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Prof. Dr. Naudir Bakht

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JOURNAL OF PROFESSIONAL RESEARCH IN SOCIAL SCIENCES

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The Editor's Note

The Centre for Research and Development feels immensely elated in bringing out the third issue of Journal of Professional Research in Social Sciences. Multi-pronged contributions speak volumes of the hectic endeavors of the research scholars and highly committed and experienced practitioners. Their pragmatic, logical and holistic approach to address the current prevailing social, political and economic issues would go a long way in enriching the young learners' cognizance of the global scenario.

The article "Shura-Legislative or Consultative Body" by Dr. Munir Baloch & Dr. Naudir Bakht annotates the underlying concept of Shura in the light of Islamic legislation. They have vindicated the way Shura was practised during the life span of the Holy Prophet (S.A.W) and the periods of the four Caliphs.

The article "Deciphering Fictional Text through Linguistic Devices" by Prof. Muhammad Yousaf Malik, has explored the possibility of unveiling the pragmatic truth-values and annotating the implicitness of fictional text through the application of presupposition triggers. It primarily aims to bridge the gap between Literature and Linguistics.

The article "Are the Existing Corruption Indices worth Using?" by Mr. Khurram Shahzad and Sultan Ahmad Rana, dilate on the multi-pronged shapes of corruption and their vicious impact on the Infra-Structure of a country. Corruption indices cannot

be easily measured in exact figures. They bring it out that neither perception nor experience indicators alone can depict the vivid picture of the monster of corruption.

The article “All – India Muslim League: From Change of Creed to the Parting of the Ways” by Mr. Mehboob Alam and Syed Waqas Haider Bukhari analyzes the specific circumstances that impelled All – India Muslim League to deviate from their creed of loyalty to the British and joined hands with the Indian National Congress, but at a later stage the negative role of the extremist Hindus forced the Muslim League to work only for the liberty of Indian Muslims.

The article “A Review of Experimental Research in English Language Teaching (ELT), Second Language acquisition (SLA) and Computer Assisted Language Learning (CALL) by Co-authors Urooj Fatima and Dr. Shafqat Rasool is thought-provoking. It highlights that experimental research stands apart from other types since it props on analysis and an objective inquiry into facts and principles so as to establish a vital link between cause and fact;

SHURA- Legislative or Consultative Body

Prof. Dr. Naudir Bakht

Abstract

Shura is essentially the consultative and legislative high power body in an Islamic State. It may also be used in any state without any discrimination even of religion. The Shura as a body and institution remained operative in its true letter and spirit during the period of Holy Prophet Mohammad (SAW) and the pious caliphs but afterwards when the caliphate was transformed into mulk, it lost its democratic character and became instrumental in the hands of the rulers who were also known as the caliphs. This institution is still functioning in many states with different titles. In Pakistan. Gen Zia also formed this body. This body is consultative where there are clear commandments in Islam and a legislative body where there is no clear cut legislative enactment in Islam.

1. Introduction

The mechanism of Legislation in an Islamic State and a Muslim State sharply differs on the basis of the elections/selection ,structure, functions, scope and the objectives. Islamic State is the one which is purely based on the basic principles of Islam, the purest instance is the state governed by Holy Prophet Mohammad (SAW), thereafter the amendments were being made, some slowly and some fast in the system of government and the state at large. The state,

under the pious caliphs, is its nearest form, to the Islamic State. The Executive and Judiciary are to remain subordinate to Legislature. In the Islamic State the Legislature was purely a selected and nominated body and it had got nothing to do with any kind of elections. In the contemporary state system it does not seem advisable to make the Legislature a purely nominated body chiefly for the reason that, the person like the Holy Prophet Mohammad SAW is not possible now, hence it is not the question of system rather the question of the Centre of the system. The modern state system cannot go for the selection or the nomination of the legislative body (Shura) and it will have to move to the elections.

1.2. The Constitution of Pakistan 1973 has dealt with the issue of the voters and the election contestants but it is largely a theoretical work and its practical manifestation is still awaited. The degree of the purity of input will ensure the quality and authenticity of the output. The Judiciary is to serve as the Quality Control Authority. The Quran and Tradition remain the fountain of Law and even in these two, certainly the Quran is the Chief Source and Tradition the secondary one. In any dispute in the two the Quran will remain supreme. The Legislation cannot cross the limits drawn by the Quran and enactments can be made only within the parameters of the Quran, in no case trespassing can be permitted.

2. Quranic Foundations:

2.1 The Quran is the chief fountain of law and legislation in Islam. In the Republic of Plato, the verdict of Philosopher King is absolute, or in British System Parliament is Supreme, similarly in Islam Quranic Verdict is final. The real beauty lies here when the Quran emphasizes on Consultation. The Quran Says: “And consult with them upon the conduct of affairs and when thou hast resolved, then put trust in Allah LO; Allah loveth those who put their trust in (Him)”.¹ Islam’s political system is not the only one which is based on the consultation but the entire fabrication of the Islamic system is solidly based on Consultations save the affairs which are explicitly directed and guided by God. On another occasion God says in the Quran; “Their (the believers) communal business (amr) is to be transacted in consultation among themselves.”²

Shura or suffrage is privilege granted by the Islamic System founded on the Holy Quran to an expressly designated group of the Islamic nation, entitling them to participate in the choice of their leadership. The decisions that are not covered by Shariah, especially those concerning their fate and destiny, may be questioned by them. The Shariah has enfranchised each individual citizen in the Islamic State, male or female who has reached the age of discretion. The Quran has expressed very

¹ Quran Sura 3: Verse 159

² Ibid Sura 42: Verse 38

clearly in this verse: “And those who respond to their God, perform the prayers, their ruling system is based on the right of Shura amongst them (that is either by consensus or election), and from what we have provided them they outlay (to the poor)”.³ This verse describes some of the believers characteristics, among these is the full, indispensable right of the Islamic nation to Participate in the selection of those who will be responsible for running its affairs and applying the Shariah.

Shura, the word used in the Arabic version of the verse is a discussion held by a group of people in order to reach a firm decision in any matter. It can also be an alternative resolution for a person who seeks an opinion concerning a certain problem, of the alternatives provided, he shall then choose one as a solution.⁴ The Shariah has drawn in one word the major principle of suffrage, the right of believers to choose their leadership from among themselves by a complete consensus or by an absolute majority to meet the needs of the Shariah.

Thus, the Shariah believes in the right of the Muslims to discuss all the important things including the matters like the

³ Ibid Sura 42: Verse 38

⁴ Rehman, Abdul, Abdul Kabir. (The Islamic State, London, Mansell Publishing Ltd. 1984) P.70

election or selection of the leadership of the Islamic nation. At the same time the Holy Quran abstains from setting down the methods of conducting this right; although the instructions might have been perfect for the time the Islamic message was revealed and they may need some amendments now.

The Holy Prophet (P.B.U.H.) used to consult his close companions who were far above other people in the knowledge and practice of Islamic principles, and who could grasp their nuances. The Prophet (P.B.U.H.) had a direct source of knowledge by the revelations, even then on various matters, he used to consult his companions. The Shura consisted of the principal companions of the Holy Prophet (P.B.U.H.) who were given preference on the basis of their knowledge, services and sacrifices for Islam.

The ten companions who had been given the glad tidings of paradise in this world by the Holy Prophet (P.B.U.H.) and were known as “ASHRAH MUBASH – SHARAH”, were the chief members of the Shura. They were Abu Bakr, Umar, Usman, Ali, Abdur Rehman bin Auf, Talha, Zubair, Saad ibn Waqqas, Abu Ubaidah bin Jarrah, Said bin Zaid. ⁵

Besides the leading Muhajirin, the leading Ansars were also included in the Shura. On special occasions even common

⁵ Khan, Majid Ali, (The Pious Caliphs, Kuwait, Islamic Book Publishers, 1982) P-240

citizens of Medina or visiting dignitaries and the chiefs of the tribes of various provinces were also called to attend the meeting of the Shura. Usually to call a meeting of the Shura, a herald used to go round proclaiming “As-Salatu- Jamiah” ⁶.The Holy Prophet (P.B.U.H.) during his life at Mecca and Medina very systematically worked to give an intensive Islamic orientation/training to the emerging Ummah.⁷

The Holy Prophet (P.B.U.H.) laid the foundations of a new Sunnah (Shura) to facilitate the life of the people, it was the legislation by consultation to suit the requirements of the Ummah. He fabricated a system of government based upon the system of Shura. However, much of the details of the governmental structure and administrative system were left to the community to evolve in accordance with the changing needs of society and state.

Some of the novel features of this new Political and administrative mechanism are given here;

- a) The Prophetic Sunnah based upon the Quranic Revelations, either abrogated or modified or confirmed the existing Arab practice or introduced new practices.

⁶ Khan, Majid Ali, (The Pious Caliphs, Kuwait, Islamic Book Publishers, 1982) P-241

⁷ Watt, W.M (Muhammad at Mecca, Oxford. University Press, 1953) P-152

- b) In all such matters not covered by the injunctions, Prophet (P.B.U.H.) exercised his own mature judgement.
- c) In most of the affairs of the community the Holy Prophet (P.B.U.H.) sought decisions through the Shura of the companions.

This third one only supplemented the first and the second, the early Prophetic judgement was in fact the precursor of the later form of Ijtihad. The Shura process implied two levels of action:

Firstly; the formulation of the personal opinions in matters under consideration,

Secondly; the emergence of either tacit or express consensus.

Here it can be very rightly remarked that whether the terms Ijtihad and Ijmah were employed literally or not, in substance these were in vogue as procedures of decision making during the Prophetic phase of the Islamic Community.⁸ The enactment of the law is followed by the formulation of the law-enforcing agencies generally. But the Islamic Ummah obeyed the Shariah as codified by the juris-consults because it was enjoined by God to do so and not merely because there was a law-enforcing agency. This is so because Islam cultivates among the believers a complex of respect for law. Therefore,

⁸ Ahmed, Manzoor ud Din, Islamic Political System in Modren Age, (Karachi Saad Publisher, Jan, 1 1983)

Muslims in an ideal Islamic Society observe the Shariah willingly due to their faith that the Shariah was constituted by God Almighty and not by any “determinate human superior”. So what came to be known as Taqlid was in fact originally an implicit acquiescence of this codified Shariah. During the formative phase taqlid was essential.⁹ However, taqlid in the sense of blind following of the early authorities in Islamic jurisprudence came about very late. It is this taqlid which later retorted the healthy evolution of Islamic Law in the Muslim community, but in the field of political progress the community had been able to evolve at least in practice, although theoretically the khilafah of Pious Caliphs (the truly guided caliphs) always remained the sumum-bonum of Islamic idealism. Therefore, the Islamic State had been quite flexible in the course of its structural evolution. This is perhaps because of the fact that the Holy Prophet (P.B.U.H.) had not elaborated an absolute and water tight system of government, nor an unamendable constitution. Rather, he (P.B.U.H.) gave a good deal of latitude to the community to work out its political institutions according to its developing requirements within the general framework of the Shariah.¹⁰

⁹ Tayyib, Maulana Muhammad, (Ijtihad and Taqlid, Delhi, Idara e Adabiyat i Dehli 1983) P-54

¹⁰ Ahmad, Manzoor ud Din, (Islamic Political System in Modern Age, Karachi, Saad Publication, 1983) P.154

There are many examples where the Holy Prophet (P.B.U.H.) applied his mature judgement without seeking any Divine sanction. A very simple example of the Prophetic Ijtihad is about the Salat. Although the Salat is based upon the Quranic sanctions but the formal procedure was worked out by Prophetic Ijtihad. Here the Prophetic Ijtihad was exercised without consultation with the suhabah (the companions) and was not subject to any change. But the decisions based upon Prophetic mature judgement were not having any divine sanction. Such decisions applied only to the matters like policy making, war strategy, expediency and problems of Public Administration. Discussing the elements of human infallibility of the Prophetic judgement in such matters, Shibli Numani cites five examples mostly covering problems of policy or strategy where Prophetic judgement was corrected by subsequent revelations.¹¹

Being the head of the Islamic community (Ummah) the Holy Prophet had to take many decisions of administrative nature either in exercise of his judgement or in consultation with his companions. He also fabricated the administrative system of the government at Madina. The Holy Prophet

¹¹ Numani, Shibli, (Sira al Nabi, Vo. 4, Islamabad, National Book Foundation, 1979) P.P.126, 134

(P.B.U.H) had to take many decisions regarding the administration of Mecca on the eve of the conquest of Mecca.

While going through and analyzing the above cited events, facts and instances we can reach at certain guiding points about the nature of the Shura during the prophetic era:

- a) The normal decisions of day-to-day life were taken by the Shura, as it is the decision making body.
- b) All the matters and issues which were not covered directly and explicitly by the Quran and Sunnah were dealt by Shura. This applied not only to the law-making process but also to the matters of policy making, strategy, public administration etc. As political decisions about these matters are subject to the considerations of expediency and changing conditions, so these conditions were taken into account and the decisions cannot be taken eternally but such decisions are always taken to suit the changing situations, so these all were dealt by the Shura.
- c) The two famous forms of the Shura process are the Ijtihad and the Ijma and both of these traits were well deployed during the Prophetic era.

With the sad demise of the Holy Prophet (P.B.U.H) the Muslim Ummah lost the direct Divine guidance through revelations, Ijtihad of the Prophet (P.B.U.H) and his judgement. But in this state of desperation the Muslim Ummah

had the Quran and the Sunnah and the institutions of Shura. The Companions of the Prophet (P.B.U.H) had got the training from Holy Prophet (PBUH) of the methods of deductions from the Quran and the Sunnah and they were well familiar with the Shura process and its decision-making process like Ijtihad and Ijma. Shura, being an institution of decision making and legislation, played a unique role in the development of Islamic political system and subsystems not only in the Prophetic era but also during the days of the Pious Caliphs.

The first issue that caught the attention of the Ummah and the intelligentsia after the demise of the Prophet (P.B.U.H) was to organize a government and choose a Caliph of the Prophet (P.B.U.H) as the Prophet (P.B.U.H) had not given any clear cut decision about his successor, so now the Muslims had only one way to solve this problem, and this was the Shura; and the Muslim Ummah gathered at Thaqifah Bani Saadah to deliberate on the questions.¹²

The two major groups of the Muslims, the Quraysh and the Ansars brought forward different proposals, both of them wanted that the caliph should be elected / selected from them.

¹² Ibn Hisham, (Sira al Nabi, Vol.2 Urdu tr. Maulana Abdul Jalil Siddiqi, Lahore, Sh. Gulam Ali & Sons, (Year not mentioned) P.P 808-809

Both the groups had logic in their claim and arguments. Amongst the different proposals were, ¹³.

- a) The Ansar wanted saad bin Ubaidah as the caliph.
- b) While the Muhajirin claimed it as their sole right.
- c) To institute a council consisting of two persons selected each from ansar and Muhajirin respectively.

Since, the Prophet (P.B.U.H) and the Quran had not given their clear cut decisions but had left it to the Ummah democratically, therefore, each group was supporting the claim with various points of reasoning and logic.

The opinion of Hazrat Abu Bakr was that the Quraysh were respected among all the tribes of Arabia and the Islamic State could get the submission of the Arab tribes only if it was headed by a Qurayshite caliph. However, in the recognition of the services of the Ansar, the wazir should be from them.¹⁴ During these deliberations of Shura no Ijma could emerge. Here at this point, Abu Bakar proposed the names of Umar bin Khitab and Abu Ubaidah bin al Jarrah and suggested that any one of them might be chosen. Upon this Umar rose and spoke that since Abu Bakar was the senior most among Muslims and

¹³ Wali Ullah, Shah , (Izalah), Urdu tr. Maulvi Abdul Shakur, Karachi, Quran Mehal, Year not mentioned) P.P 324-505

¹⁴ Ibn Hsham, (Sirah al Nabi), Urdu tr, Maulana Abdul Jalil Siddiqi, Lahore, Sh. Ghulam Ali & Sons, Year not mentioned) P.P 809-810

also the closest friend of the Holy Prophet (PBUH), the Prophet (PBUH) also had nominated him to lead the prayers, the highest duty of Islam, therefore, he was the most suitable person for this office. He said this and immediately stepped forward and exercised the act of Baiah. Then the others also followed Umar and the next day there was general Baiah. Hazrat Ali also, who did not accept him in the beginning, agreed. Therefore, we can say that finally a consensus of opinion emerged on this matter and it can be said that the institution of Caliphate was based upon Ijtihad alsahabah, followed by Ijma as a natural system of decision-making in the political process of early Islamic community.

The second example of Ijtihad worth quoting is by Abu Bakar when he nominated Umar bin Khatab as his successor. His Ijtihad had the consent of suhabah at its back and it was also followed by general Baiah.

