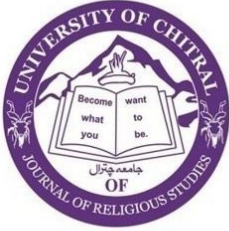


ISSN: p2616-6496
e2663-0206
cdr2663-0214
www.jrs.uoch.edu.pk

UOCHJRS
Biannual

یونیورسٹی آف چترال

جرنل آف ریلیجیئس سٹڈیز



جلد ۶ | شماره ۲ | جنوری تا جون ۲۰۲۳ء

UOCHJRS
Biannual

Volume 06 | Issue 02 | Jan-June 2023

University of Chitral

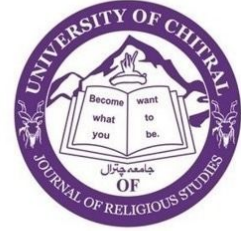
University of Chitral

ISSN: p2616-6496
e2663-0206
cdr2663-0214
www.jrs.uoch.edu.pk

UOCHJRS
Biannual

University of Chitral

Journal of Religious Studies



Volume 06 | Issue 02 | Jan-June 2023

Daru's Mimicry for Survival in the Colonized Muslim Tribal Culture: A Study of Hamid's *Moth Smoke*

Dr. Ramesh Prasad Adhikary

Assistant Professor

Department of English, Tribhuvan University

Mahendra Multiple Campus, Nepalgunj

Email: rameshadhikary29@gmail.com

Abstract:

*This study aims to examine how British rule affected Muslim tribal culture in Mohsin Hamid's *Moth Smoke* and provide insight on the ongoing consequences of colonialism on Muslim tribal communities. The novel *Moth Smoke* by Mohsin Hamid, which depicts the cultural invasion of British colonialists on Muslim tribal communities in Afghanistan and Pakistan, is being examined as part of a qualitative study using a literary analysis technique. The study shows that British dominance caused the Muslim tribal people to live in adverse circumstances, including discrimination in the provision of necessities and denial of natural and fundamental rights, such as education, access to healthcare, and independence. The protagonist's embrace of Western education, culture, and religion emphasizes the battle for survival in the face of anti-Islamic bigotry and various types of cultural persecution. The study comes to the conclusion that *Moth Smoke* raises significant concerns about the long-term effects of colonialism on the lives of Muslim tribal tribes by depicting the cultural invasion of British control on Muslim tribal areas of Afghanistan and Pakistan. The research places a strong emphasis on the need to comprehend and confront the persistent forms of prejudice and cultural oppression that these groups experience.*

Keywords: *British rule, Muslim tribal culture, mimicry, cultural encroachment, colonialism, anti-Islamic prejudice, cultural oppression.*

Introduction:

This study focuses on how *Moth Smoke* by Moshin Hamid (2013) depicts Muslim culture as mimicking Western society. In order to challenge the dominance of Western culture, this book emphasizes the distinctive cultural and sociopolitical realities of each country. The setting of *Moth Smoke* is in Afghanistan's tribal regions. The main character, Darashikoh Shezad, also known as Daru, was born in the Siahpad tribe, near the place where the borders of Iran, Pakistan, and Afghanistan converge. Daru is safe, but he is abandoned; he is subsequently found by Baluch tribesmen; after being passed from one person to another, he

finally decides to go it alone. He is a typical colonial character, someone who struggles with identification and is confused by the varied yet unequal society in which he was nurtured. As the work is set in colonial societies, it vividly illustrates the difficulties unique to those territories. Daru suffers through challenges of the colonial people: their sense of alienation, identity crises, dislocation and homelessness which make him a mimic man. The hybrid mentality of Daru and other Muslim characters is the central theme of the book. Characters are dissatisfied with life and always wish that western cultural standards will be adopted. Some characters attempt to flee tribal traditional norms and family obligations due to the dispersion of family relationships and duty by drinking, smoking, engaging in extramarital affairs, and daydreaming. Daru wants to fit into colonial culture, thus he engages in extramarital affairs, affairs with other people, drinking, and sexual relations.

The issue of cultural fragmentation from Western invasion is portrayed in the novel, when tribal culture is displaced by Western civilization. In this regard, western culture, or more specifically the developed nations in the western hemisphere, has long asserted its superiority over eastern culture, or the underdeveloped and undeveloped eastern and central nations of the world. Although their claim is debatable, it is mostly supported by the facts that they are major players in current international politics and have a significant influence on the development initiatives undertaken in the current global environment.

Daru has become hegemonized as a result of the relative marginalization of Muslim tribal society and the negative stereotypes from the west. Daru and other characters in the novel *Moth Smoke* adopt the western educational system, religion, and way of life as a survival tactic, which gives them a hybrid identity along with the incorporation of Muslim tribal culture, non-western mysticism, issues of salvation, and non-western cultural practices.

Moth Smoke concerns the life of Daru, a nomad, and is set in the post-World War II era amid the tangle of territory on the Pakistani, Afghani, and Iranian border. Daru gets a feel of the challenges of life in this tough yet beautiful environment as he explores the several tribes in the area, refusing to stay with any of them and preferring a lonely life. *Moth Smoke* explores both the tribal culture of the area and the nomadic way of life through Daru. Readers are given a window into this entirely alien world, where they are exposed to the unpleasant realities of tribal justice (honor killings, kidnappings, etc.), but also have the opportunity to learn more about the distinctive culture that underlies this way of life. Even among the nomads, Darashikoh Shezad is a wanderer since he was an

orphan who was reared by several individuals. The reader truly gets a sense of life in this bleak location via his pursuit of a closer relationship with God. The pain of the Muslim Tribal people is successfully being brought to light through *Moth Smoke*.

Young Daru is the main character in the novel. He lives in a war-torn nation called Pakistan, where tensions with Afghanistan are rising. Against this backdrop, Daru summon up the will to battle for survival and to create a life for his family. His transcontinental travels and the variety of problems he encounters take him to unexpected locations and individuals who become a part of his life and share their sufferings and happiness with him. Although being ideal, the Muslim tribal community and religion have received little attention in the history of civilization.

Objective of the Study

The three core objectives of this research article are:

1. To analyze how *Moth Smoke* by Moshin Hamid portrays Muslim culture as mimicking Western society and the impact of cultural fragmentation caused by Western invasion on Muslim tribal society.
2. To explore the distinctive cultural and sociopolitical realities of Afghanistan's tribal regions and their nomadic way of life through the main character, Darashikoh Shezad, also known as Daru, and how he adopts a hybrid identity to resist western atrocities.
3. To shed light on the pain and struggles of Muslim tribal people and their religion, which have received little attention in the history of civilization.

Review of Literature

The journey of a young, naive boy is portrayed in *Moth Smoke*, along with the depth of his emotions. The dedication to the family, the pains, the pleasures, the courage, the fear, the love, the sacrifices, and the death of loved ones in one way or another make the book an exceptional piece of writing by an author. This book has faced a number of critical comments since its release. Various critics have studied the novel from numerous angles that proves the univocal nature of the narrative. EMcCabe (1988) thinks:

A book of similar to the theme strung between two excerpts from the author's travel journal, whose failures are similar to those of its exiled characters -- expatriates in countries where the language is

never known quite well enough, where customs are followed rather than understood. The plot is based on the lurking situation of Pakistan and Afghanistan partition. All I could perceive and understand was that it is somewhat similar to the situation prevailing between India and Pakistan and their saddening political mishaps. (4)

He claims that the travel record parts serve as an unnecessary and haphazard "frame" for stories that are trapped in the liminal space between allegory and reality and that, although often appearing to be on the edge of exploding with important ideas, never quite do so.

Lukacs (2004) thinks the title of the novel is interesting and fascinating. Each tale is conceptually about what individuals decide to do with their freedom. He gets:

As soon as you start with reading the chapters, you continue to visualize the scenes discussed and feel pain that they feel. Description of the pain and terror through the eyes of a young boy, who is merely 10 years old is painful and at times might fill up your eyes with tears. The writing style of the author is so simple yet influential and you need not put an extra effort to visualize the scenario, facial expressions and emotional turmoil of the characters so much so that you can actually feel the bullets hitting you hard as soon as they take the form of words. (23)

Yet, the author's notion to combine five distinct travelogues and persuade readers that they were a novel was undoubtedly the genius behind the work.

Wright (2005) considers the concept of freedom to be a scientific metaphor. The connection here appears to be to the random motion of electrons around the atomic nucleus, whose speed and location may be recorded but never simultaneously, and which are said to be "in a free state" since their movement is hard to track perfectly. The random, unpredictable movement of particles is analogous to the people in the novel. He asserts:

The story seems to move without any clear direction in a space without any gravitational pull or magnetism which would hold them together around a common center. You should read this book to understand the state of the people facing these conditions and find the answer to the question – Is war the only solution left for deciding about the political issues? (21)

They are seemingly connected by a multitude of artificial narrative connections, comparable episodes, and repetitive motifs: the characters'

American involvements; the motif of the voyage, which separates individuals from their regular surroundings; shifting alliances of the powerful against the weak; the scapegoat-victim seeking sanctuary from freedom in a closed location; personality breakdowns and outbursts of groundless anarchic violence. The narrative's flow has a wandering, associative logic that allows any number of potentially erroneous correspondences between its episodes and, like the unpredictable march of subatomic particles, is eventually unpalatable.

This narrative of a long trip to a region where there's "nothing to do" done by two British acquaintances in a former Muslim colony is a fair heir to *Moth Smoke*, as contemporary reviewers defined it as a picture of cruelty, the human ability for violent sadism and unleashing terror. In this regard, Jackie French asserts:

On Ahmed's twelfth birthday, that fear becomes reality, with his father imprisoned, his family's home and possessions confiscated and his siblings quickly succumbing to hatred in the face of conflict, Ahmed begins an inspiring journey using his intellect to save his poor and dying family. In doing so he reclaims a love for others that was lost through a childhood rife with violence and loss and discovers a new hope for the future. (67)

Although the author has claimed that he has no literary influences, he was delighted to recognise a debt regarding Muslim tribal difficulties at the time of writing. In honor of Hill (1993) it's difficult to comprehend what impact this book may have had. Booker was less well-known at the time, and his work may not have had a large influence on the reading audience. She states:

I am not a political expert by any means so my review is nothing about whether they were Pakistan – who were suffering or about the Afghan army who were casting atrocities or an American to justify the decision of posting military for the sake of security and leaving the decision to UN to decide and leaving the petty people behind to suffer. If you are looking for something with a political perspective, dear friend, I request you to plunge into the vast oceans of websites flooding the internet. My review is just about the book and the author. (1)

He is helpless even to recognize the actions performed by both organizations and individuals that have ruined his life, much alone exact revenge. Consequently, it is clear that different reviewers have evaluated the novel from various viewpoints, but the problem of Mimicry has remained unexplored, demonstrating the research's novelty.

Methodology

Research Methodology: Qualitative Research

The research methodology for this study is qualitative research, which involves exploring and interpreting human experiences, behaviors, and social phenomena. In this case, the research aimed to examine how British rule affected Muslim tribal culture in Mohsin Hamid's *Moth Smoke* and provide insight into the ongoing consequences of colonialism on Muslim tribal communities.

Source of Data: *Moth Smoke* by Mohsin Hamid

The primary source of data for this study is *Moth Smoke* by Mohsin Hamid, which is the literary text being analyzed.

Methods of Data Collection: Literary Analysis

The method of data collection for this study is literary analysis, which involves the systematic study of literary texts. The researcher would analyze *Moth Smoke* to understand how British rule affected Muslim tribal culture and the ongoing consequences of colonialism on Muslim tribal communities.

Data Analysis: Thematic Analysis

The data analysis for this study is thematic analysis, which involves identifying patterns, themes, and concepts within a dataset. The researcher identifies the themes related to how British rule affected Muslim tribal culture in Mohsin Hamid's *Moth Smoke* and the ongoing consequences of colonialism on Muslim tribal communities. The researcher examined how the protagonist's embrace of Western education, culture, and religion emphasizes the battle for survival in the face of anti-Islamic bigotry and various types of cultural persecution.

Theoretical Tools for Analysis:

The tool of cultural studies is used in the research. Mimicry and hybridity are emphasized. Throughout the novels, Hamid exemplifies this category, to which many displaced persons are comparable. Postcolonial discourse and cultural imperialism are fundamentally related with hybridity and imitation. The effects of hybridity on identity and culture must not be ignored. The fundamental work in the theoretical development of hybridity is Bhabha's *The Location of Culture*, in which hybridity is offered as an expression of colonial concern. The main goal is the hybridity of colonial identity, which, as a cultural expression, rendered colonial resistance equivocal, altering their power and identity. Bhabha(1984) also understands the cultural politics of being a migrant in the modern colonial world. Edward Said defines Orientalism as the Western study of Eastern cultures and, more broadly, the framework through which the West views and describes the East. According to Said

(2006), the technique of portraying colonized nations as barbarian people who must be civilized by Western nations is a ruse used by colonizers to legitimize their presence among the eastern nations. Homi Bhabha discusses imitation in connection to colonialism. He makes a reference to Lacan at the start of the article. Lacan regards mimicry as a form of camouflage or the process of hiding.

Redrawing Lacan's idea of imitation, Homi Bhabha argues that mimicry is a strategy of concealment used by conquerors. According to Bhabha (1984) colonizers are like serpents in the grass, hiding their faces behind the masks of civilizing mission and colonized empowerment. The irony of mimicry, on the other hand, is that it teaches imitation of European culture and spreads colonial rhetoric by distorting native culture and history. In a nutshell, colonists educate or push colonial culture in order to expand colonial power under the name of a civilizing purpose.

