

*Special Paper***JOSEPH OF THE BIBLE AND THE TALMUD
COMPARED WITH YŪSUF OF THE QUR'ĀN**

(A STUDY FROM MUSLIM PROSPECTIVE) EDITOR

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[Ma'ārif is a research journal, which provide platform to scholars to present their opinions and point of view on any topic, just like this topic: JOSEPH OF BIBLE AND THE TALMUD COMPARED WITH YUOSUF OF THE QUR'ĀN: then it is duty of our esteemed readers to evaluate the arguments and facts and statements provided by the writer, anyhow we try our best that there should be no point hurting or insulting or abusing any one.

This cross dialogue will create mutual and common thinking among the scholars, and we have to accommodate each other with different religions and cultures because this world is multicultural and we have to respect different opinions of each other with love and tolerance.

That is why we had sent this paper for evaluation to a non Muslim scholar and writer made many changes as were suggested by the scholar and I am very much thankful for both for their co-operation, it will be a matter of pleasure for me if any Christen or Jew or any other scholar will share in this topic, it will be published.] (Editor)

Joseph, an important personality of the Bible to which it has devoted a significant amount of space, is Yosef of the Talmud and Prophet Yūsuf of the Qur'ān. Although all three scriptures tell essentially the same story, they give very different flavours and leave very different impressions in the minds of the readers.

The Bible tells the story in the context of Jewish history, with its usual emphasis on names, places and who married who, as well as the names and number of their children. The story is about the moral strength of Joseph in resisting sexual temptations, but contains its own share of inconsistencies, anomalies and immoralities, as is normal with the Bible. When reading the Biblical story, one is left to wonder “why would God bless those terrible characters? Just because they are descendents of Abraham? Does God act according to principles or is He just racist, acting irrationally by favouring one family for no goodness on their part over others for no fault of their own?” Because the Book of Genesis that contains this story is the same in the Bible and the Torah, the same comments apply to both.

The Talmud, which is supposed to explain and elucidate the content of the Bible/Torah, also provides some details of the story that are not given in the Bible. It also embellishes the story with so many mythical fabrications that one is forced to think whether Joseph and his brothers were even real characters or invented characters like those of Roman and Greek mythology. In addition, the description of the story has extremely strong racist overtones. It blatantly implies that God is especially tied to the Jacob family regardless of what they practiced. Thus, it depicts God as a racist deity instead of a principled god. He helps the members of this one family because of who they are, disregarding the evil acts and moral depravity of its members; and He unjustly harms others or deprives them of goodness because of who they are not, rather than because of

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Date of Receipt: April 15th, 2010

regeneration of the people around; for instilling virtue into them; for bringing them out of the darkness of materialism to the light of spiritualism; from the narrowness of this world to the wideness of the next world; from purposelessness to purposefulness; from Hell to Paradise; from other than Allah to Allah!

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- 15- Taqwa which actually is fear of Allah and of His displeasure, is the only way of the other-worldly success and riddance.
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- 17- *ibid.*
- 18- Al-Quran, 3 : 185
- 19- Hence the good and successful life in this world is that which is spent for attaining the success of the next world.
- 20- 41 : 31
- 21- 43 : 71
- 22- Williams, Gertrude, "Economics of Everyday Life", London, Penguin Books, 1955, p. 13
- 23- "The Conquest of Happiness", *ibid.*, p.42
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- 25- Introduction to "Testament of Faith", Lahore, Publishers united, 1975, pp-xv-xvi
- 26- There is a Hadith that when a person respects a rich man and shows courtesy before him due to his richness, the two- third of his Faith (Iman) disappears. ¶ May Allah protect us !
- 27- AL-Quran, 49 : 13
- 28- Here Fitna means anything which may lead to straying from the right path of religion.
- 29- 26:88
- 30- 34:37
- 31- 8 : 28
- 32- 64:15
- 33- 63 : 9
- 34- 102 : 1-4
- 35- "Jami ut Tarmizi", *ibid.*, Vol.2.
- 36- *ibid.*
- 37- Ibn Majah, Imam, "Sunan-e-Ibn Mjah", Karachi, H.M.Saeed company, p. 315
- 38- "Jami- ut-Tarmizi", *ibid.*, Vol.2.
- 39- *ibid.*, p.59, vol.2
- 40- 28 : 76-80
- 41- This all being about what is called as lawful (Halal) wealth, earned by lawful means; there is no talk of the unlawful one.
- 42- Al-Quran, 9 : 34-35
- 43- Ibn Majah, Imam, "Sunan-e-Ibn Mjah", *ibid.* p. 314

what they could attain without wealth. Hence their wealth and the worldly goods were a means to Godliness and getting nearness of Allah; not a source of adopting more wickedness and devilish behaviours.

Just to accumulate and keep the wealth without caring to spend it in the way of Allah and according to the prescribed manners, is nothing but inviting the misfortune and severe punishment of the Hereafter.

"They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (o Muhammad) of a painful doom. On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which you hoarded for yourselves. Now taste of what you used to hoard."⁴²

On the authority of Abu Zar (may Allah be pleased with him), who said that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "It is the people of abundance (of wealth) who will be the lowest on the Day of Judgement; save those who spend the wealth this way and this way, and whose wealth is pure."⁴³

A fact is that with trying to completely and practically regard the spirit and nature of religion (Islam), it is quite impossible to attain and sustain any worldly and material progress and prominence.

Some of the condition of the present people was attempted to be brought into light; now the question is that what should be done? Can there be any way? any resort? at least any advice? whereas "advice is seldom welcome, and those who need it the most like it the least".

CONCLUSION

To conclude or sum up, man is not free in this world. He is to be hedged by restrictions at every moment of life. He has to remain completely bound up with the guidance and direction of Allah; to submit totally to Him; to follow His disciplines and commandments in every step he takes. He has been sent to this world for a test and examination, the result of which is to be seen in the next world. So life for him is a great trust entailing enormous responsibilities. But what is seen today is that the human beings, with only a bit of exception, are relentlessly transgressing the limits. They have heartlessly wandered from the right and chosen path, being found to behave as if in their vessel, there lies no sign of any genuine or stimulated virtue. Their various activities and engagements, particularly the affairs of wealth and economic pursuits do not have any conformity and harmony with the religio-moral codes of behaviour, the Islamically fixed lines and modes. They seem as if they are never to be worried or feel depressed by the facts of death, grave, resurrection and the doctrine of reward and punishment. They have ingloriously forgotten that the demands of religion are not a juke and a matter of ignorance, but are imperative and imperious, admitting no remissness, heedlessness and compromise. What is more appalling and pernicious is that they cannot be prepared and incited for any alteration and upturn, or what is called a 'paradigm shift. So what may naturally and indispensably accrue is that the sensitive and religiously vigilant and sincere persons have to wonder, weep, moan and mourn. They can justly be impelled to clamour that the mankind who, according to the revelational divulgence, was to be the most noble of the creatures and vicegerent of Allah in the earth, how and why did it occur to him to go the way he goes? They may feel constrained and obliged to think and consider if there should or can be endeavors and struggles in any possible and reasonable way for the reformation and

The instruction and meaning set in these Quranic verses and Ahadith, and in innumerable others of this nature, is that wealth, basically a test and temptation for man, must be hated and avoided except for what is religiously required and permitted; as what is to be derived is that the worldly pleasures--property, social status, glory, name and fame, etc--are not things to be declared worthy of praise and commendation; they are abominable, abhorrent, detestable and contemptible; they are to be despised and condemned, not to be valued and extolled; no matter how much the entire humanity may be found to die for them in the last ditch.

And the fact is that if love of the world, which is the root of every evil and sin, can vanish, or the carnal wishes and material aspirations can be reduced to ashes, that is possible only by real spiritual consciousness and fear of death and what is after death; by considering the worldly life just a period of preparation for the Hereafter; as by virtue of strong and profound attachment to Almighty Allah.

History shows that there have always been two parties or categories of people; one has loved the wealth, and the other has hated it. Persons who had no vision and expectation of the Hereafter, their sole aim and goal was to have wealth and other worldly joys only; their heads and minds were totally occupied by them. Whereas the pious and Godly persons, who believed, owing to the shade of their religion, that they had not been created for this world but for the next world, they tried to refrain from and let aside wealth and the people of wealth. In the Quran the story of Qaroon (Korah) has been mentioned in this manner:

"Karoh was of Moses's folk but he oppressed them; and we had given him so much treasure that its keys would verily have been a burden for a troop of mighty men. When his own folk said unto him: 'Exult not; lo Allah loves not the exultant; But seek the abode of the Hereafter in that which Allah has given you and neglect not your portion of the world, and be you kind as Allah has been kind to you, and seek not corruption (Fasad)..... Then he went forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, would that unto us had been given the like of what has been given unto Korah; Lo! he is lord of rare good fortune. But those who had been given knowledge said; Woe unto you! The reward of Allah for him who believes and does the right is better and only the steadfast will obtain it".⁴⁰

So how great difference there exists between the people of the two opposite outlooks!

The view to be embraced and nursed, as enshrined in the sources of Islamic principles and commands, is that only that wealth and income is allowed which is necessary for satisfying the basic needs, and which is to be spent in the way of Allah, and for the welfare and assistance of the poor, needy and helpless members of society.⁴¹ And it is also a fact that such like wealth is not only allowable, but is rewardful too, being included in the affairs of Deen. Or, it may be said that with having the worldly wealth and property, there must be held Taqwa ; as it is denoted by a Hadith that if there is Taqwa, then no problem in possessing the wealth. Whereas it is evident that a Muttaqi individual can never deviate from the principles and fixed rules about the wealth.

If some of the Companions of the holy Prophet Muhammad (may the blessings and peace of Allah be upon him) and many other great pious persons have been found to have wealth, so their wealth was solely for the afore-mentioned purposes; that was to enable them to attain more pleasure of Allah and more rewards of the next world than

rich and the impecunious, the haves and haves-nots. On the other hand, there is no hint of the Divine standard that the noblest and the most honourable of the people, in the sight of Allah, is one who is the most Muttaqi (abstainer), the best in conduct.²⁷

An environment has been set up that the so-called worldly progress or wealth is the goal to be desired and achieved. Consciously or unconsciously, all people have adapted themselves to this paradigm and dominant system and structure, which none can dear or even conceive to oppose or stand against. It has been so inculcated and impressed upon the minds that it is quite impossible that a contrary notion and mode, or way of life may be propounded or sustained.

