

CRISIS OF IDENTITY AND THE RESULTING CHARACTER AND CONDUCT

Col (Retd) Bakhtiar *

Abstract

The aim of the Paper is to identify the crisis of identity, and measure the scope to which it is affecting social and national character. The paper attempts to identify and establish the prevailing gap between the Islamic identity and the personal, social and national character. Based on the findings of the research the paper intends to recommend an action plan to intervene to achieve desired character and the conduct

Keywords: identity crisis, Islamic, character, conduct

Introduction

‘Who are you’, or ‘Prove your Identity’ asked at every check post can generate as many answers as are the respondents. Some people rather than speaking carry a bullet proof BMW beneath, a gunman behind, a Filipino maid on right and a Russian pug on left to show their identity. Some live their life by carrying a name, always and every where, worth this world, e.g., Pir Dastagir Alhaaj Qari Syed Burhanud Din Al-Azhari of Tunsu Sharif. Some keep a hired aide to introduce the *sahib* as *Wadro Wadero*, or *Janab* Minister Sahib, or simply, ‘he is a three star’. Or fear can be struck in scores of hearts and even their families by referring to the title, Chief. Each of aforesaid identity or the most preferred one; gives rise to a particular and specific behavior. On the Board of IRSA (Indus River System Authority) none represents Pakistan. They are, and fight for the share of water for KPK, Punjab, Sind and Baluchistan. Consequently, either the provinces win and gain or the Arabian Sea. Pakistan continues to grope for water and power. The nature of topic is deep as soul, the scope encompasses the nation, and by application it is omnipresent.

The methodology of this research includes searching for the identity from Quran, and character from the ways of prophets. It includes brain-storming, exclusion of options on predetermined criteria, secondary research and primary research as well. Personal observations and opinion of author, has not been included unless supported by a social survey. The paper is developed and debated in the following stages, heads, subheads and sub-steps.

- Identity as a Muslim and as a Pakistani, Identity Multiplicity, identity-Character relationship.
- Failing Character: Salient examples
- Why and how we failed to influence the Character and what does Allah want?
- Principles of Change
- Approach to the Solution & Recommendation on action plan and Solution

* Col (Retd) Bakhtiar, visiting Professor in Pakistani Management Schools & Secretary General TFP

Identity as a Muslim

The Paper will address the identity by creation, or birth and the definition of being a Muslim.. First of all let us address the status of scriptures.

Allah's or God's Scriptures: According to the Creator's verdict as given in His scriptures

“Say we believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isac, Jabob and the Tribes and in (the Books) given to Moses and Jesus and the prophets from their Lord: we make no distinction between one another among them, And to Allah do we bow our will, (in Islam).”

Quran, Aal e-Imran (3:84), Translation by Abdullah Yusuf Ali[†]

So the question of equality or otherwise amongst the Books, what is revealed in them and differentiation amongst the prophets should be over. But for this one has to be a Muslim. Not by birth, not by claim but by the conduct.

Identity and Status by Birth or Creation: Following references should settle the question of issues of gradation and specialty of identity by birth. May the racists in the East and West and exponents of caste system, split and asunder, draw some lesson from here.

“Man we did create from quintessence of clay, then we placed him as (a drop of) sperm in a place of rest firmly fixed. Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the best of create.

Quran, Al-Mumenoon (23:12-14) Translation by Abdullah Yusuf Ali

“O Mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes so that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)

Al-Quran, Al-Hujraat (49:13) Translation by Abdullah Yusuf Ali

[†] No Translation is Quran. This is how Mr. Abdullah Yusuf Ali understood Quran. For better understanding more translations should be consulted.

“We have indeed created man in the best of moulds,”

Quran, At-Tin (95:4) Translation by Abdullah Yusuf Ali

“And now we will make human beings, they will be like us and resemble us. So God created human being making them to be like Himself”
Bible: Genesis 26-27

Before proceeding further let us see the status by role, given to us i.e., Adolf Hitler, Nero, Jesus Christ, M K Gandhi, sweeper at my home and me. Who are we by our role, in this world?

“Behold, thy Lord said to the angles:”I will create a vicegerent on earth. They said, “Wilt thou place therein one ho will make mischief therein and shed blood? While we do celebrate Thy praises and glorify Thy holy (name)? He said, “I know what ye know not”.

Quran, Al-Baqara(2: 30) Translation by Abdullah Yusuf Ali

It is prudent to conclude here that those who consider religion (*mazhab, mazahib* (p) U) have divided the human beings. The Paper presents the above injunctions from Holy Scriptures to share with all, with out any discrimination of the soul, the blood and the father. For this is Islam. For Allah, *Alkhulqo aey yaal ullah* (the creatures are His family)[‡]

Definition of Islam or the Ideology of Islam: Let us examine how He, describes His Deen. If English lexicon is allusive to word deen, by including it the Language would be the gainer.

“Those who believe(in Quran), and those who follow Jewish (scriptures) Christian, and the Sabians, any who believe in Allah and the last day and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

Quran, Al-Baqara (2:62) Translation by Abdullah Yusuf Ali

“Say ye: We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob and the Tribes, and that given to Moses and Jesus and that given to all prophets from their Lord; we make no difference between one another of them: And we bow to Allah (in Islam)”.

