 04</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>My Dear Homeland</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>The province of Sindh is called Bab-ul- Islam.</td>
</tr>
<tr>
<td>3</td>
<td>72</td>
<td>4</td>
<td>Unit 06</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>What I Want To Become</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Assalam-o- Alaikum</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Wa’alaikum ussalam</td>
</tr>
<tr>
<td>4</td>
<td>84</td>
<td>8</td>
<td>Unit 07</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>The Global Village</td>
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<td></td>
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<td></td>
<td>Makkah</td>
</tr>
<tr>
<td>5</td>
<td>84</td>
<td>9</td>
<td>Holy Quran</td>
</tr>
<tr>
<td>6</td>
<td>103</td>
<td>10-12</td>
<td>Unit 09</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Khewra Salt Mine</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>B. Writing Skill</td>
</tr>
<tr>
<td></td>
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<td></td>
<td>1. Write an invitation to your friend for Aftari in Ramdan-ul-Mubarak.</td>
</tr>
<tr>
<td>7</td>
<td>106</td>
<td>5</td>
<td>Huma recites the Holy Quran.</td>
</tr>
<tr>
<td>8</td>
<td>115</td>
<td>5-7</td>
<td>Unit 10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>My Dream</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>C. Oral Communication</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Sara: Assalam-O-Alaikum</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Tahira: Wa’alaikum-us-salam</td>
</tr>
<tr>
<td>9</td>
<td>122</td>
<td>1-3</td>
<td>Unit 11</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Look at my Colours</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>C. Oral Communication</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Assalam-o Alaikum</td>
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<td></td>
<td>Wa’alaikum-us-Salam</td>
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<tr>
<td>1</td>
<td>83</td>
<td>10</td>
<td>UNIT 7 Using Public Transport</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>3</td>
<td>UNIT-1 HELPING OTHERS</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>7</td>
<td>Nisar: Walaikum Assalam,</td>
</tr>
<tr>
<td>1</td>
<td>38</td>
<td>13</td>
<td>Unit 4 VISIT TO QUETTA</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>4-5</td>
<td>Unit 1 1.1 After The Holidays</td>
</tr>
</tbody>
</table>

**Unit 12**
The Siblings at Work
Assalam-o-Alaikum!
Wa’alaikum-us-Salam!

**English Reader**
For Class IV
Code No. BP/A-5/45(O)
Publisher: Khyber Pakhtunkhwa Textbook Board
Peshawar

**MY ENGLISH BOOK**
4
Edition Month & Year of Publication
First May 2014
Publisher: Sindh Textbook Board, Jamshoro

**ENGLISH GRADE -V**
First Edition 2014
First Print 2014
Code STE-514
Publisher: National Book Foundation Islamabad

**MY ENGLISH BOOK**
5
Edition Month & Year of Publication
First Mar-2014
Publisher: Sindh Textbook Board, Jamshoro

Samad: Oh, what fun! Did you see the Shah Jehan Mosque there?
Asad: Yes, I did.
2.4 Language Skills
He wakes up early in the morning and goes to the mosque to offer prayers. The mosque is in front of his house.

Where is the nearest mosque?

On Saturday, they went to see the Badshahi Mosque and the Lahore Museum.
<table>
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<th>Reference</th>
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</thead>
</table>
| 11  | 39   | 2-3  | UNIT 7 USING THE TELEPHONE  
LESSON 1 TALKING ON TELEPHONE  
SARA : Assalam-o- Alaikum  
AMNA : Walaikum-us- Salam |
| 12  | 39   | 12   | Allah Hafiz. |
| 13  | 40   | 3    | Assalam-o- Alaikum Walaikum-us- Salam |

**English**  
**Grade -VII**  
**2nd Edition:** 2014  
**Code:** STE-508  
**Publisher:** National Book Foundation Islamabad

| 1   | 80   | 2-3  | Unit 8  
Visit to Dentist  
Ali: Assalam-o- Alikum, Doctor?  
Doctor: Walaikum-us-Salam |
| 2   | 119  | 2-3  | Unit 12  
Traffic Rules  
Students: Assalam-o- Alakum Sir!  
Teacher: Walaikum-us-Salam |