It is the devil of wealth which has given birth to various so-called systems, as Capitalism, Socialism, Communism, etc, all based on material philosophy, having no relation with the principles and demands of religion. As the various schools, colleges, universities, all such institutions and centers of arts and sciences, are nothing but tools for producing and promoting the worldly fortunes, while any formal and informal education is not to bear some other purpose.

According to the Islamic ideology, there is no space for behaviour as loving and indulging the worldly goods and properties. The Quran is replete with teachings and instructions of such content; as there are clear indications that wealth and children type things are not things which can lead to achieving nearness to Allah and success in the Hereafter; rather they prove to be impediments and obstacles to that, being nothing but a test, temptation and enchasement (Fitna)²⁸. Some verses are mentioned here:

- "The day when wealth and sons avail not (any man)".²⁹
- "And it is not your wealth and your children that will bring you near unto Allah. But he who believes and does good (he draws near)".³⁰
- "And know that your possessions and your children are a test, and that with Allah is immense reward".³¹
- "Your wealth and children are only a temptation, whereas Allah! with Him is immense reward".³²
- "O ye who believe! Let not your wealth and your children distract you from remembrance of Allah. Those who do it, they are the losers."³³
- "Rivalry in worldly increase distracts you. Until you come to the graves. Nay, but you will come to know! Nay, but you will come to know".³⁴
Similarly the Holy Prophet Muhammad (may the blessings and peace of Allah be upon him) says:
- "For every Ummah there is a Fitna [temptation] and the Fitna of my Ummah is wealth".³⁵
- "Curse to the servant of Dirham and curse to the servant of Dinar".³⁶
- "Do not make property, otherwise you will become inclined to the world".³⁷
- On the authority of Kab bin Mlik (may Allah be pleased with him), who said that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "If two hungry wolves were left in a folk of goats, they would not harm them so much as love for wealth and love for prestige are harmful to the religion of man."³⁸
- On the authority of Anas (may Allah be pleased with him), who said that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "There is no poor and rich but he will desire on the Day of Judgement that in the world he should have been given only the food of Living."³⁹

the one on whom the stamp of social approval is set".²² And this is a trouble which undoubtedly arises, as Russel points out with regard to the situation of his age, "from the generally received philosophy of life, according to which life is a contest, a competition, in which respect is to be accorded to the victor",²³ when there is no fear of the effect and implication that "this view leads to an undue cultivation of the will at the expence of the senses and the intellect".²⁴

It is fairly obvious that the people look only at the apparent face of the wealth, not caring that not only it cannot provide the real or fundamental happiness, but also the detriments and negative effects it may occasion on the other side are countless. There is no doubt that opulence or abundance and luxury, accompanied and entailed by its love and affection, is something injurious, noxious and pestilent. It can stunt the growth of soul; it can surely cause to deprive of the very sense of reality; of the idea of good and bad; of the faith and religion. The facts are facts in this connection. A.K. Brohi delineates quite accurately:

'Is it not also true that the affluent society which we are eager to build here and now, in a significant sense, is the chief enemy of the creative spirit? A man who serves no other purpose except to accumulate wealth is obstructed in his career in life by the burden of his possessions. He is all the time anxious to preserve his wealth and if possible to increase its volume. And this is, for him, such a full-time job that he has no time for anything else, not even for living. A man who has too much wealth, falsely believes that he has the means available at his disposal for satisfying all the deeper urges and cravings of his life. I grant that the cravings of the flesh, like food and sex, can be satisfied by health, but there is yet another kind of gnawing hunger in man which is constantly clamouring for satisfaction, but which, alas ! can never be responded to adequately, by you, no matter how much wealth you possess. A man who is wealthy in the sense I have described eventually comes to sustain a false relationship with the world in which he lives. He cannot see it for what it is worth, namely, a thing of beauty, of joy constituting as it does the supreme expression of the Divine grace, power and wisdom. Such a one only comes to regard it as though it were there for him for no other purpose than that of exploiting other people's labors, other people's capacities, other people's talents for pandering to the evil forces of his vanity, personal glory and aggrandisement. In the context of the false relationship no real growth of personality is possible".²⁵

As the people are madly eager and wistful to get with genuine interest as good a wealth and money as they can, their outlook seems to be such as if wealth is substantially and intrinsically good and worthy of serious attention and deep aspiration. Hence they feel no need to ask or to be asked what other grounds can be adduced to love and worship it.

It is clear that today wealth is the foundation for mutual assistance and professing the friendship and detestation; as this thing is out of question that wealth is the basis or criterion of respect and dignity. Consequently, the person who is poor, keeping low economical status or weak life-style in society; no matter how nice features and excellent position he may have in the ground of religion, etc, neither the other people give him any regard and heed, nor in his own eyes he has some honour and value, but feels mean and inferior. Also he is badly contempted and disparaged. Whereas the person who is wealthy, belonging to a well-to-do class, or is possessor of some post, he is deemed deserving of all forms of reverence, esteem and tribute, though he is next to nothing or the worse-confounded in the religious and moral life.²⁶ A clear cut discrimination exists between the

accounting of the doom's day, and the matter of Paradise and Hell, being badly apprehensive and anxious about them. Here was the frame of reference for them. Here was the centre of their flinchings, fears, forebodings, premonitions, as well as of their avidities, expectations, ideals and dreams, etc. Having truly realized the issue of the next world, they believed and never lost sight of the fact that "progress" is not the progress of this world; as "success" or "gain" is not what the people think and consider to be, i.e. the worldly success; rather it is that which will be in the Hereafter; as the Quranic instruction is: "Whoso is removed from the Fire and is made to enter Paradise, he indeed is successful".¹⁸⁻¹⁹

It was quite impossible for them to be acclimated to a concept or prospect other than this one.

For them the place of all possible pleasures, satisfactions and enjoyments was only and only the Paradise, wherein there will be all that is desired; as the Quran says: "There you will have (all) that your souls desire, and there you will have (all) for which you pray."²⁰ "...and therein is all that your souls desire and your eyes find sweet, and you are immortal therein."²¹

They had kept in mind that if an effort and action could be called as fruitful or result-oriented, that would be inclusively with regard to Akhirah; as they duly remained preoccupied as to what will be their status and position on the Day of Judgement. Rumi has said:

ان جمله علمها اين است و اين كه بداني من كيم در يوم مردين

(The soul of all knowledges is this and only this that you may know who are you on the Day of Judgement!)

Indeed they were tied with the next world, for which they had devoutly let their thoughts, outlooks, actions and behaviours to be pregnant with the required meaning and demanded efficacy; and for the sake of which they could forget and forgo the unsurmountable difficulties and the favourite favors and joys of this world; and for which they had known what to do and what not to do, and how to do and when to do; as for instance, they would keep silent, but when they were to speak, they would try to make their words better than silence.

IN THE FIELD OF MATERIAL WEALTH

Now it is to be noted that the prevalent aberration or eccentric and erratic behaviour of the people has permeated every walk of life, but the material or economical field has not escaped it even in the minimum degree. So here the condition is that the people know nothing but thinking and struggling for amassing and accumulating the wealth by adopting every possible means. (even by committing any kind of evil, and avoiding any type of goodness). To them wealth is not merely an object of need but a fetish, for which they are ready to offer any cost and sacrifice. They are but intent upon avarice and grasping rapacity, which excites them to further vivacity and vitality for more and more riches and properties; as they are amply obsessed by the desire to increase and promote their possessions to an infinite limit. It does not bother them that the way they earn money and the way they spend it, is far removed from the established and prescribed standards and values. Where certainly their basic avocation is display or ostentation, a heartfelt hobby for them is competition and attempting to supersede each others in the material or financial fields; as William, Gertrude says: "In America it is generally accepted that you ought to try and go one better than your father, and the man who, by daring experiment and readiness to break with the past, increases his material wealth, is

There are in history cases of individuals whose attitude towards the world was such as this line of a persian poem reflects:

بیکے برداشت چیزے را از اسبابِ جہاں من ازیں دنیائے فانی دست را برداشتم

(Every one lifted something from the goods of the world; I lifted hand from this mortal world.)

They boldly left the world out of account, as they had opportunely perceived the wiles of this slippery, cunning and fascinator demon. An Arabic poet tells about the state of such wise and Godly personalities:

ان الله عباد افئنا طلقوا الدنيا وخافوا الفتنا
نظروا فيها قلبا عروا انها ليست لحي ووطنا
جعلوها لجة واتخذوا صالح الاعمال فيها سفنا

Translation: (There are some wise servants of Allah. They divorced (abandoned) the world and feared the seductions. They looked into the world; so when they came to know that it is not an abode of a living person, they declared it a deep sea, and made the pious deeds boats in it).

A great saint (wali) and Pushto poet Abd-ur-Rahman Baba says:

دا دنیایه احمقانو دودانه دانانه کاپه دنیایانې غرض

(This world is running by stupid people; the wise person does not have concern and business with the world).

Actually they were people whose sole aspiration and ambition or heart's desire was to assimilate the divine attributes and submit to the will of their Creator with utmost purity and deepest sincerity. They were to show self-abnegation and lose their substantial incompleteness and weakness in the absolute perfection and omnipotence of Allah, whereby to be found the haven of refuge, and the only way to hope, peace and repose. As lovers of the world and philistine type masses take pains for more and more mundane fortunes, trying to maximize the bank balance of the place of this sojourn and indurable dwelling, these noble and devotee figures would long and crave for more and more blessings of Akhirah, striving to increase the bank balance (Thawab) of that permanent and eternal world, for which they could not bear to miss any chance and opportunity; as keeping before them the truth of a Hadith that the people of Paradise will not have any regret and repentance, except for the moments which they will have passed in Gafalah (without God,s remembrance and worship).

This world had to remain odious, disdainful and worthy of scorning in their eyes, from all respects, but mostly and particularly on the ground that it could become obstacle and hinderance to the cause of the Hereafter; as this world and the Hereafter have been likened to two wives of a man; if one of them is made happy, the other becomes unhappy; and as Jesus Christ (A.S) is reported to have said that love of this world and love of the Hereafter cannot combine together in the heart of believer, just as water and fire cannot combine in one pot.