Quran, Al-Baqara (2: 136) Translation by Abdullah Yusuf Ali

[‡] *Fasal e salith, bab ul Hub, Mishkat Sharif*, one of the six authenticated books of Hadith.

“The messenger believeth in what hath been revealed to him from His Lord, as do the men of faith. Each one (of them) believeth in Allah believeth in Allah, His angels, His books and His messengers. “We make no distinction (they say) between one another of His messengers. “And they say We hear and obey: (we seek) Thy forgiveness, our Lord, and to thee is the end of all journeys. Quran, Al-Baqra (2: 285)

Read Quran, Al-Nisa (3: 84) ibid, and Ayah 85 with it, here in this context again. Here is His decree, on those who cause or believe in split in Islam.

“As for those who divide their religions and break up in to sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.” Quran, Al-Annam (6: 159)

“And same religion has He established for as that which He enjoined on Noah the which we have sent by inspiration to thee, and that we enjoined on Abraham, Moses and Jesus, namely, that ye should remain steadfast in religion, and make no division their in: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those who He pleases, and guides to Himself those who turn (to Him).” Quran, Ash-Shura (42:13)

“And strive hard in Allah’s cause as you ought to strive (with sincerity and with all your efforts that His name should be superior). He has chosen you (to convey His message of Islamic monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim (Islamic Monotheism). It is He (Allah) who has named you Muslim both before and in this (Quran), that the Messenger (Muhammad) may be witness over you and you be witness over mankind!, give zakat and hold fast to Allah [i.e., have confidence in Allah and depend upon Him in all your affairs] He is your Maula (Patron Lord), what an excellent Maula, and what an excellent Helper!

Quran, Al-Hajj (22:78) by Dr. Muhammad Muhsin and...

And finally,

“The religion before Allah is Islam (submission to His will): nor did the people of Book dissent there from except through envy of each other, after knowledge had come to them. But if any deny the signs of Allah, Allah is swift in calling to account.”

Quran 3:19 by AYA

Identity as a Pakistani. The above presentation on universal brotherhood, and definition of Islam should satisfy most of our readers; especially those who are learning, growing, and dare change. Yet old age, customs and traditions and influence of western thoughts, do not spare and free some minds, of the divisions and prejudices. They continue to call and consider Islam a religion, very much like they think about Hinduism, Jainism Bhudhism, Christianity or Judaism[§]. Unfortunately many consider the birth of Islam just 1400 years ago. They think it was founded by Muhammad; much like previous religions were founded by some prophets. They deny the Quran of 3:42^{**} which says O Marry! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of worlds. They do not read to understand and follow Quran of 3:144^{††}. For such a school of thought Allah is not the one given in 57:3^{‡‡}. Theirs is not the God of Psalms Book 4-10^{§§}. The Paper includes the references to the Constitution of Pakistan to address some fundamental questions. Preamble reads ...sovereignty over the entire Universe belongs to Almighty Allah alone^{***}. Chapter 1 paragraph 14 states the inviolability of man^{†††}. We refer to paragraph 31 of Chapter 2 for Islamic way of life, and paragraph 40 for bondage with Muslim world. All format of ‘Oath’ given at Third Schedule, carry the wordings, “That I will strive to preserve the Islamic Ideology, which is the basis for the creation of Pakistan^{†††} Constitution also refer to the administrative boundaries, thus describing the function and role of international boundaries, within the universal principles of Islam. It also clearly protects the freedom and equality of all citizens. Quran 2:256^{§§§} should be referred to, to help learn, absorb and guiding our exhibited behavior.

Multiplicity: Identities are multiple. Look at the following discs, showing some common identities found in and around us. Give about ten seconds to each title in these eleven ovals. A scheme of basis would emerge. Some of these are by birth, by profession, by the last post or grade achieved, by election, by selection, by geographical area, by the country, by the ideology etc. It is obvious that a person could enjoy three, four or even more identities at the same time. Now three fundamental questions arise. These should be addressed fairly for an objective study of the resulting character and the conduct.

[§] Question No.7 and 8 of *Sawal Nama* Annex A

^{**} Translation by Dr. Muhsin and...first reference on Bibliography.

^{††} ibid

^{‡‡} ibid

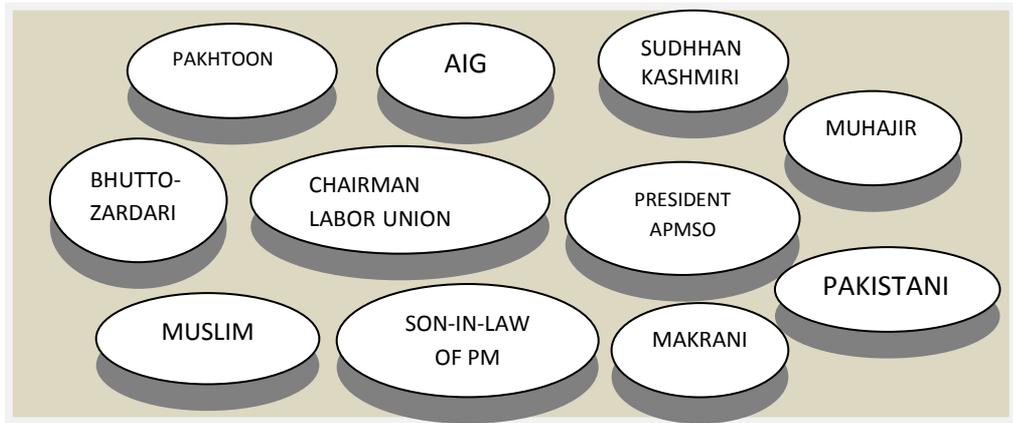
^{§§} The New English Bible, with the Apocrypha, OUP and CUP, Great Britain, 1970

