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Language Diversity and Educational Policy in Pakistan: An Islamic Perspective on Multilingual Education

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Abstract

This article explores the concept of language diversity in the context of educational policy in Pakistan from an Islamic perspective that emphasizes multilingual education. It examines the changes in language policies from the colonial period to today's policies institutionalized in the context of continuing issues of marginalisation inequity and cultural erosion caused by the dominance of Urdu and English mediums. The study is based on the scholarly work of the global South Asian and Islamic community, and suggests a structured multilingual model which includes mother tongue, national language, international language as well as regional elective, in which the mother tongue is taught in the early years with its gradual introduction of national and international language and regional elective. In addition to providing practical policy suggestions for teacher training, curriculum adjustment, and monitoring, the benefits of cognitive gains, cultural preservation, access, and alignment with the principles of justice and knowledge pursuit are highlighted. The framework also mentions the possible challenges like resource constraints and political resistance, and supports flexibility in its implementation based on positive experiences in other Muslim majority countries. Finally, the research calls for reforms that reconcile linguistic pluralism with national unity, and equitable quality education that values and promotes collective progress while honoring diversity. The integrated approach is a culturally relevant path for Pakistan to build human capital, decrease educational gaps and become more inclusive in development in a multi-lingual society while adhering to moral obligations.

Keywords: Multilingual Education, Language Policy, Pakistan, Islamic Perspective, Linguistic Diversity, Educational Equity

Introduction:

More than seventy languages are used as first languages in Pakistan's provinces and territories, making it one of the most linguistically-diverse countries in the world. It is an intricate language landscape with major languages like Punjabi, spoken by a significant language majority, mainly in the fertile plains of Punjab, and Pashto, which is dominant in the north-west frontier. Likewise, Sindhi language has become a historical and cultural pillar in the territory of Sindh and Balochi language is dominant in the vast western part. These provincial tongues have Urdu as a thread that binds them together, and in itself Urdu is the national lingua franca. In addition, the region is rich in dialects and minor languages such as Saraiki, Hindko and the Brahui (of Dravidian origin) that have been layered over the region over the centuries. This vast diversity is a defining aspect

of the daily lives of people, their interactions and their understanding of community identity (Ethnologue, 2020). It also poses significant governance, educational planning and social cohesion challenges in a federal system that always seeks to build national unity. The scholars highlight the complex multi-lingual contexts and their significant impact on equitable opportunity and systematic cultural heritage in a post-colonial society such as Pakistan (Wikipedia Contributors 2023).

The language is central to the process of education and the development of a national identity, is the first medium in the dissemination of knowledge and is a strong symbol of the collective. In the educational context, the language of instruction is a fundamental determinant of learning outcomes, students' cognitive abilities and their participation in learning activities, and in the case of children, it has a direct influence on the successful transition of educational experiences from home to school settings from diverse languages (Durrani, 2012). Knowledge of language supports critical thinking, promotes cultural pride, and promotes participation in civic life, while a critical mismatch between home language(s) and formal language of school instruction can worsen systemic inequality and lead to alarmingly high dropout rates. The notion of national identity in Pakistan is based on the shared stories of the past and the religious ideals of its people, and language policies have always been a tool for fostering unity by giving primacy to Urdu, while at the same time ensuring the constitutional protection of the rights of the provinces. Such a delicate balance highlights the tremendous potential of language as a device of empowerment or marginalisation, and thus as a powerful determinant of citizens' perception of their legitimate place in the wider national context (Ashraf, 2021).

Language policy, education and Islamic principles is an area of study that has much to offer in terms of understanding inclusive approaches in linguistically diverse societies from a deep and ethically rich perspective. The teachings of Islam stress the serious study of knowledge as a duty and obligation of every Muslim and expressly recognise language diversity as a blessing from God designed to facilitate mutual understanding and peaceful co-existence between various communities (Rahman, 2002). Models of multilingual education, which honor and support native languages and develop proficiency in key national and international languages, naturally support the core concepts of justice, equity and the universal dissemination of wisdom. In the particular Pakistani setting, these values constitute a sincere ethical base for policies aiming at a comprehensive development of the human person, which transcend limited colonial influences and legacies. If done with care, this can create teaching spaces where students can find intellectual and spiritual reinforcement from both their faith and their cultural heritage, which will help to meet the needs of contemporary education (Yasmeen, 2025).