The grievance of such people was not things as poverty, physical disabilities, want of name and fame, failing to satisfy the urge to dominate, or outwit and outshine the others, etc; rather the cause of their vapidness, disflavor, despondence, disgust and brokenness was that they would see the dreadful picture of the future events, i.e, death, grave, resurrection,

It is above suspicion that in the real sense they have no desire and will for the Hereafter; and if some of them desire it, neither they make the necessary (or well-directed) effort for it, nor comply to the requirements; while the Quranic proclamation in this regard is so:

"And who desires the Hereafter and strives for it with the effort necessary, being a believer; for such, their effort findes favour (with their Lord)".¹⁴

As many of them, if they try to act upon some Islamic orders, or observe some duties, they do not trouble to employ the prescribed ways and procedures, and do not follow the necessary wisdom and techniques, and pursue not the required steps.

The main tragedy is that in their hearts there is no sign of 'Taqwa', the gist and kernel of Deen, which should impel and compel them to do the good and abstain from the evil.¹⁵

It is also not hidden that today the Muslims in a very great many cases, though not in all, are blindly imitating the West, but in evils and negative qualities and acts; not in virtues and positive things.

As to the nature of the religion Islam, so Islam, which is the name of restraints and restrictions, is basically a whole having various ingredients or integral parts. These component parts or branches, which encompass the different aspects and walks of human life and its relations, are the systems of beliefs, devotional acts, behaviours of morality or good manners, and matters of contractions and social intercourses, etc. Every branch and element has its own principles and particulars. Man is bound to keep in practice all these branches and their essentials; not merely some branches or some sections and portions of them.

It can also be pointed out here that some persons happen to be heroes in the field of idea and theory, but in the domain of deed they are less than zero, being the least prone to work; as some may be found to have good resolves and commitments for changing and improving themselves, but all in vain; since they do not tend to realize them the least; whereas "the strongest of resolves is futile without practice". In the Quran wherever there is talk of believing and keeping faith, that is immediately followed by talk of performing the prescribed actions. Also this thing is too obvious to need emphasising that some individuals try to achieve their bad ends and evil objectives in the veil of religion; as many of them are inclined to make parade of their piety and sanctimony.

Now it is evident that in this sublunar life, a variety of deadly vices and wickednesses would have been in the former periods also, but the general situation of the present era, which is being mourned and rued here, is a different thing. Here the case is of extremeness and limitlessness. Rogan Bacon (who was long before us) has also lamentingly depicted his age, comparing it with the past of that; as Bertrand Russell quotes his words:

"For more sins reign in these days of ours than in any past age....Let us see all conditions in the world, and consider them diligently everywhere, we shall find boundless corruption."¹⁶ Comparing with it the pagan sages of antiquity, he says: "Their lives were beyond all comparison better than ours, both in all decency and in contempt of the world, with all its delights and riches and honours; as all men may read in the works of Aristotle, Seneca, Tully. Avicenna, Alfarabi, Plato. Socrates, and others; and so it was that they attained to the secrets of wisdom and found out all knowledge".¹⁷

ultimate for immediate, eternal for temporal, and means for ends. They have taken the matter easy, and look quite satisfied as if nothing can adversely occur.

The impression and message that is conveyed from them is that it is the matters of this world only which are to absorb and engross their concerns and interests; which are to remain objects of their expressions and speculations, and contents of their ideas and consciousness; it is only the world-based wants and desires which are jostling for preference and satisfaction; it is only the worldly life to which they are sensitive and alive, being badly anxious if something is amiss with its organism; it is only this in which all about them is grounded. With regard to it, they are certainly found to be full of energy, zeal, zest, vigour, hey-day, potential, diligence, intelligence, vigilance, creative vision, and all kinds of talent; as for its sake they seriously and gravely manage to be equipped and furnished with suitable tools and appliances; as in-dept knowledge, sure ingenuity, exquisite manipulation and rewarding career, etc. In the worldly things, wherein they are found severely chary and cautious, they do want quality and the highest standard, not to take up only with what be available. Here they do not let any need or desire remain ungratified. Being devoid of the Divine enlightenment or religious necessity, all their creativities, proficiencies, excellences and various approaches are confined to this world of matter; here is to be traced their start and their end. In Iqbal,s words:

توم کہ فیضانِ سماوی سے ہے محروم حد اس کے کمالات کی ہے برق و بخارات

(The people who are deprived of the heavenly bounty (revelation), the limit of their achievements and accomplishments is electricity and vapours.)

Lacking the prescribed and necessary vision and outlook, they do not know how to pass the time? What to do with it? So they just kill the time.

Their general attitude and deportment is certainly such as there is no concept of "death", or it is very far, forgetting that:

ماقادیچی قریب لکن الموت من ذاک اقرب

(Every coming thing is near, but the death is more near than that.)

Upon the whole, today the human beings are only worldly, worldly-minded, having only worldly wisdom, immersed in worldliness from top to toe, knowing nothing except the world and its contents; as if they are destined to be living for the world and dying for the world. This is the result that is bound to ensue.

As far as the issues and affairs of the next world are concerned, they are just out of fashion before them, holding no place in their intentions and plannings. They do not even mention them or with extreme indifference and levity, presenting no indication that with the problem of 'Akhira' there is no justification for remaining careless and remiss; as in the case of religious requirements, their attitude is of paying a deaf ear, showing there the worst form of negligence, recklessness, indolence, frigidity, procrastination, weariness, listlessness, and what not. It looks that in the matter of this world they cannot endure any handicap and loss, whereas in the case of the Hereafter they are prepared to incur the greatest misfortune; as they do not feel any need to know and remove their religious and spiritual ailments and maladies, whereas in the state of physical diseases and indispositions, they leave no stone unturned.

Take only the matter of death; should it need for its being what it is, any proof and credential? or such explanation as "Whether it comes sooner or later, the prospect of death and threat of non-being is a terrible horror".(an infidel philosopher)

In such a situation and perspective, the only enterprise and discipline for man, to be inevitably devised and declared for him, is that he may fully devote and dedicate himself to the universal or divinely cherished goal; and mobilize his capacities towards the upright and well-rounded pattern which may go to guarantee and procure for him a shower of the blessing of Allah; i.e, to really fructify his life moments, whereupon he will definitely have ingratiated before Allah; will have attained the salvation; will have been granted to relish the greatest share of bounties and joys in the unending life of the hereafter; as with this devotion and commitment, man is needed to possess a stirring self that must keep him forced to tackle the concept " better than the best" in every phase and aspect of life; living out to the full extent of his competence and potency; working only at the tasks which can call out the full stretch of his faculties; as unless he has ceased to see his prospect and real future at stake, he has no right to rest content, feeling enthralled by the majesty and glamour of the panorama of nature. In other words, he has to seek the pleasure of Allah, willy-nilly, by showing obedience and submission to Him, inwardly and outwardly; totally ,not partially; in substance as well as in form; with all his inguinities and dexterities. Only here can be the answer to the question as to what is actually worth-while for man, and what is there that counts for nothing in his case.

GENERAL SITUATION OF THE PEOPLE

But it is poignant to see that humanity of the day is but lost in the vilest form of depravity and perversion, being involved in various kinds of atrocious and nefarious practices. People on the whole, in nine cases out of ten, are failing to stand up even to the minimum demands and stipulations of the Divine guidance; showing no probity and integrity in their actions, conducts, characters, behaviours and thoughts, etc. Having imbibed only the worldly doctrines, and having taken up only with a materially ratified stance, they are shamelessly trampling down the spiritual and theological considerations. Instead of soul, they are trying and aspiring to uplift and furnish the flesh. They are slaves of untamed passions and the desires of Nafs, not bothering that by submitting and surrendering to its alluring inducement, they may become the lowest of the low; not haunted by the fear that such tendency and style may bear on qualities of undoubted evil; Surrounded by fool-dominated societies, their minds are the arena of mischiefs, filled with all forms of devilish rubbish, which do fritter away their actual energy. The purpose of life and its only justifying factor is being impotently denied its true value and import. It seems that only wealth, power, prestige, and lust have been decided upon as the ends of the human endeavor; as only in such things, there has been revealed to them the meaning and telos of life. All their affairs and various activities revolve around them. What exists for them is matter only, not something like spirit, religion, etc.

They are found to presume upon the paltry objects and tarshy goals which they seriously attempt to realize. Servitude to silly and frivolous desires, precarious wishes and petty aims has blunted their apprehension of reality, and their indulgence in trifles and trivails has stultified their prudence from discerning the challenges of life and the crux of problem. They are seen to have been robbed of the norms which are central to their essence and position, as determined and projected by the religious or heavenly lead. They are thus blind of their destination and eventually do not vacillate to sacrifice the

have been to grasp and determine what should be the best possible use of his life span; how to take it; what to do with it; whereas the life of this world is nothing but one inning play, having no other chance; which is not worth an hour's purchase. Allah the Almighty says:

- "The life of the world is but a pastime and game; the home of the hereafter that is life if they but know."³
- "Naught is the life of the world save a pastime and sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have you then no sense?"⁴
- "The life of the world is but a sport and a pastime."⁵
- "The life of this world is but comfort of illusion."⁶
- "Take you pleasure in the life of the world rather than in the Hereafter? The comfort of the world is but little than in the Hereafter."⁷
- "Then, as for him who rebelled, and chose the life of the world, Lo! Hell will be his home."⁸
- "Then withdraw (o Muhammad) from him who fleets from our remembrance and desires but the life of the world. Such is their sum of knowledge."⁹

These few verses are just a specimen, otherwise the issue of the hereafter is actually the thesis or subject-matter of the Quran. All its contents, rules of creeds, commands and the admonitions and exhortations, etc, are ultimately directed towards that single fact.

