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Abstract

Enlightened Moderation was infected, a corporeal or forced article on Pakistan in order to counter the global challenges. The 9/11 incident created a lot of threats in all over the world, so every nation tried herself to encounter the terrorism in their own way. Pakistan, under the Musharraf Rule came forward with some preemptive measures. They were, by some critics, were termed as ‘preemption in pseudo-vision’. He developed those policies in order to transform the religious extremist elements into the Enlightened and moderated members of society. General Musharraf’s role as Head of the State was crucial as he had to go on the voyage of transformation of the society through social cum educational reforms leading to the modernization of the country. In addition, those policies mainly targeted old-fashioned madrassa education, more focused and extensive female education, soft image of the country with “Sab Se Pehlay Pakistan (Pakistan First)” slogan. There were many reports to analyze the performance of the government on different scales. This paper will deliberate the different aspect of this umbrella policy with the tag of ‘Enlightened moderation and also the challenges faced by the state in its implementation and effects in future at national level.

Keywords

Introduction:
Military rule is apparently known as non-democratic rule, so no one affectionates it so easily. Such kinds of governing body, contains lots of glitches, requisite by people of the realm. One prime example is General Pervaiz Musharraf era was also not accepted by masses of Pakistan in some ways. Such rule can only be accepted nationwide and globally if it contributes to national progress and strengthens the economy in due course of time. It was a blessing in disguise that the attacks on Twin Towers in America by Al-Qaida, draw the attention of Islamic extremism among the world. At this quandary interval, make the world in stiffness, Pakistan agonized from it excessively, because the Pakistan was attained on the hallucination of Islam. All the strategies and infrastructure of Islamic governments were keenly observed by agencies and Pakistan was also encompassed in circumscribed in suspects. This was a major problem to face by Pakistan. Pakistan wanted to encounter terrorism too itself from a long time ago, now it was a military rule, the Musharraf measured that that it was the right hour to take action over terrorism. To encounter this problem at state level, particularly 2002-2010, Musharraf focused on ‘Enlightened moderation policy’ which considered crucial part to meet the terrorism and Islamic extremism in Pakistan. (Jaffrelot, 2015)

Enlightened Moderation: Paradoxes and Polemics
There is no doubt that variations and fluctuations are decided for best. Enlightened moderation policy was a big variation at that time in Pakistan, which was passed in the result of 1980 ordinance that deprives the women from their intellectual and social freedom. In the said ordinance, at television, unveiled female announcers were excluded, female hostess was disappeared in Pakistan International Airline (PIA), the first women pilot fighter in Pakistan Air Force (PAF) was subtracted, and PAF were underprivileged from such these fighters. However; the situation in society was made pathetic due to some surgical measures by the hardliners. They introduced ‘gender segregation’ in educational institutions. They restricted male doctors and medical technicians only to male wards in hospitals and despite the non-availability of female medical staff; women were strictly prohibited to visit male clinics and hospitals. Even the billboards manifesting female fashion-models were removed or defaced. Religio-political leaders worked for hisbalaw and thereby paved way for ‘religious police force’ on Taliban Model. Dr. Amir Liaquat Hussain apprehended for distorting religion on the name of these inhuman steps by the ardent (Jafferlot, 2015). Enlightened Moderation Agenda of Musharraf was to curb these measures and resultantly, women had a sigh of relief. His vision, termed as ‘pseudo-vision’ by some critics, was moderation of the society and discouraging the ‘archaic notions’ forcefully (Islamization of Zia-Ul-Haq in Pakistan, n.d.).

If we study the history of extremists, in the Zia era, the Jihadist groups were trained and operate under the sponsorship of state since a long time(Gul, 2009). These jihadists were used as volunteer corps in different confrontations. But in this era, they were banned by Musharraf.
Unfortunately, after the earthquake in October 2005, fellows of associated these radical Jihadists became together in Kashmir, which was banned in 12 January 2002 by Musharraf. (Haqqani, 2005) Moreover, the effected from earthquake, were derived and took in their own hospitals and earned gratitude. On this way, these Jihadist groups were fully reestablished and their organizations were expanded on the large scale of activities. So, they started to continue their activities slowly with a fluent, and started to display their banners and weapon openly in almost all over the Azad Kashmir. (Gul, 2009) These activists demand from the government to reliefs, responsibility until they work well. In fact, some extremist groups use the relief fund as their own and use the heavy vehicles such high authorities. Many organizations, if they were national or international became no secure. Jihadists group after lot of months spending in their shelters, at last came out from their shelters and appeared freely. (Haqqani, 2005)

