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A Comparative Analysis of Christian and Muslim Perspectives on Impact of Religion on Students

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Abstract

Curriculum is a way to determine the destination of a nation. One cannot reach his/her goal without its peculiar way. Those who do not define directions of life they do not have any purpose for their lives. It is an admitted fact that curriculum plays vital role in the foundation of a nation. Nation is divided into sects and factions and eventually wipe out from the surface of earth in the absence of a well-defined and productive curriculum that reflects the purpose and goal of existence. Unfortunately, we have many curriculums in our country that is causing division and gap among the people because of different mindsets exist in almost every walk of life. The adherents of every curriculum have their own traditions, life style and code of life. Instead of establishing a culturally vibrant and religiously diversified society, people are unable to engage in such activities that can lead to establishing a society based on the golden principles of peace, cooperation, fraternity and harmony. A uniform curriculum can unify the scattered forces and divided factions. The paper is an effort to explain certain thoughts and theories of such prominent western sociologist, anthropologist, psychologists and phenomenologist scholars regarding religion and its role in students' grooming. The paper will present a comparative analysis of Islamic and Western perspectives of religion, point out the misconceptions of other scholars regarding religion and analyze impacts of both theories on our students when they have taught in the curriculum of our universities.

Keywords: Religion, Western Religious Approaches, Islamic Approach, Curriculum Impacts, Students, Theocracy

Preface of the topic:

Curriculum is like a road map one can reach to his or her destination through this road map very easily and will be successful in the purpose of life if he takes guidance from the road map. Another example is that curriculum is raw material which one can prepare what types of production one wants. In this regards institutions are factories and teachers are workers in that factories. If workers feel the necessity of cloth they would take cotton as a raw materials and use it to make clothes likewise, whenever they need to produce boats they would take the rubber and produce boats then they will

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supply it to the market. In this regards the students of institution are just a production of factories.

The importance and the need of a roadmap and raw materials is not hidden from any intellectual or gentleman of society. Unfortunately, we are deprived from such the most needed and important object. Due to lack of appropriate and meaningful curriculum we until now could not define the objectives, directions of life, medium of teaching even constitution of our country and so on.

Being a nation we are indulged in such irrelevant, unfruitful and unproductive activities and thoughts which are causes for our decline as a nation and we are deprived from interior and foreign policies as well. Due to lack of specified curriculum we are not interconnected with each other mentally and culturally. In such conditions nations are prone to eliminated from the surface of earth. Consequently, the conference is very important and hopefully to bring a fruitful and very positive results. In this regards I would like to offer an effort which is a responsible effort to take part in such meaningful and fruitful activities for the betterment and improvement of our nation and country.

Current paper will examine an historical background of the term of “religion” in order to explain the theories of western scholars regarding religion. Secondly the paper will explain an Islamic perspective of religion along with the advantages and disadvantages of such studies and evaluate the impacts on our students. Meanwhile the paper will express comparative analysis of Islamic ideology and Christian theocracy. Certain reasons will be explained for the need of religion in human lives. At the end of the paper I will discuss some important suggestions regarding curriculum we teach in our universities.

Introduction to the topic:

It is a fact that religion and religious norms, values and ideologies have existed everywhere and almost in every nation in this cosmos. One can say that religion actually is a way of life or a code of life therefore; every nation has a way of life, rituals as well as the concepts of good and bad according to their religion. Almost every nation likes their own way of life and religion and they understand their own success in their assumed way. As Quran describes that every group likes their own supposed way for themselves.¹

And in almost religions different scholars are found and various mindsets exist, for instance; fundamentalist mindset modernist and secular mindset. Every one of them has its own thoughts which cannot be applied on the people of other mindsets of their own religion nor on the followers of other religion. Because many experts have their own expertise and special thoughts which others do not have.

In this regard, the paper will offer some ideas of certain western sociologists, anthropologists, psychologists and phenomenologist to understand and analyze that how others scholars see religion and evaluate the context in which they described these theories.