Similarly, the Messenger of Allah, Hazrat Muhammad (may the blessings and peace of Allah be upon him) has said:

- "This world is house of that person who has no house, property of that person who has no property, and only those people try for it who have no sanity (wisdom)."¹⁰
- "This world is jail of the believer and paradise of the unbeliever."¹¹
- "If this world could be equal to the wing of a mosquito, in the sight of Allah, He would not have given to the unbeliever even one draught from it."¹²
- "This world is travelling going, and this Hereafter is travelling coming, and for each of the tow there are sons; so if it is possible for you not to be from the sons of the world, you must do, because today you are in the abode of action and there is no account, and tomorrow you are in the Hereafter and there is no action".¹³

There are hundreds of thousands of Prophetic traditions, which explicitly and implicitly, avowedly and impliedly denote that the real and actual place for man is the next world, and here in this world, only that life is valuable, meaningful, significant and useful which is spent for the cause of the next world, for attaining the ultimate success and eternal felicity. Thus with the belief and notion of the hereafter, the life of this world is utterly and definitely worthy of no favour and attention; but suppose there is no other life than this one, still it is not entitled and fit to be given any value, because it is a temporary shadow of no surety. If some importance could have to be attached to it, that would be merely due to the life hereafter, with relation to that only, for its being a means to that end; as it is case with everything which is not absolutely or intrinsically valuable. So even if there were not any narrated instruction and admonition of the Quran and Hadith, enjoining to despise and shun this world, its very nature could play that purpose before the human intellect and inner voice. How a temporary life and its temporary things, maya and illusions, can give place to satisfaction or optimistic tendency! What a poet has said:

اشد الغم عندى في سرور
تيقن عنه صاحبه انتقلا

(The greatest grief, in my sight, is in the happiness when the owner of that happiness is sure that it has to go away).

THE DIVINE GUIDANCE FOR LIFE AND THE CONDITION OF MAN TODAY

M. Karamatullah*

ABSTRACT

In the ocean of possibilities, the best that can be extended to man as a man (the one that has start but not end.), and the supreme succour for him, is to arouse and stimulate him to the perception and consciousness of the significance and real aim of his existence in this world; by seriously expounding to him that the visible realm, whatever its nature and essence may be, is not to exhaust the whole truth; by strenuously driving him to settle in the credo and conception that what occurs to be conducive to his vantage and sui-generis (distinguished) status amongst the creatures is related but to the extra- cosmic or transcendental system of immense wonders and affluences. The only way for man and his sole business in this world remains that he may realise and heartfully embrace the heavenly or religious truth that was alighted to him by Allah through the sacred series of prophets, the last one being Hazrat Muhammad (may the blessings and peace of Allah be upon him!). But today, if on the one side the Divine guidance and enlightenment for human life is kept before, and on the other side the general condition of man is observed, there is felt an inconsistency which is beyond the limit. It is found that the people, excluding a minor segment, are but an embodiment of all sorts of frailties and frailties. Completely strange and remote from religion, totally bereft of spirituality or moral rectitude, they are practically trapped by the lure of corporeal and material things, wealth, luxury, power, prestige, celebrity, etc. And this all is about the believers or the Muslims; not to speak of those who are unbelievers, apostates and Godless individuals. Also, let alone the low-brows, plebions and vulgars, even the high-brows, owners of herculian mind and immense caliber, are not restless for the clue and clew to the mystery and scrapping nature of existence, nor are they to be disconcerted and tarnished by the imbroglio and imperspicuity that what is going to be the destiny of the stranded mankind with his pitiable plight in the pitch dark night of life. In this paper there is a reflection on the situation.

HOW TO LIVE IN THE WORLD?

The indubitable fact, as enunciated by religion and espoused by devout discretion and pious intuition, is that the human being who is supposed to enjoy the central and unique position in the grand scheme of things, was not created just to be let go in vain; just to sit trifling with his life time; rather he has to feed on the credence that life for him is not merely a concourse of events, it harbors ends that lie beyond the purview of this universe; that there is an order of reality other than the familiar one; i.e, his actual and ultimate house is not this transitory and ephemeral world, but the next permanent and everlasting world wherein there is to be realized what Allah has ordained and destined, out of His eternal will. As, after all, man is not just to be clamouring only for the immediate and ordinary problems of life, rather with far more urge and intensity he is faced by the questions of the ultimate problems which are not limited to religion only, but are lying in other spheres also; as according to Iqbal, "they are common to religion, philosophy, and higher poetry".¹ They are, in his words, such questions as: What is the character and general structure of the universe in which we live? Is there a permanent element in the constitution of this universe? How are we related to it? What place do we occupy in it, and what is the kind of conduct that befits the place we occupy?²

So how would it not be that the first and foremost duty and responsibility of man must

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Date of Receipt: June 21st, 2010.

CONCLUSION

The main purpose of the raising up of the Ummah of Muhammad ﷺ is 'the Establishment and Propagation of Deen' through 'Da'wah and Tableeg' using appropriate mode in various circumstances. Each and every member of this Ummah is responsible for this task; however, there is a relaxation with a condition that if the chosen members of the Ummah, with right aptitude and ability, actively devote themselves to this responsibility while rest of the Ummah cooperate with them, in such a case the obligation to spent full time, wealth, energy will not remain long upon each and every member of the Ummah. But, on the contrary, if any deficiency or indifference attitude is found in the chosen group then the entire Ummah will be declared defaulter and will have to suffer severe punishment in this world as well as in the hereafter as mentioned in Surah Taubah Ayaat 24 and 38.

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Truthfulness of Messenger Muhammad ﷺ, (iii) in the Divine Guidance and also (iv) those who get ready all the time to strive in the sacred cause with their person and property. The Holy Qur'an states:

أما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون.¹⁵

Translation: *The (true) believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere.*¹⁶

The Holy Qur'an also emphasizes upon the outstanding quality of the every member of this Ummah, that the love of Allah and the Prophet ﷺ and the passion for service and sacrifice in the cause of Allah should be stronger in their hearts than devotion to the most precious things or persons in their eyes including their own lives, livelihood and livestock. Those who do not struggle to achieve this standard cannot not worthy of Allah's favour and grace. For them there are threats and warnings. The Holy Qur'an states:

قل إن كان آباؤكم وأبنائكم وإخوانكم وأزواجكم وعشيرتكم وأموال اقترفتموها وتجارة تخشون كسادها ومساكن ترضونها أحب إليكم من الله ورسوله وجهاد في سبيله فتدبروا حتى يأتي الله بأمره والله لا يهدي القوم الفاسقين.¹⁷

Translation: *Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred, the wealth that ye have gained, the commerce in which ye fear a decline, or the dwellings in which ye delight are dearer to you than Allah or His apostle or the striving in his cause; then wait until Allah brings about His decision: and Allah guides not the rebellious.*¹⁸

يا أيها الذين آمنوا ما لكم إذا قيل لكم انفروا في سبيل الله اثاقلتم إلى الأرض أرضيتم بالحياة الدنيا من الآخرة فما متاع الحياة الدنيا في الآخرة إلا قليل - إلا تنفروا يعذبكم عذاباً أليماً ويستبدل قوماً غيركم ولا تضره شيئاً. والله على كل شيء قدير.¹⁹

Translation: *O ye who believe! What is the matter with you then when ye are asked to go forth in the cause of Allah ye cling heavily to the earth? Do ye prefer the life of this world to the hereafter? But little is the comfort of this life as compared with the hereafter. Unless ye go forth He will punish you with a grievous penalty and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.*²⁰

In the said Ayat, Ummah of Muhammad ﷺ is very fervently incited for *Jihad* and told that forsaking *Jihad* for the worldly fortune and luxuries meant falling from pinnacle of grandeur into the bottomless pit of degradation. There should be no worth of worldly comforts and luxuries in the eyes of a true Believer in comparison with the love of Allah ﷻ, his Messenger ﷺ and the importance of *Akhirat*.

Ummah of Muhammad ﷺ has further been intimated that Allah's work does not depend upon them. If they show lackadaisical attitude to this duty Allah ﷻ will raise other Ummah for the same cause and they would be deprived of the distinctive status.

﴿والعصر - ان الانسان لفي خسر - الا الذين امنوا وعملوا الصلحت وتواصوا بالحق وتواصوا بالصبر﴾

*Translation: By (the Token of) time (through the Ages). Verily Man is in loss. Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy.*¹¹

‘Exhorting to one another to the Truth’ implies that the members of the Ummah join together for teaching and preaching of Truth, while ‘the exhortation to one another to Consistency’ means that they should remain steadfast and help one another to remain consistent while executing the task of Da‘wah.

The said *Surah* expresses unequivocally that ‘moral and spiritual reform’ by way of exhorting to one another to the Truth and Consistency are also among the fundamental obligations of believers in addition to ‘correct belief and good conduct’.

A broader and preponderant branch of the work of Da‘wah is *Jihad*, which means ‘striving to the utmost in the cause of Allah ﷻ for the establishment of Allah’s word in His land’¹². This is what *Jihad* signifies in a nutshell, though its form varies as per time and place limits.

The entire life of Prophet Muhammad ﷺ is *Jihad*. His thirteen years in Makkah, his migration to Madinah and his ten years stay in Madinah for the purpose of establishment and propagation of Deen is absolutely a *Jihad*. His patience against hardships and privations was *Jihad*; his confrontation with the powers of evil in the Battles fields was *Jihad*; his expeditions and his dispatching of Letters to the Rulers and Emperors of the world were a form of *Jihad*; because these efforts were all for the same purpose of same cause i.e. Establishment and Propagation of Deen.

Hence, wherever the duty of *Jihad* has been imposed by the Qur’an it means that a believer should make utmost effort to take people out from the utter darkness of ignorance to the perfect light of Islam; from the worship of creatures to the worship of their Creator; from the narrow conception of the world to its broad conception and from the life of self-conceit and selfishness to the life of self-sacrifice and selflessness.

The Holy Qur’an referred this great task as ‘Help of Allah ﷻ’ because of its vital importance and those who take part in it are regarded as ‘the Helpers of Allah ﷻ’. The Holy Qur’an states:

يا ايها الذين امنوا هل ادلكم على تجارة تنجيكم من عذاب اليم - تومنون بالله ورسوله وتجاهدون في سبيل الله باموالكم وانفسكم ذلكم خير لكم ان كنتم تعلمون.¹³

*Translation: O ye who believe! shall I lead you to a bargain that will save you from a grievous Penalty? That ye believe in Allah and His Apostle and that ye strive (your utmost) in the Cause of Allah with your property and your persons: that will be best for you if ye but knew!*¹⁴

In Ayat of the Holy Qur’an *Jihad* has also been described as a prerequisite of *Eman*. It regards only those people as a ‘True Believers’ who: (i) believe in Allah ﷻ, (ii) in the

Once 'Umar رضي الله عنه bin Al-Khattab recited 110th Ayat of *Surah Aal-e-Imran* and then remarked: 'Whoever wants to be among this [praised] Ummah, let him fulfill the condition that Allah has set in this Ayah [i.e., to enjoin good and forbid evil].'

