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# Religiosity of Different Social Classes in Punjab; Pakistan

*(A case study of District Sargodha)*

Thesis submitted for the award of M. Phil Degree in Comparative Religion

Supervised by:

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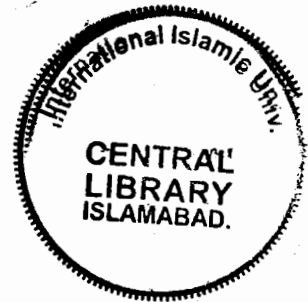
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## **DEDICATION**

To the magical prayer of my mother, the financial assistance of father and the sincere guidance of my spiritual leader the combination of which added to my thirst for knowledge and encourage me to reach the goal.

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## INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي خلق الخلائق من بسائط متباعدة الأقسام، ونظر من وسائط متغايرة الأقسام، وصير عقولهم شواهد على استنهاج مسالك الأفكار، حتى يوافقوا بها ويخالفوا، قال الله تعالى " يا أيها الناس إنا خلقناكم من ذكرٍ وأنثى وجعلناكم شعوباً وقبائل لتعارفوا " .

وفرق بين الأسباط والقبائل والبطون والأفخاذ، تفريق روضة بودائع البدائع ناضر، ووصل حبل التناسل بعد الثبات، وجمع شمل التوالد بعد الشتات، وقدر أسباب القدرة والقرابة تقديراً، " وخلق من الماء بشراً فجعله نسباً وصهراً وكان ربك قديراً " .

والصلاة والسلام على محمد الذي أرسله ربه "شاهداً ومبشراً ونذيراً وداعياً إلى الله بإذنه وسراجاً منيراً" وعلى آله وأصحابه أجمعين ومن تبعهم بإحسان إلى يوم الدين، وبعد.

Allah says in the Holy Quran: "I have not created Jinn and Mankind (for any other purpose) except to worship me"(51:56). Man was created by Allah Almighty for His worship and worship is by collective and individual perception. In this regard, man cannot live without society and society cannot grow without any religion. That is why; every society has got some religion. It is generally said that if we study the earliest societies, it would be known that people believed in the thunder of clouds or the flash of lightning as gods and were afraid of them. The sun, the moon, the sky, the stars etc. were worshipped. There are so many tendencies towards religion that man used to worship even trees and stones. The climax of this tendency was seen when man started preparing their gods themselves. Stones were modified in source supernatural appearances and were worshipped as gods. There was a constant increase in gods. Thus, the concept of god and religion has remained an inspirable entity of human existence.

The society of Pak-India Sub-continent has been full of different gods and religion. This was the reason for the scale of the religious class over the society. To have control over the society, they adopted religion. Thus the whole society was divided into four classes. In Hinduism, it is called the "Caste system". The religious leaders kept themselves at the highest level as they thought that they were very close and dear to the gods. They were created from the highest part of body – i.e. the head of god whereas the rest of the people were created from the lower parts of the body thus becoming the lower class in the society. All were included in following the religion

but there were different chances and ways for creating of different classes. Here started the "social classes".

**Significance of study:**

With the advent of Islam in the Sub-continent, the caste system was too much affected. As the noble and rich were close to the Muslim rulers, so they were superior to the general public. Thus society was divided on the basis of status and wealth. During the British rule over India, the division went on rise because the English wanted to rule here by keeping the people divided.

Pakistan is an Islamic state in its ideology. Unfortunately there could not be seen equality in the society. There is division in the society on the basis of ministry, status and wealth. In the beginning, there was the caste system which now has suffered decline. Due to the factor of economic growth and shift of people from traditional sources of income to newer sources, there is a decline in caste system. There have appeared social classes on some other grounds, as well.

In the province of Punjab, there is comparatively more impact of this division. Punjab is the most developed province and there are modern trends among its social classes. This has definitely affected the religious involvement of the people. The religiosity of different classes is different. In the modern age, secularism is on the rise but it is wonderful to note that many movements in Punjab have started on a religious basis. There are people of almost every class participating in these movements in one way or the other.

**Selection of topic:**

This was the one reason that the topic was selected to assess the religiosity of all classes here. Second reason for that is the Pakistan movement and establishment of Pakistan when religious zeal was observed among the people. This made Pakistan an Islamic state in its ideology. With the passage of time, the vigour of religion faded away. There were seen changes in religious parameters. The circulation of wealth and the race for status increased the social classes. This made the public ignore the basics for which the state was established. So it was needed to test the influence of religion through a case study.

The third reason for the study is that in the department of Comparative Religion, we were taught the subject; Sociology of Religion. During the lecture, our teacher Dr. Isa Muhammad Mishano highlighted the topic, "Religion in different social classes". He asked the students whether anyone of us would like to write on the religiosity of different social classes of the country, he may choose the topic for his dissertation. This stimulated me for the selection of this topic.

### **Survey of literature:**

This is a religious study within the realms of anthropology and sociology. Unfortunately, no research has been carried out in this field. During the British rule, a book was written *Punjab Castes* by an officer of census department of Punjab named Sir Denzil Ibbetson. It described the different castes living in the Punjab. It can be taken as an anthropological study but not as a religious one. The topic lacked relevant literature which caused a lot of difficulty. Especially the classification of the society of Punjab had got no material. There were only few books from Indian and western writers. This helped me in understanding the classification of Punjabi society. I could not come across any book on such topic written by Pakistani writer. Hopefully, my research will open new awareness in the field of religion and society in the Punjab (*In-Shā Allah*).

### **Methodology:**

There is a lot of field work for the thesis which is the basis for the analytical study of the subject. The data collected is of the two types i.e. qualitative and quantitative.<sup>1</sup> Following are some of the techniques adopted to conduct the field work.

#### **1. Sampling:**

Sampling is one quantitative method by which field work is conducted. Out of every 5000, 1 was either questioned or observed during field work. Total population of District Sargodha is 2,665,979.<sup>2</sup> Likewise 534 respondents were questioned by different techniques in the survey.

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<sup>1</sup> Qualitative data is the non-numerical assessment of observation made through research techniques. Quantitative data is statistical assessment which is most often accomplished with the aid of computers. See Babbie, Earl, *The Practice of Social Research* (USA: Wadsworth / Thomson Learning, 2001), p. 358.

<sup>2</sup> *Pakistan Population Data Sheet 2001*, (Islamabad: National Institute of Population Studies).

### **3. Interview:**

Interviews were conducted and attention was taken regarding the status of the interviewees especially for those who could not read the questionnaire.

### **4. Questionnaire:**

A questionnaire was arranged to collect the data. It was an open-ended questionnaire providing a few options in all questions. There was a difference in the number of options.

### **5. Observation:**

It is a basic requirement of such a research to go into the field and collect information. I have spent one year for survey in the field and collected data through observation.

### **6. Case study Method:**

According to Babbie, "Major advantage of case study lies in the richness of its descriptive examples that result from intense study of one or few units".<sup>3</sup>

In this research District Sargodha was under the case-study of my thesis.

### **7. Photography:**

During field work, I also gathered photographs of people so that their condition may become clearer. This also made the results of research quite easy.

### **8. Tabulation:**

All the results of the survey whether qualitative or quantitative have been presented in the form of tables. This is an easy way for understanding that issue on hand.

### **Synopsis of Thesis:**

My research work contains an introduction, four chapters and a conclusion. In the first chapter, there are four parts. The first part deals with the definitions of religion and its function in the society. Here, there is detail according to both western and Muslim perceptions. In the second part, there is a detailed study of social classes. The third part introduces the province of Punjab whereas the last part presents the historical background of the social classes in Punjab.

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<sup>3</sup> Babbie, Ibid, p. 257.

The second chapter has also two parts. The first part deals with the dimensions which are basis for the classification of the society of Punjab. In the second part, the classes are discussed in detail. The third chapter introduces District Sargodha in its first part whereas in the second part, the society has been classified in rural and urban areas. It ends with an assessment of their involvement in religion.

The last chapter completely explains the analytical assessment on religiosity of different social classes by the survey of study area this is highlighted in the table of each division. There are taken three aspects of religion i.e. doctrinal, ritual and moral. Every aspect has a separate questionnaire for each class. The responses are the basis for the analysis of religiosity of different social class in the study area. The results are deduced at the end of the thesis. (God has the best Knowledge).

Thesis has been completed. It is the blessing of Allah Almighty who gave me strength to carry out this work. Otherwise, I was unable for that. I am extremely thankful to my Lord for the successful completion of the work thanking God is not enough until the people are aid thanks. To first of all, I am highly obliged for the guidance of my supervisor Prof. Dr. Zafarullah Baig, Head Department of History. I am also thankful to my ex-supervisor Dr. Isa Muhammad Mishano (Nigerian) Ex-Head, Department of Comparative Religion. He not only motivated this topic but also guided me in many stages of synopsis and thesis. One of my teachers whom I cannot skip with out thanking is Muhammad Modassir Ali who guided me in all possible ways. I disturbed him unscheduled but he remained patient and sincere to overcome my weaknesses regularly academics and research. I would also like to thank my friends especially Hafiz Sarfraz Ahmed and Ghufran Azeem Cheema who cooperated with me to their best. Besides, I am also thankful to the staff of Central Library (IIUI), Students Affair Section, Examination Branch and especially Faculty of Usuluddin. I cannot pay regards until I mention my teachers who sincerely helped me to reach this stage. I also salute my brother and sister who got me out of a lot of non-academic problem during my study.

In the end, I pray to God to bless all those with the great reward and accept my struggle for this research. (Āmīn)

## **PREFACE**

Religion and society have always been associated with each other since the beginning of mankind. Religion alone cannot exist in the universe for its implication without society. Then people have different levels of approaches to religion through following it in the society. Some approaches of religion are inter-link between man and God which are beliefs and worship. Some others are individually as well as collectively among society which can be said social deeds, morals, manners etc. Both internal and external aspects are definitely from religion.

The term "religiosity" is convenient shorthand for the phrase 'religious involvement'. More precisely during my field work, I mean:

- a) Attendance of prayers (إقامة الصلاة)
- b) Performance of Hajj (أداء الحج)
- c) Fasting (صيام رمضان)
- d) Giving Zakāt (إيتاء الزكوة)
- e) Observance of other religious injunctions
- f) How different social behaviours and customs are related to religion
- g) Economical, political and social morals.

It is intended that all such questions be investigated with reference to the social classes according to their mental approach. It is a fact that their all deeds and rituals would not be according to perfect religious text. I have to follow sociological research methodology and assess their mind what they think as they are.

The notion of Social Classes is taken here in line with the views of Western and Indian authors lying in the Punjabi society. The topic lacked relevant literature which caused a lot of difficulty. Especially there is no material on the classification of the society of Punjab. There were few books from Indian and Western writers. This helped in understanding the classification of Punjabi society. To my limited knowledge, there is no book by any Pakistani writer regarding this topic. Due to the practical constraint of unavailability of any material on the said topic, I had to rely upon western and Indian writers. As the dimensions of society which were discussed in the second chapter resemble to my practical observations, same was available in the books that I consulted.

I conducted a field survey in District Sargodha for examining religious involvement of

different social classes by questionnaires, interviews and scientific observation etc., such surveys could not be conducted in any part of the Punjabi society. For that there are many problems which I faced during field survey.

1. The people have no awareness about religious assessment.
2. They think that this is their personal matter and questioning would point out their personal religious affairs.
3. They have no time for answering of such questions.
4. They hid their actual involvement in religion.
5. They fear and hesitate about answering during interviews or filling questionnaires, especially in present condition of Pakistan.

For example: I visited a well established religious institution of city Sargodha and asked them that I want to see the Principal of this institution for that purpose and I want to take photographs of some classes in different levels. They refused for meeting with principal and taking photographs also. They think that he works for any special secrecy branch or agency. This is an example for urban area. Let us go to rural area; I passed away from old shepherd who was grazing their goats in grassy area. I talked with him about my purpose. He replied me that I should meet with any educated person and ask him these questions, he can not give me any answer of the question. These are the problems that people have no awareness about such survey. There were also some financial problems which were faced during field survey. The thesis analyses the field work which shows the religiosity of the people. Because of the problems mentioned above, there is sometimes not seen accuracy in the response of the people if the questionnaire is repeated.

(God has the best Knowledge)

CHAPTER ONE

## RELIGIOSITY OF DIFFERENT SOCIAL CLASSES IN PUNJAB

### 1. General Meaning of Religion and its function in Society:

#### a) *Meaning of religiosity:*

Lexically the word religiosity means the attachment with religion. It means the power which makes a person follow his religion in different field. If religiosity is taken in the social context, it means "Interest and participation in religious activities".<sup>1</sup> In other words, it is the motivation and intention of a person to practice religion in almost all his deeds. Religiosity may be defined in terms of the degree of participation of an individual in religious rituals or a sum of various behaviours and attitudes judged to be religious with in a group or society.

#### b) *Description of Religion according to Western Literature:*

##### i. Etymological Meaning of Religion:

Religiosity has been derived from the word "Religion" that comes from the Latin Religio, which describes the religious act, the three verbs *relegere*, *religari* and *religere* being possible derivations. The fluidity of the derivation need not cause misgivings. Since *relegere* means "constantly turn to" or "conscientiously observe", the object of concern must merit and indeed demand man's careful attention. This claim brings up automatically the second derivation, since *religari* can mean "binding oneself (back)" to one's origin and good. Finally, since man can live in culpable oblivion of his origin and good, he can then "choose again" to live religiously by his origin and goal *religere*.<sup>2</sup>

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<sup>1</sup> Theodorson, George A., *A Modern Dictionary of Sociology* (New York: Thomas Y. Crowell Company, 1969), p. 345.

<sup>2</sup> Schiffers, Norbert, "Concept of Religion" in *Encyclopedia of Theology* edited by Rahner, Karl, (London: Burns & Oates, 1977), p. 1359 and see also Mohapatra, A.R., *Philosophy of Religion* (New Delhi: Sterling publishers, 1985), p. 3.



## ii. Definitions of Religion according to Western Scholars:

It is Western idea that the very attempt to define religion, to find some distinctive or possibly unique essence or set of qualities that distinguish the "religious" from the remainder of human life, is primarily a Western concern. The attempt is a natural consequence of the Western speculative, intellectualistic, and scientific disposition.<sup>3</sup> Many scholars have tried to define religion but an essence of religion fails to appear so most seek to understand its effect on society. For this purpose, they defined religion according to their own concept. I shall begin by some definitions and try to comment briefly on those which connected to the society:

1. A system of beliefs and practices by means of which a group of people struggle with the ultimate problems of human life.

(J. M. Yinger)

2. A belief in spiritual beings.

(E. B. Tylor)

3. Religion is what the individual does with his solitariness, institutions, churches, rituals, bibles, codes of behavior, etc.

(Alfred North Whitehead)

4. Ancestor worship is the root of every religion.

(Herbert Spencer)

5. A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden, beliefs and practices which unite into one single community called a church.

(Emile Durkheim)

6. Religion is a revolutionary urge, a psycho-social impulse to generate a new humanity.

(Aloysius Pieris)

7. A religion is a seven-dimensional organism, ritual, doctrinal, mythical or narrative, experimental or emotional, ethical or legal, organizational or social, material or artistic.

(Ninian Smart)

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<sup>3</sup> King, Winston L., "Religion" in *The Encyclopedia of Religion* edited by Eliade, Mircea (New York: Macmillan Publishing Company, 1987), vol. 12, p. 282.

These definitions mostly reflect the perspective of sociologists and philosophers, which show that there is no universally accepted definition of religion.<sup>4</sup> In light of these definitions which are presented by western scholars, briefly, we find that people seek ultimate reality through religion. They believe that it is a spiritual binding which binds followers of a religion by its walls or limitations. So sometimes, religion is from forefathers for its followers. But, it is a quality of every religion which has ancient roots of worship. Furthermore, religion is a complex sacred system but its limitation is in church. By the practicing of religious activities, new generation emerge in psycho-social manners. Religion has some dimensions on which every person lives his life in his religion. These scholars presented religion as a social institution which affects the society in every condition.

Because any discipline which binds us all together in a wholesome way is religion. It is not mere belief but behaviors; not mere convection but conduct; not mere faith but functioning. In religion, the whole of human being's personality is involved<sup>5</sup> and human beings make the society.

### **iii. Religion, an essential element of human life:**

The purpose of study of mankind is man and the study of man can never be complete unless it includes the study of religion.<sup>6</sup> Religion has been present at every level of human society from the earliest times. It has been universal at all stages of history and human geography, does not necessarily mean that all individuals are religious, or religious to the same degree.<sup>7</sup> It is quite difficult that every person of a society follow religion as a complete path of life. But it would appear that religion in some form or other has been an essential element in the life and culture of humankind throughout the ages, going back far beyond the threshold of history. Even research of Durkheim<sup>8</sup> shows that in primitive society, people feared from any phenomena of

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<sup>4</sup> Crawford, Robert, *What is Religion?* (London: Routledge, 1998), pp. 1-3 and See Bellah, Robert, "Religion, Definition of" in *Merriam -Webster's Encyclopedia of World Religion* edited by Doniger, Wendy (Massachusetts: Merriam-Webster, Incorporated, 1999), p. 915.

<sup>5</sup> Mohapatra, Ibid, p.3.

<sup>6</sup> Mohapatra, Ibid, p.7.

<sup>7</sup> Parrinder, Geoffrey, *An Illustrated History of the World's Religions* (Great Britain: NEWNES, 1983), p. 9.

<sup>8</sup> Durkheim, Emil 1858-1917: Sociologist, born in Epinal France generally regard as one of the founders of sociology. He studied at Paris and became a teacher, then taught at the University of Bordeaux and the Sorbonne. He wrote a lot of articles and books about

nature then started its worship. It was the base of "Totamism"<sup>9</sup> as an essential element of earliest religions.<sup>10</sup> Religion consists in the endeavor of man to cultivate and express those qualities which are inherent in the nature of man, and to have faith in him. These qualities were absolutely natural in individuals and also essential in society.<sup>11</sup> So religion became a natural element which guides human life to a particular destination.

According to Western Scholars, religion, viewed functionally, is connected with two partially competitive sets of needs. On the group level are needs for stability, for predictability in the behaviors of others, and for processes that control by powers the criminal collective problems and severe frustration and tragedy, which face any society. On the individual level is the need to handle problems of tension, guilt, anguish, and frustration.<sup>12</sup> These both sets of needs are found in any society from beginning of history till now in a large community as well as a single unit of it. Moreover, in this regard, the religion has three directions or basic elements which have been being necessary to human life for the time. First are beliefs or doctrines that are related to concepts or internal relationship to God or gods. Second are practices or rituals that are performed before God or gods and it show the validity of beliefs or internal relationship of believers to God. Third is related to collective behaviors or social and moral ethics reviled by God or textual scripture. This theory was noted by Joachim Wach<sup>13</sup> that all religions, despite their differences, are characterized by systems of belief, worship and organization. He referred to these as the theoretical, practical and sociological expressions of religion.<sup>14</sup> Almost, these needs connected with religion are obviously, an essential element of human life and society.

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sociology. Srivaslova, Kamal S., *Encyclopaedia of the World Biography* (New Delhi: APH Publishing Corporation, 2004), vol. iii, p. 553.

<sup>9</sup> It is technical term for a belief system of an animal or plant species or other natural phenomenon regarded as specifically related to the origin. Hinnelle, John R., *The Penguin Dictionary of Religions* (London: Penguin Books Ltd, 1984), p.336.

<sup>10</sup> Parrinder, Geoffrey, *Ibid*, P.22.

<sup>11</sup> Tagore, Rabindranath, *The Religion of Man* (London: Unwin Books, 1975), p. 89.

<sup>12</sup> J.M.Yi., "Religion, Social aspect of" in *The New Encyclopedia Britannica, Micropaedia* by Gwinn, Robert P.(ch), (Chicago, Encyclopedia Britannica, Inc, 1985), vol. 26, p. 541.

<sup>13</sup> Wach, Joachim born January 25, 1898 in Orselina, Switzerland and died August 27, 1955. He was protestant theologian and one of the foremost scholars in the modern science or religion. He was also Professor of history of religions in Leipzig, 1929-35 and in Chicago, 1945-55. *The New Encyclopedia Britannic* *Ibid*, vol. 12, p. 444

<sup>14</sup> *Ibid*, vol. 26, p. 540.

#### iv. Sociology and Religion:

It is a fact that man cannot live apart from the society. In any society, the goal of religion is not only liberation, but it is more concerned with social welfare, social relations, social working and national integration. Religion is for the betterment of human beings. Social welfare and service of humanity is the call of all religions. In this regard, Western Scholars argue for the connection between sociology and religion. For example, Max<sup>15</sup> Weber's main principles of sociology and religion are the following:

- (a) Religion and economic phenomena are interdependent. There are mutual relations between the two;
- (b) Neither religion nor economic factors alone can adequately describe the facts of social life. For a better and richer social life we require both religion and economics;
- (c) However, it is possible to study the social life by considering either religion or economic system as variables;
- (d) Weber believes in an ideal society.<sup>16</sup>

In fact religion and sociology are mutually complementary to each other because both want to make human life, individually and socially, richer and higher either spiritually or materially. Both aspects are inter-related. None of both can alone upgrade a society. Society can be studied when there is variety in religion and economics. A society can be ideal if the individual get developed both in spiritual and material sense.

Emile Durkheim a great sociologist, who is first among interpreters about sociology of religion in the West. He argues that "a society has all that is necessary to make the sensation of the divine in minds, merely by the power that it has over them".<sup>17</sup> He called religion "the collective consciousness" which means that he made religion as a symbolic representation of a society. It cannot be studied apart from the collective life. One of the major premises of a sociological study of religion is that since religion is basically a social phenomenon, the study of religion is in fact the

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<sup>15</sup> Weber, Max (1864-1920): German Sociologist born in Erfurt, he was educated at the universities of Heidelberg, Berlin and Gottingen and taught Law at Berlin from 1892. He accepted a chair of sociology in Vienna in 1918, and in 1919 he took over the chair of sociology at Munich. Parry, Melanie, *Chambers Biographical Dictionary* (New York: Chambers Harrap publishers Ltd, 1997), p. 1924.

<sup>16</sup> Mohapatra, Ibid, p. 27.

<sup>17</sup> King, Winston L., "Religion" in *The Encyclopedia of Religion*, Ibid, vol. 12, p. 284.

study of society. A sociological study of religion does not simply explain the religion, but rather explains social life with reference to religion as one important variable.<sup>18</sup> By the theory of Durkheim, Sociology and religion have a strong connection with each others in the context of study and research.

Comte<sup>19</sup> also believes that religion is one of the basic values in society, which has evolutionary ethical targets for society.<sup>20</sup> Anyhow, among Western religious scholars there have been attempts to define religion in a manner that avoids the “reductionism” of the various sociological and psychological disciplines that reduce religion to its component factors.<sup>21</sup>

Both sociology and religion are value-oriented. A society can become more civilized and rational if it is based on religious and moral values. In order to build the noble and ideal character in the society, we have to emphasis on the religious values of the society.<sup>22</sup>

### c) *Islamic Perception of Religion; Al-Dīn:*

In Islamic scriptures, for religion, there is used the Arabic word; *Al-Dīn* which is generally understood to mean *religion*, is not the same as the concept *religion* as interpreted and understood throughout Western religious history. In this part, the Arabic word “*Al-Dīn*” is-discussed according to Arabic Muslim Literature.

#### i. Etymological Meaning of *Al-Dīn* according to Muslim Scholars:

The word *dīn* derived from the Arabic root *DYN*, has many primary significations:

1. *Al-dīn* means judgment; *al-hisāb*<sup>23</sup>:

“مَالِكِ يَوْمِ الدِّينِ” (الفاحة 3)

“Ruler of the Day of Judgment”, (*al-Fātihah* 1:3)

<sup>18</sup> Crim, Keith, *The Perennial Dictionary of World Religions* (Francisco: Harper san, 1989), p. 611.

<sup>19</sup> Comte, Auguste (1798-1857): philosopher and sociologist the founder of Positivism, born in Montpellier, France. He studied for a while at Paris and was for some years a disciple of Saint- Simon. Srivaslova, Kamal S., *Ibid*, vol. iii, p. 98.

<sup>20</sup> Bary, Abdullah, Safiha, *Methods of the Study of Religion in West during Twentieth Century* (Islamabad: IIU, Master's thesis, 1994), p. 94 and See Nottingham, *Religion; A Sociological View* (New York: Univ. Press of America, 1971), pp. 292-294.

<sup>21</sup> King, Winston L., “Religion” in *The Encyclopedia of Religion*, *Ibid*, vol. 12, p. 284.

<sup>22</sup> Mohapatra, *Ibid* p.28.

<sup>23</sup> Daraz, Abdullah, Muhammad, *Al-Dīn* (Kuwait: Dārūl-qālam, 1990), p. 30.

Thus, *Dīn* means the reckoning or accountability. Simply it here means reward or punishment which one will get on the Day of Judgment.

2. *Al-dīn* also means a way and a road, *Shāriah* and *Minhāj*<sup>24</sup> which is followed by a man who uses this way during performance of his religious rituals.

”لَكُمْ دِينُكُمْ وَلِيَ دِينِ“ (الكافرون 6)

”To you be your Way, *al-dīn*, And to me mine“ (*al-kāfirūn*109: 6)

In this verse, it is stated that *Dīn* is a way of living. *Dīn* is said to be a path that one follows as a code of life. The infidels were stuck to their beliefs which were totally against the commands of Allah. Thus, they were directed to do as they wanted. Thus, here *Dīn* means way of worship and living.

3. *Al-dīn* is basically a multifold term when used as a synonym to *Al-Islām* that was revealed upon Prophet Muhammad (صلى الله عليه وسلم). It has the same meaning to *Al-dīn* which means Faith, Religion and Worship.<sup>25</sup> Similarly, this concept was given in following *Ayat*:

”الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا“ (المائدة:3)

”This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion.“ (*Al-Mā'idah*5: 3)

”وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ“ (النساء:125)

”Who can be better in religion than the one who submits his whole self to God“.  
(*Al-Nisā*4:125)

”إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ“ (آل عمران 19)

”The Religion before God is Islam“. (*Al-Imrān*3: 19)

”وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ“ (آل عمران 85)

”If any one desires a religion other than Islam, never will it be accepted of him“. (*Al-Imrān*3: 85)

<sup>24</sup> Richardson, John, *Dictionary, Persian, Arabic and English* (Lahore: Sang-e-Meel Publications, 1984), p. 703.

<sup>25</sup> Hijazi, Jad, Awullah, *Mūqāranat-ul-adyān bāyn al-Yahudyah wāl- Islam* (Cairo: al-tabat bil-Azhar, 1977), p.6.