Definitely, their ideas are very precious and beneficial for every other scholar in order to understand different dimensions of religion and enhance the knowledge that religion can be studied from a non-religious perspective. Although, there will be always a room for acceptance and rejections of ideas. Any how the current ideas have been offered regarding Christianity. Therefore, here is obvious choice for not acceptance ideologically. But it should be studied for knowledge and more information about religion and its various dimensions. Those who do not differentiate Islamic ideology

from Christian theocracy they would apply such theories on Islam, which will be unfair with the Islamic religion.

In this paper the ideas along with their research methodology will be evaluated. Their ideas are different in wordings, because they are of different domain, but are same in basic a principle which is, observing religion from a non-religious perspective. Those scholars were affected by theocracy as well as the requirement of that time. There are numerous scholars in every discipline so they all will not be explored but only certain particular opinions about religion would be explained.

The paper will also explain the perspective in which these scholars studied religion either is it religious or non-religious or from the perspective of their own fields. It means that sociologists analyze religion from a sociological perspective and describe that religion is a social object like poetry or the cultural elements and a psychologist sees religions in psychological views and regards as mental satisfaction. Anthropologists explain religion as a subspecies of human history while phenomenologists say that religions should be studied in its own term and its holiness must remain reserved.

At the beginning we will express the ideas of religious studies discipline, which started at the beginning 16th. The pioneer of this discipline is Charles de Meun². Later on the theories of social sciences will be examined.

Perspective of religious studies:

According to the above mentioned field of study³, religion at the beginning can be studied from two perspectives; one is called insider perspective and the second one is called outsider perspective. In the first perspective scholars, diplomats, thinkers and other researchers explored one's internal connection with eternal reality. This hidden connection will be stronger than strong by meditation, chant, worship, teaching and learning. Actually this connection can be checked in different ways for that everyone has his own method some scholars check once this connection from innate religious qualities such as patience, love with the universe or creation of mankind, intention and reliance on supernatural reality.

Those who live in insider perspective means in the inside world of religion they are different in thoughts from other scholars. Mostly the mystical or philosophical types of people go into the inside of religion then they do not have more interaction or interference with worldly objects and they do not give any special attention to these apparent differences amongst the human beings like nation, languages, country, colours and religion. They think about all people equally and they see these differences as a beauty of nature and they do not take it very serious just the beauty of the universe and Allah almighty wants diversity in this world. Most of them reached to the stages of pantheism, panentheism and pluralism.

Another perspective is called the outsider perspective of religion. In this perspective, scholars keep eyes on changes and actions which happened in the followers of a religion. They are not concerned with the fact that which religion is right and which is wrong and they do not check that either Bible or Gospel is words of God or not but just observe the behavior of the followers of a religion amongst them and with others.

In the 16th century, various movements raised in the western area on the basis of religious thoughts, which were one, the main causes of differences amongst them. Consequently they faced several problems. At the end they were compelled to study religious theories from other perspectives or non-religious perspectives, which are

called scientific approaches. In this regards, they reached to the decision that religion is a creation of human cultural process as poetry is.

In the late 19th century they generalized the above mention idea and said that religion should be studied in the light of social sciences and its various branches such as sociology, psychology, anthropology, philosophy and phenomenology. In the 20th century another discipline come into being which is called phenomenological perspective and reacted against the above mentioned approaches and told that religion should be studied and its own terms it cannot be studies in other terms. The founder of this field is called Immanuel Kant.

Sociological perspective of religion:

1. Auguste Comte.

Auguste comet is a prominent French philosopher (1798- 1857). He is regarded as the founder of sociology. Whose ideas influenced many social intellectuals of 19th century?. He greatly focused the study of society in order to arrange it on scientific principles. He aimed to promote new world order by rearranging history, economics, and psychology along with other factors of society. Anyhow, his famous proverb regarding religion is “**Religion is false but necessary**”.⁴

Although, Comte rejected religion in its specific form but he felt the necessity of a religious values for the combination of people or society. Therefore he proposed a “Religion of humanity” which based on rationality, humanity and emphasized morality as the cornerstone of human political and social organizing.