^{***} The Constitution of the Islamic Republic of Pakistan, 1973, Preamble

^{†††} ibid

^{†††} ibid

^{§§§} Op cit



- Does one prefer one or more, of these identities, for the sake of protection enjoyed and benefits drawn or the benevolence one is giving to the group or the community?
- Does one place these identities in some order, determined and governed by some value system, or it is a matter of using these as a tool. Picking one and using it as it suits, and is appropriate for the task and the occasion?
- Is this (these) identity a matter of fait accompli? It is by birth, since nothing can be done why bother. So be it, what difference does it make?

Identity-Character Relationship

Identity is a strong and vivid concept; it is presented in all possible colors a culture can offer. It has symbols, images and properties. It is what 'I think I am and 'and what 'I think, others think of me'; both. The complex structure of real life symbols; stimulus → response

stimulus; cycle, and ever changing mental state, is hard to summarize. However, 'Identity Character Relationship', is a relatively simpler construct. It is necessary to understand it with sufficient clarity, especially for understanding the solutions presented later. It is also important to have a basis for working out solutions for ever developing situations, subsequently.

It is a rather brief expalnation of 'character' **and in one sentence it is the exhibited behavior.** If one wishes to call, it is the total sum of conduct. With rerrefernce to the context, the Syndicate is concerned with this connotation of character. Our point of thrust would be character; addressed through all its multiplicity, tiers and layers. National charactrer is the terminal objective, while meandering through that of smaller social organisations, departments, public conglomerates and at interantioanl level. Examine the following table carefully, it is intriguing.

Symbols	What I think	What others think of me, as I believe	Character
SHO (Station House Officer)	<p>a. I am more qualified than my ASP; he is single MA only.</p> <p>b. I am neither fat nor carry a typical ferocious look.</p> <p>c. I am fairly honest, and come of an honest school teacher.</p> <p>d. My wife is a drag, she is straight from jungle.</p>	<p>a. I am a cheat and corrupt like all others.</p> <p>b. I am weak and therefore, criminals take me for a ride.</p> <p>c. I am a threat to my seniors.</p> <p>d. I am linked with a PPP Minister. Therefore, I will do all wrongs to appease PPP.</p>	[With a little effort in imagination one can describe the pen picture of such an SHO, Imam Masjid & Minister sahib]
Imam Masjid	<p>a. I have been a poet in Saraiki.</p> <p>b. I know nothing of Quran, except <i>nazra</i>.</p> <p>c. I was a cheat in school; could not prolong my years there.</p> <p>d. My voice is lyrical and, an excellent <i>naat khawn</i>.</p> <p>e. My looks; beard, <i>amama</i>, <i>chugha</i> etc, makes me an impressive personality.</p>	<p>a. I am a big scholar.</p> <p>b. I am pious and a very upright person.</p> <p>c. I am best in the Province in <i>naat goi</i>.</p> <p>d. Some believe I can make for Minister for Religious Affairs. All I need is a pull from PM.</p>	
Minister of State for Law	<p>a. I got into wrong business. It is nothing but dirty politics.</p> <p>b. I could have been a dean of Law department or VC of a university.</p>	<p>a. One of the best ministers of the State, the Govt could get.</p> <p>b. Most honest, yet master at wheeling dealing.</p> <p>c. Could be the Governor of a province, if need be.</p>	
A Target Killer	<p>a. If I do not kill first, I would get killed.</p> <p>b. It is now or never, I have nothing to fall back and no relations either. Every one is for himself.</p> <p>c. Even the sector commander fears me.</p> <p>d. I can shift the party, if they do not concede.</p>	<p>a. I am the need of hour of my Party. I must remain their need. With out me and my gang they are nothing, at least in Saeedabad.</p> <p>b. I am deadliest with my gentle manners and <i>sufi</i> (bearded) looks.</p> <p>c. I may shift my loyalties, if not tolerated and paid as demanded.</p>	

There are many more symbols of identities. National Assembly, Foreign Office, Lahore Stock Exchange, Tibbi Bazar, Jackson Market. All of these bodies carry some core properties, which in turn exhibit a pattern of conduct. Being Pakistani is another identity, and so is being a Muslim. We must know identities are multiple. All listed above were Pakistanis, and presumably 98 percent of them Muslims also. How an average Pakistani views himself or herself. Let us pick one average personality out of the four mentioned in the table above.