In the mechanism of election of the caliph, the third Ijtihad that can be quoted is of Umar who had nominated an Electoral College of six members so that they might elect a caliph from amongst themselves. The members of the council were Ali, Abdur Rehman bin Auf, Talha, Zubair, and Saad bin Abi Waqas and Osman. During the discussions in this consultative body, the names of Ali, Usman and Abdur Rehman were withdrawn by themselves, then the final selection was left to the discretion of Abdur Rehman, who put

questions to Ali and Osman. He asked both of them, “How would you rule?” Osman replied that he would act according to the Quran, the Sunnah of the Prophet and the decisions of his predecessors, whereas Ali said that he would act upon Quran, the Sunnah of Prophet (P.B.U.H) and his own Ijtihad. Upon this Abdur Rehman bin Auf gave his decision in the favor of Usman who had bound himself with the decisions and judgements of the first two Caliphs.¹⁵

Here, it is observed that in these instances no one could present himself as the candidate but the names were to be proposed by other people. We may also remark that the Head of the executive could be and might be elected by the direct election as was the case of Abu Bakr, he could be nominated by the ruling caliph, as was the case of Umar, or it was possible also through indirect elections as it was in the case of Osman. The glorious period of Umer came to an end with his murder, the replacement was Osman. He, though in a different style, was murdered, then the people gathered at the Prophet’s Mosque at Madina. Here was, the issue of Qisas of the murder of Usman. It was a very complicated situation because the people who wanted the Qisas of Osman were very emotional.

Here the group of the companions of the Prophet (P.B.U.H) approached Ali and offered him the Caliphate, but

¹⁵ Suyuti, Jalal ud Din, (History of the Caliphs, Karachim Kariam Sons, 1980) P. 159

he refused it by saying that this question should be decided in accordance with the opinion of the Shura, of those who had participated in the Battle of Badr. The Suhaba were very much worried about the political situation of the Islamic State. Therefore, after thinking again and again they went once again to Ali and requested him to accept this office as there was none else who could shoulder the responsibility of the khilafat in order to prevent anarchy.¹⁶

Upon their arguments Hazrat Ali accepted the offer and extended his hand for Baiah the khawas and the Awam extended their Baiah. But the seeds of decline of the Caliphate were grown in the days of Osman in the words of Maulana Abdul Al Maududi in his book “Khilafat Aur Malukiat”¹⁷. Now these seeds had grown up and were giving the bitter fruit of disintegration and the tribal Asabiyah. Ali was also assassinated, in fact the assassination of Ali was the murder of the institution of Caliphate and then it was transformed into Malukiat¹⁸ Here upon the murder of Ali, Muawiya declared himself “Amir/Ruler” without formally being elected by the free choice of the Ahl-al Shura. This was a grave deviation

¹⁶ Suyuti, Jala ud Din, History of the Caliphs Karachi, Karim Sons, 1980) P.158

¹⁷ Maududi, A.a. (Khilafat Aur Malokiat, Lahore, Idara e Tajaman ul Quran, 1974). See Chpter the transformation of

¹⁸ Maududi, A.A (Ibid), P.P 152-172

from the early precedents. His Amarat was an act of force.¹⁹ Now the caliphate came to an end as he himself declared “I am the first Muslim king.”²⁰

To conclude we may say that Shura as a “Consultative Body” originally was founded by the Prophet (PBUH). This body was not sovereign like British Parliament, rather it was to act and enact within the limits of Shariah. Shura can be very rightly understood by the following verses of the Holy Quran ;

“And those who respond to their God, Perform the prayers, their ruling system is based on the right of shura amongst them (that is either by consensus or election) and from what we have provided them they outlay (to the poor) ²¹”.

Caliphate remained functioning with true structure and spirit from Holy Prophet (SIm) to the Pious Caliphs. Thereafter, although Shura remained present and functional, yet it lost its real spirit and character. If Islamic system is still a choice of any nation, Shura can be a useful choice. It has the capacity and capability to meet the challenges of all the times. The Shariah should be known not only as a set of rituals, but also a complete code of life with fully stretched emphasis on the

¹⁹ Waly Ullah, Shah, (Izalah.) Vol. I. Urdu tr. Maulana Abdul Shakur. Karachi, Quran Mehal ; Year, not mentioned) P.34

²⁰ Maududi, A.A. (Khilafat Aur Malukiat.) Lahore, Idara e Tar Jaman ul Quran, 1974) P. 148

²¹ Quran, Sura 42: Verse, 38

“Rule of Law”. Saying of Holy Prophet (SIm) is very clear about it. It says

“There will always be one group among my people who will follow the Shariah and never will it be harmed by those who would cut themselves away from the shariah or create opposition.”²²

A strong system of Rule of Law and Checks and Balances will reduce the violation of the basic principles of Law and Justice. Pakistan cannot afford any more the violations of the essentials of Justice. Shura can meet the needs and challenges of the contemporary world. The hesitations should be avoided to adopt Islamic Institutions including Shura.

Conclusions;

After making these studies, it is observed that:

1. In Islamic System, not only the political system but also all the systems (social economic, religious) are solidly based on consultations save the affairs which are explicitly directed and guided by God.
2. Shura or suffrage is a privilege granted by the Islamic System to an expressly designated group of the Islamic

²² Bukhari, Imam (Saheeh Bukhari Vol. I Urdu tr. Maulana Abid al Rehman Siddiqi, Karachi Quran Mehal, Year not mentioned) PO. 514

nation, entitling them to participate in the choice of the leadership.

3. Holy Prophet (P.B.U.H) though had direct sources of knowledge in the revelations even then on various matters, he used to consult his companions. It shows that everybody (especially the rulers) should consult the “Fakihs” before taking any decisions.
4. Ashrah mubash Sharah were the Chief members of the Holy Propjet (P.B.U.H) Shura.
5. Besides close companions, leading Muhajirins, Ansars the common men were also consulted.
6. As-Salatu-Jamiah was called to call a meeting of the Shura.
7. In most of the affairs of the community, the Holy Prophet (P.B.U.H) sought decisions through the Shura of the companions.
8. Holy Prophet (P.B.U.H) gave a good deal of latitude to the community to work out its political institutions within the general framework of Shariah by Shura.
9. Although the salat is based upon the Quranic sanctions, yet the formal procedure was workout by Prophetic Ijtihad, and this Ijtihad was without consultations with the suhabah.
10. After the Holy Prophet (P.B.U.H) the Pious Caliphs also practised Shura and these institutions worked with its real Spirit.

11. The elections of the four Pious Caliphs provide the best example of elections based on various forms of shura and ijtihad.
12. In a nutshell, it is pertinent to say that Shura as a consultative body was originally founded by the Holy Prophet (PBUH) is not a sovereign institution but to act and enact within the limits of Shariah and it should not be compared with modern parliament which is considered a sovereign institution.

Deciphering Literary Fiction through Pragmatic Triggers

Prof. Muhammad Yousaf Malik¹

Abstract

It is universally acknowledged that Literature is the mother of all arts. All branches of learning sprouted from this ancient tree, the great grand-mother of the great grand-daughters that gave her a name and perpetual habitation. It has widely appealed to the knowledge seekers beyond space and time from the time immemorial. Various genres of literature like poetry, drama, fiction in the form of novels and short stories have cast a profound impact upon the human psyche and staged a pivotal role in bringing about significant changes in socio-cultural and political perspectives on one hand and exploring the nuances of language and nourishing the linguistic sapling with its truth – based values and sensitive intricacies.

Introduction

Literature is written compositions in prose or verse, especially of lasting quality and artistic merit. (Longman's Modern English Dictionary 1976) ². Greatness of a literary text is embedded with a jolly start and wisdom – packed ending. Literature represents a rich source of

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²Longman's Modern English Dictionary (1976), Hazell Waston & Viney Ltd, London, UK

linguistic input and can assist the learner in acquiring competence and performance. (Doty Kathleen (1989)³.

There exists a misapprehension that literature and linguistics are quite apart from each other, destitute of any association or link with each other. Reality lies otherwise. Linguistics is the scientific study of linguistic structures and literature props on language to give a name and local habitation to airy nothings. It is quite obvious that both exist side by side and are complementary to each other. Language of literature comes under the umbrella of stylistics, a sub-genre of Linguistics. It is assessed as one of its registers.

Stylistics pertains to all perspectives of languages – Lexis, phonology, morphology, syntax, semantics, pragmatics etc. For instance, Phono – stylistics highlights the recurrent phonological characteristics and literary features like verse length, the rhyme indicating the sequence of phonemes in a given distribution, or the use of assonance showing a verse ending in the same sound. Furthermore, theoretical categories used in the formal description of lexis have been interpreted by Linguistics. Word formation for literary effects shows the application of semantics. Literature requires certain linguistics theories for connotation & annotation of the underlying pragmatic & semantic truth values. Psycholinguistics, as

³Kathleen, Doty (1989) Using Literature to Teach Linguistics Principles, Language Arts Journal, Michigan, U.S.A.

suggested by Prof. Leo Spitzer helps in probing deep into the psycho-analysis of the dramatic Personnel.

Literature holds mirror to socio-cultural patterns of a community or society, and linguist comes forward to provide a substantial aid in conducting this particular inquiry through the sub-genre of socio-linguistics. Historicism, a specific theory of language history places at the reader's discretion to glean a gainful awareness of the past literary genres. It is not an overstatement to infer that linguistic probe of Literature is a gripping repertoire of unveiling the nuances of both the genres and thus positively contribute to the reader's comprehensibility of explicitness as well as implicitness of the author's message. (Mayers, 1980)

Stylistics is the insights provided by Linguists, is in the study of literary texts. (Loreto Todd, 1987)⁴.

Halliday (1965) defines stylistics as the description of literary texts, using the categories of literary texts, by methods derived from general linguistic theory, using the description of the language as a whole; and the companion of each text with others by the same and by different authors in the same or different genres. (Halliday (1965)⁵.

⁴ Todd Loreto (1987), Introduction to Linguistics, Longman York Press, London, UK.

⁵ Halliday (1965), The Linguistics Sciences and Language Teaching Longmans, London, UK.

Textual communication and interpretation become viable through the application of stylistic and pragmatic devices. To be more exact, literary text can be analyzed better through the linguistics devices or vice versa. This paper concentrates on the academic domain of pragmatics and its inter-relationship with stylistic is a sub-genre of literature as well as of linguistics. The prime objectives are to find out how much pre-supposition triggers can help in decoding fictional text. The research has a ring of novelty since very few have conducted inquiry into the applicability of presupposition triggers in decoding fictional text.

Objective

The present paper aims to fill in the research gap and thus to probe how the pragmatic presupposition strategies can render assistance in acquiring insights to expound more profoundly the textual communication of the truth-values pragmatically. The research has to investigate how linguistics and literature can function jointly rather than going in opposite directions, to access the underlying sense of the textual as well as extra-textual communication. It has to authenticate whether or not the borders of linguistics and literature are overlapping. The paper owns topicality because of the exploration of the fore-going issues which have not been grappled previously.

Research Questions

1. Can presupposition triggers render any assistance in decoding a fictional text?
2. Does the textual type cast any impact on the percentage of frequency of presupposition strategies?
3. Does there exist any inter-connectedness between literature and linguistics?

Significance

This paper signifies a lot for the curriculum designers, practitioners and the learners. It has to vindicate how much linguistics can complement a literary fictional text. It has to prove that mixture of literature and linguistics can be an interesting and knowledge – giving study for the students. It would enable the syllabus designers to set the syllabi of English properly in consonance with the prevailing academic environment.

Delimitation

Pragmatic presupposition triggers are extended over 13 types, as explained by Karttuner in (Levinson, 1983: 180 – 183)⁶, but present paper has been delimited to five of them – Deixis, verbs, articles, lexis and Relative and Temporal clauses.

⁶ Levinson S. C. (1983) *Pragmatics*, Cambridge, UK. Cambridge University Press.

In the present study, English fiction has been confined to poetry. This delimitation would facilitate the researchers in establishing how far linguistics can be purposefully employed in analyzing and explicating the literary text.

Literature Review

Pragmatics, as a sub-genre of linguistics, is not advanced in years. It is closely linked to semantics which according to George Yule (2010)⁷ is the study of the meaning of words, phrases and sentences. In semantics, the researcher focuses on the conventional meaning of words. This specific approach to meaning stresses the impersonal and the general. It sidetracks what is subjective and local. The researchers are more interested in the conceptual meaning rather than the associative or stylistic meaning. Pragmatics, on the other hand gives importance not only to what the words mean, but also what the writer intends to convey through these textual expressions. To be more concise, pragmatics is the study of invisible meaning. The speaker and the listener have to depend on the shared assumptions, otherwise comprehensibility will evade.

The impact of context is quite significant in case of pragmatic meaning. Context appears in different forms, may be Linguistic context (i.e. co-text) or physical context. The research of the context may be alluded to the 16th century when

⁷Yule, G. (2010) Pragmatics, London, UK. Oxford University Press.

Machiavelli, the great 16th century Italian Theorist founded the tradition of empiricism.

The concept of pragmatics stemmed from the research of Morris (1938)⁸, who put forth a pragmatic interpretation of the theory of signs. Morris holds the view that pragmatics is the study of the relations of sounds to the interpreters while semantics studies the relations of the signs to the objects.

In the early 1970s, pragmatics was considered the specific science that has to deal with the communication issues. However, the clash of methodologies of the research of social sciences and linguistics in general and pragmatics in particular was taken up by Cicourel (1982)⁹ and Briggs (1986). The first review of the major principles of pragmatics was disarmed in the works of Levinson (1983). Thus pragmatics emerged independent of semantics. In 1975, Grice introduced the four maxims of effective communication. Further addition to the Grice's principles is the politeness principle provided by Leech (1983)¹⁰. This research was further carried on by Duranti (1988)¹¹, Stroud (1992) and Verchueren (1995).

⁸Morris, C. (1938) *Foundations of the Theory of Signs*, Chicago. The University of Chicago Press, USA.

⁹Cicourel, A.V. (1982), *Interviews, Surveys and the problems of ecological validity*, New York, Oxford University Press.

¹⁰ Leech, G. (1983) *Principles of Pragmatics*, UK, Cambridge University Press.

¹¹Duranti, A (1988) *Intentions, Language and Social Action in a Samoan Context*, New York, Oxford University Press.

Study of fictional text and its interpretation through pragmatics was successfully done by Sperber and Wilson (1995)¹². The role of context was researched by Auer (1995)¹³, Goodwin (1992). Social context pragmatic strategies can be gainfully applied to decode the fictional text and facilitate the reader's intelligibility. Presupposition triggers, which by any means, are vigorous pragmatic devices and render a lot of assistance in exploring the contextual meaning of a fictional text. According to Yule (1996) a presupposition shows the speaker's assumption of the case prior to making an utterance. It is speaker – dependent, not the text – dependent. For example,

Tom has a new car.

- (a) Tom's car is new (P)
- (b) Tom has a car (q)

Hence, by applying the symbol of presupposition \gg it is easy to point out the following relationship:-

- (c) $p \gg q$

Presupposition triggers are distributed into different shapes. These devices may take the forms of deixis, multifarious verbs, temporal clauses, cleft clauses, iteratives, articles, interrogatives, comparison and contrast, etc etc. It is

¹² Sperber and Wilson, D. (1995). *Relevance: Communication and Cognition*. Oxford UK. Oxford University Press.

¹³ Auer, P (1995), *Context and Contextualization*. Amsterdam: Benjamins.

pertinent to mention that many researchers and linguists have conducted their inquiry into the applicability of the presupposition triggers in interpreting fictional as well as non – fictional texts. They have come to hold that literary fictional text can be profitably interpreted with the help of background knowledge in the mind of the writer / speaker as well as in the mind of the reader.

Widyawati (2014)¹⁴ brought out his research article on Deixis and presupposition. The use of Existential presupposition largely assisted in comprehending the implicitness / internalization in Obama's textual discourse.

Sudyasgainti (2012) carried out his research on the pragmatic probe into the public service announcements in newspapers. He analyzed presupposition devices used in the headlines and sub-headlines of the newspapers and Reader's Digest. He annotated the pragmatic truth-valuables helping substantially in following the writer's intended meaning.

Bonyadi and Samuel (2011)¹⁵ probed into the use of presupposition devices in English newspapers. The co-authors brought it out that the editorial writers often applied

¹⁴ Widyawati (2014) Deixis and presupposition Identification of the Speech of Barrack Obama, University of Indonesia.

¹⁵ Bonyadi, A. & Samuel, M. (2011) Linguistic Nature of Presupposition in American and Persian Newspaper Editorias, International Journal of Linguistics.

presupposition devices in order to convey the unmentioned information.

Hurmadiana (2009)¹⁶ inquired into the application of the presupposition triggers in weekend magazine ads. It inferred how the presupposition devices rendered assistance in uncovering the concealed meaning in these texts.

Huang (2009)¹⁷ did his research on the main function of presupposition strategies for the proper analysis of the literary texts.