It suggests that while imitation appears to be designed for the good of colonized, colonizers never allow colonized to progress and become like themselves. Mimicry is not precisely the same as colonization, but it is an ironic improvement of the colonized. Colonizers educate language, culture, and civilization in order to "empower" and "civilize" the colonized and establish hegemony.

Textual Analysis

Moth Smoke begins in Baluchistan in the early 1950s, when a tribal chief's daughter married to an impotent man elopes with her father's servant and seeks shelter in an isolated fort held by a few dozen lonely soldiers. Hamid portrays the lovers' anxiety and despair when they arrive at the fort gates after a long journey. "As soon as she detected water, she began licking his palm and fingers like a little animal. She lunged for the bucket, submerged her head into it, and drank with long gasping sounds till she choked " (45). The couple finds comfort in an abandoned part of the fort. They have a boy, and they raise him in a secret place for six years until the Siahpad, their tribe, sends men to find them. The couple and their kid flee for safety, but they are followed, and two stone shrines are built over their graves as a symbol of Siahpads' revenge. Shezad, the orphaned boy, is adopted by Baluch rebels fighting the Pakistani government and grows up to be the main protagonist, *Moth Smoke*, a boy with no fixed identity who moves between precarious worlds full of humanity, courage, cruelty, and, above all, poverty so severe that survival appears to be the most valuable virtue.

Colonialism created a contact zone between Mulim and European cultures. As a result, conquerors and colonized alike are becoming mimetic and hybrid. They marry against the wishes of their families and

society. Their identity is revealed to be in-between and dislocated. They are not of any culture. Eventually, as a result of the effects of colonialism, they die tragically. Daru then embraces a wandering lifestyle. He integrates into western culture, befriends whites, and lives a free life, forgetting his cultural roots. Darashikoh Shezad is the orphan of two runaway lovers who were chased down and slaughtered by their tribes (much like Romeo and Juliet breaching societal barriers to be together). He was raised by a number of nomads, making him unusual and unsettling to everyone because he belonged to no group. He mimics and becomes hybrid as a means of surviving.

Bhabha claims that one of the best ways for colonial authority and knowledge to spread is through "mimicry". In colonial and postcolonial discourse, "mimicry" is described as the act of colonized people adopting the customs, ways of thinking, and languages of their conquerors. Members of the colonized nation perceive themselves as inferior people as a result of the colonial rulers' sense of superiority over the indigenous. The assumption that the West is always "educated," "civilized," "reformed," "disciplined," and "knowledgeable" while the east is "illiterate, barbarian, primitive, and uneducated" is therefore established by default.

In *Moth Smoke*, Daru's father served a young sentence in jail for helping a Muslim tribal refugee. His father had to work to provide for the family because he was the eldest of 14 and nine kids. Living in poverty had several challenges. After meeting an Englishman, he began working as a spy to expose the secret of indigenous. He used to disguise himself as one of them when he was around white people. This truth is clear from the sentences that follow:

The story is based on my personal experiences. The greatest issue I had was learning how to tell my story. One lives and survives only if one has the ability to swallow and digest bitter and unpalatable things. We, you and I, and our people shall live because there are only a few among us who do not love raw onions. It is quite difficult to survive where life is larger than it appears. (3)

Daru's father adopted the culture (language, education, attire, etc.) of the colonizer through imitation, but he changed it significantly in the process. Such a process forces him in the direction of "the ambivalence of hybridity" (Ashcroft, 1989).

The importance of postcolonial constructivism is once more demonstrated by Derek Walcott's assertion that everything we do revolves around mimicking our culture (67). Walcott views imitation as a laborious activity that reflects hierarchy, balance, and purpose. Language itself is imitation, according to Walcott; therefore mimesis cannot be separated

from literature, history, or civilization (87). Walcott continues by stating that since humans imitate monkeys, everything in this world is an imitation.

Daru, a Muslim tribal person from Afghanistan, is depicted in *Moth Smoke*. Daru aspires to study science, but Afghanistan requires military service as a requirement for high-level scientific jobs. He prefers to learn in a traditional Muslim tribal manner, but does so since the western method is more respected in the society. This is an illustration of real or objective mimicry.

The novel *Moth Smoke* tells the tale of a figure who is bigger than life. It is a journey filled with hopelessness, hunger, terror, death, life, love, and happiness as well as courage, giving up something important, and determination. During his childhood, Ahmed experienced a lot of difficult things, including the deaths of his siblings as a result of a variety of terrible circumstances, the imprisonment of his father for no reason, the expulsion from their home, and ultimately, the progression of bad circumstances into worse ones. Yet an almond tree that grows outside Ahmed's house served as a metaphorical friend who never stopped encouraging, motivating, and supporting Ahmed.

Daru and his brothers have lived a new house for the past two years with other family members. They observed things there they'd never seen before. Boys and girls, both older and younger than Daru, joined together in circles, held hands, danced, and sang while exposing just their legs and arms. They had clean, lush lawns, swing sets, and slides in their yards. They also had a swimming pool where people of all ages—boys, girls, men, and women—swam while seeming to be in their underpants. This also illustrates modern living. Daru's account of the present events further reveals the mimicking of Daru:

I knew from a young age that I wasn't like the other boys in my village. Abbas was very social and had many friends. When they gathered at our house, they would speak of their hero Jamal Abdul Nasser, the President of Egypt, who had stood up to Afghanistan in the 1956 Suez Canal Crisis and was championing Arab nationalism and the Muslim Tribal cause. I idolized Albert Einstein. As the Afghans controlled our curriculum, they always supplied us with ample books on the accomplishments of famous tribes. (14)

In order to manage Muslim Tribal Wealth as much as possible, Non-tribal in the novel exploit both nature and all available human resources, including mind and science. It is the story of Muslim tribal and Afghani struggle over a place that is important to both communities. Thus, essentially the war is between the Oppressive power symbolized by the

non-tribal who are a powerful military force and a Creative Muslim Tribal lad who struggle throughout his life for his family and people and obtain power. Mimicry is the process through which language conveys the meaning of the ideas in our thoughts. There are two methods and two imitation systems. At the core of how language creates meaning is the relationship between things, concepts, and signs. The technique which binds these three parts together is what we term Mimicry" (8). The adverse circumstance is described as:

Abrass tray of coloured tea glasses scattered the sunlight that streamed through the open window like a prism. Blues, golds, greens and reds bounced onto a group of old men in battered cloaks and white kaffiyahs secured by black rope. The men of the Abu Ibrahim clan sat cross-legged on floor pillows placed carefully around the low table now holding their steaming drinks. They had once owned all the olive groves in our village. Every Saturday they met here, only occasionally exchanging a word or greeting across the crowded room. (17)

Hence, it is demonstrated that mimicry serves a crucial role in the process by which meaning is generated and transmitted among members of a society. Language, signs, and pictures that stand for or symbolize things are all used in it.

And undoubtedly, the procedure is neither easy nor straightforward. *Moth Smoke* serves as a starting point for westerners interested in learning about Muslim tribal history from the perspective of how history has been portrayed. The book does not portray Afghan as evil, which is crucial since it sounds real and makes it possible to reach truly large audiences, such as Christian Zionists and Nontribal Afghan.

Bhabha's analysis of mimicry in colonial speech suggests that mimicry should be used as a subversive strategy in postcolonial discourse. He proposes that we talk now that we have joined the "symbolic order" of our growth. Homi Bhabha was clearly influenced by Freud and Lacan since he took their ideas into account in his article.

In *Moth Smoke*, Darashikoh Shezad travels through many stages while meeting inspirational people like his father, his teacher at primary school, his first love, and his professor. More than that, though, is the people who occasionally try to denigrate or downplay him. The following passages will help to explain the hardship the protagonist and his family experienced:

There was a full moon, and it hung half hidden behind the northern cliff. The moonlight was strong and dazzling to the eyes... A long distance away on the mountain crest, he could see small antlike

figures silhouetted against its orb. There was a long chain of them moving slowly with loads on their backs. These were the ice cutters. (45)

The protagonist shows how the oppressive society has forced people to listen or hold their tongue. Everyone may relate to the author's moving and inspiring story. Ahmed will continue to serve as a strong example of how drive, instinct for survival, and intelligence helped him emerge from the ashes.

This is a story of loss and perseverance. Daru must learn to cooperate with the non-tribals he has been taught to loathe and forgive those who have ruined his family. I'll stop here with the plot synopsis, but be aware that Daru experiences very few happy endings. Almost anything that appears to be going well will ultimately fail. In this regard, the novel is quite realistic. Jobbs (2012) states this opinion:

Darashikoh Shezad, the young boy who becomes *Moth Smoke*, moves between the tribes of Pakistan and Afghanistan and their uncertain worlds full of brutality, humanity, deep love, honor, poverty, and grace. The region he travels—the Federally Administered Tribal Areas—has become a political quagmire known for terrorism and inaccessibility. Yet in these pages, octogenarian debut author Hamid lyrically and insightfully reveals the people who populate those lands, their tribes and traditions and their older, timeless ways in the face of sometimes ruthless. (14)

Daru clearly advocates for understanding and peace through education. Daru gains social skills and friendships with Non tribes via his education. While in class, he observes acceptance and understanding on all sides. His nephew has the option to attend MIT, but he is unable to leave Afghanistan to take advantage of the opportunity. Because his father (Daru's brother) is a member of Hamas, the nephew loses hope because he has no opportunity of receiving an education and no way to ever leave Afghanistan.

Mimicry is described by Nagarajan (2006) as "unhomeliness" or the "split self" of the colonized. The colonial rulers' control in the colonies was influenced by imperial powers, which made the locals feel oppressed and deprived of the ability to converse in their own language. They were pressured to emulate the superior Other as a result. During this first level of imitation, the colonized native is at Lacan's "mirror stage," which is when the infant lacks both language and a symbolic worldview. Through the mirror, he observes both himself and "Others" simultaneously.

The first scene of *Moth Smoke* is a terrible sight of sadness and loss. In the Muslim Tribal Area that England controls, a little kid wanders

into a restricted area carelessly and is killed by a mine in front of her mother and siblings. The 4-year-old girl went across the minefield after a butterfly, but they were unable to stop her. Little facilities and a dense concentration of tribes have never permitted the Muslim tribes to settle there and absorb their culture. The book tells a horrific horror story. This is clear from:

I was disgusted by the unjust brutality the author accused Afghanistan of committing. Although I believe they have justification in being overcautious, because of the past incidents committed against them by the Arabs, the existence of so much hate and anger on the part of Afghanistan came as a shock to me. After all the brutalization of Nontribals, down through the ages, I thought we would have had more compassion on our side rather than vengeance. (77)

The colonial process harms tribal people. The foundation of human identity is prohibited from them. Their ability to adopt their own culture is restricted. Without the kindness of Whites, they have no opportunity to eat. Even in their own house, they feel out of place. They consequently embrace western culture in order to live.

The 1978 publication *Orientalism* by Edward Said emphasizes the relationships between the "Occident" and the "Orient." This relationship between "East" and "West" is brought up in particular to highlight how suppressive West is against East, or "Colonizer" (England) over "Colonized" (tribal areas of Pakistan and Afghanistan.) He refers to the West (England, France, and the United States) as the Occident, whereas the Middle East and the Far East are referred to as the Orient, a romantic and misunderstood region. Said claims that the romantic concept of the "Orient" and the reality of the East have been split apart by the West (76). Prejudice and racism are applied to the Middle East and Asia. They lack sophistication and lack knowledge of their own history and culture. The West has developed a culture, history, and hope of the future for them in order to fill this gap. The study of the Orient as well as the political imperialism of Europe in the East is both based on this concept.

In *Orientalism*, Said (2006) himself focuses primarily—almost entirely—on the Arab Muslim Middle East, which he ostensibly—and gratuitously—considers to be a case study typical of the situation across Asia. In *Moth Smoke*, Daru succeeds against all obstacles in receiving an Arab scholarship and enrolls at an Afghan university. The "backwardness, poverty, and cultural backwardness" of tribal pupils is denigrated (56 Hamid). He does, however, address how artificially imposed racial, religious, or ethnic boundaries can result in fractured identities and biased

perception. Afghani pupils who get to know Daru learn to love and embrace him while continuing to despise other "Arabs," while Daru himself is unable to share his struggles with others out of fear of his professors. In his book *Moth Smoke*, Mohsin Hamid depicts both the horrors committed by non-tribals and the sorrows of Muslim tribal people. In the book, Nontribals take use of the environment as well as all available human resources—mind, science, etc.—in order to gain as much influence as they can on Muslim Tribal Wealth. It is the tale of Muslim tribal and Afghani struggle over a place that is sacred to both cultures. As a result, the fight truly arises between a creative Muslim tribal lad who struggles his entire life for his family and people and eventually rises to power, and the oppressive authority represented by the Nontribals, who are a powerful military force.

Bhabha calls up hybridity inside what was (seen to be) cohesive and a unity, even if the hybrid comes through touch. His interpretation of hybridity makes a more overt reference to the unequal distribution of power that leads to hybridity. The appraisal of the Unitarians' dominant discourses, which are later shown to be shattered, doubled, and unstable, is increasingly important in Bhabha's hybridity. Yet, he also has faith in the curative potential of a fresh conceptualization, one that "shifts from the cultural as an epistemic object to culture as an inactive, enunciatory place" (178).

A hybrid identity is, in the words of *Moth Smoke*, simultaneously greater and less than a pure one. If Daru's aspirations came true, he would serve as the supreme judge. Daru had "what seemed to be white powder over black skin, or was it just the mist," which seemed to distant his face. (Hamid 37). The fog, which is here readily mistaken for white powder, has separated the judge from the other people. If mist represents hybridity, then the judge's hybridity puts them at a distance from one another. Undoubtedly, the judge feels lonely because he is unable to understand himself or the world, so he isolates himself from both of these things and everyone he knows.