**EVERYDAY ENGLISH**  
**For Class VII**  
**Edition Month & Year of Publication**  
**Ist January-2014**  
**Publisher:** Sindh Textbook Board, Jamshoro

| 1   | 16   | 2-3  | UNIT 3 PROTECTING MYSELF AGAINST POLLUTION  
LESSON 1 DUST AND SMOKE  
JAHANGIR : Assalam-o- Alikum Doctor Sahib.  
DOCTOR : Walaikum-us- Salam. What’s your problem? |
| 2   | 27   | 15-17 | UNIT 4 VISITING FAMOUS PLACES  
LESSON 2 WATER POLLUTION  
JAMILA: Are there any important places along the path?  
TEACHER: Oh! Yes, there are many places such as Ali Masjid, a fort and Landi Kotal etc. |

**EVERYDAY ENGLISH**  
**For Class VIII**  
**Edition Month & Year of Publication**  
**1st Feb.2014**  
**Publisher:** Sindh Textbook Board, Jamshoro

| 1   | 23   | 11   | UNIT-4 PLANNING A VISIT-II  
LESSON-2  
Assalam -o- Alikum |
## Chapter 2
### HISTORY: THE WAY WE WERE

**Arrival of Muhammad Bin Qasim in Sindh and Multan 712 A.D.**

Muhammad Bin Qasim was born in 695 A.D. He is considered as the first conqueror of India. A trade ship of the Arab Muslims was passing along seaport of Debal (Karachi) when it was looted by sea-pirates. Women and children were arrested. When Hajjaj Bin Yousaf came to know this incident, he sent a message to Raja Dahar to release the captured Muslims. Raja dahar replied that he has no control over the pirates. Hajjaj Bin Yousaf sent an army under the command of Muhammad Bin Qasim to crush Raja Dahar. Camels, horses and Manjneeqs were also a part of the army. Manjneeqs were used to throw heavy stones on the enemy. Muhammad Bin Qasim attacked Sindh in 712 A.D. and defeated Raja Dahar. So the rule of Raja Dahar ended. Muhammad Bin Qasim advanced and captured the areas upto Multan. He set up the Islamic rule here.

**Note 1:** Correct spellings are ‘Raja Dahar’.

**Note 2:** It is better to inform the students the difference between ‘arrival’ and ‘conqueror’ as mentioned in the text so that students may come to know whether Muhammad Bin Qasim arrived India or attacked India.

### Establishment of Ghaznavids Regime 1021 A.D.

Sultan Mahmud Ghaznavi was born in 971 A.D. His father, Amir Abu Mansur Subuktageen, was the ruler of Ghazni in Afghanistan. From his early childhood, Mahmud Ghaznavi was very brave. He came to throne after the death of Subuktageen in 997 A.D. At that time, he was only twenty six. From the beginning, he was fearless, just, fond of arts and an administrator of high rank.