Similarly Mazerkis (2006) conducted his research on the Philosophical pragmatics. He also brought to light the use of presupposition in different forms in the literary fictional text.

Usonience (2006) carried his research and brought it out by the title “Somanticka, (2006)”. It was riveted on semantic pragmatics and various types of verbs.

Christopher Potts (2005) applied pragmatic strategies to explicate textual items and thus highlighted the truth valuables.

Noveck and Prada (2004) performed his research on the applicability of the background knowledge and logical ratiocination in explaining the literary texts.

¹⁶ Hurmandiana (2009). A Study in Presupposition. New York, New York Press.

¹⁷Huang, Yan (2009). Pragmatics. Beijing. Foreign Language Teaching and Research Press.

Schmid (2001)¹⁸ inquired into the use of semantic presuppositions so as to interpret the use of lexis in the fictional texts.

Marmaridon (1995) did his research on contextualization and shared background knowledge by the assistance of pragmatic techniques.

Saeed (2000)¹⁹ did his research on “Pragmatic approach to presupposition”. It sheds light on the situation in the text where the assumptions occur. It aims to develop the reader’s understanding of the author’s pragmatic message.

Dittmar (1995) did his research on the applicability of the pragmatic devices in a fictional text and to annotate the contextual meaning for better understanding.

Zeevat (1992)²⁰ inquired into the use of various categories of the presupposition triggers in fictional text and how these strategies can convert internalization into externalization.

Stalnaker, R. (1974)²¹ did his research in various types of presupposition and how these presuppositions can be applied

¹⁸Schmid, H. J. (2001) Presupposition can be a bluff. *Journal of Pragmatics*.

¹⁹ Saeed, J. (2000) *Semantics*, Beijing Foreign Language Teaching and Research Press.

²⁰Zeevat, H. (1992) Presupposition and Accomodation in update Semantics. *Journal of Semantics* 9: 379 – 412

²¹Stalnaker, R. C. (1974) *Pragmatics Presuppositions*. New York. New York University Press.

in denotating and annotating the implicitness in a literary fictional text.

The fore-going references bear ample testimony that the researchers and the Linguistics made every possible effort to probe that the pragmatic strategies can be successfully applied in decoding fictional or non-fictional texts.

Research Methodology

Research paradigm of the present study is descriptive, analytical and exploratory. It describes the use of presupposition triggers and then analyzes how far truth-valuables can be brought to light for the successful comprehension of the author's intentional meaning. It is to explore various fictional texts, old as well as modern, to prove that literature can be effectively explained with the help of linguistics. The research follows the technique of the New Stylistics founded by Fowler in 1996. It lays primary stress on interpretative synthesis and thus to verify that literature and linguistics are dove-tailed with each other. He also explains that New Stylistics is also concerned with the fore-grounding as well as background knowledge. Furthermore, the concept of fore-grounding was artfully expounded by Van Pear (2006), dittoed by Douthwaite (2007) and Leech (1983).

The present research is confined to 20 extracts culled from poetry. The design is mostly qualitative with a slight blend of quantitative.

Sampling

The research technique follows purposive sampling. The information of the fictional text is to be based on the information previously conveyed by the addresser either in a direct way or in an indirect way. The least and the most frequently used presupposition triggers are to be singled out and tabulated.

Data Collection and Analysis

20 texts have been chosen from poetry to sort out the use of deixis, verbs, articles and temporal and relative clauses so as to judge their pragmatic values.

Example I

Of, but it is dirty!

This little filling station

Oil – soaked, oil permeated

To a disturbing over all

Black translucency

Be careful with that match

(Elizabeth Bishop; Filling Station)

In this text, there are three spatial deixis: it, this, that. The first two are proximal terms, indicating the deictic centre near the speaker's location, whereas 'that' shows distal term, the use of "this" in the second line indicates the filling station, whose location is unknown. Here the reader has to depend on his background knowledge. There deixis have created different

pragmatic values contributing to the reader's intelligibility. The first line shows the use of present tense. The last line indicates the use of imperative verb, but the use of Modal Verbs and irregular verbs is non – existent.

Table I

Poetry	Person Deixis	Time Deixis	Spatial Deixis
	3	0	3

Example II

“You did not come,
And marching time drew on, and wore me
Yet less for loss of your clear presence there
Than that I thus found lacking in your make.”

(Thomas Hardy; A Broken Appointment)

Table II

Poetry	Person Deixis	Time Deixis	Spatial Deixis
	5	4	2

Example III

“When I have fears that I may cease to be,
Before my pen has gleaned my teeming brain,
Before high – piled books, in charact’ory
Hold rich garners the full ripened grain.”

(John Keats; When I Have Fears)

In this text, the use of ‘I’ twice in the first line shows the use of person deixis. Here the reader has to construct an artificial truth value, providing him a clue of the poet’s nameless fears about his approaching death. The word ‘before’ in the second and third line is indicative of time deixis. The use of tense is also reflective of time deixis. The application of these different forms of deixis facilitates the reader’s intelligibility of what the poet intends to convey.

Table III

Poetry	Person Deixis	Time Deixis	Spatial Deixis
	4	5	0

Example IV

A single flower he sent me, since we met.

All tenderly his messenger he chose

Deep-hearted pure, with scented dew still wet.

One perfect rose.

(Dorothy Parker; One Perfect Rose)

The text drops a hint that the lover has grown indifferent in his love affair with the speaker. The use of person deixis in the first and second lines conveys the implicit meaning that that the rose serves the purpose of a messenger

instead of the lover who met her prior to this incident. The reader easily builds up on an artificial truth-value to follow what the poetical text communicates.

Table IV

Poetry	Person Deixis	Time Deixis	Spatial Deixis
	5	3	0

Example V

I've known rivers

I've known rivers ancient as the world and older than

Flow of human blood in human veins

My soul has grown deep like the rivers

(Langston Hughes; The Negro Speaks of Rivers)

The text starts with the person deixis 'I' serving the purpose of presupposition – creating strategy. It shows the persona's activity which has led the reader to infer that the speaker's soul is mysteriously deep and old in experience like the flowing rivers.

Table V

Poetry	Person Deixis	Time Deixis	Spatial Deixis
	3	3	0

Verb Forms as a Presupposition Device in Poetry

Example VI

'I imagined this mid night's moment's forest something else is
alive

Beside the clock's loneliness

And this blank page where my finger moves'

(Ted Hughes; The Fox Thought)

The text indicated the use of past indefinite and present simple. The first line is written in past tense showing the poet's imaginative mood. The second line shows the construction of pragmatic value, an artificial truth value providing a clue that something does exist which has not emerged in tangible form yet. The last line is exponent of the bitter fact that whatever the poet wants to convey, has not been realized as yet since the page is still unwritten.

Table VI

Poetry	Modal Verb	Verb Tense	Imperative Verbs
	0	3	0

Example VII

Behold her single in the field

Yon solitary highland lass;

Reaping and singing by herself,

Stop here or gently pass,
 Alone she cuts and binds the grains
 And sings a melancholy strain,
 O listen; for the vale profound
 Is over flowing with the sound.

(William Wordsworth; The Solitary Reaper)

The extract begins with imperative verbs which assist the reader to visualize the picture of a female reaper cutting and reaping the harvest. The use of present indefinite tense ratifies the present situation in which the reaper is found all alone, reaping and chanting her melodious song.

Table VII

Poetry	Modal Verb	Verb Tense	Imperative Verbs
	0	3	4

Example VIII

We passed before a house that seemed
 A swelling of the ground;
 The roof was scarcely visible,
 The cornice but a mound.
 Since then, tis centuries; but each
 Feels shorter than the day
 I first surmised the horses' heads
 Were toward eternity

(Emily Dickinson; The Chariot)**Table VIII**

Poetry	Modal Verb	Verb Tense	Imperative Verbs
	0	7	0

In this text, the poet employs past indefinite and present simple. The very start describes a past incident. The word ‘house’ creates an air of mystery which gets solved with the succeeding lines. The horses and eternity are symbolic of time and everlasting life after death. The reader has to build up an artificial truth-value to comprehend the underlying speaker’s meaning.

Example IX

“Thy beams so revered and strong
 Why should thou think?
 I could eclipse and cloud them with a wink
 But that I would not lose her sight so long”

In this text, the start shows the use of imperative form, which is indicative of the peculiar presuppositional strategy presenting the situation in a dramatic way. The use of Modal Verbs in the last two lines dispels ambiguity, since the reader becomes aware of the poet’s activity reflecting the depth of his

love for his beloved who does not want to lose her sight even for a jiffy.

Table IX

Poetry	Modal Verb	Verb Tense	Imperative Verbs
	3	0	0

Example X

Stay then, village, for round you spin

On slow axis a world so vast

And meaningful as any poised

By great Plato's solitary mind

(R. S. Thomas; The Vanishing Village)

The text starts with the imperative verb 'stay' which carries pragmatic value since the concept of village is non-existent in the reader's mind. He / She visualizes how Plato thought of village and the life style of the inhabitants. The reader constructs the artificial truth – value in his mind so as to grasp the description about the specific village, the name of which has been kept unknown

Table X

Poetry	Modal Verb	Verb Tense	Imperative Verbs
	0	0	1

Temporal & Relative Clauses

Example XI

‘Before I built a wall I’d ask to know
 What I was walling in or walling out
 And to whom I was likely to give offense
 Something there is that does not love a wall.’

(Robert Frost; Mending Wall)

The text commences with a temporal clause ‘before I built a wall’, it presupposes that the persona was willing to build a wall. The second line also shows the use of relative clause. It presupposes that the persona was going to wall something in or out. The third line also indicates the use of relative clause. It presupposes that the speaker might give offence to someone.

Table XI

Poetry	Temporal Clause	Relative Clause
	1	2

Example XII

‘Ah sun-flower! Weary of time
 Who contest the steps of the sun.’

(William Blake; Ah, Sun-flower)

The second line of the text indicates the use of relative clause. It assumes that something counts the measuring steps of the sun.

Table XII

Poetry	Temporal Clause	Relative Clause
	1	0

Example XIII

Writhed like lightning and was gone
 Into the black hole, the earth lipped fissure in the wall front
 At which, in the intense still noon, I started with fascination
(D. H. Lawrence; Snake)

The third line shows relative clause. It engenders the presupposition that someone stared with fascination.

Table XIII

Poetry	Temporal Clause	Relative Clause
	0	1

Example XIV

We are led to between a lie
 When we see not through the eye
 Which was born in a night to perish in a night

When the soul slept in beams of night light

(William Blake; Auguries of Innocence)

In the fore-going text the second line is exponent of temporal clause. It presupposes that someone does not see through the eye. The second line indicates the application of relative clause. It assumes that someone was born in a night. The fourth line shows the use of temporal clause. It presupposes that someone's soul slept in beams of light.

Table XIV

Poetry	Temporal Clause	Relative Clause
	2	1

Example XV

'Whate're the theme, the Maiden sang

As if her song could have no ending'

(William Wordsworth; The Solitary Reaper)

The text shows the use of relative clause. It presupposes that someone's song seemed to have no ending. The use of relative clause generates pragmatic value. The reader constructs an artificial truth-value, bringing up to his/her mind the image of a solitary reaper singing her spell-binding song.

Table XV

Poetry	Temporal Clause	Relative Clause
	0	1

Use of Articles**Example XVI**

‘Seeing the snowman standing all aine,
 In dusk and cold is more than he can bear
 The small boy weeps to hear the wind prepare
 A night of gnashings and enormous moon.’

(Richand Wilbur; Boy at the Window)

The text depicts the snowman whose miserable plight creates fear in the heart of the small boy weeping at this cold perspective of the chilly night ahead. The use of ‘the’ with snowman and small boy makes the situation particularly grim.

Table XVI

Poetry	Definite Article	Indefinite Article
	3	1

Example XVII

‘Pile the bodies at Austerlitz and Waterloo.

Shovel them under and let me work – I am the grass; I cover all.’

(Carl Sandbury; Grass)

In this text, the use of definite article ‘the’ in ‘the bodies’ has been employed ambiguously, but it becomes clear in the second line. The reader follows the knowledge and comes to conclude that the bodies are dead people and “Austerlitz” and “Waterloo” signify the two horrible battles.

Table XVII

Poetry	Definite Article	Indefinite Article
	1	0

Example XVIII

‘A touch of cold in the autumn night
I walked abroad
And saw the ruddy moon lean over a hedge
Like a red-faced farmer
I did not stop to speak but nod.’

(T. E. Hulme; Autumn)

The very first line of the text shows the use of indefinite article ‘A’ and ‘the’. It indicates a natural phenomenon when nights become somewhat chilly because of the onset of autumn. The reader easily understands what the poet utters because of his / her background knowledge. In the third line,

the use of definite article with ruddy moon is meant to specify the change in the prevalent atmosphere. Comprehensibility of the reader is almost 100%.

Table XVIII

Poetry	Definite Article	Indefinite Article
	2	3

Example XIX

Crossing alone the knighted ferry
 With the one coin for free
 When on the wharf of Lethe waiting,
 Count you to find? Not me.

(A. E. Housman; Crossing alone the Nighted Ferry)

The poet in this text, employs definite article with knighted ferry in the first line, with ‘one coin’ in the second line and with the word ‘wharf’ in the third line. It pertains to cultural knowledge regarding the ferries that do short crossings in Great Britain. The expression ‘one coin for free; for taking across the river of death. With the help of this cultural knowledge the pragmatic value of the text becomes 100%.

Table XIX

Poetry	Definite Article	Indefinite Article
	3	0

Example XX

“Thought I heard the thunder rumbling in the sky
 It was Hitler over Europe, saying: ‘They must die’
 O we were in his mind, my dear,
 O we were in his mind.”

(W. H. Auden; This City Has Ten Million Souls)

The text indicates the use of definite article in the first line. The use of definite article with the words ‘thunder’ and ‘sky’ generates ambiguity but it gets dissolved in the succeeding lines. The reader with his world knowledge comprehends the poet’s expression easily.

Table XX

Poetry	Definite Article	Indefinite Article
	2	0

Total No. of Occurrence of Deixis, Verb Forms, Temporal / Relative and Articles Clauses

Genre of Fictional Text	Deixis	Verb Forms	Temporal/Relative Clauses	Article	Total
	40 43.47%	28 34.34%	09 9.78%	15 16.34%	92

Discussion, Conclusion and Recommendation

Exploitation of various texts borrowed from poetry of renowned writers entails following findings:-

1. Use of deixis is more prominent than other triggers in poetry. Through the application of deixis, the poet creates pragmatic truth-values which assist in the reader's intelligibility.
2. The second greatest frequency is that of verb forms. Fictional text conveys the contextual meaning more felicitously than clauses and articles.
3. Frequency of articles in poetry is greater than the temporal and relative clauses. Definite article and indefinite article uncover generality or particularity of the textual verdict.
4. The present research confirms the following:-
 - a. Presupposition triggers stand in good stead in decoding a fictional text. Pragmatic truth-values can be successfully extracted through these strategies.

- b.** Textual types cast their own particular impact on the frequency of the presupposition triggers.
- c.** The applicability of the presupposition devices is a gainful technique in interpreting and connotating a literary text. It thus proves that linguistics and literature have no gap to be bridged. There exists no wide gulf between these two genres. Amalgam of literature and linguistics is an engaging activity not only for the practitioner but also for the taught.

Conclusion

Horizon of linguistic knowledge is on the steady increase in the present epoch because of modern research techniques and the keen interest of the researchers in finding out new avenues lying still unexplored. The present study is not the end, but means to an end. An insightful inquiry into the use of language triggers in decoding pragmatic values in our languages can be further conducted.

Are the Existing Corruption Indices worth using?

Khurram Shahzad¹, Sultan Ahmad Rana²

Abstract

Corruption has many shapes and dark shadows which influence almost all sectors of an economy. Many perception measures are used to measure corruption level all over the world as corruption indices. Each corruption index has its own limitation because corruption is an attribute which cannot be measured in exact figures. A major drawback of perception indices is that one corrupt act makes a voice of many in perception index through media which overestimate the corruption index and true experienced practices are not taken into consideration with great importance which underestimates the corruption index. Neither perception nor experience indicators solely portray true picture of corruption. Each country has its own shadow of corruption but due to averaged and standardized techniques adopted in former perception indices present corruption within range forcibly which lead to less change in value of former corruption perception indices. In this research paper former perception indices are criticized

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because each individual country as Pakistan has its own social, moral, cultural and economic bases but in perception indices comparison is taken into consideration with the same corruption barometer for more than 100 countries of the world. However, policy makers cannot rely only on perception indicators due to reasons discussed in this paper specifically for an individual country as Pakistan.

Keywords: Criticism, Corruption Perception Index, Limitations

1. Introduction

Corruption is an intricate social, economic and political fact that is common in all countries at different levels and different forms. Corruption is normally defined as misuse of resources for private concerns. The Supreme Court described corruption while adjudicating on a case investigated by the National Accountability Bureau (NAB), as an act which is done with intention to give some advantage conflicting with law and unlawful use of official position to get some benefits or personal gains. The corrupt practices are series of depraved/debased/morally degenerated acts³. Corruption is an attribute which cannot be measured directly but proxies and different types of indirect measures are used to evaluate level of corruption.