The characters in *Moth Smoke* are from a tribe that dwells in the mountains of Afghanistan. The novel's opening scene depicts the country as being covered in an opacity and movement that not only further denies but also mocks the existence of borders. We observe both how relentlessly it attacks the boundaries humans have established and how difficult it is for them to uphold those boundaries. In a way, the mist represents the passing of the absolute and the pure as well as the process of getting beyond binary oppositions. When the mist grows "heavier and thicker, covering everything in portions - half a hill, then the other half [...]," it is

also impossible to avoid. Over time, the mist gradually replaced everything with itself, turning solid objects into shadows, and leaving nothing behind that didn't appear to have been shaped or inspired by it (Hamid 2). In actuality, it appears that the mist's impact is hybridization since boundaries are broken, solid objects become fluid and flexible, and the mist dissolves them.

Conclusion

In conclusion, the current study reveals mimicry as a survival tactic in *Moth Smoke*. The research's conclusion is that the author accurately portrays tribal culture in the novel. The novel depicts the historical, postcolonial, and political ambiguities. The author imitates tribal culture in a global and constructivist way. The thesis also demonstrates how Daru's fictional text combines the legacies of both ex-colonizers and ex-colonized people in order to deconstruct a biased narrative crucial to the perception of the tribal-nontribal conflict. Daru underlines important colonizer/colonized categories engaging postcolonial dynamics that result in confrontation rather than discussion between both parties with a fair view of the Muslim tribal dilemma. The novel's occurrences are given to reveal the protagonist disputing the postcolonial contradictions and affirming the identity, using a variety of voices as a mirror of the opinions of a multiethnic community.

Daru, the main character, could never have accomplished what he did if he had merely stayed in his village. He was from a poor community in the countryside. As a method of racial cleansing, Afghanistan maintains a strategy of encouraging Muslim tribal intellectuals to pursue careers in the sciences. The protagonist of *Saga of Moth Smoke* is Daru, who was born into a Muslim tribal family and has been forced to live as a slave in Afghanistan, a nation that was once their own. Members of these families were forbidden from seeking out a respectable career, pursuing their education, purchasing a decent home, or taking advantage of any favorable prospects in life while living in such appalling circumstances. There is no singular history of postcolonial studies that can be easily referred to. Furthermore, it lacks a definite or consistent identity, whether it is one derived from an organic intellectual concept or another.

References

- Ashcroft, B. (1989), *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*. London: Routledge.
- Bhabha, H. K. (1994) *Of Mimicry and Man: The Ambivalence of Colonial Discourse. The Location of Culture*. London: Routledge, 85-92.
- Fanon, F. (1986). *Black Skin, White Masks*. London: Pluto, 9-16.

- Hamid, M. (2013). *Moth Smoke*. London: Penguin.
- Hill, L. (1993). *An Introductory Daruy Guide to Nonwestern Novels*. New York: Harvester Wheatsheaf.
- Jobbs, S. (2012). Of kisses and Ellipses. *Critical Inquiry*. (32) 3: 223-340.
- Luckas K. P. (2013). Anatomy of Fictions. *Scraps* (26) 14:24-26.
- Mautner, T. (2004). *Dictionary of Philosophy*. Oxford: Blackwell Publishers
- Said, E. (2006). *Orientalism*. London: Norton.
- McCabe , E. (1988). Mimicry as an Ideology: An Interpretation of *Moth Smoke*. *International Political Science Review* 9.4, Pp.: 381-394.
- Nagarajan, M. S. (2006). *English Literary Criticism and Theory: An Introductory Daruy History*. Hyderabad: Orient Blackswan.
- Wright, D. (2005). Mimicry of Muslims in Literature and Film. *Critical Survey* 17.1 pp. 21-25.

Risky Adventures from Islamic Perspectives: A research based study

Dr.Mohammad Naeem

Assistant Professor (Shariah)
Department of Islamic Studies
Abdul Wali Khan University Mardan
Email: drnaeem@awkum.edu.pk

Dr.Muhammad Zubair

Assistant Professor (Islamic Studies)
Department of Islamic Studies
Abdul Wali Khan University Mardan
Email: zubair@awkum.edu.pk

Mr.Muhammad Numan Ayoub

PhD Scholar
Department of Islamic Studies
Abdul Wali Khan University Mardan
Email: numan.dirupper@gmail.com

Abstract:

Risky Adventures have become a common practice now -a -days. Being considered a wishful source of entertainment, we observe their dreadful consequences every day. Risky Adventures are demonstrated in many forms including Playing with dangerous animals, Covering High Mountains Trips, Voyage to deep seas, One Wheeling, Jumping from height etc. No doubt, these incidents are a source of great concern that recalls every individual to think in the matter. This paper aims to discuss the subject matter inclusively with special reference to Islamic teachings. While discussing over the issue, the brief review of the topic in form of introduction shall be given in the beginning. The Methodology adopted there in is Inductive and Analytical. The arguments from Islam Sources are Quran, Sunnah and the approaches of Islamic Scholars. Especially the matter has been discussed in light of the core objectives of Sharia. The conclusion also added in the end.

Keywords: *Risky Adventures, entertainment, Objectives of Sharia*

Introduction:

Prior to enter into the discussion it is necessary to mention that what is the Risky Adventure and what are causative agents that promote this mindset?

It is nature that human being wishes to see himself unmatched, to be looked exemplary and earn popularity at any cost. This mentality

sometimes push him into sever practices. In the new era, this competition has crossed the limits. At global level this trend is developed due the deep interest of some societies especially the Europeans and Americans and somehow Africans. The effective role in the matter is of Media. Social Media such as Face book, YouTube, Tik Tok tec. are the sources of its coverage. The youngsters put their lives into dangers ignoring all the rescue measures. These tragedies have added sorrows into life. This concern is not related to a person or a family but honestly it is a national issue.

In the following lines, this issue has been discussed in detail;

The Importance of Human Existence

If we think over the body structure of human being we shall easily understand that this creation has been the foremost creature fitted with extraordinary qualities and potentials. He is equipped with the power of thinking and observation. He has the potential to learn from the experiences of others that is why we see innovation in his life style. His nutrition, shelter and other movements of life are of high standard as compared to animals and birds. This thing helps us understand his qualitative physical and spiritual position.

This reality has been elaborated in a verse of the Holy Quran which meaning is given as under:

Verse No.1

“And we have given sanctity to human being and we have provided him with power to control the land and the water. We have bestowed him the purest things to eat and has maintain his due status among the other all creatures.”¹

The survival of human life is so much important that at critical conditions, he has been allowed to take advantage of the things even though prohibited, in order to safeguard life.

The Holy Quran has indicated it at several occasions: such as Surta ul Baqra, Surat ul Maida.

Verse No.2

And it is prohibited to eat the animals (not slaughtered properly), running blood, the pork (pig) and what has been specified for others than Allah (idols etc.). Except at moment you are compelled to do so.²

In every civilized society, the suicide has been taken an anti-humane action and so has not recommended.

Islam has emphasized on this fact and gave special instruction regarding the suicide attempt. With clear words it has forbidden this action.

Verse No.03

And you should not kill yourself.³

The term killing here means not to make attempt of suicide.

Similarly the killing of others is also an irreparable loss. The Holy Quran mentions it frequently which explores the seriousness of murdering innocently.

In Surat Maida Allah says:

The one who killed a person is as he has killed the entire humanity. And whoever saved a life indeed he has saved the entire humanity.⁴

In Islamic point of view, the life is so precious that no any worldly thing can be compared with. It is a sacred trust with human being of which he will be questioned. It is a source of earning the every good and every comfort.

In the Holy Quran it is described that the human being here is the vicegerent and his life time is for a limited time period.

In Surat Anam it is mentioned as follows:

Verse No.4

And He is almighty Allah who has made you the care takers of others and has maintained your different positions so that to judge you.⁵

Verse No. 5

In Surat al Baqara, the believers have been instructed to avoid from destruction.

And do not let yourselves into destruction by your own hands.⁶

The collection of Hadith also throws light on the importance of life. Here a few examples are mentioned.

Hadith No. 1

The Holy Prophet says:

The believer who is strong is better than a weaker.⁷

This saying of the Prophet (s.a.w) expresses the physical importance of human being. Anyone who is strong can tackle his duties appropriately. He also can be helpful to others. As far the matter of a weak or ill person is concerned, he is no more than a burden on others.

Hadith No.2

Every person shall be asked on the Day of Judgment about his life, young age, property and learning.⁸

This narration also describes the prominence of life and its priority on any else entity.

Hadith No.3

It is reported that some Sahaba of the Holy Prophet (s.a.w) came to one of the Mothers of Muslims and asked about the worship practices of the Holy Prophet(s.a.w). After taking the answer they intended to avoid the worldly attachment and attain high spiritual standard. This outlook was discouraged by the Holy Prophet (s.a.w) with due instructions of giving the required time to every task whether it is worship or some worldly practices.⁹

This Hadith shows that Islam is the religion of moderation or balance. It wants a believer to be moderate in every step of life. Neither the excessive materialism nor such spiritualism is demanded. Balanced Life style should be adopted.

Hadith No. 4

In another Hadith it is mentioned that:

Your body has right over you.¹⁰

This brief sentence of Hadith has a lot of instruction therein. Some are as under:

- 1: The human body is not the property of an individual but is sacred trust and blessing.
- 2: The human body has some rights over an individual which should be ensured.
- 3: These rights consist of protection, relaxation, ease and comfort.

Hadith No. 5

In a Hadith the Holy Prophet (s.a.w) has prohibited to play with weapons.

Anybody with a weapon should take care of it and avoid indicating with it to someone because its danger is possible.¹¹

Hadith No. 6

The Holy Prophet (s.a.w) has discouraged the long term Fasting called Sum-e Wisal.¹²

Similarly, He ordered his followers to open their Fasting during journeys.

Human Survival as Prime Objective of Sharia

The Islamic teachings consist of specific objectives called the Objectives of Sharia. These include the Protection of Life, Protection of Honor, Protection of Property, Protection of Parentage and Protection of Intellectual Capacity.¹³

The Protection of Life is the foremost because all the rest are depending on this objective.

Entertainment as Third Objective of Sharia

Islam cares for the Human body and soul. It supports the enjoyment, amusement and useful recreation. Recreation is the third objective of Sharia which comes after the fulfillment of needs and necessities. It is also known as the completing agent of needs. But entertainment should not be given preference on basic needs. The good foods, Luxurious cloth, Tourism, Sports, utilizing the decorated items are the examples of this objective.¹⁴

Reasonable exercise and sports are somehow necessary for human life as they help in reducing the tension and fatigue. These things are useful for physical and mental health.

In the times of the Holy Prophet (s.a.w) purposeful exercises were adopted and the Prophet (s.a.w) himself took part in these activities, such as Horse Riding, Throwing arrows, Wrestling and Racing etc.

Similarly, the Holy Prophet (s.a.w) and his companions took part in different expeditions and travelled for long distances. He (s.a.w) admired his companions for their interests.

The Holy Quran has called on his followers to walk there on the Earth and think over the remains of passed away people.

It also enhances the skills of human being by utilizing them for purposeful missions.

The Holy Quran has clearly mentioned that the things of entertainment are not prohibited for human beings especially for believers.

The Muslims are directed to take their decoration at prayer time, eat and drink but avoid of being profligate.¹⁵

From the above discussion it is elaborated that Islam is a religion following the natural phenomenon. It does not float in the stratosphere of superstitions. It guides the human being on the ground of realities. According to Islam, the human being are neither angels who are free from every wish nor are mere animals to do whatever they wish.

It accepts the human desires and priorities and allows him to fulfill them in a sophisticated manner.

Risky Adventures and their implications

As discussed above the new era is the era of competition. In every walk of life there is a trend of advancement. Such is the case with the Sports, Tourism and Entertainment. Contrary to olden experiences, new activities have emerged and are adopted for this purpose. Some of which are fatal, risky and full of dangers. They have brought a sever risk to existence and in many cases the adventurers have lost their lives. These are discussed in the following lines:

Top Mountain Expeditions

In this adventure the expeditor tries to reach at the top of a mountain at extraordinary height. This adventure is very tough and challenging. At height, the level of Oxygen reduces and a person faces tough situation. The surface of mountain remains ice full and the adventure has to climb with the help of ropes. Sometimes, he missed the way or is captured by ice sliding.

Oceanic Expeditions

To reach at the bottom of the ocean is also a developed trend. Worldwide, it is sensed a source of entertainment and special ships are prepared for this purpose. Though very costly adventure, the interested class takes part with interest ignoring its fatal

consequences. The water pressure becomes very sever at bottom which destructs the ship and the people therein as happened with Ocean Gate in these days.¹⁶

Playing with Dangerous animals

It is also a source of entertainment to play with dangerous animals such as Lion, Tiger, Crocodile, Snake and Scorpion etc. In this expedition nothing is gainful except to exhibit him and take the applause and praise of others. Many precious lives have become the prey of this adventure.

Jumping from a Top Surface

It is also an adventure to jump from a height. Though it is sometime done for a useful purpose such as parachute landing but at many cases it is done for just fun and entertainment. Such experiences become fatal.

Bathing adventures at deep waters

In our country this trend is very common where the youngsters used to take bath in deep water. At Summer Season, they manage for this expedition to enjoy the cold water. But it is very sorrowful that on daily basis we hear the news of drowning and disappearing. Though the government has made strict rules to control over this disastrous trend but; the youngsters do not care for nothing and this carelessness causes a deep sorrow for concerned families as well as the whole nation.