### Chapter 4
### GOVERNMENT: THE WAY WE GOVERN OURSELVES

The minimum age limit for the governor is 40 years and he must be a Muslim and a Pakistani.
<table>
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<th>Reference</th>
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</thead>
<tbody>
<tr>
<td>5</td>
<td>85</td>
<td>22-23</td>
<td>The minimum age limit for the Chief Minister is 35 years and he must be a Muslim and a Pakistani.</td>
</tr>
</tbody>
</table>
|     |      |      | **Textbook of**  
|     |      |      | **HISTORY 6**  
|     |      |      | **Second Edition 2013**  
|     |      |      | **ISBN 978-969-37-05567-6**  
|     |      |      | **Publisher: National Book Foundation Islamabad** |
| 1   | 45   | 16-18 | Chapter 2  
|     |      |      | **THE ARYAN ERA**  
|     |      |      | The last ruler of this dynasty was Prithvi Raj who was defeated and killed by Muhammad Ghauri in the battle of Tarain in 1192 A.D. |
| 2   | 46   | 10-12 | The rulers of this dynasty, Jai Pal, Anand Pal and Trilochan Pal tried to check the advance of Sultan Mahmud of Ghazni but were defeated and the Punjab became the part of the Muslim kingdom. |
| 3   | 47   | 12-13 | Sultan Alauddin Khalji conquered Devagiri and the dynasty came to an end in 1318 A.D. |
| 4   | 47   | 18-19 | It was over-thrown by Alauddin’s general, Malik Kafur who sacked Dvarsamudra in 1310 A.D. |
| 5   | 47   | 25    | Malik Kafur crushed their power in 1310 A.D. |
| 6   | 55   | 13-15 | Chapter No.3  
|     |      |      | **MUSLIMS IN SOUTH ASIA-I**  
|     |      |      | 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. |
| 7   | 56   | 18-21 | Muhammad Bin Qasim stayed in Sind for 3-1/2 years only, but the Hindus were so impressed by his personality and tolerant attitude that they made his statue and placing it in a temple at Kiraj began to worship it.  
|     |      |      | **Note:** It is written in the textbooks that Hindus worship idols, so in the above mentioned lines it must be written the ‘idol’ but not ‘statue’. |
| 8   | 57   | 7-12  | Mahmud fought four battles against Jaipal, Anandpal and Trilochanpal, the rulers of Hindu Shahi Dynasty of the Punjab. After defeating all of them one by one, he finally occupied Lahore and annexed the Punjab to his kingdom. During his various invasions he ransacked Nagarkot, Thaneswar, Kanauj, Kalanjar etc. and never received a setback on the battle-field. |
| 9   | 60   | 5     | Prithviraj was taken prisoner and put to death.  
<p>|     |      |      | <strong>Note:</strong> The statement is about the battle of Sultan Mahmud of Ghazi with Prithviraj, the Chohan king of Delhi. |
| 10  | 60   | 16-18 | Muhammad Ghauri again came to this country and conquered Kanauj. After this, Qutabuddin defeated rulers of Gwalior, Nehrwala and Kalanjar and annexed their territories. |</p>
<table>
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<tbody>
<tr>
<td>11</td>
<td>60</td>
<td>22-24</td>
<td>Lakshman, the ruler of Bengal slipped away from the back door of his palace. In this way, the whole of the northern Sub-continent lay at the feet of the Muslims.</td>
</tr>
</tbody>
</table>
| 12  | 61   | 3-8  | Estimate of Muhammad Ghauri  
Muhammad Ghauri has been rightly called the founder of the Muslim empire in South Asia. He took great care in consolidating his conquests. He was a mighty general and a wise statesman. He took full advantage of the political weakness of the country and founded the Muslim empire on the ruins of Hindu India. |
| 13  | 64   | 15-19| **Hindu Rajas:** During the troubles that followed after the death of Aibak, some Hindu rajas become independent once again. Iltumish undertook an expedition against Gwalior in 1231. The Raja was defeated and Gwalior was annexed. In 1233 the Sultan marched against Malwa and captured Bhilsa. Next, he conquered Ujjain. |
| 14  | 67   | 22-24| **Rebellious Chiefs:** Balban began bringing the rebellious chiefs to submission. He suppressed the Khokhars of the Salt Range, punished the Hindu Rajas of the Doab and put down the Muslim governors. Gwalior. Chanderi, Malwa and Marwar were all subdued. |
| 15  | 68   | 4-5  | In 1257 Balban led an expedition against Mewat and crushed the Hindu chiefs who were plundering the villages. |
| 16  | 79   | 11-12| Chapter 4  
**MUSLIMS IN SOUTH ASIA-II**  
Shankara Deva was defeated. A part of Devagiri was annexed and Alauddin returned to Kara in triumph. |
| 17  | 105  | 13-14| The battle resulted in the crushing defeat for the Hindus. The Hindu power in the south was completely broken and Vijayanagar was destroyed. |
| 18  | 114  | 4-10 | Chapter No.5  
**SOCIO-CULTURAL DEVELOPMENTS**  
The Muslim occupation of South Asia was different from all others which preceded it. All the previous invading nations were absorbed into the fold of Hinduism, but the Muslims stood aloof and kept their identity. The sufis on the other hand, inspired the ritual-ridden and caste-ridden Hinduism and several reform movements appeared in Hinduism. The Hindu reformers (Bhagats) adopted the life pattern of the Sufis, preached oneness of God, opposed the idolatry and condemned he caste system. |
<table>
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<td>1</td>
