DEVELOPMENT OF MULTIDIMENSIONAL RELIGIOSITY SCALE

By

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DEPARTMENT OF PSYCHOLOGY
UNIVERSITY OF PESHAWAR
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2012

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2012

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By

FARAH NAZ QASMI

A Dissertation Submitted To the Department of Psychology,
University of Peshawar
In the partial fulfillment of the requirement for the
Degree of Doctor of Philosophy in Psychology

DEPARTMENT OF PSYCHOLOGY
UNIVERSITY OF PESHAWAR
PESHAWAR
2012

SUPERVISOR'S APPROVAL CERTIFICATE

This is to certify that present research entitled **Development of Multidimensional Religiosity Scale** has been completed by Farah Naz Qasmi under the supervision of the undersigned towards the partial fulfillment for the Degree of Doctor of Philosophy in Psychology from University of Peshawar.

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APPROVAL CERTIFICATE OF CHAIRPERSON AND EXAMINERS

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ABSTRACT

The main objective of the present study was to develop a Multidimensional Religiosity Scale (MDRS) and establish its psychometric properties in order to measure the religious orientations of Muslims. Initially a list of 280 items was generated from three different sources, namely, the Holy Quran, Muzamin-ul-Quran and operational definitions of a good Muslim provided by religious scholars. Qualitative item analysis was carried out by five judges, including two experts in the field of Islamic Studies and three clinical psychologists. During this process, the number of items was reduced to 198 that comprised first draft of MDRS. All the items were converted into a 5-point rating scale. The first draft of MDRS was administered on 671 adults (289 men; 382 women). The data was subjected to principal factor analysis. Consequently, the number of items was reduced to 175 that comprised second draft of MDRS. To determine the number of factors, a varimax rotation of the principal factors was done. As a result, seven factors were identified and labeled on the basis of their content. These factors explain 30.008 percent of the total variance and were named as: Individualistic Devotion, Tolerance towards Life Issues, Conviction, Subjective Righteousness, Social Orientation, Optimal Religious Functioning, Attitudes and Beliefs. To determine psychometric properties of MDRS, the second draft test consisting of 175 items was administered on a new sample of 500 individuals (male=250; female=250) selected randomly from Muslim population. These respondents belonged to different professional groups ranging in age from 25 to 65 years. Their qualification ranged from SSC to M.A. / professional degree, item-total correlations were computed. To determine internal consistency of MDRS, item_ total

correlations were computed. The results revealed that all items comprising the new scale bear significant positive correlation with total score on the test, ranging from .29 to .89. Higher score on MDRS indicates higher level of religiosity. Cronbach's Alpha Reliability estimates were computed for subscales as well as total score on MDRS. The data demonstrated that all the subscales as well as the full scale are reliable and valid, instruments that can be used for assessment of religious orientation of Pakistani Muslims. Finally, the relationship between demographic variables, religiosity and psychological well being was investigated. The research findings revealed that there was a positive relationship between religiosity and psychological well being revealing that respondents having higher religious orientation exhibited higher psychological well being. These results suggest that religion plays an important role in mental health of an individual. The newly developed religiosity scale (MDRS) seems to be a valid and reliable tool for the measurement of religiosity for Muslim population.

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LIST OF ABBREVIATIONS

ANOVA	Analysis of Variance
df	Degree of Freedom
F	F Ratio
M	Mean
MDRS	Multi Dimensional Religiosity Scale
n	Number of items
p	Probability Value
γ	Correlation
SD	Standard Deviation
WB	Well being of CPI

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Farah Naz Qasmi

Dedication

Dedicated to my loving parents

&

To

my virtuous teacher

Dr. Syeda Farhana Jehangir

INTRODUCTION

Chapter -I

INTRODUCTION

Majority of modern scholars define religion as a strong belief in a supernatural power or powers that control human destiny. They consider religion as a belief in a divine power, a belief concerning the supernatural, sacred, or divine, and the practices and institutions associated with such belief. Dictionary meaning of religion define it as "any specific system of belief, worship, or conduct that prescribes certain responses to the existence (or non-existence) and character of God". Another dictionary meaning of religion is "a set of attitudes, beliefs, and practices pertaining to supernatural power".

Many social scientists prefer a single encompassing definition of religion. For example, Guthrie (1993) perceives the projection of human attributes into the perceived world as the essence of religion. On the other hand Kirkpatrick (2005) sees religion as a psychological attachment, a powerful emotional relationship to things. Allport (1966) in his study of religious prejudice identifies two types of religious affiliation, namely, *associational* (religion as beliefs) and *communal* (religion as identity). There are three different aspects of religion that are of specific importance: religion as belief, religion as identity and religion as a way of life. Religion as belief relates to the assertions/ assurances that people hold on entities like the Supreme Power, realities or facts, acceptance theories of faith, whereas religion as identity stresses on relativity of members within a group. As such religion seems to be associated to family, ethnicity, race or nationality. When it comes to religion as an identity, people strongly adhere to the religion they are born in, rather than the religion to which they convert into after a process of in-depth study, prayer or inspiration. Hence religion as identity appears to have less inclination towards theological beliefs and more towards histories, cultures,

ethnicity and traditions. For example, most people associate themselves with Islam on the basis of ethnicity, despite the fact that they rarely visit mosques and hardly have any knowledge of the teachings of the Quran.

Many individuals, regardless of how they actually practice religious manifestations, are more resolute to the fact that that they are born Muslims and shall remain thus. In reality, Islam is beyond the dominion of religion; it is a closely knit cluster of interwoven cultures carried by people who are distinctively different from Non-Muslims. Whereas Christianity is so intimately entwined with western mode of life that it is hard to trace its actual core from where it may have originated. Many sects of Christianity have entwined into sub-cultural and national groups in such a way that divisions pertaining to religion seem to stride together with ethnic and national divisions. The Jewish religion is very apparent. In consonance with their primarily being a religious group, they are also viewed as a race, a nation, a culture. A third aspect of religion- religion as a way of life, which if critically analyzed, is different from the previous two but is likely to be associated to one of them in the mind of the religious person. This aspect associates religion to actions, rituals, customs, and traditions that may discriminate the believer from followers of other religions. The concept behind religion as a way of life may inspire people to live in monasteries or religious communities, or to observe such rituals as observing five times prayer, refrain from pork, circumcising boys soon after birth etc.

Beliefs are often observed silently and are practiced openly only on certain religious occasions such as baptisms, matrimonies and memorial services. For example, Sunday is observed as a holiday to facilitate Sunday worship. Contrary to that Friday is observed as a holiday in most Muslim countries of the world. Nevertheless if the aspect

of economic strain affects a country and does not confront their religious beliefs directly, the same can be forgone. For example, in a country like Pakistan which is economically strained can do away with this not-very-important religious constraint on them and observe Sunday as a holiday instead of Friday for further survival of its economy. For many, religion plays a pivotal role in their life around which all activities are bound to revolve. It may demand strict adherence to schedule of prayers per day, refusal to eat or drink certain foods forbidden to them through their belief or religion, observing a certain type of dress code, the requirement of growing beards and shaving heads etc. In this aspect, it seems that the most comprehensive of all human activities is religion. Unlike those believers who are not very frequent in practicing their religious rituals/beliefs, these tend to be more incline and staunch believers as their beliefs affect many aspect of their lives.

Psychology of Religion

Psychology of Religion refers to the in-depth analysis of religion through psychological perspectives. It includes all experiences, beliefs and activities related to religion. Different psychologists tried to understand the phenomenon of religion through scientific methods. Although the psychology of religion as independent discipline dates back to late 19th century, the efforts to describe the details, origins, and uses of religious beliefs and behaviors have a history going back centuries (Wulff, 2010). In the recent past, scholars have presented religion as a way of living, instead of a belief system or institution as it was previously considered. This new way of looking at religion has not only changed the definition of religion but also the psychological approach towards religion. The scholars have also been influenced by the recent

developments in this field. Therefore, an obvious shift in their perception has been noticed. However we cannot separate religion and psychology from one another.

Religious experience

Religion as a supernatural phenomenon cannot be explained from a rational scientific point of view. Consequently, what we call religious experience differs greatly from person to person. On the other hand, we have some kind of testimony conveying feelings of peace and oneness- with which we relate ourselves. While categorizing religious experiences we can refer to one of the two theories: *Objectivist* or the *Subjectivist* thesis. The former relates religious experience as an evidence of the existence of God whereas the latter has critically analyzed the reliability of religious experiences. Thomas Hobbes, an English philosopher, reflected on the differences between talking to God in a dream and dreaming about talking to God. So, in the light of this view, the necessary aspect is the experience itself and its impact on the person.

Religion as a Belief System

Religion focuses the thoughts and beliefs of a man on purpose of this world and everything in it. Religion is a set of practices which are based on highly sacred and valuable beliefs to which a certain group of people is seriously devoted. This kind of practice shapes not only the character of an individual, but improves the traits of personality as well. According to Durkheim (1976), religion is a collection of attitudes, beliefs and practices, principles or system of beliefs held with faith and it is a code of conduct that governs the human character in a particular social group.

Sometimes, the word *religion* is used interchangeably with faith or belief system. It is not only a private affair but has a public aspect too. In most religions, there is a set of organized and systematic behaviors, congregation for prayer, priestly hierarchies, holy places and scriptures. These communal practices are the bridge between the individual's religiosity and its broader social impact.

Furthermore, religions have been influenced, in varying degrees by different cultures. Some religions lay emphasis on beliefs, others on practice, whereas still others place greater stress upon subjective experiences of an individual and on activities of the community. Some religions are universal in their nature, claiming to be binding on everyone. Contrary to that, ethnic religions are specific to one group only. However, in many societies it has been associated with public institutions like education, family, government and political power (Bourker, 2000).

Religious belief is usually associated with the existence, nature and worship of a God or gods. It relates to the divinity in the universe and in human life. It may also be related to values and practices transferred by a *spiritual leader*. In some religions, divine revelation has been the main source of the core beliefs of that religion e.g. Islam.

Different religions associate different degrees of significance to belief. According to Johnson (2003), most religions are more inclined towards orthopraxy (right practice) than on orthodoxy (right belief). Judaism and Islam both have developed improved systems of law to control behavior but, at the same time have given astonishing liberty of conviction and intellectual expression (Lange, 1986). Buddhism and Hinduism are more focused on ritual practices and alterations, rather than consistency in belief. Tribal

religions express their outlook on reality through different myths, developed for their members, over the years.

Historical Background

William James (1842-1910) a psychologist and philosopher, is considered to be the founder psychologist in the field of religion. His book *Varieties of Religious Experience* (1902) is considered to be the standard work in the psychology of religion and references to James' ideas are common at professional conferences. James differentiated between personal religion and institutional religion. The former deals with the mystical experience of an individual regardless of the culture whereas the latter refers to the religious groups or organization and it also plays a significant role in a culture of the society. James' interest was more in understanding religion at personal level. James also highlighted the distinction between healthy-minded and sick-souled religiousness. An individual, who is healthy minded tends to ignore the evil and focuses on the positive aspects, whereas, those having a pre-inclination towards sick-souled religion can be enticed towards evil. They also need a unifying experience, religious or otherwise to bring together good and evil.

Sigmund Freud (1856-1939) presented various explanations of the genesis of the religion in his writings. In *Totem and Taboo*, he used the concept of Oedipus complex, and postulated its origin in the primordial stage of human development. In *Moses and Monotheism*, he reconstructed biblical history in accordance with his general theory. In *Future of an Illusion*, he described religion as an illusion and argued that religion is a

framework of fantasy in which one gets imprisoned and if he is to grow to maturity, he must be set free. Freud's concept of God is that of a father image, whereas he considers religious belief as immature and neurotic. Furthermore Freud believed that an authoritarian religion is dysfunctional as on tends to lose oneself.

Carl Jung, (1875-1961), a Swiss Psychoanalyst, presented a positive admiration of religious representation, Jung contemplated that the issue of existence of God is yet to be answered by psychologists. In addition to the personal unconscious, Jung postulated the collective unconscious, which is the repository of human experience containing "archetypes" (i.e. basic images that are universal in that they recur regardless of culture). He believed that upsurge of these images from the unconscious into the dominion of conscious as the foundation of religious experience and artistic activity.