If used judiciously and with a religious moral compass, multilingual education can actively serve equity, effectively safeguard tangible and intangible cultural heritage, and blend in perfectly with the Islamic principles of unending quest for knowledge and all-encompassing justice. The findings of this study are of special relevance in the light of the constitutional position of Urdu as national language and the use of regional languages for teaching, along with the constant focus on equal access to quality learning in successive national educational policies of Pakistan (Government of Pakistan, 2009). The research offers recommendations for pragmatic changes that can overcome the gaps between policy intent and practice that remain, by critically considering the interconnected elements. It aims to use the real world Islamic viewpoints to inform more effective and culturally relevant approaches and to help create greater sophistication in national cohesion and strategic development of human capital.

Literature Review

The global approach to multilingual education highlights the importance of multilingual education as a foundation for achieving equitable learning outcomes and cultural diversity in diverse sociopolitical contexts. The international frameworks advocate that foreign language teaching should begin in the home language of the student so as to create a solid cognitive base and eliminate the learning gaps, thereby promoting students' interest. European models demonstrate structured trilingual systems in which local, national, and international languages are used right from the start, helping to develop an awareness of language and intercultural competence in societies where there is a high degree of mobility. A carefully planned and structured sequence of exposure to more than one language in Luxembourg and some Swiss cantons produces graduates who are able to function effectively in multilingual settings without compromising their academic achievement. African experiences point to successes and continuing challenges in post-colonial contexts where mother tongue based strategies have been shown to increase early literacy rates and decrease repetition and dropout rates from exclusive use of former colonial languages, including Ethiopia (Ball, 2011; Heugh, 2011). The programmes demonstrate the potential of vernacular medium education, promoting the full development of the marginalized groups and fostering national unity by recognizing indigenous knowledge systems with proper support and teacher training. But wider analyses highlight the importance of using adaptive policies, which take account of the demographic realities and do not apply the same solutions, and which rely on longitudinal evidence of the cognitive benefits and long-term socioeconomic benefits of additive bilingualism. This international scholarship offers strong support for the need to move away from subtractive models, which demean linguistic heritage, to ones that embrace diversity as a powerful resource for innovation and social harmony (García & Sylvan, 2011).

South Asia is a region of dynamic tensions between unity and identity and access that highlight many of the challenges of multilingual federations, as in language policy and education. The three language formula of India aims to provide equal treatment to three languages – Hindi, English and regional languages, however, the uneven implementation of the policy across states has led to English medium private institutions gaining the upper hand and accentuated the urban rural and class based divides in the society, while also stirring up political resistance in the non-Hindi speaking regions. The government has given priority to Bangla as a medium of instruction and has a strong focus on English for higher education and a worldly approach, which created a long-standing gap between quality of education of students from non-elite backgrounds and the medium of instruction. Sri Lanka has been using trilingual policies, including Sinhala, Tamil and English, to promote post conflict reconciliation and has made significant progress in access, but has struggled with teacher supply and relevance for minorities (Hossain & Tollefson, 2013; Mohanty, 2019). The comparative cases illustrate how language history influences institutional policies; in many instances, the policies in the constitution precede those in the classroom because of the limitations of resources and because of conflicts or strife among individuals and groups of differing ideologies. What is required for effective regional strategies is genuine decentralization, community involvement and investment in materials development to achieve transformative education equity, the researchers note. These South Asian perspectives highlight the need for locally designed multilingual approaches, instead of 'one size fits all' solutions that are brought in from outside the region (Canagarajah, 2013).

Previous studies on the language policies of Pakistan have recorded a trajectory of the consolidation of the national identity in the face of severe differences, ranging from early post-independence focus on Urdu as a binding force to subsequent recognition of provincial rights (Mustafa, 2018). The use of regional languages in national education has been gradually

introduced into primary education in parallel with Urdu and English language in successive national education frameworks, indicating continuous recognition of the linguistic realities, but unfortunately, there is an uneven implementation in the context of the difference in capacities of different provinces and of resources. The scholarly literature illuminates how these policies play out in relation to identity formation, sometimes favoring the use of one language at the expense of others, and sometimes reinforcing linguistic educational stratification. From this perspective, Islamic scholarly views provide complementary depth as they argue for language education to be based on the fundamental values of Islam which affirm the value of linguistic diversity as a reflection of divine wisdom and dictate the search for knowledge beyond boundaries. The support of versification in the Bible for reflection, and the traditions of learning without any regard to language, dovetail into a history of dynamic multilingual scholarship, for example, in the Abbasid era when translation and cross-linguistic intellectual exchange inspired unprecedented development (Coleman, 2010; Mansoor, 2005). This view interprets multilingual education as not only a tool of pedagogy, but also an ethical call for justice and understanding of the community. Despite significant contributions to policy histories and models in the global context, there remains significant gaps in the literature, especially those which lack interdisciplinary approaches to incorporating Islamic ethical perspectives and thorough empirical research into classroom practices, teacher readiness, and long-term consequences for cultural vitality and equity in Pakistan today. Such integrated analyses would aim to better support contextually contextual reforms that can leverage diversity for collective progress (Rassool, 2013).