While the General Musharraf’s bravery, as a Special Service Group (SSG) Commando was famous, but his courage failed to confront at this stint. Musharraf announced a new procedure in administration for filing the case under Blasphemy Law 295-C in 21st April 2000. Musharraf wished to use this law in rightful way thereby restricting the filing of cases at police stations through rigorous investigation and scrutiny and curbing its use for political gains in distant parts of the country (Haqqani, 2005).

Another problem was seeming to facing this policy in intrinsically, when the government had declared that there is not compulsory to mention the religion in passport with keeping the international practice of installed machine. Islamic and religious parties blamed that all these reforms have an object to secularizing the Pakistan and eliminating the Islamic values and culture in the name of modernism. Due to the announcement of the agitation of religious parties the government was gone under pressure and reversal was declared on 24 March, 2005. The then Information Minister Sheikh Rashid declared that religious column had differentiated the Muslims and non-Muslims (Qasmi, 2015)

Implementation of the ‘Enlightened Moderation’ Policy:

Madrassa Education: Prime Focus of ‘Enlightened Moderation’ Policy:

Malik (2010) is of the view that the low budget consumption on madrassa reforms, the real goal of the Enlightened Moderation Policy was not achieved. However; the modernization of madrassa curriculum had far-reaching impact on society and culture of Pakistan (Malik, 2010). This gave way to famous ESR (Education Sector Reforms) in January 2002 having a more secular face (Ibid.)

The interest of the State was sagacious due to the multicultural and multi-ethnic composure of the Pakistani society. The available public sector education as well as madrassa education was not sufficient to meet the state policies designed to fulfill the modern concept of a flourishing nation. Moreover; the low-quality education and declining standard were other grim issues in this connection. Musharraf pledged for solid and research based education meeting the international standards in due course of time (Pakistan: Reforming the Education Sector, 2004). He, interestingly, was fully aware of the international interests in modernization of the education as it was one of the effective tools to curb religious extremism (Muzaffar, 2017)
As a matter of fact, the impact of modern education was marred by the presence of such religious groups who were ardent critics of its secular face and they took it as a threat to the prevailing socio-cultural norms especially in the North of the country. The situation could be grimmer in the absence of state support. Musharraf regime was reluctant too in the start and was unwilling to confront these ardent religious sections but soon realized the sanctity of the situation and stepped forward (Gull. 2009)

**Transfigures in Islamization:**

It is pertinent to note that the State Administration in Pakistan never favored religious extremism, especially after Afghan War (1979-1990) because it had tasted the bitter fruit in upcoming decades. It tried its level best to get rid of this trodden robe. Musharraf era was a golden chance for transformation of such a society which had been hijacked by the mullah and *jagirdar*—the landed elite, the real beneficiaries of the *status quo* (Haqqani, 2005). Hence; it was the need of the time to come forward and take measures against these sections.

Moreover; the religious section never remained at national scene due to the non-conformity of the public vote. They just had a little voice in constitution machining and redesigning. Resultantly; Pakistani Society poses differently than that of the Iranian one. Religio-politics fares poorly in general elections due to sectarian divide and unreal manifestoes which are far away from the larger concerns of the masses (Muzaffar, 2017) In the given circumstances; Musharraf’s announcement of ESRs was welcomed by the masses but interestingly regretted by the major political parties like PML-N (“PML-N Joins MMA Protest over Issue of Curriculum,” 2004). This situation largely lessened the impact of National ECE (Early Childhood Education, 2002) and PETF (Pak Educational Task Force, 2006). (Malik, 2010)

**Government Aspiration to Control Madrassa Education:**

The religious institutions (Madaris) were renowned, as a hatred preaching and violence literature due to curiosity and negative concept among religious scholars and international educated community. It was considered as an extremist in religion and produced the extremists in these Madaris (Zia, 2003, pp.165-178). Moreover, the government of Pakistan, after the incident of 9/11, tried his best to reform the education system but the results were not satisfactory because of superficial strategy, negative approach and non-serious behave and attitude of Islamic seminaries.