Ibne Jarir رضي الله عنه says: 'Those from this Ummah who do not acquire these qualities [i.e., enjoining good and forbidding evil] are just like the People of the Scriptures who are criticized by Allah ﷻ.⁴

Another important point to be noted is that that the responsibility of work of Da'wah upon this Ummah is *Fard-e-Kafayah* [i.e. collective responsibility], which means that if a reasonable members of Muslim Ummah accomplished this task and fulfills this collective obligation on behalf of the Ummah, then this [collective] responsibility will not remain on the shoulder of each and every individual; while, on the contrary, if all the various sections of the Ummah neglect this duty; then entire Ummah will be declared defaulter. This theme is very obvious from the following verse:⁵

ولتكن منكم امة يدعون الى الخير ويامرون بالمعروف وينهون عن المنكر واولئك هم المفلحون.⁶

Translation: *Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity.*⁷

Tafseer Jalalain expounds the meaning of above quoted Ayah as:

" ولتكن منكم امة يدعون الى الخير " الاسلام " ويامرون بالمعروف وينهون عن المنكر واولئك " الداعون الامرون الناهون " هم المفلحون " الفائزون ومن للتبعيض لان ما ذكر فرض كفاية لا يلزم كل الامة ولا يليق بكل حلقا كالجاهل .

The objective of the Ayah is this that a group amongst the Ummah, comprises of adequate members, should be reserved specially for this special task, while remaining members of the Ummah assist them by utilizing all of their resources while doing their best as per their capabilities and strength in their individual capacity.⁸ By this way this chosen group is responsible for the amelioration and well-being of the Ummah as well as the entire humanity.

By comparing both verses [i.e. Aal-e-Imran 3:110 and Aal-e-Imran 3:104] it is inferred that all sects and each individual of Ummah of Muhammad ﷺ is responsible for the work of Da'wah as per their capabilities and strength, but a group among the Ummah should be reserved merely and specifically for this task. In this sense the responsibility of work of Da'wah is *Fardh-e-Kifayah* [i.e. collective responsibility] for this Ummah.

Surat-ul-Asr one of the most comprehensive Surahs of the Holy Qur'an about which Imam Shaf'i رحمته الله عليه remarks⁹: [If the people were to ponder over this Surah, it would be sufficient for them], describes that the exhortation to one another to the 'Truth and Consistency' [وتواصوا بالحق وتواصوا بالصبر]¹⁰ is also a basic requirement for the attainment of success besides having a 'Faith in Allah ﷻ and doing good-deeds'. These meanings are manifesting itself in the following Surah:

Words contain in Verse 3 of Surah Aal-e-'Imran أُخْرِجَتِ لِلنَّاسِ [i.e., brought out for the entire mankind] demands Ummah of Muhammad ﷺ to convey the message of Islam to the entire humanity irrespective of colour, cast and creed. It affirms that the responsibility of this Ummah does not end at home, school, monastery, village, city or a country rather it has been assigned the responsibility of Da'wah and Tabligh for the whole world.

Verse 110 of Surah Aal-e-'Imran elaborates the aim and objective of the Ummah of Muhammad ﷺ and contains in it some very important themes:⁵

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتِ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكُتُبِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمْ الْيُؤْمِنُونَ وَكَثُرَ هُمُ الْفَاسِقُونَ.

Translation: *Ye are the best community that has been raised up for mankind. Ye enjoin right conduct and forbid indecency: and ye believe in Allah. And, if the People of Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.*⁶

The above quoted verse expounds that the Ummah of Muhammad ﷺ is the most righteous and worthiest nation in the history of mankind for the mankind. Its status is خَيْرِ الْأُمَّةِ [i.e., the best nation] and its duty is أُخْرِجَتِ لِلنَّاسِ i.e., [serving of people by bidding good and forbidding evil]. Furthermore, with the commandment of تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ [i.e. You bid the fair and forbid the unfair] this Ummah of Muhammad ﷺ is also allowed the use of all lawful means for Daw'ah and Tabligh to establish peace in land and confirm prosperity of humanity. These means include enforcement of Islamic Laws through the agency of the government and the use of Power [i.e., Jihad with weapon] against the power of evil, which was not permitted to most of the past nations.⁷ This permission is backed with the glad-tiding and prophecy of Prophet Muhammad ﷺ that 'In my Ummah, there shall be right through the Day of Doom, a group of people which will remain firm and stick to [the task of] bidding the Fair and Forbidding the unfair'.⁸

About the virtues and status of this Ummah, Prophet Muhammad ﷺ states²: اَنْتُمْ تَوْفُونَ سَبْعِينَ [You are the final of seventy nations, you are the best and most honored among them to Allah]. Similarly, it is also reported through Ali ؑ that the Holy Prophet (s.a.w) said³:

"اعطيت ما لم يعط احد من الانبياء" فقلنا يا رسول الله ما هو؟ قال نصرته بالرعب واعطيت مفاتيح الارض وسميت احمد وجعل التراب لي طهورا وجعلت امتي خير الامم". تفرد به احمد من هذا الوجه اسنادا حسن.

Translation: *I was gifted with which no other Prophet before me was gifted. Companions asked: 'O Messenger of Allah! What is it'. Prophet (s.a.w) replied: I was bestowed upon victory by fear, I was given the keys of the earth, I was called Ahmad, earth is made for me a clean place (to pray and perform Tayammum with it) and my Ummah is made the best Ummah.'*

PURPOSE OF THE UMMAH OF MUHAMMAD ﷺ AND ITS PARAMETERS—A REVIEW IN THE LIGHT OF HOLY QUR'AN

Sheikh Muhammad Ishtiaq*

ABSTRACT

'Amr bil Ma'roof wa Nahi 'Anil Munkar' bidding fair-deeds and forbidding unfair-deeds was the responsibility and mission of all the Ambya ﷺ [i.e., the Prophets] and Rusul ﷺ [i.e., the Messengers], who came in every human populated part of the world. After an accomplishment of the lineage of Prophetic series, from Adam ﷺ to Muhammad ﷺ, this responsibility transmitted to the Ummah of Muhammad ﷺ. Consequently, the aim and objective of the Ummah of Muhammad ﷺ was declared the same as it was of the Ambya ﷺ and Rusul ﷺ.

Pattern of the Holy Qur'an is an ample testimony to this theme. The Holy Qur'an explores preponderantly those aspects of the Past Prophets ﷺ life that have concerns with Da'wah such as: their ways of preaching, their ardent desire for the Hidayah [true guidance] of their people, their patience, as well as apathetic and offensive attitudes of their nation against their sympathetic and sincere admonitions; as compare to their other facets of life such as their devotion in worship and other religious observances. This theme itself speaks that the Holy Qur'an demands from the Ummah of Muhammad ﷺ something special that has not been demanded from the past religious nations of the world.

This Article is an attempt to cast light on the purpose of the Ummah of Muhammad ﷺ and to describe its parameters in the context of Qur'anic Verses and Islamic Teachings, and to persuade the Ummah to retreat to their true purpose of life.

ARTICLE

It is affirmed by the Holy Qur'an and Ahadith that this Ummah is created for and sent to this world particularly for the purpose of executing the task of Da'wah and Tabligh [i.e. inviting people towards Allah ﷻ and propagating His Message to His servants] beside performing various other modes of worships that used to be in practice of past nations with slight difference.

Due to this fact, if one goes through the *Sirat* [life and achievement] of Prophet Muhammad ﷺ, the last and final Prophet and Messenger of Allah ﷻ, he comes to know that 'the training pattern of Ummah of Muhammad ﷺ is noticeably different from the past nations' i.e., detail instructions regarding work of Da'wah has been given to this Ummah prior to the detail commandments concerning worship and other obligations of Deen. In other words, it would not be wrong to say that purpose and training pattern of the Ummah of Muhammad is same as the purpose and training of Ambya ﷺ and Rusul ﷺ.

The Holy Quran beautifully express the purpose and parameters of Ummah of Muhammad ﷺ. It says that Allah ﷻ is ¹رب الناس [i.e. Lord and Cherisher of all mankind], and His Book, the Holy Qur'an is ²هدى للناس [i.e. the guide to the all mankind], and His last Prophet Muhammad ﷺ is ³كافة للناس [i.e. sent to towards entire mankind], in a same pattern, the Ummah of Muhammad ﷺ is ⁴أخرجت للناس [i.e. brought out for the benefit of entire mankind].

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Date of Receipt: December 15th, 2010

improve the quality of teaching at private sector universities. Monitoring and evaluation should be ensured with tight measures.

With special reference to social sciences in private universities, HEC should also allocate funds for holding workshops and conferences. Private sector universities' teachers are not yet granted funds and scholarships for higher studies in Pakistan and abroad. HEC can also announce some financial incentives for those who present papers in world class universities conferences and publish papers in international journals. In addition to that HEC should also organize international conference annually on social science in which leading social scientist may be invited from all over the world. The HEC supported committee of development of Social Sciences and Humanities have already made some contributions in this regard, but more efforts are needed to gear up the drive of quality research in the disciplines of social science at public and private universities in Pakistan.

Private universities are ready to play their role in promoting social science in Pakistan. Subjects like economics, mass communication, political science, public policy, sociology, psychology, entrepreneurship and NGO management are of great importance for the national economy and they also have a good job market. But what is needed is the patronage of the HEC in promoting private universities by building their images among the important stakeholders through collaborative actions and events.

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- considerable number of teachers is involved in administrative work like tabulations, transcripts making, conducting colleges' exams and inspections of affiliated colleges
- Cases of favoritism and nepotism in hiring process are frequently occurred.
- Teaching has become more money oriented rather than research oriented.
- Doctoral researches are dangerously inclined toward compilation instead of original findings (with some exceptions).
- Private sector's universities do not seem prepare to develop a strong research base. Their main concern is to enrolled maximum number of students, teach them and award them degree after completion of the courses.
- Private sector universities hiring process is not based on equal opportunity.