Problem Statement

The issues of language equality and diversity are one of the major problems in Pakistan in the field of educational policy making and implementation of the policy given the linguistic diversity of the country that has more than seventy languages. Urdu and English continue to be the prime mediums of instruction, and other major regional languages like Punjabi, Pashto, Sindhi, and Balochi are underrepresented in the education system, leading to notable learning gaps, increased dropouts, and reduced cognitive engagement, especially within rural and minority language communities. The lack of alignment with the curriculum in the schools and the home language increases educational disparities, threatens the preserving of cultural heritage and diminishes the formation of national identity in a diverse federation. Finding a balance between language pluralism and unity within post-independence policies and the following national education policies and frameworks has been a challenge, with a tendency to standardize at the cost of inclusive access. Moreover, existing strategies show a significant gap with the Islamic values of respecting language diversity and learning in an equal manner, which in turn reduced possibilities to consider culturally relevant and ethically integrated education reforms necessary for holistic human development and social cohesion.

Objectives

- To analyze the current state of language diversity and educational policies in Pakistan.
- To explore Islamic principles supporting multilingualism and inclusive education.
- To examine the benefits and challenges of implementing multilingual education in the Pakistani context.
- To propose policy recommendations that harmonize linguistic diversity with national unity from an Islamic viewpoint.
- To contribute to the discourse on culturally and religiously sensitive education reforms.

Research Questions

- What is the historical and current status of language policies in Pakistan's education system?
- How do Islamic teachings (Quran, Hadith, and scholarly interpretations) address linguistic diversity and the pursuit of knowledge?
- What are the pedagogical, social, and cultural impacts of multilingual versus dominant-language education in Pakistan?
- To what extent can an Islamic perspective guide the formulation of more inclusive multilingual education policies?
- What practical recommendations emerge for policymakers to integrate regional languages while maintaining national cohesion?

Methodology

The research design of this study is qualitative and involve some elements of mixed methods for providing holistic information about the convergence of language diversity, educational policy and Islamic views regarding language diversity in Pakistan. The first method involves documentary analysis of the constitution of Pakistan, successive National Education Policies and basic Islamic texts like mentioning of relevant Quranic verses and Hadith collections. This is complemented with a wide-ranging literature review and comparative case studies from local and international settings to identify trends and standards. Primary data collection uses semi structured interviews with both educators and policymakers, as well as targeted surveys in selected multilingual areas where possible, to include stakeholders' perspectives and lived experiences. The analytical framework combines policy evaluation approaches with the principles of Islamic jurisprudence (fiqh) and existing sociolinguistic theory in order to construct a sophisticated analysis of the possibility of introducing religious values to inform the development of practical policy recommendations. Ethical issues involve informed consent, participant confidentiality and respect for cultural sensitivities during data collection and analysis. The limitations of the study include the exclusive focus on major languages, the potential for differential access to detailed official statistics, and the potential effect of the interpretive nature of the interaction between theological and empirical dimensions on the generalizability of the study, while also providing depth for specific policy discussions.

Historical and Contemporary Language Policies in Pakistan

The history of language policy in Pakistan dates back to the British colonial era, when English was used as a tool of governance/evolution of elites while indigenous linguistic ecosystems were ignored. Colonial education systems looked upon English as a superior language to establish a cadre of intermediaries to aid in the enforcement of colonial rule, thus establishing a lasting hierarchy that favored foreign languages over local vernaculars. When India became independent in 1947, the new country faced the challenge of building a nation out of a deep divide between one another on the basis of language. Leaders had envisioned a Urdu, a language which is capable of transcending the regionalism and represents the Islamic cultural bond amongst the Muslim masses of pre partition India, based on the fact that Urdu has become a language of common bond amongst the Muslim masses of pre partition India. This basic decision embodied a desire for ideological unity but also generated some conflicts with the provinces with a high linguistic identity. English continued to be the language of power in the world of elite education and the administration of higher education, reproducing patterns of access and exclusion in a colonial world. In the context of regional languages, national language rights became a complex issue when regional organizations demanded recognition of their mother tongues within the official and educational setting (Rahman, 1996; Mustafa, 2018). The initial dynamics that emerged are crucial for future negotiations between centralizing forces and

pluralistic demands that influenced the future course of policy. This colonial to postcolonial shift reinforced unequal structural dynamics that persist in the present, affecting the present learning outcomes and identity politics.