³<http://www.dawn.com/news/707442/problem-of-corruption>

Corruption can be understood in different ways. It has many forms as bribery, embezzlement, fraud and extortion, having different types as petty, moderate and mega corruption and different degrees of corruption as frequency of corrupt acts, amount of bribe and gain of agents.

Different indicators are used to determine actual level of corruption and all indicators have different time and scale measurements. There are different ways to use corruption indicators as measurement for corruption⁴:

- 1) Some corruption indicators are perception based and some others are experience based
- 2) Single and composite data based indicators
- 3) Anti-corruption indicators

All indices are constructed by using above mentioned indicators. The current renowned indices for corruption are:

- Corruption Perception Index (CPI)
- World Bank Governance Indicators (WGI)
- International Country Risk Guide (ICRG)

These indices are constructed by surveys of multiple countries on the basis of perception indicators of corruption. These indices measure the corruption in almost same manner but at different scales as Corruption Perception Index (CPI) is

⁴Rohwer, A. (2009). Measuring Corruption: A comparison between the transparency international's corruption perceptions index and the world bank's worldwide governance indicators. *CES ifo DICE Report*, 7(3), 42-52.

constructed by using public sector indicators while World Bank Governance Indicators (WGI) are affected by public and private sector indicators but these both indices measure corruption through perception surveys.

All composite indicators capture huge amount of data which are caused by lack of objectivity and due to perception of corruption in surveys there exists lack of reliability. Another reason is described in sources and references which include so many countries having different political, social, religious and economic state of affairs but all countries are treated by the same scalar. There are problems of statistical techniques also when indicators are averaged and standardized while constructing index and comparing with other countries.

The objective of the study is to criticise the bias construction of perception indices where corruption is measured by same scalar as perception and different formal indicators as CPI and WGI are averaged and standardized to limit value within range. However, new corruption index should be constructed by comparison with individual country by itself but not the other countries of the world.

CPI is the most common barometer to measure corruption level in research studies while WGI and ICRG are also used in some studies but these indices have lack of reliability and objectivity due to perception surveys and these capture the effect of corruption level with ranking of overall

countries of world but not specifically for a country. Greater change in number of countries and number of surveys are caused by lack of reliability in perception indices⁵.

Suitable anti-corruption measures can only be applied effectively when there is absolute and reliable understanding about level of corruption specifically for a specific country but in perception indices results are measured on the basis of perception surveys and experts expectations, which belong to some specific country. Experts perception may be true for some nations but not for all over the world because each nation has its own economic, and social dark shadows of corruption.

In this study, introduction is detailed in chapter 1. Review of literature is taken into consideration in second chapter whereas chapter 3 criticized the perception index as CPI.

2. Review of Literature

As the economists stress on improving the governance and anti-corruption strategies, especially in underdeveloped countries to bridge the gap between these two, the focus automatically shifts towards transparency especially in government affairs. Economists like, ifKauffmannet *al* (2010)⁶,

⁵ Escresa, L., &Picci, L. (2015). A new cross-national measure of corruption. *The World Bank Economic Review*, lhv031.

⁶ Kaufmann, D., Kraay, A., &Mastruzzi, M. (2010). *The worldwide governance indicators: methodology and*

Rohwer (2009)⁷ and Saisana & Saltelli (2012)⁸ etc. and institutions like Transparency International, World Bank and Gallup Pakistan have really made people aware of the bad effects of this evil. A brief review of some of the studies from extant stock of literature is cited here:

Escresa and Picci (2013)⁹ stated that corruption perception index and control of corruption indicators index by World Bank do not assess the true measure of honesty of national institutions and other respondents. These indices are time invariant. They also argued that different types of corruption i-e petty, grand, bureaucratic and political corruption cannot be differentiated. They introduced a new measure of index known as Public Administration Corruption Index (PACCI hereafter) and Bribe Payer Corruption Index (BPCI hereafter) by using corruption cases from 1998 to 2012. These new measures are not based on perception and judicial statistics. Here it is argued that PACCI and BPCI are easy to interpret by comparing corruption with base 100 as benchmark of the world's average.

analytical issues (No. 5430). The World Bank.

⁷Rohwer, A. (2009). Measuring Corruption: A comparison between the transparency international's corruption perceptions index and the world bank's worldwide governance indicators. *CESifo DICE Report*, 7(3), 42-52.

⁸Saisana, M., &Saltelli, A. (2012). Corruption Perceptions Index 2012 Statistical Assessment. *JRC Scientific and Policy Reports*.

⁹ Escresa, L., &Picci, L. (2015). A new cross-national measure of corruption. *The World Bank Economic Review*, lhw031.

Fuat Sekmen (2012) ¹⁰ examined the crisis in both industrial and developing countries due to corruption. He examined major variables caused by perceived level of corruption. Sample OLS technique is followed for checking the significance of these variables. Democratic political government, freedom of media and openness in trade enhance many trade agreements between corrupt and un-corrupt countries. However, experience corruption is mostly seen in taxation and public spending.

Chandrasekaran (2012) ¹¹ describes causes and consequences of corruption which damage the goodwill and economy of India. Low wages and gap between demand and supply forces are caused by corruption which creates chance for public servants due to bad governance and political instability. Media also plays key part to boost corruption. It can't be removed but can be minimized by improving law and order situation in developing countries.

In previous discussion of literature, new measures are used to calculate absolute level of corruption but it is not checked empirically after that within own country. These new

¹⁰Fuat Sekmen. (2012). Economic, Cultural and Religious Determinants of Perceived Level of Political Corruption. *International Journal of Social Ecology and Sustainable Development*, 3(3), 53-63.

¹¹ Chandrasekaran, V. (2012). Corruption in India and Mechanism to Control – A Study. *Journal of Radix International Educational and Research Consortium*, 1(12).

measures don't describe effect of corruption in different sectors as petty and grand corruption.

Borra & Castelli (2012)¹² examined the subjective indexes used to compare corruption of public sectors in different countries as corruption perception index (CPI) by Transparency International. These perception indexes do not describe peculiarity of economies. To fill this gap a new index is constructed as Excess Perceived Corruption Index (EPCI) which is effective for analysis of countries according to different development levels and different geographical areas. Perception indexes do not confine the individual reality, but it captures the observation of forecaster, business agents and professionals around the world. ECPI is constructed linear and non-linear relationship between corruption and development level in a country where HDI (Human Development Index) is used as proxy measure of development level and CPI (Corruption Perception Index) as proxy measure of corruption level in countries.

Saisana and Saltelli (2012)¹³ discussed pros and cons of technique used in CPI 2012. Transparency International invited Joint Research Centre (JRC) to adopt new method in construction of the CPI 2012 which is more reliable in results.

¹²Borra, Simone, & Castelli, Annalisa (2012). Monitoring cross country corruption through perception indexes: is it enough?

¹³Saisana, M., & Saltelli, A. (2012). Corruption Perceptions Index 2012 Statistical Assessment. *JRC Scientific and Policy Reports*.

There are some technical shortcomings in construction of previous years CPI because all sources estimate same perception indicators in public sector. Those countries where less surveys are conducted, have large standard errors as compared to large surveys countries. A new approval is taken into consideration for correction of formula for standard errors for small size population and helpful for law makers while comparing scores of Transparency International in different countries.

Kaufmann *et al* (2010)¹⁴ examine methods and analytical problems of WGI (World Bank Governance Indicators). 200 countries are captured by WGI which is comprised of six aspects of governance since 1996. A large number of variables are aggregated from different sources of data as surveys of private sector, public sector, NGOs and experts from all over the world. UCM (Unobserved Component Model) technique is used for standardization of data sources, aggregating those indicators and construction of margin errors of measurement. A good measurable signal is provided by adopting this technique for good governance. These aggregate indicators are considered zero mean, variance one and ranges from -2.5 to +2.5.

¹⁴ Kaufmann, D., Kraay, A., & Mastruzzi, M. (2010). *The worldwide governance indicators: methodology and analytical issues* (No. 5430). The World Bank.

Rohwer (2009) discussed that it was impossible to draw precise conclusion of corruption from these indices like Corruption Perception Index and Worldwide Governance indicator. CPI was constructed on the basis of average and standardization simple technique while WGI developed by 5-step procedure of representative and non-representative indicators. Both are inefficient for time measurement. Due to inclusion of huge amount of surveys objectivity decreases and conceptual framework does not depict the true picture of corruption.

Kaufmann *et al* (2007)¹⁵ described six traditions and their related truths about measurement of corruption for aid donors and recipient's point of view. First, corruption can be measured by surveys of firms and public agents as well as features of institutions and audit of prescribed projects. Second, objectivity can be achieved to convert qualitative data into quantitative manner. Third, measurement errors can be reduced on reliability of true source data. Fourthly, direct measures are used to judge accuracy level of corruption. Policy makers used it according to their needs.

¹⁵Kaufmann, D., Kraay, A., & Mastruzzi, M. (2007). *Measuring Corruption: Myths and Realities* (No. 9576). The World Bank.

Knack (2006)¹⁶ measures level of corruption and trends in the alteration countries of Eastern Europe and Central Asia (ECA), stand on data from numerous sources, those are broadly used and encompass almost all countries in that area. There is shown upgrading in administration corruption where data are collected from firm's surveys and less change in state corruption. Subjective indicators to measure corruption show improved level of corruption in Eastern Europe and Central Asia as compared to non-Eastern Europe and Central Asia normally. There is discussed critique on methodology differences in data sources. It is more suitable to use data from a single foundation instead of composite index, due to failure of conceptual accuracy in aggregating process. Objectivity is lost due to interdependence of composite data sources. Some multiple Perception sources measure administrative corruption and some measure state corruption but here used BEEPS and WEF which use both types of corruption and show reliable results about corruption.

Thompson & Shah (2005)¹⁷ inspected that many limitations of average and standardization are involved in perception indexes. Large standard errors persist in

¹⁶Knack, Stephen. (2006). Measuring corruption in Eastern Europe and Central Asia: a critique of the cross-country indicators. *World Bank Policy Research Working Paper*(3968).

¹⁷Thompson, T., & Shah, A. (2005). Transparency international's corruption perceptions index: Whose perceptions are they anyway. *Discussion Draft, March*.

construction of perception indexes. Up until CPI 2002 three-year survey data and one year expert's data are included in index but not general public survey contained in index which lead to biased standardization procedure. There must be separation of variables which are caused by corruption in different countries.

After going through the literature, two widely used approaches are used to measure the corruption; perception approach and experience approach. Both approaches have their own pros and cons but a better measurement could be done by combining both the approaches in one single index.

3. Criticism on Perception Indices

In most research papers Corruption Perception Index (CPI) by Transparency International and World Governance Indicators by World Bank are used as pointer of corruption which is good for comparison generally but they are not suitable for specific country like Pakistan. Each index has its own limitations as CPI is measured by only public sector and WGI is measured by both public and private sectors. Two types of perception data are used in CPI as survey from independent organizations and experts which focused on public sector. The questions are asked in CPI comprising misuse of public authority for private gain. CPI is ranked on a scale of zero to ten where zero level of corruption depicts very high corruption

and ten level of corruption represents low level of corruption in a country. Different sources of data are used at different points of scales as one source range is zero to six and other source ranges from zero to ten. Originality of data sources is changed by standardization and simple average of all observations. Mean and standard deviation of various sources are different because each source is covered by different subset of countries. This formation technique of corruption index is caused by lack of objectivity and clarity (Rohwer 2009). Hence standardization technique is replaced by beta transformation by using matching percentile approach. This replacement is used for ranking of countries by each individual source because each state has its own data distribution. This technique of source combination allows index to be confined to zero to ten points. In former corruption perception indices methodology and sources of surveys are changed which are caused by lack of accuracy which leads to two types of bias. Firstly, biased approaches from survey of respondent. Secondly, bias appears from expert's assessment that compares the multiple countries (Thompson and Shah 2005)

Table 3.1. Corruption Perception Index

Years	No of Countries Included	No of Indicators	No of Sources
2002	102	15	10
2003	133	17	13
2004	146	18	12
2005	159	16	10
2006	163	12	9
2007	180	14	12
2008	180	13	11
2009	180	10	13
2010	178	10	13
2011	180	10	17
2012	176	12	13
2013	177	12	13
2014	175	11	12

(Transparency International)

According to above table large number of countries have fluctuated in different years. Each country has its own

particular importance as population heterogeneity, social differences, cultural differences and economic differences and this raises a question that “How is it possible to include or exclude a new country in the same phenomenon with same formula and techniques?” Let us suppose one country is excluded in one year corruption perception index, it means its impact is present in current index because average of three years survey data is used in index. Number of indicators and institutions is oscillated also in the CPI. Different perception surveys are used in index in which different questions are asked by respondents. Hence excess of surveys, complicated formulas and statistical techniques are caused by biased results or objectivity which compares index for world level but not for a specific country (Escresa and Picci 2013).

Lack of reliability is another problem with CPI. Above table 3.1 shows number of countries included in different years and number of sources used in construction of index. Perception surveys which are conducted on experts and public officials are biased because those respondents who were involved in surveys could not portray true picture about corruption. Respondents of surveys have described those signals which are given by media and persons around them who talk about corruption but do not experience practically because one who practically indulges in corruption will never relate true story. Lack of firsthand experience is the main

reason to collect perception data from different sources of the same country. Corruption Perception Index is more trustworthy in those countries where corruption exists less but not in those countries where corruption level is so high like Pakistan.

CPI and WGI have great publicity in public because of two reasons. Firstly, they were formers who introduced quantity index of corruption. CPI and WGI produced data output in 1995 and 1996 respectively. Hence these formal indicators of corruption are considered as flashback in people's mind. Secondly, large number of data set and sample of countries are used with formulated statistical techniques in these perception indices, is another reason of their publicity. None of these two conditions are fulfilled with combination in other surveys of corruption. Hence, people are considered as ladder which leads to corruption barometer.

Data sources which are used in CPI have large standard deviation due to large number of changes in sources and methodology. Three-year survey data of general public and one year expert's assessment is included in CPI 2002. Two changes are taken in 2002 CPI as change in confidence range and standardized the indicators before average to reduce the variation in scores. Three-year survey data are used because there are more highlighted scandals in a country than one year expert's assessment on the basis that scores are not changed greatly over time which are described by experts. General

public surveys are not included after 2002 in CPI. In 2002 and after it, in stage one “Matching of Percentile” technique is used in two phases. In first phase countries are ranked according to sources used as input data. In second phase scores of prior year in CPI are taken for same compartment of countries. In stage two, beta transformation is applied due to converge scores over time and within range. CPI combines the heterogeneous groups to construct corruption index for different countries. These heterogeneous groups are described by different magnitude of corruption as some are estimated petty corruption while others estimate grand form of corruption, some are considered frequency of corruption while others quantify the total of money indulged in corruption. The data from the Survey of Gallup International has described number of corrupt deeds which are used in CPI construction. The information of Global Competitiveness Report and survey of International Crime Victims are measured amount of corrupt acts. The Asian Intelligence Issues and The Survey of World Bank Private Sector are portrayed as reimbursements made by corruption. These indicators are compared with different samples in different countries. In a rough example, let us suppose that in country A there were 10 killings and 90 road accidents, whereas in country B there were 90 killings and 10 road accidents. The size of population is the same in both cities and death rate is the same in both cities when simple average is

taken in both cities without using different weights. This divergence of data sources is caused by less objectivity and biased interpretation of true level of corruption in a specific country because CPI compares the indicators of one country with indicators of other country. Hence, one country varies because of economic and social conditions from other countries. In spite of the correctness of the corruption scores, it is not clear what the corruption scores actually describe because different aspects of corruption are averaged together with equal weights, since corruption is a multidimensional concept.

Perception indices are based greatly on expert's evaluation that represents small number of people. Each country has its own social, economic, environmental and cultural nature and some experts cannot judge all the countries of the World and they have less correct understanding of the present state of affairs in the country. In making judgement of corruption, the specialists are likely to match up countries to their home state. Qualified objectivity is difficult to attain, and most persons naturally will be prejudiced toward either a government or its opponents. In case of professional evaluation, the bias could be rooted out either by the over demonstration of a particular society or misjudgement about other countries' cultures.

4. Conclusion

In Pakistan there are both types of corruption as sky-scraping corruption in aid projects or foreign business functioning in Pakistan and stumpy corruption in custom representatives or local firms. Stumpy corruption is difficult to detect because of its less size but common in every sector. Media captures the highlighted corruption but does not arrest the low level corruption because of two reasons as it is common in every sector and who will point out the thief in a queue of thieves? Secondly, media itself is corrupt and sells that news where consideration is high according to that specific situation. In this way only perception indicators can not portray true picture of corruption in a country. However, experienced indicators must be taken into consideration during measurement of corruption. Proxy variables or formula technique is used to measure experience indicators of corruption because it cannot measure directly and no person will share the experience of corruption.