Government aspired to establish model institutions throughout the country and as a pilot project, in Sakhar (Sukkur) and Karachi (Provincial Capital, Sindh) and Islamabad (Federal Capital), three such institution were established where variety of modern day subjects were included into the curriculum along with law and Pakistan Studies (Zia, 2003, pp.165-178). These institutions were not considered good by *Ulema*. To control the foreigners in admissions in madaris, the government introduced another rules and regulations, and strict check and balance was launched on madrassa. The ordinance (2002) of voluntary registration and regulation was rejected by the Islamic seminaries, because madaris unanimously argue that it was interference in their religious affairs.

As a matter of fact Education Sector Reforms Assistance (ESRA) which ensured the grant of one billion dollars was conditioned to the modernization of madaris and same was the case
with the arrival of international funding especially from USAID (United States Agency for International Development).

Musharraf televised his address to the nation for the implementation of the law of registration of the madaris with the Wafaq-ul-Madaris (Federal Board of Religious Schools) in 25th July 2002, thereby giving the deadlines to madaris at religious seminaries. The message behind this was not only to control the madaris but also modernize their curricula in the name of national grants.

**Madrasa Reforms:**

In Pakistan, the ruling elite classes masked the people in term of religious discourse. Pakistan is not a democratic state, it is an Ideological state based on Islam, and this is the tactic of ruling classes from several years (Kumar, 2007). Madrassa’s structure is shaped by the direct element of Islam. After a long struggle, Pakistan’s vision was created on its ideology that every person should spend their lives according to norms and values of Islam and practice the Islamic rules as a code of life (Aslam, 2003). But due to unfortunate incident of US attacks, religion Islam and Islamic institutions were become in the prospect of accused.

It was later accused through some reports that Musharraf could not continue his grim and stern attitude towards the registration process of madaris and by June 2000, the State was able to register only one-tenth of madaris. The reason behind this slow pace was the absence of any penalty for the non-registrars (Singer, 2001). Later the government established ‘Pakistan Madrassa Education Board (PMEB) to legalize the religious school education through PMEB Ordinance 2001 (Kronstadt, 2004). Under this move, an Academic Council was made responsible to establish modern religious schools and the madaris in private sector was asked to follow this model (mix of religious and modern education). Even the affiliation facility was also provided for such institutions on the recommendations of PMEB (*Unfulfilled Promises: Pakistan’s Failure to Tackle Extremism*, 2004).

When the madaris opposed to registration with PMEB, because they want to remain more independent in their activities, and government decided to creak down, if they preach or publish the loathing material also try to add the remaining madaris towards moderation and blend them in the government public school structure. Consequently, Musharraf government publicized the *Voluntary Registration and Regulation* (Madrassa Regularity Ordinance, 2002).

The government promised for funding the madaris which formally registered through the Voluntary Registration and Regulation Ordinance 2002. The state demanded to madrassa authorities, to expel the all-foreign students till 31, December 2005, which was the provocative step that the government takes. The Islamist groups strongly opposed the state’s labors, and the government has to announce that they would not use the force against the madrassa’s rebellious (Blanchard, 2008).

In 2002-2003, the budget for PSDP (Public Sector Development Program was allocated as a handsome amount of PKR 225M in order to educate 1.5M students. An effort was made to focus more on the education of modern disciplines in schools, colleges and universities (Sareen, 2005).
Moreover; the religious and spiritual leaders would decide the curriculum of the madaris, which a Muslim has a need and that has been associated with the Prophet (PBUH) and is contained in Quran. Due to ignoring the secular and modern knowledge, most madaris are not able to provide employment their students (Strengthening Education in the Muslim World: Country Profiles and Analysis, 2004).