Alfred Adler, (1870-1937) was an Austrian psychiatrist. In his *Individual Psychology*, he highlighted the importance of goals and motivation. One of Adler's most famous ideas is that we try to compensate for our inferiorities. When an individual is unable to deal with his feelings of inferiority, then significant role is played by religion through our beliefs in God, which enables us to struggle for achieving perfection and develop a sense of superiority. And by achieving perfection we become one with God. Through this way we overcome our inferiorities and imperfection. Another idea of Adler is the view of God which motivates people to act bearing real consequences of those actions for ourselves and for those around us. Our idea of God is very significant as it deals with our goals and guides us in dealing with people around us.

Gordon Allport (1897-1967) illustrated in his famous book *The Individual and His Religion* (1950), the different ways in which people make use of religion. He distinguished between mature and immature religion. The former is vigorously active, unprejudiced, and impartial and can balance among inconsistencies. Whereas latter is prejudiced with his own interests and also express negative stereotypes that generally people have, about religion (Allport, 1950).

This distinction of mature and immature religion is recently condensed in "intrinsic religion" and "extrinsic religion". Intrinsic religion refers to authentic and deeply felt faith. On the other hand extrinsic religion refers to more utilitarian usage of religion, as a means to an end. These dimensions of religion were measured on Allport and Ross' Religious Orientation Scale (Allport & Ross, 1967).

Daniel Batson (1943) directed attention to the unrestricted/ broad search of religion in a positive manner. He is of the belief that dramatic, emotional or circumstantial upheaval in a person's life can shape his religious beliefs. Batson refers to extrinsic religion as religion-as-means and intrinsic religion as religion-as-end and quest as religion-as-quest and measures all of them on Religions Life Inventory (Batson, Schoenrade & Ventis, 1993).

Erik Erikson, (1902-94) is best known for his theory of psychological development. To him, religions have significant impact on the personality development. Religious rituals make the development of personality easier. Erikson's positive ideas about the religion are evident by the bibliographies of Gandhi and Martin Luther,

written by him. His theory is having great impact in the psychological study of religion (Erikson, 1933).

Erich Fromm (1900-1980) presented a more complex view of the functions of religion. He argued that if religion is adopted in its true spirit then it tends to foster an individual's highest potentials but in case of deviation, one ends up in developing neuroticism. To Fromm, human beings have a need for established frame of reference which is filled by religion. In fact, religion is the only source of knowledge which can answer to his questions of quest. While practicing religion, freedom of expression must be prevailed in order to appear healthy. An authoritarian notion of religion appears detrimental (Fromm, 1950).

Rudolf Otto (1869-1937) was a German scholar of comparative religion. His most famous book *The Idea of the Holy* (1923) defines the concept of the Holy as a "non rational, non-sensory experience or feeling whose primary and immediate object is outside the self. It is a mystery that is both fascinating and terrifying simultaneously. This state of wonder compels one to suspend the rational thought, for the non-rational (Otto, 1917).

Glock and Stark (1965) following a different approach, aimed at describing upon different dimensions of religion rather than different religious orientation. They presented a typology describing five dimensions of religion: *Ideological (belief), Ritualistic* (overt behavior traditionally defined as religious), Intellectual (Knowledge

and cognition), *Experiential* (experiences defined as religious in the sense of arousing feelings or emotions) and *Consequential* (the effects of the other four dimensions applied in the secular world). Later these authors further divided ritual dimension into devotional and public ritual. Some of the Psychologists having religious expertise have adopted multidimensional and multifaceted approach to religion for psychometric scale design, despite the differences about whether religion should really be seen as multidimensional (Wulff, 1997).

Modern Thinkers

Allen Bergin published his famous paper *Psychotherapy and Religious values* in 1980. This book is regarded as a landmark in promoting the notion that religious values exert significant impact on Psychotherapy. He received an award of the Distinguished Professional Contributions to Knowledge by *American Psychological Association* in 1989. He was cited as challenging "psychological orthodoxy to emphasis the importance of values and religion in therapy".

Robert Emmons presented a theory of *Spiritual Strivings* in his book, *The Psychology of Ultimate Concerns (1999)*. Based on empirical evidenced, he argued that spiritual strivings lead to personality integration as they exist at a higher level of the personality.

Kenneth Pargament is well known for his books *Psychology of Religion and Coping* (1996) as well as *spiritually Integrated Psychotherapy* (2007), and a comprehensive research program on religious coping. He has published more than 100 papers on the subject of religion and spirituality in psychology.

Religious Movements

The four major religions that have about five to six billion followers are: Christianity; Islam, Buddhism and Hinduism (http/www.un.org/esa/population / publication / wpp2008 /wpp2008-tenttblets.pdf Magazine, May 2007). A brief description of these religions is given below:

Christianity is based on the life and teachings of Jesus of Nazareth (1st century) as presented in New Testament. The faith of Christian is his belief in Christ as the son of God.

The main division of Christianity is:

Catholic Church: Headed by the Pope in Rome.

Protestantism: Separated from the Catholic Church in the 16th century.

Eastern Christianity: This includes Eastern Orthodoxy and the Church of the East.

Buddhism is founded by Siddhartha Gautama in the 6th century BC aimed at helping sentient beings to reduce their sufferings. They also believe in rebirth. Theravada Buddhism is being practiced in Sri Lanka and South East Asia, which also reflects certain characteristics of Indian religions. It is based on a large collection of texts called Pali Canon.

Another development is of Mahayana (The "Great Vehicle"), started in China and in some forms, spread over in Vietnam, Korea and Japan. This concept includes different teachings like Zen, Pure Land and Soka Gakkai whereas in Tibet, Vajrayana Buddhism is prevalent.

Hoa Hao and Dalit Buddhist: These two notable sects of Buddhists started in 20th century.

Hinduism is mostly practiced in the Indian subcontinent. The distinctive concepts of Hinduism are: *dharma karma, reincarnation, mantras, yantras and darsana.* In South Asia the Hindu population is comprised of 2,000 castes, whereas some Hindu literature reveals that there are 330 million (including local and regional) Hindu Deities (Guenon, 1921).

Jainism propagated primarily by Parsva (9th century BCE) and Mahavira (6th century BCE) prescribes a path of non-violence for all form of living beings in this world; most founded in India.

Islam refers to the religion of Prophet Muhammad (SAW), a major political and religious figure of the 7th century AD. It is the most dominant religion of the Middle East, Northern Africa and South Asia. An Islam date back to the age of Adam and its message has been conveyed to man by prophets and messengers of Allah, including Abrahim, Moses, Jesus and Muhammad (SAW). Islam is derived from the Arabic root "Salema" which means peace, purity, submission and obedience. In the religious sense, Islam means submission to the will of God and obedience to His law. Muslims believe

that submission to the good will of God, together with obedience to His beneficial Law (becoming a Muslim), is the best safeguard for man's peace and harmony.

Islam is the most popular religion of the world. Within Islam, Muslim population is categorized as Shea and Sunni.

Psychology of Religion

Psychology of Religion means study of religion from psychological perspectives. It includes all experiences, beliefs and activities related to religion. Different psychologists tried to understand the phenomenon of religion through scientific methods. In the recent past, scholars have presented religion as a way of living, instead of belief system or institution as it was previously considered. This new way of looking at religion has not only changed the definition of religion but also the psychological approach towards religion. The scholars have also been influenced by the recent developments in this field. Therefore, an obvious shift in their perception has been noticed. However, we cannot separate religion and psychology from one another.

Religion and Health

There is a relationship between religion and health. A considerable literature is available to support the hypothesis that religion can benefit both physical and mental health of the people by improving their lifestyles, providing them social support and encouraging a positive view about life. By performing prayers and meditation physiological functioning can be improved. There can be indirect benefits to physical

health as well by the religion, for those who attend church/masjid and consume lower rate of alcohol. Empirical evidence also supports the link between religion and physical health. Researchers have reported that religion can contribute towards reduction of certain serious physical illnesses such as, cardiac illnesses.

There is a positive relation between religion and mental health as well. Religion provides a guidance and social support to the followers. In this manner, religion provides protection to people and also gives a meaning to life. Besides, it teaches us the coping strategies to deal with life stressors. Pargament (1996) presented a theory based on the use of religion for dealing with stress highlighting the link between religion an-d stress, he identified three styles of religious coping: *Collaborative, Deferring, Self-directed.*

Religion and Psychotherapy

The religious psychotherapies having traditional psychological framework is more prevalent nowadays. In the psychotherapy, religious beliefs of the client are given more importance, along with the improvement of psychological services to be provided and the positive effects of the psychological treatment been given. There is another development of a theistic psychotherapy that includes theological principles, a theistic idea about personality, and a theistic perspective of psychotherapy. Therapists made use of explicit minimizing strategy, by minimizing their conflicts through highlighting their views about religion along with giving due importance to the religious ideologies of the clients. In this way therapists can make use of religious principles in the psychological therapy.

According to monotheistic doctrine, God is one and unique having no equal. Muslims' believe in Allah's presence everywhere. He was begotten by none and none was begotten by him. Being the sole creator and sustainer of the universe, every creature is a witness to his lordship and unity. He is at the high pedestal of justice, mercy, majesty, sovereignty and has endowed every creation with the definite and defined qualities to function as a whole. This "nature" of creation sets limits, and the limitedness of everything fixes points in both the cosmology and theology of the Quran. The Quran directs the man to God.

According to Islam, all the Prophets are human, recipients, and carry the revelation from God. According to the Islamic doctrine, judgement will be pronounced on the last day when the world will end, after the resurrection of the dead. The condemned and the blessed will be awarded in accordance with their deeds. The damned will suffer in eternal fire; the habitants of paradise will experience the pleasure of divine happiness. Hoarding of wealth is forbidden in Islam, as it is one of the main factors of economic instability of the Muslims. The general religious life of a Muslim is having a comprehensive concept of shariah. For all the practical purposes, it means the high way of life leading to God. So, the Holy Quran and Shariah, provide a complete code of life for Muslims.

The Basic Principles of Islamic Law

God created man with some special objective as His vicergent. In order to attain Allah's blessings and pleasure, we have to submit ourselves completely to the will of Allah and feel peace therein.

The basic principles of Islamic law are derived from the following sources:

1. The Holy Quran
2. The Prophet's sunnah
3. The consensus of ulema
4. Reasoning by analogy from accepted interpretation of 1 & 2 to new problems i.e., Ijma & Ijtehad

These principles are important not only from the shariah point of view but also for the community development.

Quran is the word of Allah. But it is not only His words, for the training of mankind Allah sent many prophets before Muhammad (S.A.W.) and the religion which they all presented was Islam.

Five pillars of Islam

Islam is founded on certain fundamentals, which have institutional as well as axiological values. Five pillars of Islam are considered obligatory for all Muslims men and women without the discrimination of Sunni and Shia schools of thoughts. These five pillars of Islam play a very vital role in intellectual and social dimension of Islamic way of life. The five pillars are:

1. The Shahada
2. The Salath
3. The Zakath

4. The Siyam (Fast)
5. The Hajj

The Shahada. The first kalama in Arabic is Tayyab which states, "There is no deity but Allah and Muhammad (SAW) is His Messenger". As compared to other monotheistic religions, Islam stresses the oneness and uniqueness of God. All Muslims' believe that God has sent many messengers to other nations in the past to spread the message of Islam. Prophet Muhammad (SAW.) gave the final touch to the divine truth and thus Muhammad (S.A.W.) is regarded as the Last Prophet.

Salat. The performance of prayers five times a day is an act of communication between man and Allah. Through this communication Muslims attain spiritual purity. The names of the prayers are:

1. *Fajr* (early morning prayer)
2. *Zuher* (afternoon prayer)
3. *Asr* (late afternoon prayer)
4. *Mugrib* (after sunset prayer)
5. *Isha* (evening prayer)

The prayers must be offered facing Khana Kabba. In addition to this Namaz-e-'Jummaa'- (Friday afternoon prayer) and Namaz-e-Eidul Fiter and Eid-ud-Duha are the congregational prayers that have to be offered in Masjid and attending the sermon preceding the prayers is compulsory.

Zakat. It is a form of charity given to the poor. All the Muslims are bound to give 2.5% of wealth and assets each year to the poor and needy. Giving away Zakat is an act of worship and the fixed amount has to be distributed among the needy and poor Muslims.

