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Multidisciplinary Research Journal, **Journal of Academic Research for Humanities (JARH)**, Pakistan / Australia (**ISSN: Print 2663-192X**) is a triple blind peer-reviewed open access journal. It is an international journal in the area of humanities. Presently JARH has twelve Associate Editors for different areas of research and accept research articles, book reviews, conference proceedings and academic reports for publication.

Aims:

JARH is committed to publish transparent and rigorous academic research manuscripts for enhancing the academic and research quality internationally in the fields of humanities.

Objectives:

- To meet with optimal international standards in academic research to promote the best practices of reviews and articles writing
- To maintain international standards in quality publication, credibility & durability of research, ethical research practices and impact creation between academia and society
- To establish and strength the research monitoring systems
- To enhance the capacity building of editorial teams
- To provide international research publication platform for especially authors of developing countries

Transparency:

ISSN: 2663-192x

Title: Journal of Academic Research for Humanities (JARH)

URL: <https://jarh.lms.net.au/> (OJS)

Scope of publication:

JARH provides two types of publications i.e. Articles and Reviews/Reports in Humanities (Religious Studies, Government Policies & Laws and History). Academic Research Articles 3/4th part and Book Reviews/International Conference/Seminars/Webinars Proceedings/Abstracts and Periodical Reports in the areas of humanities are published as 1/4th part of an edition. JARH publishes in the specific areas of humanities i.e. Religious Studies, Government Policies & Laws and History.

Call for Papers:

The Journal of Academic Research for Humanities (JARH) announces “Call for Papers” once in a year, from Jan-Jul. JARH welcomes original and hitherto academic research articles and reviews/reports in the area of **humanities** i.e. *Religious Studies, Government Policies & Laws*

and History. <https://jarh.lms.net.au/>

علمی و تحقیقی مجلہ "تحقیقات بشریات" آئندہ شمارہ کیلئے تحقیقی مقالات اور کتابوں پر تبصرے بھیجنے پر لکھاریوں کو خوش آمدید کہتا ہے۔ اس سلسلے میں محققین شعبہ عمرانیات مذہبی علوم، حکومتی پالیسیاں و قانون اور تاریخ کے شعبہ جات سے متعلقہ مقالات و کتابوں پر تبصرے اشاعت کیلئے بھجوا سکتے ہیں۔ درج ذیل لنک پر رجسٹر ہو کر اپنا تحقیقی کام جمع کرائیں۔

<https://jarh.lms.net.au/>

Publishing Calendar:

- Presently, JARH is publishing One edition annually but later we will follow as under;
- Call for Papers - 1st Edition (January 1st to April 30th), 2nd Edition (July 1st to Oct. 30th)
- Expert Peer Review within 2 months after submission
- Notification of acceptance/revision/rejection within 2-1/2 months after submission
- Meeting of Editorial Board in May & November each year
- Copy of manuscripts to Publishing Editor by 1st week of June & December
- Publication of Online and print Editions by June 30th & December 31st.

Fees & Sponsorships / Source(s) of funding:

BWO is a non-profit society so there nominal cost charges.

First stage	=	submission of manuscript	= Free of Cost
Second Stage	=	Desk review process	= Free of Cost
Third Stage	=	Management of OJS site	= Free of Cost
Fourth Stage	=	National 1 Review Process	= Cost of Reviewers' fee (1)
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Ninth Stage	=	Archiving & Management	= Nominal Cost (4)
Tenth Stage	=	Online availability of Articles	= Free of Cost
Eleventh Stage	=	Forever Services of Indexing	= Free of Cost

BWO ® Pakistan, being a welfare organization, is working in one field of Education, provides maximum services FREE OF COST. Presently, BWO ® Pakistan is collecting only (US\$ 7+43+5+10=65 equal to PKR 10000/- per author on each article.

Account Number = 0153 0981 0013 6401 1, Title = Syed Aftab Alam – JARH, Bank = Al-Habib Pvt. Ltd. Pakistan. (IBAN: PK09 BAML 0153 0981 0013 6401 100) OR Account Number = 809, Title = BWO – JARH, Bank = Muslim Commercial Bank Ltd. Pakistan.

Our prestigious Section Editors, Editorial Board Members and International/National Advisory Board Members are donating their services VOLUNTARILY. (We are heartily regards all these dignitaries). JARH presents "Certificates of Appreciation" on these responsibilities.

JARH offers FULL WAIVER to the authors, who are Full Professor in a university or research institution for their individual.

Editorial Ethics:

JARH follows [Ethical Guidelines for Journal](#) given by HEC Islamabad which is as following;

Plagiarism Policy

JARH follows the plagiarism policy of Higher Education Commission (HEC) Pakistan. Manuscripts are to be original and must not be plagiarized. Each submission is checked for plagiarism by Turnitin. If Similarity is above 19% than it is sent back to revise accordingly. If in any case, it is come to know after publication, that manuscript will be immediately removed from the website and the authors will be stamped barred.

Open Access Policy:

JARH, an OAJ (Open Access Journal), allows humanity to read, download, copy, distribute, print, search or link to the part or full texts published on the JARH site with reference for legitimate purpose under license “NonCommercial-ShareAlike 4.0 International”

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Ethical Guidelines and Journal Policy

The Editor of a research journal plays an important role in establishing and maintaining the professional standards. Publication of a paper in an HEC recognized journal is expected to be a reflection of quality work of the author (s) and the affiliating institution (if any). The Editor is expected to perform the responsibility towards the journal on its all aspects and at varied stages i.e. from receiving of an article to publishing it. Keeping this in view, it becomes prime responsibility of an editor to adapt the following guidelines while publishing papers in his/her research journal.

1. The Editor's Responsibilities are

- Establishing and maintaining quality of the journal by publishing quality papers in his/her journal.
- Promotion of freedom of expression within the cultural, constitutional/legal framework,
- Providing integrity and credibility of the research contributions,
- Meeting the needs of authors and readers,
- Maintaining ethical standards of the journal,
- Providing corrigendum for any correction, clarification and apologies where required.

1.2 Good practices would include to:

- Encourage new ideas and suggestions of authors, peer reviewers, members of editorial board and readers for improving quality of his/her journal,
- Apply the process of blind peer review in true letter and spirit,
- Promote innovative findings in respective field and publishing them on priority,
- Promote anti plagiarism policy,
- Educate contributors (authors) about ethical practices in research, and
- Implement the journal's policy without institutional pressure and revise the policy from time to time.

1. Formation of Editorial Board

- The Editor must ensure that the Editorial Board comprises prominent scholars of the field who can adequately promote the journal,
- The Editorial Board comprises of and be responsible for the following:
 - An Editorial Committee, who will be responsible for providing logistics, and
 - Advisory Committee, who will be responsible for reviewing the submitted research articles, this committee should have at least 50% representation of scholars from abroad.
- May appoint Editorial Board members for a prescribed duration and add or revise constitution of the Board if required,
- The Editor will inform new board members about ethical guidelines and their expected role and update the Editorial Board members about development, challenges and any changes made in the journal policy,
- The Editorial Board will maintain quality of the journal because an assigned category by the HEC (e.g. W, X, Y, and Z categories) will depend on the quality of published papers in it. It is the professional duty of the Board members to select credible research work, and
- To ensure smooth functioning of the journal, the Editors are responsible for conducting the Editorial Board meetings on regular basis (at least twice a year).

2. Fair play and Impartiality

- The criteria for the selection of research papers is impartial and the Editor selects academically and scientifically sound articles through section editors suggestions, The Editor will:
 - Promptly respond to the author (s) of the papers submitted for publication, and
 - Assign a specific number to an article submitted for processing; and pay impartial consideration to all research papers submitted for publication.

- To ensure evaluation of the content of research papers impartially and disregard the discriminating factors, e.g. gender, race, ethnicity, religious belief, cultural sentiments, political affiliation, seniority and/or institutional association of the author(s) while selecting articles for publication,
- To ensure impartiality of the review process by informing the reviewer (s) that s/he needs to disclose any conflicts of interest regarding the submitted research paper.

3. Confidentiality

- The Editor ensures confidentiality of the author(s) and reviewers during the process of double-blind peer review,
- Information pertaining to a research paper will not be disclosed by the Editor to anyone except the author(s), reviewer(s), and editorial board members,
- Upon reaching a decision about a research paper, only the Editor discloses or announces title of the study and name of the author(s) that has been accepted for publication. Any other information may only be disclosed with the prior approval of the author(s), and
- Confidentiality of the participants of the research also be ensured by protecting personal information (e.g. identifiable personal details, images, and/or individual results). Editor declares clear guidelines to the contributors (authors) regarding confidentiality of the individual participant.
- Prior to publication, the content of the manuscript will be kept confidential, both the Editor and reviewer(s) will not share or use any part of the work.

4. Editing and Formatting Guidelines

- The Editor prepared clear guidelines about preparing and formatting of a paper and printed these guidelines in each issue of the journal,
- The guidelines covers information related to 'content' and 'format' of a research paper,
- APA preferred manual of style is declared as a policy decision.

5. The Review Process

- Editor ensures that all published papers have gone through a double-blind peer review, and at least two of the reviewers are from outside the corresponding author's country.
- The Editor ensures that peer-review is masked in both directions and as such the identity of the author is removed from the manuscript prior to its review in order to protect the confidentiality and privacy.
- The Editor provided complete guidelines to reviewers, including necessary information about the review process and provide them a reviewer comment form for recording his/her comments on the website.
- The Editor ensures that peer review process is prompt, nondiscriminatory and highly professional.
- The Editor develops a system of confidentiality of research papers undergoing the review process.
- The Editor sends reviewers' comments to author(s) promptly and ensures that the corrections suggested by the reviewers are incorporated by the author(s) in true letter and spirit.
- The Editor to critically evaluate peer review practices regularly and make improvements, if require.
- The Editor maintains a database of competent and qualified reviewers. For this purpose, s/he may use various sources other than personal contacts to identify new reviewers (e.g. referring by author (s), citations and references section in a book/journal), and
- The Editor refers troublesome cases (e.g. in case of one acceptance and one rejection or any conflict arisen after review) to Advisory Committee in order to resolve the matter amicably.

6. Dealing with Misconduct

- The Editor encourages reviewers to comment on ethical issues and possible research and publication misconduct (e.g. inappropriate research design, incomplete detail on participant's consent, data manipulation, and presentation).
- The Editor encourages reviewers to comment on the validity of submitted research paper and identify '*subtle* (simply copy-paste)' and/or '*blatant* (paraphrasing)' type of plagiarism, if, practiced by the author(s).
- The Editor confirms plagiarism (carry out objective check through Turnitin) and
- The Editor is prepared to publish a corrigendum, remove and retract a plagiarized article if it comes to his/her knowledge subsequent to its publication.

7. Transparency

- The Editor ensures that multiple papers as a principal investigator submitted by an author should not be published in the same issue.
- Only ONE co-authorship is allowed for those authors who also contribute a research paper as a principal investigator in the same issue.
- For the members of the Editorial Board (including the Editor), it will only be limited to ONE paper per issue either to submit research paper as a principal investigator or co- author, and
- The Editor adopts authorship or co-authorship policy that will set an example in the scientific community and strictly discourage any misconduct (e.g. forcible inclusion of a name in the author list). Authorship should only be given to those individuals who have substantially contributed in the said article.

8. Conflict of Interest

- To ensure unbiased review, the Editor declared a clear cut policy announced in 7 topic of this policy for his/her own submission and a research paper submitted by an Editorial Board member,
- In case of article (s) submitted by the Editor or Section Editor or Editorial Board, the decision pertaining to the submitted article/s, one other Associate/ Section Editors takes responsibility for the evaluation of the article and information pertaining to reviewers are kept confidential.

9. Disclosure

- The Editor do not use any unpublished information/data from the submitted research paper without the permission of the author(s), and
- Any information received after the peer review process are be kept confidential and not used for personal gains.

10. Publication Decisions

- The Editor only shortlists research papers which have relevance to the scope of the journal clearly stated in the Journal, using his /her judgment, but without any personal bias.
- After completion of the reviewing process, the submission of revised manuscript, and assessing the quality and validity, the Editor has a right to accept or reject a research paper.
- The Editor's decisions to accept or reject a paper for publication is based purely on merit, academic standards and professional demands of the journal.
- The Editor justifies the reason (s) of rejecting a research paper to author(s). This may include:
 - Failure to fit in the scope of the journal (may be communicated after preliminary review)
 - Insufficient depth of content
 - Major errors related to design, analysis, write up and format
 - Any misconduct or conflicting factors (e.g. plagiarism, copyright infringement, legal issues, fake data, authorship issues)
- The Editor timely communicates the editorial decision to the author(s),
- The Editors do not reverse decisions in favor or against author(s) on their own.

11. Establishing a Procedure for Appeal

- An appeal can be submitted to the Editor and the decision of the Editor will be final and non-challengeable on:
 - The rejection of a research paper.
 - Objections to publications causing harm to any party.
 - Infringement of Ethical boundaries in any manner.

Ethical Guidelines and Policy for the Author(s)

1. Read carefully the “Authorship Guidelines” before submission and develop manuscript accordingly
2. Before submission, Author should sure that all requirements are completed
3. Fulfill the “comments of reviewers” at the time of revision of the articles without any biasness
4. “Format JARH” during editing which is available at main page bottom of the website
5. Fill and Sign “Agreement of Publication”, Pay Reviewers’ Fee and wait for publication

The following ethical guidelines are obligatory for all author(s) violation of which may result in application of penalties by the editor, including but not limited to the suspension or revocation of publishing privileges.

Reporting Standards

- It is the author(s)' responsibility to ensure that the research report and data contain adequate detail and references to the sources of information in order to allow others to reproduce the results.
- Fraudulent or knowingly inaccurate statements constitute unethical behavior and are unacceptable.

Originality and Plagiarism

- It is the author(s)' responsibility to ascertain that s/he has submitted an entirely original work, giving due credit, by virtue of proper citations, to the works and/or words of others where they have been used.
- Plagiarism in all its forms constitutes unethical publishing behavior and is not acceptable.
- Material quoted verbatim from the author(s)' previously published work or other sources must be placed in quotation marks.
- As per HEC's policy of similarity index till 19%, the JARH accepts similarity Index till only 15%, in case the manuscript has more similarity index than 15% it will be returned to the author (s) to reduce for only one time and second time it will be rejected.

Declaration

- Authors are required to provide an undertaking / declaration stating that the manuscript under consideration contains solely their original work that is not under consideration for publishing in any other journal in any form.
- Authors may submit a manuscript previously published in abstracted form, for e.g. in the proceedings of an annual meeting, or in a periodical with limited circulation and availability such as reports by the Government agencies or a University.
- A manuscript that is co-authored must be accompanied by an undertaking explicitly stating that each author has contributed substantially towards the preparation of the manuscript in order to claim right to authorship.
- It is the responsibility of the corresponding author that s/he has ensured that all those who have substantially contributed in the manuscripts have been included in the author list and they have agreed to the order of authorship.

Multiple, Redundant and Current Publication

- Authors should not submit manuscripts describing essentially the same research to more than one journal or publication except if is a re-submission of a rejected or withdrawn manuscript.
- Authors may re-publish previously conducted research that has been substantially altered or corrected using more meticulous analysis or by adding more data.
- The authors and editor must agree to the secondary publication, which must cite the primary references and reflect the same data and interpretation of the primary document.
- Concurrent submission of the same manuscript to more than one journal is unethical publishing behavior and is unacceptable.

Acknowledgment of Sources

- A paper must always contain proper acknowledgment of the work of others, including clear indications of the sources of all information quoted or offered, except what is common knowledge.
- The author(s) must also acknowledge the contributions of people, organizations and institutes who assisted the process of research, including those who provided technical help, writing assistance or financial funding (in the acknowledgement).
- It is duty of the author(s) to conduct a literature review and properly cite the original publications that describe closely related work.

Authorship Credit

- Authorship of the work may only be credited to those who have made a noteworthy contribution in conceptualization, design, conducting, data analysis and writing up of the manuscript.
- It is the responsibility of the corresponding author to include the name(s) of only those co- authors who have made significant contributions to the work.
- The corresponding author should ensure that all co- authors have seen and approved the final version of the paper and have agreed to its submission for publication. Others who have participated in

certain substantive aspect of the research should be acknowledged for their contribution in an "**Acknowledgement**" section.

Privacy of Participants

- Authors must respect the privacy of the participant of research and must not use any information obtained from them without their informed consent.
- Authors should ensure that only information that improves understanding of the study is shared.
- Authors must ensure that in instances where the identity of the participant needs to be revealed in the study, explicit and informed consent of the concerned party is obtained.
- In the case of the demise of a participant, consent must be obtained from the family of the deceased.

Data Access and Retention

- If any question arises about the accuracy or validity of the research work during the review process, the author(s) should provide raw data to the Editor.

Images

- The author(s) should ensure that images included in an account of research performed or in the data collection as part of the research are free from manipulation,
- The author(s) must provide an accurate description of how the images were generated and produced.

Disclosure and Conflicts of Interest

- The potential and relevant competing financial, personal, social or other interest of all author(s) that might be affected by publication of the results contained in the manuscript must be conveyed to the editor.
- The author(s) should disclose any potential conflict of interest at the earliest possible stage, including but not limited to employment, consultancies, honoraria, patent applications/registrations, grants or other funding.
- All sources of financial support for the project should be disclosed alongside a brief overview of the role played, if any by the responses during various stages of the research.

Copyright

Authors have to sign an agreement allowing the journal to reserve the right to circulate the article and all other derivative works such as translations.

Manuscript Acceptance and Rejection

- The review period can last between 1-3 months or longer and during this period the author(s) reserve the right to contact the Editor to ask about status of the review.
- Once the review process has been completed, the author will be informed about the status of the manuscript which could either be an acceptance, rejection or revisions. In the case of rejection, the author(s) reserves the right to publish the article elsewhere.
- In case of revisions, the author(s) must provide an exposition of all corrections made in the manuscript and the revised manuscript should, then, go through the process of affirmation of revisions and be accepted or rejected accordingly.

Ethical Guidelines and Policy for the Reviewers

1. JARH issues "Certificates of Acknowledgement" to the reviewers who maintain 4/5 stars rank.
2. JARH also provides facility of displaying good comments by the Authors for the reviewers on the website with ONLY Identification Code of the reviewers.
3. JARH only appoint as reviewers who holds minimum PhD degree in specific areas of interest.
4. JARH prefers only Associate / Full Professors as reviewers.
5. JARH applied quality standard of 5 star ranking among reviewers (please ensure your rank should be at 4/5 otherwise JARH will not send you the further assignments for review)
 - ✓ Single Star = Filling of Review Form only
 - ✓ Double Stars = Review Form + Normal "Comments for the Editor"
 - ✓ Three Stars = Review Form + Logical and Thorough "Comments for the Editor"
 - ✓ Four Stars = Review Form + Logical and Thorough "Comments for the Editor" + Correction/Upgradation comments in the Article File for the author(s)

- ✓ **Five Stars = Review From + Logical and Thorough “Comments for the Editor” + Full and Comprehensive “Correction/Upgradation Comments” in the Article File for the author(s)**
6. JARH pays reviewers monthly but sometimes due to late meeting of Executive Committee, disbursement can be in second month also.
 7. JARH collects a nominal /token fee for Certificate of Acknowledgement.

Preamble:

Review of the manuscript by reviewers is not only an essential component of formal scholarly engagement, but is also a fundamental step in the publication process as it aids Editor in the editorial decision making. It also allows author(s) improve their manuscript through editorial communications. Scholars accepting to review a research paper have an ethical responsibility to complete this assignment professionally. The quality, credibility and reputation of a journal also depend on the peer review process. The peer review process depends on the trust, and demands that a reviewer is supposed to fulfill ethically. These professionals are the momentum arm of the review process, but they may be performing this job without any formal training. As a consequence, they may be (especially young professionals) unaware of their ethical obligations. The Higher Education Commission (HEC), Pakistan wants to list down 'Ethical Guidelines for Reviewers' so that all reviewers provide their valuable services in a standardized manner.

Suitability and Promptness

The Reviewers should:

- Inform the Editor, if they do not have the subject expertise required to carry out the review and s/he should inform the Editor immediately after receiving a request.
- Be responsible to act promptly and submit review report on time.
- Immediately inform the Editor of any possible delays and suggest another date of submission for a review report, and
- Not unnecessarily delay the review process, either by prolonged delay in submission of their review or by requesting unnecessary additional data/information from the Editor or author(s).

Standards of Objectivity

- The reviews should be objectively carried out with a consideration of high academic, scholarly and scientific standards.
- All judgments should be meticulously established and maintained in order to ensure the full comprehension of the reviewer's comments by the editors and the author(s).
- Both reviewers and author(s) in rebuttal should avoid unsupported assertions,
- The reviewer may justifiably criticize a manuscript but it would be inappropriate to resort to personal criticism on the author(s), and
- The reviewers should ensure that their decision is purely based on the quality of the research paper and not influenced, either positively or negatively, by any personal, financial, or other conflicting considerations or by intellectual bias.

Disclosure and Conflict of Interest

- A reviewer should not, for the purpose of his/her own research, use unpublished material disclosed in a submitted manuscript, without the approval of the Editor.
- The data included in the research paper is confidential and the reviewer shall not be allowed to use it for his/her personal study,
- A reviewer must declare any potentially conflicting interests (e.g. personal, financial, intellectual, professional, political or religious). In such situation, s/he will be required to follow the journal's policies.
- A reviewer should be honest enough to declare conflicts of interest, if, the research paper under review is the same as to his/her presently conducted study.
- If the reviewer feels unqualified to separate his/her bias, s/he should immediately return the manuscript to the Editor without review, and justify to him/her about the situation.

Confidentiality

- Reviewers should consider the research paper as a confidential document and must not discuss its content on any platform except in cases where professional advice is being sought with the authorization of the Editor, and
- Reviewers are professionally and ethically bound not to disclose the details of any research paper prior to its publication without the prior approval of the Editor.

Ethical Considerations

- If the reviewer suspects that the research paper is almost the same as someone else's work, s/he will ethically inform the Editor and provide its citation as a reference.
- If the reviewer suspects that results in the research paper to be untrue/unrealistic/fake, s/he will share it with the Editor,
- If there has been an indication of violating ethical norms in the treatment of human beings (e.g. children, female, poor people, disabled, elderly, etc), then this should be identified to the Editor, and
- If the research paper is based on any previous research study or is replica of an earlier work, or the work is plagiarized for e.g. the author has not acknowledged/referenced others' work appropriately, then this should be brought in the Editor's knowledge.

Originality

For evaluating originality, the reviewers should consider the following elements:

- Does the research paper add to existing knowledge?
- Are the research questions and/or hypotheses in line with the objective of the research work?