Adventures on Motor Bike

This has become the most familiar and most wanted trend among the teen agers to demonstrate different adventures on Motor Bike. We come across on every thorough fare that youngsters are playing with Motor Bike. One wheeling has become a fashion and every boy seems interested in this game. This is more fatal than others as its victim hardly finds a chance to rescue.

Overloading and Over Speeding

These are commonly observed expeditions in our daily life which cause a sever result sometimes. Though the concerned authorities have made specific SOP's but they are not followed appropriately. Neither the Traffic signal is followed nor are the precautionary

measures taken. It has become a nation concern which requires prompt consideration.

Going Abroad Illegal adventures

The jobless class often takes this risk when they try to go abroad on illegal grounds. Beyond the limit the passengers are boarded on ship which becomes a death message. This inhumane way has made the people unaware of the results. They are put into danger of covering long distances. Though sometimes they succeed in their struggles but most often face the failure. Recently, a ship overburden of illegal passengers drowned in the sea which destroyed thousands of precious lives.¹⁷

Adventures for the Purpose of Research and innovation

It is worth mention here that some adventures are exempted made for Research and study purposes. These efforts are done with a mission of human welfare following a rescue SOP's.

Conclusion

Here are mentioned the conclusions of the study:

- 1: Islam is a religion keeps in view the needs of body and soul alike.
- 2: It supports the entertainment and recreation.
- 3: It allows the followers to make useful adventures free from life risk.
- 4: According to its teachings the life is a costly blessing which should be protected and not be fallen into fatal adventures.
- 5: The emerging adventures such as Climbing to Top Mountain, Adventure of Sea Bottom etc. are a risk for human existence.
- 6: Special SOP.s are required to be prepared on National and International level so that to reduce the risk to human life.

References

¹ Surat Bani Israel 17:70

² Surat Al Baqara 2: 173

³ Surat Al Nisa 04: 29

⁴ Surat ul Maida 05: 32

⁵ Surat Al Anaam 06: 165

⁶ Surat Baqra 02: 195

⁷ Ibne Maja: Sunan, Chapter No: 10(Alqadar) [**Dar Ihya Kutubil Arabia: Beirut**]Hadith No: 79

⁸ Imam Termizi, Sunan Tarmizi Chapter: Abwab ul Qiyama [**Mustafa Al Babi: Egypt**] Hadith No: 2416

⁹ Imam Bukahari , Saheh Chapter: (Kitab ul Nikah)[**Dar Touqun Nijat: Beirut**] Hadith No: 5063

¹⁰ Ibid Hadith No: 5199

¹¹ Ibid Hadith No: 7072

¹² Imam Muslim, Saheh Muslim Chapter: 11(Kitab al Sum)[**Dar Ibne Juzi: KSA**] Hadith No: 55–1102

¹³ Imam Shatibi, Almuwafaqat [**Darul Hadith: Cairo Egypt**] 2: 265

¹⁴ Ibid 2: 265

¹⁵ Surat Al araf 07: 31

¹⁶ The BBC Report about the Explosion of Ocean Gate of June 19, 2023

¹⁷ The BBC Report about the Greece Boat Disaster of June 18, 2023

PUBLIC HANGINGS ARE AGGRAVATED FORM OF PUNISHMENT: A CRITICAL ANALYSIS IN CONTEXT OF PAKISTANI AND ISLAMIC LAWS

Muhammad Sohail Khan

LLM Scholar

Abdul Wali Khan University, Mardan

Email: Sohailkhanktk733@gmail.com

Dr. Muhammad Zubair Khan

Associate Professor (Law)

Department of Law

Abdul Wali Khan University, Mardan

Email: mzubair@awkum.edu.pk

Muhammad Sohail Kohistani

LLM Scholar, Abdul Wali Khan University, Mardan

Email: Sohailkohistani313@gmail.com

Abstract:

Public hanging is one of most critical topic regarding the discussion all around the world. Broadly we have two approaches in this that are “Eastern and Western.” However, this is something which directly reflects the approach of a country that how they deal with heinous acts and there is always a reason behind every legislation. In term of Pakistan, the matter of Public hanging has been the debate topic for quite a long time specially after the unfortunate Zainab Case in 2018. There are number of question which shall be keenly addressed while adopting legislation in furtherance to public hangings. We, Pakistan, have to look into both perspective what Islam about this concept and how we would lead the matter in current modern world, where we are under influence of certain economic, social and security situations. Through this research few significant questions have been answered like, how could policy gaps and lacunas in this legislation be filled through a well-designed mechanism for enforcement and how to compete challenges in the way for achieving effective legal reforms on Public Hangings. At the end few recommendations have also been included.

Keywords: *Public hanging, Pakistani legislation, Islamic perspective, Western perspective, Special court*

Introduction:

Public hangings were introduced back then in 5th century by Germanic in a tribe known as Anglo Saxon tribe. In mediaeval period beside public hanging other grave sort of punishments were putting the convicted in boiling water, burning the person, and beheading the person who was found guilty and all of that would be done in public. But in 18th century the principle punishment for most of heinous crime was declared as public hanging and it was then practiced very frequently. The analogy on which this punishment was taken under consideration was a bit different from most of legal history. These includes reforming proposals, manuscripts' fabulous and frightening images of punishment, scary images of hanging and such notes which were in form of sketch and it would be from administrative persons. V. Templewood mentioned in "In the Shadow of the Gallows (1951)" "Executions are so much a part of British history that it is almost impossible for many excellent people to think of a future without them". The matter in issue is interpretation of punitive rituals and symbolic meaning of term public execution in comparison with how they were interpreted in the past decades. There was a continuous controversial debate on historiography of crime and style or form of punishments over the shift of decades and centuries especially when the course of punishment was changed from conventional method of public execution to private modes.

Historically it is evident that public executions were common in Islamic societies, even today in this modern world there are certain Muslim countries they exercise this practice. The basic source and primary source of guidance for Muslims are Quran and Sunnah of

Prophet Muhammad (PBUH). From the verses of Quran it is very clear that capital punishment is allowed. Similarly, for certain other crimes the punishments are laid down in Islamic teachings, known as Hudood matters. When it comes to manner of execution, whether it shall be in private place or in public, in this regard, nothing is explicitly mentioned. However, in the period of Umayyad's the punishments were carried out in public (Marsham, A. 2011). In terms of Pakistan, over the period of time it is seen that public hangings have occurred in the country, but the frequency and legality have always been subject to question in the country. In country's history highest number of people that were hanged in public is 12, back then in the year 2015 (Rishi, I. 2015). Pakistan has inherited its legal system from British, and as mentioned above initially there was also concept of public hanging. At the end of 18th century Britain had to witness severe criticism on public hangings. There was so much increase in the criticism and the affects were that it has consequently initiated a program to construct new prisons. The last execution that took place in the Swansea was of an 18-year-old Robert Coe, hanged in 1866 April in sand dunes outside of town goal (BBC). Similarly, in Pakistan the issue of Public hanging has been subject to debate since forever. In this research paper certain recommendation with the critical analysis of status quo in this regard is given.

Methodology

Research methodology is generally 'how' question of any research. It is one of most important question in conducting any research. The current research work was conducted through the doctrinal legal research and analytical research methodology. This discussed the "WHAT and WHY" part of this paper respectively. In

this paper, the current situation is analyzed from various perspective and on the basis of same certain recommendations had been given.

What are Public Hangings?

Generally, the term used for public hangings are “Public Executions”. Both the phrases are usually used in the same context. It is generally defined as,

“A public execution is a form of capital punishment which members of the general public may voluntarily attend.” This definition excludes the presence of a small number of witnesses randomly selected to assure executive accountability.”

Hangings is simply defined in “**The Free Dictionary by Farlex**” as;

“A method of execution whereby the person is dropped and suspended from a rope around the neck, resulting in death from severing of the spinal cord, strangulation, or other causes”.

Executions can be legal or extralegal. Legal executions are carried out after a death sentence (capital punishment) has been decided upon by a legal authority. Extralegal executions include lynching and death incurred by militias, and occur without the support of the legal system. The main purpose of all such practices were that individuals in the society shall obey the laws properly and shall not act in contrast to what has been declared prohibited. Perusing the pages of history shows tells that people were encouraged to attendant such

event where the culprits were punished publically and at certain stage of history the attendance was made mandatory.

Legality of Public Execution: Islamic and Western Concept

This is the most significant and obvious question for on- going controversial debates on this topic that; whether public hangings are legal or Not. It is pertinent to mention that capital punishment is still in books of so many states around the world. Jakubczyk in her article highlighted this topic with brief analysis that; in USA since 2010, inmate executions has been seen with the lethal injections injection but unusual death penalties are still enlisted on the books across the whole country. There are four such legal modes in which capital punishment is carried out in USA, it includes Fire Squad, Hanging, Electrocutation and Gas Chamber. But the point to be consider here is that all these punishments are made out in private mode and not in public. From Islamic point of view, it is not specifically written anywhere to punish any person in public but from the practice it has been derived that it has legality even from the time of Prophet Muhammad (PBUH). But punishing does not mean torture like some of the countries have in practice. The USA has four method of capital punishment among which three could be evidently called torture which should not be in practice.

In current time according to Amnesty International, 2012, public execution is carried out explicitly in Iran, North Korea, Saudi Arabia, and Somalia. In certain reports Syria, Afghanistan, and Yemen has also been reported through state and non-state actors. Till 1992 in USA, states of Florida and Utah also practiced public execution.

Pakistan Legislations on Public Hangings: Bird Eye View

There have been number of times when resolution in favour of public hanging were presented in National Assembly of Pakistan but it always received backlash from number of human rights organizations. The discussion for domestic legislations on ‘Public Hangings’ were mainly recently initiated after Lahore Motorway incident and soon after that sexual abuse and killing of eight years old girl was reported in Nowshera (KPK). In response to which the then Minister for Parliamentary Affairs, Mr. Ali Muhammad Khan tabled a resolution according to which, those who found guilty of sexual offences and child rape shall be punished with death penalty and shall be hanged in public. But this was opposed by lawmakers like Shiri Mizari, Fawad Chaudary, and other representatives of Pakistan People Party (PPP). Their point of contention was that though rape is severe offence but hanging someone in the public does not lead us to any solution to this problem. Furthermore, it was said that public hanging is against the basic human rights, Pakistan’s commitments to international human rights bodies, and it will drastically effect Pakistan’s relation with other western nations in many terms, as many of western nations has abrogated death penalty by calling it severe punishment, so how and why would they welcome this step of ours.

Though currently passed law in this regard is named as Zainab Alert Bill, and it has removed the provision of public hanging. But against in a while cases like Noor Muqam were seen and again a debate was initiated on the floor of Parliament of Pakistan that rapist and such cruel persons who kills someone brutally shall be hanged publically

and shall be made an example of it. A mix response is found in this regard.

Literature Review

In literature review the published work regarding the public hanging as an aggravated form of punishment, will be reviewed critically. The main purpose will be to identify the niche or gap in already published work. Secondary purpose will be to mention the fill the gap through analysis and authentic published work. There is different aspect of public hanging, though there are certain countries around the world that are practicing this mean of punishment but in term of Pakistan the opinion of various groups has found varying from each other, which will also be the point of contention. Different approaches have been mentioned like Islamic aspect, international aspect and current Pakistan's context. (Zofeen T. Ebrahim, 2020), in her article in Dawn News, had shed the lights on this issue. While commenting on the matter she said that in our country there are already number of laws that are there to tackle the issue of rape, child sexual abuse, and gang rape in the society but the problem is non implementation of these laws. After her detailed study and examining its impact on the society she concluded that the then PM's own perspective of punishing the offenders by way of the capital punishment that includes hanging them publically and chemical castration has received for and against criticism from the public. As per her analysis, the society saw the opinion of the then PM as violative and hostile. Also, there floated an idea that if the sexual offenders cannot be punished through capital punishment then they should be punished with surgical or chemical castration but the writer negated this idea too. Her point of view is that both these

method provides short term solutions to the society but it cannot provide long term solution against these culprits. In simple words her theory is that one should always look for the betterment of the system if they desire a better society. So, rather than applying the methods that can do more harm to society than good, it is better to find ways that can actually make an impact to the society.

In this article, “Public executions: a bad idea” published in editorial of DAWN Newspaper on February 9, 2020 discussed that the agreeing with the passing of such resolution which addresses public execution is an act which stands against the humanity and is not a genuine solution to a serious problems ongoing the society. The fact cannot be denied that there is a lot of space available for improvement in our legal system, which the law makers never try to fulfil properly and tries to hide behind the bushes by passing the resolution like this. Amnesty International and the Human Rights Commission of Pakistan is of opinion that public execution shall not be appreciated as it does not serve the bases of rights of humanity and is against the rights respecting in term of society. It is also addressed in the report that one of basic reason of passing the resolution is to show anger towards those who are involved in abusing children but the essence of resolution does protect any child from their act basically, which should have been the main manifesto of the resolution. Moreover, it is added that the then Minister for Parliamentary Affairs Ali Muhammad Khan, had proposed the resolution in favour of public execution but in reality it is not a step to practically sort out the issue in matter rather it is high on rhetoric

and it eminently shows the brutal nature which this society has come to.

Same argument is forwarded by the other scholars on this matter, as per Saroop Ijaz referring to various decision given by Supreme Court of Pakistan and Federal Shariat Court on Article 14, he added that presenting and passing of resolution which gives positive gesture to acts like public execution for those who are convicted with capital punishment is entirely violation of Article 14 of Constitution of Pakistan. In furtherance to his opinion it was also said that Pakistan has certain commitments with International Human Right Commission and such acts would be evident violation of such commitments. By endorsing stance presented by Saroop Ijaz, (Dr Pervez Hoodbhoy, 2020) is also not in favor of public hangings either and he said that public as spectators of such acts shows the brutal nature of society which is not appreciated in international world.