Fasting. Fasting is another way of offering thanks to Allah. Just like Zakat is a thanks giving through material means, by fasting Muslims of the world refrain from eating and drinking during daylight. Every Muslim is bound to fast during the month of Ramadan, the ninth month of Islamic calendar, except those who are ill, travellers and women who are pregnant. For lost days of fasting, one has to make up at a later time. The opening of a fast is a joyous time which is just after the sunset. This act of worship is hard because it is physically demanding but at the same time spiritually rewarding.

Hajj. The Hajj is obligatory to those who are physically and financially strong enough to perform it once in their lives, at least. The Hajj is performed on the 10th Zil Hajj, which is twelfth month of Islamic calendar. The rites and prayers begin in the 10th month of calendar and are performed in Kaba and nearby places. The origin of Hajj and founding of Kaba are associated with the Prophet Muhammad (S.A.W.).

Jihad. The meaning of Jihad is "striving for moral and religious perfection" while this term is misconceived as a holy war. A Muslim mujahid strives for moral and religious perfection. He practices respecting the dietary law against all prohibited acts such as, eating pork, drinking alcohol, not respecting parents and elders, not helping Kith and Kin, not giving to the poor and disadvantaged. In Islam all unethical acts such as, theft, murder, adultery, fornication, lying, cheating are strictly forbidden.

Iman. It means belief in the following:

1. God and His attributes
2. Prophets
3. Angles
4. Holy Books
5. The day of Judgment
6. Predestination

As Islam is the complete code of life consisting of three basic elements, which are Tauheed, Sharia and Akhlaq (Ismail, 1990). Tauheed or Aqidah means utmost faith in Allah and His will to put into actions of a man. The Shariah is the Islamic law dealing with the Ibadat (religious actions) and Muamalat (Social relations). This Islamic law governs the actions of a Muslim. The third element Akhlaq relates with moral behavior, attitude and works ethics (satkunasingam & sharimugam 2004) according to Billah (2003)

According to Stoner, Yetton, Craig and Johnston (1994) Iman is the concept of "right and wrong". Davidson and Griffit (2000) are of the view that it is an individual's personal beliefs regarding what is right and wrong or good and bad. Beckun (1996) says "it is a normative feels because it prescribes what one should do or abstain from doing it". Ethics according to Jamal-ud-din (2003) governs all aspect of Muslim's life.

Naqvi (1981) and Usman (1994) stated that Islamic ethical philosophy is based on six main axioms such as.

1. Tauheed
2. Khilafah
3. Equilibrium
4. Free will
5. Responsibility
6. Al-Adl

Tauheed is a Vertical dimension of Islam (Naqvi, 1981), means that there is only one Supreme Lord of the Universe, the Almighty, omnipresent and the Benefactor of the world and all mankind. Bashir (1998) stated that Tauheed necessitates the unity of life on earth and in the hereafter and absolute submission by all Muslims to the will of Allah. It amalgamates the political, economic, social and religious facet of an individual's life in a uniform unit which is connected with the whole universe.

Khalifah is a special duty of a man on earth with a status role and specific responsibilities. Bashir and Usman (1998) implies that it is the collective harmony and brotherhood of the mankind based on Islamic belief claiming social equality and esteem of all human beings.

Al-Adl constitutes the horizontal dimension of Islam (Naqvi, 1981). It is the depiction of faith where it should be. Faith refers to all perspectives of human life including religion, financial and social facets of human life.

Free Will is the liberty to choose either to become complete Muslim by obeying and appreciating Allah's commands or to contradict Allah's commands. However,

man's freedom is not absolute, only Allah is absolutely free. Responsibility is closely related to Free will (Naqvi, 1981) in a sense that it sets boundaries to what man has the liberty to do by making him responsible for what he does as clearly stated in the Holy Quran "Every person is held in pledge for whatever he/she has done" (Holy Quran, 74:38). Religion has invariably been identified as one of the significant elements in life affecting the way in which people conduct themselves (Sadler, 1970). Religion is a belief that can affect an individual's behavior directly through the rules and taboos it instigates (Harrell, 1986) and indirectly through categorization of all trends and events, improvement of code of conduct, and establishment of priorities among these codes (Sood & Nasu, 1995). Most importantly, one of the basic elements (the others are Tawheed or Unity of Allah and shariah or the Islamic Law) of the Islamic religion is Akhlaq (or moral values) which outlines a framework that shapes the moral and ethical behavior of Muslims in the conduct of all dimensions of their life (Saeed, Ahmed & Mukhtar, 2001). In Islam, the Holy Quran is the main source of Shariah which offers Muslims with a firm and faultless set of values that remain unaffected under all conditions differing from other social characteristics that may be affected by changes in the economic and political environment (Abdullah & Siddique, 1986). Moreover it is argued that religiosity, as a major influence in the individual's cognitive configuration, can influence an individual's conduct. According to Delener (1994) the pro-religious (or highly religious) individuals are likely to be more assertive and more conventional than are the non-religious (or least religious) followers. As such it is expected that the more religious person would more probably streamline their behavior in accordance with their religious beliefs and practices. It is further proposed that those who are

staunch believers of their religion, with a mind-set and practically adhered are capable of making decisions in line with ethical principles (Delener, 1994)

Religiosity and Spirituality

Religiosity is the framework within which spirituality is experienced. It is an "organized social body with a set of values, set of laws and practices" (Mullen, 1997). Mattis and Jaggers (2001) defined religion as a "shared system of beliefs, mythology and rituals related with god and goddess." They defined religion as one's level of faithfulness to these conventions and beliefs. Religion has been defined as a systematic endeavor to give a perspective to the sense of surprise for the magnificent. Religion associates behavior and practice to its believers (Myers, 2003). Myer's et al., (2000) believed that religiosity is based on institutional viewpoint and behavior. They believe that for some people religious practices are mostly platforms for people's enunciation of their spirituality; however, some do not involve in formal religious practice, yet concede to the fact that transcendence and connectedness are needed. Davis, Kerr and Robinson-Kurpus (2003) concur with the above authors. They are of the view that religiosity implies a connectedness to a specific system of belief and ideology. Religious beliefs are differentiated by devotedly adhering to a set of sacred doctrines or participation in a group of people who share similar beliefs about God, holy obedience and virtues. Religiosity shares many aspects with the concept of spirituality; however, religiosity entails an element of divinity and formality not present in spirituality. The religiosity and spirituality can be perceived as different paradigm; they are more

intermingled and overlapping. In many instances, religiosity provides a conductive base for spirituality. In other instances spiritual growth is observed by well being. Spirituality can be defined as overcoming the tangible and links one to the whole (Robinson & Watt, 2001). Summing up, religion, religious or religiosity is a constricted perception, more emphatically concerned with how one practices spirituality. Religion is mostly related with an institutionalized and common mind-set yet religion can be very private as well. Religiosity is viewed as either being a part of spirituality in the broader perspective, different but not totally discrete. It is possible for a person to be spiritual and not be religious and for a person to be religious and not to be spiritual (Burke & Miranti, 2001).

Psychological Well-being

Psychological well- being means one's positive sense of subjective well-being, i.e., a person who thinks positively about him or herself. Theories of psychological well being can be categorized into three paradigms such as Need and Goal Satisfaction, Process or Activity and Genetic, Personality predispositions:

Need and Goal Satisfaction. These paradigms centre on the idea that the reduction of tension leads to happiness. The theory argues that individual attains psychological well being when they move towards an ideal state or accomplish a valued goal.

Process or Activity. According to this approach, when individuals are approaching their goal or are engaged in interesting activities, they experience psychological well-being.

Genetic, Personality and Predispositions. According to this paradigm, there is an element of stability in people's level of psychological well-being that cannot be explained by the stability in the conditions of people's lives. These theories argue that psychological well-being is strongly influenced by stable personality and genetic dispositions (Snyder, 1991).

Conceptual Model of Psychological Well-being

Two domains Model

Illness and wellness are considered as two opposite poles, whereas, psychological well-being is defined as a relative lack of pathological indicator, Affects is considered as component of psychological well-being. Bradurn (1969) presented two-domain model of well-being in which he explained that positive affect (PA) and negative affect (NA) are orthogonal dimensions each with unique correlates and contributes to psychological well-being. Positive affect relates to pleasant events, whereas, negative affect relates to unpleasant events and health complaints (Wartson, Clark & Carey, 1988). Diener et al. (1985) argued that positive and negative affects as components of well-being are not independent at any particular moment. In fact each type of affect suppresses the other one. Thus both types of affects do not seem to be independent even in terms of their frequency of occurrence. The more a person feels

positive or negative effects, the less he/she will feel the other one. In other words, feelings of happiness suppress feelings of sadness at the time of experience.

Bottom-up Model

According to this model happiness is derived from summation of pleasurable and un-pleasurable moments or experiences. The basic tenant of this model is that experiences are written on the blank slate of our mind

Top -Down Model

Top down model presumes that people have a tendency to decode life experience in either optimistic or unconstructive ways, which in turn colours one's appraisal of satisfaction in exclusive sphere. According to this model our subjective understanding of events rather than subject condition themselves has a primary pressure on psychological well-being.

Multidimensional Model

Ryff and Keyes (1995) presented multidimensional model and claimed that psychological well-being is based on six different dimensions of well-being including, self acceptance, purpose in life, personal growth, positive relations with others, environmental mastery and autonym that is the sense of self determination.

Approaches to Item Construction

Psychologists use different approaches to write items for a new test designed to assess different aspects of the construct. These approaches are generally classified into three categories: empirical, theoretical, and rational.

Empirical approach

Empirical approach is based on experimental research to determine the major dimensions of construct being measured and meaning of a test response. Usually factor analysis technique is used to define empirically the basic dimensions of the construct. In the present study empirical approach was used for construction of a Multidimensional Religiosity Scale.

Theoretical approach

Theoretical approach is based on a specific psychological theory concerning the nature of the personality traits to be evaluated.

Rational approach

Rationally developed scales use a combination of theory and empirical work to guide the item construction and retention (Mitchell & Jolley, 2004).

Psychometric Approaches to Religion

With the rise of positivistic trends in psychology over the course of the 20th century, especially the demand that all phenomena be measured, psychologists of religion developed a multitude of scales, most of them developed for use with Protestant Christians. Factor analysis was also brought into play by both psychologists and sociologists of religion, in an effort to establish a fixed core of dimensions and a corresponding set of scales.

The psychometric approaches to assess the religiosity of a person have been used by the psychologists since 1960's.

The Cross-Cultural dimensions of religiosity scales measure belief, experience, religious practices, religious knowledge, moral consequences and social consequences of religiosity for the individual. These scales are derived from dimensions of religiosity identified by Glock and Stark (1966) and are part of the ongoing debate about the uni-dimensionality or multi-dimensionality of religion.

De-Jong, Faulkner and Warland (1976) have modified a set of religious measures which were developed by using Guttman scaling techniques (Faulkner & De-Jong 1966). These measures were based on multidimensional model of religiosity De-Jong and his colleague adopted a variety of analytic techniques to refine a pool of 54 items. These items included a variety of formats including Likert type questions, open ended questions, forced-choice questions, factual questions and matching questions etc. An initial factor analysis, (oblique method) reduced the pool of items to a set of 38 items.

The Dimensions of Religiosity Scale (Conwall, Albrecht, Cunningham & Pitcher, 1986) is based on a model of spirituality that makes a division among three

factors of religiosity such as, knowing (cognition), feeling (affect), and doing (behaviour). For each of these factors, authors identify two modes of religious involvement: the personal mode and the institutional mode. The cross-classification of these two factors ascertains six dimensions of religiosity, namely, traditional and orthodoxy (cognitive), spiritual and church commitment (affective), and religious behaviour and participation (behavioural). The scale was developed to operationalize the conceptual model just described. Sets of items were formulated for each of hypothesized dimensions. Subsequent psychometric analyses resulted in the identification of seven subscales. The seventh subscale appears to measure familial religious behaviour, an area of interest to the Mormon Church because of its explicit teachings and expectations regarding family life and religion. The subscales are as follows: Traditional Orthodoxy (5 items), Particularistic Orthodoxy (4 items), Spiritual commitment (5 items), Religious Behaviour (4 items), Christian Behaviour (4 items), and Home Religious Observances (4 items). There are a total of 31 items. The items in the first 6 categories are rated on five-point Likert scales.