- a. With all my potentials I could have done better in some western country.
- b. There is no social justice. Anything can be done given the resources and the links to push and pull.
- c. I do not know why we support American occupation in Afghanistan but oppose Indian occupation in Kashmir.
- d. Chattahs and Cheemas have not done anything for Gujjars. We are Gujjars. Let us see if Chief Justice being a Gujjar can help us.
- e. Musharaf first selected Shaukat Aziz as PM, then got him elected; Ah what democracy! Now he is at large, what has this government been able to do?
- f. Whole of Provincial Assembly in Quetta is that of ministers, so they all share the booty.
- g. I do not know how a PM could do election campaign for a candidate, not only that Jamshed Dasti, was the one who had been asked to resign on the charges of bogus educational credentials.
- h. I really do not know whether this Country would ever come out of power and water shortage.
- i. Islam is locked up in Quran, which is further locked up in *masjid* (mosque). Mosques are now locked up and barricaded and under guard. How could such an Islam help change my daily life? I really wonder.

Salient Examples of Character and Conduct: Let us peep through another window below for yet another view of our character.

- I am going to make a defence housing authority in Islamabad (DHA I). You live in village Tula Morah, which falls in the proposed plan, please get out of it. You live in village Charar, I have surrounded you with DHA Lahore, better vacate.
- I pass through this gate, meant for VIPs, with no or least checking. You pass through that one, stripped half naked and searched physically.
- I get sugar, flour and tea at cheaper rates and of better quality, since I am richer, speak English and powerful. Very much like the governor of a province can get a duty free limousine. The poorer and weaker countrymen to pay full duty.
- I am president of this bank, I get Rs. 1.5 million pm, I will come late, go back at my will and have more holidays in a year. You, my driver, will get Rs. 21,000 pm, come earlier and go back later. We are sons of unequal gods. Forget about paragraph 2.2 ante. This is what happens in the world, I know of.

- I will get Raymond Davis free by paying on killer's behalf (the blood money). Forget about *sharaee* (Islamic jurisprudence complications); boss wants it to be so. Do you know I am considered as most resourceful out of the federal ministers.
- Richer and stronger can get loan facility from banks at cheaper rates and for the limits they desire.
- Here in Pakistan we setup different schools for the leaders and the led, with different syllabi. Such a system of education shall not allow a homogenous generation; we do not want all the sections of society to mix up.
- We have club rules and byelaws which do not allow the mix up of various national basic pay grades and, or the have nots with rich ones.
- Similarly, we have and follow a system of health and medical care which cuts across the roots of any effort on the part of Islam to treat His people as one.

Why 'our Islam' has failed to affect our Conduct or Character? Before moving further we discuss here the Questionnaire; the tool of our primary research. It is given at Annex A. The Questionnaire has been framed to collect data to satisfy three questions. One, (Part I) what all is considered to be governed by or falling within the purview of Islam (the religion of masses). Two, (Part II) what is the general understanding about Islam, and three, (Part III) a solution to the problem, in brief. Question number two, had twenty-eight sub-questions. Question number 3 to 22 covered the understanding about Islam and Question number 23, sought the recommended solution. Relevant data and the inferences drawn are tabulated below.

a.	Questionnaires served		87
b.	Returned and Processed		61
c.	No. of questions processed under Part I		1,209
d.	No. of questions processed under Part II		699
c.	Part I. Q.2. It had 28 sub-questions	Percentage who believed matters of daily conduct, & abiding social and government regulations is part of Islam	Percentage who believed otherwise
		56.74 %	43.25 %
d.	Part II Q.3 to 22	These questions were a measure of knowledge on Identity, Status & Role of Prophets, <i>Hadooood ullah</i> , <i>Sunnat al Anbia</i> , Definition of a muslim and place of conduct (<i>aamal</i>) in the light of Quranic injunctions.	
		Percentage in line with the teachings of Quran.	Percentage which followed the customary, traditional and unwritten dictates and perceptions
		52.07 %	47.9 %

Inferences: No social survey can be absolute and one hundred percent true reflector of public opinion. Secondly there is no formula to say what size of sample will be the true representative. There was a percentage ranging from 0.05 to 1.5, by the number of questions, which bravely commented ‘Not Known’. This data has been disregarded. Data where it was felt, by the Syndicate, that respondent has not understood the question, was also dropped. There were many dogmatic replies and answers, as was expected. Statistics above indicate two things. One, forty three percent of respondents believes, that Islam as they know is not meant for this world and its affairs. Deen (religion) and Dunia (mundane affairs) are two different ball games. Two, understanding of religion and its real practice is through schools of thoughts (masalik) and division by, and through various sects. Quran somehow fail to support them in such conflicts and thus remains a book of reverence alone. And of little use for the application, herein.

The Hypothesis: The tentative hypothesis framed before the Study, has been reinforced and substantiated statistically. With the help of two illustrations below, the Paper will present two points. One, the place, significance and role of Islam as Deen, vis-à-vis Islam as a religion and other religions. Two, what are the various forms of worship (*Ibadaat*) being used for, and what should have been their role. The diagram at Fig.5.2.1 shows Islam as the Path of Allah. It has been defined by the boundaries (*hadood-allah*), and the middle course or the most straight, or the ideal lane, as led and practiced by His prophets. Rest all, even within the overall boundaries, is narrower, twisted, warped, limited or at a tangent. It has been shaped and served by the interests and the myopic vision of man.