2. Karl Marx.

Karl Marx, (1818 – 1883) the most popular philosopher, economist, historian, sociologist, political theorist, journalist of Germany (Trier). He has done scholarly works such as The Communist Manifesto and the three-volume Das Capital etc. Theoretically he is the founder of socialism. His hostility is also very famous with religion and his phrase regarding religion is “**Religion is the opium for the people**”⁵. Mark refused religion and mentioned such comments about that in the context when he raised lay or labors class people against the elites or aristocracy class and tried to understand that labor community is being used by aristocracy and they do not give them their actual rights. whenever people get ready for receiving their rights from those cruel party a religious leader comes and start preaching to them and make them satisfy by saying that wait and you will be rewarded in the day judgment. Due to religious teachings or religious preacher people would not be ready to raise against such cruelties of others. In such situation Marx commented that religion is opium for the people⁶.

3. Emile Durkheim.

Emile Durkheim (1858 in France - 1917 in Paris). Actually he belongs to Jewish family and his father and grandfather have been rabbis in Judaism. He is one of the most influential scholars of social sciences, who developed a vigorous methodology combining empirical research with sociological theory. He is widely regarded as the founder of the French school of sociology.

He has been a lecturer in different places for various subjects. He has been delivering lectures regarding theory, history and practice of education. He has also taught a public lectures on social science, social phenomena, including social solidarity, family and kinship, incest, totemism, suicide, crime, religion, socialism, and law.

He has been a social worker and patriotic for his country, therefore he has done many works for country not for nation or himself. Several patriotic pamphlets were written by Durkheim himself, and sent to his fellow-countrymen in the effort to maintain the national pride.

His famous phrase regarding religion **“Religion is created by society”**⁷ means that religion does not have any genuine reality but society has supposed and created for its own combination. He has gone into the history of different societies and interviewed the indigenous people about their faith and religion. He informed that these people have supposed a totem to solve their problems and will decide everything amongst them. With the passage of time totem has gone but its concept has been remained which is called religion.

4. Max weber:

Max Weber (1864 -1920 Germany) was a German sociologist, philosopher, jurist, and political economist. Whose ideas profoundly impacted social theory and the domain of research? He is regarded as one of the founder of sociology.

Although, Weber was not agree with Karl Marx in the notion that everything is depending on matter but he arguing that thought, theories and ideas are the basic infrastructure for every structure and buildings.

Weber’s main intellectual concern was understanding the of rationalization, secularization and dis enchantment that he associated with the rise of capitalism and modernity .he saw these as the result of a new way of thinking about the world . He conceived Protestantism as a result of new thoughts and theories. He understands that thoughts and ideologies are the basis of any action. He worked on ancient Judaism, chines and Indian religions. His behavior is normal with religion than Karl Marx. He says that **“Religion is the motor of economics”**⁸.It means that religion is an idea which matter and economics will be used in the light of that.

5. Peter L. Berger

Peter Ludwig Berger (1929- 2017) a native of Austria and immigrate to United States after World War II. He was one of the founders of the field now known as the sociology of knowledge. He attended Wagner College and earned a Ph. D. in sociology from the new school for social research in 1952.

His statement regarding religion is **“Religion is a sacred canopy”**⁹ he understands that is nothing in real but it is supposed by the member of society for its own favor. He used a term for religion that is called “Nomos” it means that society proposed certain specific values or norms when a person adapts that values that person will be regarded as a person of the sacred Canopy. Society regulates some rules for the maintenance of that nomos or religion and all member of the society will be bound to it. For the protection of these rules and sacred canopy envy member must ready and will offer every type of sacrifice for that.

Anthropological Approach to Religion:

As we know that anthropology is the study of humans and human behavior and societies in the past and present. In this regards two prominent anthropologists will be examined here.

1. Edward B. Tylor:

Edward B. Tylor was born in London into a prosperous Quaker family. He was privately educated and because of ill health was excused from entering the family business. In

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1855 he traveled to Latin America and there met a fellow English Quaker and amateur antiquarian, Henry Christy; they toured Mexico in search of ancient artifacts. On his return to England, Tylor married Anna Fox in 1858 and settled into a comfortable private existence supported by his independent means.