Dimensions of Religious Ideology Scale (Putney & Middleton, 1961) measures 4 dimensions of Christian ideology such as orthodoxy, fanaticism, significance or religion, and ambivalence. The instrument clearly assesses religious identity and ways of being religious within that identity.

The Five-Dimension Scale of Religiosity (Faulkner & DeJong, 1966) measures the major dimensions of religiosity first described by Glock (1962). They include the ideological (belief), intellectual (knowledge), ritualistic (religious behaviour),

experiential (feeling and emotions), and consequential (effect of religion in everyday life) dimensions. Five Guttman-type scales were constructed, one for each aspect. Faulkner and DeJong assume that this typology represents separate and distinct components of religiosity.

The Love and Guilt-Oriented Dimensions Scale (McConahay & Hough, 1973) attempts "to distinguish types of religious beliefs based upon the theological content of belief." The resulting instrument distinguished between love-oriented and guilt-oriented interpretations of atonement in Christianity. To these dimensions is added an index of culture-oriented or conventional religiosity.

Religion and Philosophy of Life Attitude Scale (Funk, 1955, 1958) is a set of seven scales designed to assess relationships between various aspects of individual religion among college students. These are measures of Religious Conflict, Philosophy of Life, and Hostility toward the Church, Religious Tranquillity, Religious Solace, and Change of Religious Attitudes. It incorporates an adapted version of the Myers (1952) Orthodoxy Scale.

Rohrbaugh and Jessor, (1975) developed The Religiosity Measure to weigh up the impact of religion on the people's life as well as to govern the extent of person's participation in religious practices, highlighting on one's cognitive direction concerning a transcendent truth. This measure did not assume any particular religious association or denominational faith. This scale is relatively short and easy to administer. The level of reading competency needed to take the instrument is a high school range reading competency.

The Religious Attitude Inventory is an early attempt to study religion as a multidimensional construct. Broen (1957a, 1957b) sought to identify how an individual's religious attitude might be composed of several relatively independent, differentially weighted aspects. The Religious Attitudes scales were designed to measure what are conceived of as eight dimensions of religiosity of religious attitudes: church orientation, ritualism, altruism, fundamentalism, theism, idealism, superstition, and mysticism. A 12-item scale represents each of the eight dimensions. Four of the statements on the Church Orientation Scale as well as four on the Altruism Scale were taken from Thurston and Chave's (1929) Attitude towards the Church Scale. Similarly, four items on the Superstition Scales were borrowed from the Fascism (F) Scale developed by Adorno, Frenkel-Brunswik, Levinson, and Sanford (1950), and four on the Idealism scale were taken the remaining nine denomination were only slightly distinguished from each other. On the individual scales, a diversity of patterns appeared. In some cases—the Ritualism Scale, for example, on which the Catholic and Episcopal clergy stood out from the rest—the pattern seems to confirm that the scale measures more or less what it is supposed to. In other cases, however, the trends raise questions about the scale's precise meaning.

The Religious Expression Scale (Boan, 1978) is a multidimensional assessment of religious expression within the context of evangelical Christian faith. Boan's scale measures a predominantly intellectual versus predominantly affective expression of religious faith. In developing this instrument, Boan built upon James's (1902) distinction between intuitive/experiential and doctrinal/intellectual expressions

of religious faith. More recently, theories have speculated that these two tendencies might somehow be anchored in the distinctive functions of the right and left cortical hemispheres of the brain (Ash, Crist, Salisbury, Dewell, & Boivin, 1996).

The Religious Involvement Inventory (Hilty & Morgan, 1985; Hilty, Morgan, & Burns, 1984) measures seven dimensions of religiosity: (1) Personal Faith; (2) Intolerance of Ambiguity; Revised, (3) Orthodoxy, (4) Social conscience, (5) Knowledge of Religious History, (6) Life Purpose, and (7) Church Involvement.

The Religious Involvement Inventory arose out of the author's critiques of the earlier scales by King and Hunt (1968, 1969, 1972, & 1975). The authors hailed King and Hunt's 11-factor, multivariate approach as an improvement over earlier, merely conceptual typologies. However, they questioned King and Hunt's reliance on (a) factors that were forced to be uncorrelated, (b) items that loaded on multiple factors, and (c) extra empirical criteria for item rejection from various factors.

The Religious Orientation and Involvement Inventory (Lenski, 1961) identifies four dimensions of religiosity: doctrinal orthodoxy, devotionals, associational involvement, and communal involvement. The first two dimensions are considered measures of religious orientation, whereas the latter two dimensions are measures for religious involvement. Historically, it is important because it was one to the early attempts to specify a multidimensional approach to religiosity.

King and Hunt (1972) devised a set of 10 scales covering a variety of religious dimensions. Their scales are clustered under six headings: creedal assent, devotionals,

congregational involvement, religious knowledge, orientation to religion, and salience of religious beliefs. The authors followed three major approaches to his task: (1) seeing religion as a single and distinct realm of human behaviour; (2) measuring religion on bipolar dimensions (such as intrinsic-extrinsic); and (3) defining many dimensions that make up religiousness.

Dittes (1969) pointed out that when we look at religion from the well being scale, it seems to be one separate realm of life. However, when we look at it from the inside, we can distinguish many different aspects of religion and different ways of managing those aspects. Dittes argued for looking at religion in both ways.

Literature review on the development of religiosity scales reveals that a lot of work has been done in this area in the western context, but in the context of Muslims especially in Pakistan, very few researches are available. In Pakistan, a few researchers have so far developed psychometrically sound instruments to measure the religiosity of Muslims (Haq, 1990; Aziz & Ghazala, 1996). In view of the dire need to develop an indigenous religiosity scale, the present study was designed to develop a comprehensive multidimensional religiosity scale for the Muslim population of Pakistan.

RATIONALE OF THE STUDY

Chapter-II

RATIONALE OF THE STUDY

For Muslims, the objective of their lives is to know Allah, to believe in Allah and to worship Allah in accordance with the rule set by Allah.

The worldly life is a test for the preparation to the next world. It is our firm belief that man was not born only for worldly life; rather this world was created for a man with the purpose. The Quran says about man "did you think that We had created you and that you would not be brought back to us?" (For accounting) (23:115)

Later on it is mentioned in the Holy Book that the real purpose of men's creation is to seek God's pleasure. Quran prescribes and describes in great details the ways and means of attaining this pleasure. In fact, Quranic and prophetic injunctions and prohibitions extend to all aspects of Muslim life such as, act of worship and personal matters, social relations, political orders etc. Therefore, we can say that true religion is built in the nature of all human beings.

However, there is a great difference between following and practicing religion. Due to different factors, it is not possible for the Muslims to act upon all the rules, regulation, orders, commands and teaching of Islam. There are great variations in religious orientations of Muslims even living in the same place or house. The issue of religiosity is a very sensitive and fragile matter and demands in depth study in order to reach accurate assessment of personality.

Although religion plays a significant role in the personal and social behaviour of human beings, but its importance is not realized with the same intensity which it

deserves. In the field of Psychology, almost all those issues having possible impact on human behaviour have been addressed, including religiosity. Consequently, considerable numbers of good quality psychometric instruments have also been developed. But unfortunately, the underlying backgrounds of all these measuring devices are based on Judaeo-Christian philosophy. Not a single in-depth and sound psychometric device has been developed to measure the degree of religiosity for Muslim population. Despite the fact that religiosity is so deeply engraved and embedded in the lives of all Muslims, still this fact has not been give the due attention.

Unlike other religions, a Muslim child is born with predisposed morality, goodness, and every step of his life has to be governing by predetermined rules and regulations set by Islam. On the contrary, in Christianity and Judaism religion is perceived as separate entity which is practiced on Sundays and Saturday: Their relationship with God is private and purely spiritual, completely separate from the material existence of man. On the other hand, the Islamic concept of religion is fundamentally different from the western concept of religion.

Islam stands for complete submission and obedience as revealed through the Prophets to mankind. At the same time, it holds and amalgamates material as well as spiritual life by creating harmony between the two ends. It is a complete code of life, a full package, providing solutions for multiple dimensions of life.

Since Islam is fundamentally different from Judaeo-Christian traditions, the instrument available for measuring the religiosity of one religious tradition cannot be appropriate for measuring the religiosity of the other. The essence and content of Islam is quite diverse from other religions. It demands a specific measuring technique tailored to its own injunctions. For example, in Islam the act of worship and the dimensions of

religious life are different from other religions, hence needing an instrument to assess various aspects of religiosity. Therefore the present study was designed to develop an instrument to achieve this objective. Since many researchers claim that religiosity plays a crucial role in psychological well-being of an individual, the study also aimed at finding out the relationship between religiosity and psychological well-being. Moreover, the role of certain demographic variables in determining the level of religiosity will also be explored in this study.

Objectives

The main objectives of the present study were as under:

1. To develop an indigenous multidimensional religiosity scale that encompasses the role of religion in everyday life as experienced by Muslims.
2. To establish reliability of the Multidimensional Religiosity Scale.
3. To determine the validity of Multidimensional Religiosity Scale.
4. To develop the Norms of the Multidimensional Religiosity Scale for adults.
5. To explore the relationships between different demographic variables and religiosity.
6. To determine the relationship between religiosity and wellbeing of participants.

Hypotheses

1. Scores of respondents on the Multidimensional Religiosity Scale will not show any significant difference across various linguistic groups of different provinces of Pakistan.
2. Significant gender difference will not be found in scores of respondents on the Multidimensional Religiosity Scale.
3. Scores on the Multidimensional Religiosity Scale will be significantly correlated with scores on psychological wellbeing scale, a subscale of California Psychological Inventory.

METHOD

Chapter-III

METHOD

Test Development

The main objective of the present research was to develop an indigenous religiosity scale and establish its psychometric properties. Furthermore, the researchers also intended to investigate the impact of religiosity on psychological well-being of Muslims in Pakistan. Through this study an attempt was made to investigate the impact of demographic variables on religious practices, which leads to better well being or adjustment in life. Moreover, overall this was an attempt to weigh the religiosity in Muslim population. To attain this goal, the following procedure was followed:

Present research carried out in two interrelated parts, detailed description of each part is given below.

Part I

Planning the Layout of Multidimensional Religiosity Scale

Planning is an essential part of development of a new test. So, the blue print of the proposed indigenous Multidimensional Religiosity Scale was prepared indicating

the test content, generation of items, and preparation of the draft test, test tryouts, analysis of test items and plan for the establishment of its psychometric properties. The detail of scale development is given below.

In order to develop Multidimensional Religiosity Scale (MDRS) first step was items generation, for items generation following were three major sources.

i. The Holy Quran

ii. Religious Books

iii. General Public Opinion

The Holy Quran. Holy Quran is the major source of knowledge about Islam. Therefore, a detailed contents analysis of Holy Quran was made and totals 223 Aya Mubarakas were selected for the content analysis that seemed most relevant for assessment of an individual's attitudes and beliefs concerning religiosity.

Religious Books. Different books on Islam were consulted by the researcher. Consequently 150 topics were selected for generation of items to devise the proposed Multidimensional Religiosity Scale. During this exploration, the researcher found that a book titled *Mazammen-ul-Quran* (Malik, 1990) covers all the selected topics for the present research.

Expert Opinion. A group of 400 teachers and students of Islamiyat attended a workshop organized by Allama Iqbal Open University at Islamabad. This group

included 108 teachers, 280 students of M.A final year (Islamiyat) and 12 senior citizens representing religious scholars. The researcher contacted these participants during the proceedings of the workshop and handed over to each participant a sealed envelope containing the question: **what are the qualities of a good Muslim in your opinion**? These envelops were distributed among all the participants with the request to write the answer and handover it in the same envelop to the researcher after the tea break.

From the above three sources, about 280 items were generated and after weeding out the repetitions, items were converted into statements and arranged in a frequency distribution. During this process 250 statements were selected to comprise the initial item pool.