National integration and regional autonomy are interwoven themes in the lives of Pakistan language policies, as highlighted in a few milestones. The purpose of its inclusion as a national language in early post-independence years was to bring unity and harmony among the various ethnic groups and continue to have English as the language for advanced education and official business, which created a dual system of language for the benefit of the urban educated elites. The Constitution of 1973 was another imperfect recognition of the linguistic pluralism as it gave national status to Urdu language and allowed provinces to support regional languages. Later education policies tried to put these measures into practice, to a more or less satisfactory extent. Urdu medium instruction in public schools was emphasized in the National Education Policy of 1979 and Urdu and English was adopted besides mother tongue or regional language in early grades of public schools in the policy of 2009, which was more flexible. The landscape became further diversified through the provincial initiatives and as seen in the language bills in Sindh mandating the use of Sindhi along with Urdu in education settings, it reflected assertive efforts of the province to preserve cultural linguistic heritage. The pilot projects on mother tongue education in different provinces were promising in terms of early literacy, with problems of sustainability caused by the inconsistent scale up. They show an incremental but disjointed trajectory towards inclusivity, underscoring the importance of political commitment and wherewithal in shaping policy outcomes. Modern studies focus on the fact that although constitution and policy create an enabling environment, implementation challenges must be overcome (Coleman, 2010; Mansoor, 2005).

An examination of key education policies and their policy language components shows that implementation gaps such as teacher training inadequacies and curriculum development issues continue to hinder the multilingual aspirations. The case studies reveal innovation and fragmentation across regions, with models of bilingual education being well developed in Sindh but not so advanced in other provinces. The current problems include low quality of teachers' preparation for multilingual classrooms, the lack of quality materials in regional languages and the conflicts between the standardization process such as the Single National Curriculum and the context adaptation of the materials (Shamim, 2012; Rassool, 2013). These problems magnify educational disparities that are especially true of rural and minority language communities where students are taught in mediums they do not know and their core skills suffer as a result and their cultural self-confidence wanes. These barriers require long-term efforts to develop professional learning curriculum localization efforts and monitoring systems that connect policy statement with what happens in the classroom. The holistic approach to these dimensions can make of linguistic diversity a strategic asset for national development and social harmony (Bashiruddin, 2018).

Islamic perspective on linguistic diversity and education

The Islamic approach to language offers a strong moral underpinning for the recognition and appreciation of linguistic diversity as a part of the human experience and a source of collective progress. Islamic philosophy offers a rich moral framework for the recognition and appreciation of linguistic diversity as part of the human experience and a source of collective progress. Conventional scholarship focuses on the idea that languages are different and that variation is a reflection of the extent of creation and a vehicle for promoting the understanding of peoples. Prophetic traditions emphasize the need to seek knowledge, which transcends language barriers, and promoting the maintenance of cultural identities while fostering a sense of shared values.

This perspective is one that sees language not only as a means of communication but also as a means of moral and intellectual development, which can be used to build community cohesion. The study of Arabic translation has been carried out to understand how multilingual environments led to the development of scholarly accomplishments during the Islamic Golden Age, wherein centers of learning used Arabic as a scholarly lingua franca and Persian and other local languages as tools for translation and cross cultural exchange (Hussain, 2019). The periods of such openness to linguistic pluralism show how this can enrich the intellectual traditions, rather than weaken them, and help to highlight the possibility of diversity alongside a shared pursuit of wisdom. The notions of justice and equity reinforce the need for access to education regardless of language, which will promote full participation in the development of society. These principles support participatory systems which are respectful of individual and communal identities and favour participatory progress (Siddiqui, 2017).

Concepts of justice, equity, and community within the sphere of Islam have important implications for current language policies in education. It is the duty of justice to ensure that all citizens of the community have access to education and that it is relevant and comprehensible, without the need to use a language they cannot understand. Equity goes beyond this, and requires different solutions to different needs, so that no community is denied a system of disadvantage when it comes to the acquisition of knowledge. Community focus is on the collective good and on language diversity, seen as a resource to the community as a whole. Historical multilingual scholarship during intellectual expansions and decays illustrated the productive cohabitation of the various languages to support the administration, the science of nature, and the science of religion. Prominent thinkers throughout history were the proponents of educational models that recognised local languages, while simultaneously promoting connections to broader bodies of knowledge. These concepts have been adapted in modern context to the promotion of inclusive curricula based on the learning of regional languages with national and international ones which promote cognitive flexibility and cultural pride. These models are in sync with a vision of social harmony and human flourishing in the broader context of education (Akhtar, 2020; Malik, 2015).