In 1861 Tylor published *Anahuac*, in which he speculated on Mexico's ancient past. He joined the Royal Anthropological Society and independently studied primitive societies, publishing *Researches into the Early History of Mankind and the Development of Civilization* (1865) and his most famous study, *Primitive Culture* (1871). The latter had an instant impact on social theorists, and Tylor was elected a fellow of the royal society. A condensed account of his theories appeared in *Anthropology* (1881).

In 1883 Tylor became keeper of the University Museum at Oxford, where he later lectured on anthropological subjects, and in 1896 the first chair of anthropology in the English-speaking world was created for him at Oxford, a post he held until his retirement in 1909. The latter half of his career saw few publications and little modification of his initial positions. Perhaps his most notable achievement for us today is his brief essay "On a Method of Investigating the Development of Institutions," which appeared in the *Journal of the Royal Anthropological Institute* (1888), the first serious attempt to use statistical information to substantiate and generate social anthropological theories.

Tylor was an armchair anthropologist, uninterested in carrying out actual fieldwork with primitive peoples but keen on following the investigations of others. For him progress was linked with rationalism, and anthropology was to teach and correct contemporary aberrations of mankind by exposing the irrational survivals from the past adhering to modern social behavior. Tylor is generally credited with being the most influential expositor of the concept of animism (the idea that primitive men endow all things with vital supernatural powers) and the concept of survivals (that irrational, superannuated practices and beliefs continue past their period of usefulness). He was committed to historical reconstruction of the past by examining primitive societies which were thought to resemble prehistoric ones, but this was mainly to enable him to understand the nature of progress and to expunge nonrationality, primitive elements from modern life; it was not to demonstrate the rich variety of human cultures.

Tylor's early career showed an emphasis on progressive evolution, but this was later modified to give attention to the diffusion of cultural traits from society to society. He saw the development of magic and religion as due to faulty logic based on psychological errors, not as an outcome of the nature of society itself. But his interpretations did credit primitive men with logic, however faulty, and in this he represents an analytical advance over many of his contemporaries. He brilliantly demonstrated, for example, how persons of intelligence and reason may well accept magic and find no contradictions between such beliefs and other spheres of experience. His statement regarding religion is "**belief on spiritual beings is called religion**"¹⁰ he states that when I gone through the history of primitive societies and saw that people dream died and alive people or different elements and talked to them but they cannot touch them ever. These shapes or forms of various objects are spirits. In this regards he says that the belief on these spirits is religion.

2. James Frazer.

Sir James George Frazer (1854 – 1941) was a Scottish social anthropologist influential in the early stages of the modern studies of mythology and comparative religion. His

most famous work, *The Golden Bough* (1890), documents and details the similarities among magical and religious beliefs around the globe. Frazer posited that human belief progressed through three stages: primitive magic, replaced by religion, in turn replaced by science.

He examined those human beings gone through different physical and mental evolutionary stages. At the beginning human was superstitions then he developed to religion and now reached to the stage of science. In this stage human do not accept any metaphysical or supernatural elements. **His beliefs are on those things which can be experienced. Therefore, religions and its relevant dogmas are not entitled to be accepted because they could not be experienced.**¹¹

Psychological Approach to Religion:

1. William James

William James was born in New York City on January 11, 1842, into an intellectual household; his father was a philosopher and his brother, Henry James, grew up to become a renowned novelist. After medical school, James focused on the human psyche, writing a masterwork on the subject, entitled *The Principles of Psychology*. He later became known for the literary piece *The Will to Believe and Other Essays in Popular Philosophy*, which was published in 1897. James died on August 26, 1910, in Chocorua, New Hampshire.

His explanation regarding religion is that” Religious beliefs are not logical conclusions but passionate conviction”¹² he also understands that religion cannot be accepted on logical basis but due fear or mental satisfaction one can accept that.

2. Sigmund Freud:

Sigmund Freud (May 6, 1856 to September 23, 1939) was an Austrian neurologist who developed psychoanalysis, a method through which an analyst unpacks unconscious conflicts based on the free associations, dreams and fantasies of the patient. His theories on child sexuality, libido and the ego, among other topics, were some of the most influential academic concepts of the 20th century.

He says that religion displaces real human needs and fears onto unreal¹³. Another words he says that religion is a mental satisfaction.