In these verses, *dīn* directly means the religion of Islam. It is only Islam which can be adopted as religion. It is complete code of life and has nothing unexplained.

4. In fact *dīn* also means *Fitrāb*; nature and quality. “*Fitrāb* is the pattern according to which God has created all things. It is God’s manner of creating, God’s Tradition or *Sūnnat Allah*”<sup>26</sup> by the reference of Qur’ān.

”قِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقِيمُ“ (الروم 30)

“So set thou thy face steadily and truly to the Faith: Allah’s handiwork according to the pattern on which He has made mankind: No change in the work by Allah: that is the standard Religion”. (*Al-Rūm* 30: 30)

At this place, *dīn* is meant as nature and quality. It is Allah’s pattern for the creation of mankind which remains the same. This is called the standard *Dīn* (Religion).

In the light of these *Ayāt*, it can be analyzed that *Dīn* has got much different meanings from those of Western thinkers. *Dīn* prepares a man for good in the Hereafter. It is a way of living and worship of Allah. It is a complete code of life and has got dignity from every point of view. It is the nature of man on which Allah has created him.

## ii. Definition of Religion; *Al-Dīn*:

In the light of the Holy Book and the Tradition of the Prophet Muhammad (صلى الله عليه وسلم), Muslim scholars have tried to present the definition of “*Al-Dīn*” in intellectual and academic manner. “*Al-Dīn* is revealed from Allah, which guides to truth (*al-Haq*) in doctrines and guides to welfare (*al-Khair*) in way of life and dealings”.<sup>27</sup> So we can say that religion becomes the revelation sent by God to man to guide him towards Unity and to help him become what he always ‘was’ but has forgotten.<sup>28</sup> Muslim scholars are of the view, that Religion is an amalgam of socio-economic and political affairs, but bounded by *Shariah* which Allah inspires to His Prophet (صلى الله عليه وسلم), who had been chosen for preaching of God’s message and

<sup>26</sup> Al-Attas, Naquib, Muhammad, *Prolegomena to the Metaphysics of Islam*, (Lahore: Suhail Academy, 2001), p.51.

<sup>27</sup> Daraz, Abdullah, Muhammad, Ibid. p. 29 and see Mahmud bin al-sharif, Dr, *Al-adyān fil-Qurān* (Jaddah: Maktabat Ukkaz, 1984), pp. 21-22.

<sup>28</sup> Nasr, Hossein, Seyyed, *Islamic life and Thought* (Albany; U.S.A.: State University of New York Press, 1981), p. 7.

His teachings. So, the Complete Code of Life was conveyed by Allah Almighty to mankind through His Prophet (صلى الله عليه وسلم).

### iii. Religion; *Al-Dīn* a Natural part of Human Life:

According to Muslim scholars, *Al-Dīn* is a natural part of human life. In this regard, some researchers in history of Religions are of the view that religion is an important factor in human life. Not a single human group had ever been free of it, even if they had been primitive people. Religious thought has always been there in human mind, and they claim that religion is a phenomenon of society. And society has never been without it.<sup>29</sup> So these thoughts are not in negation of Muslim view point and do not negate Islam as well. Because according to the Holy Qur'an (*al-Bāqrah*2: 31), the first human being (Hazrat Adam) was bestowed with religious matters. As the Holy Qur'an (*Al-Māida*5: 27) refers to the incident of Hābīl and Qābīl, as in the matter of sacrifice. One whose sacrifice was accepted got graded among pious people. This incident is an argument to prove that Adam's sons did have religious teaching and they used to act upon those teachings. Furthermore, Qur'ān says:

”إِنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ“ (فاطر 24)

“Without a Warner having lived among them” (*Fātir*35: 24).

According to this *Ayah*, Muslims believe that God has given nature to man to recognize his Creator and worship Him that is *al-Dīn*. The idea becomes most clear, when it is described that *Dīn* and Islam as a same thing. “Both *dīn* and *aslāma* are mutual correlates in the nature of man (*fitrāh*). Man's purpose is to do 'ibādah' to God, and his duty is obedience (*tā, āh*) to God, which conforms with his essential nature (*fitrāh*) created for him by God”.<sup>30</sup> This is an Islamic description about religion; *Al-Dīn*, as a natural part of human life.

### iv. Role of Religion; *Al-Dīn*, in Society:

It has been observed that religious thought is among human requirements. Human being is a social animal. According to Muslim Scholars, a society can only

<sup>29</sup> Daraz, Abdullah, Ibid, p. 41.

<sup>30</sup> Al-Attas, Naquib, Muhammad, *Islam and Secularism* (Lahore: Suhail Academy, 2001), p. 139.



nourish when its pillars has a cooperation between them, and this cooperation becomes complete with Law and this law; *Shārīah*, is enforced by the *Sultan*, or the Ruler.<sup>31</sup> So, only religion (*Al-Dīn*) guides man to the formation of the best society.

Ghazālī<sup>32</sup> has stressed on different aspects of religion as they are made for achievement of both personal and collective goodness. So much so that religion (*Islam*), even with its minor affairs of day to day life, provides best foundation for betterment of society. According to Ibn-Hāzm, religious law (*Sharī'ah*) is only for purification of human beings and for removal of social evils. Ibn-Khaldūn<sup>33</sup>, who is a great Muslim sociologist, says that, by religion, Allah Almighty has preferred social matters and collective attitudes and dealings. For this guidance, *Shārīah* was revealed. Human's purpose is his deputation to vice-gerency and not material greed and goals.<sup>34</sup> Because *Al-Dīn* is a name to worship and serve to God with sincere, according to Qur'ān:

”قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ“ (الزمر 11)

“Say: verily, I am commanded to serve God with sincere devotion” (*al-Zūmār*39:11).

It is a great thing when a man gets into the attitude of humble devotion to God. Furthermore, this whole set up becomes integral part of the society, then it is called 'the role of religion; *Al-Dīn* in society'. This view point about religion according to Muslim scholars shows that religion has three aspects; doctrines (*Imān*), rituals (*Ibadāt*) and morals (*Khulq*). By applying these aspects, the religiosity would be examined among social classes of the study area.

<sup>31</sup> See definition and See Daraz, Abdullah, Muhammad, Ibid, p. 98.

<sup>32</sup> Al-Ghazālī, Abu Hamid Muhammad ibn Muhammad al-Tūsī (1058-1111) Islamic philosopher and theologian, whose Latin name Algazel. He was born in Tūs, near Mashad, Persia (now Iran). Having gained an excellent reputation as a scholar, in 1091 al-Ghazali was appointed by Nizam al-Mulk, vizier to the Seljuk Sultan, to teach at Nizamiya University in Baghdad. Microsoft, Encarta, Encyclopedia 2005, 1993-2004 Microsoft Corporation.

<sup>33</sup> Ibn Khaldūn, Abu Zyād, Abd al-Rahman al-Hadhrami, 1332-1406, Arab philosopher, historian and politician, born in Tunis, he was widely involved in political intrigues before he turned to history, eventually becoming a college president and judge in Cairo. He wrote a monumental history of the Arab, best known by its Muqaddima. Parry, Melanie, Ibid, p. 948.

<sup>34</sup> Jafar, Ibrahim, Kamal, Muhammad, *Al-islam bayn al-adyan* (Cairo: Maktaba Darululoom), pp. 77- 84.

## 2. Concept of Social Classes:

### a) Definition of Social Class and its function:

There are a lot of books of Sociology which have defined Social Class and Social Stratification. Some books present that social class is a kind of social stratification and others made this term synonym to stratification. In the following, there are some definitions about it.

1. "A division or order of society according to status; a rank or grade of society." The class of community rose above or separated from the masses, or great body of the people.<sup>35</sup>
2. "A large category of people within a system of social stratification who have a similar socio-economic status in relation to other segments of their community or society".<sup>36</sup>
3. "A social class is a category of people similar in socio-economic status when compared to each other such categories in a stratified society."<sup>37</sup>

These three definitions show that "class" is just a way of describing the social status or position of different groups in any society. Secondly, in its generic sense the term class is synonym with the term category. It has come to be more closely associated with the term "stratification".

The term Social Stratification has come into general sociological use since about 1940, although the matters to which it refers have been discussed under the heading "social class" for a very long time.<sup>38</sup>

In its association with stratification, it has sometimes been loosely used to denote all those individuals who possess within the framework of some society or community relatively the same amounts of power, income, wealth, or prestige or some loosely formulated combination of these elements.<sup>39</sup> Generally, social class also means a portion of a population that is regarded by itself and others as differing from other portions of that population in prestige, appropriate social contacts, activities, and value

<sup>35</sup> Simpson, J.A., and Weiner, E.S.C., *The Oxford English Dictionary* (Oxford: Clarendon press, 1970), vol. ii, p. 466.

<sup>36</sup> Theodorson, Ibid, p. 49.

<sup>37</sup> Shashi, S.S., Dr, "Classes, Social" in *Encyclopaedia of Humanities and Social Sciences* (New Delhi: Anmol Publications, 1992), vol. 9, p. 859.

<sup>38</sup> Barber, Bernard, "Stratification, Social, Introduction" in *International Encyclopedia of the Social Sciences* edited by Sills, David L., (USA: The Free Press, 1968), vol. 15, p. 289.

<sup>39</sup> Tumin, Melvin, M., "Social Class" *A Dictionary of the Social Sciences* edited by Eilliom, L., Kolb, and Julws, Grould (London: Tavistock Publications, 1964), p. 648.

orientations. Occupational differences may be just one of several criteria by which a society stratifies itself. Other characteristics or dimensions, such as race, religion, education, wealth, speech, manners, may become the basis for social classes.<sup>40</sup> In short, social class is a division of population on the basis of different elements such as wealth, education, values etc.

**b) 'Social Class' according to Sociologist:**

**i. Greek Theory:**

Concern of social class and social stratification is as old as the social thought. The ancient Greek philosophers were extremely conscious of the effects of stratification, and propositions about stratification may be found in many of the writings of Aristotle and Plato. Aristotle, in his discussion about the conditions for different types of political organization has suggested in essence that constitutional government-limitation on the power of the political elite-is most likely to be found in societies with large middle classes, while city states characterized by large lower classes and small middle and upper classes would be more likely to be governed as dictatorship based on mass support, or as oligarchies.<sup>41</sup> Greek theory of good government applies on categorical system of any state, which divides the people in different classes. In fact, they want to run government as a supreme power, in that system, people would be low in their status and some would govern who may be called elite-class.

Similarly, Plato, who came from the upper strata of the society, formulated his theory of social classes of an Ideal State on the basis of threefold divisions of mind. He divided the members of the society in three classes: first the king, philosopher, characterized by reason; second the warrior characterized by courage; and third the artisan characterized by appetite. Furthermore, Plato assigned specific function to each of these classes.<sup>42</sup> In fact, the Greeks put the theory of classes in society and prepared the background for the present sociologist for further investigation.

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<sup>40</sup> Lundberg, George A., *Sociology* (New York: University of Washington, 1963), p. 362 and see *International Encyclopedia of the Social Sciences*, Ibid, vol. 15, p. 292.

<sup>41</sup> Lipset, Seymour, M., "Stratification, Social, Social class" in *International Encyclopedia of the Social Sciences*, Ibid, vol.15, p.296

<sup>42</sup> Ali, A. F. Imam, *Social Stratification Among Muslim-Hindu Community* (New Delhi: Commonwealth Publishers, 1992), p.3.

## ii. According to Karl Marx:

The most famous class theorist, Karl Marx<sup>43</sup>, looked at social stratification from a new dimension. He saw class as the key to history, to social organization and social change and to individual behavior also. He pointed out that classes are historical phenomena originating from the division of labour in society and the institution of private property. In the very general sense, he wrote: "The history of all hitherto existing society is the history of class struggles," and then proceeded to enumerate as examples of classes, "free man and slave, patrician and plebeian, lord and serf, guild master and journeyman".<sup>44</sup> Marx's major contribution was to add to this list the two specifically modern classes produced by industrial capitalism, the Bourgeoisie and the Proletariat.<sup>45</sup> No doubt that Marx's theory provided a new scientific basis for understanding society, but his theory has been subjected to close scrutiny. His theory of class dealing with social stratification is only a by product of his analysis of capitalist society and formulation of the philosophy of history. So his theory of social class revolves around the two main groups of the society: owners of the means of production and non-owners or laborers.

## iii. According to Ibn-Khaldūn:

Ibn-Khaldūn has discussed the nature of civilization because it depends upon different group feelings and the different ways by which one group of human beings achieves superiority over another. So superiority leads to the formation of elite class and eventually those people develop in themselves greed and curse of being governing upon middle and lower classes. Ibn-Khaldūn argues that "Man is 'political' by nature" which persuades him to make a social organization for making people lead their lives in a better way, for which the philosophers use the technical term "town". This social organization; town, can not be brought into existence without "social classes". It further deals with the different kinds of gainful occupations and creates the

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<sup>43</sup> Marx, Karl, Philosopher, economist, revolutionary leader born may 5, 1818 in Trier, Rhenish Prussia, the son of Heinrich Marx, a lawyer, and Henriette Presbury Marx, a Dutch woman. Karl attended a Lutheran elementary school but later became an atheist and materialist rejecting both the Christian and Jewish religions. The central idea in Marx's theory is the materialistic conceptions of history. He died in his armchair in London on March 14, 1885. Srivaslova, Kamal S., Ibid, vol. vii, p. 19.

<sup>44</sup> "Class, Social" in *Encyclopaedia of Humanities and Social Sciences*, Ibid, vol. 9, p. 860.

<sup>45</sup> Bourgeoisie, according to Marx, is a special term for the owners and controllers of the means of production and the Proletariat is for laborers. See Thompson, Ibid, p. 40.

circumstances for nourishment of human life, with the science and crafts that human beings pursue as part of their activities and efforts, and all the other institutions that originate in civilization through its very nature.<sup>46</sup> In such reflections, Ibn-Khaldun takes the position of the middle classes in society and he sees real estate too in the perspective of economic profit. According to his theory, there are social classes that live upon the labour of others, and these are people who occupy a distinguished position in society.<sup>47</sup>

Concept of social classes is clear according to the sociologist theory, particularly in present time (and generally in past) explains the basis for division of human race into different social classes. These social classes can be distinguished upon the basis of inequalities in areas of power, authority, wealth, working and living, life-styles, life-span, education, religion, and culture. As these differences had always been very despair, it has resulted into specification of above mentioned social classes, as were mentioned by Ibn-Khaldun, and later on by Karl Marx and some other sociologists.

### **3. Punjab; the Province of Pakistan:**

#### ***a) Short history of the word "Punjab":***

"Punjab" is said to have derived its name from the existence of five rivers that flow in this region which are the Indus River and its main tributaries- the Jhelum, Chenab, Ravi, Beas, and Sutlej.<sup>48</sup> These five tributaries are the reason for its name (panj, "five"; ab, "water").<sup>49</sup> It is called the land of five rivers by these main rivers. But it was not nominated by the word Punjab frequently. It depends gradually, upon large time of history. In very beginning, the most ancient civilizations; Harappa, Mohenjodharo, Taxila and others had emerged in 2000B.C. which were known as "Indus Civilization" in history. All these earliest colonies were in area of (Indus and its

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<sup>46</sup> Ibn Khaldun, *The Muqaddimah; An Introduction to History* translated by Franz Rosenthal, (London: Routledge and Kegan Paul, 1958), pp. 71-89.

<sup>47</sup> Baali, Fuad, *Heinrich Simon: Ibn Khaldun's Science of Human culture* (Lahore: Ashraf Printing Press, 1978), pp.127-129.

<sup>48</sup> These are five rivers flow in Punjab.

<sup>49</sup> Bhatt, Sc. & Bhargava, Gopal K.(ed), "Introduction" in *Land and People of Indian States and Union Territories; Punjab* (Delhi: Kalpaz Publications, 2005), vol. 22, p. 15 and see Kingsbury, Robert C., "PUNJAB" in *The Encyclopedia Americana* (USA: Grolier Incorporated, 1984), vol. 23, p. 10.

tributaries) Punjab and Sindh.<sup>50</sup> But at that time, this civilization was not named as the Punjab.<sup>51</sup> With the passage of time, Muslims came in this region and the history of India was written by them.

This was the time when the word "Punjab" for the first<sup>52</sup> time was mentioned in the book "Tarikh-e-Shair Shah" (1580) which mentions the construction of Fort by a fellow named "Shair Khan of Punjab". Again the name is mentioned in "Ain-e-Akbari"<sup>53</sup> Part 1 written by Abul Fazal<sup>54</sup> who also mentions that the territory of Punjab was divided into two provinces of Lahore<sup>55</sup> and Multan<sup>56</sup>. Similarly in the second Volume of "Ain-e-Akbari" the title of a chapter contains the word "Punjab" in it. Also the Mughal King Jahangir<sup>57</sup> mentions the word "Punjab" on page 183 of his book "Tuzk-i-Jahangeeri"<sup>58</sup>. After this, the name "Punjab" has been grown and used in history by writers in numerous ways.

#### ***b) Short history of the land of "Punjab":***

The Punjab was a prominent part of the Indus Valley Civilization, or Harappa Culture, which flourished between 2500 and 1800 B.C. This Civilization was established by its own people. With the passage of time, Indo-European people entered the region from the northwest about 1200B.C. The Persian Empire of Darius (reigned 521-486B.C.) included the Punjab, and Alexander the great campaigned there in 326 B.C. The Punjab was part of Mauryan Empire<sup>59</sup> (about 324-184 B.C.), but afterward it

<sup>50</sup> Sindh is the South East province of Pakistan. Its South West is an Arabian see. It is an ancient historical civilization.

<sup>51</sup> Bhatt, Sc. & Bhargava, Gopal K., "History" *Land and People of Indian States and Union Territories; Punjab*, Ibid, vol. 22, p. 17.

<sup>52</sup> According to "Tabaqat-e-Nasri" there is mentioned the "Punjab" which is a name of particular place in between "Balakh" and "Tarimz" near by the bank of "Jahoon River". See Idarah, "PUNJAB" in *Urdu Encyclopadiedia of Islam* edited by Abdullah, Muhammad, Syyad, (Lahore: University of the Punjab), vol. 5, p. 248.

<sup>53</sup> This is a name of book written by Abul-Fadhal, was minister and friend of Akbar the great, in Persian language. It was named regarding to Akbar's name.

<sup>54</sup> Akbar,s friend and minister was born at Agra on the 6<sup>th</sup> Muharram, 958 H. He wrote some books in regard of political, sociological and historical status.

<sup>55</sup> City is the capital of the province of Punjab.

<sup>56</sup> It is a historical city of the Punjab at North side near the conjunction of main river of the Punjab.

<sup>57</sup> Salim, (1569-1627) Mughal emperor, born in Fathepur Sikri, India, he was the son of Akbar the Great and took the little of Jahngir on his accession in 1605. Parry, Melanie, Ibid, P. 967.

<sup>58</sup> This is a name of book written by King Jangir. And see *Land and People of Indian States and Union Territories; Punjab*, Ibid, vol. 22, p. 15.

<sup>59</sup> Mouryan Empire, (321-185): in ancient India a state central at Pataliputra on the junction of the Son and Ganges rivers.

was generally under foreign rule until much of it came within the Gupta Empire (320 to the mid 6th century).

The long period of Muslim control began; in the early 11th century after Turk-Afghans Mahmud of Ghazni<sup>60</sup> defeated the Hindu king Jaipal in 1001. This is a short coming for the history of Punjab during Muslim ruler by their names or Titles: Muhammad Ghauri (1191), Qutbuddin Aibak (1296), Shamsuddin Iltumish (1217) Khaljis were the second dynasty of Sultanate of Delhi(1290), Saiyads(1414), The Lodihs of Afghan(1451), Zahiruddin Babur(1526), Sher Shah Suri(1540), Humayun(1555), Akbar(1556), Jehangir(1605), Shah Jehan(1628), Aurangzeb Alamgir(1658). After Aurangzeb's death, Mughal Empire started declining. Although Bahadur Shah Zafar, son of Aurangzeb took control in 1707.

After Muslims, Sikhs became the dominant power and established a kingdom under Ranjit Singh<sup>61</sup> (reigned 1801-1839). After his death the British annexed the Punjab in 1849. In 1947 the British Indian province of Punjab was partitioned between newly independent India and Pakistan. India received the Hindu and Sikh majority areas in the east, and Pakistan the Muslim majority areas in the west.<sup>62</sup>

Punjab is the major province in Pakistan, with 58% of the nation population. Majority of the people live in agricultural villages but there is a growing tendency of migration to big cities, particularly, in Punjab. The research is about Religiosity of Social Classes in this Punjabi society.

#### **4. Social Stratification in Punjab:**

##### ***a) Hindu Social Stratification:***

We find history of the Vedic Age (about 1500 B.C.) in Indian sacred literature. That time was so important, when the migration of tribes of Indo-European origin, known as Indo Aryan<sup>63</sup>, was in progress from the Iranian plateau into the land of

<sup>60</sup> He is. (971-1030) Muslim Afghan conqueror of India. The son of Sebuktigin, a Turkish slave who become rurlar of Ghazni (now in Afghanistan) Mahmud invaded India 17 times (1001-1026) and created an empire that included the Punjab and much of Persia. Parry, Melanie, Ibid, P. 1208.

<sup>61</sup> He was known as the Lion of the Punjab (1780-1839) Sikh ruler. He succeeded his father, a Sikh chief as ruler of Lahore (1801) and directed all his energies to founding a kingdom which would unit all the Sikh provinces. Parry, Melanie, Ibid, P. 1534.

<sup>62</sup> Kingsbury, Robert C., "PUNJAB" in *The Encyclopedica Americana* Ibid vol. 23, p. 10.

<sup>63</sup> It is from Snskrit ārya, "noble" a people who, in prehistoric times, settled in Iran and northern India. From their language also called Aryan.

Punjab. They migrated in the shape of tribes and different groups. First of all, they developed the urban culture of Harappa and Taxila.<sup>64</sup>

The most important development in the Vedic Age, however, was the emergence of classification of society according to the Varna<sup>65</sup> order of caste hierarchy. The initial distinction between the Aryan tribes and the non-Aryan people of northern India was based on Varna; the Aryan varna and the Dasa varna. The important distinction was the broad Varna scheme, under which the upper three main categories were from Aryan people and the servant category was from non Aryans. Likewise, the priests, the warriors and the traders constituted the three main divisions within the Aryan tribes, which later assumed the position of three "dvija"<sup>66</sup> or twice born castes. The Dasa and other non-Aryan people, as well as economically less important groups, were brought under the broader category of the Shudras who were mainly cultivators and were generally expected to serve the three higher varnas.<sup>67</sup>

Furthermore, in books of Indian History there were four main classes,<sup>68</sup> which had been the base of Hindu social strata according to Varna (caste) scheme of Indian society in Punjab. Similarly, when the Arab traveler Al-Bīrī nī put his question to the Indian pandits, they told him that inequality was the basis of the social system and quoted a passage from a new lost scripture which set forth the mutually complementary character of the functions of the different classes.<sup>69</sup> The different classes according to their professions have been listed below:

1. Brahman: priests and scholars who have the sole right to perform the act of sacrifice on others' behalf.

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<sup>64</sup> Champakalahshmi, Professor R., "From the Vedic to the Classical Age, 1500Bc to AD 650" *The Cambridge Encyclopedia of India* edited by Robinson, Francis (New York: Cambridge University Press, 1989), p.73.

<sup>65</sup> Varna means colour, and in Rig-Veda the word 'varna' is never applied to any one of these classes. It is only the Aryan varna (the conquerors) and the Dasa varna (the conquered) which were used to refer to the hierarchical division of the society. After the passage of time, Varna was used for these four big classes in Hindu society. See Gupta, *Social Stratification* (Delhi: Oxford University Press, 1991), p. 28.

<sup>66</sup> It means twice born and there was used for these three classes. See Hinnelle, John R., *The Penguin Dictionary of Religions* (London: Penguin Books Ltd, 1984), p. 344.

<sup>67</sup> Champakalahshmi, Professor R., "From the Vedic to the Classical Age, 1500Bc to AD 650" *The Cambridge Encyclopedia of India* edited by Robinson, Francis, *Ibid*, pp. 73-75 and see Littlejohn, James, *Social Stratification* (London: George Allen and Unwin Lto, 1976), pp. 68-69.

<sup>68</sup> Some scholars give name these classes by caste system but in fact, society was divided into their occupational duties. So we can say this Varna scheme 'Social Classes' not cast system. See Ali, A F. Imam, *Ibid*, p.21.

<sup>69</sup> Ahmad, Zulfiqar, *Mughal India* (Lahore: Sang-e-Meel, 1982), p. 194.



2. Kshatriya: kings and warriors who rule on people and defend them from enemies.
3. Vaishya: traders and merchants who had cattle or cultivate the land.
4. Shudras: menials and labourers whose duty is to serve the first three.

Indians still use this model in conceptualizing their social system.<sup>70</sup>

There was also a fifth class in the Hindu society namely Untouchables, who were not counted in the Varna scheme. The Varna scheme refers at best only to the broad categories of the society. It has serious shortcomings. It has already been seen that the Untouchables are outside the scheme but as a matter of fact they are an integral part of the society.<sup>71</sup> Modern scholars of India also refer to the Untouchables by the name of "Antyaja" which means the lowest by birth.<sup>72</sup> This famous classification of the Punjabi society was rather there in the whole of India before the Muslim rule and the effects of this class system was there in Punjab even after the Muslim rule, and is still prevalent.

#### ***b) Social Classes during the Muslim Rule:***

In the time of Muslim rule, we shall describe first, the Muslim social structure and then the Hindu social classes:

The Muslims were divided into four main classes. The first was the nobility (along with King or Sultan), or the Mansābdārs (ruling class), who were held in high esteem and occupied high posts in civil and military departments.<sup>73</sup> This Muslim aristocratic class was divided into two sections. The first was of the foreign Amīrs, who were further sub-divided into two classes: (i) Tūrānīs, who came from the north of the Oxus and were of the Sūnnī sect; and (ii) Iranis, who came from the south of the

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<sup>70</sup> Jalali, Rita, "Caste and Class" in *Encyclopedia of Sociology* edited by Edgar F., and Mariel, (New York: Macmillan Publishing Company, 1984), vol. 1, p. 172 and See Bhatt, Sc. & Bhargava, Gopal K.(ed), "Population" in *Land and People of Indian States and Union Territories; Punjab*, Ibid, vol. 22, p. 39. See Littlejohn, James, Ibid, p. 68. See Gupta, Ibid, p.28 and see Jhangir, Muhammad, Nooruddin, Shahanshah, *Tuzk-e-Jahangiri* translated in Urdu by Ijazulhaq Quddusi, (Lahore: Majlas taraqi-e-adab, 1968), vol. 1, p.400.