Structure

If the layout and format of the paper is not according to the prescribed version, the reviewers should discuss it with the Editor or should include this observation in their review report. On the other hand, if the research paper is exceptionally well written, the reviewer may overlook the formatting issues. At other times, the reviewers may suggest restructuring the paper before publication. The following elements should be carefully evaluated:

- If there is serious problem of language or expression and the reviewer gets the impression that the research paper does not fulfill linguistic requirements and readers would face difficulties reading and comprehending the paper. The reviewer should record this deficiency in his/her report and suggest the editor to make its proper editing. Such a situation may arise when the author(s)' native language is not English.
- Whether the data presented in the paper is original or reproduced from previously conducted or published work. The papers which reflect originality should be given preference for publication.
- The clarity of illustrations including photographs, models, charts, images and figures is essential to note. If there is duplication then it should be reported in the review report. Similarly, descriptions provided in the "Results" section should correspond with the data presented in tables/figures, if not then it should be clearly listed in the review report.
- Critically review the statistical analysis of the data. Also check the rational and appropriateness of the specific analysis.
- The reviewers should read the "Methodology" section in detail and make sure that the author(s) has demonstrated the understanding of the procedures being used and presented in the manuscript.
- The relationship between "Data, Findings and Discussion" requires a thorough evaluation thoroughly. Unnecessary conjecture or unfounded conclusions that are not based on the presented data are not acceptable.
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- The reviewer must explicitly write his/her observations in the section of 'comments' because author(s) will only have access to the comments reviewers have made,
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Must be minimum 5

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The introduction must include objective, methodology, distinctive characteristics of the research work and conclusion.

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- (ii) References at endnotes
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- (vi) Reference style Al-Quran 2:184

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Standard as given by APA

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Table of Contents

S. #	Title of the Published Manuscript	Address
<u>Government Policies and Laws</u>		
1.	<u>Article</u> Irregular Migration in Nigeria: A Curse or a Blessing? Oluwole Simeon Ojo – (Nigeria)	https://jarh.lms.net.au/index.php/jarh/article/view/index/5 Page No. 19-27
2.	<u>Article</u> Democracy and Political Parties: An Analysis of Jamaat-i-Islami Pakistan Faraz Ali Shah, Saira Bano, Dr. Habib Ilahi – (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/12/6 Page No. 28-34
3.	<u>Book Review</u> مذہب، سیاست اور عالم اسلام: متبادل بیانیہ Isma Gul – (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/45/3 Page No. 35-41
<u>Religious Studies</u>		
4.	<u>Article</u> حدیث تشبیہ: علم اسماء الرجال کی روشنی میں سندھی و تحقیقی جائزہ Allah Ditta Qadri, Muhammad Zubair – (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/16/8 Page No. 42-50
5.	<u>Article</u> An Islamic Model of Internship Progressiveness: Parental Involvement and Professional Trends & Practices in Higher Education Arifa Bilal – (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/2/2 Page No. 51-58
6.	<u>Article</u> رفاہی اداروں میں زکوٰۃ کے استعمال کی ضرورت اور درست طریقہ کار – (Pakistan) Asim Khan	https://jarh.lms.net.au/index.php/jarh/article/view/3/4 Page No. 59-63
<u>History</u>		
7.	A Comparative Study of Self-Esteem Among Young Working and Non-Working Women Ayesha Riaz, Rabia Hadi, Adeela Rehman – (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/5/1 Page No. 64-69



Irregular Migration in Nigeria: A Curse or a Blessing?

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Abstract:

This paper examines Irregular migration as a two side coin of a blessing and of a curse. It has been a continuous discussion on whether Irregular migration has been a source of “brain drain” in Africa or a relieve of population as African countries have no economic power and social amenities that include infrastructures to provide for her citizens. It is on this account that this paper enquires by using both primary and secondary sources of literature and oral tradition that are directly talked and participated in the subject matter. Using Nigeria as a case study, one will dare to say that beggars/alumajiri and unemployed youth and their endless suffering in Nigeria is worth going through the dessert and sea to escape the torture of been abandoned by the government of the state. This paper explores the issues of irregular migration as it could make and mar Nigerian state.

Keywords:

Irregular, Migration, Infrastructure, Population, Beggars, Unemployed and Suffering

Introduction:

The history of Africa before colonialism had reflected influx migration as a result of slave trade and this migration, both regular and irregular continued and increased with unemployment, insecurity, ecological degradation, poverty/suffering, and population pressure without social amenities. It is on this background that irregular migrants broke all odds to cross to Europe, Asia and America. Over the centuries, migration had been a major common feature not only in the various regions that now make up Nigeria but generally in tropical Africa. These migrations were more often than not occasioned by the search for better means of livelihood by individuals and groups, by conflicts between expanding polities over land use, by family disputes, by any sudden development which made life intolerable in a particular place, and a host of other factors considered by the societies concerned to warrant the move.' However, labour migration as a distinctive socio-economic phenomenon and having an equally economic and socio-demographic consequence became pronounced to attract administrative attention and subsequent policies.

The paper posits that despite the drain of human capital and resources from Nigeria; the migrants to a large extent could be more of a blessing by transferring innovations and skills they acquired from overseas to their home land and integrated the idea to developing Nigeria. The paper contributed to believing that migration could be more of a blessing than a curse to Nigeria if policies are orderly and properly strategized. Idowu, W. Posited that youth unemployment, insecurity and strict and constant change of migration laws as causes of irregular Migration among Youth are the causes of irregular migration. Almost all authors are of the same view on the causes of irregular migration, Idowu, W. (1999). If these are accepted by all; it is wise to turn attention to making irregular migration a blessing by exploiting the possibilities of treating them as "victims" rather than "criminals". The idea in this paper is that unemployment, insecurity, poor governance, natural disaster and strict migration laws are almost "unbeatable" in Africa. Youths that

could have used a little capital which are available to them, prefer using this money to try their luck by "crook and by chance". James Chidume one of the interviewees said: I saved up to 1.5 million from my farming business. I could have continued with the business since I was not involved in the cultivation or any hard labour of farming. I was only giving people money to make ridges, weeding and harvest for me. I then stored the harvest and sold the products when the prices have appreciated. I preferred to leave Nigeria for overseas because there is fear of the unknown in Nigeria. The government policies are not stable, rubbers could take away all you have labored for, and the store could be burgled. Life and property are not safe in Nigeria.

The expression of James Chidume is the belief of youths in Nigeria. Many of them could have used the same money they invested in irregular migration to become established in Nigeria but the poor governance and insecurity and poverty have become a monster and fear disintegrating their hope and weakening their strength and motivation. One will dare to say that establishing themselves in Nigeria is indeed a blessing to the economy but it is also important to ask if their fear really manifested and "realized" what will be the effect?.

Conceptualizing Irregular Migration

Irregular migration in its simplest definition; is the movement of people by crossing border to another location that takes place outside the laid down immigration laws and regulations, or international agreements and policies governing the entry and exit from a county, Je'adayibe, G.D. (2008). The main causes of irregular migration are poverty, unemployment, poor governance, strict and inconsistent migration regulations among others. In-migration is the movement of people into a new area within their country to reside there permanently. Out-migration is the movement of people out of an area in their country, Je'adayibe, G.D. (2008).

Conceptualizing irregular migration is key to understanding

Irregular Migration in Nigeria: A Curse or A Blessing? A concept is an abstract or a symbol of an object or one of its properties, or

a behavioral phenomenon. In action, researcher begins the process of carrying out research by using concept as keyword for discussing the empirical world, such as 'irregular', 'social recognition', 'migrant', 'ethnicity' and 'integration', [Nwafor J.C. \(2006\)](#).

The perceptions of irregular migration have changed over time, and the regulations of unwanted foreigners as "criminals" has been guided by political discourses in different nations of countries subject to changing potential or threats to communities and the nation states. The potential dangers caused by irregular migration have been influenced by socioeconomic and political issues as well as religion, social cohesion and security. [Trine Lund Thomsen](#) posits that:

The development of the 'unlawful' other is firmly associated with the 'us versus them' division, between the set up public gathering and the rookies, as far as one gathering (us) having (more) right(s) over the other (them). He continued that: Expanded limitations may even end in travelers turning out to be further irregularised to remain stowed away from the specialists. As a rule, this, tragically, likewise incorporates secretiveness from the organizations that would shield travelers from misuse and dejection.

The single most influential consequence of this politically-induced approach is the "criminalization vs victimization" of migrants around the globe. There are several important issues in relation to human aspects of the criminalization and victimization tendency that need to be considered and discussed, such as, Deportation and Everyday Violence among Migrants; The Curse of Irregular Migration; Blessing, the other Side of the Coin. The incorporation and integration of the social level in approaching irregular migration provides a wider frame for analyzing all of the machineries involved in the migration process, [Akpodigaga, P., et al. \(2009\)](#).

Internal Security Crisis and the Contending Issues

Internal security is amazingly crucial to the elements of the state. The substance of the state is that the advancement of incredible life and along these lines the making of political

conditions that will upgrade the government assistance of the gathering. The state can't play out the essential basic role of the state except if upkeep of the rule of law is accomplished. Along these lines, interior security is kind of a pivotal side of public safety/advancement. It had been for absence of safety that the Hobbesian condition of nature delivered life savage, terrible and short. The thought returns to the support of country states themselves. Armed forces for homegrown harmony keeping and keeping up public power have existed since the beginning of written history. Common and public police powers have furthermore existed for centuries. Knowledge organizations and security administrations of administration stretch back to vestige like the Roman Empire, Ottoman Empire which of the [Kanem Borno](#) though the general thoughts of keeping a country secure don't appear to be new, the exact Modern English term "inside security" it came into normal expression inside the 20th century. Strategies and techniques to accomplish and keep up the best achievable wanted condition of inner security are methodically evolved over the popular add up to the current day. In any case, the possibility of public or inner security is amazingly problematic to layout because of the establishment term, security, has stayed a restrict thought. In elective words, it's no all-around acknowledged definition on account of its many-sidedness emerging from philosophy and time span being tended to , still on the grounds that the locus of study [Barron and Obama \(2014\)](#).

More, thus, the issue of interior security is in this manner fundamental to countries and public pioneers that they're prepared to stake something with regards to the state, or to keep up its security. There upon conductor Lippmann learned that a country is gotten to the degree that it's not in an incredibly position to lose basic beliefs, life, property and freedom. Inside security also alludes to the need to keep up the endurance of the country state through the use of monetary, military political force and hence the activity of discretion. President Olusegun Obasanjo, though introducing his stupendous methodology, pronounced that the main goal

of public safety will be to fortify the Federal Republic of Nigeria; the board wrongdoing, take out debasement, upgrade genuine turn of events, progress and development and improve the government assistance and prosperity and nature of lifetime of the gathering, [Obasonjo, \(2006\)](#). This obligation is regularly doled out to the safeguard power. anyway the inward side of public safety is once in a while concurred a ton of acknowledgment nor draws in significant; African country government has no any very much expressed strategy on inner security. It is depended on adhoc measures, hearth detachment approach, and extreme utilization of power, road obstructions and influence that is once in a while venerated by anyone. What's more, this part clarifies why the inward security of the state has gotten frightfully tricky. for instance, the staggering effect if burglary on the financial advancement of African country notwithstanding, the unsettling for public meeting on inner security is in any case to be put on the plan for public talk.

At an overall level, security simply counsel independence from peril of dangers, wellbeing or the force of the state to watch and advance its treasured qualities and genuine premium and improve the prosperity of its people. Consequently, predictable with Imobighe, interior security could likewise be conceptualized in light of the fact that the independence from or the shortfall of these inclinations that may subvert inside attachment and hence the organization presence of the state and its capacity to keep up its vital foundations for the advancement of its guiding principle and socio-political and monetary targets still as meet the authentic goal of the gathering. It suggests opportunity type peril to life and property and subsequently the presence of a contributing environment for the people to reason their authentic issue at spans the general public, [Imobighe \(1990\)](#).

Moreover, inside security may even be laid out on the grounds that the entirety of the country's balance express that ought to be kept up to help the state execution of its duty while not overflow breaks from wherever. Inner security includes government

coordination of every one of those activities that will ensure that the balance of state is persistently kept up or immediately dropped at conventional at whatever point it's helpless by any sort of common unsettling influences or interruptions from understudies, political or non-mainstream groups, [Iweze \(1990\)](#).

From the on top of it's perfectly clear that interior security just recommends independence from danger and along these lines the capacity of the government to make and support a climate contributing for the quest for monetary interest by the populace while not breaks from anyone. Also, once there's a danger, it incorporates the force of the government to rapidly intercede to weaken the effect on the gathering. Also, it moreover incorporates the ability of the government to make and keep up organizations and instrument, and even foundation that will ensure independence from threat. Hence, danger to life and property be it from the equipped burglars, Boko Haram assault, common aggravations, detours that weak the street clients and elective interruptions territory unit indicative absence of inward security since it turns into a solitary most legitimate issue for sporadic relocation.

As of late, the Jos emergency alone saw more than (200) people killed in a half year et al dislodged ([The Punch, 2011](#)). The profile of people murdered between Jan – Sept 2011, alone seventh Jan at least eight people were executed eighth and ninth over sixty were slaughtered in various networks 10th Jan sixty extra people were supposed slaughtered 11th Jan 31 people were murdered in four towns in Barkin Ladi, Kuru Tasha and Riyom zones. twenty 10th Jan Over six people were executed near University of Jos. fifteenth Gregorian schedule month thirty people were killed in Jos market Associate in Nursingd twenty second Gregorian schedule month eighteen people were supposedly killed in Rwang Fang town fourteenth March Six people were killed in 2 separate assaults twenty first March 3 people were killed by a blast at Nassarawa Gwong 19th April Seven people were killed in Riyom space sixteenth Gregorian schedule month Seven people were

killed in Maza town twenty 10th August twenty people were killed in resuscitated assaults fifth Sept. 11 people were murdered 10th Sept fourteen people were slaughtered at Vwang Kogot, [The Punch, \(September eleven, 2011\)](#) A Nigerian Tabloid. In another measurement, floods desolated Ibadan, South West of African country on the twenty 6th of Sept, 2011. The Red Cross supposed that at least 100 and 2 (102) people were slaughtered by the flood, though some one, 500 people stay uprooted by the deluge. The water also damaged three bridges in the area, trapping people in their neighborhoods, the official with Nigeria's National Emergency Management Agency reported. The Agency equally reported in January 2014 that some 500,000 people were displaced nationwide by floods in the country in 2011, 2012 and 2013.

The Vulnerability of Northern Nigeria to Terrorism

Even though it is not the contention of this paper whether Boko Haram and Islamic-motivated group called the Maitatsine of the 1 980s, which started in Kano by a man whose name was Muhammadu Marwa, are the same, for obvious reasons of similar or same ideological orientation, philosophy, mode of operation and aspiration, we can argue that Boko Haram is at least, building on the precedent or rather a resurgence of notorious Maitatsine group. The leader of the terror Islamic sect, Muhammadu Marwa, became known in Hausa-Fulani predominant northern society as "Maitatsine", which literally translates to "the one who curses." This was because of his rudeness and abusive trademarks and his ragtag army of acolytes mostly made up of the 'talakawas' (the poor) and 'almajiris' (who are mostly male children learning to read the Quran under an Islamic scholar and forced to beg in order to earn a living for themselves and their teachers).

Initially, Muhammadu Marwa was thought to be a mad! Derika teacher. Derika is one of the Islamic sects in the country and the Islamic world generally. There are different Islamic sects in Nigeria which include the Derika, the Izala, the Kaulu (or Kablu), the Tijaniya, the Quaddiriya, the Shiite, the Muslim Brotherhood, and several other splinter groups. So, there had been long-standing

cross-sectarian suspicion among the small Derika and Izala sects in the Nigeria Cameroun border town of Marwa. But contrary to the belief that Muhammadu Marwa was a Nigerian, a surprise revelation was the fact that he was an illegal immigrant from Cameroun, a country that borders the Northeastern flank of Nigeria. Specifically, he was from the town of Marwa, which also had area with same name on the Nigerian side of the border. It was rumoured then that as a marabout he had fallen out with Ahmadou Ahidjo, the president of Cameroun, which led to his 'exile' in Nigeria, albeit, illegally.

According to the account separately reported by [Danjibo \(n. d\)](#) and [Falola \(1998: 153\)](#), on December 18, 1980, the Maitatsine group went to a popular open field called Shahuci in Kano state to sermonize without obtaining police permit for the purpose. Infuriated by this action and considering the security risk involved going by the sect's fanatic brand of Islam, the police stormed the place to prevent them from preaching. Moreover, the public had always complained of harassment by Muhammadu Marwa and his numerous adherents whenever they preach. The prevention by the police led to the outbreak of conflict between the sect and the police. Obviously, the police who was ill-prepared for underrating the terror capability of the sect were soon overpowered by the members of the sect who appeared sophisticated with bows and arrows, knives and locally made guns. Incredibly, the Maitatsine group burnt down all the thirteen police vehicles, killed four policemen and injured several others whom they stripped off their weapons. Emboldened by this seeming victory, the sect marched in Kano city chanting "Yau zamu sha jini" in Hausa, meaning "we shall drink blood today".

The following day, the sect took over strategic places in Kano city including the Fagge mosque, some schools, a cinema house and the Sabon Gari market and challenged the capacity of the Nigerian state and its security apparatus for eleven days. Apparently, the incapacity of the Nigerian police to contain the sect and restore law and order within Kano metropolis necessitated the drafting of the Nigerian army by then President Shehu

Shagari. Even for the army, it took the soldiers almost two days to displace the sect whose followers spread in all major cities of the North, especially Kano, Maiduguri, Bauchi, Gombe, Potiskurn, Yola, Azare and Jalingo while their leader was killed in the action. More than 1,000 members of the sect were arrested and detained in various prison cells where they were manhandled by the security agencies especially the police. Expectedly, the crisis that lasted for 11 days claimed the lives of over 4,179 people and hundreds of houses and shops were either torched or destroyed, Okafor, (1997); Isichei (1987); and *Report of the Tribunal of Inquiry on Kano Disturbances*, (1981).

According to Danjibo (2009): *Muhammed Marwa was once an Islamic student who migrated from the city of Marwa in Northern Carneroun to the metropolis of Kano in 1945. While in Kano he grew to be an Islamic zealot involved with the purification of Islam. 1-Ic believed that Islam had been corrupted by way of modernization (Westernization) and the formation of the contemporary state. His consistent preaching grew to become very abusive and provocative, specifically towards hooked up establishments like the emirate and the political type to the extent that the then Ernir of Kano. Aihaji Sanusi Larnido, expelled him from Kano. Marwa located his way returned to Kano in 1966, possibly after the loss of life of Alhaji Sanusi. Between 1972 and 1979 Marwa was once detained in jail numerous instances for his provocative preaching and acts of lawlessness in opposition to the state.*

Deportation and Everyday Violence among Nigerian Migrants

“Victims” and “Criminals” compared in terms of the violence the two faced over-seas and “home” put both participants and the public in dileman. Despite the hard work of designated bodies in identifying “victims” of trafficking from “criminals”, most “innocent migrants” become criminals as they might fail in their response to interrogation by these bodies. The victims are the migrants that are forced and deceived into migration for the purpose of satisfying the interest of the traffickers while criminals are the category of migrants that unlawfully and intentionally

made their ways to foreign countries. The examination of everyday violence upon return to violence abroad showed that “participants” could be in dileman if given opportunity to choose between the two experiences. Tolulope counted his loses both abroad and at home:

I was lured into the mess by my friend. He told me that I could escape from the torture of unemployment and scam in Nigeria. Nigeria is a scam and everything is not real. I raised about eight hundred thousand naira for the trip to China and he was successful at first. I began to be restless when I spent a whole two month in the room without going out. He told me that he will need to get my papers for me to be able to walk freely on the streets. I manage to go out on a faithful day and I was exposed to how many Nigerians are captured by Chinese Immigration and sent to prison. Many died in the course and some continue to be on the run. They do not want to come back to Nigeria in any case. After staying more than two months indoor; I chose to report myself and I paid fine of about three hundred thousand.

Tolulope is from Ado Ekiti, Ekiti state in Nigeria. He narrated his unpleasant experience and what other foreigners are passing through in China. He said, some are deceiving their people at home by saying that they are studying or doing business in China. “The truth is that they are serving prison sentence or rather be on the run”.

Upon Tolulope’s return to Nigeria, he narrated his experience that:

I am a graduate of mathematics. I have my BSc in 2012 and I finished National Youth Service Corps in 2013. Knowing fully well that no opportunity in Nigeria, I left for China and it was horrible there. I came back and met what I was running away from. I got a teaching job of twelve thousand naira per month, (is really ridiculous) I was on it for more than a year. I enrolled for master’s and got MSc in Mathematics yet I got no opportunity to showcase my skill and knowledge in Mathematics whatsoever. This got to me and I was beginning to consider choosing to be on the run in China than seeing myself going through this torture of a failed state.

In the European Union's context, return of victims and deportation of criminals are carried out primarily through two different programs: the EU Joint Return Program (JRP) deports the "criminals," and the Assisted Voluntary Return Program (AVR) returns the "victims." These are done after thorough investigations. AVR compensate victims by supporting them with a sum of money upon return while JRP do not offer any assistance to criminals whatsoever. The reflection mounting on international attention channeled towards "sex trafficking in women" as both victims and criminals become object of shame and ridicules with their approach to addressing the situation both abroad and "home", [World Development Indicators, \(2010\)](#).

The Curse of Irregular Migration and the other Side of the Coin

Kohnert, Dirk in his paper titled: Crisis Region Western Africa-The Cradle of African Migration to Europe examined the two sides of influxes migration from Africa to Europe. The history of Nigeria before colonialism had reflected influx migration as a result of slave trade and this migration, both regular and irregular continued and increased with unemployment, insecurity, ecological degradation, poverty/suffering, and population pressure without social amenities. It is on this background that migrants broke all odds to cross to Europe, [Kohnert, Dirk, \(2007\)](#). Despite the drain of human capital and resources from Nigeria; the migrants to a large extent transferred innovations and skill they acquired from overseas to their home land and integrated the idea to Nigeria. It is on this background that this paper highlights the transfer of innovation and skill as a blessing even when it could be defined as a curse by reason of its evacuation of able "bodies" from Nigeria. It is evident in seeing the impact the returnees made in Nigeria in all aspects of life. The elites both of the colonial, post-colonial and the more contemporary periods are products of abroad genius.

It is needless to say that irregular migration steers and triggers trans-border crime, trafficking, brain-drain and abuse of human. However, it is focusing attention on "prevention rather than cure" when one

continue to see irregular migration as the sole factor responsible for the above cankerworms. It is better to attend to what gave birth to irregular migration in Nigeria rather than putting effort to stop it. By reason of human development and natural phenomenon; when these factors that gave birth to irregular migration are tackled; Nigeria will only pay attention to the "attraction" it may cause rather than losing her citizens to violence and maltreatment overseas.

The Africa Capacity Building foundation (ACBF) elucidates the human Capital flight problem as it is related to Nigeria as thus:

- Political and social intolerance-continual tussle over management succession, political repression, separatist irredentism and corruption, disillusionment inner conflicts and wars.
- Political violence, political persecution, huge unfold use of political energy via way of means of non-public gains, corruption and lack of self-assurance in authorities
- Repression of human rights, along with instructional and expert freedom and shortage of political environment conducive to loose and open debate. Some have resorted to proscription of unions, confiscations of unions' assets, subjection in their leaders to harassment, dismissal from paintings arrests and detention, and different types of persecution, [World Development Indicators, \(2010\)](#).

The premises for this study stems from a persistent reality that Africa seems stuck at the lower rungs of the development ladder, as revealed by the daunting figures in the Human Development Index released constantly by the World Bank aid other development agencies. Contrary to the swelling juicy records of remittances flowing to developing countries in Nigeria year after year, the loss of human capital still remains paramount to the issue of Nigeria's development in the long-run.