3. Carl Jung:

Carl Jung was born on July 26, 1875, in Kesswil, Switzerland. Jung believed in the “complex,” or emotionally charged associations. He collaborated with Sigmund Freud, but disagreed with him about the sexual basis of neuroses. Jung founded analytical psychology, advancing the idea of introvert and extrovert personalities, archetypes and the power of the unconscious. Jung published numerous works during his lifetime, and his ideas have had reverberations traveling beyond the field of psychiatry, extending into art, literature and religion as well. He died in 1961.

Religion is the sense that we are connected to a reality longer than our individual selves he Says we might call the longer reality by many names.¹⁴ Religion gives meaning to our existence and makes our existence meaningful.

Phenomenological Approach to Religion:

Immanuel Kant:

Immanuel Kant was born on April 22, 1724, in Königsberg, Prussia, or what is now Kaliningrad, Russia. While tutoring, he published science papers, including "General Natural History and Theory of the Heavens" in 1755. He spent the next 15

years as a metaphysics lecturer. In 1781, he published the first part of *Critique of Pure Reason*. He published more critiques in the years preceding his death on February 12, 1804, in the city of his birth.

In 1781, Immanuel Kant published the *Critique of Pure Reason*, an enormous work and one of the most important on Western thought. He attempted to explain how reason and experiences interact with thought and understanding. This revolutionary proposal explained how an individual's mind organizes experiences into understanding the way the world works.

Kant focused on ethics, the philosophical study of moral actions. He proposed a moral law called the "categorical imperative," stating that morality is derived from rationality and all moral judgments are rationally supported. What is right is right and what is wrong is wrong; there is no grey area. Human beings are obligated to follow this imperative unconditionally if they are to claim to be moral.

His opinion regarding religion:

Immanuel Kant says that if one wants to search about any objective of this cosmos he would be used two ways. One is called experimental or empirical approach and the second one is called rational approach. Now those things which can be experienced practically means concrete elements there one will apply experimental approach. The abstract elements mean those objects which cannot be seen and touched on that occasion rational approach will be applied. In the light of this method of research, religion also will be analyzed regarding these two approaches. As many things have two sides like theoretical and practical as well as religions have two sides one is sensible and touchable for example; revelation in the form of a book or pages and wordings can be seen and touched. Therefore, one has to check and evaluate the correctness, truthfulness, compilation, historical and compare it others.¹⁵

On the abstract and theoretical dimension of religion is that we should analyze Kant says that the main object in whole phenomenon of religion is the existence of supernatural reality. Therefore, one has to analyze the existence supernatural reality on rational basis. According to my understanding, Kant says analyze the types of existence such as coming one is an element which is existed but its existence is possible like the existence of cosmos or universe its existence and nonexistence are actually same if first cause decide to give existence then it would be existed otherwise not be existed for ever. The second one a thing which is impossible to be existed like partner of Allah almighty and third one is a thing which must be existed like the existence of Allah almighty or first cause etc. As I understood that Kant reached in the result of his research that the strongest and powerful existence is specified for Allah almighty. This whole explanation and discussion basically belongs to Christianity and the above all scholars have described religious theories in the context of Christianity.

Islamic Perspective of Religion:

Islam basically used a specific term for the concept of religion which is called "Deen",¹⁶ lexically the word of Deen has different meanings which are coming here,¹⁷ one meaning is to obey (اطاعت) the second one to recompense (جزاء) the third one to is to have a kingship (ملك اور تصرف) the fourth one religion or a collection of beliefs (مذہب اور معتقد). According to the experts or the authority which we commonly use the term (معنی اصطلاحی) simply they say that Deen is a collection of commandments or directions from Allah almighty towards mankind and Jins through his prophets as a guidance for them if they obey that they will be succeeded in this world and hereafter.

Islamic approach clearly explained that Deen or religion is created by the creator of this cosmos it is not created by people or society as other sociological scholar described. The second thing is here that this Deen is a collection of directions which is a best source of success if it obeyed. And it is not for the benefits of Allah Almighty but it is just for the benefits of mankind and need for surviving in a good manner in this world in order to get success in the Day of Judgment.