Akbar Zaidi rightly pointed out lack of collaborative research among teachers and institutions. He mentions two interesting examples of limited institutional collaborations. Economics Department at Quid-E-Azam University in Islamabad is next to the Pakistan Institute of Development Economics and Economics Department in Karachi University is short walk away from Applied Economics Research Centre. Such a close distances did not even facilitate collaborations between them. Instead, these departments and research institutions develop fraction between themselves. He further points out that the senior faculty seldom encourage junior faculty to come along with them¹⁶.

HIGHER EDUCATION COMMISSION (HEC) ROLE IN PROMOTING SOCIAL SCIENCES

Higher Education Commission in Pakistan is playing an important role since its inception and promotes a competitive research-based culture in the public sector universities in Pakistan which previously plunged into an academic inertia. HEC's regulations for private sector universities brought a visible change in terms on accreditation on the basis of certain conditionalities.

In its early years, HEC ignored the social science disciplines and put more focus on science and engineering. With persistent efforts of leading social scientists and popular voice from the public sector universities, HEC has now given considerable attention to social sciences. The appointment of Dr. Eshrat Hussain was an important step towards the promotion of social science in Pakistan. As an eminent social scientist and esteemed economist of international recognition, Dr. Hussain, with profound vision of social science, is also aware of its dismal state in our public and private sector universities.

HEC's role is pivotal in standardizing private universities. Policy intervention is strongly suggested in all aspects of Universities HR policies except the financial matters (salary and tuition fee). For example instead of the wish of the owners or any other individual from top management, faculty hiring in private universities should be in accordance to the public sector criterion. That is for the hiring of lecturer, Assistant Professor, Associate Professor and Professor in the private sector, HEC, through its nominee, should be the part of selection board and its process to ensure the eligibility criteria set by the HEC. Performance-based salary criterion should also be introduced in private sector universities. Here the performance of faculty means, quality teaching, research publications, presenting papers in conference, book/manual writing or funded research projects.

Chairman HEC, Dr. Atta ur Rehman's letter addressed to vice chancellors of private universities regarding English Language Proficiency is another important step to

quantitative¹³. Only two percent articles attempted to adopt proper research methods while ninety eight percent was total narration. Applying inductive and deductive logics while using others' writing are hardly seen in the randomly selected articles. Logical persuasion and cohesion in research writing are seriously lacking and it is because of the language problem.

Research means to find something new or amend, modify, reject or redefine existing theories and idea. And for this, effective and clear expressions, written or oral, are required¹⁴. Most of the people find writing more difficult then speaking and it goes without saying that written words have more value than spoken.

Research writing is an art and writing a research in second language is even a greater task which requires the medium of flawless writing to express complex social phenomena clearly. There should be a flow in writing just like a flow of thoughts. The words are like bricks when placed together properly, they make a proper structure and a strong base for constructing a building of well organized ideas. Well knitted structure of writing makes it easier for the reader to understand the purpose and contents of writing.

English, as a second language, has always been found a difficult language to write in. University teachers do have this fear of writing, which was clearly evident in the published papers. As not being a native speaker of this language, faculty members find it a barrier in communicating the knowledge they have, because most of them lack the ability to express.

In randomly selected articles from two journals, we find a number of problematic areas in writing that include: Cohesion, diction, verbosity, stylistic problems and paragraphic construction in addition to aforementioned methodological problems.

Numbers of researches' titles do not describe the research succinctly. Robert Day defines a good title as the fewest possible words that adequately describe the contents of the paper¹⁵. Well phrased titles create curiosity in the mind of a reader and give a clear picture of the main idea of research.

Another flaw is the verbosity. In writing, the clarity comes with the logical use of words. Wordiness creates obscurities. Writing should have its flow but this flow should not be such that reader finds himself in the middle of nowhere and loses interest. Superfluous and unnecessary words make writings redundant. A sentence should contain no unnecessary words, a paragraph no unnecessary sentences, for the same reason that a drawing should have no unnecessary lines and a machine no unnecessary parts. This requires not that the writer make all his sentences short, or that he/she avoids all detail and treat his subjects only in outline, but a piece of writing should be cohesive that makes the picture clear and multi-dimensional.

CONCLUSION

Universities are supposed to be the intellectual pumping stations that pump intellectual ideas into various facets of our national life. However situation is quit opposite in Pakistan. What is happening in our universities can be briefly summarized as follows:

- Faculty members are only interested in publications that could make them eligible for next promotion.

chairmen. Information on research publication are cross examined by the chairmen, concerned teachers and confirmed by checking the journal in which it was published. Some respondents were not willing to provide personal information by saying that it has nothing to do with the research performance.

Institutional data were easily collected through the social science departments of Peshawar University. While private sector universities' data, that is, total number of regular teachers, salary, experience, researches, courses, etc were not easily accessible. Universities' personnel are strictly instructed to conceal information. During data collection process from private universities, we were suspiciously interrogated by universities' personnel. We use personal contact to acquire data from private sector universities.

The published information on the universities' prospectus is found exaggerated. For example universities who have more than one campus out side NWFP, they published list of faculty that does not exist at Peshawar Campus. Visiting faculty is also included in the permanent list. We cross checked these information through personal interviews from faculty members and students. It is pertinent to mention here that the research questionnaire include information that is required by the Higher Education Commission.

The second focus of the research is on the language of research. We have selected published researches from Social Science Journal, University of Peshawar and Qurtuba University's quarterly research journal 'The Dialogue'. We randomly select articles from these journals and examined them from perspective of research methodology and language.

PROBLEMS IN APPLYING PROPER METHODOLOGY

Application of proper methodology is one of the weakest areas of social science research in Pakistan¹¹. What is theory? When should we use hypothesis? How should we test hypothesis? How can we quantify qualitative statements? And how can we explain empirical results in plain English? Etc, these questions are not yet cleared in researchers' mind. This statement is based on our study of various articles published during 2004-2006 in Social Science journal of Peshawar University. One reason is that courses of quantitative and qualitative data analysis and subjects like statistics, mathematics, research methodology, and quantitative data analysis are not yet included in social science curricula. In departments of social science, Arts and humanities faculties these courses are not offered at graduate level that seriously affect the quality of research of our students and teachers. Hashmi's also pointed out that the interdisciplinary orientation is drastically lacking in the growth of social science in Pakistan¹². This lacking is clearly manifested in the research papers written by university teachers in Pakistan which are usually single dimensional. And hence students are no exception. Their term papers are mostly downloaded through net and devoid of basic research techniques. Number of respondents indicates that their quantitative skills are not up to the mark. Their supervisory role, therefore, restricted to subjective and descriptive narration of research themes. We confirmed this 'cut & past' trend by studying students' writing assignments that clearly appeared as bundle of patchwork because of 'cut and past' habits.

Selecting a researchable issue, evaluate its originality and contribution to knowledge, framing of the research question(s), constructing hypothesis, selecting methodological approaches, constructing research instrument, prepare research design and using analytical tools are essential steps in social science research whether it is qualitative or

of students does not hold institution as university and teaching alone does not lead to innovative expansion of universities.

Primary data are collected on research instrument that is constructed to measure the relationship between dependent and independent variables. In this research two dependent variables and six independent variables are developed:

Dependent variables:

1. Quantity of research, that is, number of publications
2. Quality of Research that is ranking of the journal, application of research methodology, citation, writing of research

Independent Variables:

1. Number of years in service
2. Government scale (18, 19, 20, 21)
3. Teaching load
4. Administrative responsibility
5. Number of course on researches methodology & writing attended
6. Number of training Programs on research methodology & writing attended

Our research methodology suggest normative and critical social science approaches to examine the current state of social science and forecast universities' future as viable institutes of higher studies.

Research methodology issues and research writing skills' problems are examined through the published work of teachers during the years 2000- 2006. Research writing, the second aspect of this research, is the published work with focus on common problems of plagiarism, citation, qualitative argumentation, logic and interpretation of qualitative data.

RESEARCH DESIGN

The context of the research is important in this case. We gather specific information that helps us building arguments around our variables and assumptions. The conceptualization and operationalization for this research happen simultaneously during the data collection process⁹. Grounded theory offers an appropriate framework to develop inductively derived theory about the issue¹⁰.

The respondents of this research study are resided in Peshawar. Peshawar is a small city where people and specially academia are socially well-connected. We adopted direct and indirect strategies to get the data. During the process we confronted with problems in obtaining data from private sector universities. In Peshawar, private sector universities do not disclose the basic information which is supposed to be public. For example on questions 'how many regular teachers on payroll?' None of the private sector universities disclosed this information on phone and even on personal visits. So we tried to contact teachers, directly through social contact and attempted to get information through informal discussion.

In public sector universities, we accessed the data easily through direct and indirect contact. We collected the data from the departments' offices and confirmed it from the

research methodology and writing. These problems are common among faculty members of public and private sector universities.

Private sector has become significant provider of higher education in Pakistan. Rapid growth of universities and affiliated colleges in big cities of Pakistan like Karachi, Lahore, Islamabad and Peshawar is observed since 1995. This study focuses on Peshawar city where a number of private universities obtained charter from NWFP government during last ten years. This research focuses on following aspects:

- Issues related to social science research
- Methodological issues in Social Science Research
- Identifying problems of writing social science research
- Future of social science research

RESEARCH POPULATION

In academic debates a consensus has been found that disciplines of history, philosophy, literature and management studies are included in social sciences. There is a long debate on this issue. For the purpose of this research, a working definition of 'social science' has been derived and population parameters are set accordingly. This research includes following disciplines of social sciences for study:

Sociology, Social Work, Economics, Political Science, Psychology, International Relations, History, Philosophy, Management Studies, Mass Communication and Literature.

Population of this research is comprised of all the permanent faculty members from social sciences of the public and private sectors universities located in the city of Peshawar.

Peshawar University is the only public sector university in Peshawar that offers social science disciplines at graduate level. While we count six universities in private sector that offer specialized disciplines of social sciences and have been completed their ten years since the charter granted. Total number of teachers from public sector is almost double than the private sector universities. Total number of teachers from social science disciplines at Peshawar University is 120. While the total number of regular teachers, from six private universities, are 50. So the research population is 170 all together but with two distinct contexts, that is, public and private.

The population size is manageable and respondents are easily accessible. So we prefer descriptive statistics in order to summarize and present data and measures correlations between dependent and independent variables.