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<td>31-32</td>
<td>Chapter No.3 Muslims in South Asia-i</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>1-6</td>
<td>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 &quot;catapult&quot;, 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.</td>
</tr>
<tr>
<td>2</td>
<td>34</td>
<td>16-26</td>
<td>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, &quot;I am breaker of idols and not the seller of idols&quot;.</td>
</tr>
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<td>3</td>
<td>34</td>
<td>15-16</td>
<td>Chapter No.3 Muslims in South Asia-i</td>
</tr>
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<td></td>
<td>He invaded India for seventeen times and always succeeded. <strong>Note:</strong> The text is about Muhmood Ghaznavi.</td>
</tr>
<tr>
<td>4</td>
<td>36</td>
<td>27-28</td>
<td>Sultan established a stable Muslim government in India and ended the rule of the Hindus.</td>
</tr>
<tr>
<td>5</td>
<td>40</td>
<td>21-22</td>
<td>He chastized severely the to Hindus, Rajputs and Khokhars. Nasir-ud-Din died in 1266 A.D. <strong>Note:</strong> Instead of 'the to' must be ‘to the’.</td>
</tr>
<tr>
<td>6</td>
<td>73</td>
<td>13-15</td>
<td>Chapter No.5 Socio- Cultural Developments (711-1528 A.D) The Development of Culture and Literature: The Muslims spread light of knowledge; where-ever they went and also took effective steps for education.</td>
</tr>
<tr>
<td>Sr.</td>
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<td>2</td>
<td>1-3</td>
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</tr>
<tr>
<td></td>
<td>3</td>
<td>21-24</td>
<td>Babur met Rana Sanga on 16 March, 1527. A fierce battle took place which resulted in the victory of Babur and defeat of Rajput forces. Rana Sanga was killed in the battle.</td>
</tr>
<tr>
<td></td>
<td>47</td>
<td>3-5</td>
<td>Chapter 4: MUGHAL EMPIRE: DISINTEGRATION Since Muslims had ruled for centuries in Indo Pak subcontinent the non-Muslim powers and Europeans were not bold enough to challenge the Muslim authority.</td>
</tr>
<tr>
<td></td>
<td>106</td>
<td>21-27</td>
<td>Chapter 8: Population, Society and culture of Pakistan Era of Muslim rulers In the Indo- Pak subcontinent, during the era of Muslim rulers there was great development in knowledge and literature, music, painting, construction, calligraphy and languages. In these areas the prominent works of Muslim artists is our cultural heritage, and are a means of our recognition. In spite of different regional affiliations (Punjabi, Sindhi, Pathan, Baloch) Pakistani people have feelings of brotherhood. Common religious beliefs foster unity.</td>
</tr>
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<td>Reference</td>
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</tr>
</tbody>
</table>
| 1   | 55   | 2-9  | LESSON 2 TARIQ BIN ZIAD  
LESSON 3 REVIEW  
(i) Who had won the battle?  
a) The Muslims  
b) King Roderick  
c) The Christians  
(ii) For how long did the Muslims rule over Spain?  
a) For four hundred years  
b) For six hundred years  
c) For eight hundred years |
| 2   | 6    | 16   | UNIT-1 PROPHET MUHAMMAD صلی اللہ علیہ والہ وسلم  
LESSON 3 (A REVIEW)  
A Muslim is known by his noble deeds. |
| 2   | 29   | 7-14 | UNIT-5 THE BEAUTIFUL VALLEYS OF PAKISTAN  
LESSON-2 THE SWAT VALLEY  
TEACHER: The valley of Swat has a historic background. Even two thousand years ago, Swat was a well planned town.  
AMIR: In my history book I’ve read that Mahmood of Ghazni had invaded it once.  
TEACHER: Yes, it was in the beginning of the 11th century when he captured Swat by defeating Gira.  
AMIR: Who was Gira?  
TEACHER: He was a local ruler of Udigram. |
| 3   | 26   | 13-14| UNIT-5 THE BEAUTIFUL VALLEYS OF PAKISTAN  
LESSON-1 CHITRAL AND KALASH VALLEYS  
It has the Shahi Masjid (Royal Mosque) |
| 4   | 46   | 1-3  | UNIT-8 ENJOYING A VISIT TO LAHORE  
8.1.7 ACTIVITY  
Imagine you have taken this picture with your camera! As a photographer give at least four reasons to prove that this is the best view of the famous Badshahi Mosque. |
<table>
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<tr>
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<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>72</td>
<td>14-16</td>
<td>UNIT-11 VISITING ANCIENT CITIES OF PAKISTAN LESSON-2 MAKLI HILLS Even though the tombs are discoloured but still one can very clearly see calligraphic patterns and Quranic verses engraved on them.</td>
</tr>
<tr>
<td>6</td>
<td>79</td>
<td>2-5</td>
<td>UNIT -12 BECOMING A SCIENTIST LESSON-1 IBN SINA <strong>SAAD:</strong> it is a source of great pride and pleasure for us as a nation that we have become a nuclear power. This inspires me to know about the history of Muslim Scientists and their contribution to the field of science and technology.</td>
</tr>
<tr>
<td>7</td>
<td>80</td>
<td>28-29</td>
<td><strong>SAAD:</strong> Our science teacher told us that Muslim scientists made many discoveries in physics.</td>
</tr>
<tr>
<td>8</td>
<td>80</td>
<td>33-35</td>
<td><strong>SAAD:</strong> I feel so proud of Muslim scientists especially Bu Ali Sina who made great discoveries in the field of medicine, Physics, Chemistry, Geology and Metaphysics.</td>
</tr>
</tbody>
</table>