Misconceptions of the Other Scholars:

First reason:

Most of them explained the whole phenomena of religion with a very small part of that. It is just like a person describing Hajj and saying that it is just a throwing stones towards the sambals of Satins or saying about prayer that it is just a name of rakue or saying about fast it is giving up drink of water. Such kinds of explanations regarding the above mentioned terminologies will be not enough but will be wrong about them. Likewise western scholars have explained the whole collections of religion along with its sacred books, rituals and other things by saying that religion is just patience (صبر), mental satisfaction (زبني اطمينان), opium and mythology which do not have any reality or it is just a cultural element which society is created it. Definitely religions have certain best qualities but it does not mean that religion is only that. Scholarly such partial explanations will be injustice with the terms.

Second reason:

Actually these all explanations are regarding Christianity and to some extent Judaism. Therefore, they cannot be applied on other religion especially on Islam because there is a huge difference between Islam and Christian theocracy which will be explained later on.

Third reason:

There are various factors behind the above mentioned scholars which compelled them and motivated to give such comments. One of those factors is cruelties and injustice of Christian theocracy or church. People started protest against the cruelties of church and criticized that at the end they denied and refused church at all. These all were happened against church due to misuse of religion. Along with such individuals like Karl Marx and others also were compelled due to specific reasons like Marx was the leader revolutionary movement of labours. In this way they were raised religion.

Fourth reason:

Basically they misunderstood in the origin of religion as they said that religions is a creation of cultural process or created by society which do not have any historical reality. And some of them said that religion is myth or supposed by people. While Thora, Gospel, Quran and human history is witnessed that the first person who came to this world that was Adam (عليه السلام) and he was the prophet of Allah almighty he came to this world with the light of religion. Therefore, mankind is not being in the time of superstitions and darkness religiously because Allah the merciful has not leaved his own creations without any guidance.

A comparative sketch of theocracy and Islamic ideology:

There are certain differences between Christian theocracy and Islamic ideology which will be mentioned below.

- (1) There should be cleared that there is a big difference between mosque and church. Mosque is used only for worship of Allah almighty while church is a

permanent institution which comprises on different hierarchies of members, for instance; deacons, arch deacons, bishops, arch bishops, cardinals and Pope. And church is representative of Peter and Peter is representative of Jesus Christ and pope is the leader of church as well as the constituent of Jesus Christ. Elections are conducted amongst the members of church and different groups of various nations and languages. Obviously, every one of them tries to make its own person as a leader of church. historically many corrupt people have been as a pope of church like Jhon. ¹⁸

- (2) There is a big difference between a scholar or Molavi and Pope. According to Roman Catholic Church pope is infallible from all sin. Moreover, he is not just interpreter of religious books but he is as prophet he can initiates rulings from himself, his decision is regarded as divine decision which cannot be change nor refused forever. If someone goes against his decision he would be counted as a heretic person and will entitled of a painful punishment. Historically they have given admonitory punishments to such heretics.
- (3) Church has formed the institution of inquisition which search in public to find out those who are working or talking against church if they find a person in such condition then he would be captured and will be punishable. therefore one cannot speak against church and its rulings whatever they imposed on them and public will be compel to accept that .While Islamic scholars do not have such secret force to punish the people nor they infallible from all sins and mistakes nor their decision is last decision .Everyone is allowed to challenge and criticize decision and interpretation of laws.
- (4) There is a big difference between Quran and Gospel. Church was not allowing to everyone along with women to interpret the Bible. Only Pope and specific members of church were allowed for interpretation of holy books. While Islamic scholars do not have such restrictions on people everyone who has the required knowledge and ability of interpretation will be allowed to give interpretation of Quran.
- (5) Church has doing the tread of purification from sins for that they were receiving a big amount in order to provide a place in paradise which is a big economical source of church. While Islamic scholars do not divide tickets of paradise nor they are the authority for that.