RESEARCH METHODOLOGY AND DATA

This research generates primary data and uses secondary data in support of the inferences of this study. Secondary data deals with the policies, infrastructure, research facilities and researches published during the period 2000 to 2006. This study exhaustively covers significant qualitative data for this research. Intangible and immaterial data, like events, words, gestures, tones and responses are carefully utilized as an important source to infer on objectives of this study. For study policies, qualitative data are collected around an important theoretical assumption, that is, increased number

engineering and computer sciences. The big push occurred in 2001 when Governor of NWFP granted charter to four universities working in the district of Peshawar. Let us have a quick analysis of the situation of the universities operating in Peshawar region.

These universities at the inception developed their faculty with the help of senior retired professors from public sector universities. Initially they focused on market oriented disciplines in which the Business Administration and Engineering are popular. This trend is still continued⁸. Some universities are now gradually focusing other disciplines of social sciences and specialized field like fine arts and life sciences. Only two universities have social science faculties but due to very minimal turnover of students these faculties are not functional. The field of management science is active in all six universities. The trend of management studies is so strong that the Agricultural University, Peshawar and NUML, Peshawar have also started MBA programs, although both universities are supposed to offer agricultural studies and modern languages.

Universities' owners and universities' academia are at odd terms and conditions. In matter of framing policies, owners' approaches are seemed short-term and profit oriented. While, the academic decision making also requires the consent of the investors to meet the financial cost of the policy implementation. Owners face a formidable problem of generating revenue to meet the annual expenditure of universities. Private sector universities are not yet included to get government funding neither they receive any grant from donor agencies. There are two obvious reasons; first, universities are quite recently established and none of them have an impressive research faculty. Universities' research base is not that strong so it could get grant-obtaining projects from private sector. Though, it is understood that the period of ten years is not enough to establish a strong research infrastructure and faculties at universities, however trends can be and must be set in order to determine universities' future ranking on the basis of research.

A fair analysis of policy documents of universities selected for this research and primary information from the selected institution reveals a disconnect between written policy and its implementation. For example, attendance policy, admission policy examination policies are made by the competent authorities but their will to implement are not seen. Some very important areas are neglected all together that include faculty development programs, funded research, university-sponsored training programs for faculty.

Faculty hiring process which is critical and very fundamental for quality research is vulnerable to maneuvering by any of stakeholder. At part-time faculty hiring, which later on becomes the regular faculty in most cases, individuals' liking prevails though under the guise of hiring process through internal posting. Promotions are based on quantitative numbers instead of quality research out put. Besides the teaching load in morning, teachers demand more courses in evening to meet their financial needs. In some cases faculty members teach eight to ten courses altogether from 9am to 8.30pm that seems humanly impossible if one wants to deliver quality teaching. In addition to that they are also asked or desired to perform administrative functions. Under such circumstances, research out put of the faculty is not expected to be promising.

RESEARCH FOCUS

This research focuses another important set of reasons that is largely related to research skills and writing skills of a researcher along with the aforementioned factors. This research focuses on two important aspects of research that are application of proper

from the year 1963 to 2001³. Since 2000, the job-oriented field of studies replaces the traditional disciplines of social sciences. Business Administration, Mass Communication, Library Science, Strategic Studies, Social Work, Population Studies and area study centers and institutes have established in Public Sector Universities. On the other hand, private sector universities and institutes have mushroomed in Pakistan but with limited focus on business administration and Information Technology programs.

A very small number of researches produced during last six years got published in international indexed journals. Zaidi points out those local journals of social sciences that do not meet the criterion of international journal. Regularly published journals are less in numbers. Universities research journals usually invite host universities' teachers for contribution. Three examples are important that show the trend: The *Journal of Research: Humanities* of Bahauddin Zakariya University produced one volume each and one issue of each in 1999 and 2000 with total number of pages 140. Out of twenty papers in two issues, seventeen papers were contributed by the faculty members of the same university⁴. Karachi University published Journal of Social Science and Humanities, joint volume 1 and 2 1996-2000 that covered the period of five years. Out of twenty contributions nineteen papers were contributed by the faculty members of the same university⁵. This trend is still continued⁶. The journal of Humanities and Social Sciences, Peshawar University and other universities' journal usually invite papers from the faculty members. Along with these quantitative indicators, qualitative analysis reveals serious problems that include plagiarism, rephrasing, down loading of material and cut and past approach.

This research is based on personal interviews with selected faculty members from the research population and administrative staff to explore the reasons that hurdle in quality social science research.

QUANTITY PREVAILS OVER QUALITY: MUSHROOM GROWTH OF UNIVERSITIES

Growth of private sector universities is phenomenal in big cities of Pakistan. Karachi set the trend initially that followed by Lahore, Islamabad and Peshawar other big cities in Punjab and Sind. The incapacity of public sector universities in providing higher education to the growing population was felt strongly since 1985.

With the increase in Population the need of more universities was felt in the mid 1980s when population growth rate in Peshawar has got momentum in 1980. In the decade of 1980s, Pakistan was hit by waves of immigrants from Afghanistan were one of the reasons in the population increase⁷. Arrival of immigrants accelerated the market forces that attracted investors from other districts of NWFP to the city of Peshawar. In consequences, number of private schools and colleges opened up in due course of time in Peshawar and its suburb. On the other hand Peshawar University was the only institution of higher studies to accommodate growing number of applicants. In the meanwhile the financial institutions, telecom and NGO sectors moved in quickly to capture the booming markets of Peshawar. Very soon these sectors were in need of skilled human resources to expand their operations and to capture the untapped business opportunities in the province.

To meet the gap between the available human resources and sectoral needs, private sector took initiative in 1985. Private institutes started to provide graduate programs for

STATE OF SOCIAL SCIENCE RESEARCH IN HIGHER EDUCATION: A QUALITATIVE ANALYSIS OF PUBLIC AND PRIVATE SECTOR UNIVERSITIES IN PESHAWAR DISTRICT

S. M. Taha*

ABSTRACT

The state of social science research and its growth at higher education level is an issue of serious concern among academia. HEC even does not comprehend the issue in deeper context as social science exercise greater role in resolving social issues and inject social change in society. HEC takes some initiatives which are no doubt a good start but there is need to do more in this regard. This study focuses on the impediments that cause a decline in social science at Pakistani Universities. It is also included private sector universities which have been sharing considerably in higher education in Pakistan. District of Peshawar is taken as area of research where the public and private sector universities are selected for survey. In order to substantiate the findings, evidences are also taken from universities located other than Peshawar. Qualitative research methodology is applied for the interpretation of data and explanation of findings.

The social science research at public sector universities has been neglected since the establishment of Higher Education Commission in Pakistan. HEC did very little to improve the dismal state of social science. The history of great academic traditions in Pakistani universities is not very impressive. Irrespective of particular disciplines, universities in Pakistan are continuously being failed in the creation of knowledge which is the prime objective any university. Universities' roles are vital in economic, social and political development of a nation. Philosophical discourse on universities' role in society is not the objective of this study, however there is a large consensus that universities are supposed to provide solutions to the problems of human civilization. Problems can only be resolved through investigations. Universities perform academic investigations to keep the wheel of progress moving. Our social and material developments are rest on academic investigations. In the absence of research, Pakistani universities fail to perform this role. German Scholar, Von Humboldt assigned three roles to a university, that is, creating knowledge, disseminating knowledge and social change¹. The primary functions of universities are to produce knowledge and to impart knowledge. Universities are effective research factories that produce high-skilled human resources.

It would not be unfair to say that in Pakistan, universities' contribution in the production of Knowledge and imparting knowledge is disappointing particularly in social science and generally in all disciplines². Total annual research output of Pakistan's academia is lower than other countries of South Asia. Critiques of academic research in Pakistan list number of factors that include: lack of funding, lack of research techniques, lack of material resources, institutional patronage and inter-university linkages. These factors, no doubt, hinder the research process but above them, in my view, is the individual's determination in pursuit of knowledge.

The state of social science research in Pakistan shows gloomy picture despite of a significant quantitative growth of social science departments and social scientists. Council of Social Science (SOCC) indicates growth of social sciences institutes from 39 to 149

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Sindhi Leaders, namely Khan Bahadur Khuhro, Abdul Majid Sindhi and G.M. Sayed, supported the resolution. Abdullah Haroon in his speech said that Sindh Muslims were the first to meet this issue, which was now before the League. In 1938, the Muslim League passed a resolution for "establishing Independent states in the North-Western and the Eastern Zones".³⁰

CONCLUSION

The Sindh League Conference Resolution marked a new departure in League thinking which prepared the way for the establishment two years later of the League's ultimate goal of Pakistan. It was in this respect, as a forerunner of the historic Lahore Resolution of 23 March 1940, that resolution No. 5 the Karachi Conference achieved its true historical distinction.

It was the Sindh Assembly which first officially passed the principles of the Lahore resolution on 3 March 1943, the operative part of resolution moved by G.M. Saeyd reads:

This house recommends to the Government to convey to his majesty's Government through His Excellency the Viceroy the sentiments and wishes of the Muslims of this Province that whereas the Muslims of India are a separate nation possessing religion, philosophy, social, customs Literature, traditions and political and economic theories of their own quite different from those of the Hindus, they are justly entitled to the right of a single separate nation to have independent national states of their own carved out in the zones where they are in majority in the subcontinent of India.³¹

And finally it was Sindh, which on 26 June, 1947 decided to join the Pakistan Constituent Assembly. The speaker, while declaring the result of the voting, remarked: "Sindh has arrived at the portals of Pakistan first congratulations".³²

his God as man's relations with his neighbour. While the Muslim League stood for a free India it was "irrevocably opposed to any federal objective which must necessarily result in a majority community rule under the guise of democracy and parliamentary system of government.... a constitution must be evolved that recognizes that there are in India two nations who both must share the governance of their common motherland. In evolving such a constitution, the Muslims are ready to co-operate with the British Government, Congress or any party so that the present enmities may cease and India may take its place amongst the great nations of the world".²⁵

As a last blow to the unity of India, Abdullah Haroon presided over in Delhi a joint meeting of the Foreign Committee and the authors of the various alternative constitutional schemes submitted to the League for final decision. The Committee passed a resolution that "Muslims of India, who constitute 90 millions of people are a separate nation entitled to self-determination", and "in order to make the Muslim right of self determination really effective, the Muslims shall have a separate national home in the shape of an autonomous state"²⁶. Foreign Committee resolution was send to Liaquat Ali Khan and M.A. Jinnah for placing before the Working Committee which begins its session on 3 February 1940. A Sub-Committee of nine was appointed to sit from day-to-day to draft a detailed constitutional scheme incorporating the fundamental rights declared in the resolution.