All-India Muslim League: From Change of Creed to the Parting of the Ways

Mehboob Alam & Syed Waqas Haider Bukhari

Abstract

The creed of All-India Muslim League (AIML) had been subject to many variations. At inception, AIML stressed on loyalty to the British but domestic dynamics impelled it to revise its strategy in order to join hands with Indian National Congress. However, this unity could not last longer than one decade and AIML had no option left but to direct its energies for only Indian Muslims and continued struggling for only the Muslim cause till the creation of Pakistan.

Introduction

Creed is a difficult concept to explain but in simple words we can define it as a statement of belief. It is usually a single phrase that sums up what every member of this/her order must believe in. A political creed in that sense would be the same thing but it would describe something about government, nation and politics or political parties as well. All India Muslim League was founded by

Indian Muslims to protect their social, cultural, economic and political rights on December 30, 1906. The first and foremost objective of establishing first Muslim political party in India was to establish friendly relations between Muslims of India and the Britishers and to promote feeling of loyalty to their British Masters. Soon after the foundation, situation changed due to certain incidents, for example, annulment of partition of Bengal, Balkan Wars, Cawnpore Mosque Tragedy, issue of Muslim University, etc. These rapid and important changes in international and national politics compelled All India Muslim League to change its creed and political ideology. In 1913, All India Muslim League amended its constitution. Policy of loyalty to British changed into demand of self-rule and co-operation with the Indian National Congress. Indian National Congress, All India Muslim League and Home Rule League started a collective effort to achieve their shared goal. It was the fruit of the efforts of Muhammad Ali Jinnah “Ambassador of Hindu Muslim Unity” that Congress and Muslim League held their sessions at the same time and same places from 1915 to 1921. The session of 1916 was the most important because it was the first and last agreed document ever produced by major political parties of India. Congress and Muslim League were united against Rowlatt 1919 and Montego-Chelmsford Reforms because these constitutional reforms failed to win the hearts of masses and failed to fulfill demands of the Muslims

as well as other communities. Khilafat Movement was also a good example of brotherhood and unity till 1922 but after the Chaura Chauri incident and Gandhi's sudden decision to call off non-cooperation movement shattered the Hindu Muslim Unity. The mirage of Gandhi was exposed and Muhammad Ali Jinnah's reservations proved accurate. Muhammad Ali Jinnah proved himself a bridge builder between 1916 and 1923 C. R. Das tried to do this miracle again by the effort to bring Congress and Muslim League closer but failed. The extremist parties such as Mahasaba and Sikh's Party were the main hurdle between the affable relations of both communal majorities of sub-continent. Simon Commission came to India in 1927 to draft future constitution but it not only failed to make possible proposal of constitution but also resulted in inside division of All India Muslim League. In the meeting of all political parties held in Delhi Muhammad Ali Jinnah tried to restore friendly relations through Delhi Proposals but failed to get appreciation of the Congress. Nehru Report poured oil on troubled waters and both communities and their extremist groups were at daggers drawn. Relations reached dead end by ignoring and rejecting Muhammad Ali Jinnah's proposed amendments which compelled Jinnah to say that "now it is the parting of the ways".

Background

Nehru says in his autobiography that after the failure of war of independence the heavy hand of the British fell more upon the Muslims of the sub-continent than on the Hindus. Muslims were backward politically, socially, economically and educationally. Sir Syed Ahmad Khan was a visionary leader and he visualized the future and advised the Muslims not to fall prey to Congress because Congress was the party of the Hindus and it would only protect and safeguard the rights and interests of the Hindus. It became clear in 1905 from the behavior of Congress on the partition of Bengal and that was the time when leaders of Muslim community decided to establish a political organization to safeguard political, constitutional, economic, social, cultural, educational and religious rights and interests of Muslim community. The success of Simla Deputation was also a source of inspiration for the Muslims because it not only proved a turning point for the Muslims but also a direction. The cruelty of the British and dual policy of the Congress brought disaster to the Muslims that triggered the sense of alienation which resulted in the creation of All India Muslim League in 1906 with full enthusiasm and determination. Under Indian Council Act 1892, political reforms were introduced by British Government and Muslims of British India formed All India Muslim League on ideological grounds to uphold their social, political and religious state of affairs. The resolution of

establishing All India Muslim League was moved by Salimullah, the Nawab of Dhaka and many prominent leaders such as Muhammad Ali Jauhar, Hakim Ajmal Khan and Maulana Zafar Ali Khan seconded the resolution. The core objects of the AIML in resolution were:¹

(1) To promote among the Muslims of India feeling of loyalty to the British government;

(2) To protect and advance the political rights of Indian Muslims;

(3) To have good relations with other communities of India.

These objectives were criticized by the Congress and in their opinion it was not an effort to get rights but an attempt to strengthen the British rule over India. All India Muslim League had good relations with the government and government awarded them separate electorate in 1909 in Minto-Morley Reforms. The acceptance of separate electorate provided a momentum to Muslim League to grow further and faster in Indian politics but the incidents that took place soon after Minto Morley Reforms compelled Muslims to change their objectives from loyalty to self-rule and cooperation with Congress. The Muslim League changed its creed and emerged as the sword arm of the Indian Muslims in their political battle.

¹ Syed RaziWasti, (1993). *Muslim Struggle for Freedom in British India*. Lahore: Book Traders, p. 126-127.

Change in the Creed of All India Muslim League

Muslim League was established in 1906 on strong grounds of Muslim political ideology. The objective of the formation of the political organization was to protect all the rights of the Muslims and their identity throughout India because Muslims were backward in all the spheres of life. Muslim League believed that political, social, cultural, religious, educational and constitutional rights could be achieved by showing and proving loyalty to the Great Britain. Soon after the creation leaders of Muslim League made up their mind that political ideology should be changed because their previous policy failed to provide a guarantee of protection of Muslim interests. Muslim League changed their thinking, ideology, creed and opinion and the role of new leaders such as Jinnah and old leaders such as Mazhar-ul-Haq, Hakeem Ajmal Khan, Shibli Numani, and Maulana Shoukat Ali and Maulana Mohammad Ali Johar were very much significant. Muslim leaders felt that the goal of protection of interests and achievement of rights could be only possible if they joined hands with the inhabitants of India who had been living with them for centuries. In the annual session of 1913 AIML passed a resolution in which they demanded self-rule and decided to

join other communities of sub-continent to make joint effort to get self-rule from England.²

Reasons of Change of Creed

A series of serious incidents occurred and eventually compelled All India Muslim League to change its policy of loyalty towards the British government. It might be a result of harsh experiences that a U-turn took place and policy of loyalty to British changed into the cooperation with Congress and demand of the self-rule. The first reason behind the change of creed was annulment of the partition of Bengal in 1911.³ It was astonishing for Muslims that government knelt down before the pressure of Congress and extremist Hindus and they started to think that if Congress could achieve their target by pressurizing the government then it would be better to join Congress as compared to government. Even Congress was sole responsible for that annulment. Viqar-ul-Mulik showed his resentment over the betrayal of the government and said that their trust had been shaken. He further commented that “gone are the days of reliance. What we should depend upon, after the mercy of God, is the strength of our own arms and for this the example of our

² Ishtiaq Husain Qureshi, (1969). *The Struggle for Pakistan*. Karachi: Karachi University Press, p. 35-36.

³ M. Rafique Afzal, (2013) *A History of the All-India Muslim League 1906-1947*. Karachi: Oxford University Press, p. 111.

worthy compatriots is before us”.⁴ The second reason that compelled All India Muslim League to change their ideology was that the British government was reluctant to give the status of University to the Aligarh College.⁵ The worst teasing thing for the Muslims was the objections raised by the British that Muslims could not use the word “Muslims” in the name of University and at the end the name was changed from Aligarh Muslim University to Aligarh University. British government created a large number of hurdles to stop the Muslims from establishing university. There were only 57 Muslim graduate and post graduate degree holders in Colonial India in 1878 out of 3155 graduates⁶ and the main reason of their low number graduates was the absence of institutions for the Muslims. Muslims of India held strong affinity with the people of Iran on religious as well as cultural grounds. The invasion of former Soviet Union on Iran in which Russian forces brutally destroyed the shrines of Raza Shah Pahlavi was taken as a serious threat to Islam. Muslim League tried its level best through mass mobilization all over India to show their resentment via different channels such as Viceroy Lord Curzon

⁴ Syed Razi Wasti, (1942). *The Political Triangular in India 1858-1924*. Lahore: Peoples Publishing House, p. 164-165.

⁵ Qalb-i-Abid, (2007) *Muslim Struggle for Independence*. Lahore: Sang-e-Meel Publications, p. 35.

⁶ Chaudhary Muhammad Ali, (2001) *Emergence of Pakistan*. Lahore: Research Society of Pakistan, p. 7.

and British Ambassador to Russia St. Petersburg.⁷ All efforts went in vain because the condition of Iran was deteriorating rapidly. The third reason which evoked Muslim League to change its policy was the Balkan Wars of 1912-1913.⁸ In this war Muslims of India and Muslim League expressed feelings of brotherism for Turkey and at the same time Great Britain favored Balkan states due to their religious affiliation. Both were supported opposite states of war due to their religious compulsions but it created some hatred into the hearts of Indian Muslims and they started to think review their policy of loyalty. The constitution of AIML was modified and amended several times to make it suitable according to the requirement because it was too rigid and exclusive.⁹ The documental structure of AIML was reshuffled in the light of comments of provincial leadership.¹⁰ The anti-Muslims policies of British, which started after the death of Sir Syed Ahmad Khan such as the recognition of Hindi as an official language by the Anthony Macdonald in 1900 UP,¹¹ resulted in anger and dissatisfaction

⁷ M. Rafique Afzal, p. 118.

⁸ S. M. Burke, (2011) *Landmarks of the Pakistan Movement* Lahore: Izhar Sons Printers, p. 89.

⁹ M. Rafique Afzal, p. 27.

¹⁰ Ibid

¹¹ S. Qalb-i-Abid & Massarrat Abid, (2013). *Pakistan Movement: Muslim League, Congress and British*. Lahore: Research Society of Pakistan & Pakistan Study Center, p. 5.

in the feelings of the Muslims and the same happened in the case of Cawnpore Mosque tragedy in 1913. Mosque is a place of worship, dignity and respect and it is the home of God. The regrettable tragedy of Cawnpore Mosque provided a chance to the Muslims to change their track from patriotic behavior to unpatriotic.¹² In this unfortunate incident 23 people were killed by the government and much more people were ready to sacrifice their lives because sacred places had always remained important for every religion and nation in the world. This did not happen the first and last time to erase and punish Muslims of India but the time period was important and Muslim League had become politically mature. Muslim League leadership came to the point that the policy of loyalty was not working effectively so they decided to shift their appeasement to British towards the cooperation of Congress. Muslim League not only changed their policy but goal as well and now the goal and ultimate objective was self-rule.¹³ Political maturity and harsh and teasing experience of loyalty cast major effects on the thinking of the depressed and oppressed Muslims that they were not made to be subordinate to the people of other religions and they could bear the hardships to a level but in India when the British government crossed these limits,

¹²Ibid. p. 36.

¹³ Khali Ali, (2012). *Ali Brothers the Life and Times of Maulana Muhammad Ali and Shoukat Ali*. Karachi: Royal Book Company, p. 511.

Muslims stood against them and started demanding self-rule where the minorities were protected and could spend their lives according to their religion independently. The next reason and the most important one which compelled the Muslim League to change not only its policy but its constitution as well was the enrolment of Muhammad Ali Jinnah in the All India Muslim League. Some other liberal, religious, moderate leaders also played their significant role to bring close Congress and Muslim League on a single cause of self-rule. These leaders were such as Annie Besant and Sarjoni Naidu famously known as Bulbul-I-Hind. All the parties either they represent any community in the India were united, so Muslim League also joined them by changing their political strategy. The role of Hakeem Ajmal Khan was also very important because he felt it was necessary that Muslim League would have good and cordial relations with inhabitants and political parties of India. He stressed and campaigned in 1910 for creating a peaceful and convincing atmosphere. This shows that these were the visionary persons and well aware of the situation because now-a-days all the analysts criticized that it could be better to leave a neighbor state and build cordial relation with the state which was more than thousand miles away from Pakistan. So at that time, it was better to cooperate with locals instead of British foreigners.

Change of creed became reality and above mentioned incidents and circumstances were responsible for that turn. Last but not the least the role was played by the newspapers such as the Comrade of Maulana Muhammad Ali and the Al-Hillal of Abul-Kalam Azad.¹⁴ These newspapers created peaceful environment among the different communities of Sub-Continent and bridged the gap. All the people were united to achieve their share destination. These newspapers also infused a new spirit in Muslims about their identity and self-respect.

These were the factors that were responsible for change in political creed of the Muslims. The Muslims of India and their representative party also changed their way according to the circumstances and with a great vision of farsightedness. It could be a political maturity that separates electorate was accepted by the government then joined Congress to get approval.

Outcome of Change of Creed

Muslim League was established in 1906 with the manifesto of loyalty or cooperation with its British masters but after becoming politically mature and having bad experience of seven years Muslim League decided to sit on totally opposite side in that sense that once Muslim League was near Britain and far away from Congress and other communities of India;

¹⁴ Khalid Bin Sayeed, (1969).*Pakistan Formative Phase 1857-1948*.Karachi:OxfordUniversity Press, p. 38.

now the situation was going vertical and Muslim League was near to Congress and Self-Rule League and with the masses of India and going far away from Great Britain. After joining hands with Congress Muslim, League was welcomed throughout the country. This miracle of change of creed happened in 1913.¹⁵ The decision was good and taken in good time with a vision and by keeping in mind upcoming incidents. It was in the interest of the Muslims as well as the national interest of whole India. The situation was not only changing in sub-continent but internationally as well. The First World War broke out between allies' (UK, France, Russia etc.) powers and axis (Germany, Japan, Turkey etc.) powers. The people of India started helping Great Britain by making funds, providing moral support and man power of millions of people to courageously fight in the battlefield for their masters. Political parties of India took it as blessing in disguise in 1914 because Great Britain was involved in the war.¹⁶ Congress had a good experience of Pressurizing the government with (launching Sawadeshi Movement) boycott of things and by organizing mass movements and now All India Muslim League was also with them. Both the parties started working jointly to achieve self-rule. Even Muslim League knew that Congress was the sole responsible for the annulment of partition of Bengal and

¹⁵ Qalb-i-Abid,p. 34.

¹⁶ Chaudhary Muhammad Ali, p. 15.

also not happy by the separate electorate given to them in Indian Council Act 1909 (Minto Morley Reforms) but they did not have other options at that crucial time. Now, the self-rule was the ultimate and joint target that time and first practical effort was made in 1915. It was the result of the efforts of especially Muhammad Ali Jinnah that both hostile parties were going to produce a first and last an agreed document.

In 1915 Muhammad Ali Jinnah as he was the member of both leading parties and his colleagues succeeded in persuading both Congress and Muslim League to hold their annual sessions in Bombay.¹⁷ Same venue and same time showed that both were serious and wanted to carve out a way to go forward. In this session a resolution was moved by Quaid-i-Azam, calling upon the Muslim League to appoint a committee for negotiations with other parties of Hind. Jinnah was also the member of the Home Rule League that was the reason he talked about the political reorganization with all the political entities instead of Congress alone. Similarly Congress expressed its desire to have an understanding on political issues with the Muslim League. Both the parties agreed to hold a joint meeting in Lucknow.

Modifications in the policy and constitution of AIML were not smooth because party faced severe challenges from

¹⁷ Stanley Wolpert, (1984) *Jinnah of Pakistan*. New York: Oxford University Press, p. 39.

different sections of the party itself. Party was divided into factions such as “progressives and conservatives” or in the “young party and old party”. Progressive and young leadership of party was interested to reshape the composition of party law on the other hand old members of the party and conservatives were reluctant to alter the party constitution. With the passage of time and due to different developments at global level liberal leaders of the party succeeded in changing the manifesto of the party.¹⁸

Lucknow Session

The efforts of Muhammad Ali Jinnah bore fruit because he was the main ardent champion of Hindu Muslim Unity. Lucknow Pact was an example of Jinnah’s sagacious statesmanship and a bridge to cover the gap between the Muslims and Hindus. He was awarded by Sarjoni Naidu with the title of “Ambassador of Hindu Muslim Unity” for his remarkable services.¹⁹ He was a member of both parties and he was an actual ambassador of unity because if we look back in 1913, he said “Muslim League should think to step back from their demand of separate electorate if Congress is ready to give them 1/3 seats in Central Legislative Council”. Congress and Muslim League held their sessions at Lucknow on 16th October

¹⁸ M. Rafique Afzal, p. 120.