The Mission Impossible

Authors and writers have done a great deal in showing that irregular migration steers and triggers trans-border crime, trafficking, brain-drain and abuse of human. The findings of these authors are contributive yet it could only

be tackled by dealing with the causes of irregular migration that include: poor governance/corruption, unemployment, insecurity, ecological degradation, poverty/suffering, and population pressure without social amenities. An attempt to curb irregular migration without prioritizing solving its causes will be mission impossible. That is the reason that lack of economic success prevented migrants from returning home; because they could not withstand the shame and fear of rejection by families and society they left for greener pasture, [Intergovernmental Panel on Climate, \(2007\)](#). Taking cognizance of the three stages of Nigeria history of pre-colonial, colonial and postcolonial epochs, as the postcolonial epoch witnessed a drastic increase in the number of irregular migrants. The Nigerian Civil War, Youth unemployment, terrorism poverty and poor governance are all highlighted as causes of irregular migration. Factors responsible for internal migration were also highlighted with creation of employment opportunities and social amenities in urban centers at the detriment of the rural areas taking the lead. The positive attitude and enthusiasm toward irregular migration expressed by the informants and irregular migration's participants in the paper anchored on a general belief that there is greener pasture and "better life" abroad. Finally, most of the informants have this to say: "To me, I cannot see any criminality in adopting any means whether irregular (illegal) or regular (legal) to go abroad. There is a difference between being "criminal" and being "diplomatic." They strongly believe that those who leave Nigeria by irregular migration are being diplomatic and that, Irregular migration is not a crime." This motivated youths to be susceptible toward its vices, [Amadi, S.O. and Udo, S.O. \(2015\)](#).

Conclusion

Irregular migration has become a part of social order and networking across the globe; nations of the world have gotten to know that it is a two side coin; it has its "blessing" and its "curses". Nigeria, having over two hundred million population has struggled to meet the economy and social needs of her population in the recent years. The situation

led to social cankerworm such as banditry, kidnapping, terrorism, protest, and many others. These are the push factors with unpleasant and endless effects on the nation. It will be careless to conclude that the irregular migration has more of blessings than curse; as many Nigerians in diaspora are heavy weight in the economy and social developments of the various nations they reside. Nevertheless, the irregular migration would be a means of embracing, and transferring inventions and ideas from other nations if proper policy and measures could be taken.

Now that it is obvious that the policies of neo-liberalism seem to be the absolutist and sovereign economic ideology which African states must continue to follow religiously, in an age whereby they are mostly aid dependent, it is important for the peoples of Africa to become truly mobilized for their collective transformation and development, in an integrated African economy, where they would be able to collectively muster their bargaining power vis-à-vis the external world. If African states are indeed determined to embark on the path of socio-economic development of their continent they should realize that their humble beginning, on the path of their economic integration, would be the construction of transport and other basic infrastructure, possibly from the sub-regional levels, to link up the entire continent. This would be necessarily followed up with the development of other fundamental integrative structures which, all together, would open up the various potentials of the continent to the African peoples and other positive external dynamics.

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Democracy and Political Parties: An analysis of Jamaat-i-Islami Pakistan

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Abstract:

This paper is an attempt to understand and analyze the nature, origin and evolution of democracy and political parties in Pakistan. There is a multitude of political parties in Pakistan, claiming to be the torch bearer of democracy but in practice have no democracy within its folds. Jamaat-i-Islami is the only party in Pakistan which has tried to ensure democratization in its folds and ranks. The article is an attempt to ascertain the degree of internal democracy in the party. To achieve the desired objective, descriptive and analytical research approach is adopted. To collect relevant material, primary sources, like Jamaat-i-Islami's constitution and the writings of the founding father, Sayed Abu-al-Ala Maududi have been consulted. In secondary sources, books, research articles and news article and online materials are utilized to accomplish this research article. This research concludes that, though with a limited vote bank Jamaat-i-Islami is the only political party of Pakistan which fulfils the requirements of a modern democratic political party.

Keywords:

Democracy, Religion, Political parties, Jamaat-i-Islami, Politics, Government

Introduction:

The term Democracy is historically rooted in two Greek words “demos” and “kratos” means “the people” and “the rule” respectively, which means the rule of the public in general. But the term can also be taken as a political system, an ethical ideal or a social condition. A state, a government or a society, an institution, an idea or an ideal may be termed as democratic. However we are concerned here to use this term as a political system or an institution and as an ideal.

In democracy the masses in general influences and determine the course of actions in a society, system or organization. As a political system it represents the will of masses in general. According to M.Judd Hormons, “in democracy there must be a clear, direct and compelling relationship between public opinion and governmental actions” (Harmon, 2000, 19). Policy making and legislation must reflect the opinion and interests of the masses in general. David Robertson in Dictionary of politics writes that “democracy means that system in which Political power is ultimately in the hand of the whole adult population, and that no smaller group has the right to rule”(Dictionary of Politics, 1985, 80). The legislative and decision making processes are made responsive, if not to the entire, to the mature segment of the society, and the group or party in power cannot deny the popular aspiration while conducting the affairs of the state. “Democracy is the system which gives choice of election to the people. It ensures participation of the masses in their system. It is a frame of rule which serves the interests of the common public. Theoretically in democracy all the powers are vested with the people. People chose their representatives according to their own will by considering themselves as primary stake holders in the system. People go for their electoral agents by taking part into the elections. In one or other way democracy gives freedom to the masses. Democracy enables three types of freedom which are freedom of choice, freedom of selection and freedom of participation.(Raja, 2014, 25)” thus the system gives enough choice to common man to elect government of his choice.

Furthermore the system denounces the monopoly of few in the conduct of state affairs. It discourages the privileged position of an individual, group or class to rule the majority. “The country don’t belongs to a special person, class or group rather it belongs to all its inhabitants, therefore, it should be governed, in accordance with, the will of all or at least with the majority’s will and principally they should have the right and practically they should have the opportunity to elect and alter their ruler with their own free will.”(Sayed, 1920, 174) If the political system is dominated by a handful elite or hereditary politicians and perpetuates its position by organizations with democratic façade with so-called democratic practices in the form of election cannot be termed as a democratic system.

The demand for a democratic governmental system was made during renaissance in Europe and evolved for centuries in Europe to be become a grown up system of the world. “Twenty-first century has witnessed the triumph of democracy as the universally accepted system of government. Between the second half of the century, newly independent states predominantly chose this system of governance leading to sudden rise in the number of democratic countries around the world.”(Ijaz, 2010, 68) Though the notion was not native to the countries however its success in the west charmed the populace of the newly independent nations to adopt it in their own.

Democracy in Pakistan

Pakistan emerged on the map of the world in the mid of twentieth century and “falls in the category of young democracies of the world.”(Ijaz, 2010, 68) Pakistan may be termed as a fruit of the introduction of the European rule of “majority is authority” to the subcontinent. Though the dream of an independent state for the Muslims of the subcontinent was realized through a democratic struggle and procedure however after independence “the involvement of the masses in the political process has always been negligible. Participation into the electoral process throughout the history has remained insignificant the embracement of democracy as the right mode of rule has never

got public acceptance. Politicians have an image of corrupt and dishonest breed of leadership. Democratic values and norms have been undermined to the large extent. Democracy has been considered merely as the procedural system of conducting the ballots only” (Raja, 2014, 18). Though the tools and mechanism adopted for the formation of government in the country has a label of democracy but its spirit is feudal and all the time favored, hereditary politicians to come to power.

Pakistan has so far remained unable to evolve a durable mechanism for free and fair electoral setup. This resulted in a fragile democratic setup in the country. Poorly executed electoral processes created a vacuum for the manipulative actors to capture the power, thus making the democratization only procedural not substantive one. “There exists a paradox of the rhetoric of democracy and the deliverance in the country. The superficial definitions of the democracy overrule the real purpose of democracy that is meant for the welfare of the masses.” (Raja, 2014, 37-38) The demagogues talk about it, only to perpetuate the status quo in their favor. The ruling elite have nothing to do with the democratization of the flesh and blood of the institutions, organizations and political parties, which are the breeding nurseries for democratization of a state.

Political Parties in Pakistan

Political parties are the first and foremost prerequisite of a democratic system. “A political party is more or less an organized group of citizens of a country who act together as a political unit. The share or profess to share the same opinion on questions of public importance and exercise their voting power towards a common end which normally is to obtain control of the government.” (Ahmed, 1995, 135) These are the vehicles with the help of which the entire body of a democratic setup is loaded. “Political parties are integral to democratic process. No democracies can function effectively without political parties. However the mere presence of political parties does not ensure smooth functioning of democracy. The quality of political leadership and how the political parties discharge their task go a long

way to shape the nature and direction of the political system. Unless the political parties engage in interest articulation and aggregation, electoral exercise and governance within a democratic framework, and respect the democratic and constitutional norms, these may inversely affect governance and political management.” (Safdar, 2000, 117) Therefore, if political parties have only democratic façade and lack the actual norms and values will add nothing to the betterment and welfare of masses in general and will serve only the interests of few in the power to perpetuate their rule.

Muslim league, the founding party of the country, in the early years of independence dominated the political scene, while several small parties existed in legislature and outside. Subsequently, it gradually changed into a multi-party system with the attendant problems of this system. Most of these parties having weak organizational structure often fall victim to internal dissension and conflicts. Invariably, there is a strange imprint of the leadership on these parties who run these with the help of a small group of loyalists, often in a personalized manner.

Political parties are the first schools of democracy. But in Pakistan most of political parties have a democratic façade but lacks the spirit. There is hereditary leadership and works under personal dictatorship. Political parties lack will define and tightly constructed constitution and procedure for recruitment and expulsion of the member therefore, their leader can take action against any member of the party who disagrees or oppose them in the party decisions. While in democratic political parties if there is any disagreement or ambiguity regarding party matters, is brought in shura or executive committee for decision making.

For decades the political scene of Pakistan has been dominated by the hereditary leadership. In Pakistan People’s Party, Zulfikar Ali Bhutto, was succeeded by his daughter Benazir Bhutto, after her she was replaced by his husband Asif Ali Zardari and now he says that “he is giving his power and authority to his son Bilawal Bhutto Zardar” (92 News, 9 December, 2017, Editorial) after the disqualification of Mian Nawaz Sharif,

Shahbaz Sharief became active to become the president but the disqualified PM brought amendment in the constitution and consequently captured the presidential chair. Following this trend, he will be replaced by any of his family member. (92 News, 9 December, 2017, Editorial) Mulana Mufti Mahmood was replaced by his son Mulana Fazal-ur-Rehman as the president of JUI and in ANP Abdul Wali Khan was replaced by Asfadyar Wali Khan. The parties which talk about the democratization of the state and society have no internal democracy in their folds. Jamaat-i-Islami has set the tradition of democratic change of leadership through election. Jamaat-i-Islami has benefited from the experiences of five leaders i.e. Sayyid Abu-ul-Ala Maududi, Mian Muhammad Tufail, Qazi Hussain Ahmed, Munawar Hassan and the current amir senator Siraj ul Haq since its inception.

The tradition of periodic and transparent elections in political parties is not established as yet in Pakistan. Intra-party elections are a legal requirement, as provided in the Political Parties Order, 2002. (Zafarullah, 2002, 5) There is no internal democracy or accountability in most of the political parties of Pakistan (Daily Mashriq Peshawar, November, 21, 2017). In a democratic political party a suggestion is issued for discussion, which goes step by step to the grass root membership, and consequently their suggestions are forwarded to the upper leadership. In such a manner political party with its constitution and political view point, contributes to the politics of a country. The task will be performed more reasonably if the political parties of a system have a proper democratic structure and mechanism.

“Jamaat-i-Islami is a political party, which conducts regular intra party election” (Daily Mashriq Peshawar, November, 21, 2017) and have a democratic mechanism of decision making and in the appointment of its office bearers. It has a well-constructed and systematically articulated constitution, which defines the powers and function from central to local bodies and individuals. Furthermore it's not a rigid and static document rather yielding to the social change and is amended according to the need of time.

Jamaat-I-Islami as a Democratic Political Party in Pakistan

Jamaat-i-Islami was founded by the well-known thinker and writer, Sayyid Abul Ala Maududi. One foreign student of Islam had, therefore characterized the Jamaat as one of the most significant developments in contemporary Islam and one of the most significant forces in contemporary Pakistan. (Smith, 1957, 233) It is not a major party regarding the electoral success, but it is essentially an important party. This party is not political in the sense, as the meaning is taken of the ordinary democratic parties. It is an ideological party. Jamaat-i-Islami has a specific ideology. A hearty attachment to its ideology and determination and endure to spend one's life for it, is the first condition of or relation with it.

By prevailing standards, Jamaat is the most disciplined and internally most democratic party of Pakistan, founded in 1941 in Pathankot, at a convention of supporters of Maududi, who chaired the session, and its declared purpose, adopted by consciences', in brief, as later enshrined in its constitution in 1957, was to work for the establishment of Islamic way of life through constitutional and democratic means. Initially it was not an electoral party, in that contesting election was not part of its purpose, but this was changed in 1957. (Niazi, 2002, 24)

Jamaat-i-Islami's claim to be the country's most internally democratic political party, is an arguably effective selling point to new and potential recruits. (Crisis Group Interviews, February-April, 2011) It has a detailed constitution of 101 pages, divided into eleven chapters. It's a comprehensive document containing details about the power and functions of the offices and bodies of the party. It has so far remained evolutionary in matter of democratizing its ranks and offices within the folds of Islam in the contemporary paradigm.

Organization of the party

All democratic parties make rules and regulations for the smooth functioning of its affairs and make the organization strong and effective and bring coherence and unanimity in the folds of the party. It fixes the power and functions, rights and duties, and

responsibilities of all the office bearers and members. “In Pakistan, submission to the party rules and regulations remain personal and individual matter of a member or official of a party, and are generally not implemented to avoid differences and tension in the ranks of party, (Gillani, 2011, 368-369) which puts a question mark on the democratic credence of a party and makes it puppet in the hands of few influential people for the attainment of their personal benefits and interests. According to Irshad Ahmad Arif “they come together for their mutual interests not ideals and objectives” (Arif, 30 December, 2017, 92 News Islamabad), therefore have a shallow vision, democratic façade, minimal responsibility and less care for public welfare. On the other hand, “Jamaat has associated, its organization, with religious spirit. The observance of the party constitution, which intricately specify the rules and regulations for the members, is considered as a religious duty, consequently bringing more coherence and adhesiveness to its structure” (Gillani, 2011, 369) and makes the party conspicuous among the multitude of political parties in the political system of Pakistan.

Its national, provincial and district officials are elected by its rukuns or permanent members including the *amir*, who presides over central advisory council (the Majlis-e-Shura). There are two kinds of membership, *mutafiq* member and *rukun*. *Mutafiq* is the person who has an inclination towards the ideology or agrees with the policy of Jamaat but have no strict alliance with the discipline of the party while *rukun* is registered, responsible and is more organized and ranked member of the party.

General Assembly

It's a gathering of the members of the party which have the authority to decide an issue or give credence to a policy under consideration. “In all the matters final authority rests with the general assembly of Jamaat-i-Islami Pakistan” (Dastoor-e-Jamaat-i-Islami, 2014, 25). It's a general forum of the members of the party where decisions are taken on the basis of majority of the present members. “The central council (markazi-shoora) or the ameer of Jamaat can summon the meeting of general assembly whenever needed by jamaat

and if, in two or more provinces, five or more council of the organizational constituencies pass resolution, then the meeting of the general assembly must be summoned in a reasonable time” (Dastoor-e-Jamaat-i-Islami, 2014, 25). All the policies and strategies are presented before the assembly for discussion and debate for the purpose to be endorsed by the popular opinion of the general members and are adopted after approval by majority votes.

Ameer of the Party

With the inception of the party discussion for the appointment of the head or ameer of the party started. “There came three kinds of suggestion, first group was of the view that at the movement, a temporary Ameer should be appointed to run the affairs of the party and the procedure for the appointment of a permanent Ameer will be set later, on the expansion of the party membership. Second group suggested a group of individuals for the administration and guidance of the party members. The third opinion was for a permanent Ameer to make party effective and more organized because loose organization well adversely affects its objectives”. (Gillani, 2011, 166-167) Therefore Muwlan Sayed Abu-ul-Ala Maudoodi was elected its Ameer. Due to his extraordinary personality he remained a life time head of the party. The constitution of Jamaat adopted a democratic method for the election of Ameer and left the way open to all to remain life time Ameer if they have credence, ability and trust of the members, can be elected time and again.

The constitution of Jamaat provides for direct method of election of the Ameer by members. It says that “The appointment of Ameer will be through direct election and absolute majority will be decisive. He will be elected for five years. At the end of the term of his office he may be elected time and again if the members wells so (Dastoor-e-Jamaat-i-Islami, 2014, 25)”, therefore, since the death of the founder, the party has so far headed by different personalities according to the spirit of the constitution of the party.

It further stipulates that the Ameer “should be neither aspirant for, nor desirous of, the office of the Ameer” (Dastoor-e-Jamaat-i-Islami, 2014, 22). This condition added to the dignity

and grandeur of the office and made the elected Ameer more undisputed and symbolic in the party hierarchy. "In other democratic parties, president of party observe number of limitations because the head is not expected to have just behavior with all the members, especially those who use their vote against the existing president, in the presidential election, after his success, there remains an apprehension to be organizationally targeted"(Gillani, 2011, 169). Describing the nature and method for the election of the Ameer, the founder of the party put forward the example of four poised caliphs and writes that "In the beginning, in the Islamic state, the rule was that, no one, for getting the office of caliphate. one should not stand by himself or think of or make efforts to come in to power but he who, to whom the people think suitable for leading the Ummah, should be given the office after mutual consultation"(Maudoudi, 2008, 157-158) which means that the Ameer will be a honest(Sadiq) and truthful(Ameen) person.

Central Council or Majlis-i-Shura

Mutual consultation and consensus is the spirit of democracy. "The affairs of Muslims are carried through mutual consultation". (Al-Quran, 38) Any organization, process or idea, lacking this basic trait will be undemocratic and cannot be termed as popular. "Jamaat-i-Islami is a constitutional and consultative organization. Consultation is the basic matters of its decisions and program. The very first constitution of Jamaat was approved by its formative assembly or Shura. It was decided in its embryonic stage that consultation will be the spirit of the party". (Sayed, 2011, 260-261) It is compulsory for the members of the party to seek the opinion of other party member in organizational or policy matters.

Ameer of Jamaat has a council of member to assist him in the affairs of the party. The council is generally known as Majlis-i-Shura or Central Council. It is a consultative body, "the number of the elected members of Shura is fifty. It is directly elected through direct votes of the member of Jamaat". (Dastori-Jamaat-i-Islami, 2014, 29) This was decided in the initial stages that mutual consultation is the spirit of the organization and must not be

ignored at any cast. If a person is assigned an organizational responsibility he has to make consultation and seek the opinion of his party fellows on the matters and issues in hands, therefore it may be concluded that the very ideology is based principles of democracy.

Conclusion

Pakistan was liberated with a democratic struggle therefore democracy became its ultimate political system. As political parties are the undeniable prerequisite of democracy, therefore with independence political parties mushroomed on the political scene of Pakistan, having varying Ideological orientations. Though political parties have been remained numerous within the system since its inception but these may better be termed as mechanisms for the perpetuation of dominance of the privileged groups to exploit and dominate the down trodden poor majority. They have nothing to do with the empowering of the masses to have a say and share in the affairs of the state. These parties are engineered by landlords or industrialist or ethnic monopolist to protect their vested interests. Among these Jamaat-i-Islami is the only political party which, since its inception, has concentrated its energies on its internal democratic nourishment rather trapping mob of masses on hollow slogans of democracy. It is passing through a process of planting the very spirit of democracy to the grass root level. Its ordinary member's opinion is valued in the affairs and policy of the party. It has developed a fair democratic procedure for the election of its Ameer and has sound mechanism of consultation from top to bottom in the party hierarchy. It has evolved itself as a living political organism in a developing country like Pakistan. That's why; PILDAT report of 2015, Jamaat-i-Islami was ranked the most democratic party of Pakistan.

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REVIEW OF BOOK

“Madhab, Siyasat aur Alm-e-Islam, Mutabadil Biyania”

By

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Introduction of the Book

The book Mutabadil Biyania is written by Dr. Muhammad Farooq Khan, who was a psychiatrist and a great scholar of Islam (The Express Tribune, 2010-10-03), He was also a writer and a columnist (Farooq, Al Mawarid.). The original title of this book is “(Madhab, Siyasat aur Alm-e-islam) Mutabadil Biyania” the book is published by Iqbal International Institute for Research and Dialogue, International Islamic University, Islamabad. It is composed by Mumtaz-ud-din, Husnul Amin, and Muhammad Younas, and printed by Sohail Altaf Printers Rawalpindi. Its publication date is January 2019. It has 452 pages. Its language is Urdu and writing style which used is Nastalik. It is in hard cover. Its ISBN is 978-969-7576-49-4. (Farooq, 2019, 4)

Keywords:

Madhab, Siyasat aur Alm-e-Islam, Mutabadil Biyania, Dr. Muhammad Farooq Khan, Government Policies

Previous Information

First of all we briefly discuss the previous information related to the writer of book and then more discussion on book.

Brief History of Writer

Dr. Muhammad Farooq was a psychiatrist, religious man and the vice-chancellor of the University of Swat (Farooq, 2019, 45). Due to his opposition toward Islamic militancy and suicide bombings he was very famous. It was also the reason of his murder. His basic education was from his district Sawabi. After studied in Medical, he specialized in psychiatry. He opened his private clinic in Mardan. Because of his services, he was rewarded by *Sitara-e-Imtiaz*. He often participated in television talk shows and criticized on radicals, describes suicide bombs and attacks as an act of non-Islamic. In his youth he remained the action member in Islamic *Jamiat-i-Tulaba*, later on also associated with *Tehrik-e-Insaf* for specific time. (Farooq, 2019, 61)

He lived like an untrained warrior and died as a martyred. He always criticizes the militant and terrorist. He never worries of death threats. He was a complex and a multifaceted personality. He was also a political activist, Intellectual and religious scholars, a writer and columnist, always stand for truth and justice.

His Mission

- His mission was, to glorify the dignity of Pakistan.
- To defend, the problems of Muslims, and struggle for the welfare of humankind.
- Pakistan which is in lower position due to the decline of moral values, need to be adopt Islamic moral values in order to survive in the world.
- To develop the science of democracy in Muslim nations, by the peaceful settlement of disputes and by progressing in science and technology. (Dawn Newspaper July 14, 2019)

Writer's Assassination

He was assassinated on 2 Oct 2010 in his clinic at Baghdad (Mardan), when two armed

young men arrived in his clinic, and opened fire at him. A great loss for the nation,

"Police quoted eye witnesses as saying that two armed men entered Dr. Khan's clinic, in Baghdada locality, saying that they were patients, but as soon as they saw the Doctor they opened fair, killing him on the spot". (Farooq, 2019, 246)

Publications

He wrote dozen of books on several issues the main area of his interest was Quranic study and Islam.

His Books Including;

- Kashmir issue (English & Urdu)
- Pakistan and the twenty first century (Urdu)
- What is Islam? (Urdu)
- The question of modern mind and reply of Islam (in Urdu)
- *Jihad, Qital* and Islamic world (in Urdu)
- Dialogue with the west (in English)

Writer's Point of View on Subject

According to him, religion provides basics of everything and there are always two valid aspects of in any religious matter. The aspect which is easier in practice, he makes it part of his view.