(Sulema Jahangir, 2020) by questioning the status quo of resolution passed by National Assembly of Pakistan regarding the public hanging, doesn't it reflect the brutal nature of our society?. Her point is valid because in current era we need to recast out criminal legal system, if said outdated won't be wrong. A proper implementation channel is required in this peak time. So far we have seen that number of convictions have been made with capital punishment with respect if rape, sexual abuse and other such heinous offences but the crime rate did not fall, which clearly shows that lawmakers need to rethink of the laws to stop the crime. Because the basic objective of law and legal system is to eliminate those factors or those reasons

due to which a man is tilted towards crime, but unfortunately our laws or legal system doesn't seem to be acting in the said way.

Amnesty International Report

Amnesty International Report (2020) while mentioning the social issues of society said that public hanging are acts of unconscionable cruelty. Omar Waraich (2020) referring to the resolution passed by Lower House of Pakistan said that “The sexual abuse and murder of children are among the most horrific crimes, but the death penalty is not a solution. Public hangings are acts of unconscionable cruelty and have no place in a rights-respecting society”. Muhammad Usama Farooq Cheema (2020) mentioning the international relations of Pakistan with other nation states he said that such harsh punishment is not welcomed by European Union and there are possibilities of effecting the trading relation of Pakistan with those countries, as they are against such punishment in the name of human rights. There are certain countries who practice public hanging and other has severely strict punishments for those who commits such crime, but in term of Pakistan a multi-pronged strategy is required on immediate basis. In term of Pakistan, public hanging could be conducted against those who commits such shameful crimes, but for short term. Because in long term it might have unexpected results with which government will not be able to deal.

Islamic Perspective

Like every story has two sides similarly in contrast to all above opinions there are certain scholars, lawmakers, and other part of society in Pakistan who are in favour of public execution. This tilt of towards favour also trace back to Islamic Rulers. In different time period many rulers have been in favour of public hanging because in this way public at large would abstain from committing any crime. Kopenhagen: Munksgard (1959) has referred to historical event, in 1214, one of branch of Suljuk family's sultan izzal Din Kay Kawus, surrounded the Christian city of Sinope at black sea. He ordered that if the king of city, Alexious 1, is going to surrender then no body will be hurt, but the king refused. After conquering the city, Sultan ordered to Punish the King Alexious and other royal prisoners' in front of public. But this act does not mean that Islam supports torture or cruelty. In Pre-Mongol time, Muslim jurists had universally rejected any form of torture to human being. In the rule of Suljuk, stoning on account of illegal sexual intercourse was practiced. But

there are certain such punishments that are allowed by Islam, like (Quran Chapter 24:2), “Those who fornicate - whether female or male flog each one of them with a hundred lashes. And let not tenderness for them deter you from what pertains to Allah's religion, if you do truly believe in Allah and the Last Day; and let a party of believers witness their punishment”. Even in today’s time Muslims are raising questions on such commands, which have been answered by Islamic scholars up to satisfaction.

Matthew Gordon, Richard Kaeuper, & Harriet Zurndorfer (2020) has published a book naming *The Cambridge World History of Violence*, and has mentioned that Islamic prosecution of crime was non-violent and arbitrary. Even at that time western travelers would praise the justice system of Muslims. They would say that Islamic legal system has much more efficacy than any other system and it is totally based upon fairness and justice. So, being a religion of peace and justice Islam would never support torture or any such act which will be against the basic virtue or dignity of man. Because man has been declared as the best among the creation in Quran (Surah Teen). So, it shall be very clear that Islam always talks about protection of human life and human body that why even burning of corpse is not allowed in Islam, which is a common religious practice of Hindu religion.

International Treaties and Conventions

The very first treaty on international that was proposed to abolish the death penalty was Geneva Convention of 1929. It has restricted death to those who would become the prisoners of war during an armed conflict. Furthermore, the ICCPR was formed with certain aims, and prominent among them was to restrict capital punishment for serious crimes in accordance with the laws of state. Though Article 6 of said convention is not prohibiting the capital punishment, so to counter this Human Rights Committee emphasizes that abolition is desirable. So, there is no as such mandatory requirement on international level that prohibits the capital punishment yet it has been seen that in last 60 years’ time span the movement of criticism and abolishing of capital punishment has

increased specially after the formation of United Nations Declaration of Human Rights. It has resulted that currently 133 around the globe have abolished the capital punishment, be it be publically or through private mode.

In ICCPR's second optional Protocol, the United Nations Economic and Social Council issued a safeguard guaranteeing the protection of the rights of those who have been sentenced with capital punishment. In this publication the meaning and interpretation of most serious crimes have been given in 1984 which asserts that such crimes shall not be dealt with lethal and grave out comes. But as mentioned above, every state is at free hand to adopt any treaty and convention up to her consent and they obviously could have different meaning of serious criminal offence as compare to above mentioned authority.

Perspective of Pakistan; A Critical Analysis

The Pakistan's perspective of capital punishment which leads to public hanging need to be analyzed critically for understanding. In the light of various opinion, we will try to formulate a legal argument that public hangings are act of cruelty and it is nothing more than a severe and aggravated form of punishment with no long term affects. A case study will also be discussed from the perspective of Pakistan, in which punishment of Public Hanging was awarded to the said accused along with its detailed analysis covering all the opinions and dissenting opinions as well of the renowned Judges. As mentioned above in 2020 a resolution was tabled in National Assembly of Pakistan regarding the public hanging and castration for rape and sexual crimes. Though it was passed initially by the house but reservations were forwarded from different actors (people) of the states. Some of prominent are below;

Fawad Chaudary

The then information minister opposed the resolution and said that, public hanging is not a solution to the problem in hand rather it is another grave act in the line with cruel practice. He added that every society needs to act in a balanced way, reacting in a barbaric way is not the solution or answer, it shows the extremism of which we are not in favour of.

Raja Pervaiz Ashraf

The former Prime Minister of Pakistan who is currently speaker of National assembly of Pakistan, he was also against the resolution and recorded his protest by saying that increasing the severity of punishment have not been the answer to crimes or will never result in decreasing the crimes, we (parliamentarians) shall not forget that Pakistan is signatory to United Nations Convention on the Rights of the Child and we cannot bring public hanging in practice as it will be in contradiction with the laws regulations of United Nations, which might have unexpected and severe results.

Case Study on Public Hangings : Musharaf High Treason Case

In 2007, the then President of Pakistan General Pervaiz Musharaf's government faced a precipitous downfall when it got in clashed with judiciary of Pakistan. Not having enough or proper valid ground in prima facie the said President sacked the then Chief Justice of Pakistan which lead to widespread protest throughout the country in participating and leadership of lawyers. In furtherance to all the chaos formed at that time on 3rd of November in very same year, he imposes emergency in the country and suspended the constitution

and issued the order to arrest and detain each lawyer in country with an order to keep all the senior judiciary under house arrest. He then restored the suspended constitution in December of 2007. After that elections were held and through a democratic mean Pakistan People Party (PPP) came is government. In year 2009, Musharafs’s decision of suspension of constitution and imposition of emergency was declared as illegal by Supreme Court of Pakistan. In furtherance to this in 2013 a special court was formed in 2013 by Nawaz Sharif’s government by bringing Musharaf’s 2007 act under the ambit of high treason which is directly dealt by Article 6 of Constitution of Pakistan.

The trial of Musharaf in special court caps six years from 2013. The special court was formed of three member which was headed by Justice Waqar Seth. The verdict of special court came in 2019 and Musharaf’s act was declared as illegal and against the constitution in furtherance of which he was sentenced to death for subverting the Constitution. Pervaiz Musharaf was the very first military dictator who was convicted for subverting the supreme law of the law; Constitution of Pakistan. But this conviction was not executed because of absence of the Musharaf, as he was in Dubai for medical treatment and did not return to Pakistan yet because of health and security reasons. The said verdict was appreciated by certain group in the country by giving their personal opinion but there were some groups who had reservations regarding the verdict. Up to extent of public hanging, the verdict was of Chief Justice Peshawar High Court Waqar Seth, the verdict said, *“As a necessary corollary to what has been observed we find the accused guilty as per charge. The convict be hanged by his neck till he dies on each count as per*

charge" He also added that "We direct the law enforcement agencies to strive their level best to apprehend the fugitive/convict and to ensure that the punishment is inflicted as per law and if found dead, his corpse be dragged to the D-Chowk, Islamabad, Pakistan and be hanged for 03 days,"

Dissenting Opinion of Special Court Judges

The special court bench was consisting of three Judges, the other two Judges were Justice SHahid Karim of Lahore High Court and Justice Nazar Akbar of Sindh High Court. Both of these respectable judges have disagreed to the method of execution that was proposed in verdict by Justice Waqar Seth. About the same matter, Justice Shahid Karim said that, *"I dissent with the President it has no basis in law and will be ultra vires for this court to do so. In my opinion it is enough to sentence the accused to death,"*

Opinions of Experts

The was one of high-profile case in Pakistan where for the first time a military dictator was convicted for his extra-constitutional act. But this verdict of public hanging was also highly criticized by relevant people and experts with regard to this field. Some of their opinions are mentioned below:

Former DG ISPR Major General Asif Ghafoor

He said: *"The apprehensions about the short verdict given on Dec 17 have been proved right by the detailed judgment of today. The decision of today and especially the words used in it are against the humanity, religion, civilization and any other value"*

Barrister Asad Rahim Khan

A well-known Advocate at Lahore high court, who has contested number of constitutional cases, has opinion on the verdict that, there is no law in Pakistan or in any international treaty or convention that would support the verdict of respectable Special Court up to extent of three-day lynching and no crime in any country attracts such brutal punishment.

Legal Advisor for the International Commission of Jurists

Reema Omer, is a lawyer having expertise in human rights profession. She is currently working for International Commission of Jurists as a legal advisor. She writes on different issues especially considering the human rights. She shared her opinion on twitter and said, Justice Waqar Seth judgement is condemnable and unlawful and the opinion of Justice Shahid Karim's opinion on fellow judge verdict is strong. She suggested that the judgement shall be reviewed as it has multiple grounds of appeal.

Recommendations

There could be number of recommendation based on the literature review mentioned above, but the crux of all could be that “instead of hanging them publically such culprits shall be given death penalty in conventional mode (privately under the supervision of experts) or they should be imprisoned for life time and their bail must be blocked so that they spend the whole life in jail” in this way culprits will actually feel the real guilt of what he has done due to which his whole life will get ruined remaining in jail. It also supports the basic virtue of what we have been seen that the basic virtue of law is to remove the crime factor meaning by the criminal nature or the offence itself from the society and not the criminal. So for this very purpose certain recommendations are given below looking into the different statutes and need of the time.

1. Pakistan is already heavily self- sufficient in legislations. Now we have to focus upon the implementation mechanism an awareness programs for effective remedies to such issues like Public Hangings.
2. The children in Pakistan shall be given every possible protection in this regard by the relevant authorities. The children of today direly need protection via safeguard policies procedures before the abuse happens. Without recourse to public hanging the culprit shall be hold in account in other ways.

3. The parliamentarians of our country has unfortunately had failed so far in understanding that what their acts (laws) will have effect on public. Instead of passing inhumane laws, parliamentarians should focus on making law enforcing agencies more effective in this regard.

4. The judiciary of Pakistan is unfortunately among the those who always bear the flag of criticism specially in such matters. Judiciary shall make such speedy decisions in this regard so that the other people of society shall restrain their self from engaging in such heinous crimes

5. Instead of making new laws proper funds and attention shall be given to criminal justice system and specially in case of child protection in this regard. Because a survey has shown that Pakistan's police gets only 127 rupees in fund for investigation and everything that are related to a single case, which means it is impossible for them to carry out such a huge and expensive work in such small out. Which obviously leads to corruption or lack of interest.

6. Pakistan is also a signatory to many international laws on human rights, which never allow public hanging. If Pakistan is ever going to execute public hanging, then it will be strongly condemned by everyone around the world. It will be considered as just another grave act in line with brutal civilization practices. Pakistan should act in a balanced way, (barbarity) is not an answer to crimes. This is another expression of extremism.

Pakistan is Member of United Nations there for it is mandatory for Pakistan to comply in accordance with all the provisions that are regarding the human rights coming from international bodies. One of most prominent treaty is ICCPR, which evidently prohibits public hangings, so Pakistan shall abide by those provisions.

Conclusion

Recently in Pakistan there have been reporting of so many heinous crimes which are committed by people at different level.

Most commonly reported crime was rape of children and then brutal killing after the rape. These incidents have made the entire nation so angry that every other person would demand from government the public hanging of such killers and rapists. In furtherance to this, people started protests and praised the policies of former President of Pakistan General Zia ul Haq, who would publically hang those who were sentenced with capital punishment. People are of opinion that the rate of rape was near to non at the time of Zia, and it was because of his policies, but in reality that was not the case. Actually Zia's policies were so ambiguous, like if a women claims that such person has committed rape with her, so she will have to present four witnesses in her favour and if she could not then she would be declared as the one who is responsible for that adultery and she will be hanged publically, so due to this reason people stopped reporting the rape because it became impossible to prove the rape case as true, because no one will commit rape in front of any one ever naturally. So, public hanging has never served the role of justice in any society neither it will do now. If Pakistan is going to make a law out of this it will not be appreciated by anyone internationally, even with in the country there are so many people and groups who would raise question on this.