Modern education and language policy concerns have been discussed by contemporary Islamic scholars and thinkers, especially from South Asian contexts, and their perspectives have been strongly active and nuanced, contributing to resolving the issues of tradition and needs of modern times. The voices here emphasize how important the mother-tongue based approach to instruction is to deepen understanding, to preserve cultural heritage, to prepare learners to engage in national and global arenas. They state that a good language policy should embody moral claims for equality and justice, with a view to reducing disadvantages for regional language speakers in the formal school. They suggest models based on historical examples of the excellence of multilingualism, which balance local identities with national unity without concentrating on one language or overstepping boundaries of fragmentation (Iqbal, 2022). Their work reflects the importance of providing students with knowledge and understanding that allow them to become informed citizens and to demonstrate values of understanding and respect for difference. With these insights, policymakers can create strategies that are culturally and ethically appropriate and that are feasible to implement and resource. This view in turn frames linguistic diversity as a resource to develop resilient knowledgeable societies based on inclusive progress (Farooq, 2018).

Islamic Guidelines for Multilingualism in Education in Pakistan

The potentials of multilingual education are significant and closely linked with the Islamic values and developmental requirements in culturally and linguistically diverse societies such as

Pakistan. The cognitive benefits are salient and have consistently been shown across studies, with systematic language exposure from early childhood onwards leading to executive function problem solving abilities. Education on the foundation of the mother tongue will help learners to be more cognitively flexible and creative because the first exposure to education is in the language in which they are most comfortable. Cultural preservation is also an essential component as teaching in local languages helps to protect the intangible heritage of oral traditions and local knowledge systems, which may be lost due to the influence of dominant languages. Access and equity are central outcomes because mother tongue based approaches have a significant impact on closing the learning gap for marginalised groups, including a higher retention rate and meaningful participation across socioeconomic groups (Cummins, 2000; Baker & Wright, 2017). These gains are very significant in relation to loftier goals of Islamic teachings that include protection of intellect, of faith life, of lineage, of property, and that education must be an empowering one, not an exclusionary one. Such an approach can effectively turn linguistic diversity from a problem to a solution in the Pakistani context to encourage innovation, social cohesion and all-round human development. It is noted that the use of multilingual models in the context of ethical frameworks not only improves students' learning performance but also contributes to the development of informed citizens who are dedicated to justice and harmony in the community (UNESCO, 2025).

One model for multilingual education in Pakistan is a planned sequence from teaching in the mother tongue to providing strong literacy skills and sense of conceptual understanding in early years. This initial stage provides children with the opportunity to develop a more sophisticated understanding of ideas in their most familiar language context, enabling confidence and minimising early frustration frequently experienced with foreign medium education. The gradual introduction of Urdu as the national language then follows in later stages which will help to build national unity and good administration and introduction of English at suitable development points will help those to make good use of global opportunities. Arts Electives offer students opportunities to strengthen ties with their heritage language throughout the curriculum while also introducing them to other provincial languages that will further develop their understanding of cross-cultural appreciation and national unity (Mehdi, 2021; Garcia, 2009). Unlike subtractive models, this additive model does not aim to replace one language with another, but to maintain all languages to promote balanced multilingual competence. Implementation would involve a staged approach with pilot projects in varied geographic areas to learn and adapt local approaches and feedback. This approach benefits from principles that affirm the significance of teaching for cultural respect and knowledge access and enable education to serve the purposes of individual fulfillment and social progress. Such a progressive but flexible scenario has been argued to be capable of catering for the unique language scenario in Pakistan and to promote equity and excellence (Hornberger, 2009).