According to his view, all the orders which come down several hundred years ago can also be practicable today. We have to take care of our society and international condition. Our approaches should be progressive. (Farooq, 2019, 242). He says that alternative ways are always present, closing of one way does not mean, there is darkness everywhere. (Farooq, 2019, 72)

His statement about terrorism is that, there is no future of terrorism because it is an unnatural way. One day, these organizations self-determine that their strategies are wrong and will lose the availability of man power for suicide attacks. (Farooq, 2019, 72)

Addressers of the Book

The literature of book "*Mutabadil Biyania*" address to the politician, Ulama, great thinkers, columnist, all the learned and responsible personalities who are directly or indirectly authoritative and speakers. He addressed to the scholars, wise personalities and politician of Muslim Ummah by saying

that the challenge before then is that, instead of raising slogans they have to think on serious issues.¹ In other place he said that, the entire politician, intellectualists, scholars, columnist and especially, General Pervez Musharraf has the responsibility to make their mental picture first about the state affairs and then present it before the world. (Farooq, 2019, 143)

He also address to the whole Islamic world, to adopt my proposed appreciation that when all Muslims will stand firmly in a strong position, they will have strong arguments to convince others and thus in different places, the right of freedom movement can be managed correctly.

Methodology of Book

The writer's methodology in the book is unbiased and fair; focus on the realities and truths. He used the primary and secondary sources, help with Quranic verses, examples and historical events. His literature is based on description and analytical study.

His style is sophisticated, use common language, practical examples, and try to understand the relationship of religion with changing society in a new angle.

Additional Information

- The book *Mutabadil Biyania* by Dr. Muhammad Farooq khan is categories in twelve chapters under which various sub topics are discussed.
- The book is dedicated to all those scholars, thinker, martyrs who obtained right to martyrdom and presented their lives in the struggle against extremism and terrorism.
- The book is started with dedication, content list, preface and writer's political view.
- There is no footnotes mention in any page of book and no proper method of references is adopted. In some places he gave a brief reference.
- There are so many "word mistakes" while composing the book as (page 81, line no 4), in the page no 84, line no 11), (page 91, line 15), (page. 13, line no 4), (page. 111, line no 1), (page. 113, line no 7), (page 122, line no 10), (page. 130, line no 12), (page. 211, line no 2), so many

other wordily mistakes which create problems during study for a reader.

Vision of the Writer on Subject Matter (In the words of writer)

According to my opinion, the two basic sources of religion are the Quran, Sunnah and the authentic Ahadith. Apart from this, all things can be helpful for the understanding of religion but not provide basics in any religious matters. If there are two valid aspects, I take the aspect which is easier for the Ummah to act. If we take the modern perspective, I am the bannerer of moderate religion and human's pardoned connotation. I have no contradiction among wisdom, nature of human conscience, science and Islam because the source of law is same. Democracy is a part of my faith and belief, this is the order of religion and that is the path of harmony, development and unity. When we accept Islam by our free will and by adopting the instruction of religion in our collective system, we accept the democratic path. This is the Islamic system near to me; there are ten collective moral values by adopting these values, every nation can be dignified and respective nation. These values are:

Democracy, justice, merit, honesty, hard work, abiding law, dialogue, education, health and the spirit of serving of the deprive class. Rest of all, are subject of it. The society in which these values survive, the society will be so tremendous and more valuable. Muslim Ummah is deprived of all these values. A large group of Islamic world ensures that they are getting conspiracies against each other's. If anyone comes to hack here, we find America's hand in it. It is actually a mentality to escape from our responsibilities shortcomings, mistakes and flaws. The real root of our troubles is within us, not outside. Other people only get advantage from our weaknesses. For me, each superpower has the only goal to keep its position. He can do everything to achieve this goal. This is the reason that every superpower would be enemy of every other country at once, also keep working relationship and friendship. That is why America is an enemy of Pakistan from one side to a particular aspect, and also our friend with a specific aspect. According to me, there are five basis issues in Pakistan. The

first problem is the lack of democracy. 17th constitutional amendment has expended for the next ten years. It is the main mistake of MMA to note for it. The second issue is the absence of living debate on the interpretation of Islam. The PPP and PML like parties are not ready to give importance to it. And religious parties declare their interpretation to Islam. Our third problem is lack of provincial autonomy. Real provincial autonomy is essential for the survival of this country. Our fourth issue is Kashmir, and the damage which we bear due to our non-realistic views and mistakes toward this issue. Our fifth issue is the fundamental collective moral values, the same ten attributes, which have already been mentioned above the democracy, honesty, hard work, merit, justice abiding laws etc. are those affairs we have need to pay serious attention otherwise no slogans will be able to profitable.

Content of book

- *Mera Siyasi nazriya*
- *Madhab aur Riyasat*
- *Madhab aur Siyasat*
- *Madhab aur Samaji Rawaiye*
- *Musalman aur Dhashat Gardi (Mutabadil Biyania)*
- *Muslim Riyastu mein Nizam-e-Hukmarani*
- *Musalman, Muslim Mumalik aur Kharja Policy*
- *Muslim Riyasty aur America*
- *Taleem-o-ta'alam*
- *Arab Israel Tanaza*
- *Haquq-e-Niswah*
- *Pakistan 21swe Sadi ki Janib*

These are the tittles under which related subjects are discussed. Now we present the summary of some important chapters.

Theme of Main Articles

Now, we will present the theme of important topics.

“Hasba Bill kiya Ha”

The author presented the details of the “Hasba bill” which presented by government to the Khyber Pakhtunkhwa assembly in 2003. It appears that it has three types of options, one of which is already the part legal rules and there is no need to make a new law. Such as government’s protection, security etc.

the other part is, to make rules regarding our society as regarded, Friday respect, negligence etc. The third part that is, illustration on the disobedience of parents, as an example. This list of favorite things can be delivered to the municipalities very easily and it can also be extended further such as Discouraging drugs to use.

The fact is that, countries such as Pakistan and especially for the province of Khyber Pakhtunkhwa, this bill is unnecessary and harmful. Such bill cause complication for us. Religious leader of Pakistan should be kept away from such things.

Author presents the alternative statement, in which he clarified the various qualification of the provincial ombudsman, the eligibility of ombudsman’s authorities and various other important points.

Rawyati, Muhtadil aur Liberal Tabeerat-e-Islam mein Farq

According to writer, four questions have been very important in Islamic world today. Which has the authority to implement Islamic instruction? What is the status of democracy in Islam and its boundaries? Third question is that, what is the right of women? And the fourth question is what the conditions of *jihad* are as warfare? On these four questions, there are three important idealist, traditionalist, moderate group and liberals. There are differences among the viewer of traditionalists, moderate and liberal perspectives.

In the view of traditionalist, an Islamic state has the authority to legislate and punish all the orders and instructions of religion, whether they belong to individuals or collectively. The actual thing is Islam not democracy. Their approach to *jihad* is that every group of sincere Muslims gets the right to control their discretion and wage *jihad* according to their priorities, there is no need of the permission of state.

The idea of moderate views is different in their opinions, they says that the Islamic government has the power to legislate for the “Hudood Punishment” and apart from these, no right of making laws and punishments. To achieve all other positive values and goals the method of Dawah (*Tabligh*) and voluntary preparation of society can be developed.

Their approach toward *jihad* is that *Jihad* is only allowed to the government and not allowed to the government to violate the agreement with the enemy.

The third view is of liberals that the true basis of Islam is on beliefs, the remaining rules change with time and conditions. Real significance is not of words but of the soul. According to the circumstances, law is litigation; apparently it may not be according to the words of Islam. In their opinions, democracy is the most important requirement of today. Their vision on the war as a *jihad* is that, this task is only of the government, any armed group does not have right to announces war against any other country.

(Madhab aur Siyasat) Secularism aur Pakistan

The classical definition of secularism is “state and government are exceptional to the religion and religion is limited to the individuals belief” today it has two major interpretation; its first expression is secularism of United States and United Kingdom. Every religion is respected in these countries. The general public is provided all the necessary formalities in implementing their religion. The rest of laws and constitution are strictly separated from religion. There is no official religion of America. The example of second interpretation of secularism is of France, any prominent collective religious symbol is considered contradictory to the secularism. In this brand of secularism, religious prayers are not included in shared celebrations.

Islam and secular system are common in systematic issues. Both religions tolerate and believe in the equality of human justice, democracy and peace, because all these values are the heritage of humanity. At present, there are two political interpretations of Islam. The present interpretation of religion presents religion as, self-determination, immortal behavior, compulsion and non-tolerance. It’s another interpretation in which democracy, tolerance, freedom of conscience and the dialogue is considered to be the fundamental criterion of Islam. The proper way is that such people stand up with the participation in politics

rather than being the founder of Islam’s human friend and moderate construction.

(Madhab aur Samaji Rawiye) “Americe asa Kun kar rahy hain”

News about cartoons, published in US newspaper Washington Times, in which Pakistan was shown as a faithful puppy, and other news published in the weekly news in which the feelings of Muslims were confiscated, sacred text of Quran were desecrated. The reason behind America's such activities is that an extremist sect in the United States is the ideological opponent of Muslims, including a sectarian YAK of Christian and a large number of Jews.

Strategy against such actions is that, Muslims usually gave the response to such actions that can lead to more hatred and actions against them. Ultimately loss will be to the Muslims. Therefore on such occasion, Muslims should not respond to psychologically, because till now they are not able to engage in it, rather they learn lessons from each such tragedy. The strategy is that we promote democracy, achieve the important national objective of science and technology, justice, integrity, merit and so on. The attitude of patience and tolerance adopt until the bricks answer is not worth to the stone.

Insaf ki Bat

In Islamism and Muslim nationalism, when every action of man is judged on the principle of Islam and stress every time and every occasion on justice, but when he becomes nationalist, half speech expose truth and hides half of reality. Today all Islamic world and Pakistan have adopting the same attitude toward the superpower America. They bring in front of us all the evils of the United State. Therefore all their talks become uniform and unfair. It is important that our discussion and analysis of every nation and of America are based on purely objectionable and fair. Provocation may be beneficial for temporary politics but it is a poison for the present and future for a nation.

Gherat Ky Name py Qatal

The classical definition of "Murder" is that “a woman is killed by an extremely close relative for example, brother father or husband in connection with another man” (Farooq, 2019, 152). According to the

Pakistani law of *Qisas* and *Diyat* the heirs of deceased has the right to forgive the killer or get blood money from it. A few years later, the courts realized that the lives of many thousand women were risked by its behavior and they are still being helpless. Generally, a conspiracy in this kind of murder is that a person (son) will be killing and he will be forgiven by another person (father) as *wali* of deceased. Many sincere and qualified people raise their voice against it, and human right organization tried to make awareness in such cases. As a result the honor killing was declared as intentionally killing (*Qatal-e-Umd*). When this amendment was presented in the parliament, the ruling party and MMA said that this amendment is non-Islamic so, it was rejected because the stand point of Islam is that the relatives of Muslims are the guardians therefore, they keep the right to claim against the killers or not. The second position is contrary to that, every murderer is not just a crime against the deceased's relatives but also murder of whole humanity and crime against the state as well as society. So in every such incident government is guardian, because state is responsible for the establishment of peace in society. From the both views, the second view is more relevant to the spirit of Islam because it creates *fasad fil aradh*.

(Muslman aur Dhashat Gardi) Dhashat Gardi kiya ha

The definition of terrorism near the author is that "terrorism is an act in which the innocent people, in the war through armed move are killed intentionally". The American and European definition of terrorism is that every terrorist act which is against to the act of ordinary people by a non-government armed organization is called terrorism. In one place, the involvement of non-local people in the war freedom makes it a terrorist. Many Muslim countries are excused to the west that they helped for a long time to the terrorist organizations. The organizations which are called terrorists by the United States are refused to call themselves terrorist. They say that they are struggling with the arm forces for independence and through this struggle they are forced to government of a country. The author's criticism on the American is that, to

killing the non-armed people is wrong. How much their objectives may be high, but the history is that the killing of unarmed people is wrong because with the wretched government, the revenge and reaction of entire nation grew, and the difference between oppressors and oppressed vanish.

Jihad aur Dhashat Gardi: Bunyadi Mubahis
The author in his column, "Jihad versus Terrorism" criticizes on the Hamdul Allah Qureshi's point of view and explained the actual vision of Islam on *Jihad* and Terrorism. The author's point of view on *jihad* is that, the announcement of *jihad* can only be managed by a government. If there is a Muslim's agreement with a party, the violation of agreement should not be done by Muslims. *Jihad* is allowed only against oppression. If Muslims weak as country's army and by its peoples. It should be accompanied by its most diplomatic political and international relations to combat the war and fight with the invaders.

(Muslman, Muslim Mumalik aur kharja policy) Maghreb ki Islam dushman ka Asal Jawab

In the newspaper of "Umland Austen" 30 September 2005, published cartoons against Islam in Denmark, some of them were contained blasphemous material. There is nothing published against the Jews, one reasons is there civilization and economic growth. Ninety present of Jews not follow the sharia of Moses, instead they completely follow western civilization and where anything punish by western press against the Jews, Jews economically boycott that institution. In this way the institution has left no alternative way except to apology.

Blaspheme is not considered a crime in western countries, so the step that Muslims can take is, they demand for the law to considered blaspheme as a crime in western countries. As long as the west does not make the lawful legislation, the Muslims government and the people consider the west as their enemy and they will also work with them in the work of extreme compulsion. The second step is that we have to avoid the use of western objects continuously but quietly.

Long term measures are three, democracy and

the progress in science and technology. This world is the world of power, until we do not have power and will not be unite, we will not be able to compete with the enemy.

Bartanwi Muslmano ky Nam Ak Ahm Khat

The author presents few strategies to the foreign country's Muslim, to adopt those measures which will be beneficial for the Islamic world. First thing is that, to acquire the highest scientific education, secondly, increase you in communal moral values and gave them victory over the honesty, hard work and punctuality of time. Thirdly, live peacefully in society and abiding laws. Criticize others but doing justice. It may bring a healthy change in the Islamic world.

Pakistan Salamti Council mein Apna Moqaf Badli dy

According to Dr. Farooq India will become the permanent member of Security Council sooner or later, because of four reasons. The first reason is that India represents the 20% population of the world. The second thing is that, it is the largest world democracy and it is the only example in a large developed world. The third fact "nuclear power is the main reason" and the fourth reason is, its need is feeling everywhere.

At present, four countries namely, India, Japan, Germany and Brazil are campaigning for the permanent membership in Security Council. India has a great success in it. Pakistan's concern is that, if India became a permanent member of Security Council, it will get a clear victory in conflict with Pakistan. The position of Pakistan near the author should also be that India and Brazil as well as Pakistan and Indonesia should also be made permanent members of Security Council.

Muslim Mumalik mein Jamuri Rawiye

It is important to get up, to grow up and develop the status of self-determination in the world. Allah says that whatever trouble you receive by the hands of people, comes from the earnings of your own hands. For the past several years, the speech of every Muslim

religious leaders begin with the condemnation of the Americans and cursing them, as in our own self we do not have any problems. Does America say us to avoid the merit system. Does we force to become corrupt instead of honest. The fact is that these are our own weaknesses, as long as we do not want to change ourselves, our days will not change. The 1/3 of this book, highlight the relationship of Muslim world to the American and other Muslim countries as the book's title show that this book also present to a whole Islamic world. In the relationship of Pakistan with America, writer tries to deliver the message that we have to overcome our shortcomings, and weaknesses instead of blaming to America and others. We have to firmly adapt to the Islamic teachings such as justice, honesty, hardworking, merit and other such kind of moral values which leads Muslim worlds to the peaks of progress. This most important chapter is mention in the last part of book *utabadil Biyania*.

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حدیث تشبہ: علم اسماء الرجال کی روشنی میں سندھی و تحقیقی جائزہ

Hadith Tashabbuh: A Critical Evaluation in the light of ‘Ilm Asmā-al-Rijāl

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Abstract:

Imitation of the infidels is one of the core issues of recent time and it is discussed according to the basic instructions of Islamic social system. This issue is normally argued under the guidance of hadith and there are several hadiths which explains the legal position of this sensitive issue, but one hadith about imitation is regarded as a final or basic source for this matter and it is quoted mostly among scholars. Almost, all the ancient or contemporary jurists considered it as a decisive guidance about resemblance with non-Muslims and does not allow the Muslims to imitate with infidels. This article elaborates about the authenticity of this hadith under the science of ‘Ilm Asmā-al-Rijāl and decides the legal position about the imitation of infidels. This study will be beneficial not only for new scholars but also for general public as well. This article also discusses the lawfulness about this issue in the matters of our daily life.

Keywords:

Hadith, Tashabbuh, ‘Ilm Asmā-al-Rijāl, Jurists, authenticity, Infidels

ابتدائی:

ہر گزرتے دن کے ساتھ مسلم امہ کے علمی و فکری زوال کی وجہ سے کفار کے ساتھ مشابہت کا رجحان بڑھتا چلا جا رہا ہے۔ اس بات سے قطع نظر کہ کفار کی مشابہت کے بارے میں قرآن و سنت کی تعلیمات کیا ہیں؟ لوگ بلا درلج کفار کی مشابہت کو اختیار کرتے چلے جا رہے ہیں۔ بالعموم اس ضمن میں ایک حدیث کو فیصلہ کا درجہ استناد حاصل ہے۔ اس مقالہ میں اس حدیث کا علم اراء الرجال کی روشنی میں تحقیقی جائزہ لیکر بتایا گیا ہے کہ اس حدیث کی فنی حیثیت کیا ہے؟ اور اس حدیث سے کیا احکامات ثابت ہو رہے ہیں؟ تشبہ کے بارے میں جو بنیادی حدیث ذکر کی جاتی ہے، وہ کن کن کتب احادیث میں موجود ہے؟ اس کی کتنی سندیں ہیں؟ محدثین نے اس حدیث کو صحت و ضعف کے اعتبار سے کیا درجہ دیا ہے؟ اس میں پائے جانے والے مختلف فیہ راوی ثقاہت کے کس معیار پر فائز ہیں؟ ائمہ جرح و تعدیل کا ان کے بارے میں کیا فیصلہ ہے؟ اس حدیث کی تشریح شارحین کے نزدیک کیا ہے؟ دیگر احادیث تشبہ کے بارے میں کیا کہتی ہیں؟ زیر نظر مقالہ میں انہی مباحث کو اہمات کتب کی مدد سے پیش کیا گیا ہے۔ مگر مسلم فکر میں تشبہ کی تفہیم و تعبیر کو جاننے کے لیے ضروری ہے کہ پہلے تشبہ کے بارے میں چند بنیادی باتوں سے آگاہی ہو۔ مثلاً: تشبہ کا لفظ کہاں سے ماخوذ ہے۔ اس کا مادہ کیا ہے۔ اس کا لفظی یا لغوی معنی و مفہوم کیا ہے۔ اصطلاحی طور پر یہ کس معنی و مفہوم میں استعمال ہوتا ہے۔ اس سے ملتے جلتے الفاظ کون کون سے ہیں تاکہ نصوص شرعیہ کے مطالعہ کے وقت معلوم ہو سکے کہ ان الفاظ کے تحت جن چیزوں کا تذکرہ کیا جا رہا ہے، ان پر تشبہ کے احکام لاگو ہوتے ہیں یا نہیں؟ اس مقالہ میں انہی امور کا جائزہ لیا گیا ہے اور ان سوالات کے جوابات بیان کیے گئے ہیں مگر اس سے قبل تشبہ کے لغوی و اصطلاحی مفہوم کو واضح کیا جاتا ہے تاکہ تشبہ کے مباحث کو سمجھنے میں آسانی ہو سکے۔

تشبہ کا لغوی معنی و مفہوم

لفظ ”تشبہ“ شبہ سے باب «نَفَعَلُ» کا مصدر ہے۔ شبہ کے بارے میں ابن فارس (المتوفی: 395ھ) لکھتے ہیں: شَبَّ شَسْ، بَ اور ہَاءِ پر مشتمل ہے۔ اس کی ایک ہی اصل ہے۔ جو کہ ایک چیز کی دوسری چیز سے رنگ اور وصف میں مشابہت اور مشاکلت پر دلالت کرتی ہے۔ اس کے لیے تین لفظ بولے جاتے ہیں: ”شَبَّ شَسْ وَ شَبَّ شَسْ وَ شَبَّ شَسْ“۔ جو اہرات میں شبہ سے مراد وہ چیز ہے جو سونے کے مشابہ ہوتی ہے۔ مشبہات امور سے مراد مشکل کام ہیں۔ جب دو کام ایک جیسے ہوں اور آپس میں خلط ملط ہو جائیں تو کہا جاتا ہے کہ دونوں کام مشتبہ ہو گئے۔ (ابن فارس، 1979ء، 3: 243)

ابن منظور افریقی (المتوفی: 711ھ) لکھتے ہیں: شَبَّ شَسْ، شَبَّ شَسْ، شَبَّ شَسْ تینوں کا مطلب ہے: مانند۔ اس کی جمع اشباہ ہے۔ ”ایک چیز دوسری چیز کے مشابہ ہو گئی“ کا مطلب ہے کہ اس جیسی ہو گئی۔ عربی کی ایک ضرب المثل ہے: «من أشبه

أباه فما ظلم» جو اپنے باپ کے مشابہ ہے، اس نے ظلم نہیں کیا۔... شَبَّ شَسْ جمع خلاف قیاس مَشَابِہ ہے۔.... ”أَشْبَهْتُ فُلَانًا وَ شَابَهْتُهُ وَ اشْتَبَهَ عَلِيٌّ وَ تَشَابَهَ الشَّيْئَانِ وَ اشْتَبَهَا“ ان سب کا ایک ہی مطلب ہے کہ ایک چیز دوسری کے مشابہ ہے۔ (ابن منظور، 1414ھ، 13: 505)

موسوع فقہیہ کویتیہ کے مطابق: ”التَّشْبِہُ“ لغوی اعتبار سے باب ”التَّشْبِہُ“ کا مصدر ہے۔ کہا جاتا ہے: ”تَشَبَّہَ فُلَانٌ بِفُلَانٍ“ ”فلاں شخص نے فلاں سے تشبہ اختیار کیا۔“ جب وہ بہ تکلف اس کے مثل ہونا چاہے اور دو چیزوں کے درمیان مشابہت یہ ہے کہ ان دونوں کے درمیان کسی وصف میں اشتراک پایا جائے۔ اسی سے ہے: «أشبه الولد أباه» ”بیٹا اپنے باپ کے مشابہ ہوا۔“ جب بیٹا باپ کی صفات میں سے کسی صفت میں اس کا شریک ہو۔ (موسوع فقہیہ کویتیہ، 1427ھ، 12: 5) مذکورہ لغوی تعریفات کو مد نظر رکھتے ہوئے کہا جاسکتا ہے کہ: لغوی طور پر تشبہ کا معنی مماثلت، التباس اور جوڑے ارد گرد گھومتا ہے جو تشبہ اور تشبہ بہ میں کسی مشترکہ وصف کی بناء اس طرح پایا جاتا ہے کہ اس کے نتیجے میں دونوں میں تمیز ختم ہو جاتی ہے۔

شبہ کا اصطلاحی معنی:

فقہاء نے اس لفظ کو لغوی معنی میں ہی استعمال کیا ہے۔ (موسوع فقہیہ کویتیہ، 1427ھ، 12: 5) عبد الرؤف مناوی (المتوفی: 1031ھ) تشبہ کی تعریف کرتے ہوئے لکھتے ہیں: ”تزيًا في ظاهره بزبيهم وفي تعريفه (لعل الصواب: تصرفه) بفعلهم وفي تخلقه بخلقهم وسار بسيرتهم وهدبهم في ملبسهم وبعض أفعالهم أي وكان التشبه بحق قد طابق فيه الظاهر الباطن.“ (المنادى، 1356ھ، 6: 104) یعنی اپنے ظاہر میں کفار جیسا لباس پہننا، اپنی شناخت (اپنے فعل) میں ان جیسے افعال کرنا، ان جیسے اخلاق اپنانا، ان کا طرز زندگی اپنانا، لباس وغیرہ میں ان کا طرز اختیار کرنا، یعنی حقیقی تشبہ وہ ہوتا ہے جس میں ظاہر باطن کے مطابق ہو جاتا ہے۔

یعنی تشبہ کا مطلب ہے کہ انسان تشبہ بہ جیسا بننے کے لیے، اس جیسی ہیئت، حلیہ اور اس جیسی صفات اپنانے کے لیے کوشش کرے۔“ یا پھر ”تشبہ کا مطلب ہے کہ اس مقصد کے حصول کے لیے تکلف کرنا، سیکھنا اور اسے اپنا مقصود و اصلی بنالینا۔“ بعض اوقات تشبہ سے ”کسی دوسرے جیسی شکل، صورت، ہیئت، حلیہ اور اخلاق اپنانا“ مراد ہوتا ہے۔

حدیث تشبہ کا تحقیقی جائزہ

تشبہ کے مسئلہ میں سب سے پہلی نص جو ہمارے سامنے آتی ہے، وہ حدیث «من تشبہ بقوم فهو منهم» ہے۔ اس لیے ضروری ہے کہ دیکھا جائے کہ اصول حدیث کی رُو سے یہ حدیث کس معیار کی ہے۔ اس کے راوی کس درجہ کے ہیں اور اس کا معنی و مفہوم کیا ہے۔ پیش نظر سطور میں انہی چیزوں کو زیر بحث لایا گیا ہے۔

حدیث کی تخریج:

یہ حدیث مختلف کتب احادیث میں موجود ہے۔ کہیں پر تھوڑے الفاظ ہیں اور کہیں پر زیادہ۔ مکمل روایت یوں ہے: «عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ» (ابن حنبل، 5115)

سیدنا عبد اللہ بن عمر سے مروی ہے کہ جناب رسول اللہ ﷺ نے ارشاد فرمایا: ”مجھے قیامت سے پہلے تلوار دے کر بھیجا گیا ہے تاکہ اللہ کی ہی عبادت کی جائے جس کا کوئی شریک نہیں۔ میرا رزق میرے نیزے کے سائے کے نیچے رکھا گیا ہے۔ میرے احکام کی خلاف ورزی کرنے والوں کے لئے بھرپور ذلت لکھ دی گئی ہے۔ اور جو شخص کسی قوم کی مشابہت اختیار کرے گا وہ ان ہی میں شمار ہوگا۔“

مکمل حدیث ”مصنف ابن ابی شیبہ“ (ابن ابی شیبہ، 19401)، ”مسند احمد“ (ابن حنبل، 5115)، ”المنتخب من مسند عبد بن حمید“ (عبد بن حمید، 848)، ”مشکل الآثار“ (طحاوی، 231)، ”معجم ابن الاعرابی“ (ابن الاعرابی، 1137)، ”مسند الشامیین“ (طبرانی، 216)، ”الفوائد“ (تمام، 770)، ”شعب الایمان“ (بیہقی، 1154) اور ”الفقیہ والتفقہ“ (بغدادی، 1421، 2: 142) میں بیان کی ہے۔ ”صحیح بخاری“ میں صرف اتنے الفاظ: «وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي» معلماً بصیغہ تریض بیان کیے ہیں۔ (بخاری، قبل 2914) جبکہ ”سنن ابی داؤد“ میں صرف آخری جملہ بیان کیا گیا ہے۔ (ابو داؤد، 4031) مذکورہ بالا تمام کتابوں میں یہ روایت سیدنا عبد اللہ بن عمر سے مروی ہے۔

”اخبار اصفہان“ (ابو نعیم، 1990، 1: 165) اور ”ذم الکلام“ (ہروی، 466) میں یہ روایت سیدنا انس بن مالک سے مروی ہے۔ ”ذم الکلام“ (ہروی، 465) میں یہ روایت سیدنا ابو ہریرہ کے حوالہ سے بھی ذکر کی گئی ہے۔ ”المعجم الاوسط“ (طبرانی، 8327)، ”مسند الشامیین“ (طبرانی، 1862) اور ”مسند البزار“ (بزار، 2966) میں یہ روایت اتنے الفاظ: «من تشبه بقوم فهو منهم» کے ساتھ سیدنا حذیفہ بن یمان سے مروی ہے۔

حدیث پر اسنادی بحث:

پہلی سند: «حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ، حَدَّثَنَا حَسَنُ بْنُ عَطِيَّةَ، عَنْ أَبِي مُنَيْبِ الْجُرَشِيِّ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الحديث».

اس سند سے یہ مکمل روایت مسند احمد، المنتخب من مسند عبد بن حمید اور مصنف ابن ابی شیبہ میں ہے، جبکہ اس روایت کا آخری حصہ سنن ابی داؤد میں اسی سند سے ہے۔ اس سند میں ”عبد الرحمن بن ثابت بن ثوبان“ (75 ہ - 165 ہ) مختلف فیہ ہے۔ محدثین کے ایک جماعت نے اس کی توثیق بیان کی ہے۔ عمرو بن علی الفلاس (المتوفی: 249 ہ) کہتے ہیں: ”سارے شامیوں کی حدیث

ضعیف ہوتی ہے، سوائے چند افراد کے۔ ان میں سے ایک ”عبد الرحمن بن ثابت بن ثوبان“ ہے۔“ (ابن عدی، 1997، 5: 460) ابو حاتم کہتے ہیں: ”ثقة ہے۔“ (ابن ابی حاتم، 1952، 5: 219) ایک جگہ فرمایا: ”اس میں کچھ کچھ قدری مذہب کے آثار تھے۔ آخری عمر میں اس کی عقل متغیر ہو گئی تھی۔ لیکن یہ مستقیم الحدیث ہے۔“ (ابن عساکر، 1995، 34: 253)

ابن حبان نے اسے اپنی کتاب ”الثقات“ میں ذکر کیا ہے۔ (ابن حبان، 1973، 7: 92) جبکہ اپنی دوسری کتاب میں انہیں اہل شام کے صلحاء میں سے ایک فرد گردانا ہے۔ (ابن حبان، 1991، 288) ابو داؤد کہتے ہیں: «كان فيه سلامة وكان مجاب الدعوة وليس به بأس» (ابو داؤد، 1997، 2: 227) عیسیٰ (الحلی، 1405، 2: 73) اور ابو زرعہ (ابن ابی حاتم، 1952، 5: 219) کا قول ہے: ”لا بأس به“۔ ابن معین سے مروی ہے کہ انہوں نے کہا: ”صالح الحديث“۔ (ابن ابی حاتم، 1952، 5: 219) ایک جگہ انہوں نے فرمایا: ”لیس به بأس“ (ابن معین، 1979، 4: 463) ابن شاپین نے ذکر کیا ہے کہ یحییٰ بن معین نے عبد الرحمن بن ثابت کا تذکرہ خیر کے ساتھ ہی کیا ہے۔ (ابن شاپین، 1999، 68)

علی بن مدینی اس کے بارے میں اچھی رائے رکھتے تھے۔ (بغدادی، 2002، 11: 486) ابو داؤد کہتے ہیں کہ میں نے علی بن مدینی سے ابن ثوبان کے بارے میں پوچھا تو انہوں نے کہا: ”لیس به بأس“ (ابن عساکر، 1995، 34: 252) ابو زرعہ دمشقی کہتے ہیں کہ میں نے عبد الرحمن بن ابراہیم المعروف دحیم دمشقی (المتوفی: 245 ہ) سے ابن ثوبان کے بارے میں پوچھا تو انہوں نے کہا: ”ثقة ہے۔“ (بغدادی، 2002، 11: 486) صالح بن محمد کا قول ہے: ”شام کا رہنے والا تھا۔ صدوق تھا۔ البتہ اس میں ایک خامی یہ تھی کہ قدری تھا۔ محدثین نے اس کی ان احادیث کا انکار کیا ہے جو یہ اپنے والد سے اور وہ مکحول سے بیان کرتے تھے۔“ (ابن عساکر، 1995، 34: 256) یعقوب بن شیبہ سدوسی کہتے ہیں: ”رجل صدق، لا بأس به“ (بغدادی، 2002، 11: 486)

خطیب بغدادی کا قول ہے: «وكان ابن ثوبان ممن يذكر بالزهد والعبادة، والصدق في الرواية» ابن ثوبان کا شمار ان لوگوں میں ہوتا تھا جن کے زہد، عبادت اور صدق فی الروایۃ کے تذکرے ہوتے تھے۔“ (بغدادی، 2002، 11: 486) ذہبی لکھتے ہیں: ”دحیم وغیرہ نے اسے ثقہ قرار دیا ہے۔ اس پر قدری ہونے کا الزام ہے۔ بعض محدثین نے اسے کمزور قرار دیا ہے۔“ (ذہبی، 1992، 1: 623) اپنی دوسری کتاب میں لکھتے ہیں: ”صدوق ہے۔ قدری ہونے کا الزام ہے۔“ (ذہبی، 673-748، 1: 532) اپنی تیسری کتاب میں لکھتے ہیں: ”اس کا شمار زیادہ احادیث بیان کرنے والوں میں نہیں ہوتا۔ یہ حجت نہیں تھا، بلکہ صالح الحدیث تھا۔“ (ذہبی، 2006، 7: 18) اس کے علاوہ ذہبی نے اس کا تذکرہ اپنی اس کتاب میں کیا ہے جس کا نام ہے: «من تكلم فيه

و هو موثق» (ذہبی، 1986ء، 117) یعنی اس کتاب میں وہ ان راویوں کا تذکرہ کرتے ہیں جن پر کلام تو کیا گیا ہے، لیکن درحقیقت وہ ثقہ ہیں۔ اس کے علاوہ انہوں نے اپنی کتاب ”دیوان الضعفاء“ میں بھی اس کو ذکر کیا ہے۔ (ذہبی، 1967ء، 240) لیکن اس کتاب میں ذکر کرنے سے یہ لازم نہیں آتا کہ یہ راوی ان کے نزدیک ضعیف تھا کیونکہ اس کتاب میں انہوں نے ان ثقہ راویوں کا بھی تذکرہ کیا ہے جن میں کچھ کمزوری تھی۔ جیسا کہ اس کتاب کے مکمل نام سے ظاہر ہو رہا ہے: ”دیوان الضعفاء والمتروکین وخلق من المجهولین وثقات فیہم لنین“

ابن حجر لکھتے ہیں: ”صدوق ہے۔ غلطی کر جاتا ہے۔ اس پر قدری ہونے کا الزام ہے۔ آخری عمر میں حافظہ متغیر ہو گیا تھا۔“ (ابن حجر، 1986ء، 337) ترمذی نے ایک حدیث، جس میں ”عبدالرحمن بن ثابت بن ثوبان“ تھا، اسے بیان کر کے کہا ہے: ”وَهُوَ إِسْنَادٌ حَسَنٌ صَحِيحٌ“ (ترمذی، 43) جبکہ محدثین کی دوسری جماعت نے اسے ضعیف قرار دیا ہے۔ امام احمد فرماتے ہیں: ”ابن ثوبان یعنی عبدالرحمن بن ثابت کی احادیث منکر ہیں۔“ (ابن ابی حاتم، 1952ء، 219) ایک مرتبہ فرمایا: ”حدیث کے معاملہ میں قوی نہیں تھا۔“ (العقلمی، 1984ء، 326:2) ابن معین کہتے ہیں: ”ضعیف ہے لیکن اس کے ضعیف ہونے کے باوجود اس کی حدیث لکھی جائے گی۔ یہ نیک آدمی تھا۔“ (ابن عدی، 1997ء، 460:5) ایک روایت کے مطابق فرمایا: ”لیس بشیء“ ”یہ کوئی چیز نہیں تھا۔“ (ابن شاپین، 1989ء، 127) گویا ابن معین سے اس کے بارے میں مختلف روایات ہیں۔

نسائی کہتے ہیں: ”ضعیف ہے۔“ (المزنی، 1980ء، 17:16) ایک مرتبہ فرمایا: ”قوی نہیں ہے۔“ (ابن عدی، 1997ء، 460:5) ابن عدی کہتے ہیں: ”اس کی احادیث اچھی ہوتی ہیں۔۔۔ یہ نیک آدمی تھا۔ اس کے ضعیف ہونے کے باوجود اس کی احادیث لکھی جاتی ہیں۔“ (ابن عدی، 1997ء، 460:5) عبدالرحمن بن یوسف ابن خراش کا قول ہے: ”اس کی حدیث میں کمزوری ہوتی ہے۔“ (بغدادی، 2002ء، 11:486) ایک ہی راوی کے بارے میں محدثین ان کی مختلف آراء کا ایک سبب اس کا قدری المذہب ہونا ہے جبکہ دوسری وجہ یہ ہے کہ اخیر عمر میں اس کی عقل بگڑ گئی تھی۔ (احمد شاکر، 1995ء، 3:397)

اگر مجموعی طور پر دیکھا جائے تو اس کی توثیق کرنے والے بارہ محدث ہیں۔ جبکہ تضعیف کرنے والے پانچ محدث ہیں۔ ان میں سے یحییٰ بن معین کے چونکہ اس کے بارے میں دونوں طرح کے اقوال ہیں، اس لیے اگر انہیں اس فہرست سے خارج کر دیا جائے تو معدلین گیارہ اور جارحین چار رہ جاتے ہیں۔ اس لیے کہا جاسکتا ہے کہ جمہور کے نزدیک یہ راوی قابل اعتبار ہے جیسا کہ ذہبی اور ابن حجر نے مذکورہ اقوال کو مد نظر رکھ کر اپنا فیصلہ دیا ہے۔ لہذا ان کا فیصلہ ہی راجح ہو گا۔

اس سند کے باقی راوی ثقہ اور مشہور ہیں۔ ابن تیمیہ اس حدیث کو اسی سند سے ذکر کرنے کے بعد لکھتے ہیں: ”یہ سند جید ہے۔ کیونکہ ابن ابی شیبہ، ابو النضر اور حسان

بن عطیہ ثقہ، مشہور اور صحیحین کے راویوں سے زیادہ جلیل القدر ہیں۔ ان کا مقام و مرتبہ اس سے کہیں زیادہ ہے کہ ان کے بارے میں یہ کہا جائے کہ یہ صحیحین کے راوی ہیں۔“ (ابن تیمیہ، 1999ء، 1:269) احمد شاکر کہتے ہیں: ”اس روایت کی سند صحیح ہے۔“ (احمد شاکر، 1995ء، 4:515) پھر انہوں نے عبدالرحمن بن ثابت کے بارے میں محدثین کی مختلف آراء کا تذکرہ کیا۔ البانی کہتے ہیں: ”اس روایت کی سند حسن ہے۔ اس کے سارے راوی ثقہ ہیں سوائے اس ابن ثوبان کے۔ اس کے بارے میں ائمہ جرح و تعدیل کا اختلاف ہے۔“ (البانی، 1985ء، 5:109) لیکن بات یہ ہے کہ اس روایت کو بیان کرنے میں عبدالرحمن بن ثابت بن ثوبان اکیلا نہیں ہے۔ بلکہ اوزاعی نے اس کی متابعت کی ہے۔ طحاوی نے اپنی کتاب ”مشکل الآثار“ میں اس متابعت کو ذکر کیا ہے۔ ان کی سند یہ ہے: »حَدَّثَنَا أَبُو أُمَيَّةَ، حَدَّثَنَا مُحَمَّدُ بْنُ وَهَبِ بْنِ عَطِيَّةَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي مُنِيَّبِ الْجُرَشِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: ... الْحَدِيثُ« اس سند کے بارے میں البانی لکھتے ہیں: ”اس سند کے سارے راوی ثقہ ہیں سوائے ابوامیہ کے۔ اس کا نام محمد بن ابراہیم طرسوسی ہے۔ تقریب میں ہے: ”صدوق ہے، محدث ہے لیکن اسے وہم بھی ہو جاتا تھا۔“ ولید بن مسلم ثقہ ہے۔ صحیحین میں اس کی روایات سے جت لی گئی ہے۔ لیکن یہ تدلیس تسویہ کیا کرتا تھا۔ اگر یہ تدلیس سے محفوظ بھی ہو تو ڈر ہے کہ کہیں اس نے تدلیس تسویہ نہ کی ہو۔“ (البانی، 1985ء، 5:109) کیونکہ اس نے اوزاعی کے حسان سے سماع کی صراحت نہیں کی۔

خلاصہ کلام یہ ہے کہ بہت سے علماء نے اس حدیث کو عبدالرحمن بن ثابت والی سند سے صحیح قرار دیا ہے۔ ابن تیمیہ کا قول گزر چکا ہے کہ یہ سند جید ہے۔ حافظ عراقی کہتے ہیں: ”اس کی سند صحیح ہے۔“ (عراقی، 2005ء، 318) ابن حجر کہتے ہیں: ”اس کی سند حسن ہے۔“ (ابن حجر، 1379ھ، 10:271) ابن حجر نے بلوغ المرام میں ذکر کیا ہے کہ ابن حبان نے اس حدیث کو صحیح قرار دیا ہے۔“ (ابن حجر، 1424ھ، 447) بلوغ المرام کے ایک محقق ماہر یاسین الفحل لکھتے ہیں: ”ابن حبان کی تصحیح ان کی کسی کتاب میں نہیں مل سکی، نہ ہی ابن حجر کے علاوہ کسی اور نے ان سے اس حدیث کی تصحیح نقل کی ہے۔“ (الفحل، 2014ء، 540) زر قانی کہتے ہیں: ”حسن لغیرہ ہے۔“ (زر قانی، 1989ء، 215) ذہبی کہتے ہیں: ”اس کی سند صالح ہے۔“ (ذہبی، 2006ء، 7:18) ابن عبدالبر نے اپنی کتاب ”التبہید“ میں اس روایت کو اسی سند سے بیان کر کے جت پکڑی ہے۔ (ابن عبدالبر، 1387ھ، 76:11) جبکہ چند علماء نے اس سند کو ضعیف بھی قرار دیا ہے۔ مثال کے طور پر بدر الدین زرکشی لکھتے ہیں: ”اس حدیث کو ابو داؤد نے سیدنا ابن عمر کے حوالہ سے ایسی سند سے بیان کیا ہے جس میں ضعف ہے۔“ (زرکشی، 1986ء، 102) شمس الدین سخاوی لکھتے ہیں: ”اس کی سند میں ضعف ہے لیکن دیگر احادیث اس کی شاہد ہیں۔“ (سخاوی، 1985ء، 639)

دوسری سند: «حَدَّثَنَا صَدَقَةُ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الحديث». اس سند سے یہ روایت ہروی کی کتاب "ذم الکلام وأهله" میں ہے۔ (ہروی، 465) اس سند میں ایک راوی "صدقہ" ہے جس کا پورا نام "صدقہ بن عبد اللہ السلمین" ہے۔ اس کے بارے میں محدثین کے اقوال کا خلاصہ بیان کرتے ہوئے ابن حجر (ابن حجر، 1986ء، 275) اور ذہبی (ذہبی، 1992ء، 1:502) نے لکھا ہے: "یہ ضعیف ہے۔" اس سند کے بقیہ راوی ثقہ ہیں۔ اس سند کا ایک شاہد بھی ہے جو مرسل ہے۔ سند یہ ہے: «حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ سَعِيدِ بْنِ جَبَلَةَ، عَنْ طَاوُسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الحديث». (مصنف ابن ابی شیبہ، 19437) ابن حجر نے اپنی کتاب "فتح الباری" میں اسے ذکر کیا ہے اور اس میں طائوس کا نام نہیں لیا۔ اور کہا ہے: "اس کی سند حسن ہے۔" (ابن حجر، 1379ء، 6:98)

تیسری سند: «حَدَّثَنَا بَشْرُ بْنُ الْحُسَيْنِ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الحديث». اس سند سے یہ روایت ہروی نے اپنی کتاب "ذم الکلام وأهله" اور ابو نعیم نے اپنی کتاب "تاریخ اصنفہان" میں نقل کی ہے۔ اس سند میں "بشر بن حسین" متروک راوی ہے۔ بخاری کہتے ہیں: "فیہ نظر"۔ (بخاری، 194-256ء، 2:71) دارقطنی کا قول ہے: "متروک"۔ (ذہبی، 1963ء، 1:315) ابن عدی نے کہا ہے: "اس کی اکثر روایات محفوظ نہیں ہیں۔" (ابن عدی، 1997ء، 2:163) ابو حاتم کہتے ہیں: "یہ جھوٹ گھڑ گھڑ کر زبیر بن عدی کے ذمہ لگاتا تھا۔" (ابن ابی حاتم، 1952ء، 2:355) ان اقوال کا مفاد یہ ہے کہ یہ سند کسی کام کی نہیں ہے۔

چوتھی سند: «حَدَّثَنَا مُوسَى بْنُ زَكَرِيَّا، نَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ، نَا عَبْدُ الْعَزِيزِ بْنُ الْحَطَّابِ، نَنَا عَلِيُّ بْنُ غُرَابٍ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ ابْنِ سَبْرِينَ، عَنْ أَبِي عُبَيْدَةَ بْنِ خُدَيْفَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»». اس سند سے یہ روایت طبرانی نے اپنی کتاب "المعجم الاوسط" اور بزار نے اپنی کتاب "مسند البزار" میں بیان کی ہے۔ اس سند کے تمام راوی ثقہ ہیں سوائے علی بن غراب کے۔ اس کے بارے میں ائمہ جرح و تعدیل نے کلام کیا ہے۔ بیہی کہتے ہیں: "اس سند میں علی بن غراب ہے جسے ایک سے زائد محدثین نے ثقہ قرار دیا ہے جبکہ بعض محدثین نے ضعیف کہا ہے۔ باقی راوی ثقہ ہیں۔" (بیہی، 1994ء، 10:271) ابن معین کہتے ہیں: "لیس بہ بأس" (ابن معین، 1985ء، 83:1) دوسری روایت کے مطابق فرمایا: "صدق" (ابن معین، 158-233ء، 117) تیسری روایت کے مطابق کہا: "ثقة" (ابن معین، 1979ء، 3:269) ایک روایت کے مطابق فرماتے ہیں: "لوگوں نے اس پر گفتگو کر کے اس پر ظلم کیا ہے۔" (ابن ابی حاتم، 1952ء، 6:200)

دارقطنی نے ثقات حفاظ کی ایک فہرست دی ہے جس میں اس کا نام بھی شامل ہے۔ (دارقطنی، 1985ء، 3:115) ایک روایت کے مطابق انہوں نے کہا: "علی بن غراب کوئی ہے۔ شواہد و متابعات میں اس کا اعتبار کیا جاتا ہے۔" (دارقطنی، 1404ء، 52) ابو حاتم نے کہا ہے: "لا بأس بہ" (ابن ابی حاتم، 1952ء، 6:200) ابو زرہ کہتے ہیں: "میرے نزدیک یہ صدوق ہے۔" (ابن ابی حاتم، 1952ء، 6:200) احمد بن حنبل کہتے ہیں: "میں نے بس ایک ہی مجلس میں اس سے سماع کیا ہے۔ یہ تدلیس کرتا تھا۔ میں تو اسے صدوق ہی سمجھتا ہوں۔" (ابن ابی حاتم، 1952ء، 6:200) البتہ ابو داؤد کہتے ہیں: "ضعیف ہے۔ محدثین نے اس کی حدیث ترک کر دی تھی۔" (ابو داؤد، 1997ء، 2:306)

