

## THE DIVINE GUIDANCE FOR LIFE AND THE CONDITION OF MAN TODAY

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### 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, plebians 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".<sup>1</sup> 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?<sup>2</sup>

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

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## 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.<sup>15</sup>

**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.*<sup>16</sup>

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.<sup>17</sup>

**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.*<sup>18</sup>

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

**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.*<sup>20</sup>

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.*<sup>11</sup>

‘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’<sup>12</sup>. 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.<sup>13</sup>

*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!*<sup>14</sup>

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 110<sup>th</sup> 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.<sup>4</sup>

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:<sup>5</sup>

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

**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.*<sup>7</sup>

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.<sup>8</sup> 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 remarks<sup>9</sup>: [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]<sup>10</sup> 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:<sup>5</sup>

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتِ لِلنَّاسِ تَامِرُونَ 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.*<sup>6</sup>

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 تَامِرُونَ بِالْمَعْرُوفِ [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.<sup>7</sup> 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'.<sup>8</sup>

About the virtues and status of this Ummah, Prophet Muhammad ﷺ states<sup>2</sup>: 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) said<sup>3</sup>:

"اعطيت ما لم يعط احد من الانبياء" فقننا 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 حسنا.

**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

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### 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 <sup>1</sup>رب الناس [i.e. Lord and Cherisher of all mankind], and His Book, the Holy Qur'an is <sup>2</sup>هدى للناس [i.e. the guide to the all mankind], and His last Prophet Muhammad ﷺ is <sup>3</sup>كافة للناس [i.e. sent to towards entire mankind], in a same pattern, the Ummah of Muhammad ﷺ is <sup>4</sup>أُخرجت للناس [i.e. brought out for the benefit of entire mankind].

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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 them<sup>16</sup>.

### **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

quantitative<sup>13</sup>. 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 required<sup>14</sup>. 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 paper<sup>15</sup>. 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 Pakistan<sup>11</sup>. 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 Pakistan<sup>12</sup>. 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 process<sup>9</sup>. Grounded theory offers an appropriate framework to develop inductively derived theory about the issue<sup>10</sup>.

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