<sup>71</sup> Gupta, Ibid, p. 30.

<sup>72</sup> Bhatt, Sc. & Bhargava, Gopal K.(ed), "Population" in *Land and People of Indian States and Union Territories; Punjab*, vol. 22, p. 39.

<sup>73</sup> Malik, Akbar, *Dais Punjab* (Lahore: Qawmi kutab khanah, 1951), p. 13 and for details see Nijjar, Singh, Bakhshish, *Punjab Under The Great Mughals* (Lahore: Book Traders, 1979), p. 134.

Oxus<sup>74</sup> and belonged to the Shīa sect. The second section was formed by the native nobles, who may also be divided into two sections; (a) the Afghans, who outnumbered the Mughals; and (b) the Indian Muslims, who were born in India and were the imperial servants.<sup>75</sup> They all held high positions of civil service; as Khatīb, Dabīr, Wazīr, Chief Qazī, Muhtasib, and Muftī etc. and in military service; as Khān, Mālik, Amīr, Sipahsālār, and SarīKhail, etc.<sup>76</sup> They were small in number but were highly paid and spent their earning most extravagantly.<sup>77</sup> Big feudal lords and landlords also belonged to this nobility, who were Indian as well as foreign Muslim Umarā'.<sup>78</sup>

The middle class of the Muslims comprised of the professionals, such as scholars, religious men, lower officials, merchants and traders. De Laet, who visited the Punjab in 1631, wrote, "The people of this class were leading quite a comfortable and peaceful life. The economic condition of the merchant class was better than others. Although their average income was probably not large, yet it was enough to meet their needs."<sup>79</sup>

The lower class, or the Muslim masses, was the real sufferers for they were the workmen, the labourers, the farmers, the petty workers. Their condition was exceedingly miserable as their wages were very low.<sup>80</sup>

The lowest class comprised of those who became Muslims from lowest caste or Untouchable of Hindus and slaves, who were purchased from different countries or had been prisoners of war. "The condition of slaves was most abject and pitiable; and unlike in the time of the early Muslim king, their progress was very restricted".<sup>81</sup>

<sup>74</sup> This is a river of the ancient West, longest river of Soviet Central Asia.

<sup>75</sup> Nijjar, Singh, Bakhshish, *Punjab Under The Great Mughals*, Ibid, p. 134.

<sup>76</sup> Nijjar, Singh, Bakhshish, *Punjab Under the Sultans (1000-1526 A.D.)* (Lahore: Book Traders, 1979), p.135.

<sup>77</sup> Ibid. p.134.

<sup>78</sup> Uri, Gankofiski, *Pakistan ki qomiyatāin* translated by Mirza Ishfaq biag , (Lahore: Fikshan house, 2000), p. 117. Some Arab scholars make three main classes of Punjabi society in Muslims as well as Hindus. They refer to feudal lord and Big Rausa, who had been for long time, in first upper class. For more see Jamaluddin, Muhammad, Abdullah, *Al-tarikh w-al-hadhārat-ul-Islamiah fil-bakistan wa al-sind wa-al-banjab ilā akhir fatrat al-hūkm al-arabi* (Cairo: kulliah dar-ul-uloom), p. 179.

<sup>79</sup> See Malik, Akbar, Ibid, pp.13-14 and see Nijjar, Singh, Bakhshish, *Punjab under the Great Mughals* Ibid, p. 135.

<sup>80</sup> Ibid, p. 135.

<sup>81</sup> Ibid, p.136.

The Hindu society in the Punjab presented a sorry spectacle on the Eve of the Turkish invasion. The traditionally, social structure of the Hindu society, as in other parts of the country consisted of four primary classes<sup>82</sup>, which were mentioned above.

In addition to these four classes, there were many more sub-castes, which were basically under the main four classes, but based on occupation, having no inter-class social interaction. These sub-castes separated on occupational basis. Some of them belong to Zamindars and other higher professional castes like: Brewers, Goldsmiths, Jats, Ahirs, Gujars, Rajputs, Sainis, Kambojas, Arains, (weren't these the Aryans themselves) Kanets, Ghiraths, Aroras etc. Some others consist of Kammiss and lower worker castes like: Carpenters, Smiths, Bhats, Dyers, Barbers, Oilmen, Jugglers, and many more. Besides all these castes which were classed comparatively as the higher castes of Hinduism, there were the millions of 'Chhuts' (untouchables) also divided into castes of their own e.g. Chamars, Chuharas, Mochis, Banjaras and Weavers.<sup>83</sup> From these castes, some belong to middle occupational classes and others, to lower or the lowest classes.

The Hindus were not altogether ignored as poor classes in this period, rather, they were advanced to great positions and were honoured; they were rewarded with drums, banners and standards inset with jewels; dresses of gold brocade and saddled horses were presented to them; and they were appointed to governorships, high offices and important posts. Even in the capital cities of the province, the Hindus built houses like palaces with gold and silver harness; they decorated themselves with a hundred insignia of greatness; they indulged in luxurious comforts.<sup>84</sup> This was the true picture of the social structure of the Hindus in the Punjab during the period of Muslims rule.

### *c) Social Classes during the British Rule:*

The advent of the British into the Subcontinent, had effect on the social life of people. Their purpose was to rule over the Subcontinent. They required local help in this regard as well, and big help was available from Punjab due to her dense and educated population.<sup>85</sup> The British government made economic and political policies

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<sup>82</sup> Ibid, p.129.

<sup>83</sup> Ibid. p.132.

<sup>84</sup> Ibid, p.134-135.

<sup>85</sup> Ali, Imran, *The Punjab Under Imperialism, 1885-1947* (New Jersey: Princeton University Press, 1988), p. 98.

in India led on the one hand to the destruction of many old basis of class formation and on the other hand created new foundations for the emergence of a new class structure, particularly, feudal-agrarian class.<sup>86</sup> To attain their goal, they manipulated the social classes of Punjab according to their designs by increasing the number of social classes which were there in the Muslim period, so on an average every main class was divided into two sub-classes.

Punjabi hierarchy was heavily influenced by agrarian inequalities because agriculture remained the dominant sector of the economy during the British time. Industrial growth during this colonial period also was negligible, while commerce existed as an appendage to agrarian activity.<sup>87</sup> In contrary to Muslim principle, the British produced more and more landlords. This system of Punjab, laid down the foundation for the emergence of a feudal agrarian class.<sup>88</sup> The feudal class comprised of (Muslims, Hindus, Sikhs) Nawabs, Khans, Sardars, Rajas, Maharajas, etc.<sup>89</sup> Besides, the British rule introduced some other award for the allotment of agricultural land to their supporting people in new Canal Colonies of the Punjab. Sometimes, the same people were allotted limited land and sometimes, a full J+gīr, like Muslims rule allotted as reward. There were also some other dimensions during this period, on which were based the social classes. They brought bureaucracy from England as well as Indian people were promoted for this purpose, big businessmen and other higher level administrative class.<sup>90</sup> There were also Mahajan and Sahukar, who had been powerful in the major market of Punjab. The political system was established on the basis of economic prosperity. This system was rather bestowed upon the business and feudal people. Thus political upper class was established as elite class in context of high economy.<sup>91</sup>

The British rule mostly resulted in the solidification of middle class concept as compared to the Muslim rule, as many people excelled from lower class to middle class on the basis of economic prosperity and down fall from upper to middle class on

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<sup>86</sup> Bagulia, A.M., "Class Factor" in *Encyclopaedia of Social Awakening* (New Delhi: S. B. S. Publishers, 2006), vol. 3, p. 231.

<sup>87</sup> Nijjar, Singh, Bakhshish, *Punjab Under the British rule; 1849-1947*(Lahore: Book Traders, 1979), vol. 1, p. 158.

<sup>88</sup> Idarah, "PUNJAB" in *Urdu Encyclopadiedia of Islam*, Ibid, vol. V, p. 658.

<sup>89</sup> Nijjar, Singh, Bakhshish, *Punjab Under the British rule; 1849-1947*, Ibid, vol. 1, p. 163.

<sup>90</sup> Bagulia, A.M. Ibid, vol. 3, p. 231.

<sup>91</sup> Nijjar, Singh, Bakhshish, *Punjab Under the British rule; 1849-1947*,Ibid, vol. iii, p. 159.

basis of economic deprivations as latter had to lose being non cooperative with the British government. So, the sociology of Indian class stratification bears a deep imprint of these historical antecedents in two respects; first the middle classes that subsequently emerged maintained the structural and social background with the previous class structures. Secondly, the British contact set a process of new cultural adaptation among the new middle classes.<sup>92</sup> Those were of small landowners and those farmers who had little as well as contracted ownership.<sup>93</sup> In cities, there were urban middle classes, which comprised of small businessmen and lower level administrative people working in the entire field.<sup>94</sup>

The lower class is an amalgam of many classes. In villages, Muzaras and Kisan, who did not own land but used to cultivate land of others,<sup>95</sup> those servants who were in service of landowners and that were their ancestral trade. That hereditary trade was known as their occupations for example: Mochies, Hajjam, Nanbai and Kumihar etc.<sup>96</sup> some of them belonged to the lowest class being very weak financially and they did not have a particular source of income. In cities, these lower classes comprised of labourers, machine workers, Chabri and Khancha Frosh etc., rather the lowest class was also found in other forms, and these people depended solely on the landlord for their day to day requirements like Haris. The same class was being represented by daily wage labourers in cities.<sup>97</sup>

It can be concluded that this classification was a result of the intrusion of the British into the social system of Punjab. The examples are feudal system and Home Rule Movement.<sup>98</sup> This movement brought the disparity between urban and rural classes. This division was later on a basis for Bradari system. Every Bradari was characterized by a big feudal lord, who was later on used for achieving respective goals in Punjab.<sup>99</sup> Generally, British rule played a pivotal role in the classification of the Punjabi society regarding the above mentioned period.

<sup>92</sup> Bagulia, A.M., Ibid, vol. 3, pp. 230-231.

<sup>93</sup> Tal bot, Aien, *Punjab; gulami say azadi tak 1849-1947* translated in Urdu, (Lahore: Takhliqat, 1999), p. 28.

<sup>94</sup> Bagulia, A.M Ibid, vol. 3, p. 231.

<sup>95</sup> Talbot, Aien, Ibid, p. 28.

<sup>96</sup> Ibbetson, Denzil, Sir, *Punjab Castes* (Lahore: Sang-e-Meel Publications, 2001) p. 3.

<sup>97</sup> Talbot, Aien, Ibid, p. 28.

<sup>98</sup> After the war of independence (1857), the British established this movement underground by the landowners to promote Bradari system.

<sup>99</sup> *Urdu Encyclopaedia of Islam*, Ibid, vol. V, p. 658.

## CHAPTER TWO

**CONTEMPORARY SOCIAL CLASSES IN PUNJAB****1. Dimensions of Social Classes in Punjab:**

People in every society have different ranks. This division of people may be on the basis of some dimensions in every society. It is on the basis of power, caste, occupational prestige, income, education and religion. So before elaborating the social classes in Punjab, it is quite necessary to describe these dimensions which form the base for social division in Punjab.

**a) Power:**

Power can be defined in a number of ways. At the most simple level it can imply the ability of an individual or a group to bring about immediate and visible change in the behaviour of other people.<sup>1</sup> And one way of defining power is "the capacity for achieving goals in social systems". Power in this sense is obviously functional for all social systems large and small, and for all types of societies. In all social systems, some elements have more power while others have less, and the result of this difference is a stratified structure of power.<sup>2</sup>

Likewise different types of power are found in Punjab which can be enumerated as political, official, force based and the most prominent one is feudal power, which at the later stages becomes political power, and these people with political power control the public opinion at local council primarily and in assemblies at the second phase. The public can not help but accept their power as poor masses have access only to them for the solution of their problems.

With accumulation of power in the landlords; the feudal lords who have vast land for cultivation, come forward as authoritative and assertive power, as these powers are often used against the will and moral standards. The use of this power thus becomes illegitimate, but use of this power is there due to the financial and social

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<sup>1</sup> Thompson, Jane L., *Sociology Made Simple*, (London: Heinemann, 1982), p. 250.

<sup>2</sup> Barber, Bernard, "Stratification, Social, Introduction" in *International Encyclopedia of the Social Sciences* edited by Sills, David L., (America: The Free Press, 1968), vol. 15, p. 292.

strains of the deprived and suppressed lower class.<sup>3</sup> Power, can be obtained by contacts with officials in government departments, which is an important source of economic advantage for the villagers today. One can obtain credit facilities for various purposes and an increasing range of benefits through government departments.

**b) Caste:**

People use the word "Caste" in everyday life in a number of ways. What people mean by caste in day-to-day life is quite different from the meaning it has in the traditional literature, or from what people considers to be its traditional and orthodox meaning. The English word 'caste' is used to denote both<sup>4</sup>, Zaat and Quom, in Punjab. Sometimes by 'caste' people mean a small and more or less localized group. In India, 'caste' is used in particular sense (as mentioned in the first chapter) but in Pakistan, particularly in Punjab as Saghir Ahmad has mentioned in his book *Class and Power in a Punjabi Village*, "in order to determine whether or not a quom can be defined as a caste in the cultural sense, let us briefly note a few characteristics of the quoms. Although the general meaning of the word 'quom' is tribe, people, or nation, the villagers do not use the term in this sense. The villagers are divided into two major quoms: Zamindars and Kammiss. The higher, zamindar quom is further divided into twenty-three distinct units, also called quoms, many of which are regarded as sub quoms or a 1 of previously united quoms. The lower, Kammiss are also divided into fifteen distinct quoms. They are named according to the occupation with which they are traditionally associated".<sup>5</sup> Caste is a main indicator for classes in Punjab. Sometimes, the Kammi leaves the village and comes to the city then changes his quom, but the rural society does not accept his personality in the adopted new form, as these divisions into Kammi and Zamindar are deep-rooted as the basis are not mere source of income but related to traits as well. As this trend of adopting the identities is not there in Zamindars, they are not dependent upon Kammiss for their financial nourishment.

<sup>3</sup> Beteille, Andre, "Cast, Class and Power" in *Social Stratification*, edited by Gupta, Dipankar, (Delhi: Oxford University Press, 1991), p. 343.

<sup>4</sup> Ali, A.F.Imam, *Social Strātification among Muslim-Hindu Community*, (New Delhi: Commonwealth Publishers, 1992), p. 20.

<sup>5</sup> Ahmad, Saghir, *Class and Power in a Punjabi Village*, (Lahore: Punjābī Adabī Markaz, 1985), p. 73.

Caste status is the central variable in the concept of class and it can be empirically measured by asking the members of a community to rank the various castes according to their social status. It is the high degree of consensus among members in ranking the groups.<sup>6</sup> Caste in a community is a group of people which is distinguished from the others on the basis of certain characters especially the occupational association. It not only makes the difference in the status but sometimes the values and the traditions of a caste are also different from the other people in the community.

*c) Occupational Prestige:*

In different societies and in different historical periods, the relative amount of prestige obtained by a specific "productive" role may vary somewhat, though not nearly so much as some ideological views of society have held. Prestige, of course, is found in other dimensions of stratification<sup>7</sup>, but it is, too, occupation through which one can relate himself to others in a society and those who do not have occupations generally relate themselves to the society through the persons who have occupations. An unemployed person does not possess the means of livelihood and also cannot relate himself to others in the society with dignity.<sup>8</sup> Social respect and social status depends upon the occupation and profession. The status of different professions reflects the different values which the society places on their skills.

In Punjabi rural areas, agriculture is a profession and the possession of cattle in general is greatly valued by the villagers. As the mechanization of agriculture increases, however, the valued cattle are replaced time-to-time by other items.<sup>9</sup> Landowners and agriculture related people culturally prefer to earn through their lands. They do not work themselves. They have tenants (Muz r') who work on their lands and get some part of the production. In fact landowners are quite free of work and depend on the labour of their workers. However, at present, the situation has been changing because the division of land among the heirs has resulted in the low prestige

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<sup>6</sup> Ali, A.F. Imam, pp. 25-26.

<sup>7</sup> Barber, Bernard, "Stratification, Social, Introduction" in *International Encyclopedia of the Social Sciences* Ibid, vol. 15, p. 293.

<sup>8</sup> Ali, A.F. Imam, Ibid, p.19.

<sup>9</sup> Ahmad, Saghir, Ibid, p. 90.



of the landowners. The people related to other occupations have very low income thus lag far behind in prestige.

High government official jobs and business sector, both are attractive for new Punjabi community for adopting high rank in the society. So, occupational prestige is a significant indicator of social class as high or low.

**d) *Income or Wealth:***

One popular way of distinguishing higher and lower social classes is the distinction based upon the disparity between the wealthy and the poor.<sup>10</sup> Generally the concentration of wealth is there in the hands of relatively minority of the population.

In Punjab, different roles in society offer different possibilities for earning income and accumulating capital wealth. These roles have different categories in society.

The size of land holding, in rural areas, is an important factor. Those who own and cultivate their lands having its size above subsistence level may be placed in upper class. Those who own land below subsistence level and cultivate other land also (owner-cum-tenant) may be placed in middle class. Those who are tenants and those who belong to serving class like carpenter, blacksmith, cobbler, barber, washer man and others can be placed in lower class.

In Urban areas the big businessmen, high class officials of government and other agencies, technocrats and other professionals like higher advocates, medical surgeons etc. can be placed in the upper class. Those having their income and expenditure almost equal belong to the middle class. Those who are lower in all the professions and are jobless, and depend upon others and those who are unskilled labourers belong to the lower class.<sup>11</sup> Eminent sociologists, like Marx and Weber etc, are of the view that the study of distribution of wealth leads to the very basis of categorization of people among higher and lower class. This stratification of people in Punjab on the basis of wealth and income very much coincides with Karl Marx's theory, (as was mentioned in the first chapter) regarding the division of society into bourgeoisie (owner and controllers of means of production) and proletariat (who own

<sup>10</sup> See Johnson, Doyle Paul, *Sociological Theory* (New York: John Wiley and Sons, 1992), p.351.

<sup>11</sup> Taga, Abdul Hameed, *Sociology-1* (Lahore: Awais Publishers, 2001), pp. 172,173.

nothing but have labour power).<sup>12</sup> Here it is observed that the society of the Punjab has been divided on the basis of wealth. The wealthiest people are the controllers of the social system. The people with quite reasonable income make the middle class. The lower class mainly consists of the workers and labourers having very small income and generally live hand to mouth.

**e) Education:**

Formal education is not only required for employment in some of the esteemed occupations, but the completion of educational programme is likely to be a source of prestige in its own right. The care with which, in some colleges, one must distinguish between those professors who hold PhD degrees and those who do not hold them is symptomatic of the honorific implications of formal education.<sup>13</sup> But it is a fact that the knowledge that individuals have acquired, either formally or informally affects the way in which they behave. As a result of differential amounts and types of education and of other learning experiences the amount of knowledge is differentially distributed and may be conceived of as forming a stratified structure among the individuals in a society.<sup>14</sup> Max Weber is of the view that there are some dimensions other than wealth and income that are a base of this social division. Additionally, Weber emphasized in his essay 'Class, Status and Party' (Gerth and Mills, 1948) that inequality in society might not be based on economic but on prestige or on political, ethical and religious or education power.<sup>15</sup> In Punjab like other societies, this dimension of stratification produces effects independent of the other dimensions.

Highly educated people, after getting education, secure high level jobs in both public and private sector. Those who get education only up to school level may be placed in lower class and those who get college and university education may be placed in middle and upper class. Generally<sup>16</sup> the standard of education awards status in the society, because education itself is a matter of prestige.

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<sup>12</sup> Thompson, Ibid, p.9.

<sup>13</sup> Johnson, Doyle Paul, Ibid, p. 354.

<sup>14</sup> Barber, Bernard, "Stratification, Social, Introduction" in *International Encyclopedia of the Social Sciences* Ibid, v.15, p. 293.

<sup>15</sup> Bilton, Tony, *Introductory Sociology*, (New York: McGraw-Hill Book Company, 1962), p. 61.

<sup>16</sup> Education is dimension for the classes which effects in the society otherwise wealthy people have upper status due their wealth no education.

Education, no doubt is an important factor which makes differences in a society. A highly qualified person even from the lowest class sometimes gets the high rank in the society. However an uneducated man of the high class does not lose his status in this regard.

*f) Religion<sup>17</sup>:*

In terms of the functionally significant religious ideas that prevail in every society, individuals and groups can be regarded as possessing either more or less religious or ritual purity. However, it has different modes in different societies like Hindu society has probably been the society in which religious and ritual purity have been most important with the other dimensions and structures of stratification.<sup>18</sup> Similarly, Punjabi Muslim society has strong religious affiliations. So people give importance to religious leaders understanding them as poise and sincere of God. They have famous titles; Pīr and 'UlamP'. Difference of status does exist there on the basis of their honour and power in the society.

Towards the end, this short discussion unveils the important fact that every dimension has its own hierarchy system in society by which it can be classified in main three; upper, middle and lower class. Any member of the society may carry one or more dimensions. It may also be possible that there is observed no dimension at all. So any characteristic or dimension which is observable and to which a group attaches significance, in the sense of behaving differently towards it, may become the basis for social classes. Many of these dimensions are interrelated. That is, certain highly regarded occupations also require high education or are highly paid. But this is obviously not always true. High government officials, for example, are not always wealthy, and certainly not many wealthy gangsters are regarded as belonging to the upper class. Furthermore, some religious leaders have high rank in spite of extreme poverty because of their honour in society and some others have full power and prestige. By this dimension they get other resources like income and political power. Therefore, according to these dimensions, it is possible that each individual or group in

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<sup>17</sup> Religion Islam has quality for an equality of the people but dimensionally it is considered for the ranking of the society.

<sup>18</sup> Barber, Bernard, "Stratification, Social, Introduction" in *International Encyclopedia of the Social Sciences* Ibid, vol.15, p. 293.

contemporary society of Punjab may be a representative of social class either individually or collectively. These social classes are discussed as under.

## 2. Contemporary Social Classes in Punjab:

Social classes can be divided into three main classes: upper, middle and lower. There are some authors who have discussed social classes in different subdivisions. For example, Mr. Thompson<sup>19</sup> has divided each class into two subclasses. But in the lower class, there are three working classes. It can be true in British society; there are skilled and semi-skilled people. But in Punjab, for lower class there are only two subclasses; upper-lower class and lower-lower class.

### a) Upper Class:

The stratum of a society that is able to dominate the lower strata by virtue of its great power, authority, wealth, prestige.<sup>20</sup> For detail of this class, it is divided in to two subclasses.

#### i. Upper-Upper Class:

It has different names, for example: elite class, ruling class and capitalistic class.<sup>21</sup> The Punjab has a small collection of upper class families. They belong to the higher community of government; both department civil and armed. Furthermore, members of national and provincial assemblies also belong to this class. Feudal lords, higher businessmen, great industrialists and big property owners are also from upper-upper class.<sup>22</sup> In fact, only they are the owners and controllers of the means of production.

So this class of families has great economic power because of its ownership and control of economic enterprises, its wealth is secure over generations and it enjoys high and dependable income. Furthermore, it enjoys high family stability, life expectancy and mental health, high quality socialization and education, high

<sup>19</sup> I have adopted the theory of Mr. Thompson for ranking of the Punjabi society but ignored it for lower class. Because it has only two sub classes as above mentioned. See Thompson, Jane L., *Sociology; Made Simple* (London: HEINEMANN, 1982), p. 29.

<sup>20</sup> Theodorson, George A., *A Modern Dictionary of Sociology*, (New York: Thomas Y. Growell Company, 1969), p. 450.

<sup>21</sup> Bottomore, T.B., *Elites and Society*, (England: Penguin Books Ltd, 1985), p. 24.

<sup>22</sup> M. Bg, "Social Science, Economics" in *The New Encyclopaedia Britannica, Micropaedia*, vol. 27, p.344.

occupational prestige and satisfaction. It can be assumed that upper-upper class families are fairly self conscious about their position in society; though they do not characteristically emphasize their superiority by demanding deference or recognition from society at-large. This class also derives considerable unity and social power from common upbringing, education, intermarriage, socializing and associational membership and overlapping economic status. The power of this class derived from wealth gives it control over the fundamental process of capital investment. The wealth of the upper class is intervened and there is extensive overlap and cooperation among its members.<sup>23</sup> Although, these members are scattered in different communities like feudal, landowner, political-industrial, business and high professional, etc. They are still extremely wealthy compared to most other people, many of them live in large country houses on vast rural estates as their fathers and forefathers did. After involvement in political and industrial system, particularly landlords, they have bought their residences in famous cities of the Punjab, and some others transferred abroad.

Among the Muslim population of Punjab Pirs enjoy extra ordinary importance, respect, and power. Aside from their spiritual influence they were owners of big agricultural lands and this was the reason of their extra ordinary importance in their region.<sup>24</sup> With the passage of time, the power of religion is brought to political field and Assemblies.

In district Sargodha and Gujrat<sup>25</sup> of Punjab province, by applying power and political dimension, thefts and dacoities are still perceived to be emblems of bravery. Many people of upper class have earned a lot of fame in this regard. The youngsters, who are involved in any crime specially a robbery, are decorated. Many people who are members of national and provincial assemblies are found supporters of such crimes. So much is the intensity of this trend that a murderer of 20 people was received by a mob led by a politician when he was freed from jail, and later on the same murderer became dominant on the political scene.<sup>26</sup>

## ii. Lower-Upper Class:

Lower-Upper Class mostly consists of well settled families related to any dimension in the Punjabi society. So families whose breadwinners are holders of

<sup>23</sup> Rossides, Daniel W., *Social Stratification* (New Jersey: Prentice Hall, 1976), p. 482.

<sup>24</sup> Talbot, Ian, *Punjab Gulami say āzādī Tak*, translated by Tahir Kamran (Lahore: Akram Arcade, 1999), p. 35.

<sup>25</sup> This is the district to south east of district Sargodha.