**Contemporary Issues:**

On 19 June, 2002, the Musharraf Government issued Madrassa Regulatory Ordinance, Interior Ministry under the Notification No, 40/30/99/P11-20 lifted the ban on registration of Madaris (Madrassa Regularity Ordinance, 2002). Madrassa reforms were introduced with the funding of United States of America (USA) in the country for broadening educational contribution. About 300 Madaris introduced the modern subjects such as Math, Science, Computer and English etc (Strengthening Education in the Muslim World: Country Profiles and Analysis, 2004). The reforms were:

- In 2003, A Five-year plan was launched with the support of one billion dollar; the aim of the national policy was as under: including the modern subject in the curriculum and bringing the madaris under the ministry of education.
- In 2002 U.S, Aid was signed with the promise of denoting one hundred million dollars, to restructure and reorganized the government public schools.
- Madrassa Regulatory Ordinance demanded that Madaris has to register under the parasol of state and audit was required about their funding for overseas students.

When state monitored and renewed some visas of madrassa's students, large numbers of external students were struck off from Madaris. According to Higher Education Commission (HEC) recommendation, the degree of madrassa graduates and post graduates would accept on that condition, they can only adopt the education department, and they had to pass two prescribed subjects to make their degree equal to the standard degree. The government amended the Societies Act 1860 for reorganizing, regularizing and registering the madaris. Under the control of education Minister, the State established the Madaris Reform Board (MRB). The board compelled the religious seminaries to revise syllabus and included the secular modern subjects such as English, Math, Economics and Computers. The state also announced to establish computer centers and science laboratories to train the teachers with latest techniques and methodologies. In the reply of teaching modern subjects in Islamic seminaries, they will be granted with handsome salaries (Hussain, 2005).

**New Directions:**

As far as new directions are concerned in revamping education policies, the experts from leading institutions like SDPI (Sustainable Development Policy Institute) were hired to review the curricula including the available stock of national text-books in 2002 in order to curb the sway of intolerance, sectarianism and violence. To focus on the basic solution of current global problems, workshops of Urdu, English, Civics, Pakistan Studies and Social studies were arranged under SDPI (Nayyar & Salim, 2003). The activity absorbed on the curriculum and helped in removing the unreal factors and distortion of the facts and minimization of gender and ethnic biases. As a matter of fact, the historical subjects were based on false tales and
biases, and were removed from the national curriculum, which was taught to students. These strategic issues root caused in modern society in Pakistan were observed and handled well (Nayyar & Salim, 2003).

Linguistic Modernization:

Being an International language, English language is already proving the threaten numbers of world’s languages. In Pakistan the notion of language right has no established and the demand for native language as a medium of instruction is only raised for the resistance of ethnic individuality, the native languages have not a coincidental to be taught and written even on supported media and at the elementary level. This behave would be the responsible for removing the negligible native languages. The main languages would be survived because of their size and using as a mother tongue but losing their individuality by absorbing the Urdu and English words.

Elite class support, investment in English and gave importance to privatization, for developing the philosophical divergence among the dissimilar socio-economic classes. In 1999 and in 2003, a survey was resulted that Madrasa students were more intolerant and dead supporter of radical policies towards India related to Kashmir (Malik, 2008). Having not access to Internet and English language of Madrassa students are generally far behind the modern world. It was narrated that internet and English language was compulsory for religious knowledge and global changes (Roy, 2002).

Conclusion:

Changes decide for best but whenever some changes go to another direction. It was predicted that civil-military war would happen in upcoming years in the result of modernization during military rule. As expected, the Islamic seminaries, all madaris, Ulama, and among all religious community opposed the policy. But government took serious steps due to worldwide problem of terrorism. At this time, terrorism activities were removed partially from Pakistan. A longsighted decision of Musharraf, after a long period, it carried result with them. There is no single one institution which was unregistered, Operation Zarb.e.Azb against Taliban, was well-regarded and appreciated by individuals. To meet the challenges of modern world, the nation of Pakistan became capable due to conscious and cognizant from global necessities, inevitabilities and unpredictability. Our religious institutions have been conveying the valuable and effective education at nation level. It was additional quality of Madaris that along with religious education, modern subjects like science, math, computer science and economics were also taught here. English language, having great impact in modern world, as an official language of Pakistan, considered more important to meet the necessities of global world. Pakistanis are working in all over the world at this time due to having the access in internet, social media and modern education. Our economic condition was marvelous at the end of Musharraf Government. In spite of allegations and multifarious criticism, Musharraf handled all these variables successfully. His policy of preemption remained successful in many ways and the assertion of pseudo-vision was discarded in due course of time.
References