ابن حبان کہتے ہیں: "تشیع میں غالی تھا۔ کثیر الخطا تھا۔ اس کی روایات میں مقلوب سندیں اور من گھڑت باتیں پائی جاتی ہیں جنہیں یہ ثقہ راویوں کی طرف منسوب کر کے بیان کرتا تھا۔ لہذا اس سے احتیاج باطل ہے۔" (ابن حبان، 1396ء، 2:105) جوزجانی کا قول ہے: "یہ پایہ اعتبار سے ساقط ہے۔" (جوزجانی، 259ء، 84) گویا کہ علی بن غراب کی صریح تحسین یا تصحیح کرنے والے پانچ محدثین ہیں جبکہ اس کے مقابلہ میں تضعیف کرنے والے تین ہیں۔ جن میں سے جوزجانی کے قول کی حقیقت بیان کرتے ہوئے خطیب بغدادی کہتے ہیں: "میرے خیال میں جوزجانی نے اس پر اس کے مذہب کی وجہ سے کلام کیا ہے۔ جہاں تک اس کی روایات کا تعلق ہے تو محدثین نے اسے سچائی سے متصف کیا ہے۔" (بغدادی، 2002ء، 13:502)

اسی طرح ابن حبان کے قول کو بھی ابن حجر نے زیادتی قرار دیا ہے۔ کہتے ہیں: "ابن حبان نے اس کی تضعیف میں زیادتی سے کام لیا ہے۔" (ابن حجر، 1986ء، 404) لہذا محدثین کے اقوال کا خلاصہ بیان کرتے ہوئے ابن حجر لکھتے ہیں: "صدقہ ہے۔ تدلیس کیا کرتا تھا۔ تشیع بھی اس کے اندر پایا جاتا تھا۔" (ابن حجر، 1986ء، 404) اس سند کی وجہ سے یہ حدیث پہلی سند کے لیے شاہد بننے کے لائق ہے۔

خلاصہ کلام یہ ہے کہ مذکورہ بالا بحث کی روشنی میں یہ حدیث حسن درجہ سے کم کی نہیں ہے۔ بعض اوقات تو صحیح لغیرہ تک پہنچ جاتی ہے۔ کیونکہ کتب احادیث میں اس معنی و مفہوم کی بہت سی روایات موجود ہیں، جیسا کہ اگلی بحث میں ان احادیث کو ذکر کیا گیا ہے۔

حدیث سے مستنبط احکام:

اس حدیث میں رسول اللہ ﷺ نے یہ بتایا ہے کہ آپ ﷺ کی بعثت قرب قیامت ہوئی ہے۔ اللہ تعالیٰ نے آپ ﷺ کو تلوار دے کر بھیجا ہے۔ احمد البنا ساعاتی لکھتے ہیں کہ آپ ﷺ نے اس حدیث میں اپنی طرف تلوار دے کر بھیجے جانے کی نسبت اس لیے کی ہے کہ اگرچہ دیگر انبیاء کو بھی اعداء اللہ سے جنگ کا حکم تھا، لیکن جس قدر آپ پر یہ ذمہ داری تھی، دیگر انبیاء پر نہیں تھی۔ یہ بھی احتمال

ہے کہ آپ ﷺ نے یہ نسبت اپنی طرف اس لیے کی ہے کیونکہ گزشتہ الہامی کتابوں میں آپ ﷺ کی یہ صفت بیان کی گئی ہے۔ تو گویا کہ آپ ﷺ نے اس کا ذکر کر کے اہل کتاب کو خبردار کیا ہے اور انہیں یاد دہانی کروانے کی کوشش کی ہے۔ (ساعاتی، 1378ھ، 40:22)

اس حدیث میں نبی کریم ﷺ نے یہ بیان کیا ہے کہ آپ کی رسالت کا خلاصہ اور آپ ﷺ کی بعثت کا مقصد صرف یہ ہے کہ عبادت اللہ کی ہو اور شرک کی تمام صورتیں مٹا دی جائیں۔ اس حدیث میں اس طرف اشارہ ہے کہ یہ مقصد اسی وقت حاصل ہو سکتا ہے جب فی سبیل اللہ جہاد کیا جائے اور اہل شرک و ضلالت سے قتال کیا جائے۔ حدیث کے دوسرے ٹکڑے میں آپ ﷺ نے فرمایا ہے کہ ”میرا رزق میرے نیزے کے سائے کے نیچے رکھا گیا ہے۔“ اس میں اشارہ ہے کہ امت محمدیہ کے لیے مال غنیمت حلال ہے اور نبی کریم ﷺ کا رزق اسی سے حاصل ہو گا۔ اسی وجہ سے بعض علماء نے اسے افضل ترین کمائی قرار دیا ہے۔ (ابن حجر، 1379ھ، 6:98) اگرچہ آپ ﷺ کے دیگر ذرائع آمدن بھی تھے، لیکن بڑا ذریعہ آمدن جہاد ہی تھا کیونکہ مال غنیمت میں آپ ﷺ کا ایک مخصوص حصہ مقرر تھا۔ (ساعاتی، 1378ھ، 40:22)

دیگر آلات حرب خصوصاً تلوار کی بجائے صرف نیزے کا ذکر اس لیے کیا گیا ہے کہ عرب کے ہاں علم جہاد نیزوں پر ہی لٹکا یا جاتا تھا۔ چونکہ نیزے کا سایہ لمبا ہوتا تھا اس لیے رزق کی نسبت اسی کی طرف زیادہ مناسب تھی۔ (ابن حجر، 1379ھ، 6:98) حدیث کے تیسرے ٹکڑے میں نبی کریم ﷺ نے بتایا ہے کہ ذلت اور اہانت آپ ﷺ کے مخالفین کے مقدر میں لکھ دی گئی ہے۔ اس سے معنوی اہانت مراد ہے۔ جبکہ حسی اہانت جزیہ دینے میں ہے۔

اس حدیث کے آخری حصہ میں رسول اللہ ﷺ نے فرمایا: ”جس نے کسی قوم کی مشابہت کی، وہ انہی میں سے ہو گا۔“ اس مقالہ میں اس پوری حدیث کو درج کرنے سے مقصود یہی ٹکڑا تھا۔ اس کا مطلب یہ ہے کہ جو بہ تکلف کسی کی مشابہت اختیار کرتا ہے، وہ حال اور مال کے اعتبار سے اسی جیسا ہو گا۔ اس لیے اگر کوئی نیک لوگوں کی مشابہت اختیار کرے گا تو نیک شمار ہو گا اور انہی کے ساتھ اٹھایا جائے گا۔ اگر کفار یا بدکردار لوگوں کی مشابہت کرے گا، تو اس کا انجام بھی انہی جیسا ہو گا۔ (ساعاتی، 1378ھ، 40:22)

مناوی لکھتے ہیں: ”ایک قول یہ ہے: ”اس حدیث کا مطلب یہ ہے کہ جو نیک لوگوں کی مشابہت اختیار کرتا ہے، اس کا شمار ان کے پیروکاروں میں ہو گا۔ اس کی ویسے ہی عزت ہو گی جیسے دیگر نیک لوگوں کی ہوتی ہے۔ اس کے برعکس جو شخص بدکرداروں کی مشابہت اختیار کرتا ہے، اس کی اہانت اور تذلیل ایسے ہی ہوتی ہے جیسے دیگر بدکرداروں کی۔ جو شخص بزرگی کی چادر اوڑھ لیتا ہے، اس کی عزت ہوتی ہے، اگرچہ وہ بزرگ نہ بھی ہو۔ اسی مفہوم کے اعتبار سے یہ کہا جاتا ہے کہ جو جن

سانپوں کی شکل و صورت اختیار کرتے ہیں اور ظاہر ہوتے ہیں، انہیں قتل کیا جائے گا۔“ (المناوی، 1356ھ، 6:104)

صنعانی کہتے ہیں: ”یہ حدیث اس بات کی دلیل ہے کہ جو شخص بدکرداروں، کافروں یا بدعتیوں کے مخصوص لباس، سواری یا شکل و صورت میں ان کی مشابہت اختیار کرتا ہے، وہ انہی میں سے ہو گا۔ علماء کا کہنا ہے کہ اگر کوئی شخص اس نظریہ سے کسی کافر کی ظاہری شکل و صورت میں مشابہت اختیار کرتا ہے تاکہ اس کی طرح ہو جائے تو وہ کافر ہو جائے گا۔ اگر بغیر نظریہ اور عقیدہ کے ایسا کرتا ہو تو اس میں فقہاء کا اختلاف ہے۔ کچھ کہتے ہیں کہ ”کافر ہو جائے گا“ حدیث کا ظاہر اسی کا متقاضی ہے جبکہ دیگر کہتے ہیں کہ ”اس کی تکفیر تو نہیں کی جائے گی لیکن اسے سزا ضرور دی جائے گی۔“ (صنعانی 1099-1182ھ، 2:646)

ابن تیمیہ کہتے ہیں: ”یہ حدیث کم از کم کفار کی مشابہت کے حرام ہونے پر دلالت کرتی ہے، اگرچہ ظاہری الفاظ تو مشابہت اختیار کرنے والے کے کافر ہونے کا تقاضا کرتے ہیں۔“ (ابن تیمیہ، 1999ء، 1:270) مناوی کہتے ہیں: ”مشابہت عقائد جیسے دلی امور میں بھی ہوتی ہے اور عبادت اور عادات جیسے ظاہری امور میں بھی ہوتی ہے۔“ (المناوی، 1356ھ، 6:104)

نتیجہ بحث:-

تشبہ کے بارے میں یہ حدیث بہت مشہور ہے۔ خلاصہ بحث یہ ہے کہ اکثر محدثین کے نزدیک یہ حدیث صحیح ہے اس لیے اس سے استدلال بھی درست ہو گا۔ نیز آپ ﷺ نے کفار کی مشابہت کو اپنے حکم کی مخالفت کے سیاق میں ذکر کیا ہے۔ کفار سے ہر قسم کے کافر مراد ہیں۔ اس طرح آپ ﷺ نے واضح کر دیا کہ آپ ﷺ کا معاملہ کفار کے معاملات سے پوری طرح جدا ہیں۔ جو بھی آپ ﷺ کی مخالفت کرتا ہے، وہ درحقیقت کفار کی مشابہت اختیار کر رہا ہوتا ہے اور جو ان کی مشابہت اختیار کرے گا، وہ انہی میں سے ہو گا۔ اس شخص کا آپ ﷺ سے کوئی تعلق نہیں اور نہ مشابہت والے فعل کا آپ ﷺ کے دین سے کوئی تعلق ہے۔ جب کفار سے مشابہت آپ ﷺ کی مخالفت ہے تو آپ ﷺ کے دین پر استقامت مخالفت کفار سے ہی ہو سکتی ہے۔ اس بناء پر کفار کی مخالفت کا شمار آپ ﷺ کے دین کے مقاصد میں ہو گا۔

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An Islamic Module for Internship Progressiveness: Parental Involvement and Professional Trends & Practices in Higher Education

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Abstract:

Education is the most important phase in human life. It begins from teaching of parents to tutors and then institutions to society. Islam stresses that parents are the fore-most; oldest and ever-remaining character in learning and developmental process and modern research admitted that they have a very crucial role in human development. Capitalist behaviour camouflaged this crucial role to conceal the mistakes and emotional deficiency of educational management. Administration put a board "No parents beyond this point" to stop communication of parents with children and teachers. They invaded many practices in educational administrative circle to snub the parents so that they can draw more financial benefits in the name of modern and quality education. Modern research and worthy teaching of Semitic religions are bluntly saying that involvement of parents is very productive and effective in not only general learning process but also in professional development. Parents, especially in Eastern countries, are sufficiently unaware with the practices of their involvement in Professional Development Process (PDP) of their children specifically in Higher education. Research in Education developed many modules of parental involvement in educational spheres like Parent Teacher Association (PTA), (HSP), (SEs), (HVS), (HUA) and Parents-Student Internship Project (P-SIP). This article discussed critically and analytically the importance of P-SIP on Islamic basis and its module to convey the wholesome picture of parental involvement in learning process for professional development in higher education. Resultantly, any institution can adopt this module to implement it into its system for a productive learning output.

Keywords:

Parental Involvement, Professional Development, Trends & Practices, PDP, PTA, HSP, SE, HVS, HUA, P-SIP

Introduction:

Teaching from parents is the pioneer' in the area of common and specialized teaching and learning for children's learning life (Wise, 2005). And finally 'ethnicities, traditions and attitudes have been an ever remaining stamp upon the mental statuses of children, adults' behavior, knowledge and attitude. (Jayakumar, 2002, p.96)

Parents, in a broad sense, are a family as recognized by (UNO General Assembly, 1997, P.1) that family is a basic institution for learning in community.

Parents are the oldest and ever-lasting character in learning and developing process. It is admitted by the advanced research that parents have a very crucial role in students learning process.

Bertrand Russel said about the importance of a family in educational spheres. The family is the most ancient human institution. It is older than government, older than property, older even than man (Russel, 2002, p.164). This has the most important role for the development of education. "And it is parental attitude."

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنَّمَا بَلَغْنَا عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا نَهْرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾﴾

Quran describes the status of parents by the decree of Allah almighty for good treatment without any reward with parents immediately after the decree of abiding the laws of Himself. It further explained that children should not say even 'uff' and do not repel them (Quran 17:23).

Trends and Practices:

Earning and emerging trend of capitalist life de-tracked social educational behaviour to conceal the mistakes and 'emotional deficiency, in the form of Anxiety, of educational management' (James, 2004, p.266). Educational management put the parents at length from students under the veil of professional efficiency. Sign board "No

parents beyond this point" (Vincent, 2004, p.1) in educational institutions build a gap between teachers and parents. The gap is harmful and deteriorating for teaching and learning efficiency of students especially in higher education level.

Need of Students' Age in Higher Education:

Parents' approach is vital for learning behaviors of their students especially all aspects of higher educational institutions because the age is very emotional and need sincere and emotionally experienced hands to mend, cover and help them (Gootman, 2001, p.16). Besides that a student is existing with their parents and they have to follow their parents' order particularly in eastern communities and additionally they are reliant on their parentages (Churchill, 2011, p.16).

The importance of parents in educational sphere is crucial and need of parent-teacher relations to understand the problem of the low educational interest rate especially in Higher Education sphere.

Modern research and worthy teaching of Semitic religions are also bluntly saying that 'involvement of parents is very productive and effective' in not only general learning process but also in 'professional development' (Murphy, 2001, p.214).

The Basic Theme of the Study:

In the last ten years or so, parentages have suited in learning process in Pakistan at school level. Parents are now an un-deniable power in the field of instruction and erudition in higher education also. "Parents and the community that have increased the expectations of education and are becoming more demanding of better performance for their children" (Cheng, 2007, p.255). Parents' presence in many institutions and classrooms indicate the trend to understand the importance of their character in accompanying their student's learning and Professional Development Procedure (PDP).

The evidence is available from personal testimony of parents, teachers and students by surveys, questionnaires and the results of many projects that how effects came to light in this response. (Townsend, 2007, p.20)

In this focus there are several points which have been described here for the importance of parents in educational fields.

1. The influence of parents on their children's development and learning.
2. Description of home-Institution relations.
3. Encouragement of an effective working relationship between parents, students and teachers.
4. Importance of maintenance and endurance of parent-student working relationship.
5. Solid development of learning relations in the educational legislation and contemporary contexts.
6. Show the positive future in terms of home-institution links. (Sackney, 2007, p.195)

Effectiveness enlargement through parental contribution in teaching and learning process has been asserted by highly committed and organized researchers all over the globe is witnessed through the above reference of Canadian research.

Significances of the Study:

This study is to look at the contribution and influence of parents from as many angles as possible just as one might look into a prism and see different lights and colors reflected simultaneously and accelerate the importance of Parents Fellowship Project Module specifically.

1. To look at the kinds of contacts among parents, institutions and teachers.
2. To search out the original role of Parents.
3. To illustrate how parents can become a forceful and effective co-ordinate in young's education.
4. To explore the some issues about sharing the responsibility a/young's educational decisions.

5. To see how parents can create caring environments at home that's provide the contexts to young's development and learning.
6. To examine the experience and skill of teachers to joint enterprises with parents.
7. To know about parental action and what they do for their students.
8. To understand the importance of parents for educational institutions.
9. To explore the most effective and result oriented way for qualitative and efficient learning in Higher Education Level.

Acquired Fields

Parent's rights:

We know that parents have fundamental rights to be participant in some educational decision-making powers with educational institutions and governing bodies on receiving reports form institutions about their children's educational progress (Shulman, 2014, p.2).

The notion of privileges can be acted as a facilitator to safeguard that not only parentages recognize their freedoms but also they assurance that the privileges will have been articulated.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيْتَنِي صَغِيرًا ﴿٢٤﴾

Islamic perspective illustrates the treatment of youth with their parents as humble as they treat humbly and softly with their children when they were small as worthless. (Quran 17:24)

Insurances:

Typically, enablement denotes to the ways that the conclusions of realizing and uttering requirements, desires and privileges to ensure that the parental latent influence to impact instructive strategy in ensuring that parentage's opinions are perceived in relativity to the edification of their higher education students (Barnes, 2011, p.145).

Equality:

Many writers, researchers, practitioners and parents has been addressed the concept of “parents as partners in educational matters” (Mitchell, 2011, p.151), (Jones, 2004, p.87) (Galloway, 2013, p.69).

Participation:

Participation reposes on the evidence that every involved parent is donating and partaking evidence, articulating and finally satisfying the errands for activities and conclusions. Parental participation is matched with all of these contributions in Educational spheres (Craig, 1998, p.122).

Parent’s problems:

(a) General problems;

There are sufficient evidences that there is a majority of parents who do not to care their young because those;

- (a) are over whelmed by stressful life-events.
- (b) are under pressure for financial problems.
- (c) have not their self-knowledge of affirmative institutionalization to overwhelmed the qualms and disquiets about higher education and professors (Patterson, 2014, p.208)

Expectation problems;

The expectations of single parents and its results are as that “Single parents who live along with their low expectations for their children's performance in first-grade and these lower expectations account in part for the poorer performance in first graders and this poor performance goes on.” (Thompson, 2002, p.241)

And in another focus narrated about expectations of compound families is “Compound families have compound expectations for their children so students became confused by their future” (Guald, 2017).

Parental Involvement and Higher Educational Trends

Researchers provided brief fundamental benefits through the involvement of parents in educational institutions.

1. Produces such parents who

have knowledge about educational needs.

2. Providing of extra personnel and human resources for learning.
3. Giving students an additional operative erudition atmosphere, it becomes conceivable by an amplified Higher education proportion.
4. Benevolent parentage innovative vision and indulgent round their students, as parents shape bonds between home Parental education and institutional culture. (Hornby, 2011, p.9)

The benefits of parental involvement for educational spherical concerned through parents are described in simplified words as under;-

- “1. They can help their own students as “Counsellor, friends and Supporters”.
2. They can help the educational institution as “learners/trainers/advisees”
3. They can meet some of their own needs as “volunteers/Aides or Assistants” (Fine, 2014, p.231).

He draws attention to and synthesizes a number of recommendations in several government reports on education and students health which call for closer working links between parents and professionals on the grounds that this is in student's best interests. Such involvement provides the opportunities for parents themselves to learn, to grow, to explore the possibilities, to come familiar with organizations such as higher educational institutions and local educational authorities to challenge the existing structures and traditions.

Solutions:

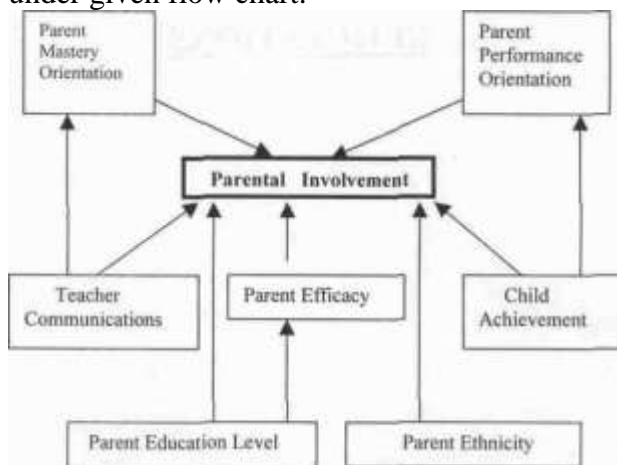
In many of the projects, parental involvement in a variety of forms was paramount, nevertheless its methods and practices have been very influential (Jeynes, 2011, p.112).

Parental attitude for the best of their children can be described as ‘Involvement of parents, mentioned by researchers, discovered the effectiveness of parents as educators and

trainers in a range of early learning and opportunities of behavioral change primarily at home but at educational institution too' (Hornby, 2011, p.56).

A researcher evaluated the parental involvement in these words, 'Across the procedure of patting and remaining separate of an higher learning program through this their students endure contributor, numerous parentages grow additional erudite, self-assuredness, thoughtfulness of educational field and improved fortification to inquire queries and encounter, in a word, parents become Effective (Jeynes, 2011, p.151).

It has been proved that research and practice in this area, has combined to provide not only the 'proof about the effectiveness of such collaborations can also be evaluated its underpinning philosophy and rational effects. Importance of parental involvement in educational spheres has been displayed by the under given flow chart.



Suggestions:

1. Parent Teacher Association (PTA)
2. Home Institution Project (HIP)
3. Second Educators (SEs)
4. Home Visiting Scheme (HVS)
5. Home University Agreement (HUA)
6. Parents-Student Internship Project (P-SIP)

The presentation is the first step of series of presentation of these modules which are developed for the effective output of higher educational institutions. Parent Teacher Association (PTA), Home Institution Project (HIP), second Educations (SEs), Home Visiting Scheme (HVS), Home University

Agreement (HUA) and Parents-Student Internship Project (P-SIP) are developed modules for a brief explanation and later implementation.

Institutions of higher education can adopt any one or more modules to implement into their system for an effective Professional Development Process (PDP).

Above mentioned modules are already discussed and presented in somewhat explanations but Parents-Student Internship Project (P-SIP) is the latest one which needs an explanation.

Parents-Student Internship Project (P-SIP):

Internship is a position containing a specific time limited period to attain work experience in a real professional atmosphere relating to the achieved qualification. Almost all the students of higher education have internship need to satisfy the requirements of their degree.

Families or parents are the basic unit for generations of human being. In present era, such atmosphere has/is being developed that parents are becoming a neglecting and unimportant part of life. This trend is crushing the wholesome structure of societies to defect the original development- the human development.

P-SIP is based on that crucial vision to save the parental statues in society and highlight the importance and efficiency of the structure. P-SIP has specific aims and objectives which are as vital as the food for human being.