<sup>26</sup> Taquiuddin, Hafiz, *Pakistan kā Badalta Samāj* (Lahore: Takhlīqāt, 2002), pp. 17-18.

substantial businesses or farms or upper-level managers or professionals, in either private or public life, enjoy a high level of socio-cultural personality benefits and a high level of consistency in their various benefits and status. This class lacks the wealth of high upper class, it also lacks certain prestige assets, but it appears not to suffer much on this account. So one of the characteristics of a stable class is the existence of many different ways by which individuals and families can obtain satisfaction. In any case, to join the ranks of the high upper class, lower upper class families must learn to consume and to associate according to upper prestige standards and protocols. For real and lasting success in this regard, they must place their children in the socialization structures, especially private school and prestige colleges, that old rich families have established for their own offspring.<sup>27</sup> New industrialists and above 20 grade professionals and managerial sector people mostly enjoy the functions of this class. Regional landlords and landowners, who are not involved in political set up, or involved but in limited level in their areas, are perceived to be the members of lower-upper class as their prestige is due to the land they hold and not due to their political association. Aside from the ownership of land another reason for being classified among lower upper class is the ownership of wholesale dealerships and medium industrial entrepreneurships.

#### **b) Middle Class:**

The middle class is found in every society which has great role in the development of every country. In Punjab, middle class grew larger than others after the creation of Pakistan.

##### **i. Upper-Middle Class:**

The high middle class often has been taken to include the various levels of high jobs those engaged in technical and professional occupations, supervisors and managers<sup>28</sup>, particularly small landowners in rural areas of Punjab.

It is not surprising, therefore, that the upper-middle class is a major beneficiary of legislation and other reforms. Middle class is never the ruling class in any society. For one thing, it is too diverse in composition to have clear common economic and

<sup>27</sup> Rossides, Daniel W., *Ibid*, p. 483.

<sup>28</sup> *The New Encyclopaedia Britannica, Micropaedia*, *Ibid*, vol. 27, p.344.

political interests. Furthermore, it is too deeply committed to economic functions to be political. On the whole, it is conservative on most domestic economic issues and liberal on foreign policy, civil rights and personal behaviour.<sup>29</sup> The class which is in transition from lower-middle class to lower-upper class is basically upper-middle class. This transitory class does not fall under the category of lower-upper class due to certain discrepancies they have to suffer on the basis of power and wealth they accumulate.

Most people of this class are employed between 17<sup>th</sup> and 20<sup>th</sup> grade of public sector. Furthermore doctors, professors and lawyers or those who almost earn 50,000 rupees per month also belong to upper-middle class as well as in business sector or local market of city and town due to the small business held and run by them. The same class of society has a main indicator that their style of life is middle position in urban and rural society of the Punjab, and sometimes, their struggle ends in achieving a position in upper class, which they do mention at times. Professor Green writes for the people of upper-middle class: "they are looked up to as civic leaders by those below them; they are in fact dominated and manipulated by the upper class. They identify themselves with the upper class, but they are not completely accepted by the latter. So far as they are able, they emulate the upper-class style of life, with its leisure and its ritualized social code."<sup>30</sup>

In the rural society of the Punjab, the Zamindars of this class are those who hold 25 to 50 acres of land and cultivate themselves. They have agricultural machines for cultivation of their land. Sometimes, they participate in local political system at union council level. Anyone out of these families, who gets higher education and holds good job or particularly, who is appointed as an officer in public sector gets increase in their prestige and power in village.<sup>31</sup> In this class, more than one dimension of social division can be found in the people composing that class. For instance, the literate son being appointed as an officer becomes a reason for transition of his family to the next class level. Briefly it can be stated that the middle class is composed of those who are at middle level of any profession.

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<sup>29</sup> Rossides, Daniel W., Ibid, p. 484.

<sup>30</sup> Green, Arnold W., *Sociology* (New York: McGraw-Hill Book Company, INC, 1952), p. 281.

<sup>31</sup> Hafeez, Sabeeha, *The Changing Pakistan Society* (Karachi: Royal Book Company, 1989), p. 22.

## ii. Lower-Middle Class:

The lower-middle class is a very diverse group, unified loosely by the fact that it is not manual labouring class and more importantly, by an overall level of social existence that places it above the working (lower) class and gives its children a much greater probability of rising to the upper middle class. The lower-middle class includes small business people and small farmers; various self-employed or marginal professionals and semiprofessionals (teachers, small level religious guides, local elected officials, social workers, etc.); and middle-management personal, both private and public. On the whole, members of this class enjoy stable family lives and a certain measure of occupational prestige; they are civic minded; and while they participate in political life but less than the upper classes.<sup>32</sup> To summarize, it can be stated that lower-middle class is also found in Punjab characterized by semi-professionals or low level professionals having low income as compared to upper-middle class, but they do have an edge over others in terms of prestige and respect they get from society as local professionals and men of, say at their level getting chances to prosper from lower to upper class.

Another important fact according to western scholars regarding the composition of lower-middle class is diversified between managers, supervisors, and self-employed people like shopkeepers.<sup>33</sup> But in Punjab the variation of income almost from 15000 to 50000 gets some one registered as a member of lower-middle class. But small business people, small farmers and independent professionals are still committed to the laissez-faire ethic of rugged individualism even though each of these groups has suffered a decline in relative class, prestige and power status. Both small farmers and owners of small business have made a considerable effort to shore up their difficult economic positions by stressing prestige factors. Both mostly stress the moral value of their respective ways of life.<sup>34</sup> Particularly, the Punjab-both urban and rural areas is full of lower-middle class and there are such functions and conditions. The farmers, who own almost 25 to 40 or 50 acres of cultivate lands, cultivate them at their own.

<sup>32</sup> Rossides, Daniel W., *Ibid*, pp. 484-485.

<sup>33</sup> *The New Encyclopaedia Britannica*, *Ibid*, vol. 27, p. 345.

<sup>34</sup> Rossides, Daniel W., *Ibid*, p. 485.



Mr. Green maintains about these two middle classes, “they resent the two classes above them, feel excluded and left out, but perhaps inconsistently believe them as those below them do not "have what it takes" to reach their own level. Their style of life is quite different from that of the two classes above them. They are good mixers in popular mass gatherings.”<sup>35</sup> Some of them struggle to adopt the status of upper class and show some artificial personality among upper class people. Some others care for their true and middle personality in the community. They strictly follow religion and culture which makes them famous and honorable in particular community or areas.

**c) Lower Class:**

A rough designation of this social class status is determined in general by the low income and educational levels of its members as well as by how they view themselves and how others view them in terms of the class system of the society. The lower class is sometimes divided into two parts: the upper-lower class and lower-lower class.<sup>36</sup> These two are discussed in detail as under.

**i. Upper-Lower Class:**

Some scholars have presented this class as the working class, particularly, in the industrial societies, constituted essentially by manual workers in extractive and manufacturing industry<sup>37</sup> and Marx called it proletariat.<sup>38</sup> But in Punjabi society, this class consists of manual workers as well as of those who are small level employees of both public and private sector, but below 10<sup>th</sup> scale, small shopkeepers and Punjabi Peasants, who own and cultivate small piece of land but less than 25 acres. One more entry to the class are those farmers who own big pieces of land but due to high land debts their income became equal to those of lower class industrial workers. Some upper-working class families were wealthy enough to visit the countryside for short periods; some vacations for a weekend, week or month.

According to sociologist, what characterizes the upper-lower class as a whole is lack of property and dependence upon wages. Many families live maintaining strict moral values even if they have to live hand to mouth. Few can save as net

<sup>35</sup> Green, Arnold W., Ibid, p. 282.

<sup>36</sup> Theodorson, George A., Ibid, p.237.

<sup>37</sup> *The New Encyclopaedia Britannica*, Ibid, vol. 27, p. 345.

<sup>38</sup> Thompson, Ibid, p. 40.

accumulation is very low and ends are met, but on credit. Economically, they are best characterized as living close to their incomes, which has obvious psychological implications.<sup>39</sup> With this condition, which is faced by this lower class in Punjab, are associated relatively low levels of living and of education, restricted access to secondary and higher education, limited opportunities for leisure and cultural activities, and exclusion, to a large extent, from the spheres of important decision making.<sup>40</sup> Therefore, the members of this class are not leaders in civic and community organization; very few of them, in fact, belong to such organizations as members or workers not as leaders.<sup>41</sup> These organizations are based on religious or political foundations restricted to local level and do not have country level representation.

In Punjab, this class has typical women, who face a life of drudgery revolving around too many children and isolation; she often remains closer to her domestic activities at home than her social and political activities. These people regard themselves, and they are regarded by those above them as poor but honest and hard working folk. They have little social life. They can hope to save little and they spend family income as it is earned.<sup>42</sup>

## ii. Lower-Lower Class

In Punjab, this class consists of the most powerless people of the society. So according to sociologist, generally, members of the lower-lower class were regularly employed with some degree of security, although they were frequently unskilled and unorganized. Included in this category were domestic servants, construction workers, taxi drivers, barbers, repairmen, and vendors, etc. The rural lower class included small independent landholders, and even some day workers, sharecroppers, and tenant farmers, who provided some security for their families. In villages of Punjab, the Kammīs have their cultural occupations with which they are traditionally associated. In this regard, they always are considered as persons of Lower Quom.<sup>43</sup>

This class had been a powerless majority. To support its booming population, it wanted access to ownership of land and targeted the property held by the aristocracy.

<sup>39</sup> Rossides, Daniel W., *Ibid*, p. 486.

<sup>40</sup> *The New Encyclopaedia Britannica*, *Ibid*, vol. 27, p. 345.

<sup>41</sup> Green, Arnold W., *Ibid*, p. 282.

<sup>42</sup> Green, Arnold W., *Ibid*, p. 283.

<sup>43</sup> Ahmad, Saghir, *Class and Power in a Punjabi Village* (Lahore: Punjab Adabī Markaz, 1986), pp. 73-74.

Sometimes, in the home, women controlled the family finances, made domestic decisions involving children's education, religious instruction, household furnishings, and whether to take in boarders for additional income.

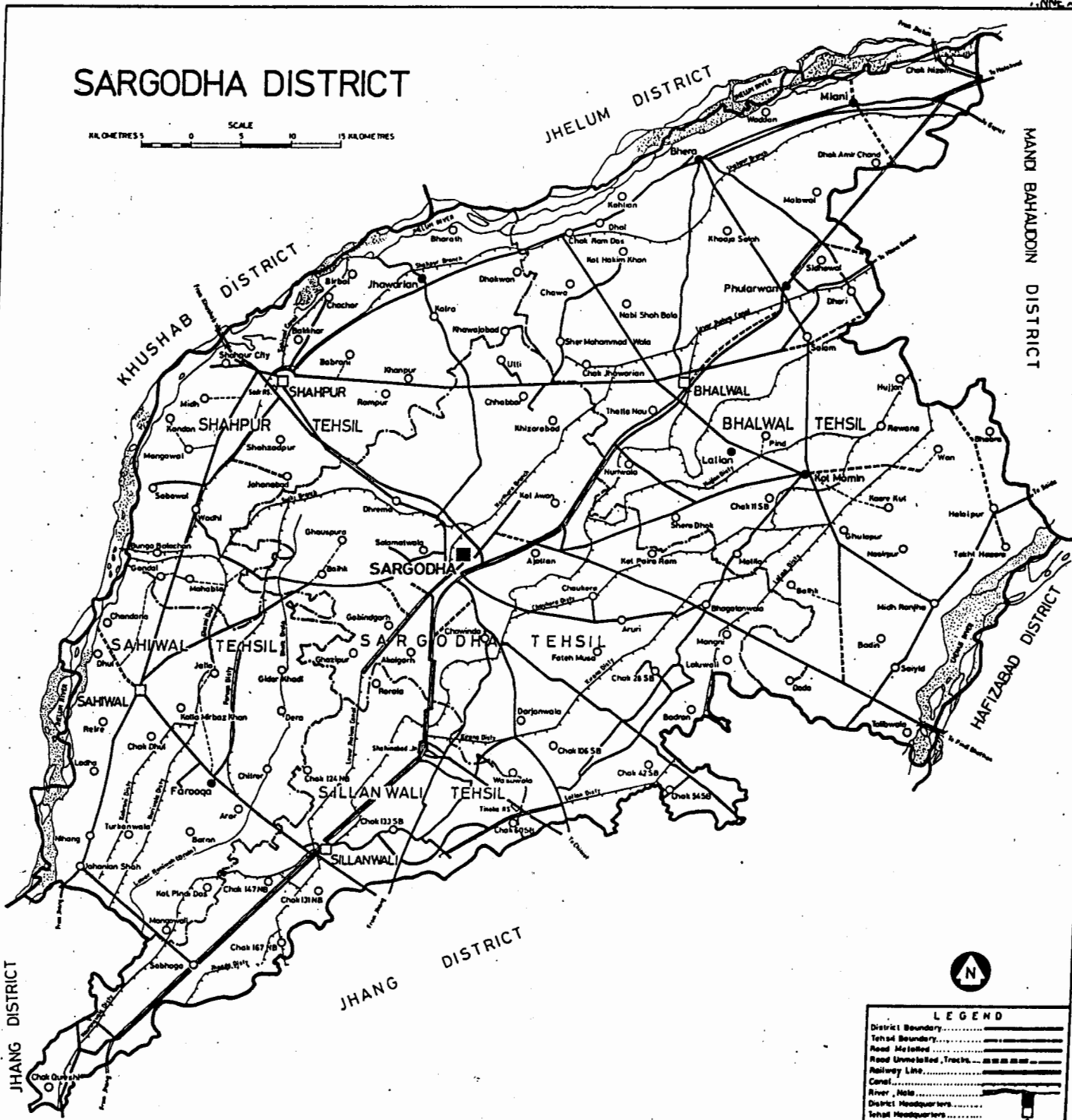
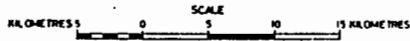
Some lowest and the poorest people are there in this class like beggars, and those people who work on roads and brick kiln and who are often indebted to their land owners. They are dismissed by the rest of the community as dirty, shiftless, addicted and dishonest. There is little privacy in their homes; they have not bath and toilet facilities. The style of life of these people contrasts sharply with that of any other class in the community.<sup>44</sup>

Summarizing this one may say that these are different classes of Punjab. Punjab on the social front is shaded by social stratification on the basis of distribution of wealth and on the income generated by property owned by the private or public sector. The effects range from tagging under separate classes to an active role in politics and legislation. The stratification is regional having differences on the basis of prestige and particular profession in a particular area. The best example is of family pride which is license for stay in a high class without relying upon wealth and income.

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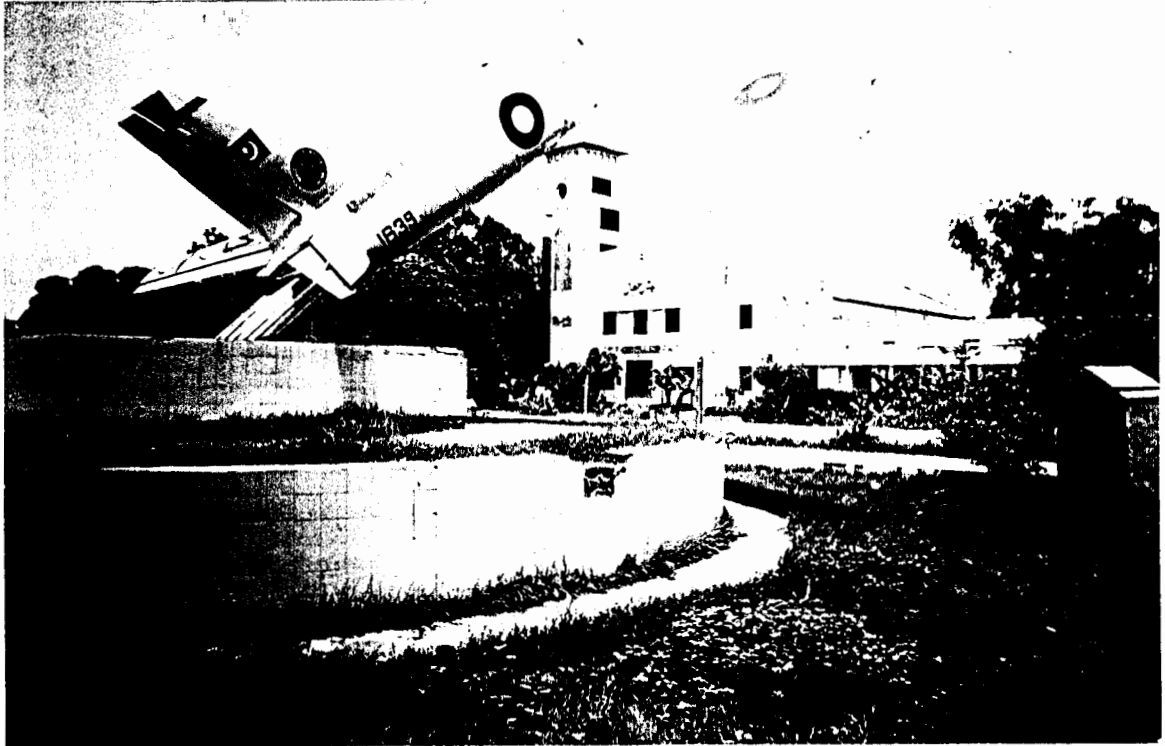
<sup>44</sup> Green, Arnold W., *Ibid.*, p. 283.

# SARGODHA DISTRICT



Source: District Map of Sargodha Ist Edition 1964 P. 1

## MAP OF DISTRICT SARGODHA



Main Square of Sargodha City is named Bomb Chowk

## CHAPTER THREE

## Religiosity of Rural and Urban Society in the Study Area; District Sargodha

### Part 1:

#### Short Introduction to the Study Area: District Sargodha

The District takes its name from the headquarters city Sargodha, which was founded on February 22, 1903 by Sir Malcolm Hailey who afterwards became the Governor of the Punjab.

#### a) The Word “SARGODHA” and Name of City:

The word “Sargodha” consists of two words, ‘Sar’ and ‘Godha’. ‘Sar’ means pond or pool and ‘Godha’ was the name of a Hindu ‘jogi’ (hermit). As the tradition goes, there was a natural water pond on the place where, at present, a portion of the District Headquarters Hospital and Municipal office stand. *Godha* had constructed a small hut for himself on the bank of this pond and used to reside there. The area around was an uninhabited ‘bar’<sup>1</sup> or bush jungle where the cattle used to graze and drink water from the pond, named after the *jogi*. According to another tradition, the original name of the *jogi* was *Lalu*; *Godha* was the name of his tribe, and he was known as *Lalu Godha*. When the new city was founded, it automatically took the name *Sargodha*. The word *Godha* is probably derived from the Sanskrit word *Yoddha*, meaning fighter. So Sargodha means pond of *Godha* or Abode of the Fighter. It is therefore, not a mere coincidence that Sargodha has made a name for itself, for fighting valiantly against the Indian Air force during the wars of 1965 and 1971, as a result of which, it has won the well-deserved title of the City of Eagles.<sup>2</sup> About its name, it is said that when the British established a colony at that place, they named it “*Youngabad*” after the name of the Colony Officer, Mr. Young, but this name could not be accepted by the Hindu population and they called it “Sargodha”.<sup>3</sup>

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<sup>1</sup> This area was between two rivers: Jhelum and Chanab called Bar which was thick jungle in past.

<sup>2</sup> Abdur Rasul, Muhammad, Sahibzada, *The History of Sargodha* (Sargodha: University of Sargodha, 2006), p.9.

<sup>3</sup> Hyat, Muhammad, Shaikh, *Sar Zamin-e-Sargodha* (Lahore: Owais Publisher, 2003), p. 74.



District Headquarters Hospital Sargodha, there was the pond of 'Godha'.

### **b) Geographic Boundary of District Sargodha:**

The District of Sargodha is bounded in the North by the Jhelum District, in the northeast and East by the Mundi Bahauddin District, in the southwest by the Hafiz Abad District, in the South by the Jhang District and in the West by the Khushab District.<sup>4</sup> The District of Sargodha lies between 31-30° and 32-35° North latitudes and between 72-05° and 73-15° East longitudes. The whole area is the land between the two rivers the Chenab and Jhelum. It is divided into 6 Tehsils<sup>5</sup>, namely, Sargodha, Bhalwal, Kot Momin, Shahpur, Sahiwal and Sillanwali.<sup>6</sup>

### **c) Historical Background of District Sargodha:**

From ancient times, District Sargodha region was in the sight of foreign invaders coming from the northwest. That time, Sargodha region was the part of Indus Valley Civilization and the famous city of this region was Bhera<sup>7</sup> which was conquered by the Alexander the Great in the spring of 326 B.C. According to Imperial Gazetteer of India, Alexander attacked Indus valley and then the region between Indus and Jhelum River was ruled by Softyn Nation and the capital of their king was Bhera<sup>8</sup>. Alexander conquered Sargodha region and stayed at Bhera for sometime.<sup>9</sup>

After Alexander, Sargodha was ruled by Hindu Rajas and then Budh kings from about 155 B.C. to 606 A.D. Then Muslims conquered Sindh and Multan regions. All the Muslim-Afghan invaders who came to Multan passed from Sargodha region in the 11<sup>th</sup> century. When the British came in the Sub Continent, they divided Punjab (1849) into districts for ruling. Among present districts Sargodha, Khushab and some other regions constituted one District, with it's headquarter at Shahpur<sup>10</sup> by its name. With

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<sup>4</sup> Ashraf, Zarina, & Aslam, Muhammad, *Geographic Knowledge for Class 3* (Lahore: Punjab Text Book Board, 2004), p.19.

<sup>5</sup> It is a Part of the district. One district consists of these parts called tehsil.

<sup>6</sup> Sahibzada, Ibid, p. 9.

<sup>7</sup> Bhera city was then located on the right side of the river Jhelum. Now it is on the left side of the river. It is a sub tehsil of district Sargodha.

<sup>8</sup> Hyat, Muhammad, Shaikh, Ibid p.162.

<sup>9</sup> Ibid, p.162.

<sup>10</sup> It is a city of Sayyids (Sayyad family) on the left side of Jhelum River. Shah Shams was their common ancestor. He was annoyed by the promulgation of Din-e-Ilahi by Akbar. He left Delhi and when he came to the place where the present town of Shahpur is located, he settled down there and founded the town.



the passage of time some changes and adjustments of the boundaries took place in district Shahpur.

**d) Founding of Sargodha City:**

River Jhelum touches the District at its north-east corner. The Lower Jhelum Canal was excavated for the irrigation of the District and was opened in 1901. Then there was need for headquarter for the colony of that Canal. Although Shahpur was the District headquarters at that time, but that was a flooded area being close to the river bank. In these circumstances, the present site of the city of Sargodha was selected for the headquarters of the Jhelum Colony. So the British Government purchased the whole land from Diwan Ali Nangiana<sup>11</sup> and founded the new city; Sargodha in 1903.<sup>12</sup> First land settlement of Sargodha was taken in hand in 1905 and Mr. Ganesh Das was appointed the first Lambardar<sup>13</sup> of Sargodha.

**e) Establishing of District Sargodha:**

In 1906, Sargodha became headquarter of a tehsil by taking portions of the Shahpur and Bhera tehsils of Shahpur District and of the Chiniot tehsil of Jhang District. This adjustment was necessitated by the colonization of the Bar known as the Jhelum Colony. In 1914, the District headquarter was shifted to Sargodha but the name of the District remained the same. In official correspondence, it was mentioned as the District of Shahpur at Sargodha. After creation of Pakistan, in 1960, the nomenclature was also changed and the District was named as the District of Sargodha. At that time it consisted of four tehsils of Sargodha, Shahpur, Bhalwal<sup>14</sup> and Khushab<sup>15</sup>. The tehsil of Khushab had a vast area so it was made a District in 1982.

**f) District Sargodha: As a Study Area:**

With the separation of the Khushab tehsil as a District, the District of Sargodha was confined to three tehsils of Sargodha, Shahpur and Bhalwal surrounded by the two rivers Jhelum and Chenab on the north and the south respectively. But in 1991, a new

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<sup>11</sup> Diwan Ali was a landowner of that area and he belonged to Nangiana family.

<sup>12</sup> Sahibzada, *ibid*, p. 192.

<sup>13</sup> Government appointed its representator in a village from any one of the villagers. He collect agricultural tax and cooperate with government in other matters.

<sup>14</sup> This city is located to east-north of Sargodha city at 36 Kms. Now it is a tehsil to District Sargodha.

<sup>15</sup> Khushab is to north-west of Sargodha city at 40 Kms. It is on right bank of Jehlam river.

tehsil with headquarters at Sillanwali<sup>16</sup> was created by the interior remodeling of the tehsils of Sargodha and Shahpur. At present, the District consists of six tehsils namely Sargodha, Bhalwal, Kot Momin<sup>17</sup>, Shahpur, Sahiwal<sup>18</sup> and Sillanwali<sup>19</sup>. The population of the District is 2665979 according to census report of March 1998.<sup>20</sup> So this is the Study Area around which will have all the research related to religiosity of different social classes.

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<sup>16</sup> Sillanwali is in the south side of Sargodha city.

<sup>17</sup> This is a newly developed city on Motorway. It lies to the east of Sargodha city at 48 Kms. In District Census Report, Kotmomin is not separate tehsil but it is part of tehsil Bhalwal because it was announced newly in 2006 as tehsil. I conducted survey it keeping under tehsil Bhalwal.

<sup>18</sup> It is located to west-south of Sargodha city at 35 Kms.

<sup>19</sup> Sahibzada, *ibid*, p. 180,181.

<sup>20</sup> *Pakistan Population Data Sheet 2001*, (Islamabad: National Institute of Population Studies).

**Part 2:**

**Religiosity of Rural and Urban Society in the Study Area;  
District Sargodha**

**Introduction:**

In Pakistan, there are two major classifications of society; rural society and urban society. Both have different social classes. In the last chapter, the social classes were discussed in detail. Therefore, in this part of the chapter, involvement of the rural and urban society with religion in the district of Sargodha will be discussed.

District Sargodha is basically an agricultural land. Seventy percent population of Pakistan lives in rural areas. While in district Sargodha, 72 percent population lives in rural areas and 28 percent in urban areas.<sup>21</sup> So respondents can be divided according to above percentage in the following table.

Table 3.1:

**Percentage of Rural and Urban population:**

Category	No. of Respondents	Percentage
Rural Members	384	72%
Urban Members	150	28%
<b>Total</b>	<b>534</b>	<b>100%</b>

The sampling 534 was mentioned in the beginning as methodology. This is the total members of the whole district for respondents in the field survey. 384 are from rural society and 150 are from urban society according to percentage of total population of both urban and rural division of the district in Data Sheet 2001 (published by NIPS). Then questionnaire was distributed among respondents in all tehsils of district Sargodha according to population.<sup>22</sup>

<sup>21</sup> See report: *Pakistan Population Data Sheet 2001*, (Islamabad: National Institute of Population Studies).

<sup>22</sup> 1998 District Census Report of Sargodh by Population Census Organization Statistics Division (Islamabad: Government of Pakistan, 1999), p. 59. Total population of the district was divided in all tehsils then both sexes and urban percentage in this book in detail. According to percentage of every tehsil in both kinds male/female and rural/urban, I followed this Census Report for distribution of the questionnaire in whole population.