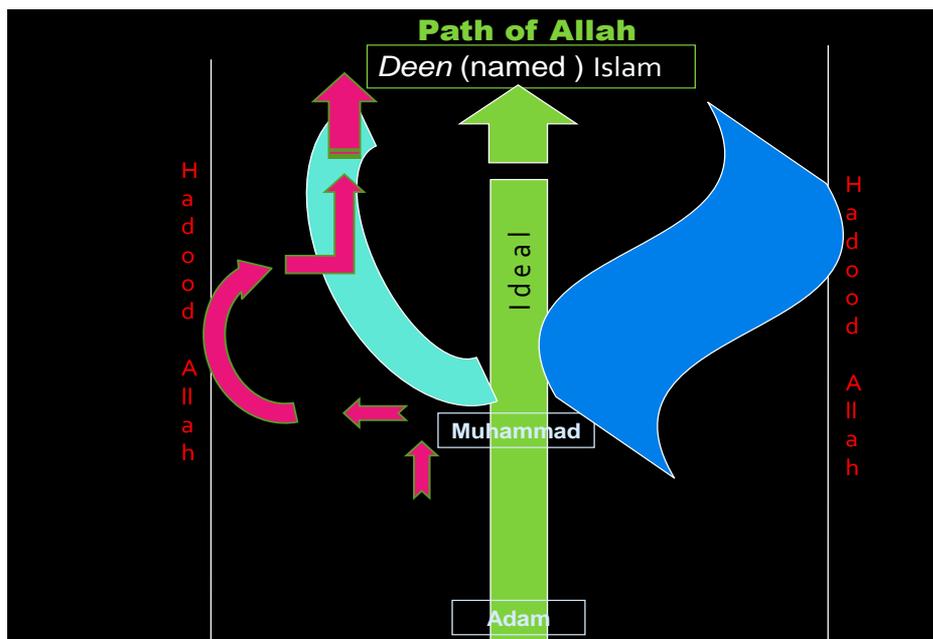


Fig 5.2.1 Created by the author for presentation at TFP

Note the relevance and relationship of Judaism and Christianity with the Path of Allah. From that mega picture beginning from times immemorial, we now come down to our current practices, and usage of *Ibadaat*. Here is a little explanation of the Fig 5.2.2, first. I/U denote ‘I’ and ‘You’. These could be individuals or the bodies or any combination of Individuals and the organizations. The two white arrows linking and functionally joining the circles are our conduct and behavior. A at the top of triangle is Allah or the supreme authority. A double line drawn, above A is the boundary marker of this life and the life hereafter. Righteousness are the good deeds, which can accrue when *Ibadaat* are directed and used to influence the conduct or the behavior. The righteous deeds (*aamal ay saleh*) has the potentials for a successful destination; hereafter. That is how the pink arrow shows. The Arrow showing straight to Hereafter from *Ibadaat*, (in dark green color) is how all forms of worship are being used for. Our primary research support and fully approve of his notion. That is where, a cross should be drawn, thus indication the wrong route of *Ibadaat*. The right direction of *Ibadaat* is shown by the L shaped arrow bent downwards governing the conduct and character.