As per Constitution of Pakistan the dignity of a man shall always be upheld in any case and in case if a law is passed in derogation with this will be invalid. So any resolution or verdict of court that supports the public hanging will also be considered as invalid under this ambit. In a case in 1994 a five member bench had taken Sue Moto on matter of public importance regarding the public hanging and execution of rapist, in that case it was held that publically hanging a culprit who has committed crime of any extent is not justifiable as it will be clear violation of human dignity that is mentioned in Article 14 of Constitution of Pakistan. As clearly mentioned in Article 7 of United Declaration of Human Rights, no state is allowed to torture criminal, especially when he is suspect. Other international provisions have evidently prohibited death penalty which can be interpreted that international law is totally against the public hangings. Muslims scholars are also of the view that "God will inflict punishment on those who have inflicted torture in this world". Which could be simply understood as, public hangings are human's right to dignity which shall not be curtailed or violated and it shall be respected.

“If human life holds the highest value, then taking it away publically is the lowest act.”

References

1. Wilf, S. (1993). *Imagining Justice: Aesthetics and Public Executions in Late Eighteenth-Century England*. *Yale Journal of Law and Humanities* , Volume 5
2. Marsham, A. (2011). Public execution in the Umayyad period: Early Islamic punitive practice and its late antique context. *Journal of Arabic and Islamic Studies*, 11, 101-136.
3. Cockburn, J. S. (1994). Punishment and brutalization in the English Enlightenment. *Law and History Review*, 12(1), 155-179.
4. Charles Duff, *The History of Hanging*, July 12, 2013, Historic UK Available at : <<https://www.historicuk.com/HistoryUK/HistoryofBritain/The-Art-of-Hanging/>>
5. Death Penalty Information Center, (2023) *State by State*, July 12, 2023, DPIC Available at : <<https://deathpenaltyinfo.org/state-and-federalinfo/state-by-state>>
6. BBC, *The Use of Public Capital Punishment up to the 19th Century - Methods of Punishment* July 12, 2023 WJEC- GCSE History Revision - WJEC' (BBC Bitesize) Available at : <<https://www.bbc.co.uk/bitesize/guides/z938v9q/revision/2>>
7. *The Weird Death Penalties That Are Still Legal in the U.S*, July 12, 2023 (*TakePart*) Available at : <<http://www.takepart.com/article/2015/02/17/death-penalty-methods-united-states>>
8. Ebrahim ZT, (2020) *Public Hangings, Castration Are No Solutions and Bringing Them up Detracts the Debate for Real Reforms*, July 12, 2023 *DAWN.COM*, Available at : <<https://www.dawn.com/news/1580848>>
9. *Treaties, States Parties, and Commentaries - Geneva Convention on Prisoners of War, 1929* Available at : <<https://ihldatabases.icrc.org/applic/ihl/ihl.nsf/52d68d14de6160e0c12563da005fdb1b/eb1571b0daec90ec125641e00402aa6?OpenDocument>>
10. *Capital Punishment in Pakistan*, (2021) Wikipedia July 13, 2023, Available at:
 - i. <https://en.wikipedia.org/w/index.php?title=Capital_punishment_in_Pakistan&oldid=1020583511>
11. United Nations, *'Universal Declaration of Human Rights'* July 13, 2023, Available at : <<https://www.un.org/en/about-us/universal-declaration-of-human-rights>>
12. OHCHR , *International Covenant on Civil and Political Rights'* July 13, 2023, Available at :
 - i. <<https://www.ohchr.org/en/professionalinterest/pages/ccpr.asp>>
13. *'Public Execution'* (2021), Wikipedia Available at :
 - i. <https://en.wikipedia.org/w/index.php?title=Public_execution&oldid=1016196904>

-
14. Public Executions, World Problems & Global Issues | The Encyclopedia of World Problems' July 13, 2023, Available at :
<<http://encyclopedia.uia.org/en/problem/174877>>
 15. Editorial, (2020) Public Executions: A Bad Idea, July 12, 2023, Dawn,
Available: <https://www.dawn.com/news/1533302>
 16. Rishi, I. (2015) Pakistan Hangs 12 Men in Largest Single-Day Execution in Nearly a Decade. 13 July, 2023, *TIME*, <https://time.com/3747202/pakistan-death-penalty-hanging-12-men-moratorium/>
 17. Hay, D. (1980). Crime and justice in eighteenth-and nineteenth-century England. *Crime and Justice*, 2, 45-84.
 18. Hussain J, (2021) NA Passes Contentious Resolution Calling for Public Hanging of Child Sexual Abusers, July 12, 2023, <<https://www.dawn.com/news/1533010>>
 19. Jahangir S, (2021) Are Public Hangings the Answer? July 12, 2023, DAWN.COM, Available at: <<https://www.dawn.com/news/1534974>>
 20. Amnesty International, (2020). Pakistan: Public Hangings Are Acts of Unconscionable Cruelty, July 12, 2023, Available:
<<https://www.amnesty.org/en/latest/news/2020/02/pakistan-public-hangings-are-acts-of-unconscionablecruelty/>>
 21. Usama Farooq, (2020). Public Hanging, July 12, 2023, *The Nation*, Available: <https://www.nation.com.pk/28-Sep-2020/public-hanging>
 22. **Statutes of Pakistan**
 23. Constitution of Islamic Republic of Pakistan,[1973]
 24. Criminal Law (Second Amendment) Act, 2016
 25. Destitute and Neglected Children Act, 2004
 26. Fair Trial Act, 2013
 27. Pakistan Penal Code 1869
 28. Sindh Child Protection Authority Act, 2011
 29. UDHR , 1948
 30. United Nations General Assembly Resolution 2200A (XXI) on 16 December 1966
 31. Geneva Convention Relative to the treatment of Prisoners of War Code of criminal procedure 1898
 32. European Convention on Human Rights and Fundamental Freedom, 1950.
 33. International Covenant on Civil and Political Rights (ICCPR)
 34. Geneva Convention 1929
 35. Report of Amnesty International, Death Sentences and Execution

The Affective Domain of Bloom's Taxonomy: an analytical study in light of the prophet's (s.a.w) Teaching Methodology

Dr.Muhammad Zubair

Assistant Professor (Islamic Studies)
Department of Islamic Studies
Abdul Wali Khan University Mardan
Email: drnaeem@awkum.edu.pk

Dr.Mohammad Naeem

Assistant Professor (Shariah)
Department of Islamic Studies
Abdul Wali Khan University Mardan
Email: zubair@awkum.edu.pk

Mr.Muhammad Numan Ayoub

PhD Scholar
Department of Islamic Studies
Abdul Wali Khan University Mardan
Email: numan.dirupper@gmail.com

Abstract:

S.B Bloom, an American Educationalist and psychiatrist introduced a teaching technique known as Bloom's Taxonomy. He classified this Taxonomy into three domains, the Cognitive, Affective and Psychomotor. The word "Taxonomy" is a biological term used for classification of plants. In the field of education, it is recognized as relationship between the learning and its objectives. This criterion shows a gradual improvement of a learner that starts from core activities sand ends in form of behavioral changes. This classification endorsed by S.B. Bloom. It is an acknowledged concept among the experts which extended afterwards by later educationists. In this research paper, it is intended to analyze Affective Domain of this Taxonomy in light of the prophet's (s.a.w) methodology of teaching. The Holy Prophet (s.a.w) performed his duties as a teacher and touched the every effective method to convey his message comprehensively. He (s.a.w) brought a sound and transparent changes in behaviors which convert a backward nation into a valued position. The Methodology adopted in this paper is Inductive, comparative and qualitative. The sources are the Basics of Blooms Taxonomy and the Books of Hadith and Seerah.

Keywords: Bloom's Taxonomy, cognitive, learning objectives, methodology

Introduction:

The term Education derived from a Greek word “educare” means to bring up or draw out something. This refers to polish the human potentials and induce his hidden aptitudes. In other words, education aims at bringing a positive change in the attitude and behavior of a person. It is not a formal process to read or write something only, but actually it is a nourishment of human physical, emotional and spiritual growth.

Education is a continuous route that starts from the alphabets and lasts till some desirable goals and objectives are ensured. Here we can observe the difference between the education and qualification which clear that it does not mean to step to a grade and qualify some studies. It integrates some attitudes and approaches that are necessary for accomplishment of a personality. It creates critical thinking about different social issues and helps in making decisions free from bias in the broad interest of the nation. It enables him to pursue his interaction with his community. This change can be observed in form of his behaviors and deeds. If this target could not be achieved, vision about education remains of no value. The educations objectives basically hold a philosophical vast back ground and which can be divided into two groups.

1: The Educational Objectives

2: The Teaching Objectives

The educational objectives are wider than of the teaching. Furthermore, these objectives depend on teaching and are achieved after a long process. Having a standardized position, The Bloom’s Taxonomy is supportive to analyze the change in the attitude of learners. This Taxonomy has been categorized into three learning domains.

They are **Affective, Cognitive and the Psychomotor**.¹

In every domain there exists a change in objectives and attitude from simple to complex structure. This helps in classification and selection of pedagogy. Moreover, the curricular and co-curricular programs can be organized through this paradigm. In this article, the Affective Domain from the Bloom’s Taxonomy has been discussed in perspective of the teaching methodology of the Holy Prophet (s.a.w). At first, the Affective Domain and its features have been explained with examples. Then a comparative analysis of the referred domain has been made in perspective of the Prophet’s methodology.

The Affective Domain

The Affective Domain is related to the emotional capacity and sensual propensity of learners. The objective of this domain is to elaborate some particular characteristics such as feelings, attitudes, values and internal

qualities. They are categorized in five steps which are discussed as follow:

Receiving

It is the basic step of this domain which is related to the capability of acceptance some ideas or materials. It is a stage where the learner becomes capable to listen attentively and receive what he is taught. Here he acknowledges the respect of his task and is willing to listen. It is the lowest stage of learning which implies the willingness of learners. This creates a sense of awareness in the students. This domain depends on the due attention of students towards learning activities such as listening and reading. The learner himself attempts to understand the lesson and gives preference in learning process to some parts of the lesson, comprising the contents of his interest.

Responding

In this stage the learners become capable to respond to a question and share his point of view. It is the developed stage of the former. This stage of learning requires the teacher's attention appropriately because the students want to reproduce and react what they have achieved. On the part of students, they wish their active participation in the learning process. They want to revise the learnt topic voluntarily without any inducement. Sometimes they compete with class fellows. They sense it a source of enjoyment. If the learners could not be appreciated appropriately in this stage, they become disappointed. Responding implies some of the learning objectives that produce in form of compliance, appreciation, imitation, support and motivation. While responding the learners sense the feelings of joy and curiosity.

Valuing

After the responding stage, the learner demonstrates his individual opinion in a democratic process which is known as valuing. In this stage, the learner seems attach to a specific object or phenomenon with respect to its value and importance. He proposes and makes plan for the improvement of community. He is committed to be perceived by others as valuing specific ideas. This stage precedes him from simple to complex level of commitment. The objectives of this part refer to the principles, behavior, or the internal and external acceptance. The learner develops with a sense of responsibility and becomes capable to solve a problem.

Organization

The objective of this level is to organize values and identify a unique value and ethical standard in contrast of others opinions. He compares the values and plan for solving the problem. He lays down his life in accordance with the scope of his capability, interest and dogmas. The objective of valuing and organization are relevant for the former depends on the later. The values demand to be organized in a standardized form. This stage enables the learner to resolve the conflicts that exist among the different values. It is concerned with the development of philosophy of life. It realizes a balance between the freedom and the responsibility in a democratic system. It also exposes the one's own strength and limitations of acceptance.

Characterization

It is the last stage of the Affective Domain. At this level, the learner becomes capable to act accordingly. This is a stage of acting rather than by knowing. He can adopt or avoid the thing according to its value. He also has a power of persistence the things which are of low category or beyond standard.

The Receiving Stage in Teaching Methods of the Holy Prophet(s.a.w)

The contribution of the Holy Prophet (s.a.w) in the field Teaching and Learning is very exemplary. No doubt he laid the foundation of education of which all the world Intellectual folk is acknowledged. Nearly 15 centuries ago from now, at time of ignorance and darkness, he lit the candle of education and spread this light throughout the world generously without any discrimination of cast, color or tribe. He has mentioned his main duties as a teacher of ethics and behavior. In a Hadith it is mentioned as:

I have been sent as teacher to accomplish the cause of good manners.²

From this Hadith it is evident that the role of the Holy Prophet (s.a.w) was to accomplish the message of His pioneers(Prophets A.S) related to behavioristic values. Here it is worth to be mentioned that the aim of education is to bring a positive and durable change in the behavior. The Holy prophet (s.a.w) succeeded in his mission as he developed a society on sound values which took the distinction of the best society of the world. Change in behavior is very easy to utter or to discuss but very difficult to

achieve. For this purpose, a perpetual exhaustive struggle requires. Moreover, the self-dedication and inclusive support with firm determination of the reformer is needed. Patience, forbearing, Tolerance, sympathy, devotion, Sacrifice etc. are required as basic tool.

The Holy prophet(s.a.w) struggled hard and melt the hearts of people with polite attitude and forbearance. At his time period at Makkah,he and his followers were put into sever physical and mental torture but they stood firm in front of all the situations and did good in place of evil. In the Holy Quran the Prophet (s.a.w) was instructed to push up the evil with a manner of good attitude and it will make the worst enemy a sincere friend.