Table 3.2:

**Criteria the distribution of questionnaire in the district:**

Tehsils	Q. <sup>23</sup>	Rural	Male	Female	Urban	Male	Female
Bhelwal <sup>24</sup>	164	130	66	64	34	17	17
Sahiwal	48	36	19	17	12	6	6
Sargodha	216	127	65	62	89	45	44
Shahpur	55	45	23	22	10	5	5
Silanwali	51	46	23	23	5	3	2
<b>Total</b>	<b>534</b>	<b>384</b>	<b>196</b>	<b>188</b>	<b>150</b>	<b>76</b>	<b>74</b>

This table shows the complete detail of distribution of questionnaire according to the ratio of population of district Sargodha. So there would be discussed firstly religiosity of rural society by virtue of data collection.

**a) Religiosity of Rural Society in District Sargodha:**

It is a great problem to measure the religiosity of rural society in the study area. They mostly, consist of lower classes and lower middle class. A little bit of upper classes people live in the villages of district Sargodha. Landlords or landowners live in big cities of the country or somewhere in foreign countries. They have both urban and rural identities. They were noted by the interviews of their servants and by general observation as well. Now the religious environment which is found in the rural society of district Sargodha shall be highlighted. The rural society respondents according to the above mentioned table can be divided into male and female members.

Table 3.3:

**Percentage of Male and Female respondents in rural society:**

Category	No of Both Sexes	Percentage
Male Respondents	196	51%
Female Respondents	188	49%
<b>Total</b>	<b>384</b>	<b>100%</b>

<sup>23</sup> It means number of questionnaire.

<sup>24</sup> In Census Report, tehsil Kot Momin is the part of tehsil Bhelwal.

This table shows that male and female members are not dominating by numbers. Male and female ratio is almost equal in district Sargodha. Field survey was conducted following this division through a questionnaire.

### i. Theoretical Approach of Rural Society towards Religion:

Theoretical approach consists of religious doctrines and beliefs which are the basic elements of all religions. So "Doctrine is fundamental. It is the intellectual element concerned with the comprehension and formulation of truth and the combating of falsehood".<sup>25</sup> Among the people of rural social classes there is no deep intellectual power for understanding doctrines and beliefs. But they have strong theoretical approach towards religion. They express it in their social life by talking and sometimes by practicing it. They believe in all the religious doctrines which have been taught by the religious teacher of their village or their spiritual leader. For getting data, there are some observations besides questionnaire for theoretical approach of the villagers towards religion. During troubles and problems the people both practicing and non-practicing religious persons pronounce some expressions to appeal to Divine power for solving those problems. Some of these expressions are: *Allah karam karsi* (God bless you), *Allah Sohna phichy khair kari* (God Almighty bless you after this). The help of other is appreciated by praying for him: *Allah hyati kari* (May you live long), *Allah bakhat lavi* (May God give you goodness).

There are some other things by which theoretical approach can be examined among rural people towards religion such as they believe in reciting chants and spells which predominantly include verses from the Qur'ān (*dam*) when somebody is afflicted by any disease. They consider *dam* better than medicine.

Table 3.4:

#### Do you believe in *Dam* and Ta'widh for the treatment of diseases?

Response	Yes	No	Don't Know	Total
Male Respondents	134	55	07	196
Percentage	68%	28%	04%	100%
Female Respondent	162	21	05	188
Percentage	86%	11%	03%	100%

<sup>25</sup> Northbourne, Lord, *Religion in the Modern World* (Lahore: Suhail Academy, 1999), p. 5.

This table shows that 68% male and 86% female members of rural society believe in *Dam* and *Ta'widh* etc. for different diseases. This is only related to this question because such tools are mostly used among rural female members so ratio of female respondents is more than male ones. Male members of rural society have strong religious theoretical approach in this regard. Although, they do not practice religious rituals regularly but they believe strongly in the religious beliefs.

## ii. Sources for Seeking of Religious Education Among Rural Society:

- Through Parents:

Religious education is a basic step for a person who follows religion and the parents play first role to convey basic knowledge about religion to their children. Among Muslims, it is a religious duty of the parents to say *āzān* in the ear of the new born babies. It is the first step towards religion in all social classes. There is also a practice of hugging (to show love) the children by religious rhymes. Children are taught lessons of prayer and other basic religious obligations by their parents. They teach and guide their children to make ablution and to say prayer.

Table 3.5:

### Where did your children learn Qur'an and other religious teachings?

Options	Parents	School	Masjid	No <sup>26</sup>	Total
Male	23	8	153	12	196
Percentage	12%	4%	78%	6%	100%
Female	29	27	115	17	188
Percentage	15%	14%	62%	9%	100%

So 12% male and 15% female people from rural society give their children religious education and some basic knowledge of the Qur'an. Some parents are strict about conveying religious knowledge to their children and some others send them to Masjid, school and other religious institutions.

- Through Masjid or Madrasa:

In villages, every child of almost five years of age has to go to Masjid or Madrasa. In this age, both boys and girls study together in Masjid or Madrasa. But in

<sup>26</sup> It means that the children do not know about religious teachings.



Dar-ul-'Uloom Muhammadia Ghamkolia Jamal-ul- Qur'ān, Hazurpur Tahsil

Bhelwal, District Sargodha

A Madrasa for Hifz-e- Qur'ān attached with Masjid in rural area of district

Sargodha

some villages, girls get religious education from the wife of the Maulavi sahib. She participates in many religious activities among women like Maulavi sahib does among men. In the past, every village had one Masjid. But nowadays every village has more than one Masjid and Madrasa which have increased like private schools. In village life, it is necessary for every boy and girl to go to Masjid or Madrasa for learning how to read the Qur'ān. Some parents do not force their children to go to school but they force them to go to Madrasa or Masjid because they consider Qur'anic education more important than schooling. So most people do not have school education do have knowledge of Qur'ān, Kalima, Namaz, Dua-e-Qunnot, Namaz-e-Janaza and so on. All these things are taught by Maulavi sahib who is usually an honorable Imam of the Masjid. Table 3.4 shows that 78% male and 62% female respondents responded to this question that their children seek religious education from Mosque or small Madrasa.<sup>27</sup> It is huge ratio for putting this option about sources of seeking religious education and Qur'ān reading. Some parents who cannot recite Qur'ān themselves send their children for religious education so that they can have passive learning. Villagers understand that religion is a pious mission. So some of them do not send their daughters to school but send them to Madrasa for seeking religious education.

Some respondents put two options for one question that was about seeking religious education. Because in the beginning, parents themselves gave their children basic religious education, after sometime they are able to understand and read so they go to Masjid or Madrasa.

There are some rural areas near to villages where the villagers live in tribal shape for serving their agricultural land. They have their own house called "Dāra". This system is mostly in Shahpur and Bhalwal tehsils rural areas. Every Dāra has its own small Masjid which was constructed for their religious activities by their forefathers who first established that Dāra. It was observed that they appointed Imam in their Masjid not only for prayer but also for teaching Qur'ān to their children. Furthermore, some Dāra holders appointed a Hafiz Sahib only for teaching Qur'ān

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<sup>27</sup> Small Madrasa means that it is mostly established with every mosque of any village. In which Mawlawī ṣāhib or Qārī ṣāhib teach Qur'ān to the children of the village. It is not a big Madrasa or religious institution.





In the same Majid and Madrasa of Hazurpur, children are taught the Holy Qur'ān both male and female in morning and evening.

and some other religious activities. There is no other duty for Hafiz Sahib like saying prayer them. All these religious struggles mostly relate to middle and lower classes, although Masjid or Madrasa is the main institution for seeking religious education for all social classes in the study areas.

- Through School:

School is the third main institution for religious education in rural areas. In village schools, assembly is held before start of work. It starts by Tilāwa of the Qur'ān. It is the first step which shows that the beginning of day is with the name of God. It is a religious perception that guides the students to the religious way. Then the first period is reserved for Qur'ān in which students learn to read some part of the Qur'ān. Primary level students learn a lesson verbally from Namāz and other basic religious things. Moreover, every class has Islamic studies period and students study in this period about the prophet of Islam, religious doctrine, history, practices, values etc. Although, they are practically weak for their religion but they have some knowledge about it. If the Islamic studies teacher or head master is a charismatic and overpowering religious person then he leaves his religious impression on the students. In some government schools, the head master also bounds the students to say Zuhur prayer in school with Jamā'ah.

There are some other activities in school which create among the students religious attraction and delight like Tilāwat, Na'at and speech competitions. Small weekly programs are held in school through which some students participate in Na'at and speech contests. Most speeches are related to religion because students are at home with religious topics. This is a great attraction for participation in religious education at the school level.

In girls' schools, the situation is different because villagers do not send their daughters to school properly. There are very few girls for Matric class in a village. Because of this, women do not gain an opportunity for seeking religious education. Furthermore in their schools, there is no proper atmosphere for seeking religious education. So girls have limited knowledge at school level. Table 4.3 shows that 4% male and 14% female respondents of the rural society chose the option of school as

source for seeking of religious education. But it is clear that these school both government and private sector are producing new generation of middle and lower classes because generations of the upper classes do not like to study in village schools.

- **Through Religious Organization:**

Religious organizations are a great resource of seeking religious education not only in rural society but also in urban society. Those people who cannot know about religion in their early life get an opportunity to satisfy their religious mind by joining religious organizations. Once in their life, they join any religious organization, it is observed that an illiterate person who spends some days with any religious organization goes through a strange revolution in his mind, heart and body. With the passage of time, this change teaches him some methods of preaching to other people. He conveys religious knowledge to those people who do not know about religion. So it is a good impression on society from religious organization.

Table 3.6:

**Have you joined any religious organization for religious activities?**

Options	Yes	No	Total
Respondents	19	177	196
Percentage	10%	90%	100%

Table shows that 10% male people join religious organization for seeking religious education. These organizations have their own methods to convey knowledge to the people. For example, a group of persons goes from village to village and masjid to masjid. In one masjid they stay for three days, they go out of masjid once a day for invitation to a discourse on religion door to door. They invite people to masjid for particular time and try to influence them with Qur'anic verses and other religious wisdom. They also participate among themselves through conversation about religious knowledge and practices.

There are some small regional religious organizations. They arrange limited programme in one masjid for particular event that provides villagers some religious education or reminds them of their religious lessons. Some other religious organizations relate to any Khānqāh or religious leaders who organize the followers

through different programmes to convey religious teachings. Through these organizations some members of middle classes and lower classes of the rural society get religious education from basic to high level. In rural areas, mostly these organizations work only among male members of the society. But females are also influenced by the male family members of religious organization. So there is a limited scope for common folk of rural social classes to participate in such organizations.

### iii. Participation of Rural Society in Masjid and prayer:

Masjid is a sign of Islamic-culture which had, in the past a lot of functions in the life of people on the whole. But now it has limited functions for the religious life of the followers. It is a fact that a masjid today is a beautiful phenomenon with its minarets and gracefulness among simple and mud houses in a village. These minarets are visible far from the village.<sup>28</sup> So the participation in masjid at prayer time shows the religiosity of the village people. This participation differs from time to time.

#### • Daily full attendance in Masjid and prayer:

It is the religious duty of every Muslim to offer five times prayers a day, and for men masjid is the place to discharge this duty. The survey shows the attendance of people of different rural areas of District Sargodha, for the obligatory prayers.

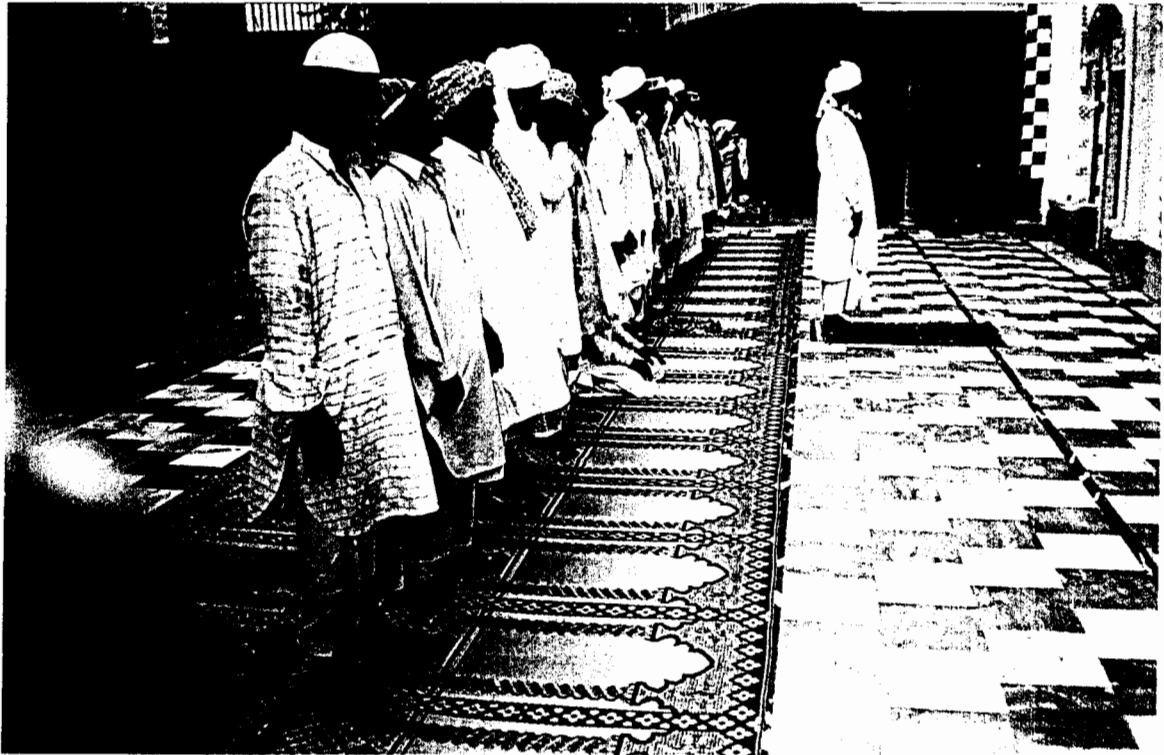
Table 3.7:

#### Do you say prayer with Jamā'ah?

Options	No	Seldom	Often	Always	Total
Respondents	45	97	41	13	196
Percentage	23%	49%	21%	7%	100%

This table shows that only 7% people attend Jamā'ah five times a day while 21% of the rural people pray often and 49% offer their prayer rarely with Jamā'ah, which is not full participation in the masjid. And 23% people do not attend the Jamā'ah regularly or do not offer prayer five times. There are farmers who belong to

<sup>28</sup> Shakir, Ghulam Murtadha, *Pakistani Society* (Lahore: Maktab-e-Jadid, 1978), p.247



Villagers are saying prayer inside a Masjid with Jamā 'ah in Chack No. 71,  
Tehsil & District Sargodha

lower class and lower middle class who mostly participate in five time prayers. It was observed that members from the lowest class like baggers and labourers who work at brick kilns etc. do not participate in prayer and masjid, from both male and female side.

Table 3.8:

**How many times do you participate in prayer and Masjid?**

Options	No	Weekly (At Jum'h)	Annually (At 'l'ds)	Partially	Daily (5 times)	Total
<b>Male</b>	14	39	9	84	50	<b>196</b>
<b>Percentage</b>	7.5%	20%	4.5%	43%	25%	<b>100%</b>
<b>Female</b>	76	29	#	46	37	<b>188</b>
<b>Percentage</b>	41%	15%	#	24%	20%	<b>100%</b>

This table shows that 25% of the rural male offer prayer daily five times with Jamā'ah or without Jamā'ah while 20% of the rural female offer prayer daily. That is called full participation in prayer.

- **Partial attendance in masjid and prayers:**

Partial attendance means a person who attends the masjid for one or more than one time but less than five times. Both male and female of rural areas of district Sargodha participate in prayer partially, not regularly. Table 3.8 shows that 43% of the male partially attend the mosque for prayer and sometimes they offer prayer also out of mosque while 24% of the female offer prayer partially. Some people in villages offer Fajr prayer daily. During the day, they become busy in their activities and can not offer other prayers.

Furthermore, observation refuses this rate which was taken from questionnaire. Because, there could not be observed that rate for any time of prayer in masjid during whole day. It was also observed that the rate of partial participation was further low in masajids of 'Daras' in the whole district Sargodha.



A villager is saying prayer inside a small Masjid of his Dāra near Miana kot village, Tehsil Kot Momin District Sargodha.

- **Weekly participation in Masjid and prayer:**

Weekly Participation means to participate in masjid for Ijtimā'-e- Jum'h on Friday. There is a great gathering on Friday in Jami' Masjid of the village. The villagers who live in Dairas and say prayers in their small mosques, also visit Jami' Masjid on Friday for Ijtimā'-e-Jum'h and say Jum'h prayer. Some other villagers participate in the big masjid of nearby cities for Jum'h prayer and listen Khutbat-ul-Jum'h. Weekly participation of the people of rural social classes is very important in their social life. Table 3.8 shows that 20% of the male who do not attend masjid for any prayer, also visit Jami' Masjid for Ijtimā'-e-Jum'h and prayer. Their participation is weekly. And 15% of the females in villages participate in Jum'h prayer in their houses or masjid with those who offer prayer daily. There are few villages of Tehsil Sahiwal in which women can participate in masjid for Jum'h prayer. The gathering of Jum'h is important in this sense that this opportunity provides much knowledge about religion to the villagers.

- **Annual Participation in Masjid:**

This participation is of two kinds, first in Ramadan and second the participation in masjid for 'Īds.

**First: In Ramaḍān:**

Ramaḍān is an Islamic month in which the order was revealed by God to the followers for fasting. Fasting is an important religious duty (Fard) that is to be performed in the month of Ramaḍān. The people of rural social classes mostly tend to worship and perform the religious rituals perfectly. The masājid are full with old and young, poor and rich to participate in prayer with fasting particularly in Salat-ul-Tarāwīh. Those who do not come to masjid the whole year, they also participate in masjid for five times prayer regularly during Ramadan. Some of them do I'tikāf in masjid for the last 10 days of Ramaḍān. Similarly women also increase their tendencies in prayers and recitation of the Holy Qur'ān. They participate in Tarāwīh in masjid of some villages and others perform this ritual at home.



The rate of participation in masjid increases greatly. Even in small masājid, the Qur'ān is recited in Salat-ul-Tarāwih during Ramaḍān. The questionnaire shows that 76% male and 79% female people from all rural classes participate in fasting of full month of Ramadan and attend every prayer.

### Second: At 'Īdayn:

There are two days for celebration termed as 'Īd by Muslims; the 1<sup>st</sup> day of Shawwāl<sup>29</sup> at the end of Ramadan as 'Īd-ul-Fitr and second day is 10<sup>th</sup> Dhul ḥijja<sup>30</sup> at the Hajj time as 'Īd-ul-Adḥā. In these two days, Muslims fully participate in masjid at morning time and say 'Īd prayer in masjid. After it, they enjoy themselves for the whole day. This is the main event in which all the villagers participate in masjid. These are two huge and great religious programs.

- **Participation in masjid for other events:**

There are many other events which are held in the masjid of village. The villagers participate in these events which relate to social as well as religious life like khatam-e-Qul and Nikah etc. The people of all social classes in rural areas participate in mosque for these events. Sometimes, in the mosque of the village, the religious programs or meetings are held at the time of Milād and Muḥarram etc. The people are invited from near and far. Some people who belong to the upper class participate in these programs as guests or speakers.

Table 3.9:

#### Do you participate in masjid for religious meetings?

Options	No	Seldom	Often	Always	Total
Male	46	100	45	6	196
Percentage	23%	51%	22%	4%	100%
Female	162	18	8	#	188
Percentage	86%	9.5%	4.5%	#	100%

<sup>29</sup> This is the name of the 10<sup>th</sup> Islamic month.

<sup>30</sup> This is the name of the 12<sup>th</sup> Islamic month.

This table shows that 22% male people often participate in religious meetings while 4.5% female also often participate in religious meetings. Those meetings are held in Masjid and sometimes out of Masajid. 51% of males rarely participate in such meetings and programs.

It was observed that in rural areas, Masjid plays a great role among the people of all social classes. Honour of the Masjid is an important lesson for the villagers. They consider the beauty of the Masjid an honour for the village. Similarly, much participation of the villagers in Masjid is a sign of religious power and shows that religiosity of that village is more than other villages in the same area.

#### iv. Khānqāh; a religious place among rural society:

In District Sargodha, there are some Khānqāh or Mazārs which play a great role in the lives of rural people towards religion. It has some characteristics by which it is recognized among the rural people who are related to different classes.

Table: 3.10:

#### Are you associated to any Khānqāh?

Options	No	Yes	Total
Male	74	122	196
Percentage	37.7%	72.3%	100%
Female	61	122	188
Percentage	32%	68%	100%

This table shows that 72.3% male and 68% female people are related to any Khānqāh or Saint. It is a spiritual relationship for them. But in some regions, there is a powerful relationship and in other villages it is weak. Furthermore, some people of upper class also relate strongly to these Khānqāhs. So it is necessary to know about those characteristics which are the causes for that relationship between the people and Khānqāhs. Those characteristics are following:

- **A religious institution:**

A Khānqāh is itself a religious institution which is introduced in rural society by its different functions. The villagers visit Khānqāh and meet guardian (Sajjada



A big Khānqāh or Mazār named āstana ‘ālia amāria Bhera Sharāf District  
Sargodha

Nashīn) or Mutawalli who gives them religious teachings individually or collectively. Furthermore there are some Khānqāhs, under whose supervision, some big religious institutions are established which are attached to these

Khānqāhs. Students take admission in these institutions and stay there some years then get religious education in a systematic way. They obtain higher degree of religious education after course completion. Education is totally free in these institutions. The people who relate to Khānqāhs consider it as a blessing (Sa'ādah) to seek admission for their children in the institution of Khānqāhs. Students of lower classes mostly take admission in that institution. Therefore those students of middle and upper classes who like to study religion or their parents are religiously inclined, send their children to take admission in such institutions. Anyway, people of all social classes get religious education formally or informally.

- **A place for preaching:**

A Khānqāh is a religious preacher among rural society. It does not mean that Khānqāh is itself a preacher but actually, Mutawallī or Sajjada Nashīn of Khānqāh goes from village to village and preaches to the followers. When he visits some rural areas, people of that village gather in Masjid or any place. Then he addresses them for his religious mission. Although some Pīrs or Mutawallis develop their Khānqāh for earning but people give them honour because of their status as religious and spiritual leaders. And people consider their mission as preaching of religion. Therefore, Sajjada Nashīn of that Khānqāh who is introduced as Pīr sāhib or religious leader takes initiation (Bay'ath) from the people (most of them belong to rural areas) on religious way of life and Islamic Ideology. After this agreement those people become Murīd to the Pīr sāhib. So there is agreement between Pīr and Murīd called "Bay'ah". For religious knowledge and guidance, Muredīn contact their Pīr who guides them for religious purposes and sometimes for his own purposes political and economical.

- **A Spiritual Place:**

The rural people think that the Bay'ath is a spiritual agreement and Sajjada Nashīn of Khānqāh has spiritual powers. Sometimes people go to Khānqāhs themselves and seek blessings from it according to their knowledge. They think, it is

part of religion so this view point shows their religiosity. It was observed that some poor people have strong relation with Khānqāh and they argue that it is their religion. They consider this relation spiritualism.

In some villages, near by the Khānqāhs, 'Urs or Maila is held for one, two or three days with a big crowd of people who participate in different programs which are religious or nonreligious. The people consider participation in the 'Urs for the seeking of blessings from the soul of buried person in Khānqāh. Some others visit the Khānqāh for getting charms and talisman (Ta'wīdh) by which according to their views God would give health or solve their problems. Some patients or worried persons visit the Khānqāh and seek blessings, happiness and holiness by attendance there and keeping money, sheet for covering grave, flowers etc. Some others divide foods etc. among visitors. Then they say Duā for solving their problems and troubles. Even some famous landlords of district Sargodha are Murīd to Pīr sāhib of different Khānqāhs. So it shows that all classes participate in this spiritual system of religion.

#### **v. Religion as code of life among rural society:**

In a rural society, there are some other aspects by which it can be examined that social classes are religious or irreligious and to gauge the level of religiosity of the people. According to the Islamic scripture,<sup>31</sup> Religion (Islam) is a complete code of life. There are some other aspects of life which would be highlighted in the frame of religion in the upcoming lines.

- **Social Life:**

As far as social life under religion, is concerned, the people were examined by their relationship and social participation. They mostly do not bring religion in their social life. Social life is a very broad aspect of human beings and family life is one of its directions. The people do not completely follow religion for their family life. Therefore, on some events, they follow religion like birth, death and marriage ceremonies but it is just partial participation. The daughters should be given their right from inheritance according to religion. Most rural people distribute their property

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<sup>31</sup> Al-Quran 2:208, 5:3

(agricultural land) only among sons and sometimes they register it to the sons in their life. This is a social phenomenon which has been clearly explained by religion.

Table 3.11:

**If you have property, do you give share to the daughters?**

Options	No	Yes	No answer	Total
Male respondents	98	86	12	196
Percentage	50%	44%	06%	100%

This table shows that 44% people give share out of inheritance to daughters but actually this is not the fact. Because, observation practically, shows that few religious personalities give their daughters due share in inheritance according to religion. It is the smallest example of social life of rural people being religious or irreligious. Furthermore, 72% people consider the dowry (Jahaiz) a custom or right of daughter and only 17% consider it a religious responsibility.

Other activities of social life of rural people interlink culture and religion. While following religion, people do not give up some other irreligious activities. For example, at marriage time, Nikāḥ is a strong religious ritual, but at the same time certain irreligious traditions are also followed like Gharolī.<sup>32</sup> Being ignorant, villagers quarrel over small issues but religion is brought in for peace. There are some other norms and values in rural society which are appreciated by religion like honour of elders, parents and pious people, to join others in worry, trouble and to seek wellbeing of sick people.

- **Economical Life:**

In rural areas, economical life depends upon agricultural system and people do not know about religion with regard to this aspect. All dealings between people run according to trends and tradition. It is of great sorrow that people do not have knowledge of religious teachings in agriculture profession. There are some other professional people in villages like Kammīs, government employees, labourers and shopkeepers who are mostly from lowers classes. They also work economically

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<sup>32</sup> This is a Hindu custom where a family woman carries a water pot on her head while others sing around her. It has nothing to do with religion.

according to tradition, trend and government rules and they do not follow religion in routine works. Very few people who do not know about teachings in monetary dealings do repent when they come to know that a particular act was against the religious teachings.