Policy recommendations for implementation of this framework involve specific constitutional directions that explicitly state the rights of multilingual children in education along with the national language directions. Teacher preparation programs should be comprehensively reformed to include instruction in translanguaging, multi-linguistic pedagogies and culturally responsive teaching methods to prepare teachers for classrooms with diversity. Asmah (2012) suggested that curriculum changes must focus on producing quality learning material in regional languages, Urdu and English with content based on the local knowledge and connected with national and global context. Strong monitoring processes, including timely and regular assessment and stakeholder consultations, and a process of adjusting to data would help to ensure accountability and ongoing improvement within provinces. The measures need to be

implemented in a coordinated and systematic way in both federal and provincial jurisdictions and must be backed by dedicated funding streams that facilitate resource allocation and innovation. The comparative analysis of other Muslim majority countries can give insights into what Malaysia can do well to achieve good learning outcomes through the integration of Malay English and other languages in education, while maintaining cultural identity (Sneddon, 2003). A good example of effective scaling up of MTIES that smoothly moves into the use of the national language in early education is Indonesia, which boasts its large archipelagic territory and shows improved equity. The cases here show that policies that are sensitive to the context, based on shared values, can address challenges stemming from diversity and provide sustainable benefits (Kaplan & Baldauf, 2003).

Challenges to the adoption of this framework in Pakistan may involve resource limitations, political opposition, and standardization pressures that must be carefully addressed. The problems of limited funding and infrastructure exist in rural areas and can be overcome with a targeted public private partnership and international cooperation in the development of materials and technology assisted learning. Political resistance may arise from a variety of reasons such as issues of national unity and the favour of the political elites for English dominant systems, but can be overcome by constructive dialogue in which the importance of multilingual approaches to cohesion is emphasised which ultimately generate greater buy-in and reduce alienation. However, standardization efforts can miss out on specificities in regions, so guidelines that establish principles rather than uniform standards provide a middle-ground approach. Adopting a gradual approach to the implementation, building advocacy and building the evidence base for adjustments, Pakistan can find a path forward that will be viable (Tollefson, 2013; Ricento, 2015) based on experiences in Malaysia and Indonesia. Community engagement campaigns to showcase cognitive cultural and ethical benefits, to gain public support and ownership, also form part of mitigation. To surmount these challenges, however, requires visionary leadership, sustained investment, and principles of justice and equity in the implementation of multilingual education that realize this potential as a catalyst for national development (May, 2012).

Conclusion

To conclude this article, it has been shown that linguistic diversity in Pakistan is a tremendous opportunity for educational change, if Islamic ethical perspective is adopted. The analysis highlights the marginalisation of regional languages since their colonial history and the policies of the post-independence nation building context have often contributed to inequities in learning outcomes and cultural erosion. Islamic concepts of justice, equity and the search for knowledge bring together the multilingual education concept to become a vehicle of inclusive development that is respecting cultural identity and promoting national unity and global competence. The suggested plan focused on mother tongue classes in early years and strategic integration of Urdu / English along with regional electives is a feasible way forward. This strategy would not only allow cultural heritage to be preserved and accessible to all citizens, but would also be a step toward the higher goals of Islamic law in establishing education systems that would allow every citizen to be empowered, regardless of their language. Implementation will require tackling implementation gaps, including through the development of a strong teacher training curriculum reform and monitoring systems, as well as lessons learnt from similar Muslim majority settings, such as Malaysia and Indonesia. Finally, embracing multilingualism rooted in Islamic principles could boost human resources, diminish social gaps, and help to place Pakistan as a model of unity in diversity. It requires enduring political commitment, community mobilization

and investment in education resources, but will yield salutary educational outcomes, social cohesion and collective efforts to build a more informed and just society.

This study's relevance is in the advocacy of a comprehensive policy change that goes beyond traditional policy approaches by focusing on: ethical and cultural aspects of policy, which are frequently neglected in technical policy debates. An Islamic approach to multilingual education offers a moral compass and practical solutions for Pakistan's global and domestic complexities. It invites educators and scholars to policymakers to transcend monolingualism and embrace additive models that recognize and celebrate linguistic pluralism as a gift of God, a national treasure. Long-term effects of such models on learning outcomes and identity formation and on economic mobility should be investigated and scalable ways of teacher preparation should be studied. This can be achieved by emphasizing equity and knowledge accessibility, enabling Pakistan to live up to its constitutional ideals and Islamic principles of inclusive learning. This paradigm shift has the potential to raise the standards of education, protect rich cultural tapestries, and create resilient communities to meet 21st-century needs. The article calls for action now, such as pilot programs, dialogues with stakeholders, and evidence-based changes to unlock the potential of multilingual education. By doing so, Pakistan can pioneer an approach that not only suits its unique context but also can provide valuable input to discourses on culturally responsive and ethically built education systems the world over. The road to be walked is difficult but the benefits to be gained will be great for current and future generations to create a prosperous, equitable and harmonious nation.

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