Qualitative Items Analysis

For qualitative analysis of items, the first draft of Religiosity Scale consisting of 250 items was presented to five judges, including two experts in the field of Islamic studies and three clinical psychologists, all holding Ph.D. degree in their respective fields. The experts were requested to evaluate each item in terms of the accuracy and appropriateness of its content, editorial quality, uniformity of style and expression and suitability for inclusion in the proposed Religiosity Scale. After evaluation of items by the experts, the contents of the first draft test were thoroughly discussed by a committee of experts. During this procedure, items evaluated as too long, ambiguous, or repetitions were discarded. Consequently, the number of items decreased from 250 to 198 that comprised first draft of MDRS. All the items were written in the form of a five point rating scale. Each item is followed by five response categories: *Strongly agree, Agree,*

Undecided, Disagree, Strongly Disagree. The responses are scored from 5 (Strongly Agree) to 1 (Strongly Disagree). To determine the psychometric properties of the new scale, the second draft of test was administered to a representative sample of the target population.

Empirical Items Evaluation

Population

The population of the study comprised of all educated employed professional Muslims serving in the private and public sectors organizations of the major cities of Pakistan. However, due to limited time and resources it was not possible for the researcher to collect data from all the population. Therefore, for the convenience of researcher a stratified random sample of 671 men and women (289 male and 382 female) was collected from seven major different cities of Pakistan (see Appendix -M).

Sample

Using convenience sampling technique, 289 men and 382 women (N=671) were selected from different cities of Pakistan, namely, Islamabad, Rawalpindi, Peshawar, Lahore, Karachi, Quetta and Badin. The sample included, teachers, doctors, engineers, government servants and businessmen. All the participants were Muslims. Their age range was 25 to 82 years: their qualification ranged from HSSC to Ph.D. and their monthly income ranged from Pak. Rs.10, 000 to 1, 00,000

Procedure

The respondent were given desired time to complete the scale in one setting. The respondents were assured that information collected by them would be kept off the record and only used for the research purpose (see table 1).

Final Try Out of MDRS

In order to determine the psychometric properties and Norms of multi dimensional religiosity scale a sample of 500 respondents were randomly collected from male and female (250 male and 250 female) Muslim's belonged to different professional groups such as, government officers, engineers, teachers, doctors and businesspersons. The respondent's age ranged from 25 to 65 years, their qualification ranged from Matric to M.A & professional degrees and their income level ranged from 10,000 to 50, 0000.

Procedure

The finalized MDRS based on 175 items were administered on a sample of 500 respondents (male=250; female= 250) selected randomly from Muslim population. These respondents belonged to different professional groups such as, government officers, engineers, teachers, doctors and businesspersons. The respondents' age ranged from 25 to 65 years, their qualification ranged from SSC to M.A / professional degree. The income level of the sample ranged from 10,000 to 50, 0000.

The respondents were instructed to fill this scale according to the instructions on a five point rating scale, after the data collection the whole data were transferred to the computer and with the help of SPSS various statistical tests were performed along with psychometric properties and norms were determined (see table 2).

Part II

Part II was carried out to investigate the role of demographical variables in determining the religious orientation among Muslims and impact of religiosity on psychological well-being of Muslims. For determination of demographic variation a random sample of 200 male and female was collected from various professional settings (see appendix-O).

Sample

In order to see the differences due to demographic variation a random sample of 200 men and women was collected, their age ranged from 25 to 70, and their income level ranged from Rs. 10,000 to 80,000 and above.

Procedure

A random sample of 200 men and women were collected from the capital city of Islamabad and all four provincial capitals cities of Pakistan. Respondent were contacted

at their work places and sufficient information about the purpose of the study was given to them after that MDRS was given to them with a request to fill it in a desired time.

Impact of Religiosity and Psychological Well-Being

The second objective of part II was to find out the relationship between religiosity and psychological well-being. For the purpose the data was collected from the respondents, belong to different demographic variables. For the data collection stratified random sampling technique seemed to be more useful. The whole population of the study was divided into four strata based on ethnicity such as, Urdu speaking, Pashto speaking, Punjabi speaking and Sindhi speaking, a sample of 35was randomly selected from the each stratum.

Sample

In order to measure the impact of religious orientation on psychological well being, a newly developed test (MDRS) along with two scales namely; well-being scale of California Personality Inventory (a subscale of CPI) and Affectometer were administered on a new sample consisting of 140 respondents.

Using stratified random sampling technique, the population of the study was divided into four strata based on ethnicity such as, Urdu speaking, Pashto speaking, Punjabi speaking and Sindhi speaking. A sample of 35was randomly selected from each stratum.

The sample consisted of 46 men and 94 women. Their ages ranged from 25 to 75 years while their income level ranged from 10,000 to 50,000. The respondents' qualification ranged from Matric to Masters Level. The other specifications of the sample were marital status, type of employment and ethnicity (see Appendix- P).

Procedure

The respondents were contacted at their respective workplaces and sufficient information about the purpose of the study was given to them. After that, three scales MDRS, WB (CPI) and Affectometer were administered on this sample according to standard procedure with the request to record their responses for each of these scales in one sitting. They were asked to rate each statement on five-point rating scale. The scores assigned to this scale were ranged from 1 to 5.

Analysis of Data

After data collection, whole data was transferred to the computer and with the help of SPSS 16 data was analyzed with suitable statistical techniques. Study was carried out on a sample of 140 Muslim men and women. In order to test the hypotheses of the study various, statistical analysis were carried out such as, percentile analysis, correlations, split half reliability, mean and standard deviation. After statistical analysis, the psychometric properties of the scales used in the study were determined in pilot study, to fortify the results, item analysis and reliability coefficients were again computed.

For determining of reliability and validity of MDRS following statistical analysis were carried out on data.

1. Items- total Correlation
2. Inter Scales Correlations

Details of statistical analysis are given in the chapter -IV.

RESULTS

Chapter -IV

RESULTS

Table 1

Factors Loading for the Items of MDRS from the Principle Component Analysis (N=671)

Items 198	F1	F2	F3	F4	F5	F6	F7
1					0.436		
2		0.652			0.282		
3							
4					0.429		
5					0.486		
6		0.592					
7		0.435					
8		0.420					
9*							
10		0.434					
11					0.485		
12				0.648			
13		0.543					
14*							
15		0.299					
16		0.455					
17					0.448		
18*							
19					0.451		
20	0.401						
21*							
22	0.407						
23					0.4340		
24	0.503						
25*							
26					0.415		

27*					
28	0.472				
29				0.413	
30		0.549			
31*					
32				0.433	
33*					
34				0.632	
35	0.562				
36	0.434				
37	0.449				
38	0.592				
39*					
40	0.396				
41				0.682	
42*					
43				0.472	
44		0.480			
45		0.401			
46			0.696		
47		0.478			
48		0.558			
49		0.501			
50		0.571			
51		0.594			
52		0.499			
53				0.553	
54					0.412
55		0.488			
56				0.448	
57			0.508		
58		0.616			
59		0.413			
60					
61		0.569			
62		0.570			
63	0.526				
64		0.766			
65		0.418			
66		0.463			
67	0.443				

68	0.603						
69						0.529	
70		0.727					
71	0.420						
72							0.417
73					0.389		
74*							
75					.390		
76				0.445			
77		0.463					
78				0.452			
79	0.496						
80*							
81						0.455	
82						0.563	
83						0.469	
84						0.536	
85						0.481	
87						0.490	
88	0.577						
89						.678	
90		0.448					
91	0.576						
92	0.614						
93*							
94	0.402						
95			0.877				
96				0.522			
97	0.578						
98				0.445			
99	0.686						
100				0.489			
101				0.760			
102			0.689				
103		0.410					
104				0.494			
105				0.482			
106		0.464					
107				0.476			
108				0.505			
109*							

110	0.447				
111			0.663		
112			0.443		
113*					
114			0.621		
115				0.470	
116	0.764				
117	0.457				
118	0.451				
119			0.431		
120*					
121	0.446				
122			0.484		
123	0.731				
124*					
125	0.687				
126			0.456		
127					0.793
128	0.653				
129					0.860
130			0.464		
131*					
132			0.503		
133*					
134			0.560		
135			0.644		
136	0.534				
137			0.597		
138	0.440				
139			0.597		
140	0.661				
141	0.537				
142	0.470				
143	0.622				
144			0.507		
145		0.593			
146	0.506				
147*					
148			0.596		
149	0.432				
150	0.649				

151			0.650	
152			0.588	
153	0.571			
154			0.462	
155			0.645	
156	0.417			
157			0.567	
158			0.560	
159			0.788	
160	0.405			
161		0.541		
162			0.585	
163		0.450		
164				0.405
165		0.410		
166				0.636
167			0.532	
168			0.538	
169			0.519	
170		0.460		
171	0.497			
172	0.400			
173		0.408		
174			0.539	
175	0.702			
176	0.514			
177*				
178				
179			0.660	
180	0.489			
181	0.534			
182		0.515		
183	0.566			
184	0.637			
185*				
186		0.738		
187		0.472		
188			0.445	
189	0.509			
190	0.471			
191				0.787

192	0.435					
193			0.717			
194	0.511					
195*						
196		0.653				
197	0.498					
198						0.611

Items Loadings <.40

Table 1 shows factor loadings of 198 items on 7 extracted factors. Items no 9, 14,18, 21 ,25, 27, 31, 33, 39, 42, 74,80,93,109,113,120,124,131,133,147,177,185and 195 are not significantly loaded on any factor because their factor loading is less than .40 so these items are deleted from the scale and rest of 175 retained in the final scale. The main purpose of this analysis was to check each item for their relevance for inclusion in the final scale.

Table 2

Factors Loading for the Items of MDRS from the Principle Component Analysis (N=500)

Items175	F1	F2	F3	F4	F5	F6	F7
1					0.436		
2					0.582		
3		0.630					
4					0.429		
5					0.486		
6		0.592					
7		.435					
8		0.420					
9		0.799					
10					0.632		
11					0.432		
12		0.50					
13		0.543					
14		0.451					
15					0.71		
16					0.73		
17			0.60				
18	0.82						
19					0.451		
20							.067
21					0.632		
22	0.67						
23					0.76		
24		0.54					
25					0.418		
26							0.415
27	0.79						
28							0.670
29							0.518
30		0.549					
31	0.670						
32					0.633		
33					0.663		
34		0.672					
35		0.569					
36				0.765			
37		0.66					

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38		0.496				
39		0.786				
40		0.632				
41		0.774				
42						0.743
43				0.772		
44						0.491
45		0.401				
46			0.596			
47			0.760			
48		0.558				
49		0.501				
50						.894
51	0.642					
52		0.479				
53	0.446					
54		0.621				
55		0.498				
56		0.656				
57	0.655					
58	0.816					
59					0.56	
60	0 .421					
61	0.569					
62						0.569
63				0.785		
64						0.687
65			0.874			
66		0.563				
67			0.643			
68	0.603					
69					0.529	
70					0.827	
71					0.568	
72					0.876	
73					0.567	
74					0.435	
75					0.459	
76	0.847					
77			.895			
78		.452				
79	.496					

80	0.960				
81	.679				
82			0.674		
83				0.779	
84	0.671				
85				0.784	
86	0.481				
87				0.567	
88			0.96		
89			.067		
90		0.628			
91				0.740	
92				0.775	
93		0.67			
94			0.673		
95				0.865	
96	0.712				
97			0.821		
98			0.933		
99			0.521		
100				0.489	
101	0.521				
102	0.477				
103			0.643		
104			0.893		
105	0.619				
106			0.464		
107	.677				
108			0.656		
109					0.45
110	0.547				
111		0.451			
112			0.743		
113			0.634		
114			0.721		
115			0.665		
116	0.464				
117			0.766		
118	0.451				
119			0.431		
120	0.465				
121	0.446				
122	0.608				
123	0.531				

124			0.781	
125		0.563		
126	0.534			
127			0.542	
128	0.653			
129	0.684			
130			0.464	
131			.543	
132	0.681			
133			0.594	
134			0.560	
135	0.675			
136			0.643	
137			0.597	
138			0.627	
139	0.651			
140		0.701		
141			0.634	
142		0.541		
143				.677
144		0.723		
145		0.593		
146			0.719	
147			0.697	
148			0.596	
149	0.632			
150		.657		
151	0.720			
152		0.678		
153			0.665	
154	0.589			
155				0.843
156	0.417			
157			0.567	
158	0.784			
159	0.764			
160		0.513		
161	0.683			
162	0.627			
163				.568
164		0.581		
165			0.841	
166	.678			
167	0.843			

168						0.765	
169	0.623						
170			0.598				
171	0.497						
172		0.567					
173	0.567						
174							0.687
175	0.702						

Items Loadings <.40

Table 2 shows the loading of selected items of MDRS. The result indicates that Eigenvalues greater than 1.00 supported only by seven factors. To determine the number of factors, a varimax rotation of the principal factors was done. As a result seven factors were identified with Eigenvalues greater than 1.0 (table 3). Consequent upon this; the following seven factors were extracted and labeled on the basis of their content:

1. *Individualistic Devotion*
2. *Tolerance towards Life Issues*
3. *Conviction*
4. *Subjective Righteousness*
5. *Social Orientation*
6. *Optimal Religions Functioning*
7. *Attitude and Beliefs*

Individualistic Devotion refers to an individual's personal devotion to implementation of the basic injunctions of Islam (Examples: Girl's share in inheritance is not obligatory (Item No.88); it is difficult to act according to injunctions of Islam). This subscale consists of the following 49 items with high loadings: 18, 22, 27, 31, 51, 53, 57, 58, 60, 61, 68, 76, 79, 80, 81, 84, 86, 96, 101, 102, 105, 107, 110, 116, 118, 120,

121, 122, 123, 126, 128, 129, 132, 135, 139, 149, 151, 154, 156, 158, 159, 161, 162, 166, 167, 169, 171, 173 and175.