There are some internal tools which are used by farmers and landowners in their economic or agriculture system that are also irreligious like irrigating by stolen water, transformation of land by unlawful sources and use of interest for growth of agricultural production etc.

For charity, 'Ushr is a religious tax payable on the yield of agricultural land for needy and poor. For paying 'Ushr, there is no regular system in rural society. Because of this, some landowners do not know that it is a religious obligation and some others do not pay it intentionally.

Table 3.12:

**Do you pay 'Ushr, if you have agricultural land?**

Options	No	Once	Any time	Annually	Total
Male respondents	164	3	5	24	196
Percentage	84%	1.3%	2.7%	12%	100%

This table shows that 12% people pay 'Ushr annually, 2.7% pay when they take notice about it and 84% do not pay at all, including those who are not liable for the payment of 'Ushr. There are some other directions of economical life in rural society which relate to the life of villagers as welfare like giving food to their Kammīs etc. It is actually a cultural and social value but it is appreciated by religion.

- **Political life**

It is one of the basic factors for the fact that the political life of rural people particularly, is not in accordance with religion. But theoretically they believe in God as high command on whole universe. He will examine and check our activities and shall reward or punish in hereafter.

Because of ignorance, the villagers do not know about their political responsibility in and after election. Some rural people dislike involvement of religious

leaders in present political system of Pakistan. But sometimes, when such personality participates in election, they try to elect him being religious and having pious background. In both condition, religious phenomena bring out from their mentality.

The villagers dislike all those policies which are against religion. Likewise, government made policy against religious extremism and applied it then tried to support the modern thoughts. Rural people do not like it.

Table 3.13:

**Do you support ongoing government action to stop religious extremism?**

Options	Yes	No	Don't know	Total
Male	23	162	11	196
Percentage	12%	83%	5%	100%
Female	7	128	53	188
Percentage	4%	68%	28%	100%

This table shows that 83% of the rural male population does not like government actions against extremism, while for feminine factor this disliking amount to 68%.

In fact the people of rural areas are not well aware of government policies regarding religion. Their knowledge is restricted only to ban the use of loudspeaker except for khuṭba and prayer call. For rural politics support is restricted only to court and legal matters as long as they are in the hand of police. In spite of all that, the rural people are theoretically much religious. So they want to elect religious personalities in the favor of religion and they do not like any thing against religion, even if they are practically weak in religion.

***b) Religiosity of Urban Society in District Sargodha:***

There are some differences between the rural society and the urban society. One of it is that rural area has great population but most of them belong to lower classes while urban area has population less than rural area but it is a complex of many social classes. According to table 3.1, only 28% of the people live in urban areas of district Sargodha. Then there is male and female division among the total 150 respondents of the whole urban society of District Sargodha.



Table 3.14:

**Male and Female percentage<sup>33</sup> of Urban Society:**

Category	No. of Respondents	%age
Male Respondents	76	51%
Female Respondents	74	49%
Total	150	100%

Some elements of religion are same in both rural and urban areas regarding social classes. But practically the research shows that there are also some differences between urban and rural societies. The collected data would be discussed regarding religiosity of urban social classes.

**i. Theoretical Approach of Urban Social Classes towards Religion:**

In the urban areas there is the same theoretical approach towards religion as in the rural areas. The masses consider religious knowledge to be strict divine belief. When they listen even a single word against religious beliefs, anger is shown in many ways. For example publication of blasphemous cartoons in European newspapers provoked the feelings of masses; bringing large number of people on the roads. This shows their attachment to religion. There was another question in questionnaire for male respondents about beard.

Table 3.15:

**How do you consider beard?**

Options	Nothing	Mustahab	Sunnat	Wajib	Total
Respondents	7	5	62	2	76
Percentage	9%	7%	81%	3%	100%

This table shows that 81% male consider beard as Sunnat although they practically do not follow it. So only their theoretical approach is high towards religion in urban society.

<sup>33</sup> This is according to actual male and female population in the district. See District Census Report of Sargodha Ibid, p. 59.

## ii. Sources for Seeking of Religious Knowledge among Urban Society:

There are some sources for seeking religious knowledge in different urban social classes. The people of urban society manage those sources for their children getting religious knowledge. In next table, there were mentioned four sources.

Table 3.16:

**Where did your children learn ablution, prayer Qur'ān and other religious teachings?**

Options	No	Parents	Tutor	Masjid	School	Total
Male	5	20	16	33	2	76
Percentage	7%	26%	21%	43%	3%	100%
Female	9	27	17	7	14	74
Percentage	12%	37%	23%	9%	19%	100%

- **Parents:**

In urban social classes, the parents are a basic source of religious knowledge. They give basic lessons about Qur'ānic verses and beliefs to their children. Table 3.16 shows that 26% male and 37% female of urban society put this source that they themselves teach their children Qur'ān and some other basic religious knowledge. But their number is small as people do not have much time for this purpose in urban social set up.

- **Religious Tutor:**

In cities, some people have appointed home religious tutors for their children. He teaches their children Qur'ān and other basic religious knowledge for one or half an hour. From urban society, table 3.16 shows that 21% male and 23% female people tend to appoint tutors for this purpose. So it is a source of seeking religious education in urban social classes of district Sargodha.

- **Masjid:**

Just like in rural areas, in cities the masjid is a major source for religious knowledge. In some masajid of cities, once or twice, Qur'ān is taught by Qārī ṣāhib.

At childhood, children go to masjid for learning Qur'ān. After Qur'ānic lesson, Qārī sāhib teaches the children lessons of Salāt and some other basic verses of religion.<sup>34</sup> Table 3.16 shows that 52% parents send their children to masjids or small madrasas for religious knowledge. In cities with masjids, there are some small madrasas which are developed for full day class of Ḥifz-e- Qur'ān and Nazra.

- **School:**

In urban areas, schools are also playing an important role for imparting religious knowledge to the new generation. For example, in Sargodha city, there is a great tendency for Ḥifz-e- Qur'ān class; even the famous and modern schools have established this class. It means that people of urban areas have religious tendency. They like to give their children religious education with modern education. Table 3.16 shows that 22% people of urban areas think that their children get religious knowledge and education. Almost 10 per cent schools of Sargodh city hold Ḥifz-e- Qur'ān class. In those schools, mostly both male and female students belong to upper and middle classes. For Ḥifz-e- Qur'ān class, the parents pay separate fee to the schools. Although, not all students do Ḥifz, but they study in a religious atmosphere. Some schools are related to any religious sects. So they create religious atmosphere for grooming the new generation by holding different religious programmes. In government and some other private schools, there is not a good atmosphere for religious studies except Islamic study books and teachers from which they gain knowledge about religion.

### **iii. Participation of Urban Society in Masjid and prayer:**

In urban society, Masjid is a place for worship and other religious activities such as in rural society. Urban people participate in Masjid more than rural people. It is a fact that most of them belong to middle and lower classes. The rate of this participation differs in different times and places.

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<sup>34</sup> Sixth Kalamy( six verses), Salat-ul-Janaza (verses which are recited during funeral prayer)and Duain (which are recited during different activities) are remembered to the children.

Table 3.17:

**Do you say prayer with Jamā'ah?**

Options	No	Seldom	Often	Always	Total
Male	15	40	12	9	76
Percentage	20%	52%	16%	12%	100%

This table shows that 12% people always offer prayer in mosque with Jamā'ah. This ratio is more than rural society. There is problem from some respondents that some of them attend Jamā'ah but they do not want to show it while some others show that they regularly attend Jamā'ah. Most population of urban social classes relate to business and jobs. They say prayer with Jamā'ah regularly but sometimes when they find any time from their shops and offices then they participate in Masjid for prayer without Jamā'ah.

Table 3.18:

**How many times do you participate in prayer and Masjid?**

Options	No	Weekly (Jum'ah)	Annually (T'ds)	Partial	Daily (5 times)	Total
Male	5	4	4	35	28	76
Percentage	7%	5%	5%	46%	37%	100%
Female	22	9	#	23	20	74
Percentage	30%	12%	#	31%	27%	100%

This table shows that 37% male and 27% female ratio of the respondents who attend prayer daily. Some people do not offer prayer five times regularly. That is the partial participation in table 3.18; its ratio is 46% male and 31% female.

Women participate in prayer but their participation is at home and very difficult to observe and examine. So it depends upon their response and sometimes it becomes impossible when there is no male at home.

In cities, markets and bazaars are closed on Friday especially for Jamā'ah prayer and usually for social activities. People take rest and pay attention to participation in Ijtimā'-e-Jum'ah. Government and private employees also participate especially in the masjid for Jum'ah prayer. So this weekly participation, according to

the table 3.18, is 5% male and 12% female. These people participate in Ijtimā'-e-Jum'ah only.

Furthermore, annual participation in masjid for prayer increases. That is in Ramaḍān and 'Īds. Female participation also increases in Ramaḍān. So 52% of urban women participate in fasting and five times prayer in this month while 70% male participate in fasting and prayer. Overall in cities, the month of Ramaḍān is very splendid, particularly at the time of Suḥūr and Ifṭār. Masajid are full at prayer times. Second annual participation of urban social classes in masjid is at 'Īds. The people participate in Masjid for 'Īd prayer and its Khuṭba. According to the questionnaire 5% male visit the Masjid only at 'Īds. There are a few people from the lowest class who do not participate in Masjid for 'Īd prayer. Otherwise this participation is almost hundred percent among urban areas. We can observe in 'Īd day that the attached road with Masjid is also used for saying 'Īd prayer and some people say 'Īd prayer on that road when the Masjid is packed to capacity.

#### iv. Involvement of Urban Society in Religious Organizations:

In Urban areas, there are many religious organizations which are working for preaching of religion. It has different levels in society. Some organizations are at masjid level and some others work at the ward<sup>35</sup> or colony level, then at city level, even some are of national and international level. Every organization is working for preaching religion by its own methods. The people of the urban social classes join these organizations to get involved in its activities.

Some people, who participate in Masjid of ward and city level organization, organize some religious meetings or programmes. They invite religious scholars for speeches on different topics. The people attend those programs and seek religious knowledge. Sometimes, an attractive religious personality is invited for that programme. Then a crowd of people participates in the programme to listen to that personality.

Some city and country level organizations establish religious institutions regarding religious research and preaching. Some other national and international

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<sup>35</sup> A division of a city

organizations have preaching mission. It invites the people for preaching of religion for three, ten and forty days. Even some join them for one year going to preach out of their city and country. So people join such religious organizations and firstly they learn religious teachings deeply in some days. Then they are prepared for preaching of religion with different tools and speeches. After that they are fully involved in these organizations. They preach religion door to door and Masjid to Masjid. As a result of this invitation, new people join these organizations and start the work of preaching. So it spreads chain by chain with the people of all social classes for religion in both the urban and the rural areas. It is noted that these organizations are successful in urban areas and their work is mostly in cities. Then these organizations hold weekly programmes in famous Masjid of the city. At weekend or Friday night, they gather in meeting (Ijtimā‘) and they bring with them new people and pass there sometime learning religious knowledge. During that new recruits join the organization.

Table 3.19:

**Do you participate in religious activities through a religious organization?**

Options	No	Yes	Total
Male	62	14	76
Percentage	82%	18%	100%

This table shows that 18% male people joined the religious organization for the preaching of religion.

There are some organizations which are related to any Khānqāh. Those people who get related to that Khānqāh are the members of those organizations. There are some other small organizations which are introduced by the name of any religious and pious personality. These organizations hold some religious programs in particular in Islamic months like Muḥarram and Rabī‘al-Awwal under its supervision and they consider it a religious mission or duty. So all these organizations are working for religion mostly in urban areas and people of urban social classes join those religious organizations.

#### v. Participation in Particular events:

According to religion, there are some holidays like few days of Rabī' al-Awwal, few days of Muḥarram, and month of Ramaḍān etc. In such days, particular programmes or meetings are held on such occasions like meetings of Milād-ul-Annabī, in Rabī al-Awwal and Majlas-e-'za in Muḥarram. Most people of urban society participate in these particular events. Similarly in Ramaḍān, participation of the people increases in religious activities. Furthermore in Lylat-ul-Qadr and in programmes of Khatm-ul-Qur'ān, most people prepare themselves for participation in these events. In other days, they do not visit Masjid regularly or do not pass much time in Masjid. Because of these events, people go to Masjid and join these programmes. Most of them consider these days very important in their religion. So they seek forgiveness of their sins and wrong deeds from God.

Women of urban social classes also participate in these particular religious events. For women, religious programmes are held in those days. Some women religious leader deliver lecture for the training of other women on different topics. On some occasions like Muḥarram and Milād, great meetings are held in the city and a separate place is reserved for women in such meetings.

There are some other religious events in the cities which are held in homes, masjids, madrasas or at public places like meetings in religious institutions, Mehfil-e-Na'at, Conferences of any religious sects and 'Urs of any Khānqāh etc. So people participate in these programs having religious relationship to those sects or organizations. Some people consider the participation in those events and meetings a religious duty. For this participation they give up sometimes, very important family or social works but do not miss that program. Those people have high tendency towards religion. Most people of the urban social classes in district Sargodha participate in different religious events and meetings.

Table 3.20:

#### Do you participate in religious meetings?

Options	No	Seldom	Often	Always	Total
Male	16	42	15	3	76
Percentage	21%	55%	20%	4%	100%



**Dar-ul-'uloom Muhammadia Gosia Bhera, which is a large religious institution  
in side city area Bhera, District Sargodha**



Female	47	18	9	#	74
Percentage	64%	24%	12%	#	100%

This table shows that 4% male people always participate in religious meetings at particular events. While 20% male and 12% female often attend these meetings and programs among urban society of district Sargodha.

#### vi. Participation of Urban Society in large Religious Institutions:

There are many religious institutions in the cities of district Sargodha. All these institutions are related to religious sects. People participate in those institutions by seeking religious knowledge or donating something. It plays an important role in the society. Some of those institutions have huge strength in different departments. The students come from different social classes for studying religion and take admission either in Hifz or in Dars-e-Nizāmī<sup>36</sup>. Some join these institutions for Hifz-e-Qur'ān. After its completion, they mostly continue their religious education and join department of Dars-e-Nizāmī while some of them take admission in school. Therefore, in Dars-e-Nizāmī there are few levels and final degree is called "Al-Shahāda Al-Aalamia". Some students join department of Tajwīd in the same institution or any other after Hifz-e- Qur'ān.

In urban areas of district Sargodha, some religious institutions offer admission after middle and matric level school education. Such students also join these institutions who are not Hāfiz and they get religious education as Dars-e-Nizāmī (Al-Shahāda Al-Aalamia). Even in some institutions, along with Dars-e-Nizāmī they get B.A. degree as a private candidate.

The students who are studying in these institutions mostly belong to lower classes while few students who have religious background<sup>37</sup> or religious mind belong to upper classes. It is clear that their method of teaching is different from school, college and universities. Some students do not feel themselves satisfied in that atmosphere and leave this religious educational chain and adopt any other way to have

<sup>36</sup> Name of religious course which is taught in religious institution.

<sup>37</sup> They belong to any Khanqah, Pir or great religious leader.



A teacher is teaching Ḥifz-e-Qur'ān class in the Dar-ul-'uloom

a job. But some others are forced to acquire religious education by their parents who think that one of their children should be Ḥāfīz-e-Qur'ān or Aālm-e-Dīn. Otherwise, who would pray for their absolution after death. This strong religious psyche is mostly in the mind of those parents who belong to middle and upper classes in society and want their child to get religious education.

There are many students of both sexes who belong to lower classes of rural and urban areas; their parents can not afford expenditure of their education. So they get education in such institutions. After course completion, they start their practical life as religious teacher, scholar or Imam and Khatīb in any maṣjid. As a result, religion is all in all for them and they always remain faithful through out their life for religion. It was observed that some of them find a status in middle and even in upper class being religious and honorable for the people.

Most people of urban society participate in religious institutions by donations. Their donations are monthly, annually and anytime for the will of God.

Table 3.21:

**Do you cooperate financially with any religious institutions or organizations?**

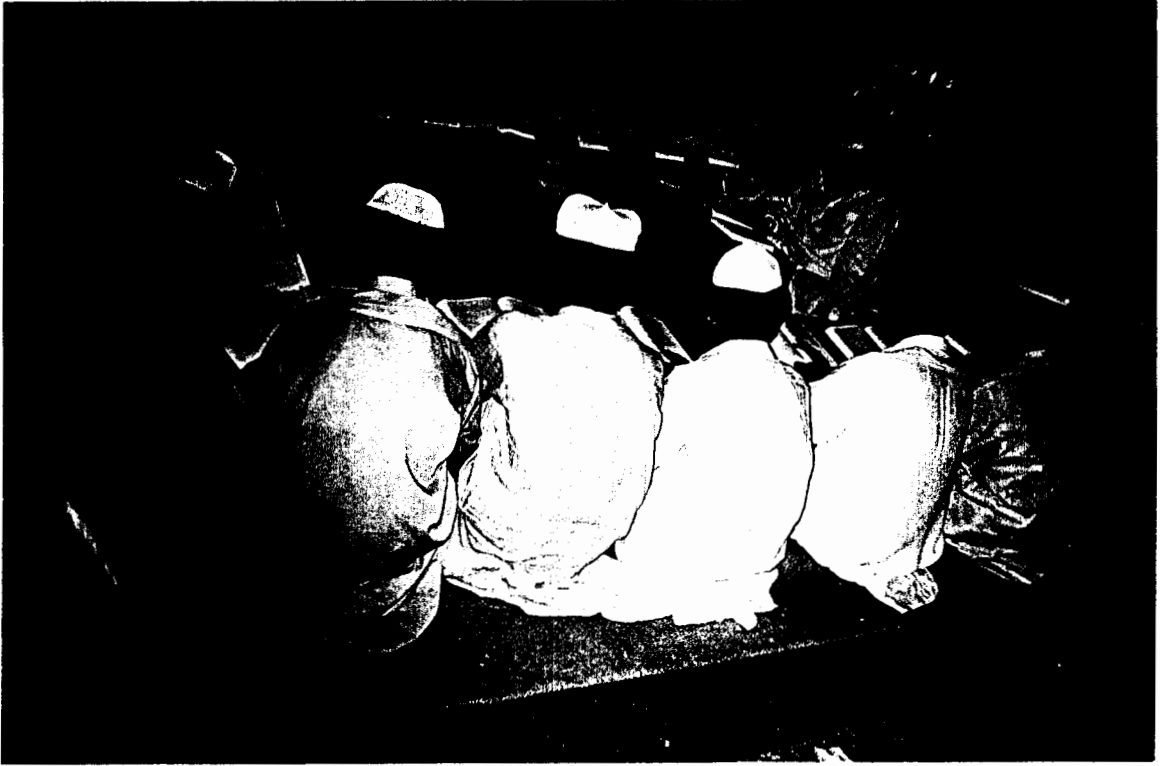
Options	Anytime	Monthly	Annually	No	Total
Respondents	21	35	9	11	76
Percentage	27%	46%	12%	15%	100%

This table shows that the people of urban society participate in religious institutions through donations in different times. So there are 46% male people who responded that they donate monthly to the religious institutions while 27% anytime and 12% donate annually.

There is another function of religious institution. When the people face any problem in their social and economical matters, they want to solve it through religion. So they contact Dār-ul-Iftā of those institutions for religious decision or advice. They want to solve that matter or problem in the light of religion.

**vii. Charity System: a religious ritual among urban society:**

In cities, markets are the places of sale and purchase and these circulate money and wealth in the society. So when that money or wealth circulates in market a whole



A religious teacher is teaching Dars-e-Nizāmī class in the Dar-ul-'uloom

year then 2:50 percent should be separated for donation in the way of God according to religion, which is called “Zakāt”. Zakāt is one of the pillars of Islam and its charity system. This system consists of Zakāt, Şadaqāt and ‘Atiyāt etc. The people of urban social classes donate something by this system to different religious institutions, organizations and welfare NGOs. They consider this donation as a source for pleasing God in this world and the Hereafter.

In fact, Zakāt is an annual religious tax on wealthy people. In urban areas, most people have own business and they have different religious approach for paying Zakāt. Those people who belong to upper and middle classes regarding the income and wealth dimension rather they have strict religious mentality, they reserve a particular share for paying Zakāt annually. They donate it to religious institutions or welfare organizations. Some wealthy people establish their own welfare or religious institution and it works by their own donations. So this point shows that donor of Zakāt is a religious person. At paying donations, the people have different views, for example they consider Zakāt a religious duty (Farḍ). They think that this part of wealth is the right of poor, needy and those persons who are in way of God. If they do not pay Zakāt from their wealth then all the wealth would not be Ḥalāl for them to use. So the people reserve a particular part in the name of Zakāt from their business or wealth and spend in the way of God so that the whole wealth could be cleaned and become Ḥalāl for their use. This is a religious thought which exists in the mind of religious persons.

Table 3.22:

**Do you pay Zakāt, if you are obliged to pay it as duty?**

Options	No	Once	Anytime	Annually	Total
Respondents	19	5	6	46	76
Percentage	25%	7%	8%	60%	100%

In this table we can see 60% male people donate Zakāt annually. It depends upon their answer in the questionnaire which was mentioned in the table. There are many people who belong to upper or middle classes in urban society but they do not pay Zakāt while answering, they put the option 'annually'.

Other donations like Şadaqāt, the people pay for solving any problem or protection of any patient from illness in the way of God. According to religion, Şadaqāh saves the donor from sudden problems and difficulties of the times. Some people pay Şadaqāh for their relatives who have died. After their death, their heirs donate some money as Şadaqāh to any religious institutions or welfare society for the blessings of God on their soul. There is one other way of Şadaqāh; the people make a pledge with God that they would donate any thing or wealth in the way of God if they have success in next exam or any plan which they are starting. According to religion, it is called “Nadhr”. So after success, it is necessary (Wājib) to those who promise this Nadhr to pay in the way of God.

Some people from urban social classes pay monthly from their income in the way of God, commonly to the religious institutions. Some others pay daily to Masjid, institutions and needy persons at morning before starting their shop or business. These are all the methods of religious charity because the concept of people is that by paying these donations, they seek the will of God. The people of middle and upper classes in the cities are involved in this system which establishes the large welfare and religious institutions in the cities.

#### **viii. Religion as code of life among urban society:**

In urban social classes, there are some other elements of religion by which we can examine that society. According to “Religion as a code of life”, urban social, economical and political life would be discussed in the following lines:

- **Social Life**

The people of urban social classes have many different directions of social life. Like rural social life, there are also promoted culture and customs among urban social classes. But the urban people have more awareness about religious teachings than the rural people. Life is very fast and busy in the cities because of this, people cannot give the time for their social relationship and social matters particularly, according to religion. So being aware of religious social system, people of urban social classes acted some matters according to religion and act some others according to their own wishes or regional culture and customs. The people show their wealth at their

programs and functions. There are also some problems for examining social life of urban people because it depends on respondents to say false and true.

Table 3.23:

**Why do you give dowry (Jahaiz) to the daughters?**

Options	No	Custom	Right	Sunnat	Total
Respondents	20	26	21	9	76
Percentage	26%	35%	28%	12%	100%

This table shows that only 12% respondents consider Jahaiz as religious responsibility or Sunnat and 35% consider that Jahaiz is a custom of our society. It was observed that some religious people who act religion in worship practically but in moral which is also part of religion they do not act. This moral system shows that their social life is not 100% according to the religion. But in family, they follow religion mostly in the matter of Nikāḥ and Talāq. For solving these problems in the light of religion, the people of urban social classes contact the religious teachers.

- **Economical Life:**

In urban areas, there are different business systems which are run by the people of different social classes at different levels from mill owners to vendors. It was researched that the people of urban social classes do not completely follow religion in economical life. In some matters, they follow religion particularly in paying Zakāt and disagreeing with present banking system etc.

Table 3.24:

**Do you agree with present banking system?**

Options	No	Yes	Don't know	Total
Male	52	24	#	76
Percentage	68%	34%	#	100%
Female	24	26	24	74
Percentage	32%	36%	32%	100%

In this table 68% male and 32% female do not agree with the present banking system because banks depend on interest system which is irreligious. It is difficult to show a fix rate about their economical life is being religious or irreligious.

- **Political Life:**

Under this heading one can examine how people of urban social classes participate in religio-political movements. And do they try to elect a religious personality or not. Most urban people do not like government policies against religion and they show it through different movements at different times.

Table 3.24:

**Do you support on going government action to stop religious extremism?**

Options	No	Yes	Don't know	Total
Male	58	18	#	76
Percentage	76%	24%	#	100%
Female	37	18	19	74
Percentage	50%	24%	26%	100%

This table shows that 76% male and 50% female do not like government action against religious extremism. They like religion as a whole but they have no awareness about religious political system to follow it. And there is no such atmosphere for the people to establish their political life under religion. Anyhow, in urban areas, religio-political awareness is more than the rural areas.



## CHAPTER FOUR

## Analytical Assessment of Religiosity of Different Social Classes in Sargodha

### Introduction:

It has been discussed that the social strata of any society consists of three main classes each having two subdivisions. Before going on with the analytical assessment of religiosity in the study area, let us look at the ratio of respondents which might also be divided into three classes.

Table 4.1:

**Divisions of respondents in classes for distribution of questionnaire:**

Divisions	%age	Total of each	Subdivision of each class	
			Upper of each	Lower of each
Upper Class	10%	54	16	37
Middle Class	30%	160	48	112
Lower Class	60%	320	224	96
<b>Total</b>	<b>100%</b>	<b>534</b>	<b>#</b>	<b>#</b>

There were 534 respondents as sampling was conducted in questionnaire for field survey. Then it was divided into three main classes according to percentage of each class having upper and lower subdivision in above mentioned table 4.1. "Percentage" column shows that 10% from upper class, 30% from middle and 60% were consulted from lower class. The next column is presenting respondents of each class and its total members. Last two columns show the numbers of upper and lower subdivisions of each class. In upper-upper class, only 16 members were consulted from the whole district to examine the religiosity of this class belonging to different dimensions which they have. Similarly, the questionnaire was distributed among all other subdivisions.

### A. Analytical Assessment on Religiosity of Upper Class in District Sargodha:

Upper class can further be divided into two sub classes like upper-upper class and lower upper class. Here is the analysis of the religiosity of these two sub classes.

#### i. Religiosity of Upper-Upper Class:

Religion has three main conditions by which it can be examined: doctrinal, ritual and moral. Through the questionnaire and observation, these three conditions were checked. Any religious person has three different conditions as applied on his life. Likewise some people are strong in doctrines and beliefs but they are weak in ritual and moral. Different questions were raised in the questionnaire during study. Some questions show religious doctrines and beliefs while some others assess ritual and moral involvement of the same class. This was analyzed in the following table.