¹⁹ M. R. Kazmi, (2009). *A Concise History of Pakistan*. Karachi: Oxford University Press, p. 100.

1916. Both the parties Congress and All India Muslim League adopted new reforms on 29th December and 31st December respectively.

According to Khalid Bin Sayeed this Hindu Muslim Accord of Lucknow was the high water mark of the Hindu Muslim Unity. Both the parties stepped back from their principle and rigid stand that resulted in providing vacuum to both the contestants to architect acceptable pact for both the parties. Lucknow Pact was a pact of give and take. Give and take in that sense that Muslim League accepted the weight age formula in provinces where they were in majority and by this their absolute majority turned into simple minority. On the other hand, Congress accepted separate electorate of Muslims and acceptance of separate electorate meant acceptance of the Muslims as separate nation. It was a win-win situation but it ultimately favored Muslim League and after the pact some Hindu leaders criticized it but at last accepted it as a tactical blunder. Unity pact was also criticized by some Muslim leaders like Dr. Saifuddin Kitchlew because he believed that it was unnecessary and Muslims and Hindus had to live together forever.²⁰ That was a tactical blunder from Congress side at the same time, It was a second shift in the policy and agenda of Muslim League, first their loyalties to British changed into the

²⁰ M. R. Kazmi, p. 103.

cooperation with Congress now they stepped back from their rigid and solid point, the role of Moti Lal Nehru and Annie Beasant was also very prominent in successful political collaboration among different parties. The meetings and conferences at common places of Congress and League went in vain because all these efforts failed to root out all the suspicions and qualms of the local Muslims. Tragic events of law and order that resulted in the killing of 124 villagers raised their suspicions regarding the agenda of Hindus.²¹ Several things happened that compelled the leadership of Muslim League to take the decision to review the policy again and Hindu-Muslim turmoil on the slaughter of cows on the occasion of Eid-ul-Azha was one of them.²² It proved that all the leaders were serious and working heartedly; none of the leaders was working to secure numbers. It was the time of trust and showing goodwill gestures between both the parties and they started their joint efforts to make their dream of self-rule a reality. From 1916 to 1921 both the parties organized their annual sessions at same place and time and it was enough to prove their unity oneness and solidarity. But at the same time same venue also resulted in highlighting the conflicts inter-party conflicts of AIML and number of the members who were

²¹ M. Rafique Afzal, p. 127.

²² Azad-bin-Haider, *Tarikh all-India Muslim League: Sir Syed sy Quaid-i-Azam tak*. Karachi: Threek-i-Pakistan Foundation, p. 227.

against same place were multiplied dramatically.²³ 10th annual session of AIML was held in Calcutta and presided by Muhammad Ali Khan of Mehmood Abad because Maulana Muhammad Ali Johor was in jail due to Khilafat Movement. In this conference both the parties validated and demanded that parliamentary form of government should be introduced. In the Presidentship of Abu-al-Qasim Fazal Haq next session of AIML was held on December 30-31, 1918 at Delhi. The meeting was also attended by some prominent Hindu leaders such as Pandit Madan Mohan Malaviya, Miss Ainne Besant, Sarjoni Naidu, Mr. Shashteri and Mr. Sharma. 12th annual conference of Indian Muslim was held in 1919 and presided by Hakim Muhammad Ajmal Khan and the venue of the meeting was Artsier. Dr. Mukhtiyar Ahmad Ansari chaired the meeting of AIML in Nagpur on December 30-31, 1920. Ahmad Abad session was presided by a prominent poet and writer named “Allama Hasrat Mohani”.²⁴

Indian Council Act 1919 (Montague Chelmsford Reforms)

All the political parties of India were united in 1919 and Home Rule League started demanding its popular motive that was self-rule. Under these circumstances British Government was obliged to bring some radical changes in the Indian

²³Ibid, p. 70.

²⁴ Khalid Hassan Qadiri, (1985). *Hasrat Mohani*. Delhi: Idarah-i-Adabiyat, p. 232.

constitution. These reforms were introduced in 1919 and associated with the names of Secretary of State of India and Viceroy of India Montague Chelmsford Reforms. Lord Montague was the Secretary of State and Chelmsford was the Viceroy of India. These reforms were fulfilled to some extent which were rejected in Minto-Morley reforms (1909). British government introduced these reforms due to united pressure of the Indians. The Act consisted of some positive and negative features, such positive features were as follows:-²⁵

- (a) Office of High Commissioner was established;
- (b) Bicameral legislature was introduced and powers were enhanced;
- (c) Separate electorate and franchise was extended.

There were also some negative points such as:

- (a) Diarchy was introduced at provincial level;
- (b) Lack of co-operation between central and executive council and unequal distribution of powers.

There were so many hurdles and ambiguous things in the reforms due to which these reforms failed to achieve the desired goals. Diarchy failed due to strict divisions of subjects. Central Legislature was just a rubber stamp all the powers were dumped into Central Executive. Lack of cooperation between ministers also caused his failure. Congress also tried to root out

²⁵ P. K. Goyal, (2005). *Battle of India's Freedom Movement*. Delhi: Vista International Publishing House, p. 218-219.

separate electorate given to the Muslims but the circumstances were favoring Muslims and separate electorate was also given to the Sikhs.

On 20th August 1917, Mr. Montague declared in the House of Commons that “increasing association of Indians in every branch of the administration and gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British empire.”²⁶ That shows the intentions of the British government to appease the communities of India during the war time. It also proved that colonial masters losing power and control over India or decentralization of power was going on. After Secretary of State, Viceroy Chelmsford made his visit throughout India to get the different constitutional proposals. The amendments and reforms were failed to meet the demands but it provided a hope and the case of Muslims became strong after the awarding adult franchise and separate electorate to the Hindus.

Rowlatt Act & Jallianwala Bagh Massacre

The war ended in 1918. Great Britain was facing economic recession because during war British economy had crashed badly. At the same time government was facing mass agitation against the government all over India. Khilafat

²⁶ V. P. Menon, (1981) *Transfer of Power*. Poona: Sangam Press, p. 16.

movement was also in full swing. British government felt fear and tried to control the situation by force and implementing new laws. A law was promulgated by the government which was known as Rowlatt Act. 144 were imposed and government agencies started to catch the persons who gathered anywhere. This was taken bluntly by the opposition parties because forces started capturing the people without prior arrest warrant.²⁷ This act deteriorated the present situation, all the politicians, lawyers, women and communities of India raised their voices jointly against brutal law. They held processions from place to place and city to city for the elimination of Rowlatt Act 1919. Quaid-i-Azam resigned from Imperial Legislature Council in protest against the Rowlatt Act given by a Judge Sidney Rowlatt. He strongly condemned and criticized the act because according to him it was not a proper way to crush the opposite group and tried them by courts. At the same time it was also threatening that the decisions of these courts could not be challenged in other courts of the country. The government also used the force to control the media. During this situation Muslim League and Congress stood side by side to each other. When these collective efforts of Indian communities were on the highest peak government announced that no political leader could enter Punjab. A procession which proved very

²⁷ S. M. Burke, p. 147.

destructive in the political history of sub-continent took place on 9th April and 13th April 1919. General Dyer became a sign of fear in India when he ordered fire on innocent protestors without prior warning. 397 people were killed and more than 1650 were injured just in ten minutes.²⁸ These numbers were quoted differently by different writers. Chaudhary Muhammad Ali wrote in his book *Emergence of Pakistan* that 379 people were killed and 1200 wounded, some were seriously and some got minor injuries.²⁹ After approximately hundred years visit to Jallianwala Bagh and expression of sorrow and regret would be enough to prove that act of General Dyer was based on extreme cruelty and malice. This tragedy resulted in unity among the masses of India and they launched protest with new passion and their effort full of zeal and zest resulted in resignation of General Dyer on 23rd March 1920. Unity brought results and Congress and Muslims of India (Muslim League) made their minds to work together for self-rule. We could read it not only in books about the incident of Jallianwala Bagh Massacre but also film makers used the character of General Dyer as symbol of cruelty in the movies of Lollywood and Bollywood. Muslim League in collaboration with Congress started making effort for new constitutional demands which would be helpful in preventing India from such destructive events.

²⁸Ibid. p. 152.

²⁹ Chaudhary Muhammad Ali, p. 16.

Khilafat Movement

History proved that in the time of stress and strain Muslims got united. The same happened during Balkan war and especially in the 1st world war. The attack of Italian forces on Turkey was considered as invasion and breach of international morality by the Muslims of India. Muslim League not only started to raise their voices and funds for the people of Turkey but also in the meanwhile decided to boycott all Italian goods. They also sent out a team of doctors in the leadership of Dr. Ansari and funds by the hands of Maulana Zafar Ali Khan.³⁰ All the Muslims of India were feeling the pains of their Muslim brothers and sisters. They tried their level best to provide every possible support to brother Muslim country. During war United Kingdom made a promise with the Muslims by keeping in mind the situation that after war Turkey would be treated in a respectable way. But it is reality that a loser cannot be a chooser and especially in a situation of war. It was not possible for Great Britain because she was not a single country on winning side there was an alliance of different states. The war ended in 1918 and allies decided to divide Turkish Empire into four parts. It created alarming condition in British India because there was only state in the world where system of Khilafat still existed and now there were chances of

³⁰ Qalb-i-Abid, p. 37.

abolition of this religious and holy symbol of Islamic system of governance. It was all happening because Turkey was on losing side. Muslims of India started a movement in 1919 to save and protect the scared posts and places. It became famous by the name of “Khilafat Movement”. The policy of cordial relations between Congress and Muslim League was in full swing and proof of this was that M. K. Gandhi, Moti Lal Nehru and Pandit Malaviya were present in the Khilafat Conference of 1919.³¹ In this crucial time Congress came into ring with logistic and moral support. Congress was taking steps for continuation of Khilafat in Turkey and especially it was interested in keeping alive friendly relations with Muslims of India.

At the time of second Khilafat Movement Conference on February 1920, Gandhi launched non-cooperation movement against British authorities and finally all the parties of Hindu Muslim Conference joined the movement in June 1920. There were a large number of prominent leaders who had joined it such as Mohan Das Karamchand Gandhi, Pundit Jawaharlal Nehru, Hasrat Mohani, Molana Shaukat Ali, Maulana Zafar Ali Khan, and Maulana Abu-al-Kalam Azad. But Jinnah was not there and he considered it as impracticable. He questioned wisdom of withstanding children form school and colleges he

³¹ Khalid Bin Sayeed, p. 47.

said “Everything destructive of Muslims had the Mahatmaic blessing of Gandhi and program of Mahatma taking them to wrong channel”.³² Jinnah visualized the things and made crystal clear opinion that Gandhi was working on a specific agenda of misleading the Muslims. He resigned from the Congress in 1920. He also said that Gandhi’s program would lead to complete disaster and it could only lead to political disorganization and chaos.³³ Same ensued in the middle of the movement. Jinnah proved to be true to his words and movement resulted in devastation to the Muslims and good relation of both parties was no more.

At the end of the war treaty of Sevres was signed which made it clear that allies were determined to destroy Ottoman Empire. In 1920 an effort was made by Maulana Zafar Ali Khan and he visited Prime Minister Lord George in London with a delegation to remind him of the promise of British Government made during war time but due to the personal grudge of Prime Minister as well as enemy state in the war, delegation came back empty handed.³⁴ India was declared Dar-ul-Harb by Maulana Muhammad Bari and Maulana Abdul

³²Zia-ud-Din Ahmad Suleri, (1946).*My Leader*. Lahore: Lion Press, p. 52.

³³ Mary Louise Becker, (2013) *The All-India Muslim League, 1906-1947: A Study of Leadership in the Evolution of a Nation*. Karachi: Oxford University Press, p. 100.

³⁴ Ishtiaq Husain Qureshi, 39-40.

Kalam Azad.³⁵ A large number of people migrated from sub-continent to Afghanistan. Migration not only proved the wastage of their money and resources but as well as in the loss of precious lives. It was the result of the strategy of Gandhi and Muslims were trapped. It seemed to be true and Muhammad Ali Jinnah proved true to his words that in the middle of the movement gulf between leadership of both parties and British Government though failed to bridge the chasm even they tried whole heartedly. Khilafat Movement was in full swing in all parts of India. Leaders were leading procession, meetings, and mass united agitations.

The incident of Moplah uprising and anti-Muslim policies of the Hindus proved first step towards the division of Hindu Muslim unity. Government used the force to crush the violators of article 144 and police opened the fire on Moplah. In this tragedy more than thousand Muslims were killed, 1500 hundred got severe injuries. 5474 people were captured by the authorities and around fifteen thousand had surrendered voluntarily.³⁶ Hindus not only provided a bit support to the government against the Muslims of Malabar but they also expressed their satisfaction over the punishment meted out to the Muslims which caused mutual resentment among the

³⁵ Qalb-i-Abid, p. 41.

³⁶ S. M. Burke, p. 187. See also Richard D. Lambert, (2013). *Hindu-Muslim Riots*. Karachi: Oxford University Press, p. 83.

Muslims. After this incident, suspicions became deepened and trust started converting into mistrust. This situation was going to compel Muslim League to change its policy second time. After the sorrowful event of Moplah a series of vicious episodes started and these events deteriorated the situation. A large number of riots erupted in between 1920 and 1927. "There were eleven in 1923, eighteen in 1924, sixteen in 1925, thirty-five in 1926 and 31 one up to November 1927. The authority of the government was not only challenged by these communal turbulence but also sacked that was acknowledged by the British officials ³⁷. Muslim leaders of Khilafat Movement were in jail and Gandhi became fountain head of movement. On 5th February 1922 people of India refused to pay taxes and at the same time disobedience policy was also adopted. Police used the force against the protesters in Chaura Chauri a village in the Uttar Pradesh. Tensions were aroused and 22 policemen were burnt alive by the charge and furious mob and all of a sudden Gandhi called off the movement without consulting any Muslim leader. Gandhi was bitterly criticized for his betrayal behavior because his national volunteers were responsible for that act. It argued and it could be argued that Gandhi did all this with evil intentions but at the same time it could also be argued that Gandhi was sincere to

³⁷ K. K. Aziz, (1987). *British and Muslim India*. Lahore: Islamic Book Service, p. 89.

Muslims and was working for the self-rule of India with help of Muslim League. Gandhi spent 25 years of his life in South Africa. He had two principles in his life, “Ahimsa” (non-violence) and “Sityagrah” (Holding of the truth).”³⁸ The person who spent more than half of his life, standing by these parameters how could he bear that under his leadership that such a disaster should take place and he continued the movement. In the light of his past life he seemed to be true but time could be wrong or the result of sharp decision proved him from a friend to an enemy of Muslim interests. It was also said by some leaders that Gandhi hijacked the movement for using his personal (Congress) interests. His decision was either taken intentionally or unintentionally but proved wrong and it resulted in permanent hostility between Congress and League. The destructive thing is that these feelings of heatedness and abhorrence still exist in the minds and heart of Muslims of Pakistan and Hindus of India. After Chaura Chauri massacre Muslim League had to fight against British as well as Congress to protect their political, economic and constitutional rights. The tragic incident of Gorakhpur and abrupt decision of stoppage of non-cooperation from the Gandhi resulted in factions in Congress and Khilafatists. Party’s leadership was divided, some people wanted to continue the policy of boycott

³⁸L. Fishcher, (1982). *Life of Mahatma Gandhi*. London: Harper Collins Publishers, p. 219. See also Chaudhary Muhammad Ali, p. 18.

at the same time there was a group of people who thought opposite.³⁹ After the abolition of Khilafat from Turkey by Mustafa Kamal, Khilafat movement ended in 1924. The Khilafat Movement resulted in failure and disunity among different communities of India but at the same time Muslims learnt effective use of press and how to organize masses for a share cause.

During Khilafat movement, some other incidents also took place that minimized the chances of restoration of normal relations among communal groups of India. There was a situation of mistrust among the leaders at the same time, congress facing internal factionalism. Two groups were formed in congress Swaraj and the Congress. Swaraj was a group of pro-changers who started their effort to get the charge of affairs of Indian government. The second thing which further minimized the chances to recover cordial relations was the establishment of the Shudhi and Sanaghtan movements by Swami Shardhanand later on Pandit Malaviya took over the charge. Religious leaders of Muslim of India started Tabligh and Tanzim to counter these Hindu extremist movements.⁴⁰ The Muslim League was established by the Muslims on

³⁹ Tara Chand, (1972). *History of Freedom Movement in India*. Delhi: Publications Division, Ministry of Information and Broadcasting Government of India, Third Volume, November, p. 499-500.

⁴⁰ Khalid Bin Sayeed, p. 58-59.

grounds of Islamic ideology and it was not possible for that organization to work together with Hindus. Muslims were aware of the activities of those militant elements that were not only working against Islam but also converting Muslims into Hindus. Even then Muslims were showing their interest to restore relations for the purpose to achieve their major target of independence of united India.