Tolerance towards Life Issues scale defines an individual's attitudes and tolerance towards various religious issues concerning daily life of Muslims. (Examples: Birth of a daughter generates numerous problems; it is impossible for me to forgive when I am angry). This subscale consists of 39 items with high loadings that appear on serial number 3, 6, 7, 8, 9, 12, 13, 14, 24, 30, 34, 35, 37, 38, 39, 40, 41, 45, 48, 49, 52, 54, 55, 56, 66, 78, 90, 93, 111, 125, 140, 142, 144, 145, 150, 152, 160, 164 and 172 of the final draft of the test.

Conviction scale covers items that assess an individual's conviction, devotion and belief in implementing basic principles of Islam. (Examples: Allah likes those who have faith in Him; Do good, have good).Based on item analysis 35 items were identified with high loadings to comprise Conviction Subscale of MDRS. These items are: 17, 82, 88, 89, 94, 97, 98, 99, 103, 104, 106, 108, 112, 113, 114, 115, 117, 119, 124, 127, 130, 131, 133, 134, 136, 137, 138, 141, 146, 147, 148, 153, 157, 165 and 170.

Subjective Righteousness scale measures an individual's personal evaluation of religious code of ethics (Examples: To be a true Muslim, one must regularly offer prayers and pay Zakat. It is obligatory to listen attentively when Quran is being recited). This subscale consists of the following 13 items with high loadings: 36, 46, 47, 65, 67, 77, 83, 85, 87, 91, 92, 95 and 100.

Social Orientation is a measure of an individual's attitude towards social problems prevalent in the society (Examples: Patience is always rewarding; it is better

to forgive than to take revenge). This scale comprises 16 items with high loadings on item no, 1, 2, 4, 5, 10, 11, 15, 16, 19, 21, 23, 25, 32, 33, 43 and 63.

Optimal Religions Functioning subscale assesses an individual's ability to perform religious duties in an optimal manner (*Examples:* it is difficult for me to offer prayer five times a day; it is often difficult for me to do justice). It consists of 13 items that show high loading on the following items: 59, 69, 70, 71, 72, 73, 74, 75, 109, 143, 155, 163, and 168.

Attitude and Beliefs is a subscale that measures an individual's attitudes and beliefs concerning religion of Islam (Examples: Men are superior to women; All Muslims will be forgiven on the Day of Judgment).It includes 10 items with high loadings, that is: 20, 26, 28, 29, 42, 44, 50, 62, 64 and 174.

Eigenvalues and Percentages of Variance

The Eigenvalues and percentages of variance explained by the extracted factors were also calculated.

Table 3

Eigenvalues and Percentages of Variance Explained by the Extracted Factors of MRDS (N = 500)

Factors	Eigenvalues	PCT of Variance	Cum. Percentages
F1	28.3664	14.326	14.326
F2	12.987	6.559	20.885
F3	5.933	2.996	23.881
F4	3.536	1.786	25.667
F5	2.975	1.502	27.169
F6	2.852	1.441	28.610
F7	2.768	1.398	30.008

Table 3 shows the eigenvalues and percentages of variance explained by seven factors. Result shows that F1 has an eigenvalue of 28.3664 and explain 14.326 percent of the total variance. This is the highest value among seven factors. Rests of all factors have eigenvalues more than 2.768. Total variance explained by all factors is 30-008 percent.

Item Total Correlations

In order to determine item effectiveness, item analysis was performed and item total correlations were calculated.

Table 4

Items Total Correlations of MDRS (N=500)

Items	Correlation	Items	Correlation
1	.55**	88	.58**
2	.60 **	89	.57**
3	.79 **	90	.89**
4	.45 **	91	.73**
5	.54 **	92	.55**
6	.65 **	93	.81**
7	.47 *	94	.61**
8	.67 **	95	.71**
9	.94 **	96	.83**
10	.39 *	97	.53**
11	.67 **	98	.59**
12	.85 **	99	.74**
13	.73 **	100	.77**
14	.77 **	101	.51**
15	.38 *	102	.53**
16	.40 *	103	.76**
17	.56 **	104	.85**
18	.78 **	105	.38*
19	.69 **	106	.45*
20	.76 **	107	.67**
21	.55 **	108	.68**
22	.70 **	109	.75**

23	.54 **	110	.79**
24	.80 **	111	.45*
25	.63 **	112	.47*
26	.77 **	113	.78**
27	.80 **	114	.83**
28	.34**	115	.38**
29	.36**	116	.40**
30	.38**	117	.51**
31	.72**	118	.37**
32	.34**	119	.58**
33	.49**	120	.34**
34	.43**	121	.67**
35	.33**	122	.29**
36	.45**	123	.34**
37	.48**	124	.58**
38	.43**	125	.45**
39	.30**	126	.23**
40	.42**	127	.45**
41	.78**	128	.42**
42	.32**	129	.59**
43	.32**	130	.39**
44	.45**	131	.29**
45	.29**	132	.48**
46	.29**	133	.34**
47	.47**	134	.44**
48	.41**	135	.47**
49	.23**	136	.42**

50	.53**	137	.36**
51	.47**	138	.24**
52	.41**	139	.48**
53	.54**	140	.46**
54	.44**	141	.34**
55	.34**	142	.34**
56	.34**	143	.41**
57	.45**	144	.34**
58	.54**	145	.45**
59	.46**	146	.78**
60	.53**	147	.45**
61	.48**	148	.45**
62	.14**	149	.36**
63	.22**	150	.39**
64	.33**	151	.67**
65	.32**	152	.35**
66	.37**	153	.67**
67	.29**	154	.46**
68	.53**	155	.87**
69	.29**	156	.48**
70	.48**	157	.40**
71	.44**	158	.67**
72	.43**	159	.26**
73	.33**	160	.45**
74	.34**	161	.56**
75	.52**	162	.57**
76	.45**	163	.59**

77	.40**	164	.43**
78	.44**	165	.41**
79	.56**	166	.45**
80	.40**	167	.89**
81	.43**	168	.30**
82	.28**	169	.67**
83	.51**	170	.29**
84	.53**	171	.48**
85	.50**	172	.41**
86	.29**	173	.67**
87	.56**	174	.56**
175	.39**		

Table 4 shows the item total correlations of MDRS. The result reveals that all items are significantly correlated with total scale of MDRS. It indicates that all items are significant for measuring the religion orientations of the respondents. The correlation coefficient ranges from .29 to .89.

Inter-Scales Correlations

The validity was determined through the inter-correlations among the subscales and total scale of MDRS.

Table 5

Inter-Correlation between Subscales of MDRS (N=500)

Subscales	1	2	3	4	5	6	7
Factor 1							
Factor 2	.48*						
Factor 3	.54*			.39*			
Factor 4	.44*	.65*	.44*				
Factor 5	.60**	.39*	.39*		.56*		
Factor 6	.80**						
Factor 7	.50*	.33*	.47*		.37*	.80**	
Total	.87**	.78*	.61**	.51**	.40**	.66**	.48**

*p < .05, **p < .01

As evident from Table 5, the inter-correlations of scores on all subscales as well as subscale scores and total score on MDRS have significant correlation with each other and with the total scale. The highest inter-scales correlation exists between F6 and F7 (.80) and minimum correlation exists between Factors 2 and 7 (.33), whereas the highest item total correlation exist between Factor 1 and total score on MDRS (.87). The data further reveals that inter scale correlations are lower as compared to correlations between each scale and the total score on MDRS. This finding suggests that each subscale contributes significantly to the total score and can be considered as an evidence of test validity.

Cronbach's Alpha Reliability Coefficient

Cronbach's Alpha reliability coefficient of the subscales and total scale were computed.

Table 6

Alpha Reliability Coefficients of Total and Subscales of MDRS (N=500)

Subscales	No. of items	Alpha Coefficient
Factor 1	49	.96*
Factor 2	39	.91*
Factor 3	35	.91*
Factor 4	13	.78*
Factor 5	16	.68*
Factor 6	13	.84*
Factor 7	10	.43*
Total	175	.96*

*p<.01

Table 6 shows that Cronbach's Alpha coefficient yields an internal consistency coefficient of .96 for the entire 175 items. It ranges from .43 to .96.

Split Half Reliability

For the calculation of split half reliability, MDRS was divided into two parts 87 items in first part and 88 items were in second part. The correlation coefficient between two parts was .89.

The analysis of the results of alpha coefficient, inter-correlation of the subscales of MDRS, items total correlation of the MDRS indicates that it has enough reliability, content and constructs validity to measure the religious orientations for the present sample; therefore, it could be considered as a valid and reliable research instrument for the Muslim.

Establishing Norms

Percentile Ranks of MDRS

In order to determine the overall religiosity level of male and female respondents, the percentile ranks of male and female scores on MDRS were calculated.

Table 7

Percentile Ranks of Male Respondents on MDRS based on 175 items (N=250)

Percentiles	Scores
5	200
10	218
15	220
20	238
25	**300**
35	330
40	370
45	395
50	**448**
55	494
60	540
65	595
70	623
75	**690**
80	712
85	743
90	769
95	786
99	790

Table 7 shows the percentile ranks of male respondent's on the MDRS. The score of 300 falls on 25th percentile illustrate as mild religious oriented, score of 448 falls on 50th percentile characterized as moderately religious oriented, whereas score of 690 falls on 75th percentile and characterized as high religious orientations.

Table 8

Percentile Ranks of Female Respondents on MDRS based on 175 items (N=250)

Percentiles	Scores
5	190
10	211
15	218
20	223
25	**277**
35	289
40	321
45	356
50	**378**
55	394
60	440
65	495
70	523
75	**597**
80	632
85	653
90	679

95	701
99	720

Table 8 shows the percentile ranks of female respondent's scores on the MDRS. The score of 277 falls on 25th percentile illustrate as mild religious oriented, score of 378 falls on 50th percentile characterized as moderately religious oriented, whereas score of 597 falls on 75th percentile and characterized as high religious oriented.

Table 9

Comparison of the Mean and SD of the Respondent on MDRS for the variable Gender (N = 200)

Factors	Men		Women	
	M	SD	M	SD
Factor 1	218	22	217	26.0
Factor 2	137	21	125	26.2
Factor 3	152	11	157	22.1
Factor 4	62	4	65	11.8
Factor 5	69	5	70	5.5
Factor 6	47	9	42	10.4
Factor 7	42	4	45	4.8
Total	727	76	721	106.8

Table 9 indicates the mean and SD of the respondents on MDRS for gender wise. Result-reveals that mean score of male are slightly high on the total scale, which shows that there is no significant difference between the religious orientations of male and female respondents.