The working Committee considered the resolution of Foreign Committee. It resolved that "Muslims are not a minority ... they are nation" The British system of democratic parliament government was not suitable to the Indian people. Those zones which were composed of majority of Musalmans in the physical map of India are to be constituted into "independent Dominions in direct relations with Great Britain. In those Zones where Muslims were in minority, their interests are adequately and effectively safeguarded and similar safeguards be provided to Hindus and other minorities in Muslim Zones. And various units in each Zone shall form component parts of the Federation in that one as autonomous units."²⁷

On the occasion of Lahore resolution Jinnah in his presidential address pronounced the ideal of Pakistan in these words:

Musalmans are a nation according to any definition of a nation and they must have their homeland, their territory and their state. We wish to live in peace and harmony with our neighbours as a free and independent people. We wish our people to develop to the fullest our spiritual, cultural economic, social and political life in a way that we think best and in consonance with our own ideals and according to the genius of our people.²⁸

The "Lahore Resolution" was passed unanimously, its operative part reads:

That it is the considered view of this session of the All-India Muslim League that no constitutional plan would be workable in this country or acceptable to the Muslims unless it is designed on the following basic principles, viz., that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial readjustments as may be necessary, that the areas in which the Muslims are numerically in a majority, as in the North Western and Eastern Zones of India, should be grouped to constitute Independent States in which the constituent units shall be autonomous and sovereign.²⁹

Jinnah showed indignation that Congress had "killed every hope of Hindu-Muslim settlement in right royal fashion and fascism".¹⁹ He complained that Congress was absolutely determined to crush all communities and cultures in this country and to establish Hindu Raj. Jinnah asked Fazlul Haq to compile and publish charges of "Muslim suffering under Congress rule". As a result report called "Pirpur Report" came to light by the end of 1938. It listed grim details of Hindu atrocities, brutal attacks and killings of Muslims in Bihar, The United Provinces, and the Central Provinces.²⁰ The report further alleged 'workers and officials either connived with Hindu mobs that tried to prevent Muslims from exercising their religious and cultural rights, or were simply incapable of protecting the rights of Muslims'.²¹

Due congress complaints against British Government Congress Ministries resigned on 15 November 1939. As a first step the Muslim League on December 22, observed "the Day of Deliverance and thanksgiving" as a mark of relief that the Congress Government have at last ceased to function.²² These circumstances compelled the Indian Muslims to declare at Meerat Divisional Muslim League Conference held on 25 March 1939 that it was now impossible for Muslims and Hindus to live together in India- Muslims are a nation and not a minority community. For the first time such declaration was announced from the platform of League. On this occasion Nawabzada Liaquat Ali Khan in his presidential address said:

"I want an independent India where Muslims have power and freedoms, for the Muslims are a nation and not a community. It would be a travesty to dismiss 90 million people with a glorious past as a community. Although Hindus and Muslims live in the same country, they live differently because their religious, culture and civilization are different. Muslims do not favour the pseudo-nationalism that the Hindus have borrowed from Europe. If Hindus and Muslims could not now live together amicably in India- and it had become almost impossible for them to co-exist under the same regime then they might be able to do so by dividing country on a religious and cultural basis".²³

Next day, the Working Committee of the Muslim League set up a committee to examine various schemes already propounded by those who were fully versed in the Constitutional developments of India and other countries and those that may be submitted thereafter. Jinnah was to head the Committee including Abdullah Haroon, Liaquat Ali Khan, Sir Sikandar Hayat Khan, Sir Khwaja Nazimuddin of Bengal and Sardar Aurangzeb Khan of NWFP.²⁴ The meeting opposed to the scheme of Federation embodied in the Government of India Act of 1935 and denounced the provincial part of the Act because it had utterly failed to safeguard even the elementary rights of the Muslim minorities in various provinces.

The last shadow of doubt for division of India was removed by the article of Jinnah "constitutional maladies of India" published in *Times and Tide, London* in 19 January 1940 issue. He argued in it that the "root cause of India's constitutional ills was the fact that "democratic system based on the concept of a homogeneous nation such as England's are very definitely not applicable to heterogeneous countries such as India" . He said that "India is inhabited by many races.... often as distinct from one another in origin, tradition and manner of life as are nations of Europe" He said Hindus and Muslims "are in fact two nations representing two distinct and separate civilization both these religions are definite social codes which govern not so much man's relations with

are in a majority in India and if necessary, of those beyond the Indian frontier also. A reported detail of some interest in the scheme is to the effect that the Muslim federal unit will be prepared to accord to its minorities the same treatment as is accorded to the Muslim minority in the Hindu unit."¹² Hindu-owned newspapers interpreted the resolution of the Conference as "Pakistan". Sir Abdullah Haroon eluded the nation:

"We have to achieve what the Hindus may well call Pakistan. It is a very difficult task but not an impossible one. I am convinced that is the only solution of the problem. But we must prepare ground for it...".¹³

The president of SPML, Haroon sent copies of Conference's resolutions to His Highness, the Aga Khan to seek his advice on the separate Muslim federation. Aga Khan opined: "the only possible early federation is either British India Federation or with elected members from States- this is a statement of fact not approval or advocacy.... Is your League likely to advocate Pakestan [Pakistan] as the final policy of Muslims? If so the sooner public opinion is prepared gradually the better".¹⁴ Haroon informed Sir Aga Khan that the League has no other alternative but to secure a separate federation" and added that the trend "in the League circles has lately began drifting in that direction".¹⁵

After the passage of resolution No. 5 at Karachi Conference the question of separate federations was discussed by the Sindh leaders with Jinnah in November 1938, regarding this M.A. Khuhro said:

"The question of the demand for a separate homeland for Muslims i.e. Pakistan was discussed by some of us with Mr. Jinnah at the residence of Haji Haroon, where he was staying- for the first time. Prior to that, no such idea had been properly mooted or discussed. Mr. Jinnah told Abdullah Haroon to get whatever material was available collected in order to prepare the case for this demand of Pakistan in case no proper settlement regarding the rights and privileges of Muslims could be reached with the Hindu majority community mainly the Congress party, who were demanding independence without any prior settlement with the Muslims".¹⁶

On the demand of Sindh Provincial Muslim League the League Council at its 4 December 1938 meeting appointed Foreign Committee and Inland Deputation sub-committee consisted of Sir Abdullah Haroon, Nawab Sahib Mamdot, Raja Saheb of Mahmudabad and Aurangzeb Khan. The task of the committee was to send 'deputation of well known leaders of Muslim minority province to tour Muslim majority province to acquaint the Muslims the repressive policy of Congress ministries towards the Muslim minorities; the other deputation be sent to Islamic countries to combat the Congress propaganda that Muslims are not patriots and the third deputation be organized to put before the various nations the real conditions of India and to expose the Congress attitude towards the minorities of India'.¹⁷ Abdullah Haroon sought support from Aga Khan in regard to "financial assistance" for foreign deputation and requested to "give assistance in making deputations, outside India, a real success".¹⁸ The Committee did commendable work which was appreciated by Jinnah.

After 1938 League's growing popularity roused an anxiety within the rank and file of the Congress. But, still Jinnah wanted Hindu-Muslim settlement. Correspondence exchanged between Jinnah- Nehru and Jinnah -Subbhas Bose the president of Congress is ample example but because of negative attitude of Congress all efforts went in vain.

development, the economic and social betterment, political self-determination of the two nations known as Hindus and Muslims, to recommend to All India Muslim League to review and revise the entire question of what should be the suitable constitution for India which will secure honourable and legitimate status due to them, and that this conference, therefore recommends to the All India Muslim League to devise a scheme of constitution under which Muslims may attain full Independence.⁹

Sir Abdullah Haroon and his secretary Pir Ali Mohammad Rashdi in close collaboration with Shaikh Abdul Majid Sindhi authorized the initial draft of this resolution, which contained the radical portion. A conscious effort was put in drafting the resolution with a view to demonstrate Muslim solidarity between the two Muslim blocks in Sindh. So deep was their sense of anger and frustration with Congress' treatment of Muslim in both blocks that they abandoned hope of ever reaching a settlement with the Congress in future. In this way, their profound hatred of Congress produced in them a new awareness that Muslims by themselves must discover their own political destiny. These two impulses combined to find natural expression in the radical version of the resolution's latter portion. Thus the Sindhi leaders' empathy with Muslim Leaders from elsewhere in India both in their opposing to Congress and their desire for a new League goal provides an explanation for their adoption of a radical posture in Resolution No. 5. The conference's adoption of this resolution signified the first time the Muslim League had defined political India as *two separate nations* and at the same time advanced the claim of political self-determination as a legitimate means for the achievement of separate nationhood. This idea was implicit in Rashid's summary of the conference proceedings in which he said:

"I have no doubt that it [Resolution no. 5] will serve as a prelude to the Muslims declaring finally to go in for a separate federation of their own and will thus get Sindh a very conspicuous place in the history of India...Sindh has on many occasions in the past given the lead to the whole of India and ...even on this occasion ...she has given a lead to the rest of India."¹⁰

The resolution was criticized by the Hindu press. Abdullah Haroon in an interview said that "they [Hindus] have given great stimulus to the idea underlying it. They have begun talking of Pakistan and this must catch the notice of Muslims, and set them thinking. More they oppose it more they would popularize it among the Muslims. We have no press of our own to propagate our idea through; thanks God the Hindus themselves have begun doing the job for us". He farther said that "our goal being Pakistan that is independent states for Musalmans under a separate federation of their own".¹¹

Thus the Karachi Conference resolution on "communal question" marked a new departure in League thinking which prepared the way for the establishment one and a half years later the League's ultimate goal of Pakistan. It was in this respect, as a forerunner of the historic Lahore Resolution of March 1940 (Pakistan Resolution) that resolution No.5 of the Karachi Conference achieved its true historical distinction.

TOWARDS SEPARATE HOME LAND

The significance of resolution of Sindh League Conference could be gauged from the report of the Intelligence Bureau, Home Department Government of India: "The Karachi presentation of the idea of separate federation goes further than the Pakistan scheme* and provides for the inclusion of all the states and provinces in which Muslims