Table 4.2:

#### Upper-Upper Class

##### Doctrinal Condition

QUESTIONS	RESPONSES (In percentage)			
Do you believe in God and Prophet (pbuh)?	Yes 100%	No #	#	#
Do you believe in <i>dam</i> and <i>Ta'widh</i> for the treatment of diseases?	Yes 17%	No 68%	Don't Know 15%	#
If you have children, did you do ' <i>qīqa</i> of your children?	Yes 69%	No 29%	Don't Know 2%	#
Do you send your children to Masjid or Madrasa?	Yes 09%	No 91%	#	#
Where did your children learn ablution and to say prayer?	Parents 13%	Masjid 19%	School/ Tutor 56%	Don't Know 12%
Which activities do your children participate in a part from education?	Religious Activities 06%	Physical games 75%	Film/Digital games 19%	Nothing #
Why do you give Dowry (Jahaiz) to daughters?	Sunnat 07%	Right 25%	Custom 62%	Don't Pay 06%
Are you associated to any Khānqāh?	Yes 32%	No 68%	#	#
How do you consider religious cap or Dastār? (only for male)	Wajib #	Sunnat 11%	Mustahab 56%	Nothing 33%
How do you sport a beard? (only for male)	Wajib 11%	Sunnat 22%	Mustahab 45%	Nothing 22%
Do you support on going government action to stop religious extremism?	No 56%	Yes 44%	#	#
Do you agree with present banking system?	No 62%	Yes 38%	#	#
Do you ratify present changes in syllabus of Islamiyyāt?	No 37%	Yes 63%	#	#
Do you own religious books?	Library 12%	Many 56%	1 to 5 32%	No #
Do you participate in religious action through religious organization?	Yes 07%	No 93%	#	#

**Ritual Condition:**

How many times do you participate in prayer and Masjid?	5 Times 12%	Partially 19%	<i>Jum'h/Tds</i> 44%	No 25%
Do you pray in Jamā'ah (جماعة)	Always 02%	Often 17%	Seldom 56%	No 25%
Do you pray Tahajjud prayer?	Always #	Often #	Seldom 19%	No 81%
Do you say prayers and leave office or business, when you hear the āzān?	Immediately 03%	Any time 15%	Don't care 81%	No time #
For how many days do you fast every Ramaḍān (رمضان)?	Full month 56%	Half 32%	Some days 12%	No #
How many times have you performed Hajj?	One 43%	Twice 07%	More 03%	No 47%
How often do you recite the Holy Qur'an?	Daily#	Often 12%	Seldom 32%	No 56%
Do you participate in religious meetings?	Always #	Often 13%	Seldom 31%	No 56%

**Social and Moral Condition:**

If you have property, do you give share to daughters?	Yes 20%	No 37%	No answer 43%	#
Do you pay Zakāt (زكاة), if you are obliged to pay it as duty?	Annually 44%	Any time 19%	Once #	No 37%
Do you pay 'Ushr, if you have agricultural land?	Annually 20%	Any time 19%	No agriculture 50%	No 12%
Do you enjoy any programmes for spiritual peace?	Religious activities 06%	Song/Lyric 25%	Film etc. 19%	Nothing 50%
Do you fulfill your obligations to your relatives according to your religion?	Yes always 33%	Often 49%	Seldom 18%	No #
Do you cooperate financially with any religious institutions or organizations?	Monthly 13%	Annually 37%	Any time 31%	No 19%
Do you think that religious leaders should join politics?	Yes 19%	No 81%	#	#

Infact, there are some problems for examining religious doctrines and beliefs because these are not physical deeds which can be examined. But it can be guessed by the answers of same question. This table shows that the upper-upper class believes in Allah and the Prophet (PBUH) 100%. Anybody who belongs to any social class would not deny. Upper-Upper class has much money and wealth and they go to hospital for treatment of diseases. They have materialistic thoughts but 17% believe in spiritual tools and adopt *dam* and *Ta'wīdh*. 69% of this class knows about *'aqīqa* and also celebrates it at the time of the birth of their babies. This celebration shows their richness and higher status in the society. They do this as ritual but they believe in it as Sunnah. Sometimes, they conduct irreligious programs like song parties in this regard. 91% do not send their children to Masjid or Madrasa because many of them manage a religious tutor for religious education. Tutor teaches them half an hour or less than that. He can not properly convey them religious concepts and beliefs in this short time. The children of the elite class are not aware about religious teachings. 12% people

mark that their children do not know ablution and how to say prayer. Members of this class do not stress on their children to participate in religious activities like watching religious movies and learning Tilawat, Na'at etc. Children do not find religious atmosphere in their homes for religious activities. They become busy in watching films and playing digital games besides physical games. Only 07% think that they pay dowry to their daughters because it is sunnah while 62% do not consider it as sunnah but as custom of the society. They pay their daughters huge material for new life after marriage. This is just to show of wealth for inspiring other people. 32% belong to any Khānqāh in this class. They are mostly landlords and their relationship with Khānqāh has been since the time of their forefathers. They do not strictly consider cap or Dastar as *wājib* but they keep it as Sunnah and Mustahab. Further 33% think nothing about it because they have no knowledge about it. 11% approve that beard is *wājib*. It means that people have awareness about this sign of religion because they consider it very necessary in religion. They have mental and conceptual relationship with religion. 56% are against government's present attack on religious extremism. Similarly, 62% do not agree with present banking system. However, they are using this system practically because they do not find any other system in this regard. Meanwhile people are also thinking about Islamic banking system. This class has religious books for studying religion because they get religious knowledge by studying it. They do not like to join religious organization. Before creation of Pakistan, some families belonged to some religious organizations but now they do not like that because they are mostly involved in present political system for electing member of provincial and national assembly.

Prayer is basic and very important part of worship in religion. According to a Hadīth, "prayer is a pillar of religion". It can help a lot for examining ritual condition of religion. We can see participation of this class in prayer at different times through the questionnaire. According to table 4.1, 25% people of this class express that they do not offer prayer any time even *Jumu'ah* or *'Tds*. Infact, they belong to elite class and do not acquire religious knowledge which may motivate them for offering prayer regularly. They had no proper religious atmosphere in their childhood which could lead them to religious interest. Then we see only 02% people offer prayer with *Jamā'ah* regularly. This is another proof of above condition of this class. They do not

come to Masjid and do not hear any speech about importance of prayer. There is not any good religious tutor who instructs them strictly for offering prayer. Similarly the parents do not train them in this direction. This is a reason that during their business and official work, 81% do not care for offering prayer. Fasting in the month of Ramaḍān is also very important in religion. Many people perform this duty with religious reverence and patience. Table shows that 56% people of this class fast for the full month of Ramaḍān. The ratio of those who offer prayer also increases in this month. Hajj is a religious duty for those who have wealth for travelling to perform it. They have no problem in this regard. 43% people perform Hajj. This duty also shows their good personality status in the society. They do not recite the Holy Qur'ān daily, although 12% often recite it because many of them do not know how to recite and others have got no time for this ritual. In free time, they enjoy songs and gossip but do not recite the Holy Qur'ān. The same situation prevails when it comes to participating in religious meetings. We can see that more than fifty percent people do not recite the Holy Qur'ān or participate in religious meetings. This shows their ritual condition.

In social and moral condition, there can be examined morality and behaviour with other people according to religion. Distribution of property to sons and daughters is a social action according to religion. Most of the people of this class have got property. 20% only say that they pay share to the daughter from their property. 37% do not pay while 43% did not answer this question. It depends upon the customs. To them, daughters go to other's home after marriage; they take dowry with them which is of much cost. In other words, daughters are paid their right in property at the time of marriage in the form of dowry. Zakāt and 'Ushr are parts of religion as social and welfare plan. 37% never pay Zakāt although they have much money and property. While 44% pay Zakāt annually. It does not mean that they pay correct collection of all property. Some of them do pay faithfully. Similar is the situation of 'Ushr in the society. However, 50% have no agricultural land so they will not pay 'Ushr. Yet the questionnaire shows that people of this class do pay 'Ushr annually or anytime. The condition is different in the society. Landlords get much income by their agricultural lands but there is no development around their areas regarding welfare or religion by their paid 'Ushr. They are mostly far from religion and do not perform religious

activities for spiritual peace. 06% of them do such activities for spiritual peace. 33% people of this class think they have good relations and behaviour with relatives according to religion. This condition depends upon education and knowledge in which this class is quite well. Their monthly and annual cooperation is good for these institutions. However, they hesitate expressing their cooperation with religious institutions in these days. 19% do not like participation of any religious leader in politics. However, they themselves join politics.

### ii. Religiosity of Lower Upper Class:

Religiosity of lower upper class is not much different from upper-upper class. This class is almost newly established in high status in the society because upper-upper class almost remains in the highest level in wealth or some other dimension but lower upper class comes up from the lower side of the society.

Table 4.3:

#### Lower Upper Class

##### Doctrinal Condition:

Do you believe in God and Prophet (pbuh)?	Yes 100%	No #	#	#
Do you believe in <i>dam</i> and <i>Ta'widh</i> for the treatment of diseases?	Yes 23%	No 41%	Don't Know 36%	#
If you have children, did you do ' <i>qīqa</i> ' of your children?	Yes 73%	No 27%	Don't Know #	#
Do you send your children to Masjid or Madrasa?	Yes 21%	No 79%	#	#
Where did your children learn ablution and to say prayer?	Parents 13%	Masjid 41%	School/Tutor 38%	Don't Know 8%
Which activities do your children participate a part from education?	Religious Activities 16%	Physical games 38%	Film/Digital games 27%	Nothing 19%
Why do you give Dowry (Jahaiz) to daughters?	Sunnat 22%	Right 40%	Custom 38%	Don't Pay #
Are you associated to any Khānqāh?	Yes 38%	No 51%	Don't Know 11%	#
How do you consider religious cap or Dastār? (only for male)	Wajib #	Sunnat 57%	Mustahab 19%	Nothing 24%
How do you consider beard? (only for male)	Wajib 22%	Sunnat 59%	Mustahab #	Nothing 19%
Do you support on going government action to stop religious extremism?	No 49%	Yes 32%	Don't Know 19%	#
Do you agree with present banking system?	No 73%	Yes 27%	#	#
Do you ratify present changes in syllabus of Islamiyat?	No 51%	Yes 32%	Don't Know 17%	#
Do you own religious books?	Library 19%	Many books 33%	1to5 48%	No #
Do you participate in religious activities through religious organization?	Yes 15%	No 85%	#	#

##### Ritual Condition:

How many times do you participate in prayer and Masjid?	5 Times 24%	Partially 41%	<i>Jum'h/I'ds</i> 19%	No 16%
Do you say prayer with Jamā'ah (جماعة)?	Always 13%	Often 20%	Seldom 41%	No 26%
Do you say Tahajjud prayer?	Always #	Often 07%	Seldom 19%	No 73%
Do you say prayer, leaving office or business, when you	Immediately	Any time	Don't care	No time

listen āzān?	21%	33%	46%	#
For how many days you fast every Ramaḍān (رمضان)?	Full month 65%	Half month 16%	Some days 19%	No #
How many times have you performed Hajj?	Once 41%	Twice 14%	More 03%	No 42%
Do you recite the Holy Qur'an?	Daily 14%	Often 08%	Seldom 49%	No 29%
Do you participate in religious meetings?	Always 11%	Often 22%	Seldom 41%	No 24%

**Social and Moral condition:**

If you have property, do you give share to the daughters?	Yes 49%	No 35%	No answer 16%	#
Do you pay Zakāt (زكاة), if you are obliged to pay it as duty?	Annually 68%	Any time 16%	Once #	No 16%
Do you pay 'Ushr, if you have agricultural land?	Annually 43%	Any time #	No agriculture 30%	No 27%
Do you enjoy any programs for spiritual peace?	Religious activities 33%	Song/Lyric 32%	Film etc. #	Nothing 35%
Do you fulfill your obligations to your relatives according to your Religion?	Yes always 15%	Often 58%	Seldom 27%	No #
Do you cooperate financially with any religious institutions or organizations?	Monthly 16%	Annually 27%	Any time 27%	No 30%
Do you think that religious leaders should join politics?	Yes 49%	No 51%	#	#

Their believing in God and Prophet (PBUH) is also 100%. Nobody says that he does not believe in God and Prophet (PBUH) because this is very basic question for being a Muslim. In other questions, there is almost increased ratio of willing about religion. 23% believe in *dam* and *Ta'wīdh* while there was 17% in upper-upper class. 38% of this class belong to Khānqāh, It shows that having this relationship they use *dam* and *Ta'wīdh* for diseases. Similarly, we can see percentile responses of other questions in the table 4.3 that were increased in willing points. It means that they have more religious knowledge than the upper-upper class. They acquire such knowledge from their parents, Masjid/Madrassa and religious tutor. With the passage of time, their knowledge increases through study and training. This is why after youth age some of them keep themselves as followers of religion. Then they train their children in the light of religious teachings. And they try to keep their children busy in religious activities which were remarked by 16% people of this class. Having religious knowledge, 22% consider Dowry (Jahaiz) as Sunnat. It depends upon their concepts and beliefs. Some people consider it as right of daughter but Sunnat shows their religiosity more than right. They know that this is Sunnat although they do not pay it according to religion. There are great Khānqāhas in the study area which have much influence among people even in upper class. So 38% people of lower upper class belong to the Khānqāhi system. Cap or *Dastar* is considered as Islamic sign. 57% believe that cap or *Dastar* is Sunnat. They have religious knowledge about these

Islamic signs like beard also. Beard is considered as Wajib and Sunnat by a majority. They like religion ideologically so most of them mentally hate each step which is against religion like religious extremism; interest paid banking system and changing in Islamiyat syllabus. All the people of this class have some religious books. They read them and enhance their knowledge of doctrines and beliefs.

Members of the lower upper class are almost double in the participation of five times prayer as compared to the upper-upper class. They are almost similar in responses of some questions like offering prayer five times daily. 41% offer prayer partially. It means less than five times a day. They know the importance of prayer in religion. 13% of them always say prayer with Jamā'ah while some often say prayer with Jamā'ah irregularly. When religiosity goes on to high level among the people then participation in ritual automatically increases. 07% people of this class often participate in Tahajjud prayer. This is very serious tool for examining religiosity of the people. This is not possible for everyone to participate in Tahajjud prayer. There are 19% people of this class who rarely say Tahajjud. This participation is almost in nights of Ramadān etc. It is fasted full month by 65% of this class and this is called second pillar of Islam. Other ratio from upper class feels it difficult to fast for the full month. They have money and wealth and do not face any problem in performing Hajj. They perform Hajj once twice and even more. Reciting the Holy Qur'ān daily is by 14% people of this class. This is very little participation of this class. Infact some people do not memorize and read it regularly from the beginning. Some other can not read it because in childhood they could not learn reading the Qur'ān. 11% of this class remarked about participation in religious meetings. It is correct because it is near to those who always offer prayer with Jamā'ah and recite the Holy Qur'ān daily.

Social and moral conditions depend upon their social duty and morality among them. Islam has given the right to the daughters from property. But in the study area, people mostly do not pay them their right from property at marriage. 49% pay share to their daughters from property but some of them argue that they pay share to daughters as dowry, home, car etc. Sometimes, this is a way of showing their wealth to other people in rural areas. There are 16% people who do not tick any option of this



question. This shows that they may not be paying that. By paying Zakāt, society develops and this is cooperation with the needy people. 68% remark about paying Zakāt “annually”. There are some internal points in this answer. Some of them have large business and do not pay Zakāt fully. Some others donate Sadaqah etc. to religious institutions and welfare societies and consider it as Zakāt. We see in the table 4.3, 16% pay Zakāt at any time they remember it during the year. Zakāt is also religious duty but people of this class have different level in this regard. For ‘Ushr 43% remark it positively while 30% people have no agricultural land. So they have no such duty. In paying ‘Ushr, condition is much different in the society. Most people do not know its validity for paying it. When it was asked how much they pay, they could not answer it properly. 33% people of this class participate in religious activities for spiritual peace. They do work for welfare and religious mission. Some of them see religious movies and listen Qur’ān, Na’t etc. Morals and ethics are also considered a part of religion. 15% people of lower upper class say that they always obligate with relatives according to religion. The people who can not always fulfill this obligation are 58%. Overall they have good social manners and polite expressions among the society although they have weak ritual condition. They cooperate financially with religious institutions and organization at different times. This point also shows their social cooperation. Most people of this class feared to respond this question and they pointed out ‘No’ because present government has pressurized the donors. However 16% donate monthly and 27% annually. This was the analytical assessment of religiosity for upper class in both divisions; upper-upper class and lower upper class.

***B. Analytical Assessment on Religiosity of Middle Class in District Sargodha:***

**i. Religiosity of Upper-Middle Class:**

It would be discussed under three conditions of religion in both sub divisions of the middle class in district Sargodha. First, there is description of religiosity of upper middle class in the following table.

Table 4.4:

## Upper Middle Class

## Doctrinal Condition:

Do you believe in God and Prophet (PBUH)?	Yes 100%	No #	#	#
Do you believe in <i>dam</i> and <i>Ta'widh</i> for the treatment of diseases?	Yes 27%	No 31%	Don't Know 42%	#
If you have children, did you do ' <i>qiqa</i> of your children?	Yes 58%	No 35%	Don't Know 07%	#
Do you send your children to Masjid or Madrasa?	Yes 85%	No 15%	#	#
Where did your children learn ablution and to say prayer?	Parents 27%	Masjid 54%	School/Tutor 19%	Don't Know #
Which activities do your children participate, a part from education?	Religious Activities 23%	Physical games 67%	Film/Digital games 06%	Nothing 04%
Why do you give Dowry (Jahaiz) to daughters?	Sunnat 29%	Right 19%	Custom 44%	Don't Pay 08%
Are you associated to any Khānqāh?	Yes 52%	No 42%	Don't Know 06%	#
How do you consider religious cap or Dastār? (only for male)	Wajib #	Sunnat 80%	Mustahab 07%	Nothing 13%
How do you consider beard? (only for male)	Wajib 23%	Sunnat 67%	Mustahab 10%	Nothing #
Do you support on going government action to stop religious extremism?	No 65%	Yes 21%	Don't Know 14%	#
Do you agree with present banking system?	No 58%	Yes 17%	Don't Know 25%	#
Do you ratify present changes in syllabus of Islamiyat?	No 52%	Yes 21%	Don't Know 27%	#
Do you own religious books?	Library 04%	Many books 37%	1to5 42%	No 17%
Do you participate in religious activities through religious organization?	Yes 49%	No 51%	#	#

## Ritual Condition:

How many times do you participate in prayer and Masjid?	5 Times 42%	Partially 42%	<i>Jum'h/I'ds</i> 12%	No 04%
Do you say prayer with Jamā'ah?	Always 07%	Often 23%	Seldom 63%	No 07%
Do you say Tahajjud prayer?	Always #	Often 04%	Seldom 42%	No 54%
Do you say prayer leaving office or business when you listen $\bar{z} \bar{n}$ ?	Immediately 10%	Any time 40%	Don't care 42%	No time 08%
For how many days you fast every Ramaḍān?	Full month 88%	Half month 10%	Some days #	No 02%
How many times have you performed Hajj?	Once 27%	Twice 04%	More #	No 69%
Do you recite the Holy Qur'an?	Daily 28%	Often 29%	Seldom 33%	No 10%
Do you participate in religious meetings?	Always 02%	Often 21%	Seldom 56%	No 21%

## Social and Moral condition:

If you have property, do you give share to the daughters?	Yes 42%	No 46%	No answer 12%	#
Do you pay Zakāt if you are obliged to pay it as duty?	Annually 63%	Any time 12%	Once 04%	No 21%
Do you pay 'Ushr, if you have agricultural land?	Annually 32%	Any time 12%	No agriculture 33%	No 23%
Do you enjoy any programs for spiritual peace?	Religious activities 42%	Song/Lyric 21%	Film etc. 04%	Nothing 33%
Do you fulfill your obligations to your relatives according to your Religion?	Yes always 19%	Often 48%	Seldom 26%	No 07%
Do you cooperate financially with any religious institutions or organizations?	Monthly 12%	Annually 21%	Any time 42%	No 25%
Do you think that religious leaders should join politics?	Yes 48%	No 52%	#	#

There is almost no difference between doctrinal condition of upper middle class and lower upper class. However some questions have a lot of difference between both. In the condition of sending children to Masjid, there are 85% people of this class have willing response in this question. Infact, they belong to middle class where parents have religious thoughts for their children. They like religion and want to manage it for their children. So they educate their children about religion themselves from masjid and religious tutor. It can be seen in the table 4.4 that there is none who does not manage religious education for their children. Although, there is not much difference in some answers yet level of religiosity increases in this situation. For example, they believe in *dam* and *Ta'widh* 4% more than lower upper class. It shows their increment in the level of religiosity of upper middle class in comparison with lower upper class. Those who belong to *Khānqāh* are 52%. But table shows that some of them do not use spiritual methodology treatment of any disease. 23% people of this class mention that their children participate in religious activities in spare time. They do not spend all spare time for religious activities but sometimes they enjoy by listening Talawat and Na't cassettes with physical games. About dowry, 44% consider it custom of the society while 29% people consider as Sunnat. They observe it in the society as showing of power and wealth considering it as custom. Therefore, a few people pay dowry to their daughters according to Sunnat. In this class, 08% do not pay dowry to their daughters but they give them hand money for buying their needs. Sometimes, religio-cultural things show high level religiosity. For example, *Dastār* is a religious sign and in rural areas of district Sargodha, it is cultural too. So 80% male members of this class consider it as Sunnah. Beard is also Islamic sign and 23% strictly remarked that this is *Wajib* while 67% say it as Sunnah. They have religious knowledge more than upper class so they strictly follow religion. They do not like any action against religion because they are near to religion in their life. This is the reason that 65% dislike action against religious extremism, 58% do not agree with present banking system and 52% dislike changes in *Islamiyat* Syllabus. We can see in the table that many people of this class have good remarks about religious signs and other religious participation but only 52% are against present banking system. It means that 48% are not against this system and also have joined it. 17% of this class has no religious

books. Although they are at higher level religiosity than upper class in some aspects but this is a low point.

As compared with upper class, participation of prayer is better. They understand the importance of five times prayer and try to offer it. Prayer is a tool by which religiosity can be examined among wealthy as well as poor. Parents of this class train their children to participate in prayer and sometimes they stress them so they offer regularly since their childhood. After that, they have habitual condition and do not leave it. It can be seen in the table that only 04% people of this class do not say prayer any time. Prayer with Jamā'ah regularly five times is difficult for the people. Most of them accept that they seldom offer prayer with Jamā'ah. Some people of this class also say Tahajjud prayer. They do not want to show themselves before other people. Offering prayer by leaving office or business is less than lower upper class. Most of them may belong to jobs and it would not be possible for them that they immediately participate in prayer after listening āzān. Fasting is very important duty during Ramaḍān. They have almost full participation in fasting. 12% might be exception as patients and passengers. In performing Hajj, there are different thoughts. Particularly, people think that it should be performed in last age when they are free from other social duties. This is possible that most of them have money for performing Hajj but they wait for that age. People send their children to Masjid or Madrasa for learning to read Qur'ān. It is also taught them that reciting the Holy Qur'ān is very necessary for the Muslims. They recite at different times, particularly in the month of Ramaḍān most of them recite daily. In spite of this, 10% of this class do not know reciting the Holy Qur'ān. Participation in religious meetings is not duty but this is a source for acquiring religious knowledge.

Social and moral condition depends upon their responses in questionnaire. So 42% people of this class pay share to their daughters. They have different views about paying share to daughters. They think that they pay hand money at different occasions of joy and sorrow in their family after marriage. There is a proper share in property for daughters but very few pay such share. For paying Zakāt, people of upper middle class donate money to needy person or different religious institutions. Therefore 21% do not pay Zakāt. They are mostly employees in government and private sector who have

well post but they no extra money for business. In district Sargodha, 'Ushr has not good condition because there is no awareness among villagers about it like Zakāt. It is possible that 32% pay 'Ushr annually because 21% people of this class cooperate annually with religious institutions and annually cooperation may be Zakāt and 'Ushr. 12% may pay to their needy relatives and other poor people. 42% use different tools for religious activities in this class. They may attend some religious programs with their spiritual leaders for spiritual peace. Or sometimes they utilize their time to listen to cassettes of Tilawat and Na't. Obligation of each other is a very important religious duty in moral and ethics fields. This is a basic moral value that a man obligates his every relative in family and out side. This class has almost good repute in the society having good behaviour with each other. But 07% people of this class agree that they have not good terms with relatives. Some people think religious leaders should join politics for participation in country matters and some others oppose it. Because they fear that politicians have not good moral and values conditions and religious personalities may be damaged morally. They should remain far from politics. In both views, there is a religious fragrance. We can consider it as religious sincerity of this class but it depends upon intention (نية).

## ii. Religiosity of lower middle class:

People of this class mostly belong to job profession in urban areas and agricultural system in rural areas. They strictly follow religion in almost every field of life. Because of lacking materialistic thoughts, they keep themselves near to religion. But there are also some people who sometime ignore religion in their life. This is shown in the following table.