The relation on equal basis was a successful policy of the Holy Prophet (s.a.w). In this regard no discrimination on the base of cast, wealth or social status was let to be occurred. In a Hadith the dignity of the Holy Prophet(s.a.w) as an effective teacher has been mentioned by a companion as :

I have never seen a teacher more polite than the Holy Prophet(s.a.w).³

The Responding Stage in the Teachings of Prophet (s.a.w)

This positive attitude made the Companions to receive the message by heart. They all sit in front of the Holy Prophet(s.a.w) so attentively that even an outsider had difficult to know the Holy Prophet(s.a.w) among them. Most often they had to ask as “whoever amongst you is Muhammad, The Prophet(s.a.w).⁴

The participants in the meetings of the Holy Prophet (s.a.w) had an equal opportunity to ask questions or receive a solution to his problem. They were never discouraged nor dis- hearted. Even a person form outward areas was responded in polite tone. Sometimes they crossed the limits of ethics, but the Holy Prophet(s.a.w) gave a positive response which made him his sincere follower.

In Sura No.80 of the Holy Quran where it is mentioned that a blind person came to the Holy Prophet(s.a.w) with a problem which He not received properly as he was busy in preaching to some disbelievers, This attitude was not supported by Allah almighty and the words of warning sent to the Holy Prophet(s.a.w).⁵

The Valuing Stage in the Teaching of the Prophet(s.a.w)

Like the first stage that is responding, the second stage valuing was also followed in the teaching of the Holy Prophet(s.a.w). There are numerous

examples in the Life of the Holy Prophet(s.a.w). Some are given as follow:

It is evident from the narrations of Seerah that even a slave was valued by the Holy Prophet(s.a.w). He provided a shelter home for slaves and orphans. They used to sit side by side with high ups with no difference. Zaid Bin Harisa(r.a) being a slave the Prophet(s.a.w) was given a so high position that was introduced as the son of Muhammad(s.a.w)⁶

His son Osama was so much dearer to the Holy Prophet (s.a.w) that sometimes he left him on his shoulder. At time of His departure, the Holy Prophet (s.a.w) made him the leader of the troops even the Seniors Companions were present.⁷

The Holy Prophet(s.a.w) stated these historical words on that occasion:

Osama bi Zaid is the most liked person to me.⁸

Abdullah Bin Abbas (r.a) was a younger companion who used to sit in the gathering of the Prophet(s.a.w) and was given an equal opportunity to respond.

Similarly, Abdullah Bin Umar was also a person even of low age used to take part in the discussion. On an occasion, The Holy Prophet(s.a.w) put a question to the audience as:

Which the tree is mentioned in the Holy Quran that resembles a believer.

The other participants answered differently which were not supported. Abdulla Bin Umar said that I had the answer of the question and it was the Date Tree, but in front of the Seniors I remained silent. The Holy Prophet (s.a.w) then put the answer according to mine. My father, Umar (r.a) told me that if you had answered it would had a source of great dignity for me.⁹

The Stage of Organization in the Teachings of the Holy Prophet (s.a.w)

The Companions of The Holy Prophet(s.a.w)were given so much opportunities of learning that they became capable to solve the critical problems.They received such a high standard of comprehension that the Holy Prophet (s.a.w) admired their special skills. For example, Hazrat Abu Bakar is the most pity taker on Ummah, Hazrat Umar is the most acting on the commands of Allah, Hazrat Usman is the most modest person. Hazrat Ali was praised as the Best Decision Maker, Hazrat Zaid bin Sabit was given the title of Understanding the Law of Inheritance, Hazrat Maaz Bin Jabal was praised as the best knowing of Lawful and unlawful.¹⁰ Similarly Inbe Masud(r.a) was considered the most familiar with Problems of Jurisprudence. Ibne Abbas(r.a) got the prestige of the Best Commentator of the Holy Quran in Muslim Umma.Abu Huraira,

Aisha, Ibne Umar, Anas, Abu Saeed(r.a) etc. were the narrators of the Ahadith of the Holy Prophet(s.a.w) and performed this duty appropriately.

Characterization Stage in the Methodology of the Holy Prophet(s.a.w)

This stage was successfully achieved by the Holy Prophet (s.a.w). The companions of the Holy Prophet(s.a.w) equipped with knowledge gave a practical shape to their learning. They gave examples of modesty, truthfulness, trust, positive attitude and human dignity that were mentioned with notable words by the Holy Quran.

Conclusion

This study explores that:

: Blooms Taxonomy is a gradual learning process and a classification including the three main categories or domains that are, Cognitive, Affective and Psychomotor.

: In the study under reference, only the Affective Domain has been discussed in light of the Methodology of the Holy Prophet (s.a.w).

: The affective domain has five sub categories. They are Receiving, Responding, Valuing, Organization and Characterization.

: These stages have been successfully adopted by the Holy Prophet(s.a.w) as is evident from the examples mentioned therein.

: It becomes clear that the Holy Prophet (s.a.w) has a pioneer role in the process of teaching which was expressed in form different techniques and methodologies by later experts and educationists.

References:

¹ Using Bloom's Taxonomy to write effective Learning outcomes. Research Paper by Jessica Shabtural available on Internet at <http://tips.uark.edu/> (July 26 2022)

²Imam Behiqi, Sunan Kubra, Hadith No .20782

³ Imam Abu Daud. Sunan, Hadith No: 931

⁴ Imam Bukhari, Saheh, Hadith No. 63

⁵ Surat Abas 80: 1-2

⁶ Saheh Baukhari Hadith No: 4782(in this Hadith it is mentioned in the end that this rule was changed later and banned with Verse of Surat Ahzab No. 05)

⁷ Ibid Hadith No. 4468

⁸ Ibid Hadith No: 4468

⁹ Ibid Hadith No : 72

¹⁰ Ibne Maja, Sunan, Hadith No: 154

The Interplay of Life Satisfaction and Emotional Regulation in Substance Users: A literature review from Islamic perspective.

Mr. Faseehullah

Clinical Psychologist
Department of Psychology
Paraplegic Center, Hayatabad, Peshawar, Pakistan
Adjunct lecturer Psychology
College of Physical Medicine & Rehabilitation
E-mail: faseehkifayat@gmail.com

Mrs. Lubna Nazneen

Lecturer
Department of Psychology
Islamia College Peshawar, Peshawar, Pakistan
E-mail: nazneenbnu@gmail.com

Mr. Adnan Ashraf

Social Welfare Officer
Paraplegic Centre Peshawar.
Adjunct lecturer Sociology
College of Physical Medicine & Rehabilitation
E-mail: a4adnansocialwork@gmail.com

Abstract:

This study examined into the connections between life satisfaction, emotional regulation, and substance use among individuals engaged in drug consumption. The aim was to understand how life satisfaction and emotional regulation contributed to the patterns of substance use and the overall well-being of drug users. A quantitative approach was employed, utilizing validated measures to assess life satisfaction, emotional regulation strategies, and substance use behaviors. Participants included individuals from diverse backgrounds who self-identified as drug users. Data was collected through surveys and analysed using statistical techniques. The findings from this study shed light on the complex interplay between life satisfaction, emotional regulation, and substance use, offering insights into potential interventions and support systems for improving the well-being of individuals struggling with drug use. Islam places a strong emphasis on safeguarding one's physical and

mental health. Drug misuse puts a person's health at serious risk because it is dangerous and addicting. This research has the potential to contribute to the development of targeted interventions and policies aimed at promoting healthier coping strategies and enhancing life satisfaction among drug users.

Keywords: *Life Satisfaction, Emotional Regulation, Substance Users, Islam*

Introduction:

Life Satisfaction described by Gilman and Huebner (2003) as the cognitive evaluation that individuals make of the overall tone of their lives or the characteristics of specific contexts (such as family, friends, or school) within those lifetimes. Because so many young people struggle to adjust to the changes and expectations that come with puberty, it is usual for them to suffer a decline in life satisfaction during this turbulent time in their lives (Suldo & Huebner, 2004). Young people who report high levels of life satisfaction typically perform better academically and interpersonally; Additionally, they claim to have lower social issues and have better success in social situations (Fogle, Huebner, and Laughlin, 2002; Gilman & Huebner, 2006; Suldo & Shaffer, 2008).

Elevated degree of life satisfaction in young people are associated with positive outcome better academically, interpersonally, and interpersonally; as a result of their success on the professional, personal, and interpersonal levels, they also report having less social problems, which eventually enhances their general well-being and success in life. (Fogle, Huebner, and Laughlin, 2002; Gilman & Huebner, 2006; Suldo & Shaffer, 2008). A number of studies reported that, unfavourable effects may occur when young individuals report having low life satisfaction. (MacDonald, Piquero, Valois & Zullig, 2005; Raphael, Rukholm, Brown, Hill-Bailey, & Donato, 1996; Topolski, Patrick, Edwards, Huebner,

Connell, & Mount, 2001; Zullig, Valois, Huebner, Oeltman, & Drane, 2001).

Furthermore, their lack of maturity and advanced coping mechanisms and the ability to solve problems could cause people to select inappropriate or harmful problem-solving strategies makes matters worse. For instance, in an effort to alter their feelings about their lives in reaction to losses in life satisfaction, some teenagers may decide to engage in a number of dangerous behaviours. (Zullig et al., 2001). More or less risky behaviours, such as aggression, gun ownership, suicidal thoughts, sexual risk-taking, and drug usage, can be associated with worse life satisfaction or physical hostility (MacDonald et al., 2005; Raphael et al., 1996; Topolski et al., 2001; Valois, Paxton, Zullig & Huebner, 2006; Valois, Zullig, Huebner & Drane, 2004; Valois, Zullig, Huebner, Kammerman, & Drane, 2002).

Substance use involves voluntary consumption or administration of substances that alter the central nervous system's functioning, causing psychoactive effects. Examples include alcohol, tobacco, illicit drugs, prescription medications, and over-the-counter drugs. Substance use involves ingestion, inhalation, injection, or other methods, with the intention of experiencing pleasurable effects or altering mood, perception, cognition, or behavior. According to Lasser and Schmidt (2009), Substance use refers to the consumption of non-severe substances without causing physical or psychological issues. Substance abuse, on the other hand, is a severe and pervasive pattern that meets clinical diagnostic criteria. The 2007 Youth Risk Behaviour Survey found that 75% of American adolescents reported drinking alcohol, 26% regularly binge-drank, 50.3% tried smoking, and 38% used marijuana. Additionally, 2.3%

to 13.3% of young people tried various illegal substances, including inhalants, hallucinogens, cocaine, ecstasy, methamphetamines, illegal steroids, and heroin.

The frequency of substance use among young people regularly varies based on demographic factors such as gender, age, race/ethnicity, and socioeconomic status. The YRBS data revealed that, with the exception of inhalants, males consume illegal substances at higher rates than females across the board. Contrarily, there is no difference between the sexes in terms of drinking and smoking. The most commonly used substances by African American students were alcohol and smokes, but their cost per unit of employment was still far lower than that reported by Hispanic and White students (Johnston, O'Malley, Bachman, & Schulenberg, 2009). Studies frequently use parental education levels and/or yearly family income to categorise families in relation to SES. Because the results in this area have been so inconsistent, researchers suggest that the risk and protective factors in the adolescent's life may have an impact on more than simply SES (Trim & Chassin, 2008).

The relationship between teen substance use and concurrent and long-term mental health issues and illnesses makes it worrisome. According to studies (DeWit, Adlaf, Offord, & Ogborne, 2000; Hingson, Heeren, & Winter, 2006; Rohde, Lewinsohn, Seeley, Klein, Andrews, & Small, 2007), the likelihood that a young person may have a substance use disorder in maturity increases with how early they prefer to use drugs. In addition, studies show that as adults, drug-using youth frequently exhibit subpar coping mechanisms, increased rates of divorce, job dissatisfaction, unemployment, stress, and substance abuse, as well as a lower likelihood of enrolling in post-secondary education are all associated with poverty

(Bachman, Wadsworth, O'Malley, Johnston, & Schulenberg, 1997; Ellickson, Tucker & Klein 2003; Fergusson & Boden, 2008; Rohde et al., 2007; Tucker et al., 2006).

To avoid being judged by the alien for acting extremely emotionally, it is preferable to maintain a neutral emotional state. 2008's Baumeister. Emotional experience is psychology. "The process by which individuals influence which emotions they have, when they bear them, and how they feel and express these emotions," according to Gross (1998), is how the idea is defined. Individuals therefore have the potential to regulate their emotions and only answer in ways they believe are suitable in a given social setting, whether it be on a conscious or unconscious level. According to this notion, it could make sense that a person would solely use emotion regulation to enhance positive emotions. This isn't always the case, though, and there are times when being upset or angry can be helpful. For instance, feeling cheerful before meeting someone else might be counterproductive while preparing for a parameter. As an alternative, a person could act or think in a way that makes them angry. In addition to pleasant and negative feelings, research has shown that people prefer to experience neutral emotions when observing strangers.

Replies to the concept of emotion control have varied; some sets trust it has detrimental effects, while others claim it has positive effects. Cultural influences may influence whether emotion regulation has beneficial or bad effects. For instance, previous studies have indicated that unwanted emotions are better controlled by Asian women than European women are in general (Butler, Tiane, & Gross, 2007). This might be as a result of the two polishes' different values. Independence is valued more highly in Europe and the western world. As a result, in the East, where

clubs are more collective, it would be more acceptable for a soul to maintain themselves. (2007) Butler et al.

It was considered that a person's desire to amplify good moods and lessen bad moods was what governed their ability to regulate their emotions. Baumesiter and others (2008) But recent studies have revealed that the social context is what regulates how people feel. In the *Self-Regulation of Moods: Second Thoughts on the Importance of Happiness in Everyday Life*, Erber and Erber (2000) highlight how much people's moods can change depending on the social situation. They provide evidence for this claim using a number of their earlier investigations, including a written report with the working title "Coolness Effect." Instead of the pleasantness of the emotion, social context serves as the foundation for emotion regulation (Erber & Erber, 2000).