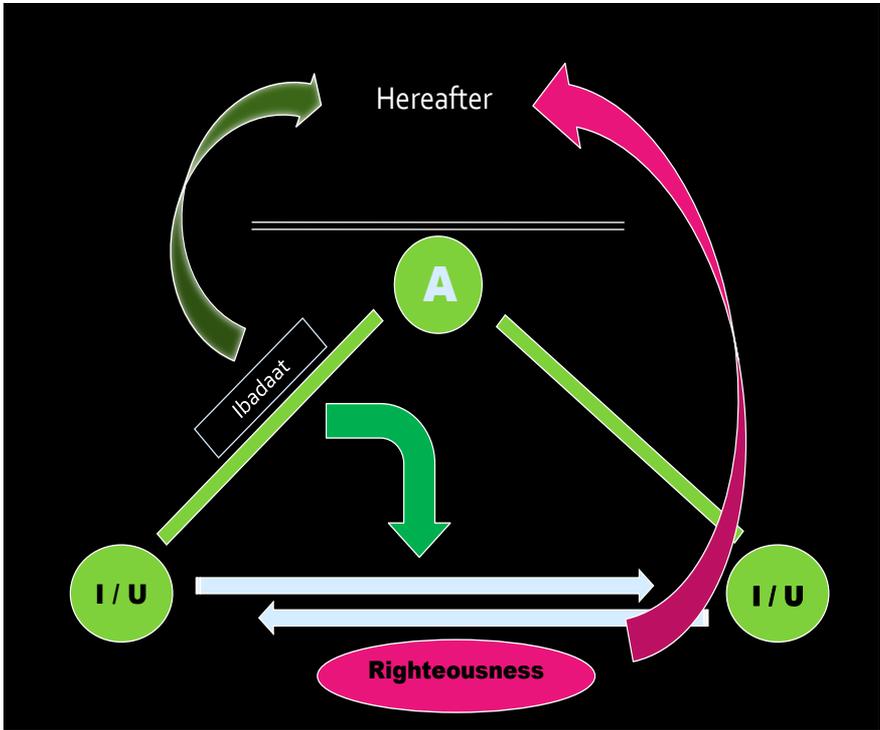


Fig 5.2.2 Created by the author for presentation at TFP

What does Allah want? It is prudent, before proceeding towards the solutions, to establish as to What does He Want? It is presumed that we all agree upon ‘Him’ and that ‘Quran’ is His last Book; and all what it contains is true. However, for those who enjoy their right to deny the Creator, we refer to The Challenge of Reality **** and proceed forward. Quran 76:1-2†††† tells us

**** Mahmood S. B., and Bakhtiar H., The Challenge of Reality, Darul Hikmat Intl, Islamabad, 2010
 †††† Translation by Pikhthall, “...to test him; so We make him hearing, knowing”

about the beginning of mankind, and He shall put us to test. Quran 67:2^{****} lays in clear words ... He may try which of you is best in deed or the conduct. Should there still be a doubt, what are we here for! One *hadith e mubarak* reads, (translation) Best out of you is one who is best for the people^{§§§§}. I hope the word ‘us’ and ‘people’ said afore, catches the eyes and focus of all worthy readers, across the lands, countries, societies, religions, sects and non-believers alike. May it help settle the role and place of *ibadaat*.

Principles of Change: The worthy reader may take his or her time to assimilate what has been presented so far. Having travelled this distance successfully, we close onto the desired conduct. Outcome of all about faith, learning, and acquisition of knowledge and complexities of identity MUST result in conduct or the deeds. We now qualify the conduct by calling it benevolence; the conduct for the delivery and discharge of benevolence. For He is putting us to test through adjudging our conduct. We move ahead to benefit from the human psychology and its applied forms in the discipline of organizational behavior. What makes people to work, to shirk a work and prefer to do another work, has been the centre of focus of management sciences since the end of 19th Century. Hawthorne studies^{*****} and Herzberg hygiene factors^{††††} all help explain why some particular behaviors would be preferred over the rest of the options and how can a particular performance can be reinforced. Knowing the basis of change will enable to predict and affect the change. We will be able to intervene and get closer to predetermined Conduct or Deeds. Let us see two generalizations below:

- People do what they are paid^{†††††} for, and not what they are preached or asked to do. [for some self actualization is the highest form of reward or payment]
- People do better when they exactly know how their performance would be measured at the end. [Do we now know, better than before, what does Allah want out of us? Para 5.3 ante refers. For detailed study please read the references at footnote15, below.]

Approach to the Solution: It is important penultimate stage, for better understanding of the ultimate stage. Here is an explanation of the approach we adopt to attain a set of desired character and conduct? It is the approach of measuring the exhibited behavior through physical parameters. It is to minimize subjective opinion of a group, and personal prejudices. It is a direct approach. It is not an approach of feeding, learning and teaching, and describing what

^{††††} “He who created death and life, **that He may try which of you is best in deed...**” translation by AYA word “**conduct**” used instead of Deed by Pikhall

^{§§§§} Bukhari A. A. M., *Sahih Bukhari Sharif*, Maktab Rehmania, Iqra Centre Urdu Bazar Lahore, 1985
 Vol I Chapter 5 p 112, Chapter 6 p 112, Chapter 7 p 112, Chapter 20 p 118, Chapter 43 p 131
 Vol II Chapter 116 p 106, Chapter 171 p 145, Chapter 218 p 172, Chapter 428 p 478
 Vol III Chapter 13 p 48, Chapter 578-581 pp 409-11, Chapter 588 p 414, Chapter 236 p 449.

^{*****} http://en.wikipedia.org/wiki/Hawthorne_studies

^{†††††} http://en.wikipedia.org/wiki/Hygiene_factors

^{†††††} Hawthorne Studies, ibid

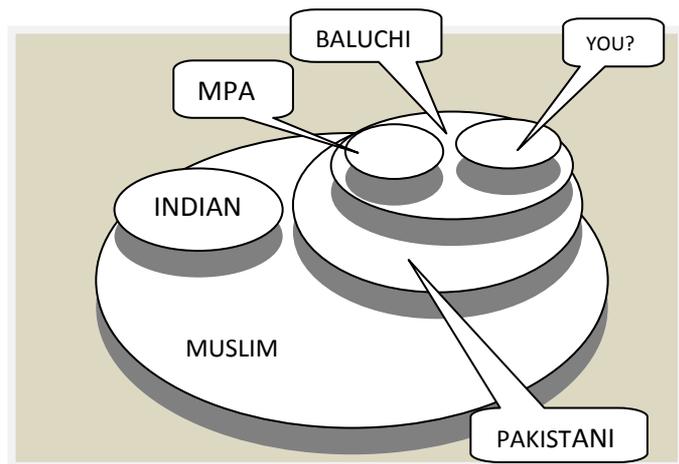
should be done to achieve the results. It is not an approach of prayers and *dua*. It is not an approach of wishes and desires. It is an approach of laying KPI or KPA i.e., key performance indicators or key performance areas. It is an approach to measure the yield and fruit, and not how one gets it. It is does not suggest the recipe and cooking procedure but provides the measuring yardstick for the color, taste and looks of the finished pie. To encompass the life and to facilitate evaluation, the exhibited behavior has been divided in to personal, social, national and international domains.