Social Atmosphere & Internship Trends:

Parents are the centre of young and olds' lives but a social atmospheric trend pushing the cultures towards negligibility of parent ship. Love, affection, emotional affiliation, efforts for successful life, sacrifice and many positive deeds are the property of Parent ship. Presently, there is a gap between students at higher educational institutions and their parents which is hindrance to understand the love and affection of parents and responsibilities of these students for their future children. On the other side, Last Prophet Muhammad صلى الله عليه وآله واصحابه stressed on love and service of parents in

the following words in (Sahih Muslim, 1978:4 & 2551)

باب رَجِيمٌ أَنْفٌ مَنْ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا عِنْدَ الصَّبْرِ فَلَمْ يَدْخُلِ الْحَقْدَ:

In present higher educational structure, students are sent to normally unknown and unfamiliar organizations, offices, institutions and atmospheres to complete their internship period. They face many problems, hurdles and unknown situations which creates unsatisfactory achievement experience.

Disadvantages of Prevalent Internship Systems:

- Internees are treated as Assistant and sometime as even slaves
- Chances to learn fully or exactly are not given to internees
- Generally Internees spent their internship time in getting coffees, making copies and running errands (Karrera, 2017, Careeraddict.com)
- Organizations and employers consider the internship as a waste of time
- Internship deviate/dispel the attentions of actual employees from their tasks
- Some managers give mindless tasks to internees
- Generally, internees face humiliating and ignoring behaviour from officials
- No individual attention due to huge number of internees at the same organization
- Generally, internee has to relocate due to far-place internship which is a problematic phase
- Unsatisfactory, unacceptable, sub-standard, inadequate and disappointing situations
- Normally and mostly, it is a kill of time.
- Internee feels disrespect and botheration during internships (Admin, 2015, TheEmployable.com)

Module of (P-SIP):

P-SIP changes the focus of internship from professionalism to personalization. It provides personal attentions, sincere efforts for skill development and result oriented participation of stakeholders.

In P-SIP, higher educational institutions send the students to their own parents for internship. If the parents have not same field of professional attachment then the parents will send their siblings to their trusted relatives and friends within their same professions to get work experience during their internships.

The detailed module needs 7 consecutive lectures to present.

Merits' Overview of (P-SIP):

Parental attachment, supervision, affection and sincerity enhance the effectiveness and sure skill development in internee. Overview of some merits can be displayed as under:

- Pleasant experience with parents in professional atmosphere
- Real Work experience in a short time period
- Respective, affection ting and sincere atmosphere
- Gifts and achievement awards winning probabilities
- Save and honourable environment for especially female internees
- First working experience will be memorable and golden work experience
- Sure chances to learn original and actual skills and tactics in wholesome manner
- Start of trustworthy relations and contacts in professional line
- Real help for becoming more confident and professional in the start of professional life.
- Fool proof way to accelerate the CV of an internee
- Open opportunity to share learning experiences in higher educational institution
- Parents or their affiliates are well informed with the behaviours and personalities of the internees so they will train and guide them on actual pattern
- Close coordination by the managers and officials due to their own interest in the future of internee

- Best way to increase the market value of the internee because interneers' manager will increase the value of internee due to their own concern
- The manager will guide and train the internee in right and perfect mind-set
- Parental affiliation and connection in interneers internship is also a solid reason of interneers' jobs

Results / Recommendation:

In the view of above explanations, it is resulted and, therefore, recommended that higher education institutions should accumulate or replace the prevalent internship systems with the Parents-Student Internship Project P-SIP implementation.

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“رفاہی اداروں میں زکوٰۃ کا استعمال“ ضرورت اور درست طریقہ کار

“Use of Zakat in Charities” Necessity and Correct Procedure

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Abstract

Zakat is one of five Islamic pillars. It is the base of the Islamic economy structure and fundamental order. Like every important order, some rules and regulations have been fixed by the sharia law. Zakat payment is not valid without following these rules. Many organizations present in our society, who receive zakat, to help poor people and -according to their views- they use zakat in its correct place, but this concept is not enough to fulfil pay of zakat. It is also important to follow the sharia principles. To decide the actual status of the institution is very imperative to determine whether the institution is using Zakat correctly or not that. There are some different theories about this status as sharia point of view.

Key words

Zakat, Charities, Necessity of Zakat, Procedure of Zakat, Government Zakat Institutions

تعارف:

اللہ کے تمام احکام کی پابندی بحیثیت ایک مسلمان ہونے کے ہم سب پر ضروری ہے، اور نہ صرف اللہ تعالیٰ کے تمام احکام کو پورا کرنا ضروری ہے بلکہ صحیح طریقے سے پورا کرنا بھی اتنا ہی ضروری ہے۔ ان احکام کی بجا آوری اور دین کی سمجھ و حقیقت اللہ کی بہت بڑی نعمت ہے، اس کی قدر یہ ہے کہ اللہ تعالیٰ کے ہر حکم کو خوشدلی اور صحیح نیت پر ادا کرنے کی کوشش کی جائے، محض سر سے بوجھ اتار دینا ایک سچے مسلمان کی شان نہیں، اسلام کے بنیادی احکام میں سے ایک حکم زکوٰۃ ہے۔ یہ کوئی مالی تاوان ہے نہ شریعت کی طرف سے کوئی سزا بلکہ اللہ تعالیٰ کے دیئے ہوئے مال میں سے ایک بہت قلیل مقدار اپنے بھائیوں کو دینا ہے جس کا فائدہ بھی انجام کار باقی مال کی حفاظت، برکت اور ثواب اخروی کی صورت میں خود دینے والے کو ہی ہوتا ہے۔ دیگر احکام کی طرح یہاں بھی ضروری ہے کہ اس کی ادائیگی دلی رضامندی اور شریعت کے بتائے ہوئے طریقے کے مطابق کی جائے ورنہ ”تیکلی بر باد گناہ لازم“ کا مصداق بن جاتا ہے۔

تحقیق بوقت ادائیگی مصرف:

اس کے متعلق احکام میں سے ایک صحیح جگہ کی ادائیگی بھی ہے۔ مصرف کی تحقیق کئے بغیر ادا کر دینا جہاں دین سے بے توجہی اور احکام الہیہ کو اہمیت نہ دینے کی علامت ہے وہیں بعض صورتوں میں شرعاً ادائیگی بھی نہیں ہوتی۔ (محمد، 786:276)۔ اور اس غفلت کی ایک بڑی وجہ ہمارے معاشرے میں پائی جانے والی یہ غلط فہمی ہے کہ ہر نیک کام اور ثواب کے کام کو مصرف سمجھ لیتے ہیں نتیجہ یہ کہ رقم کی ایک بہت بڑی مقدار ادا کر دینے کے باوجود آدمی کے ذمہ زکوٰۃ باقی رہ جاتی ہے اور اس کو احساس بھی نہیں ہوتا۔ اگرچہ یہ بات اپنی جگہ مسلم ہے کہ شریعت ظاہر کی مکلف ہے، اور کسی کے مالی حالات کی پوری تحقیق اور جانچ پڑتال کرنے کے ہم مکلف نہیں بلکہ اپنی سی تحقیق اور غور فکر کے بعد غالب گمان اس کے استحقاق کا ہو جائے تو بھی اس کو زکوٰۃ دینے سے ادا ہو جاتی ہے چاہے وہ فی نفسہ حقدار نہ بھی ہو، (محمد، 169:1993) ، لیکن اس کے ظاہر احوال میں غور کرنا اور پھر غالب گمان اس کے مستحق ہونے کا ہو جائے یہ سب باتیں ضروری ہیں۔ (علی، 593:112)

اس کو مثال سے یوں سمجھیں کہ نماز میں قبلہ رخ ہونا شرط ہے بغیر قبلہ رخ ہونے نماز درست نہ ہوگی، اب اگر کوئی شخص ایسی جگہ ہے جہاں قبلہ معلوم کرنے کی کوئی صورت ممکن نہیں مثلاً کسی جنگل دریا یا صحرا وغیرہ میں ہو تو ایسی صورت میں اس پر لازم ہے کہ غور و فکر کرے اور پھر جس طرف دل زیادہ مانے اسی طرف نماز پڑھے، پھر بعد میں اگر معلوم ہو بھی جائے کہ قبلہ درست نہیں تھا تو بھی نماز ہوگئی دوہرانے کی ضرورت نہیں کیونکہ اس وقت اس کے بس میں جو کچھ تھا وہ اس نے کیا۔ برخلاف اس کے کہ اس نے غور و فکر ہی نہیں کیا اور کسی بھی طرف منہ کر کے نماز پڑھ لی تو اس صورت میں اگر صحیح سمت نماز پڑھی تب تو ادا ہو جائیگی لیکن اگر غلط سمت رخ کیا تو نماز نہ ہوگی کیونکہ وہ تحری (غور و فکر) کرنے کا مکلف تھا جو کہ اس نے نہیں کیا۔ (ابو بکر، 1322:49)

یہی معاملہ زکوٰۃ کا بھی ہے کہ جس کو دی جائے اس کے بارے میں دیکھ بھال کر لی جائے کہ آیا وہ زکوٰۃ لینے کا اہل ہے بھی کہ نہیں، اگر یہ تحقیق نہ کی جائے کہ معاملہ مشکوک تھا،

اور وہ شخص فی الواقع مستحق نہیں تھا تو ادائیگی حسب سابق ذمہ میں باقی رہے گی، اور اگر اسی شخص کو زکوٰۃ دیتے وقت غور فکر کیا گیا اور غالب گمان کے مطابق دی تو ادا ہو جائیگی۔ کما مر انفاً۔

تحقیق بوقت ادائیگی ادارہ:

ٹھیک اسی طرح کسی رفاہی ادارے کو زکوٰۃ دیتے ہوئے ادارے کے بارے میں اطمینان کر لینے کا بھی یہی حکم ہے، اگر اپنے طور پر اس رفاہی ادارے کے بارے میں اطمینان کر لینے کے بعد ادا کی تو فرض کی ادائیگی سے سبکدوش ہو گئے لیکن اگر بلا کسی تحقیق و تفتیش کے زکوٰۃ حوالے کر دی جبکہ اس ادارے میں زکوٰۃ کے استعمال میں احتیاط نہیں کی جاتی اور شرعی اصول کا پاس نہیں رکھا جاتا تو خواہ وہ ادارہ یہ مال کتنے ہی نیک کام میں خرچ کرے ادائیگی کا فرض ذمہ میں باقی رہیگا۔

بالخصوص جبکہ افراد کی نسبت ادارے کے بارے میں یہ تحقیق کرنا کافی آسان ہے، یہاں نہ عزت نفس کا سوال ہے نہ قربت داری کا خیال مانع ہے، بلا کسی جھجک کے ادارے کے ذمہ دار افراد سے تحقیق کر کے اطمینان قلب حاصل کیا جاسکتا ہے۔ اس کے علاوہ کسی شخص کا مالدار یا غریب ہونا ایک ایسی چیز ہے جو یقینی طور پر نہیں جانی جاسکتی، ممکن ہے کہ وہ ظاہر کرے کہ وہ مستحق ہے حالانکہ فی نفسہ وہ شرعاً مستحق نہ ہو، یا اس کے برعکس وہ ظاہر کرے کہ وہ غنی ہے جبکہ شریعت کی نظر میں وہ زکوٰۃ لے سکتا ہو۔ جبکہ ادارے کے بارے میں یہ جاننا کہ زکوٰۃ کے استعمال کا کیا طریقہ کار ہے یہ ایسی کوئی مخفی چیز نہیں کہ جس کی جانچ پڑتال نہ کی جاسکتی ہو۔ لہذا یہاں وہ رعایت بھی نہیں ہوگی کہ اپنے گمان سے کام لے لیا تو کافی ہے، کیونکہ اوپر مذکور نماز کے مسئلہ میں بھی تحری کا اعتبار تہی ہوتا ہے جب کوئی اور ذریعہ معلوم کرنے کا نہ ہو۔ (محمد، 189:16)

اس تفصیل سے یہ بات واضح ہوگئی کہ جس کسی فرد یا ادارے کو زکوٰۃ دی جائے تو اس کے بارے میں پہلے ولی اطمینان کر لینا شرعاً ضروری ہے، نیز افراد کی نسبت ادارے کے بارے میں تحقیق چونکہ آسان ہے اس لئے کسی ادارے کو دیتے وقت پہلے اطمینان حاصل کرنا اور بھی ضروری ہو جاتا ہے۔

رفاہی اداروں میں ایک عمومی غلط فہمی:

عام طور سے زکوٰۃ دینے والا اس بات پر غور نہیں کرتا کہ یہ ادارہ شرعی احکام کی پابندی کس درجہ کرتا ہے، دینی احکام کو کس درجہ اہمیت دیتا ہے بلکہ محض اس کے ظاہری کاموں کو دیکھا جاتا ہے کہ لوگوں کے کام آ رہا ہے یا نہیں، حالانکہ اس کی ادائیگی کا معیار شریعت نے خود متعین کیا ہے اس کی رعایت کے بغیر کتنے ہی اچھے کام میں پیسہ کیوں نہ لگا دیا جائے یہ ادا نہیں ہوتی۔ مثلاً حرم کی میں ایک نماز کا ثواب ایک لاکھ نمازوں کے برابر ہے، (محمد، 273:451)۔ لیکن حج کے موقع پر حکم یہ ہے کہ حرم چھوڑو اور میدان عرفات یا منیٰ، مزدلفہ وغیرہ میں جا بیٹھو۔ اب اگر ظاہری اعتبار سے دیکھا جائے کہ حرم چھوڑ کر ایک خالی میدان جانے کی بجائے دوران حج خانہ کعبہ کے سامنے بہت عاجزی کے ساتھ عبادت کی جانی چاہئے تو ثواب تو کجا الٹا گناہ گار ہو گا۔ اور فریضہ حج بھی جاتا رہے۔ (علی، 2004:263) گا۔ کیونکہ بندگی کا قاعدہ یہ ہے کہ رب کی مرضی و مشاء کو مد نظر رکھا جائے نہ یہ کہ ظاہری اعتبار سے کیا چیز بہتر معلوم ہوتی ہے۔ (محمد، 1426:319)

یہی معاملہ یہاں بھی ہے، جیسے کسی علاقے میں پانی کی قلت تھی وہاں کسی نے کنواں کھدوایا یا کہیں سڑک بنوادی یا مسجد کی تعمیر میں حصہ لیا یہ سارے کام باوجود بہت زیادہ ثواب کے حامل ہونے کے مصرف نہیں بن سکتے۔ بلکہ اگر یہ کہا جائے تو بے جا نہ ہوگا کہ جو ادارے شرعی احکام کو خاطر میں لائے بغیر محض اپنی عقل کے بھروسہ رفاہی کام کرنے میں مصروف ہوں بعض اوقات انسانی عقل کے ناقص ہونے کے سبب گناہ کا شکار ہو جاتے ہیں، انہی کے بارے میں قرآن کریم میں ارشاد باری تعالیٰ ہے: ﴿عَامِلَةٌ نَاصِبَةٌ (3) تَصَلِّي نَارًا حَامِيَةً (4)﴾ {القرآن، 88:3، 4} ترجمہ: یعنی بروز قیمت ایسے چہرے ہونگے جو کام کر کے تھک ہونگے ہونگے (پھر بھی) بھڑکتی ہوئی آگ میں داخل ہونگے۔ اسی طرح کچھ ادارے ایسے ہیں جو لوگوں کو ترغیب دیتے ہیں کہ وہ اپنے اعضاء مرنے کے بعد دوسرے معذور افراد کیلئے تحفہ دے دیں، جس کو اعضاء کی پیوند کاری کہا جاتا ہے، حالانکہ شریعت کی رو سے ہمارے اعضاء ہمارے پاس اللہ تعالیٰ کی امانت ہیں۔ {محمد، 1971:128}۔ ان کو اس طرح وقف کرنا اور اس کی باقاعدہ ترغیب دینا بغیر شرعی نزاکتوں کا خیال رکھے ایک غیر شرعی عمل ہے۔ {الچنتہ العلماء، 1310:338} اسی طرح اعلیٰ تعلیم کے نام پر یہود و نصاریٰ کے مذہبی خیالات یا بے حیائی کو باقاعدہ نظام تعلیم کا حصہ بنانے والے اداروں کی موجودگی سے بھی انکار نہیں کیا جاسکتا، اس قسم کے ادارے بعض اوقات اسکالرشپ یا نادر بچوں سے ہمدردی کرتے ہوئے مفت تعلیم کا انتظام کرتے ہیں اور کئی سارے لوگ نیکی کے جذبے کے ساتھ ان سے تعاون بھی کرتے ہیں۔ اس قسم کی صورت حال میں جہاں ان اداروں کے ذمہ دار افراد دینی بے راہ روی کا شکار ہونے کی وجہ سے گناہ گار ہوتے ہیں وہیں ان سے تعاون کرنے والے بھی گناہ کے مرتکب ہوتے ہیں۔ قرآن کریم فرقان حمید میں ارشاد باری تعالیٰ ہے: ﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانَ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ {القرآن، 5:2} ترجمہ۔ اور گناہ اور دشمنی کے کاموں میں باہمی تعاون نہ کیا کرو۔ اور ڈرو اللہ سے کہ وہ بے شک زبردست پکڑ والا ہے۔

حاصل:

یہ کہ جس ادارے کے ساتھ تعاون کا ارادہ ہو تو اس کے صرف ظاہری کاموں پر مطمئن نہ ہو جائیں بلکہ اس کا بھی یقین کر لیں کہ ادارے کے ذمہ دار افراد دین کی پاسداری کا بھی کسی درجہ خیال کرتے ہیں کہ نہیں؟ بالخصوص زکوٰۃ کی ادائیگی میں اس کی رعایت بہت ضروری ہے کہ کہیں اپنے ذمہ سے ساقط بھی نہ ہو اور احساس بھی نہ ہو۔

احکامات بابت ادارہ جات زکوٰۃ و وصولی:

کسی بھی ادارے کے زکوٰۃ لینے کے بارے میں صحیح یا غلط کا فیصلہ کرنے سے پہلے اس ادارے میں رائج نظام کو جاننا ضروری ہے۔ اسلام نے مختلف عقود (contracts) کیلئے مختلف شرائط (conditions) بیان کی ہیں۔ ادارے کا زکوٰۃ لینا کس عقد کے تحت آتا ہے اور ادارے کی حیثیت شرعاً کیا ہوگی اس بات کی تعیین کرنے کو شرعی تکلیف کہا جاتا ہے۔ {رواس، 1988:143}

اداروں کی شرعی تکلیف:

مذکورہ بالا مسئلہ کے حل کیلئے پہلے یہ بات متعین کرنا بہت ضروری اور اہم ہے کہ جو رفاہی ادارہ زکوٰۃ وصول کر رہا ہے شرعی لحاظ سے اس کی تکلیف کیا ہوگی۔ کیونکہ جب تک تکلیف نہ کی جائے تو اس سے متعلق احکام اس پر لاگو کرنا ممکن نہیں۔ جیسے طب کی

اصطلاح میں کہتے ہیں کہ مرض کی تشخیص کے بغیر علاج ممکن نہیں ایسے ہی رفاہی اداروں کی حیثیت طے کئے بغیر ان پر شرعی احکام لگانا ممکن نہیں۔

شرعی تکلیف ہر عقد (contract) میں ضروری ہے:

یہ بات صرف زکوٰۃ سے متعلق نہیں بلکہ ہر معاملہ اور عقد میں شرعی تکلیف ضروری ہے، ہمارے معاشرے میں اس لحاظ سے بھی کافی غفلت ہے، اکثر لوگ اموال یا چیزوں کا لین دین کرتے ہوئے کوئی بات طے نہیں کرتے معاملہ کو مجہول و مبہوم چھوڑ دیتے ہیں اور بعد میں اس پر جھگڑتے ہیں اسی پہلو کو مد نظر رکھتے ہوئے خود دین اسلام نے ایسے معاملات کو ناجائز قرار دیا ہے، جہاں جہالت کی وجہ سے جھگڑے کا اندیشہ ہو۔ {محمد، 786:261}۔ مثلاً خرید و فروخت کرتے ہوئے ثمن (قیمت خرید) طے نہ کی جائے یا اگر ثمن ادھار ہے تو کتنی مدت کے بعد دینا پڑے گی، یا کرایہ کا کوئی معاملہ کیا اور کرایہ طے نہیں کیا یا مدت طے نہیں کی تو ان تمام صورتوں کو اسلام نے ناجائز کہا ہے اور وجہ میں ایک ہی ہے کہ بعد میں جھگڑے کا اندیشہ ہے۔ {محمد، 885:155}

ڈاکٹر حضرات کے درمیان اور کئی مواقع پر علماء حضرات کا اختلاف اسی شرعی تکلیف اور مرض کی تشخیص میں اختلاف کا نتیجہ ہوتا ہے، مثلاً بعض علماء نے ڈیجیٹل تصویر میں گنجائش بتائی جبکہ علماء ہی کی ایک جماعت کے نزدیک یہ حرام ہے، تو اصل اختلاف تصویر کی حرمت میں نہیں کیونکہ تصویر کی حرمت تو نص قطعی سے ثابت ہے اس میں کسی اختلاف کی کوئی گنجائش ہی نہیں ہے۔ {زین الدین، 970:29} اصل اختلاف اس بات میں ہے کہ یہ تصویر ہے یا نہیں۔ تفصیل کیلئے تبویب دارالعلوم کراچی ملاحظہ فرمائیے۔ {محمد تقی، 23:بیچ الثانی، 1427}۔ اسی طرح ایک ہی مریض دو ڈاکٹرز کے پاس جاتا ہے اور دونوں بالکل الگ الگ دو تجویز کرتے ہیں تو اصل اختلاف اس بات میں نہیں ہوتا کہ کس مرض کی کیا دوا ہے وہ تو سب کو مسلم ہے اصل اختلاف اس بات میں ہوتا ہے کہ یہ بیماری ہے کوئی۔

خلاصہ: یہ کہ اداروں کے زکوٰۃ وصول کرنے کے مسئلہ میں کوئی بھی حکم لگانے سے پہلے یہ جاننا ضروری ہے کہ اس سارے عمل میں شرعی لحاظ سے ادارے کا کردار کیا ہے۔

رفاہی ادارہ نہ تو معطلی ہے نہ مستحق:

عربی زبان میں زکوٰۃ دینے والے کو معطلی (دینے والا) اور جس کو دی جا رہی ہے اس کو أخذ (لینے والا) کہتے ہیں۔ اب رفاہی ادارہ دو طرح کے کام کر رہا ہوتا ہے، ایک طرف سے زکوٰۃ وصول کرتا ہے اور دوسری طرف استعمال کرتا ہے۔ چونکہ اصلاً دینے والا ادارہ نہیں بلکہ وہ مالدار آدمی ہے جس نے ادارے کو زکوٰۃ دی ہے اس لئے معطلی وہ مالدار شخص کہلایگا جس نے ادارے کو وہ دی ہے، خود ادارہ کو اصل معطلی نہیں کہہ سکتے، اسی طرح کوئی بھی رفاہی ادارہ بذات خود مستحق نہیں کیونکہ یہ قرآن کریم میں بیان کردہ آٹھ مصارف میں سے نہیں ہے اس لئے اس کو أخذ (زکوٰۃ لینے والا) بھی نہیں کہہ سکتے۔ لہذا اتنی بات تو طے ہے کہ ادارہ اصلاً نہ تو معطلی ہے نہ أخذ۔

ادارہ کی حیثیت:

بلکہ ادارہ زکوٰۃ دینے والے کی طرف سے نائب بن کر مستحقین کو دے رہا ہوتا ہے یا پھر ان کی طرف سے نائب بن کر وصول کر رہا ہوتا ہے۔ اس معنی کا اعتبار کرتے ہوئے گویا کہ ادارہ کا زکوٰۃ لینا اور استعمال کرنا ایک وکیل اور نمائندہ محض کی حیثیت سے ہے، کیونکہ وکیل اور نمائندہ کی تعریف یہی ہے۔ {محمد، 786:499}

ادارہ کی نمائندگی - معطلی کا یا اخذ کا؟

اس کی عقلاً تین صورتیں ممکن ہیں۔ اول یہ کہ ادارہ دونوں کی طرف سے وکیل ہو، دوسری صورت یہ ہے کہ صرف معطلی کی طرف سے وکیل ہو، اور تیسری صورت یہ ہے کہ محض اخذ کی طرف سے وکیل اور نمائندہ ہو۔

اول صورت: اول صورت شرعاً ممکن نہیں کیونکہ ایک ہی شخص ایک رقم کے بارے میں بیک وقت لینے والے اور دینے والے کا نمائندہ اور وکیل نہیں بن سکتا۔ (محمد، 861، 307) و (ابو بکر، 1986، 232)۔ اس کی وجہ یہ ہے کہ اگر یہ دونوں کی طرف سے نمائندہ سمجھا جائے تو جس وقت زکوٰۃ کا پیسہ اس کے ہاتھ میں آئیگا تو چونکہ یہ دینے والے کا بھی وکیل فرض کیا گیا ہے تو زکوٰۃ ادا نہیں ہوئی اور دوسری طرف لینے والے کا بھی وکیل ہے اور وکیل کا قبضہ مؤکل کا قبضہ ہوتا ہے۔ (محمد، 1993، 39) اس لحاظ سے اس کے ہاتھ میں آتے ہی ادا ہوگئی۔ (محمد، 1993، 171) تو درمیان میں کوئی ایسا لمحہ نہیں آیا کہ جس میں ہم کہہ سکیں کہ اس وقت زکوٰۃ ادا ہوئی ہے۔ (ابو بکر، 1986، 39)

یہاں پر ممکن ہے کہ اشکال کیا جائے کہ فقہائے کرام نے وہ عقود (contracts) جو وکیل کے ذریعے کیے جائیں ان کی دو قسمیں بیان کی ہیں۔

پہلی قسم:

پہلی قسم ان عقود کی ہے جن میں وکیل کی حیثیت محض سفیر کی ہوتی ہے، اور اس عقد سے متعلق تمام حقوق اصل اور مؤکل کی طرف لوٹتے ہیں۔ جیسے نکاح مثلاً کوئی شخص دوسرے کی طرف سے نکاح کا وکیل بن جائے تو لڑکے کا وکیل ہونے کی صورت میں مہر کا مطالبہ خود اصل یعنی دوہلا سے کیا جائیگا وکیل سے نہیں (محمد، 2004، 36)۔ اسی طرح اگر وکیل لڑکی کی طرف سے ہو تو رخصتی کا مطالبہ خود لڑکی اور اس کے گھر والوں سے کیا جائیگا، شرعاً وکیل سے اس کا مطالبہ نہیں کیا جاسکتا۔ (زین الدین، 1970، 152) اس قسم کے عقود میں وکیل کیونکہ محض سفیر ہوتا ہے لہذا ایک ہی شخص دو طرف سے وکیل بن سکتا ہے۔ یعنی لڑکا اور لڑکی دونوں چاہیں تو ایک ہی شخص کو وکیل بنا سکتے ہیں۔ (عثمان، 1313، 96)

دوسری قسم:

دوسری قسم ان عقود کی ہے جہاں اس معاملہ سے متعلق حقوق خود وکیل کی طرف لوٹتے ہیں۔ جیسے خرید و فروخت (محمد، 1993، 18) مثلاً ایک شخص کسی کو اپنی چیز بیچنے کا وکیل بناتا ہے تو ثمن (قیمت خرید) کے مطالبے کا حق خود اس وکیل کو ہوتا ہے۔ اسی طرح اگر اس چیز میں کوئی عیب نکل آیا تو مشتری (خریدار) اس وکیل کو پکڑے گا اور اسی سے ثمن کی واپسی کا مطالبہ کریگا (علی، 197، 593)۔ اس کا حکم یہ ہے کہ ایک شخص دو طرف سے وکیل نہیں بن سکتا۔ ورنہ مطالب (مطالبہ کرنے والا) اور مطالب (جس سے مطالبہ کیا جائے) ایک شخص ہو جائیگا۔

اب سوال یہ ہے کہ زکوٰۃ کی ادائیگی اور وصولیابی کا وکیل بنانا کس قسم سے تعلق رکھتا ہے۔ بظاہر اس کا تعلق قسم اول سے ہے۔ کیونکہ اس کا تعلق اصل اور معطلی سے ہوتا ہے نہ کہ وکیل سے۔ یہی وجہ ہے کہ اگر وکیل اپنے والد یا بیٹے کو دے جبکہ وہ مستحق بھی ہو تو ادا ہو جاتی ہے (ابو بکر، 1322، 115)۔ اور اگر مؤکل اور معطلی کے باپ، بیٹے یا کسی ایسے ہی رشتہ دار کو دے تو ادا نہیں ہوتی۔ (علی، 593، 112)۔ اس تفصیل سے تو یہ سمجھ آتا ہے

کہ زکوٰۃ کا وکیل بنانا قسم اول سے ہے اور ایک ہی آدمی لینے اور دینے دونوں طرف سے وکیل بن سکتا ہے۔ لہذا یہاں یہ بات سمجھ لینا ضروری ہے کہ زکوٰۃ کا وکیل بنانا قسم ثانی سے ہے ورنہ مذکورہ بالا خرابی لازم آئیگی۔ اور یہ طے کرنا ناممکن ہو جائیگا کہ ادائیگی کس لمحہ ہوئی۔ اور جو دلیل اشکال میں ذکر کی گئی ہے اس میں دو امور قابل غور ہیں۔

امر اول:

پہلی بات یہ کہ زکوٰۃ دینا اور لینا دو فعل حسی (physical act) ہیں۔ ایک فعل کو دو قرار دینا عقلاً ممکن نہیں کہ ایک چیز جو سامنے ایک نظر آرہی ہو اس کو دو قرار دے دیا جائے۔ برخلاف نکاح میں دو طرف سے وکیل بننے کے کیونکہ وہاں الفاظ کی ادائیگی ہوتی ہے۔ ایک جملہ کو دو لوگوں کی طرف منسوب کرنا ممکن ہے۔ کیونکہ قول کوئی حسی فعل نہیں ہو تا بلکہ یہ ایک معنوی (assumed) چیز ہے۔

امر ثانی:

دوسری بات یہ بھی قابل لحاظ ہے کہ زکوٰۃ والد اور بیٹے کو دینا اس بات کا تعلق مصارف سے ہے عقد کے حقوق سے نہیں (محمد، 2000، 187)۔ عقد کے حقوق سے مراد تسلیم تسلیم اور مطالبہ کا حق ہونا (ابو بکر، 1322، 300)، عیب کی صورت میں جھگڑے کا حق ہونا وغیرہ مراد ہے۔ (محمد، 1994، 36) و (محمد، 1993، 213)۔ لہذا مصرف کی بنیاد پر اس کو عقد کی قسم میں شمار کرنا درست نہیں۔ بالخصوص جبکہ اس میں یہ خرابی بھی لازم آئیگی جو دوسری قسم کے عقود میں آتی ہے کہ مسلم (تسلیم کرنے والا) اور مسلم (جس کو تسلیم کیا جائے) ایک ہو جائیگی۔

خلاصہ یہ کہ اس معاملہ میں ایک آدمی دو طرف سے وکیل نہیں بن سکتا۔ اب یہ طے کرنا باقی رہ جاتا ہے کہ اگر دونوں کی طرف سے وکیل نہیں ہے تو کس کی طرف سے وکیل ہے؟ اس بات کا دارومدار اس ادارے کے طریقہ کار پر منحصر ہے، کیونکہ یہ دونوں صورتیں جائز بھی ہیں اور ہمارے معاشرے میں رائج بھی۔ یہ علیحدہ بات ہے کہ کافی سارے ادارے اس بات کو باقاعدہ طے نہیں کرتے مگر یہ بات قابل لحاظ ہے کہ عقود (معاملات) میں اعتبار معانی (اصل معاملہ) کا ہے نہ کہ الفاظ کا۔ (محمد، 1993، 146)۔ لہذا ہر ادارہ یا تو لینے والوں کی طرف سے وکیل بن کر زکوٰۃ وصول کرتا ہے یا معطلی کی طرف سے وکیل بن کر خرچ کرتا ہے۔ خواہ اس بات کی صراحت ادارے کی طرف سے کی گئی ہو یا نہ کی گئی ہو۔

دوسری صورت - ادارہ اگر معطلی کا نمائندہ ہو:

اس صورت میں کیونکہ وکیل کا قبضہ مؤکل کا قبضہ ہوتا ہے لہذا یہی سمجھا جائیگا کہ جب تک زکوٰۃ کی رقم یا اشیاء ادارے کے قبضے میں ہیں گو یا وہ خود معطلی کے قبضہ میں ہیں، اور ابھی تک زکوٰۃ ادا نہیں ہوئی۔ جب یہ رقم یا چیز مالکانہ حقوق کے ساتھ حوالے کی جائیگی تب ادا ہوگی اور وہ اس کا مالک بن جائیگا۔ اس طریقہ کار میں یہاں تک زیادہ تفصیل نہیں اور معاملہ بالکل واضح ہے۔ تاہم اس طریقہ کار میں کچھ شرائط اور تفصیل ہیں جن کے بیان کا یہ محل نہیں ہے، ان کا لحاظ کرنا بھی ضروری ہے۔

تیسری صورت - ادارہ اگر اخذ کا نمائندہ ہو:

اس صورت میں مذکورہ بالا قاعدہ کے مطابق جیسے ہی ادارے نے زکوٰۃ پر قبضہ کیا گیا کہ خود مستحق کا قبضہ پایا گیا، چنانچہ ادارے کے وصول کرتے ہی زکوٰۃ ادا ہوگئی۔ لیکن ملکیت ان مستحقین کی ہے جنہوں نے اس ادارے کو زکوٰۃ لینے کا وکیل بنایا



A COMPARATIVE STUDY OF SELF-ESTEEM AMONG YOUNG WORKING AND NON-WORKING WOMEN

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Abstract:

The present study aimed to investigate difference between the self-esteem of young working and non-working women. The purpose of the study was to explore, the relationship of work with the self-esteem of young working and non-working women. Present research was based on quantitative research design. The sample comprised of 180 respondents in which 90 were working women and 90 were non-working women having age range of 14 to 24 years. Non probability sampling technique was used to select the sample. "Rifai" self-esteem scale was used to conduct the study. Findings showed that there was significant difference in level of self-esteem of working women and non-working women. Results also showed that there was highly significant relationship between work and self-esteem. The self-esteem of working women is higher than non-working women which support the research hypothesis that working women have higher self-esteem comparative to non-working women.

Keywords:

Self-esteem, working women, non-working women, Quantitative Research

Introduction:

Self-esteem is a measure of how much we value our selves, what we think about ourselves and how much worth we give to our potentials and how much we like ourselves. Self-esteem is not inborn; it is learned and builds up through the process of socialization. As infants Self-esteem is planted and nourished in the context of interaction with parents, siblings, and other care takers. The sense of one's self is not fixed but continuously changing over the period of time (Ferguson & Johnson, 1990). The word esteem is derived from the Latin word "aestimare" which defined as an estimation one makes of his/her own value (Jacoby, 1994). Baumeister, (1994) defines "Self-esteem is the evaluative dimension of self-knowledge, referring to how a person appraises himself or herself". People with high self-esteem are confident, proud, and self-respecting, on the other hand people with low self-esteem feel insecure, lack confidence and are doubtful about their abilities. In the research study working women means those women who are working outside the domestic domain like doctors, lecturers and factory workers. In other words it can also be said that women who are getting reward and are doing paid work are categorized as professional women or working women. Non-working women or unpaid household laborers are those women who are working inside their houses, they work all time in their houses but their work is invisible, unrecognized and is considered as their duty. Another purpose of this study was to explore the relationship of work with the self-esteem of young working and non-working women. Women with healthy self-esteem have positive thinking and high degree of self-assurance. The woman with high Self-esteem has powerful and strong relationship with the other peoples and has a reasonable understanding of her own strengths and weaknesses. When she became upset and depressed, she has many ways of restoring her emotional equilibrium. A woman with high self-esteem feels comfortable and satisfied with her abilities and work. As compare to that, women with low self-esteem conceptualize themselves as helpless person. Sometimes she has no control over herself. If she is unable to achieve her goals, she may feel that other peoples do not like her and refusing her. Most of the time woman with low self-esteem depends on others for emotional support and encouragement

because she lacks self-assurance in herself (Ferguson & Johnson, 1990). Louise & McBee, (1976) determine the relationship between woman's self-esteem level, her marital status, and type of profession. Results indicate that marital status has less influence on the women's Self-esteem as compare to types of profession they have adopted. It was indicated that women working in masculine professions have higher self-esteem than those in feminine professions. Another study by Kleinplatz *et al* 1992 (as cited in Elliott, 1996) revealed that women who work outside the home have high Self-esteem than those women who perform their daily activities and other household chore within the home. Recognition of work has a very strong relationship with self-esteem. Working women are much satisfied with themselves as compared to those who were full time home maker. Household work is not recognized and is invisible that may lower the self-esteem. Dissatisfaction with housework lowers the self-esteem of women on the other hand paid work increases the level of self-esteem (Northcutt, 1991). Non acceptance and non-recognition of work by family or a society are the major factors of having low Self-esteem among women. As a result women often feel the feelings of worthless and start blaming themselves (Ferguson & Johnson, 1990). Higher self-esteem among professional working women as compared to unemployed women could be due to the fact that these women have better status and economic independence. They also have an opportunity to work outside the home. A feeling of contribution to the welfare of their families as well to society might enhance their self-esteem. The challenges task and difficulties faced by working women during work also increase their selfconfidence and develop their personality (Ayub, *et al*, 2008). Elliott, (1996) suggested that employed women tend to be less distressed than unemployed women. Paid employment may improve women's position by increasing their economic security and they are rewarded according to their skills and talents. But on the other hand, if wages are low and working conditions are poor than such employment may also suppress self-esteem. This shows that working conditions are also one of the factors that can affect self-esteem. The significance of this study is that to find out difference between self-esteem of young working and non-working women. And also to

explore the relationship of work with the self-esteem of young working and non-working women.

Method

This section deals with objective, hypothesis, research design, sample, instrument and procedure of the present study.

Objectives

- To find out, the difference between the self-esteem of young working and non-working women.
- To explore the relationship of work with the self-esteem among young working and nonworking women.

Hypothesis

Young working women have higher self-esteem as compare to young non-working women.

Research design

Quantitative research design was used in which "Rifai" self-esteem scale was used to check the self-esteem of both working and non-working women.

Sample

Researcher sample size was 180 young (unmarried), in which 90 were young working women and 90 were non-working women. Their age ranges was from 14 to 24 years. Working women were Doctors, university and college teachers and factory workers. Non-working women were those women who were working inside their houses and were not paid. Non-working women were both educated and uneducated. Total population of young female doctors in Benazir Bhutto Hospital were 350 in which 30 doctors were taken from different departments, total population of female workers in Werrick Health Care was 90 in which 30 workers were taken, 30 teachers were taken from different schools and colleges of Rawalpindi and

Islamabad. Educated women were up to matriculation level and un-educated women were below primary. Respondents were both from upper, middle and lower class. Sample was taken from Rawalpindi and Islamabad.

Sampling Technique:

This research was based on non-probability sampling, in which the purposive convenient sampling technique was used because only those respondents were taken who fulfill the criteria and purpose of the research.

Tool

Rifai Self-esteem "Scale", (Rifai, 1999) was used to check the self-esteem. The Rifai scale was translated in Urdu language. It is a 29 item scale. The five categories were "extremely true", "Somewhat true", "neither true nor false",

"Somewhat false", "extremely false". These response categories were to be scored as 4,3,2,1 and 0 for positively phrased items and the scoring was reversed for negative items.

Procedure

Data was collected from both working and nonworking women. Respondents were briefly informed about the nature and purpose of the study. They were asked to respond carefully and were assured of the confidentiality of their responses. There was no time limit to complete the entire questionnaire. Respondents were also acknowledged for their cooperation.

Data Analysis

By using statistical package for social science (SPSS), t test, Pearson correlation and Anova was used for analysis of the data.

Results Demographics characteristics Table 1

Cross Tabulation of ages of the respondents (n=180)

Age	Working Women		Non-Working Women	
	<i>F</i>	<i>%</i>	<i>f</i>	<i>%</i>
14-17	1	1	14	15
18-21	17	19	32	36
22-25	72	80	44	49
Total	90	100	90	100

This table shows 1 % of the working women and 15 % of non-working women were between the ages of 14 to17, 19 % of working women and 36 % of non-working women were between the ages of 18 to 21 and 80 % of the working women and 49 % of non-working women were between the ages of 22 to 25.

Table 2

Cross tabulation of education of the respondents (n=180)

Education	Working Women		NonWorking Women	
	<i>f</i>	%	<i>f</i>	%
Uneducated	0	0	4	5
Primary	1	1	3	3
Middle	2	2	17	19
Matric	12	13	31	34
Intermediate	13	15	14	16
Graduation	24	27	12	13
Masters	8	9	9	10
MBBS	30	33	0	0
Total	90	100	90	100

This table shows that 5% non-working women were uneducated, 1% working and 3% non-working women were primary qualified, 2% working and 19% non-working women were middle qualified, 13% working and 34% non-working women were matric qualified, 15% working and 16% non-working women were Intermediate qualified, 27% working and 13% non-working women were Graduates, 9% working and 10% non-working women were masters qualified, 33% working were MBBS qualified.

Table 3

Cross tabulation of profession of the respondents
(*n=180*)

Profession	Working Women		NonWorking Women		Total
	<i>F</i>	%	<i>f</i>	%	
Doctor	30	33.30	0	0	30
Teacher	30	33.30	0	0	30
Factory Worker	30	33.30	0	0	30
Domestic women	0	0	90	100	90
Total	90	100	90	100	180

This table shows that 33.3% respondents were doctors, 33.3% were teachers, 33.3% were factory workers and 100% were domestic women.

Table 4

Cross tabulation of experience of the respondents

(*n=180*)

Experience	Working Women	
	<i>f</i>	%
1 years	41	46
2 years	21	23
3 years	13	14
4 years	6	7
5 years	5	6
6 years	1	1
7 years	3	3
Total	90	100

Findings of table 7 shows that 46% working and 11% non-working women had 1 year of experience, 23% working and 17% non-working women had 2 years of experience, 14% working and 11% non-working women had 3 years of experience, 7% working and 15% non-working women had 4 years of experience, 6% working and 20% non-working women had 5 years of experience, 1% working and 9% non-working women had 6 years of experience and 3% working and 17% non-working women had 7 years of experience.

Table 5

t. test value of difference between self-esteem of working and non-working women.

Name	N	M	SD	t	p
Working women	90	93.07	14.53	4.259	.000
Nonworking women	90	80.79	23.24		

df=178, p<0.01

Results in table 2 shows that mean of working women is 93.07 & mean of non-working women is 80.79. Standard deviation of working women is 14.53 & Standard deviation of nonworking

women is 23.24. t score is 4.25 and $p < 0.01$. Results shows that there is significant difference between self-esteem of working and non-working women.

Table 6

Pearson correlation between work and self-esteem (n=180)

No of item	N	r	P
29	180	-.304**	.000

N (180) = -.304**; $p < 0.01$

The correlation value of -.304** at .000 significance level indicated there is highly significance relationship of work with self-esteem. In other words, we can say that work and self-esteem has strong co-relation with each other. **Table 7**

Anova of type of work and Self-esteem of working women belongs to different profession.

Profession	M	SD	F	p
Doctor (n=30)	95.36	14.42		
Teacher (n=30)	95.63	15.35	6.76	.000
Factory worker (n=30)	87.96	13.06		
Domestic women (n=90)	81.02	81.02		

df=3, $p < 0.01$

Anova table shows the mean difference between the self-esteem of working women's belongs to different profession. f is 6.76 and $p < 0.01$. Results shows that there is significant difference between the self-esteem of women belonging to different professions.

Discussion

Results of present study indicate that work and self-esteem has strong co-relation with each other. There is also a significant difference between self-esteem of working and non-working women. The present study shows that non-working women have low self-esteem because they have no right of decision making,

they were dependent upon others, they had no confidence and have no ability to manage the things, they hesitate to talk to others and have no freedom of mobility and freedom of speech. Unemployed women may face social stigmas and social disapproval e.g. lack of career ambitions or they can't work have negative effect on young women self-esteem. So women's work, family responsibilities affect their self-esteem. The results of this study is supported by the previous research taken by (Feree, 1976) that recognition of work are strongly linked with self-esteem. House work is not recognized as work and is invisible that may lower the self-esteem. Another finding of this study indicates that working women have an opportunity to work outside the home. They had freedom of mobility and are more ambitious, satisfied and confident about them. They can easily express their feeling, ready to face every type of problem, don't lose hope in failure, took decisions without any difficulty and get appreciation and respect from others. It was hypothesized that working women have high self-esteem. The results of this study support the hypothesis that working women have high self-esteem. This study support the previous research done by (Azar & Vasudeva, 2006) that working women have high self-esteem because they have freedom of mobility, economic independence, good status and society might enhance their self-esteem.

Findings of the present study show that occupation has great impact on self-esteem of young women. Result shows factory workers have low self-esteem as compare to the doctors and teachers because factory workers have more burden of work as a result they were not happy and satisfied with their work. They were doing it because of financial problems and to fulfill the necessities of family. Another factor that lowers their self-esteem is that it's not a respectful occupation. The result of this study support the previous research findings taken by Gecas & Seff study (1989, as cited in Elliott, 1996) that employment may improve women self-esteem but if wages are low and working conditions are poor, then employment may depress self-esteem. Another research taken by (Braboy & Musillo, 2001) reported that less prestigious occupation is associated with poor self-esteem. It was hypothesized that young working women have high self-esteem as compared with nonworking women. The results support the

hypothesis that there is significant difference between the self-esteem of working and non-working women. Research findings also support the previous research taken by (Ayub *et al*, 2008) reporting that working women have higher confidence as compared to the nonworking women. The challenges faced by working women during work also increase their self-confidence and develop their personality in a healthy way.

Conclusion

The findings of the present study showed that young working women have high self-esteem as compared with the young non-working women. Working women are economically independent so they can make their future better as compared with non-working women. As many researches showed that women's work, family's responsibility and lacks of appreciation in young age lowered or optimize their self-esteem.

Work and self-esteem has strong co-relation with each other. Working status has great impact on young working and non-working women. Present study indicates that employment has a great impact on self-esteem. But not every occupations plays significant role in this regard. Factory worker have low self-esteem as compared to the doctors and teachers because they are not getting respect in this profession and are doing job because of financial problems. As employment affects women's Self-esteem, it has been recommended that work of both working and non-working women must given recognition to develop positive Self-esteem among women. Appreciation from society and cooperation from family is necessary to enhance self-esteem of women.

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علمی و تحقیقی مجلہ

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