Table 4.5:

### Lower Middle Class

#### Doctrinal Condition:

Do you believe in God and Prophet (pbuh)?	Yes 100%	No #	#	#
Do you believe in <i>dam</i> and <i>Ta'widh</i> for the treatment of diseases?	Yes 58%	No 37%	Don't Know 05%	#
If you have children, did you do ' <i>qiqa</i> of your children?	Yes 43%	No 47%	Don't Know 10%	#
Do you send your children to Masjid or Madrasa?	Yes 71%	No 29%	#	#
Where did your children learn ablution and to say prayer?	Parents 26%	Masjid 59%	School/Tutor 12%	Don't Know 03%
Which activities do your children participate a part from education?	Religious Activities	Physical games 40%	Film/Digital games 12%	Nothing 14%

	34%			
Why do you give Dowry (Jahaiz) to daughters?	Sunnat 22%	Right 37%	Custom 26%	Don't Pay 15%
Are you associated to any Khānqāh?	Yes 45%	No 49%	Don't Know 06%	#
How do you consider religious cap or Dastār? (only for male)	Wajib 11%	Sunnat 61%	Mustahab 12%	Nothing 16%
How do you consider beard? (only for male)	Wajib 11%	Sunnat 62%	Mustahab 11%	Nothing 16%
Do you support on going government action through religious extremism?	No 70%	Yes 20%	Don't Know 10%	#
Do you agree with present banking system?	No 74%	Yes 18%	Don't Know 08%	#
Do you ratify present changes in syllabus of Islamiyat?	No 71%	Yes 13%	Don't Know 16%	#
Do you own religious books?	Library 15%	Many books 25%	1to5 29%	No 31%
Do you participate in religious activities through religious organization?	Yes 38%	No 62%	#	#

#### Ritual Condition:

How many times do you participate in prayer and Masjid?	5 Times 21%	Partially 44%	Jum'h/'l'ds 32%	No 03%
Do you say prayer with Jamā'ah (جماعة)?	Always 18%	Often 26%	Seldom 38%	No 18%
Do you say Tahajjud prayer?	Always #	Often 17%	Seldom 26%	No 57%
Do you say prayer leaving office or business when you listen ٧ ز٧ n?	Immediately 27%	Any time 13%	Don't care 31%	No time 29%
For how many days you fast every Ramaḍān (رمضان)?	Full month 67%	Half month 12%	Some days 21	No #
How many times did you perform Hajj?	Once 26%	Twice 05%	More #	No 69%
Do you recite the Holy Qur'an?	Daily 28%	Often 28%	Seldom 29%	No 15%
Do you participate in religious meetings?	Always 13%	Often 23%	Seldom 42%	No 22%

#### Social and Moral condition:

If you have property, do you give share to the daughters?	Yes 32%	No 47%	No answer 21%	#
Do you pay Zakāt (زكاة), if you are obliged to pay it as duty?	Annually 36%	Any time 21%	Once 17%	No 26%
Do you pay 'Ushr, if you have agricultural land?	Annually 24%	Any time 02%	No agriculture 39%	No 35%
Do you enjoy any programs for spiritual peace?	Religious activities 41%	Song/Lyric 19%	Film etc. 11%	Nothing 29%
Do you fulfill your obligations to your relatives according to your Religion?	Yes always 26%	Often 39%	Seldom 17%	No 18%
Do you cooperate financially with any religious institutions or organizations?	Monthly 30%	Annually 22%	Any time 27%	No 21%
Do you think that religious leaders should join politics?	Yes 43%	No 51%	Don't Know 06%	#

There are 58% people of lower middle class in the society of District Sargodha who believe in *dam* and *Ta'wīdh*. This class has much attachment with religious activities as they believe in such things. About 'qīqa, 10% have no awareness. They are mostly from rural areas because villagers manage happy programs at newly born but they do not name 'qīqa according to religion. People of this class send their children to Masjid or Madrasa for religious education like ablution, prayer, reciting Qur'an etc. 59% remark that their children learn such things from Masjid. 03% may

have papies they do not know about religious affair till now. Children of this class participate in religious activities more than any upper class and they are 34%. They have many reasons: they live in middle society where religious institutions or organization effects are more than other class. Most parents of this class try to avail religious atmosphere for training of their children. In this class not much people consider dowry as Sunnat. Only 22% of them consider it as Sunnat. Dowry, as right for daughters, is a religious duty according to mind of some people but it actually expresses love for daughters which is religious and moral too. 49% do not belong to any Khānqāh. It does not mean that they have low religiosity but belonging people show their religious attachment which increases their level of religiosity. In this class, there are 11% male members who consider Dastar or cap as Wajib. They are at extreme level in their doctrinal condition and there is no such recommendation by upper classes for this response. They are 11% in the answer of beard also. They strictly believe that both are Wajib according to religion. They may attach with religious organizations which excites them to such concepts. In the next three answers, the ratio is very high because their religious attachment and mind does not like any action against religion. However, they adopt some irreligious ways in their life unwillingly like banking system and others.

There is different ritual condition from other classes because every professional group belongs to this class. 5 times participation of this class in prayer is 21% while upper middle class is 42%. Therefore, 18% always say prayer with Jamā'ah. It means that from 21, 18 say prayer with Jamā'ah. This shows that people say prayer with Jamā'ah though they are not more than upper middle class. They may show accurate result in the answers of these questions. In answer of Tahajjud prayer, they are 17%. Those who say prayer with Jamā'ah regularly, they often say Tahajjud prayer in this class. There is 21% ratio in answer of 5 times participation in prayer. 27% of them remark 'Immediately' when they listen ٱ زٱ n and say prayer leaving their work and business. In fourth option of this question, we can see that 29% accept that they have no time for prayer during their business and work. This ratio may be found in present condition of this class. There are 21% people of this class who fast for some days in the Holy month of Ramaḍān. Such ratio in the society does not care for fasting but in some cases they do not want to show themselves. 26% perform Hajj once. This is

financial and physical ritual which goes on lacking in lower classes. They have no such wealth by which they perform Hajj. It is also a fact that some people do not perform Hajj though they care for following religion and some are otherwise. There are 15% people who do not know about reciting the Holy Qur'ān. Those who know reading Qur'ān, recite it at some special occasion in their life. Some people excitingly participate in religious meetings but they do not follow other religious teachings at higher level. Most of the people of this class participate in such meetings at different times.

According to religion, it is very necessary to pay rights of the people that belong to social aspects of life. Religion has fixed share for daughters from property. Some people pay this share to their daughters but 47% of this class does not pay. They do not consider it important. Yet 21% do not mention any last words from both. It means that they also pay share to their daughters or they have no property in such condition. 26% mention that they do not pay Zakāt even once in their life. They have this duty although at low level, not for all people of this class but some. 35% is very high ratio who do not pay 'Ushr, although they have agricultural land because of non awareness. Some people of this class consider 'Ushr which they pay to government as agricultural tax. There are used some activities for spiritual peace in the society and people participate in such activities. There are 41% people of this class who participate in religious activities for spiritual peace. 18% of this class does not fulfill their obligation with their relatives. They are mostly villagers and quarrel at different small issues which carries them further. They do not follow religion for such morality and values. There is 30% ratio for financial cooperation with religious institution and organization on monthly basis. They may pay some money per month to the religious institutions. Religious institutions have also monthly paying donors. There are 21% who do not cooperate any time. This is an issue whether religious leaders should join politics or not. People do not like their joining with political system and think by them for serving of religion.



### C. Analytical Assessment of Religiosity of Lower Class in District Sargodha:

Lower class can be divided into two sub classes: upper lower class and lower-lower class. We now discuss the religiosity of upper lower class in the following lines.

#### i. Religiosity of Upper Lower Class:

This is low status class and it has low income, profession, education etc. There were such questions raised in this questionnaire which could be applied by them.

Table 4.6:

#### Upper Lower Class

##### Doctrinal Condition:

Do you believe in God and Prophet (pbuh)?	Yes 100%	No #	#	#
Do you believe in <i>dam</i> and <i>Ta'widh</i> for the treatment of diseases?	Yes 78%	No 19%	Don't Know 03%	#
If you have children, did you do ' <i>qīqa</i> of your children?	Yes 31%	No 48%	Don't Know 21%	#
Do you send your children to Masjid or Madrasa?	Yes 82%	No 18%	#	#
Where did your children learn ablution and to say prayer?	Parents 31%	Masjid 67%	School/Tutor #	Don't Know 02%
Why do you give Dowry (Jahaiz) to daughters?	Sunnat 19%	Right 26%	Custom 39%	Don't Pay 16%
Are you associated to any Khānqāh?	Yes 74%	No 16%	Don't Know 10%	#
How do you consider religious cap or Dast-r? (only for male)	Wajib 03%	Sunnat 70%	Mustahab 13%	Nothing 14%
How do you consider beard? (only for male)	Wajib 16%	Sunnat 48%	Mustahab 17%	Nothing 19%
What do you think about on going government action against religious extremism?	No 67%	Yes 15%	Don't Know 18%	#
What do you think about changed Islamiyat syllabus?	No 22%	Yes 32%	Don't Know 46%	#
Have you joined any religious organization for religious activities?	Yes 21%	No 79%	#	#

##### Ritual Condition:

How many times do you participate in prayer and Masjid?	5 Times 24%	Partially 38%	<i>Jum'h/T'ds</i> 23%	No 15%
Do you say prayer with Jamā'ah (جماعة)?	Always 09%	Often 23%	Seldom 35%	No 33%
Do you say Tahajjud prayer?	Always #	Often 20%	Seldom 30%	No 50%
Do you say prayer, leaving office or business, when you listen āzān?	Immediately 21%	Any time 26%	Don't care 37%	No time 16%
For how many days you fast every Ramaḍān (رمضان)?	Full month 49%	Half month 28%	Some days 16%	No 07%
How many times have you performed Hajj?	Once 31%	Twice #	More #	No 69%
Do you recite the Holy Qur'ān?	Daily 20%	Often 23%	Seldom 39%	No 18%
Do you participate in religious meetings?	Always 16%	Often 24%	Seldom 35%	No 25%

##### Social and Moral condition:

If you have property, do you give share to the daughters?	Yes 15%	No 57%	No property 28%	#
Do you pay Zakāt (زکوٰۃ), if you are obliged to pay it as duty?	Annually 24%	Any time 16%	No duty 27%	No 33%
Do you pay 'Ushr, if you have agricultural land?	Annually 19%	Any time 13%	No agriculture 48%	No 20%

Do you enjoy any programs for spiritual peace?	Religious activities 25%	Song/Lyric 12%	Film etc. 17%	Nothing 46%
Do you fulfill your obligations to your relatives according to your Religion?	Yes always 17%	Often 24%	Seldom 22%	No 37%
Do you cooperate financially with any religious institutions or organizations?	Monthly 07%	Annually 45%	Any time 27%	No 21%
Do you think that religious leaders should join politics?	Yes 23%	No 51%	Don't Know 26%	#

This is a poor and low status class in the society. When they become ill and face disease, they prefer to use spiritual tactics for treatment of the diseases. They believe that *dam* and *Ta'wīdh* are more affective than medicine. But they actually have no enough money to see doctor and hospital. Then they take cheap medicines. They also believe in this system having non materialistic mind. In spite of this, 03% do not know about such spiritual system. They mostly do not do *'qīqa* of their children because they have no such awareness in deep religiosity. Few people consider *'qīqa* as special function which is arranged at the time of newly born baby who are 31%. They are few people because majority is from lower class. Parents of this class send their children to Masjid and Madrasa for acquiring religious teachings and reciting the Holy Qur'ān. Although they have not much money for home tutor but their children get religious education because of Masjid and Madrasa which are good institutions. They sometimes learn religious knowledge more than those who are taught by tutors or at schools. This is proved by the next question where 67% parents of this class mark that their children learn religious teachings at Masjid. The high ratio of this class considers Dowry as custom because they take it as social matter and they want to show themselves among their own class. They prefer their customs in such programs for protection of their honour. There are 19% people in this class who strictly follow religion in beliefs and doctrines and take this element as Sunnat. 78% believe in *dam* and *Ta'wīdh*. Almost the same ratio associates to the Khānqāhi system because both questions are from same category. The old men of this class mostly use cap or Dastār but in the society it is considered as social sign, although they are marked as Sunnat for answering this question. About beard, some male members of this class stress it as Wajib because they consider it as religious duty. Most people of this class do not like government action against religious extremism because they think that every religious action or duty is from God. There are new changes in Islamyat syllabus which are not

known by the members of this class. 46% marked 'Don't know' about that change. Some people also do not like this change which is implemented by secular forces according to their point of view.

There are 24% people of this class who participate in prayer and masjid. They mostly live in rural areas and old age people participate in prayer of five times regularly. We can see in the table; 4.6 that 15% do not participate in prayer at any occasion. There are young people of this class who do not care for participation in prayer. With Jamā'ah prayer, there are mostly old men in the masjid particularly in rural areas and usually in urban areas. This is the reason that 'always' participation with Jamā'ah is not of high ratio in the table. There is not high ratio in five times prayer. Tahajjud prayer participation is also often, not always. So it can not be considered at high level in ritual condition by this class. People of this class remain busy in their different jobs and professions so they might not be committed for fasting for full month of Ramaḍān. Although this is a poor class and they ought to follow religion but there are also some people who do not understand importance of such rituals. These people have pious wishes that they would perform Hajj. For that they save money all the life and in old age some of them become able to perform Hajj. Some others die wishing for that. This observation favours their higher religiosity than other upper classes, although only 31% performed Hajj once in their life. There is less ratio of this class in reciting the Holy Qur'ān because their time passes in labouring and do not pay attention to reading the Holy Qur'ān. These are 20% who recite it daily. Some of them can read completely and others recite daily by parts which they can read. At different events, they also participate in religious meetings. They belong to any religious sect and when famous holy months come they become busy participating in religious meetings. Otherwise they are free from any participation.

There are no wealthy people in this class. They have no such property which can be distributed among their sons and daughters. But some villagers have agricultural land and cattle. They express that they have right of daughters and they pay them at marriage time and after it. They have also some wealth in banks as saving. 24% may pay Zakāt annually as duty. Some of them do not pay Zakāt and 'Ushr and show themselves in the society that they have no such duty. Anyhow we have to conclude from the questionnaire. They mostly struggle to promote their economic life

so they have not much time for religious activities. In spite of this, 25% such people, in any way, arrange or attend any religious programs for spiritual peace and heart satisfaction. When we see relationship and cooperation among themselves, we find that they are weak because they may not have social and moral knowledge according to real religious spirit. So they lack tolerance to bear pain. In the society, people pay Sadaqat and other donations to religious institutions or welfare organizations. There are also some people in this class who cooperate financially with such institutions at different times in different ways. This class has not deep awareness about political affairs and thinks that their religious leaders should not join the political parties because they are religious guides and have good personality. The political affairs damage dignity of personality among the people. This also shows religious thoughts.

## ii. Religiosity of Lower-Lower Class:

This is the lowest class in the society of district Sargodha. They mostly belong to labour and daily wages groups in urban areas and poor tenants in rural areas. Let us see their religious situation by the following table:

Table 4.7:

### Lower-Lower Class

#### Doctrinal Condition:

Do you believe in God and Prophet (pbuh)?	Yes 100%	No #	#	#
Do you believe in <i>dam</i> and <i>Ta'widh</i> for the treatment of diseases?	Yes 82%	No 16%	Don't Know #	#
Do you send your children to Masjid or Madrasa?	Yes 55%	No 45%	#	#
Where did your children learn ablution and to say prayer?	Parents 30%	Masjid 42%	School/Tutor #	Don't Know 28%
Why do you give Dowry (Jahaiz) to daughters?	Sunnat 09%	Right 02%	Custom 37%	Don't Pay 52%
Are you associated to any Khānqāh?	Yes 69%	No 16%	Don't Know 15%	#
How do you consider religious cap or Dastār? (only for male)	Wajib #	Sunnat 54%	Mustahab 28%	Nothing 18%
How do you consider beard? (only for male)	Wajib #	Sunnat 48%	Mustahab 28%	Nothing 24%
Do you support on going government action to stop religious extremism?	No 54%	Yes 08%	Don't Know 28%	#
Do you ratify present changes in syllabus of Islamiyat?	No 29%	Yes 03%	Don't Know 68%	#
Do you participate in religious activities through religious organization?	Yes 13%	No 87%	#	#

#### Ritual Condition:

How many times do you participate in prayer and Masjid?	5 Times 09%	Partially 24%	<i>Jum'at</i> 's 48%	No 19%
Do you say prayer with Jamā'ah (جماعة)?	Always 02%	Often 10%	Seldom 37%	No 51%
Do you say Tahajjud prayer?	Always	Often	Seldom	No

	#	05%	18%	77%
Do you say prayer leaving office or business when you listen āzān?	Immediately #	Any time 16%	Don't care 41%	No time 43%
For how many days you fast every Ramaḍān (رمضان)?	Full month 29%	Half month 26%	Some days 32%	No 13%
Do you recite the Holy Qur'ān?	Daily #	Often 18%	Seldom 37%	No 45%
Do you participate in religious meetings?	Always #	Often 30%	Seldom 39%	No 31%

**Social and Moral condition:**

Do you pay 'Ushr, if you have agricultural land?	Annually #	Any time 10%	No agriculture 78%	No 12%
Do you enjoy any programs for spiritual peace?	Religious activities 06%	Song/Lyric 23%	Film etc. 25%	Nothing 46%
Do you fulfill your obligations to your relatives according to your Religion?	Yes always 13%	Often 24%	Seldom 19%	No 44%
Do you cooperate financially with any religious institutions or organizations?	Monthly 07%	Annually 07%	Any time 14%	No 79%
Do you think that religious leaders should join politics?	Yes 16%	No 39%	Don't Know 45%	#

This table totally depends upon the answering of the lower-lower class people. It was conducted through interview and then questionnaire. Each of the respondents expressed positively for believing in God and Prophet (PBUH). Besides this question, they simply answered for each question which is near to their reality seen in this class. They do not try to hide any thing about them. As we see their believing in *dam* and *Ta'widh*, they totally trust and follow this system whenever they face any problem and disease. Moreover, they sometimes believe in extraordinary things which belong to religious minds. It shows their emotional aspect of religion. Likewise, they mostly belong to any Khānqāh and it was observed that whenever they visit such places, they do wrong activities like 'Bhungra'<sup>1</sup> etc. They are illiterate people and do not think in religious doctrine and beliefs. They believe in orders and commands which are given by their Pirs and other religious leaders. Particularly, when they appear at Khānqāh for participation in 'urs and other meetings they take every order and action as religious. Otherwise they do not understand religion as a whole system. They work hard all the day for their family and sleep at night that is their life. They follow religion at birth and death. When they are asked about Dastar and beard if these are Wajib, Sunnat and Mustahab, they say: explain for us what is Wajib etc. So by this situation we can guess their doctrinal condition.

<sup>1</sup> An herb: an emotional man raises his hand and feet with joy.

In ritual condition, they are at the lowest level among other classes. They pass all their time for earning and when they become free they enjoy by T.V., film, songs etc. Some people of this class care for participation in prayer. Only 02% male members participate in prayer with Jamā'ah. There are only 29% participants of this class in fasting for full month of Ramaḍān. So in this situation, we can see all the tables which have not such participation in each class. Although some of each class may not express true for themselves. But participation in religious meetings for particular events, they often attend that meeting because according to their views, it plays very important role in their life.

People of the lower-lower class have different social and moral condition from other classes, because they have no moral values in talking, behaviour etc. among themselves. It was observed when they quarrel with other in same class status; they misbehave and use vulgar words during talking. However they do not leave any relative alone in problems and difficulties. It is seen in the table that 13% people always fulfill obligation with their relatives and we also listen loose talking in this community. They cooperate financially with others at the time of need. They also donate some things in the way of God time to time because they consider it as right of God in their limited money. For this purpose, 07% people of this class donate money or food monthly or annually for the students of any Madrasa or Masjid. Overall social and moral condition of this class is at low level of religiosity.

## **CONCLUSION**

Religion in its basis is an essential part of society. There is different approach in following of religion among different societies. So according to Western scholars, religion is the action related to human body. Islam explains religion as a systematic way of living as revealed by God Almighty so that man may be successful through his life. Religion is an English word and *Al-din* is its Arabic translation which has many more meanings in it than "religion". This relates every activity of a man to religion thus making it an unavoidable reality. Religion plays pivotal role in the social growth also. It depends upon the involvement of the people of that society in religious activities.

In society, there are different levels of people. They are classified on the basis of rank, wealth, profession, education and religion. This division has got a lot of influence on the involvement of the people in religious activities. Similarly religion also affects these social classes. Thus, it can be stated that religion and society are inter dependent.

Punjab is a province of Pakistan where there is found extreme involvement in religion since the beginning of history. The society of Punjab has also got different classes which has continuously been changing and improving with the passage of time. Through all this development, religion had been at the highest place for the people of Punjab. The population is divided on the basis of different dimension. These are power, wealth, land etc. It is to be highlighted here that to the Punjabi people the highest person in ranking is the religious one. Every one even the riches also do respect him. This shows the overall religious level of mind of the Punjabis. The people keep in changing their classes when they achieve something (moving to high class) or lose something (moving to middle or lower class). For that, the three main classes have two sub-divisions each to explain the facts more explicitly.

The study area District Sargodha consists of two main divisions; rural and urban, 72% of the total population lives in the rural area. They have strong doctrines and beliefs regarding religion. They took this theoretical approach from their fore fathers and religious teachers. Although they are quite weak in religious education and practices yet they are strong believers in spiritual and religious theory. Khanqahi system has the most powerful influence in rural area. People have special honour for

that and carry out their religious activities accordingly. As far as other activities such as politics, economics etc. are concerned. Religion has a very little to do with them. The reason for that is the lack of awareness to the religious teachings among the people.

As far as the urban society of District Sargodha is concerned, there are different parameters to examine it. The urban people have more participation in the rituals as compared to the rural ones. There are certain organizations regarding religion in urban areas. The people here join these organizations and participate in different activities. Those are working for the betterment of the people. They are run with the donations by the businessmen of the urban area. Therefore, the urban people comparatively do not care about moral and social values which are the part of religion.

The religiosity of the people of Sargodha was examined according to the classification upper, middle and lower classes. It is observed that upper classes comparatively have low level of religiosity in the three aspects i.e. doctrinal, ritual and moral. However, they have got a bit good condition in some of the parameters of religion. The middle class has almost good participation in religion. They acquire knowledge about religion with interest and try to practice accordingly. As far as the lower class is concerned, they are found to be at the highest place practising religion at its best. The lowest class has almost no participation in religion. They are serving-class and peasants. They follow religion only at birth and death time.

On the whole, it can be analyzed that there is a touch of religion in all the classes of society of the district Sargodha. However, there are different levels of religiosity among different people if studied comparatively. In all the aspects of religion, there is found a variety of responses. Though all the classes believe in religion as the most superior in practical terms it is the middle class that has the highest level of religiosity. The people here are found quite active in almost every ritual of religion.



## GLOSSARY OF TERMS

'aqīqa	Celebration at the berth of baby
'ālm-e-Dīn	Who has religious knowledge
āzān	Calling for prayer
Bradri	Sub-branch of same cast
Chief Qazi	Chief Judge
Chabri & Khancha Faroch	Street seller
Dabir	Manager
Dam	To recite verse
Dars-e-Nizami	Name of complete course of religious education
Dastār	Turban
Dar-ul-Ifta	There are issued religious devise
Dua	Blessing
Dua-e-Qunnot	Particular verse is revealed in night prayer
Fajr prayer	Morning prayer
Furdh	Duty
Halal	Lawful
Haram	Unlawful
Ḥifz	Memory of Quran
'Īds	Annual Festival
'Īdayn	Two Festival
'Īd-ul-Fitr	Annual festival at the end of Ramadan
'Īd-ul-Adḥā	Annual festival at 10 <sup>th</sup> Zilhaja
Iftār	Breaking a fast
Ijtimā'-e-Jum'h	Gathering for Juma
I'tikāf	Stay in mosque
Jagir	A big piece of agricultural land
Jahaiz	Dowry
Jamā'ah.	Saying prayer with people

Jami' Masjid	Big Mosque
Jum'h	Weekly prayer in Friday
Kalima	Verse to become Muslim
Kammis	Servants
Katib	Writer
Khānqāh	Tomb of spiritual saint
Khatm-e-Quran	End of the Holy Qur'ān in partial prayer of Ramadan
khatam-e-Qul	Reciting Quran at 3 <sup>rd</sup> day after death
Khutbat-ul-Jum'h	Speech at Jum'h prayer
Lambardar	Government worker in a village
Lylat-ul-Qadr	Even nights of the last 10 <sup>th</sup> days of Ramadan
Masjid	Mosque
Madrasa	Religious educational institution
Maulavī	Religious teacher
Majlas-e-'za	Conference in Muharram
Mazār	Tomb of spiritual shrine
Milād	Annul festival at berth day of the Prophet (PBUH)
Milād-ul-Annabi	Festival at the berth of the Prophet (PBUH)
Mustahab	Good for practicing
Muhtasib	Police Inspector
Mufti	Religious advisor
Muzaras, Kisan	Farmers
Nafal	Partial prayer
Namaz-e-Janaza	Prayer at funeral
Na'at	Poetry for the Holy Prophet (PBUH)
Nāzra	Reciting Quran by seeing
Nikah	Agreement at marriage
Pīr	Spiritual leader
Sadaqa	Sacrifice of the wealth for God

Sahar	Keeping a fast
Sajada Nashīn & Motavalī	The heir of a shrine
Salat-ul-Tarāwīh	Partial prayer in nights of Ramadan
Shab-e-Jum‘h	Night of Friday
Sunnat	Practice of the Prophet (PBUH)
Ta‘widh	Charm
Tajwīd	Qur’ānic phonology
Tilāwat	Reciting the Quran
Talāq	Divorce
Tarīqat	Mystic way
Tahjjud	Partial prayer at the end of night
‘Ushr	Agricultural tax
Wajib	Necessary
Wazir	Minister
Zaāt & Quom	Caste
Zuhar	After noon prayer

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## TRANSLITERATION TABLE

ا	ا	ذ	ذ	غ	غ	بھ
ب	ب	ذ	dh	ف	ف	پھ
پ	پ	ر	r	ق	ق	تھ
ت	ت	ز	z	ک	ک	ٹھ
ث	ث	س	s	گ	گ	جھ
ث	th	ش	sh	ل	ل	چھ
ج	ج	س	s	م	م	دھ
چ	ch	ش	sh	ن	ن	ڈھ
ح	h	ص	ṣ	ن	ن	ڑھ
خ	kh	ط	ṭ	ه	ه	کھ
د	d	ظ	ẓ	ی	ی	گھ

### Long Vowels

ا	ā
آ	ā
ی	ī
و	ū
و (URDU)	ō
ے (URDU)	ē

### Short Vowels

ا	a
ی	i
و	u

### Diphthongs

ا	(ARABIC)	aw
ا	(PERSIAN/URDU)	au
ا	(TURKISH)	ev
ی	(ARABIC)	ay
ی	(PERSIAN/URDU)	ai
ی	(TURKISH)	ey

### Doubled

و	و	uww/uvv
ی	ی	iyy

Letter **ء** is transliterated as elevated comma and is not expressed when at the beginning.

Letter **ع** is transliterated as inverted comma.

Letter **ض** as Arabic letter is transliterated as *ḍ*, and as Persian/Turkish/Urdu letter as *z*.

Letter **ص** as Arabic letter is transliterated as *v*, and as Persian/Turkish/Urdu letter is transliterated as *ṣ*.

Letter **ھ** is transliterated as *ah* in pause form and as *at* in construct form.

Article **ال** is transliterated as *al-* (*'l-* in construct form) whether followed by a moon or a sun letter.

Letter **و** as a Persian/Urdu conjunction is transliterated as *-o*.

Short vowel **ی** in Persian/Urdu possessive or adjectival form is transliterated as *-i*.