Action Plan, the Recommendations or the Solution: Here is the beginning of the last part of the Paper. First of all let us handle the source.

1. **Setting the order Right.** Identities are multiple. All these need to be put into right order.

We must know what comes first?

Recall G M Syed, a nationalist leader from Sun. He was always a proud follower of Raja Dahar; a Sindhi next, and a syed and a Pakistani later. Think of Adolf Hitler, what was his order of identities? Narinder Singh Moodi, CM of Gujarat got killed over 2,500 muslims through state



organized terrorism. What was his order of identities? So could one question other great killers of mankind like Truman, Khmer Rouge and Bush. Figure 8.1.Explains the order in which identities should be placed. Islam is the base, the canvas, and the platform for mankind. All this would work if it is His Islam, learnt from His Books and practiced by His chosen men, and not drawn from other sources, Fig 5.2.1 refers. Then an Indian, a Latvian and a Nepali would be placed equitably along with Pakistani, on the same platform. Constitution of Pakistan, Paragraph 2.5 ante refers, would become the Book of rules and business to guide with in the administrative boundaries to practice His Deen. Everything which is desired to be done and is permitted as Pakistani, in turn would be acceptable as a Baluchi. So could be any sub-identity acceptable when it falls and acts within the next higher or superior identity.

2. **International Conduct:** Nothing would work, or at least satisfactorily, unless physical parameters to measure are not used. Nothing would work unless judges are not the parties and parties are not the judges. A watch, a counting table, a meter scale, a weighing scale and a valid currency will have to be used to measure the character and the conduct. These were the riding clause. Now let us measure.

- Did you write a letter to a head of state, or to the secretary general of a universal body like UN, ICJ (International Court of Justice) or WHO? And on which issues? [His last Prophet wrote eight such letters to kings, princes and heads of states, pp 476-93, *Al-Raheeq Al- Makhtoom*]
- Have you ever appeared as a witness or remained part of a body struggling for injustices to His family members? May it be people in Gaza strip, Mores of Philippines or Koreans under Japanese occupation^{§§§§§} [Muhammad bin Qasim came with an expedition to southern India in 711, for a similar purpose]
- What has been your contribution for the right of self-determination of the Kashmiris, Lithuanians, Latvians or Finish people?
- How did you contribute in the struggle for freedom of Afghan people from the brutal and oppressed occupation of Russians and then Americans and its allies?

3. **National Conduct.** A brief set of five measuring yardsticks at national level. Reference is made in Fig. 5.2.2.

- Have you set up a political party or worked for a political party in order to serve or meet the national aims? If yes, how much money have you spent, or the number of hours and days given or the distance travelled or the meetings addressed?
- Did you ever represent Pakistan as a farmer, doctor, engineer, lawyer, sports person, soldier, airmen, sailor, scout, inventor, human-rights activist, linguist, singer, a poet or a writer? How many times, where all and with what results? Count the tally of laurels.
- Have you developed a new salt, a solar panel, a hydal power generation unit, a vaccine a new building design for hot seasons and got it registered as a Pakistani innovation or invention?
- How much tax did you pay this year? Was it more than last year? Where do you stand in the ladder of highest tax payers? How many rungs your business concern has moved up in last five years?
- As part of security forces, how many of the enemies have you killed, tanks and guns hit or destroyed? How many weapon systems did you use? Area defended? Drones neutralized and shot? How did you punish the violators of Pakistani air, land and sea space?

^{§§§§§} http://en.wikipedia.org/wiki/Korea_under_Japanese_rule

4. **Social Conduct.** Here is a set of measuring yardstick for social conduct.

- How did you help your poor and, weak class fellow? You may read paragraph 8.2 once more.
- How many families are you supporting on monthly basis? Or have you helped running of some kitchens or assisted in the education of students? How many of these? And has this number increased over the years?
- How many times or by which frequency do you, alone or as a group wash, clean or sweep *masjid*, roadside a public toilet or any other such place of common use? [His last disciple used to carry a small stick in his hand to remove the spit marks from the walls]
- How many of guests do you entertain every month or week? How many of them stayed night at your home? And how did you serve them. [Second last prophet of Islam washed the feet of his guests, reference Book of John 13:5-15]
- Did you marry a widow or divorcee? What *mehr* did you pay to your wife or wives? What was the proportion of *mehr* vs. money spent on *walima*? [Last prophet married widow/divorcees ten times, *mehr* for one of his marriage was 40,000 dirham, Hazrat Ali sold (was asked by Prophet) his belongings to spend 4/5 for *mehr* and 1/5 for *walima*]
- What did you do to persuade a truce or peace agreement or to reach a deed of co-existence amongst any of the belligerent families or groups, like MQM, ANP and JI in Karachi? [*Mesaaq ay Medina*, *****]

5. **Personal Conduct.** Here is a set of five parameters. Does it suffice to offer a matrix to measure, evaluate, predict and improve upon the personal conduct? Let us examine and make use of it.