Table 10

Comparison of differences due to Marital Status of the Respondents on MDRS (N =200)

Factors	Married		Unmarried	
	M	SD	M	SD
Factor 1	215	24.09	216	25.2
Factor 2	132	22.51	121	21.3
Factor 3	150	10.62	151	5.24
Factor 4	62	4.76	60	4.30
Factor 5	70	5.24	68	10.24
Factor 6	45	4.71	43	4.02
Factor 7	45	4.71	40	5.20
Total	719	542.93	699	75.5

Table 10 indicates the mean and SD of the respondents of MDRS for marital status wise. Result reveals that married respondents are more prone towards religious orientations.

Table 11

Comparison of the Mean and SD of the Respondent of MDRS for Language Wise (N=200)

Factors	Urdu		Punjabi		Pashto		Sindhi	
	M	SD	M	SD	M	SD	M	SD
Factor 1	207	29.78	218	22.41	225	16.80	218	11.07
Factor 2	123	24.29	127	13.12	123	3.80	60	4.1
Factor 3	148	10.42	151	10.48	152	24.41	150	11.1

Factor 4	60	5.62	61	3.80	62	4.45	60	4.51
Factor 5	68	4.45	68	3.31	70	4.41	66	5.81
Factor 6	43	10.84	43	10.41	48	9.30	43	7.1
Factor 7	40	4.23	40	4.39	41	4.39	38	2.7
Total	689	89.63	708	292.92	721	67.5	663	73.56

Table 11 shows that Pashto speaking respondents have higher mean score on the all subscales and total scale of MDRS.

Table 12

Comparison of the Mean and SD of the Respondent of MDRS for Qualification (N=200)

Factors	Up to Graduate		Masters & above	
	M	SD	M	SD
Factor 1	213	20.18	217	22.84
Factor 2	120	26.72	130	24.29
Factor 3	150	22.73	154	11.15
Factor 4	60	11.13	60	4.70
Factor 5	68	4.28	69	5.05
Factor 6	42	5.56	47	9.70
Factor 7	40	10.50	48	7.80
Total	693	101.10	693	148.51

Table 12 describes that response of respondents for qualification wise. It appears from the table that more qualified respondent have more positive attitude towards religious orientations.

Table 13

Comparison of the mean and SD of the respondent of MDRS for Profession (N = 200)

Factors	Govt. Officials		Teachers	
	M	SD	M	SD
Factor 1	215	20.64	215	25.86
Factor 2	217	24.29	122	22.88
Factor 3	150	12.30	151	10.67
Factor 4	61	3.94	60	3.49
Factor 5	67	5.65	68	5.0
Factor 6	46	9.22	42	10.74
Factor 7	40	3.91	40	4.28
Total	796	101.73	698	82.92

	Businessman		Others	
	M	SD	M	SD
Factor 1	217	15.85	212	33.66
Factor 2	130	19.59	121	27.22
Factor 3	147	9.47	150	11.49
Factor 4	60	6.94	60	6.32
Factor 5	67	5.97	69	3.81
Factor 6	46	8.85	42	10.56
Factor 7	40	5.58	42	4.33
Total	707	72.25	696	97.39

Table 13 described that Govt. Officials have higher mean score on MDRS.

Table 14

Alpha Reliability Coefficients of MDRS (N=140)

Subscales	n	Alpha Coefficients
Factor 1	48	.919*
Factor 2	39	.830**
Factor 3	35	.87*
Factor 4	13	.802*
Factor 5	16	.711
Factor 6	13	.750**
Factor 7	10	-.66**
Total	175	.89**

*$p < .05$ **$p < .01$

Table 14 describes Alpha reliability coefficient of MDRS. The highest Alpha coefficient is .91. The result indicates significant reliability coefficient for all subscales of MDRS, it ranges from -.66 to .919. All coefficients are significant at .01 and .05 significance level.

Inter- Scales Correlation of the Subscales MDRS

For the determination of validity, the inter-scales correlations of MDRS were computed.

Table 15

Inter-Scales Correlations of MDRS (N=140)

Subscales	1	2	3	4	5	6	7
Factor 1							
Factor 2	.45**						
Factor 3	.74*	.19**					
Factor 4	.73*	.25**	.71**				
Factor 5	.40*	.51**	.48**	.44**			
Factor 6	.25	.48**	.37**	.45**	.58**		
Factor 7	.23	.13	.29*	.41**	.46**		
Total	.92**	.65**	.78**	.75**	.51**	.42*	.45*

$p < .05$ **$p < .01$

Table 15 describes the inter-scale correlations of MDRS. The result indicates that all subscales have positive correlation with each other and total scale of MDRS. The highest correlation exists between factor 1 and factor 3.

Psychometric Properties of Wellbeing Scale (CPI)

Psychometric properties of well being scale were determined on the main sample through the following procedure.

1. Alpha Reliability Coefficients of well being scale
2. Inter-Correlation of the Subscales of well being scale
3. Item Total Correlations of well being scale
4. Percentile Rank of well being scale

Alpha Reliability Coefficient of Well Being Scale

Alpha reliability coefficient of well being scale and its subscales were determined on a sample of 140 respondents.

Table 16

Alpha Reliability Coefficient of Well Being Scales (CPI, N=140)

Subscales	n	Alpha coefficient
Scale 1	19	.76*
Scale2	20	.86*
Total	38	.74*

*p <.01

Table 16 portrays the Alpha reliability coefficients of well being scale.

Item Total Correlations of Well Being Scale (CPI)

Item analysis was performed on well being scale, for this purpose the items total correlations were calculated on a sample of 140 respondents.

Table 17

Item Total Correlations of Well Being Scale (CPI) (N=140)

Items	Correlations	Items	Correlations
1	.30**	21	.41**
2	.28**	22	.36**
3	.26**	23	.50**
4	.33 **	24	.48**
5	.44 **	25	.46**
6	.36 **	26	.38**
7	.50 **	27	.55**
8	.42 **	28	.41**
9	.45 **	29	.46**
10	.26 **	30	.25**
11	.14 **	31	.31**
12	.36 **	32	.33**
13	.30 **	33	.36**
14	.46 **	34	.30**
15	.31**	35	.28**
16	.57 **	36	.16**
17	.78 **	37	.32**
18	.36 **	38	.28**
19	.44**		
20	.37**		

Table 17 describes the item total correlations of well being scale. The result reveals that all 38 items have positive correlation with the total scale of well being scale. The correlations ranged from .21 to .68.

On the sample of the 140 respondents, percentiles rank of well being scale were determined for three levels, mild well being, moderate well being and higher well being.

Percentiles Ranks of Well Being Scale (CPI)

Table 18

Percentile Ranks of Well Being Scale (CPI) (N=140)

Percentiles	Scores
5	16
10	17
15	18
20	19
25	**20**
35	21
40	22
45	23
50	**27**
55	27
60	28
65	29
70	29
75	**32**
80	32
85	33
90	33
95	34
99	36

Table 18 is showing the percentile ranks of teachers' score on well being scale. The score of 20 falls on 25th percentile illustrate as mild well being 27 falls on 50th percentile characterized as moderate well being, whereas score of 32 falls on 75th percentile and characterized as high wellbeing.

Psychometric Proprieties of Affectometer 2

Psychometric properties of Affectometer 2 were determined on the main sample through the following procedure.

1. Alpha Reliability Coefficients of Affectometer 2
2. Inter-Correlation of the Subscales of Affectometer 2
3. Item Total Correlations of Affectometer 2
4. Percentiles Rank of Affectometer 2

Alpha Reliability Coefficients of Affectometer 2

Alpha reliability coefficients of well being scale II were determined on a sample of 140 respondents.

Table 19

Alpha Reliability Coefficients of sub Affectometer 2 (N=140)

Subscales	n	Alpha coefficients
Sub Scale 1	19	.76*
Sub Scale 2	20	.86*
Total	39	.87*

**p <.01

Table 19 describes the Alpha reliability coefficients of psychological well being scales. Both scales are reliable.

Inter-Correlation of Subscales of Affectometer 2

For the determination of validity, inter-correlation of subscales and total scale of well being scale II were determined.

Table 20

Inter-Correlation of Subscales of Affectometer 2(N=140)

Subscales	1	2
Scale1	.87**	
Scale2		
Total	.95***	.89***

**p < .05, ***p < .01

Table 20 describes the inter-correlation among the subscales and total scale of well being scale II. The result reveals that both scales have positive correlation with each other and with total well being scale II.

Items Total Correlations of Affectometer 2

For the determination of item analysis, items total correlation was computed on the respondent's scores.

Table 21

Items Total Correlation of Affectometer 2(N=140)

Items	Correlations	Items	Correlations
1	.59 **	21	.50**
2	.35 **	22	.55**
3	.48 **	23	.62**
4	.23 *	24	.35**
5	.43 **	25	.37**
6	.43 **	26	.43**
7	.40 **	27	.50**
8	.53**	28	.46**
9	.56**	29	.23*
10	.56**	30	.55**
11	.56**	31	.56**
12	.52**	32	.69**
13	.53**	33	.73**
14	-,22*	34	.72**
15	.41*	35	.67**
16	.48*	36	.66**
17	.59**	37	.59**
18	.46**	38	.63**
19	.52**	39	.46*
20	.41*		

*$p<.05$ **$p<.01$

Table 21 describes the items total correlations of well being scale II. The result reveals that 38 items have significant positive correlations with the total scale of well being scale II, only item no 14 has negative correlation with the total scale.

Percentile Ranks of Affectometer 2

In order to determine the cutoff scores on the sample, the percentiles score of respondents on well being scale II were determined.

Table 22

Percentiles Score of Teachers on Affectometer 2 (N=140)

Percentiles	Score
5	120
10	124
15	127
20	132
25	**134**
30	137
35	138
40	140
45	144
50	**146**
55	148
60	149
65	153

70	156
75	158
80	159
85	163
90	169
95	171
99	187

Table 22 reveals percentiles rank of respondent's scores on well being scale II. The score of 134 falls on 25th percentile, score of 146 falls on 50th percentile and score of 158 falls on 75th percentile rank.

Table 23

Comparison of the Mean and SD of the Respondent on MDRS for the Variable Gender (N = 140)

Factors	Men		Women	
	M	SD	M	SD
Factor 1	205.5	18.2	208.7	22.8
Factor 2	128.4	17.8	125.1	17.8
Factor 3	154.9	11.3	155.8	15.4
Factor 4	58.1	6.6	59.7	6.2
Factor 5	60.1	6.4	73.8	4.1
Factor 6	73.8	4.1	45.1	8.9
Factor 7	35.8	3.6	40.1	3.3
Total	680	80.31	671.3	77.74
WB	26.9	5.2	24.2	4.9
Affectometer 2	149.6	19.6	144.3	13.7

Table 23 portrays the mean and SD of the respondents scores on MDRS and well being scales. Men scored higher on MRDS and Well being scales, but difference is not significant.

Table 24

Comparison of the Mean and SD of the Marital Status Respondent on MDRS (N = 140)

Factors	Unmarried		Married	
	M	SD	M	SD
Factor 1	204.1	21.3	211.5	21.0
Factor 2	123.0	18.8	129.5	15.2
Factor 3	154.1	14.8	156	14.2
Factor 4	58.1	7.5	60.3	4.7
Factor 5	71.4	5.6	73.8	10.24
Factor 6	43.1	7.6	44.8	8.2
Factor 7	39.2	4.71	40.2	3.7
Total	719	80.13	699	77.9
WB	24.6	4.4	27.9	5.8
Affectometer	140.8	16.2	152	13.9

Table 24 described the mean and SD of the respondents scores on the variable marital status, result make it clear that married people are more religious than the unmarried ones. Table also depicted that married people are more adjusted, satisfied and because they also report higher on both well- being scales.

Table 25

Comparison of the Mean and SD of the Respondent of MDRS for Language Wise (N=140)

Factors	Urdu		Punjabi		Pashto		Sindhi	
	M	SD	M	SD	M	SD	M	SD
Factor 1	217	29.7	207	22.4	228	14.80	219	10.7
Factor 2	117	24.2	128	13.1	113	3.80	60	4.1
Factor 3	167	10.4	156	10.4	152	24.41	147	11.1
Factor 4	62.7	5.6	59.4	3.8	67	5.34	61	4.51
Factor 5	75	4.4	72.7	5.2	79	3.41	60	5.81
Factor 6	45.3	9.8	42.3	9.4	49	9.30	42	5.2
Factor 7	42	4.2	39.3	4.3	46	4.39	37	1.6
Total	726	88.3	704.7	68.6	734	46.45	626	43.02
WB	23.7	3.8	25.1	29.2	29	9.3	22.5	6.8
Affectometer	144.2	13.4	145.7	17.7	159.8	20.11	34.9	23.3

Table 25 describes the scores of the respondents on the variable language. From the results, it appears that Pashto speaking respondents have highest score on the religious orientations scale. Result also highlights that Pashto speaking respondents scored higher on the both well-being scales.