Impacts on our students:

As we have already mentioned that wrong road map will lead to a wrong place. Therefore, our curriculum is not clearly defined to guide our students towards a specific destination. Due to our scattered curriculum our students are disintegrated mentally. They do not clear about their own goal and purpose of life. Some of them are going for away from the religious values and morality and going readily towards materialism and secularism and they are ready to violate all moral laws for their own interest which are impacts of pragmatism. Consequently they are asking very dangerous question regarding religion for example; is God existed? Is there paradise and hell, how they are? one says that if I do not offer prayer then what will be happen and saying that nothing will be happen and think about Quran as such other religious books which are interrupted . Due to such questions some of them going to astray and apostasy .they are joking on religious people and religious activities.

Due to incomplete curriculum some students are going to become extremely religious and they adapted all moral and religious values strictly even they are not ready to a single compromise on the optional things of religion. Consequently they are going towards extremism and any time they are ready to give a fatwa or any decision about others which usually become a cause of differences, disharmony and violation. Education should be a main source of unification and peaceful co-existence. Unfortunately we are still succeeded to achieve such goals and objectives.

Need of Religion

Religion is needed due to different reasons some of them will be mentioned below:

First reason:

Mankind made of two things one is matter and the second one is soul everyone has its own requirements for instance physical body needs foods, water and sexual desires. These are requirements of human matter sides. As matter has needs as well as human soul also needs to get inner satisfaction for his own. that need is a connection and relation with spiritual world or supernatural reality without this connection many people will be indulged in various mental disease .they are they cannot be accounted as a perfect man. Therefore religion is our inner need.

Second reason:

Whenever mankind came to this world now definitely ask some questions from himself about himself that why I came here?, Who give me existence?, how I came here? And what is the purpose of my life? What should I do? What will be happen in future? And what will be done after death?. Religion will reply to these all questions.

Third reason:

Human beings have come into being. They want to live here with coexistence and harmony with others. For passing lives he really need to a guide book to get guidance for life. In this regards who will guide them either society, oneself, friends, parents and teacher. None of them is empty of selfishness and lack of knowledge about present and future. Only Allah almighty has a full knowledge of future and fully free of interest. Therefore, only Allah is worthy to be take guidance from him and Allah has sent his messengers to mankind and given them books, which is a collection of directions to follow it in this life. This direction and rules is called religion.

Suggestions:

- 1) Curriculum should be only one for one nation in order to guide them towards one and objective.
- 2) Curriculum has to be comprehensive and not to be one-sided and there should not be any discriminations of Islamic and non-Islamic curriculum.
- 3) Curriculum should comprises on all revealed and religious books with full understanding of our won religions and scholars should be fully opened and prepared for a comparative study of religions. By the grace of Allah almighty we bestowed with a full bright and latest religion which is called Islam. Therefore, we should not hesitate from the comparison of Islam with other religions anyway.
- 4) Career counselling department should be opened in every institution in order to guide students for a specific field.
- 5) Curriculum must be meaning full and guide full for future in order clear the concept of students.

- 6) Curriculum should be moralistic more than materialistic in order to guide our students for the success of this world and hereafter to be prepared and keen for the service of nation and country. Because we do not need to produce a product which is made of money means to create money and collect money only, but we indeed need of a product which is a collection of moral values to spread morality, peace, harmony, promote co-existence, provide voluntarily services for the prosperity of generation and nation.
- 7) Curriculum should be consisted on the theories of various scholars either they are Christian, Jews, Hindus, Sikhs, Greeks, Arabs or whoever they are but with full understanding of their contexts and the requirements of that time along with a comparative analysis of their own religion and culture on rational basis. In this way it will be clear the situation for our students.

Conclusion:

Both Christianity and Islam emphasize moral development and discipline through religious teachings in education. Muslim perspectives often emphasize community values and obedience to divine guidance, while Christian views may focus more on personal salvation and moral autonomy. Religion influences students' character, moral decision-making, and sense of purpose.

However, the degree of impact varies based on cultural, regional, and institutional contexts. Finally, despite their differences in theology, both faiths recognize the powerful role of religion in shaping students' lives.



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- ⁵ ” the phrase is found in an essay titled “Towards the critique of Hegel’s philosophy of right.” The full quotation reads: “Religion is the sign of the oppressed creator, the heart of a heartless world, just as it is the spirit of an unspiritual situation. It is the opium of the people.”
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