C. R. Das Formula

The atmosphere of peace, brotherhood, and intra-political harmony was not limited between Muslim League and Congress. There were some other political small groups which were showing enthusiasm for unified effort in different provinces of colonial India. In their annual session 16th to 17th December 1923 of the Swaraj party of C. R. Das in Bengal positive gestures were shown, they drafted that fifty percent seats would be given to Muslims in the self-government even in the Lucknow Pact both was agreed on allocation of 40% seats for the Muslims.⁴¹ That was a positive footstep to bring close both major parties Muslim League and Congress. It was a solid effort to bridge the gulf because after the Chaura Chauri incident ideological difference was increasing between main communities day by day. He failed to bridge the chasm due to his early death but his idea was appreciated by all because it

⁴¹ V. P. Menon, p. 31.

was based on Indian Council Act 1919 and Lucknow Pact and a positive effort for peace and collaboration but it lived short. C.R. Das formula failed to become reality and both mainstreams parties were at loggerheads with each other after the end of Khilafat Movement. Congress stepped back from Lucknow Pact that created a situation of fiasco, mutual hatred and political confusion. In this situation Muhammad Ali Jinnah came forward with a hope and as a beam of light and formulated a formula and his formula was much against the hopes of Muslims. He made a sincere effort from the platform of Muslim League but all resulted in vain. On 23rd January 1925 at Delhi in the meeting of all parties conference, he declared that Muslims would give up separate electorates if Congress accepted anyone proposal out of five proposals.

These five proposals were:

- (1) Separate electorate with special representation;
- (2) Representation strictly in accordance with the population;
- (3) Joint electorate with reservation of seats;
- (4) Propositional representation with transferable vote;
- (5) Common electorate with communal considerations

Jinnah presented his idea to reconcile with Congress by saying that let the past be forgotten and join hands with new

enthusiasm and spirit to carve out common policy to achieve common goal.⁴² Through these demands Muhammad Ali Jinnah was setting the stage because it was hard to meet his demands. He was demanding all of these things because he knew that acceptance of these proposals would guarantee political, economic, social and religious rights of all the minorities. But all his efforts made by sincere intentions failed to convince Congress. Muslim League decided to protect Muslim rights all alone by hook or by crook. These differences of opinion led both majorities to the point of no return. Negotiations and good terms were no more between the two groups and at the same time Muslim League and Congress had to confront British government as well as against each other and it was not easy task for any community to cope with the situation.

Simon Commission

Circumstances were becoming worst day by day in sub-continent in this period. British government decided to cure the disease of problems and his Majesty announced a commission famously known as a Simon Commission to formulate a constitution of India. The commission reviewed the Diarchy and issue of separate electorate. Simon Commission after their detailed study and encounter gave their plan and their

⁴² S. M. Burke, p. 194.

suggestion and Simon Commission report were published in 1930. Commission observed that both of the parties would develop a good nature of relationship between each other. Now the British wanted to unite them to maintain peace and to control law and order. Finally, commission reported that a less objectionable method of reserving a proportion of seats for election by joint electorates might be made more acceptable to the minorities if their candidates were previously chosen by means of primary elections. Commission also agreed for reforms in North West Frontier Province and Baluchistan as well. This document not only failed to bring close the masses but also failed to cool down troubled waters. The tension further aggravated and commission failed to resolve the communal differences.⁴³ The main reason behind the failure of that commission was that it was a white commission of Britishers and not a single person of sub-continent was the part of the team. It was questioned how white commission could make the decision of the fate of sub-continent with zero representation of the local strata. Both Muslim League and congress rejected the plan on moral grounds because it was against the norms and wishes of both the parties.

⁴³ Qalb-i-Abid, p. 63.

Delhi Proposals

On 20th March 1927, leaders of Muslim league met in Delhi to investigate Nehru Report and to make some amendments in it for making the draft of future constitution of Indian dominion. These meetings were held in Delhi and given the name of Delhi Proposals. In these proposals Muslim League showed their willingness to give up the separate electorates if congress was ready to accommodate and tolerate them. These proposals demanded all the things which were necessary to secure the future of upcoming Muslim generations from total destruction. These demands were made:⁴⁴

- a) One third seats in central legislative council;
- b) Separation of Sindh from Bombay;
- c) weightage was demanded by the Muslims in those provinces where there they were in minority;
- d) Residuary powers should be vested in province;
- e) Reforms in NWFP and Baluchistan.

These proposals were strongly rejected by Hindus and especially Sikhs in Punjab and Bengal and this strong opposition did not permit these positive suggestions to get weightage in the Nehru report to the Nehru committee.⁴⁵

Nehru Report

⁴⁴ S. Qalb-i-Abid & Massarrat Abid, p. 42-43.

⁴⁵ M. R. Kazmi, p. 106.

After the failure of Simon Commission a statement, a challenge was given to the political parties of British India from the Secretary of State Lord Birkenhead to formulate an agreed constitution for India.⁴⁶ That was a last chance to be united for a share cause but Muslim League and Congress failed to come in good terms. There were so many reasons behind the bad relations between both the communities but the most important role was played by the extremist leaders and groups of Hindu community. The extremist and rigid actions of Mahasaba minimized the chances of collaboration and good terms between two majority communities of India. These events not only destabilized the political, cultural, social and constitutional situation but at the same time it proved a parasite inside the political parties as well. It was not limited to Hindus; All India Muslim League was also divided in two factions. Simon Commission resulted in disintegration of All India Muslim League into splits; Shafi League who accepted the suggestion of Simon Commission and the other group led by Muhammad Ali Jinnah who rejected the Simon Commission.⁴⁷ The situation in different provinces was also the same. Muslim League and Congress were facing challenge of internal factionalism. The Swaraj Party under the leadership of Moti Lal Nehru decided to break the ice. The committee was

⁴⁶ Khalid Bin Sayeed, p. 66.

⁴⁷ M. Rafique Afzal, p. 183.

presided by Nehru and Shoaib Qureshi and Sir Ali Imam representing Muslim community and all other communities also had their representatives in it. The draft formulated by this committee was known as Nehru Report. It failed to fulfill terms and conditions of Lord Birkenhead. It failed to meet challenge of the Lord because it failed to produce a unanimous accepted document and restore their cordial relations. The important feature and suggestions of the report not only failed to bring forth solution but also it raised the height of differences higher than the Himalayas. These were the recommendations of the Nehru Report which were related to the Hindu Muslim unity. The status of full provinces given to the NWFP, Baluchistan and Sindh was separated from Bombay. These were some positive steps in the report. Other elements of the report were the direct threat to survival of the Muslims of India as well as to other minor groups. Above mentioned steps were taken just to calm down the Muslim anger. Separate electorate was rejected and $\frac{1}{4}$ representations were awarded to the Muslims in the central legislative assembly. It meant that congress rejected both the elements which were a sign of protection and hope for the Muslims of India. The issue of Separate nation and identity was started in 1867 by Urdu-Hindi controversy and in Nehru Report Urdu was replaced by Hindi. It further destroyed mutual relations of both states. The congress was the mega and well organized party of subcontinent and it should show much more

wise, liberal and generous mind because it was the last ray of hope for the united India and to achieve self-rule as early as possible. The congress not only failed to vindicate its political maturity but it also failed to make some amendments on the strong demand and criticism which ultimately took mutual hatred of both the communities to the highest ebb.

Parting of the Ways

The situation became worst between Hindus and Muslims after the Nehru report. The Nehru report was against the interests of the Muslims and Muslims were not ready to accept it as a future constitution of India. Hindus were in absolute majority and joint electorate system was not suitable for a heterogeneous society. British government was going to introduce democracy in subcontinent and in democracy majority is considered authority. In such circumstances rights of the smaller groups remained always on stake. Muslims were well aware of the designs of Hindus that what would happen if Hindus became their rulers and they experienced their rule in later years from 1937 to 1939 which was terrible enough to prove their reservations true. In August 1928 in the session of all parties conference in Lucknow, Muhammad Ali Jinnah proposed three amendments in the Nehru Report for its acceptance. These amendments could provide a passport or warranty to the rights of the Muslims and other communities of India. He repeated the same idea as he said earlier at different

occasions. These amendments were demanded to secure safe place for Muslims in future constitution. Jinnah said Muslim league was ready to give up their separate electorates if 1/3 seats were reserved in central legislature and residuary powers should be rested in provinces. Representation should be given to the Muslims in the Punjab and Bengal on the basis of population. This was the last effort made by Jinnah to press close the congress and Muslim league but congress rejected all the sincere demands to make united efforts to achieve self-rule. The bridge builder and ambassador of Hindu Muslim unity became desperate by the rude and inappropriate behavior of the congress and when he was leaving Calcutta he was seen off by Jamshed Nusserwanjee. He said to him by holding Jamshed's hands in his hands and with tears in his eyes that "Jamshed, this is the parting of the ways". ⁴⁸Parting of the ways meant now the chances of unity and cooperation no more with congress because it was rigid to their stance which was taken as threat by Jinnah. Congress and Nehru did not accept the Muslim demand due to the threats of Mahasaba and Sikhs. These were the 3 points which were rejected but the next year Muhammad Ali Jinnah gave his famous 14 points which not only demanded protection of Muslim interests but also paved the seeds of separate homeland "Pakistan". It was true, Jinnah

⁴⁸ S. M. Burke, p. 213.

said in 1928 that now it was the parting of the ways but it seemed both parties would join each other after the Act of 1935. The congress supported all the three resolutions presented by Jinnah. The last effort to restore cordial relations and unity between past friends was made by Quaid-i-Azam in 1938 but his terms and conditions were so high that it was difficult for congress to meet up these demands. Quaid proposed 15 points and out of these fifteen points first point was to accept 14 point demanded in 1929. It proved that Quaid was a leader of great stature and vision and it is rightly said by respected Dr. Sir Qalb-i-Abid that Quaid was setting the stage for the demand of Pakistan by adding some new demands in previous ones those were not acceptable to congress as well as to the Great Britain.

Conclusion

The political journey of AIML that started in 1906 experienced some good some bad; some negative some positive ups and downs till 1928. The theme of the movement was to protect the rights of the Muslims of India so it tried its best to protect them. Once AIML secured their interests by joining hands with their British Masters and second time they tried to secure them and safeguarded by uniting hands with well-organized party of India. The behavior of British masters changed the minds of the Muslims and they decided to review their policy of loyalty. After this shift old enemies became new

companions and both the entities started to work hard to achieve their common destination (self-rule). Their cooperation resulted in a successful inauguration of historical Lucknow pact in 1916 can be called Unity Pact between Muslim League and Congress. The unity between both communities remained short to a decade and after peaceful relation of seven years both communities were again at daggers drawn. The role of extremist Hindus was important which did not allow them to resolve conflicting issues through negotiations, meetings and discussions. They were as rigid, static and solid in their stance as a person rigid and fundamentalist in his religious belief. The main confrontation was due to the protection of rights and self-rule and British Government tried to find out solution through Minto-Marley Reforms and Simon Commission but failed. The chance was given to the Indians which could be a source to press close the political parties of India but it also failed to produce positive results when Nehru Committee not only rejected Delhi Proposals but also put the amendments proposed by the Jinnah in the dust-bin. At that stage when all the sincere efforts of unity made by Jinnah failed to bear fruit he uttered his historical words that now it was the parting of the ways. This could be judged as a third shift in the policy of AIML. This was a direction and then origin of separate state for the Muslims because only rights of the Muslims could be secured in a sovereign and independent homeland. In united India and

in the presence of Hindu majority having extremist mind Hindus, rights of the Muslims would be in danger. When chances of unity were buried, Jinnah started to project and protect Muslim rights and he gave his historical fourteen in 1929. The communal issues became so much important and crucial that it remained unresolved in three round table conferences that were held from 1930 to 1932 in London. Communal Award resulted in favor of the Muslims because separate electorates were also awarded to all minor communities of India. Both the communities stood collective with one another after 1935 Act and Congress supported the resolutions of Jinnah. Muslim league took every step and changed its agenda according to environment and requirement. At the end, change in their political ideology provided them a new idea of a separate homeland and the league was not ready to sacrifice their identity, goal, rights at any cost and they worked miracles and made their dreams reality by shaping and changing their creed according to prevailing circumstances.

A Review of Experimental Research in English language Teaching (ELT), Second language acquisition (SLA) and Computer assisted language learning (CALL)

¹Urooj Fatima Alvi

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Abstract

Experimental research is a very useful design of study in social sciences. It is done through a systematic procedure. Among all other research designs it stands unique because it directly involves the process of seeking truth while the other research designs just highlight the truth. To make it more simple, experimental research endeavors to answer the question, ‘what if?’, while the other researches answer, ‘what is?’. Different theorists highlight the importance of experimental research in a different way. Festinger (1989) has described the experimental research as the type of research in which cause and effect relationship is observed by manipulation at least one independent variable. Macaulay Webster calls it a meticulous analysis or investigation in pursuing facts or principles. To him

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it is laborious to conduct continued search after truth as, library; medical search. Griffiee (2012) says, 'Experimental research is so widely used by the scientists and researchers that it has become synonymous with research itself. Gass (2010) discusses the assumptions of experimental design in the way that the second language researchers have a tendency to have faith in the objectivity of the reality, those scholars heavily rely on experimental research design.

Keywords: Experimental research design, Independent variable, dependent variable, Second language research.

Introduction

To understand experimental research, it is important to understand its three main components; i) *dependent variable* is the variable that is not manipulated by the researcher and it is used to find the effect of changes or manipulation on it. ii) *Independent variable* is the variable that is manipulated by the researcher, often in controlled circumstance iii) *treatment* means either removal or addition of a stimulus in order to measure an effort.

Scope of Experimental Research

Unlike correlation and descriptive studies, experimental research can explicitly identify the cause of the happening. The exclusive strong point of manipulation in experiment research design is to describe the exact cause and effect relationship

(³Shadish, Cook & Campbell,2002). This is called causal description. Experimental research design is also very effective at micro level i.e. classroom. There is range of experimental research design available and can be altered according to the situation and it can be applied to already existing small groups as well (⁴Griffiee, 2004).

There are some problems regarding experimental research like identification of variables. Moreover, it is the most difficult endeavour of the experimental design to ensure that the change in the dependent variable is due to independent variable and not due to extraneous or intervening variable. This possible interference of other variables is called threats to internal validity. If stringent measures are taken to evoke internal validity, then it may hamper external validity or generalizability.

The prevailing trend in social science research is to replace the traditional research design with the latest experimental design.

³Shadish, W. R., Cook, T. D., & Campbell, D. T. (2002). *Experimental and Quasi-experimental designs for generalized causal inference*. New York, NY: Wadsworth Publisher.

⁴ Griffiee, D. (2012), *An Introduction to Second Language Research Methods: Design and Data*, University of California: TESL-EJ Publications

Some Major studies in ELT, SLA and CALL

⁵Patel (2014) has conducted an experimental research by using a true experimental design. He used a pre-test, post-test and one control group design. Measurement of group activity and group discussion method was done. Gender interaction and achievement and opinions of the experimental group were also examined as a dependent variable. The sample was selected on randomization. That's why it is pre-test, post-test control group design. Selection of schools and subjects in both groups was random. In experimental group researcher made 6 sub-groups and each group comprised six students. The Researcher used chart, questionnaire, graphs, reference books; self-made material as a research tool and achievement test, a questionnaire was used as a data collection tool. Data was analyzed with ANCOVA, 2x2 and 2x3 factorial design and the percentage was calculated for the opinions obtained on the questionnaire. There was a significant difference in mean score of post-test between control group and experimental group. A group discussion method was found better than the traditional method. There was no significant effect of teaching method, gender and its interaction on the post-test score of the students.

⁵Patel, H. T. (2014). "A Study on the Effectiveness of Group Activity and Group Discussion Method in English" in *International Journal of Research in Humanities and Social Sciences*, vol. 2.

No significant effect of teaching method, achievement and its interaction was found on post-test scores of the students.

⁶Wootipoong (2013) has made a pre-test, post-test control group experimental research on the development of Web-Based Instruction in English Paragraph Writing for Undergraduate University Students. Two approaches were compared, learning through face to face conventional method and web based instruction. Both groups were pre-tested and post-tested, then comparison was made between them. Measurement of group activity and group discussion method was used. Gender interaction and achievement and opinions of the experimental group were also seen. Selection of schools and subjects in both groups was random. In experimental group researcher made 6 sub-groups and each group comprised six students. The Researchers used Chart, Questionnaire, Graph, Reference books; self-made material as a research tool and Achievement test. Comparison of the mean of scores of post-tests of both groups taking the pre-test score as co-variant. Data was analyzed with ANCOVA, 2x2 and 2x3 factorial design and

⁶Wootipong, K. (2013). "The Development of Web-Based Instruction in English Paragraph Writing for Undergraduate University Students" in the Malaysian Journal of ELT Research, Vol. 9(2), pp. 49-81

the percentage was calculated for the opinions obtained on the questionnaire.