The ability to control one's emotions has been shown to influence the quantity and quality of interpersonal interactions. According to Lopes, Salovey, Beers, and Cote (2005), people who can control their emotions should have a greater level of emotional intelligence, which is the ability to understand both their own and other people's emotions. They consequently gain a more accurate understanding of how others could feel in certain workplaces, which is likely to lead to the development of strong intrapersonal and interpersonal abilities. They would therefore be considered to be better friends than individuals with a lower level of emotion control (2005, Lopes et al).

Each person and workplace have a different level of emotion management. Efficient emotion control is possible when emotional intelligence is better. Therefore, having a deeper awareness of one's own and others' feelings has a direct impact on the type of connections one may have.

Life satisfaction and emotional control can be significantly impacted by drug addiction. Negative outcomes from substance addiction frequently include strained relationships, money troubles, legal troubles, and a decline in physical and mental health. These elements may have a role in a decline in overall life satisfaction.

Drug addicts may also have substantially poor emotional regulation, which is the capacity to successfully control and deal with one's emotions. It can be difficult for people to build good emotional regulation skills since substance addiction frequently turns into a way to self-medicate or numb upsetting emotions. As a result, there may be emotional instability, mood fluctuations, and a higher risk of mental health conditions like anxiety and depression.

Drug addiction is a complicated problem, and each person's experience with it will be different in terms of how it affects their ability to control their emotions and live a happy, fulfilling life. A number of variables come into play, including the extent and length of the addiction, the presence of co-occurring mental health conditions, the accessibility of support networks, and the person's motivation for recovery.

According to Quran

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَمَلُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

They enquire about gambling and intoxicants. Say: There is a serious sin and a way for folks to profit in both of them, but their sin is larger than their profit. And they inquire as to how much they ought to spend. Specify: What you have to spare. So that you may reflect, Allah clarifies His communications to you.

See Surah Nisa (4:43), Surah Maida (5:90), Surah Maida (5:91)

The Quran continues, "Then they interrogate you about liquor and gambling. Say, "Both of them have great sins, and while they have some gains for the people, their sinfulness outweighs those gains." (2:219)

The Quran then establishes the law, saying: "O you who have faith! Avoiding these vices can help you be fortunate because they are all works of Satan, including alcohol, gambling, worshipping false gods, and divining arrows. Indeed, Satan tries to incite animosity and hatred among you through alcohol and gambling as well as keep you from remembering Allah and praying. Then, will you renounce? (5:90-91)

Objectives

1. Relationship between Life Satisfaction and emotional Regulation will be studied.
2. Level of Life Satisfaction in drug addicts will be explored.
3. Emotional Regulation in drug addicts will be check out.

Hypothesis

- Drug addicts have low level of emotional Regulation
- Drug addicts have low level of life Satisfaction
- Level of Life Satisfaction is positively correlated with emotional Regulation.

Participants

A sample of 100 participants (50 drug addicts and 50 Non-drug addicts) aged 16 to 40 years has been taken to administered the emotional intelligence and Life Satisfaction Scales. Further, random sampling will be used.

Instrument

2 questionnaires will be used as an instrument.

The Satisfaction with Life Scale By Ed Diener, Ph.D.

There are 5 items in the scale. Indicate the extent to agree or disagree with each statement by circling a number between 7 ‘strongly agree’ and 1 ‘strongly disagree’.

Emotion Regulation Questionnaire (ERQ) By Gross & John

Gross, J.J., & John, O.P. (2003). Individual differences in two emotion regulation processes: Implications for affect, relationships, and well-being. There are 10 items in the scale. Indicate the extent to agree or disagree with each statement by circling a number between 5 ‘strongly agree’ and 1 ‘strongly disagree’.

Procedure

Participants will be encouraged to participate in research. After completion of the process participants will be brief about the purpose of research.

Study will be followed by both primary and secondary data. Primary data will be done through random sampling using the Emotional Regulation scale and Life Satisfaction scale.

Test administered

- Person correlation will be used to check the relationship between Emotional Regulation and Life Satisfaction.
- Independent sample T-test will be used to find out the experimental and control group differences with respect to Emotional Regulation.
- Independent sample T-test will be used to find out the experimental and control group differences with respect to level of Life Satisfaction.
- Finally the data will be compiling, tabulation and analysis will be carried out.

Results

Table 1

Alpha Reliability coefficient of Emotional regulation scale and life satisfaction scale (N=100)

Scale		No of items
Emotional regulation scale	10	.873
Life satisfaction scale	5	.797

Table 1 presents the cronback alpha reliability coefficient for the emotional regulation scale and life satisfaction scale. The Alpha coefficient for emotional regulation (.873) and life satisfaction (.797) indicates that scales are highly internally consistent.

Table 2

Mean, Standard deviation and t-values on emotional regulation scale by drug addicts and non drug addicts. (N=100)

	N	Mean	Std. Deviation	t
Drug Addicts	50	1.4	.517	-18.92
Non Drug users	50	2.88	3.28	

$df=100, p<.001$

Table 2 shows means, standard deviations and *t*-values for emotional regulation scale with respect to drug addict and non addicts. Results in the table shows that emotional regulation is high in non drug addicts.

Table 3

Mean, Standard deviation and t-values on life satisfaction scale by drug users and non users. (N=100)

	N	Mean	Std. Deviation	t
Drug addicts	50	1.28	.454	-
Non drug Addicts	50	3.00	.000	

$df=100, p<.001$

Table 3 shows means, standard deviations and *t*-values for life satisfaction scale with respect to drug addicts and non drug addicts. Results in the table shows that life satisfaction is high in non drug addicts.

Table 4

Correlation between life satisfaction scale and emotional regulation scale. (N=100)

Scales	N	Pearson Correlation
Life satisfaction scale	100	.839 significant 2 tailed
Emotional regulation scale	100	.839 significant 2 tailed

$df=100, p<.001$

Table 4 shows Pearson correlation between life satisfaction scale and emotional regulation scale. Correlation is significant at the 0.01 level.

Discussion

The high Alpha coefficients of.873 for emotional regulation and.797 for life satisfaction show that the scales have a high degree of internal consistency. This indicates a trustworthy measurement of emotional control and life happiness because the items on each scale have a significant correlation with one another. With values ranging from 0 to 1, the Alpha coefficient, often known as Cronbach's alpha, is a frequently

used indicator of internal consistency. The coefficients in this instance give reason to believe that the scales have a high level of internal dependability, giving assurance as to the precision and consistency of the measurements.

The emotional regulation scale's averages, standard deviations, and t-values for substance users and non-users are shown in the table. The findings show that emotional regulation in the non-drug addict group is much higher than in the drug addict group. The average ratings for emotional control are higher in non-addicts, indicating that those without drug addiction issues have stronger emotional control skills. The standard deviations reveal details about how results vary within each category. Overall, the results point to a possible link between lower levels of emotional control and drug addiction, stressing the need for focused interventions to help those who struggle with substance misuse develop their emotional regulation abilities. Some of the negative consequences of substance use in adolescence is an increased risk for the emergence of comorbid psychiatric disorders, Risky sexual behaviour, STDs, HIV infection, involvement with the juvenile justice system, academic issues like poor grades, suspensions, and expulsions, violence, respiratory issues, as well as symptoms of physical health, decreased life satisfaction, and other negative outcomes. (Aarons et al., 1999; Arria, Dohey, Mezzich, Bustein & Van Thiel, 1995; CDC, 2009; Crowley & Riggs, 1995; Ellickson, Martino & Collins, 2004; MacDonald et al., 2005; Rohde et al., 2007; SAMSHA, 2008; Tucker, Ellickson, Collins & Klein, 2006; Zullig et al., 2001).

The averages, standard deviations, and t-values for the life satisfaction measure among both drug users and non-users are shown in Table 3. According to the findings, non-drug users report much better levels of life satisfaction than do drug users. According to the average results, people who do not battle drug addiction express higher stages of life satisfaction and standard deviations reveal the range of scores within

each category. Together, the results show a relationship between drug addiction and lower levels of life happiness, highlighting the significance of focused interventions to raise life satisfaction in those who struggle with substance abuse. Due of recent rises in prevalence and because it's connected to a number of unfavourable effects, adolescent substance use in the United States is a serious reason for worry (National Institute on Drug Abuse; NIDA, 1997).

The Pearson correlation between the emotional regulation scale and the life satisfaction scale is seen in Table 4. Life satisfaction and emotional regulation are strongly correlated, as shown by the statistical significance of the correlation between the two measures at the 0.01 level. Accordingly, higher levels of emotional control are linked to better levels of life satisfaction, whereas lower levels of emotional regulation are linked to lower levels of life happiness. The strong association emphasises how crucial emotional control is for enhancing overall life pleasure.

Islam places a strong emphasis on safeguarding one's physical and mental health. Drug misuse puts a person's health at serious risk because it is dangerous and addicting. Islam encourages people to lead healthy lives and abstain from behaviour that could endanger their wellbeing.

Islam understands the need of a healthy mind and intellect in reaching moral judgements and carrying out one's obligations. Drug usage affects one's capacity to think clearly, makes decisions incorrectly, and prevents them from fulfilling their commitments to themselves, their families, and society. Islam encourages the prudent use of one's intellect and forbids any behaviour that impairs mental clarity.

Islam encourages the ethical and responsible use of resources. Financial instability is a common result of drug usage since addicts may spend a lot of money to maintain their addiction. Financial difficulties for them and their families may result from this. Islam forbids behaviours that waste resources and advocates the prudent and careful use of riches.

Islam places a high value on the need to sustain harmonious social connections. Drug misuse can cause social bonds to break down, straining

families and communities. It may lead to a rise in violent crime, societal unrest, and crime rates. Islam encourages behaviours that enhance societal wellbeing and cohesion and forbids any behaviour that threatens these.

Islam places a strong emphasis on the pursuit of spiritual development and an intimate relationship with Allah (God). Drug misuse disrupts this connection because it causes mental and emotional numbness and pulls people away from their spiritual journey. Islam urges people to live virtuously, mindfully, and in a clean and pure manner in order to achieve spiritual enlightenment and inner tranquilly.

These rational justifications, which are founded on Islamic teachings, emphasise the need of maintaining one's physical and mental health, as well as one's resources, societal peace, and spiritual wellbeing. Islam tries to direct people towards a healthy and meaningful life that is consistent with the principles of the faith by forbidding drug usage.

References

- Aarons, G. A., Brown, S. A., Coe, M. T., Myers, M. G., Garland, A. F., Ezzet-Lofstrom, R., et al(1999). Adolescent alcohol and drug abuse and health. *Journal of Adolescent Health, 24*, 412–421.
- Bachman, J. G., Wadsworth, K. N., O'Malley, P. M., Johnston, L. D., & Schulenberg, J. E. (1997). *Smoking, drinking, and drug use in young adulthood*. Mahwah, NJ:
- Butler, E., T. Lee, & J. Gross. (2007). Emotion Regulation and Culture: Are There Social Consequences of Emotion Suppression Culture-Specific? *Emotion, 7*(1), 30-48.
- Erlbaum.Baumeister, R. and B. Bushman. (2008). *Social Psychology and Human Nature*. Belmont California : Thomson Wadsworth.
- Erber, R. & M. Erber. (2000). The Self-Regulation of Moods: Second Thoughts on the Importance of Happiness in Everyday Life. *Psychological Inquiry, 11*(3), 142-148.
- Erber, R., D. M. Wegner, & N. Theriault. (1996). On Being Cool and Collected: Mood Regulation in Anticipation of Social Interaction. *Journal of Personality and Social Psychology, 70*, 757-766.
- Fogle, L. M., Huebner, E. S., & Laughlin, J. E. (2002). The relationship between

temperament and life satisfaction in early adolescence: Cognitive and behavioral mediation models. *Journal of Happiness Studies*, 3, 373–392.

Gilman, R., & Huebner, E.S. (1997). Children's reports of their life satisfaction: Convergence

across raters, time, and response formats. *School Psychology International*, 18, 229–243.

Gilman, R., & Huebner, S. (2003). A review of life satisfaction research with children and

adolescents. *School Psychology Quarterly*, 18, 192–205.

Gilman, R., & Huebner, E. S. (2006). Characteristics of adolescents who report very high life

satisfaction. *Journal of Youth and Adolescence*, 35, 311–319.

Gilman, R., Huebner, E. S., & Laughlin, J. E. (2000) A first study of the multidimensional

students' life satisfaction scale with adolescents. *Social Indicators Research*, 52, 135–160.

Gross, J. (1998). The Emerging Field of Emotion Regulation: An Integrative Review. Review

General Psychology, 2(3), 271-299.

Lopes, P., P. Salovey, M. Beers, & S. Cote. (2005). Emotion Regulation Abilities and the Quality of Social Interaction. *Emotion*, 5(1), 113-118.

MacDonald, J. M., Piquero, A. R., Valois, R. F., & Zullig, K. J. (2005). The relationship Between life satisfaction, risk-taking behaviors, and youth violence. *Journal of Interpersonal Violence*, 20, 1495–1518.

Suldo, S. M., & Huebner, E. S. (2004a). The role of life satisfaction in the relationship Between authoritative parenting dimensions and adolescent problem behavior. *Social Indicators Research*, 66, 165-195.

Zullig, K. J., Valois, R. F., Huebner, E. S., Oeltmann, J. E., & Drane, J. W. (2001). Relationship between perceived life satisfaction and adolescents' substance abuse. *Journal of Adolescent Health*, 29, 279–288.