- How many cell phones, SIMS, pairs of shoes, dresses and *sarees* do you have? Have you been able to reduce the number as you have grown in age? And how many of these items of personal use did you pass on to others in last one month or the quarter?
- How much do you spend on yourself, through club bills, subscription of societies, eating out, travelling inland and abroad? Have you been able to reduce it over the months and years? Are you living under debt? [Last prophet whenever asked to lead funeral of any of his companion would ask one question every time and always. Were the dead under debt? If affirmative, who is going to pay for his debts?

***** http://en.wikipedia.org/wiki/Constitution_of_Medina

- How many times in the last month or the year you have been booked for traffic violations? Or do you keep a diary or record of any sort to reduce your mistakes in driving, cycling, or your conduct on the road as a wayfarer? Have you been able to improve your knowledge, the practices of right of way, thus decreasing your infringements and fouls?
- How many times you lose your temper or get flared up, indulge in shouting or switch off and stop talking in a day or a week? Does your personal diary help you in maintaining such a record?
- Do you have a system of growth of personal relations? Is there any count of friends and relatives made, estranged and lost? Has the number increased or decreased? How do you influence the lives around you including that of servants and neighbors?

6. **Conduct of any Department or Organization:** This is the last section under the Action Plan for the Solution. Department or the office, may it be in public sector or the private sector or any other form of business, must yield to serve some organizational goals. However, government departments are considered to be a different ball game, unfortunately. Whether government bodies or commercial organizations, Islam is never considered to be of any relevance. It was *mazhab*, meant for *pooja paat*, even for a Muslim. Paragraph 5.3 ante refers. For some, Quran 67:2, never existed or had a totally warped understanding of word Conduct or Deed.

Proceed in the following Five Steps:

- Determine b requirement (job analysis) for meeting the organizational goals.
- Develop and set up a system of remuneration for every task and the bit, of job done. When more than one person is involved, divide the amounts given below as per a predetermined formula. Here is a guideline below:
So on and so forth.
- Do not pay the people for the time spent, in the office, but for the job done, or the exhibited behavior.
- Keep reviewing, revising and updating the above tasks and the related remuneration.
- Always involve the end user or the beneficiary, for evaluating the ‘job done’. It is difficult, in certain cases but not impossible.

Conclusion:

It is time to summarize and close the books. Whether you are Kundan Lal from Mithi, Peter from Sialkot or Nazirullah Mandokhel of Zhob; know Him (Rigveda 1:154:4)⁺⁺⁺⁺⁺, Psalm Book 4-10, Quran 24: 35). It is a prerequisite to know yourself (Quran 2:30). You are real brothers and sisters (Quran 49:13). You are His number two by role. His CEO for His company called Universe (Quran 45:12-13). So be sure of your identity. Do not divide and consequently belittle yourself by adding length to your names, through prefixes and post fixes. You shall be adjudged by your conduct (Quran 67:2). You have therefore been put to test (Footnote No.13). Of course each one of His viceroy has the choice to even deny Him. That is how great He is. One's concept about own identity and how one thinks, other's view him and his identity; play most pivotal role in the exhibited behavior. Paragraph 2 to 4 ante present elaborate discussion on it. Pakistan is one administrative boundary, to be run by a Constitution (Footnote No.8). And Constitution irrevocably endorses that Islam is the ideology of Pakistan. Word or phrase 'Islam' however does not solve the problem of conduct. What Islam, the question about definition, and Which Islam, the question about divisions within loom large. The third, which arises out of the aforesaid confusions, is how and why should 'Islam' be influencing the conduct of a people?

There is a customary, traditional and hereditary Islam, practiced in the streets of Pakistan. There is an Islam of Allah and His prophets sent through His books and practiced by His chosen men, without any divisions, universal in nature and omni-applicable? Primary research conducted through a public Questionnaire, confirmed the initial hypothesis. Various forms of worship are widely considered to be visa to *Jannat* (Heavens). Not only are that, majority of day to day activities never considered to be falling in the purview of religion. Islam tragically miniaturized to be one of the religions. Figures 5.2.1 and 5.2.2 will need time and concentration. Learning Quranic definition of Islam, knowing and assimilating new identity, and above all making *ibadaat* a source of change for exhibited behavior will need bravery and hard labor.

Identities are multiple. The enormous troubles, the prejudices and injustices of all nature and magnitudes are manageable as presented at paragraph 2.6 and 8.1. Conduct must be measured by the benevolence it accrues to the intended beneficiaries. Paragraph 8, spread over five pages is an effort to present the desired conduct in 'operational' terms. It is measureable and easy for the learned readers to draw comparison and to know the way forward. This will help you, your company, your city and eventually the Country to gradually improve the situation we are facing now. It is time to raise the eyes and the hands to act seeking His blessings.

⁺⁺⁺⁺⁺ http://en.wikipedia.org/wiki/Vishnu#In_the_Vedas

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