⁷Sebastian (2013) has done research on quasi-experimental research with pre-test/post-test non-equivalent group design. The independent variable was reader response pedagogy and existing method of teaching and the dependent variable was communication apprehension. To compare the mean of pre-test of communication apprehension of both groups were done through test. Mean of post-test of both groups was also taken. Treatment phase was comprised of 10 weeks. Matching of the group was done. The participants took part in experiment as an intact group. T-test was used for comparison of the mean scores of two groups control group and the experimental group.

⁸Kok (2014) research was based on experimental design in which was used randomized, pre-test/post-test control group design to check the effect of treatment on listening comprehension. The population of this study was 32 students (21 female, 11 male) from the English Language Teaching Department. In this research, a brain dominance inventory, and

⁷Sebastian, R. M. & Meera, K. P. (2013). "Effectiveness of Reader Response Pedagogy on Communication Apprehension in an ELT Classroom" in DJ the Dawn Journal, Vol. 2.

⁸ Kok, I. (2013). "Listening Comprehension Achievement and Brain Dominance" in Procedia- Social & Behavioural Sciences Vol. 122, pp. 329-334

a listening comprehension test were used. Like most of the researches in social science, the level of significance or alpha level was chosen as .05. The appropriate statistical test was used like, arithmetic mean or most commonly known as average, standard deviation, percentage, independent sample t-test and single- factor covariance analysis were administered.

⁹Maftoon (2013) followed Solomon's four group research designs. Two experimental and two control groups were formed through random sampling. Treatment to two experimental groups was given. All four groups were post-tested. The Academic Motivation Scale (AMS) was used to collect data for this study. Solomon four group design is the most effective design and controls most of the threats of internal and external validity. T-test was used for comparison of two groups. The treatment has not significant difference in the motivation of students. ¹⁰Chen (2005) used quasi-experimental post-test only research design. He examined the role of computer in EFL instruction. A post writing assessment

⁹Maftoon, P. & Brijandi, P. (2013). "The Relationship between Project-based Instruction and Motivation: A Study of EFL Learners in Iran" in *Theory and Practice in Language Studies*, Vol. 3, No. 9, pp. 1630-1638.

¹⁰Chen, L. L. (2010). "Examining the Role of the Computer in EFL Instruction" in *an Electronic Journal for the Integration of Technology in Education*, Vol.4

was administered for both the control and experimental group after treatment. Two experts in their field were approached for inter-rater reliability. One way Anova test was done. There was no statistical difference between control and experimental group. The Pearson correlation coefficient was used for individual error categories.

¹¹Ceckoway (2013) studied the evaluation of Massachusetts expanded learning time initiative. This was a longitudinal quasi-experimental research design which is also called time series group design or comparative interrupted time series approach. This study included 24 elementary, middle, and K-8 ELT schools that were funded by the state and 25 matched comparison schools. Extension in time and duration for effective learning is gradually professed as a significant technique for humanizing educational attainments of disadvantaged students in Massachusetts and elsewhere.

¹² Pishker, Moinzadeh and Nasery (2013) follow pre-experimental research design to investigate the effectiveness of the teaching of modern American drama as a technique for

¹¹Checkoway, A., B. (2013)“Evaluation of the Expanded Learning Time Initiative”, Four Integrated Report: Cambridge Press.

¹²Pishkar, K. Mohenzadeh, A. and Nasery, N. (2013). “Effects of teaching of Modern American Drama as a Method for Speaking Fluency in BA EFL students” in International Researcher Volume No.2 Issue No4.

improving language eloquence of the graduating students. The study was conducted on 25 bachelor students of the department of English language and literature. Arthur Miller's drama 'The Death of the Salesman' was used to experiment. Pre-test and post-test were conducted to see the effect of this drama on the students' fluency in speaking English. The findings of this research showed that those who participated in this research had prodigious attentiveness to read modern American dramatic texts due to its simple and easy to understand language, modern idioms, slangs and short sentences for enhanced communication. The enhancement of students' English speaking eloquence through drama was evident through these examples: the students started participating in events more enthusiastically. Most of the students acquired an identical chance to speak English articulation by reading and watching dramas. Based on the significant difference in the pre-test and post-test results of fluency, the researcher observed an enhancement in the students' discourse articulacy. So the effectiveness of using drama as teaching techniques was proved.

Review Table

No .	Name of the article (year)	Type of experimental research	Treatment	Area	Statistics used	Comments
1	Two approaches to teaching reading: A classroom based study ¹ Liz Hamp Lyons (2000)	A true experimental research	Some teacher taught two groups with two pproaches traditional and text strategic While a second teacher taught a third group by one of the approaches (trad.)	SLA	Mean score of whole groups in pre-test and post-test. According to which text strategic approach would score high. There was differences in the score of the pre-test and post-test	Classroom reading has a useful role.

¹Lyons, H. (1985). "Two approaches to teaching reading: A classroom-based study". Reading in a Foreign Language, 3 (1), 363-73.

			providing a control for that		at significance level of .0005 levels.	
2	A study on the effectiveness of group activity and group discussion method in in English Hetal T. Patel (2014)	A true experimental research	Measurement of group activity and group discussion method. Gender interaction and achievement and opinions of experimental group will be also seen.	ELT	Compare the mean of scores of post-tests of both groups taking the pre-test score as a co-variant.	There is a significant difference in mean score of post-test between control group and experimental group. So Group activity and Group discussion method are better than traditional Method. There is no

						significant effect of teaching method, gender and its interaction on the post-test score of the students. There is no significant effect of teaching method, achievement and its interaction on a post-test score of the students.
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3	The Development of Web-Based Instruction in English Paragraph Writing for Undergraduate University Students Kretsai.W (2013)	A true experimental research	Two approaches were used Learning through face to face and learning with web based instructional method.	CLT	The mean score of post-test found and comparison was done through 2 tailed t test.	It has been found that the students had positive attitudes towards learning English paragraph writing via web-based instruction.
4	Effectiveness of reader response adegogy on communication Apprehension in an ELT class room Rincy Mol Sebastian (2013)	Quasi Experimental	To compare the mean of post-test of both groups. Treatment phase was 10 weeks	SLA	T test was used for comparison	There was significant difference between the mean of pre-test and post-test scores
5	Listening	True experimental	In this research,	SLA	In the analysis of	As a result of

	Comprehension Achievement and Brain Dominance Izzettin Kok(2014)		a brain dominance inventory, and a listening comprehension test were used.		the data, arithmetic mean, standard deviation, percentage, t-test and single- factor covariance analysis were administered.	the research, there was no statistically significant difference between listening comprehension achievements of the experimental and the control group students with regard to their hemispheric dominance.
6	The effect of computer-assisted instruction on Saudi University students'	True experimental research	The treatment consisted of two levels: using computers	CLT	An independent-samples <i>t</i> test was used to measure the gain scores of	This study represents a preliminary effort to

	learning of English Nasser.S (2012)		alongside the traditional method and only traditional method.		both groups on the pre-test and then on the post-test.	empirically examine the effect of CAI on university students' learning of English in the Kingdom of Saudi Arabia.
7	Investigating the effects of project-based learning on students academic achievement and attitudes towards English lesson Gokhan Bas 2011	True experimental research	Two groups were there pre-test was taken and treatment was given to only experimental group. At the end same post-test was conducted to find the	SLA	The arithmetic mean and standard deviation of each group were calculated. Independent t test was used in order to test the significance	

			difference in the results of control and experimental group.			
8	The effect of Herringbone techniques on students reading comprehension in recount text at second grade Desima Rafain(2013)	True experimental	Instrument was reading comprehension test. Herringbone test for experimental group and in text question technique for control group	Educ ation	Difference of means of both groups were taken to see the comparison	Herringbone technique was better than in text question for reading comprehension
9	The relationship between project based instruction and motivation a study of EFL learners	True experimental	Pre-test of one experimental group and one control group. Treatment to	SLA	T test was used for comparison of two two groups	Treat has no significant difference on the motivation of students.

	Perviz Maftoon 2013		two experimental research. All four groups were post-tested			
10	Examining the role of computer in EFL instruction Li Leng Chen (2005)	Quasi experimental research	A post writing assessment was administered for both the control and experimental group after treatment	CLT	One way Anova test was done. Pearson correlation coefficient was used for individual error categories	No negative effect was found of CAI. It is as an additional tool for learning
11	² Applying Communicative Approach in ELT	True experimental		SLA	The data obtained was tabulated and interpreted using	Communicative approach facilitates the

²Ahmad, S. & Rao, C. (2013). "Applying Communicative Approach in Teaching English as a Foreign Language: a Case Study of Pakistan" in *Porta Linguarum* 20, junior 2013 pp. 187-203

	S. Ahmad&C. Rao 2013				Mean, Standard Deviation (SD) and T test. In pre- test, the	students
12	The effectiveness of computer assisted instruction on vocabulary Achievement ³ Tutko Basoz 2014	Quasi experimental	Both groups have some kind of gain of vocabulary after treatments	CLT	In first step the scores of pre&post-tests were compared. In second step the results of post- tests for compared by using t-test. And in last step, the	No significance difference in both groups mean scores

³Basoz, T. & Kubukcu, F. (2014). “The effectiveness of computer assisted instruction on vocabulary achievement” in the Mevlana International Journal of Education (MIJE) Vol. 4(1), pp. 44-54, 1 April, 2014 Available online at <http://mije.mevlana.edu.tr/>

					mean scores of delayed post-test for both groups were compared.	
13	Evaluation of the Massachusetts Expanded Learning Time (ELT) Amy Checkoway 2013	longitudinal quasi-experimental design				Increased duration for learning is significantly improving the educational achievement of low achievers and disadvantaged students not only in Massachusetts but also all around the globe.
14	Use of Literature to	True Experimental	Experimental	ELT	One tailed t test	Experimental

	Enhance Motivation in ELT Classes Haldun Vural 2013		group was provided with unabridged, authentic short stories, & control group exposed to simplified texts and reading passages		was used for the comparison	group result was better than the control group
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Book Review

Islam and Christianity

Author: Dr Muhammad Tahir-ul-Qadri

Publisher: Minhaj-ul-Quran Publisher, Lahore

Year: 2010

Pages: 80

Reviewer: Muhammad Munib Khalid

As regards discussion on Islam as perfect religion, it is compulsory, that it must initiate with its very basic concept of divine unity “Tauhid”. It is pertinent to point out that creed of Islam is very simple. Anyone who embraces Islam, has to affirm in sincerity and truthfulness in the presence of Muslims. “I testify that there is none worthy of worship but God, and the Muhammad (PBUH) is the prophet of God”. The denunciation of polytheism is the fundamental part of Islam, in favor of monotheism. The bottom line of Muslim creed is Unity of God (Tauhid), and both have historical antecedents in Judaism and Christianity. The first part of the creed, the cosmology, which is ‘universalistic’ and accepted by all monotheistic creeds, is prophesy’s concept which is exclusive and, by demanding recognition of Muhammad as God’s Prophet becomes inadmissible to Non-belivers. From Adam to Jesus,

Muhammad (PBUH) did not deny any prophet's teaching. Even the Quran has affirmed many of Biblical and even extra-Biblical prophets' actions. According to Jewish's notion prophecy ceased about 400 B.C, and the Muslims do not accept Jewish view at all. So, after that time there could be no "new sacred writings"

On the other hand, Christians believe that prophecy sustained and 'sacred writings' eventually converted to the New Testament, were also "divinely inspired". But the Muslims believe that all earlier Scriptures revealed that Muhammad will be the last prophet and the revelations communicated through him will supersede. Jewish and Christian 'writings', the authority of both, are inferior to the content of Muslim revelation, and the previous work as the theological, not merely the chronological, 'preamble to Islam'

It is a well-known fact that today there is no trace of scrolls of Abraham. Torah of Moses, was many times destroyed by Pagans. The same fate befell the Psalter. Jesus, what he preached, he had no time to assemble or compile. There were his successors and pupils who gathered his 'words' and transmitted them to future generation as interrupted text, only in Gospels at least 70 recensions are known and with the exclusion of 4, all are declared by the Church to be apocryphal.

In this publication, the author comprehensively describes the comparison between Islam and Christianity. He has written four chapters. In introduction he takes an overview that the basic inter-linking factors between the two religions is the necessity of divine guidance. God has not left the mankind helpless and stranded in desert of his mundane meteoric life but his graciousness and beneficence were bestowed upon him through various sources of guidance. The core analysis of this chapter “Our Lord is He Who created everything and bestowed it with the guidance”.(1) The revelation of divine guidance was indispensable to liberate mankind from the clutches of self-cancelling enmities, fears and sorrows. The main purpose of its communication was to guide human beings along divinely approved damnation and maximized their scope of salvation. In the light of the positive and illuminating guidance, people could have regularized their affairs and pull themselves out of the morass of uncertainty and ignorance. Instead of floundering in the abyss of doubt and skepticism, they could carve out their destiny on definite lines which enjoyed the approval and endorsement of the highest authority.

The chapter two discusses in detail the confirmation of the prophethood of Jesus Christ and his distinctive signs and negation of some wrong ideas subsequently introduced into Christianity with coherent arguments. “We gave Moses the

Book and followed him up with a succession of Messengers. We gave Jesus, the son of Mary clear (signs) and strengthened him with a holy spirit.”(1). The author further elaborates that “and remember, Jesus, the son of Mary, Said: ‘O Children of Israel, I am the Messenger of God (sent) to you, confirming the Law (which came) Before me and giving Glad Tidings of the greatest Messenger to come after me, whose name shall be Ahmad (PBUH)” (5)

Chapter three clearly describes sanctity of revealed books, and with solid arguments has affirmed which revealed book possesses the characteristics of genuineness, authenticity and integrity. As far as the Bible and the Gospels are concerned, it is historically and definitively established that the whole of Bible and each of the Gospels (Matthew, Mark, Luke and John) are spurious, unauthentic, disintegrate and unreliable. The obvious reason is that Jesus, the Christ, did not give any written Book to his companion followers. On the other hand the Quran is absolutely immune to error because the guarantee of its immunity has been furnished by God himself. God guarantees are not flexible or error-prone like human guarantees. A promise made by the creator is not subject to whimsicality as all human promises are; it has the consistency of an unlimbering beam of light; it illuminates without vacillating. It means that the Quranic case is quite transparent

and does not admit of any ambiguity or ambivalence. The author has established his arguments justifiably that Jesus's confirmation of the finality of Muhammad (PBUH). Jesus not only enumerated his qualities but he also affirmed that Muhammad (PBUH) shall be the last prophet sent by God to enlighten the people of the earth. The author further argued that the Gospel of Barnabas settled the issue of his finality long ago, an issue which is even now a hotbed of intrigue and dissension and a waste of time and energy. It was predicted that all the false prophets would exploit his name to palm off their spurious beliefs as Gospel. And when people asked him to spell out the name of the final Prophet, he informed them that his name would be Muhammad (PBUH). When people heard his name they were over-excited and they prayed for early arrival. Jesus declared that Muhammad (PBUH) would be the source of his salvation and wash out the stigma of his infamy.

Fourth chapter depicts inspiring contemplation of Tahir-ul-Qadari as he gives augmented comparison on Islamic & Christian doctrines. It elaborates extensively a comparison of Christian doctrines. The author reveals that Islam believes in divine unity but Christians believe in trinity. The author strongly rejected the concept that Christ is son of God. In Islam Muhammad (PBUH) is Prophet of God; in Christianity, Jesus is the son of God. Islam declares that each prophet is an

innocent human being. He is not a divine incarnation. But it is written in the Bible that God appeared in the guise of Christ, that there was God inside Christ and his claim to divinity was quite justified. According to the Bible, when Christ was crucified, he was crying at the top of his voice: O my God, why did you leave me, leave me, leave me. If he was God himself, then which God was he calling out? His divinity had flitted away, and he was stripped down to his bare humanity. If this is reality, then where is the God of Christ? The author has established his arguments justifiably. “For there is one God, and one mediator between God and man, a man Christ Jesus (59)”. There is only one God, and Jesus Christ is only a mediator. He mediates between God and men, he justifies the ways of the Lord to men but he is not God himself. He never claimed to be God. “Now one of the scribes that had come up and heard them disputing, knowing that he had answered them in a fine way, asked him: ‘which first is heard O Israel, Jehovah, our God is one Jehovah.’”(61)

To conclude, the author has presented exceptionally rational comparison between Islam and Christianity. His thesis has been very much supported and the contemplation over Islam and Christianity is stunningly described. Being religious outright the author has intensely exhibited Islamic perspective in a persuading way. This book is admirable for its being a

master-piece in its reality and form. It is very discernable on basis of authentic, well sighted and in-depth documentation. Very few religious scholars & researchers have dared to pen down such touchy subject in their works. With no particle of uncertainty the reader and the researcher must consult this book for their conceptual clarity about Islam and Christianity.