Table 26

Comparison of the Mean and SD of the Respondent of MDRS for Qualification Wise (N=140)

Factors	Up to Graduate		Masters and above	
	M	SD	M	SD
Factor 1	207.8	16.1	205.7	24.0
Factor 2	124.3	13.6	124.3	17.2
Factor 3	155.6	8.6	154.9	7.5
Factor 4	60.3	4.3	58.5	8.4
Factor 5	70.4	5.1	73.1	4.6
Factor 6	41.6	7.8	44.7	7.3
Factor 7	38	3.2	39.7	3.5
Total	698	58.7	700.9	72.5
WB	21.0	3.4	25.5	5.2
Affectometer 2	132 .6	7.2	146.18	14.6

Table 26 describe the results of variable qualification, from the table it appears that respondents that are more qualified have higher religious orientations than the less qualified one.

Table 27

Comparison of the Mean and SD of the Respondent of MDRS for Profession wise (N = 140)

Factors	Govt. Officials		Teachers	
	M	SD	M	SD
Factor 1	202.2	20.64	208	25.86
Factor 2	129.4	24.29	125.2	22.88
Factor 3	149.8	12.30	156.4	10.67
Factor 4	58.2	3.94	59	3.49
Factor 5	71.4	5.65	72.8	5.0
Factor 6	46	9.22	42	10.74
Factor 7	41.2	3.91	39.5	4.28
Total	698.2	79.95	702.9	82.92
WB	26.55	4.85	25.1	4.98
Affectometer 2	148.8	17.37	145.6	15.0
	Business		**Others**	
	M	SD	SD	M
Factor 1	208	15.85	184	33.66
Factor 2	132	19.59	136	27.22
Factor 3	156.4	9.47	151	11.49
Factor 4	55.3	6.94	57	6.32
Factor 5	71	5.97	74	3.81
Factor 6	43	8.85	36	10.56
Factor 7	38.6	5.58	38	4.33
Total	704.3	165.31	624	97.39
WB	23.6	8.0	16	1.2
Affectometer 2	146.6	31.2	142	1.3

Table 27 describes the mean and SD of the respondents on MDRS, well being scale of CPI and Affectometer 2. Results reveal that govt. official have highest religious orientations as compared to the respondents belong to different occupational groups. Results also highlight people with highest religious orientations have highest scores on both well being scales.

Table 28

Correlations between Well-being and Religion Orientations

Subscales	MDRS	Well-Being	Affectometer
MDRS	1	.88	.79
Well being	.88	1	.91
Affectometer	.79	.91	1

*p <.05, **p <.01

Table 28 describe the inter-correlations among the psychological well being scales and MDRS. From the table it appears that both scale of well being had significant positive correlation with MDRS. Both psychological well-being scales also significantly correlated with each other as well.

Table 29

Correlations of the Subscales of MDRS with Psychological Well Being Scales (N=140)

Subscales	CPI Well -Being	Affectometer 2
Factor 1	.23*	.36*
Factor 2	.27*	.35*
Factor 3	.57*	.57*
Factor 4	.46*	.44*
Factor 5	.60*	.55*
Factor 6	.78*	.67
Factor 7	.51*	.58*
WB (CPI)	.88	.78*
Affectometer 2	.79*	.67*
Total	.88**	.79**

*p <.05, **p <.01

Table 29 highlighted the correlations between subscales of MDRS and well being scales. From the table it appears that all subscales of MDRS have significant positive correlation with well being scales. The highest correlation exists between well being scale (CPI) (.88).

Summary

This chapter addressed the description of research methodology and results. It described procedure that was used to determine psychometric properties of research

instruments. It also highlighted the systematic process of development of MDRS which was design to measure the religious orientations among Muslims belong to various occupations. The results of part II of the study were also reported in this chapter according to results all instruments are enough reliable and valid to be used in the study. The discussion, summary, conclusions, recommendation and applied significance of the research will be presented in the following chapter.

DISCUSSION

Chapter -V

DISCUSSION

Although hundreds of religious measures have been developed and standardized across the world, in Pakistan only few religiosity scales have been devised to assess religiosity till now. Keeping in view this fact, the present study was initiated to develop a multidimensional inventory for the measurement of religious orientations among the Muslims. This study was conducted in two parts. Part one comprised of the development of an indigenous religiosity scale. In part II the scale was administered on a sample of 200 respondents in order to explore if any significant difference exist in religious orientations beliefs, and practices of people in Pakistan viz-a-viz different demographic variables (see appendix-O). In order to test any significant relationship between religious orientation and psychological well-being, the sample of 140 respondents was used (see appendix-P).

Part-I

Part-I of the study comprised of the development of Multidimensional Religiosity Scale. The psychometric properties of Multidimensional Religiosity Scale (MDRS) were also determined in this part. It was developed in the following stages such as, items generation, items evaluations, empirical evaluations of the items and final tryout. Items were generated from three main sources namely, Holy Quran, Religious Books and Experts Opinion. Data was collected from 671 adults from eight

big cities of Pakistan such as Karachi, Lahore, Quetta, Peshawar, Gujranwala, Rawalpindi and Islamabad (see appendix-M). After item analysis on the first draft comprising 198 items, 23 items were discarded. It is a five point rating scale with response option ranging from strongly agrees to strongly disagree. Item-total correlations were computed to determine the internal consistency of the scale. The results show that all the correlations are statistically significant. The second draft was administered on a sample of 500 adults including an equal number of men and women (see appendix-N). The data was subjected to factor analysis and seven factors were extracted with Eigen value greater then 1.00 (table 3). For labeling of the factors, the contents of the items with a loading of .40 and above on a single factor were examined and grouped together with similar items. The labels were assigned by the researcher on the basis of face validity of the items within each factor. These factors called subscales are as following:

Factor 1: Individualistic Devotion (49 items)

Items comprising factor 1 are related to a person's commitment towards religious values and beliefs

Example: It's not easy to keep fast in the month of Ramadan.

Factor 2: Tolerance towards life issues (39 items)

This factor relates to the extent to which one submits to religious obligations in everyday life.

Example: It is impossible to forgive when one is angry

Factor 3: Conviction (35 items)

This factor explains the unwavering belief that Allah is omnipotent and a complete submission to His will.

Example: Allah befriends those, who seek His forgiveness.

Factor 4: Subjective righteousness (13 items)

This factor measures the extent to which an individual applies Islamic principles to determine one's own behavior/direct one's own behavior.

Example: Offering Namaz is the best way to achieve tolerance.

Factor 5: Social orientation (16 items)

It relates to an understanding of the benefits of positive interpersonal and social behavior.

Example: Belief without conduct is meaning less

Factor 6: Optimal religious functioning (13 items)

This factor measures the extent to which one meets religious obligations.

Example: I pay alms only in distress.

Factor 7: Attitudes and beliefs (10 items)

This factor describes the preconceived ideas about certain matters, not necessarily based on facts.

Example: One is not tested beyond his endurance

Reliability of the Multidimensional Religiosity Scale was determined by computing Cronbach's Alpha coefficient (table 6) as well as by Split Half Technique. The data established the reliability and validity of MDRS. The norms of MDRS were expressed in terms of percentile ranks (tables 7& 8). The score of 300 falls on 25th percentile which illustrates mild religious orientation, score of 448 falls on 50th percentile that characterizes moderate religious orientation, whereas, score of 690 falls on 75th percentile and characterized as high religious orientation. The Reliability of the test is .89 and highest alpha coefficient is .94 (table 6).Separate norms were computed

for men and women. The higher score on MDRS indicates higher level of religiosity. Our data demonstrated that Multidimensional Religiosity Scale is a reliable and valid tool for the measurement of religiosity for Muslims.

Part II

After the development of the MDRS, part II of the study was initiated and the three main hypotheses were tested to achieve the objectives of the study.

The first hypothesis was formulated as "scores of respondents on multidimensional religiosity scale will not show any significant difference across different provinces of Pakistan". The data presented in table 11 demonstrates that there is no significant difference between the samples taken from different provinces on MDRS (on linguistic basis). This supports the hypothesis. The degree of religiosity prevalent across Pakistan is almost of the same level; however, the people of Khyber Pakhtunkhwa have shown slightly higher score on religiously as compared to other provinces of Pakistan.

Our second hypothesis of the study assumed that "significant gender difference will not be found in scores of respondents on the multi-dimensional religiosity scale". Assumption for deriving this hypothesis was found in some earlier studies, by Loewenthal, et.al (2001) and Sullins (2006).These studies demonstrated that Jewish and Muslim men in comparison with Hindus and Christians are more religious than their female counter parts but we expect that Muslim men and women will equally religious. Results presented in table 9 show that there are no significant gender difference. So, our second hypothesis is approved it means that the gender factor has not influenced the religious orientations. The findings negate the popular belief prevalent in our culture of

men being more religious than women. In fact, these findings are in line with the teachings of Islam. The results shown in table 9 are not significant and negate the assumption that men are more religious as compared to females. It supports the teachings of Islam. Men and women both are bound to follow Islam and Islam has not made any discrimination as far as practicing Islam is concerned. ALLAH ALLMIGHTY has conveyed his massage to mankind collectively without any discrimination between men and women. Quran has very clearly indicated through verse 208 Surat-al-Baqarain Para (II) "O you people who believe! Enter perfectly in Islam (by obeying all the rules & regulations of the Islamic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.

On another occasion of Hajatul Wida (last sermon) Muhammad (PBUH) said "All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action".

Even in the last sermon, no single man or woman was addressed; instead the entire mankind was addressed as one. Islam is a complete religion. It does not discriminate between man and women on the basis of their gender; all are created equal and both are given equal opportunities. No one is superior over the other and if anyone has any superiority over someone, it is on the basis of piety and righteousness.

It clearly points out towards one inescapable fact that Islam is created equal for all. Both men and women are created equal and superiority is only defined on the magnitude of piety. There is no duty of Islam that is compulsory and either men or women are out of its bound. In fact, both are equally entitled and questionable in the

domain of religion. On the contrary, major portion of statistical evidence based on the studies conducted by western psychologist on non Muslim cultures also support the hypothesis that women are more religious as compared to men (Kanazawa, 2010; Britt, 2009; Fazeer 2006).

These above mentioned studies neither support nor oppose our findings but we arrived at one conclusion that Islam is predominantly fundamentally different than rest of the religions. It is therefore, concluded that religiosity scales developed in the non western societies are not applicable to our culture.

The third hypothesis of our study is to find out the correlation between scores on MDRS and well-being scales. (Score on the Multidimensional Religiosity Scale will be significantly correlated with score on psychological wellbeing scale, a subscale of California psychological inventory). This hypothesis has also been supported as demonstrated (table 20).For this purpose a sample of 140 respondents was randomly selected. The MDRS and Psychological Well-Being Scales such as well-being scale of CPI having 38 items and Affectometer 2 consisting of 39 items were used respectively. The inter correlation between the psychological wellbeing scales and MDRS shows that both scales of well-being have significant positive correlation with MDRS. Furthermore, both psychological well-being scales were also significantly correlated with each other.

The inter correlation between all the seven sub scales of MDRS and psychological well-being scales were also calculated and results depicted that all sub scales of MDRS have significant positive correlation with well-being scales. The highest correlation exists between Well-being (CPI) with MDRS as shown in table 16.

In this study, mean and standard deviations were calculated to see the relationship of religious orientations and psychological well-being of the respondents. A study conducted by Lowenthal, (2009) and Hood, (1999) suggested that people adopt religion as one of the coping methods to come out of their stress. Another study conducted by Siddle (2002), indicates positive relationship between well being and religiosity. According to this study, as psychological well-being increases, religious practice increase.

Headey and Wearing, (2009) and Wong and Slaikeu, (2006) also support our results. The basic finding of their research suggests strong relationship between religiosity and subjective well-being. The relationship between religiosity and well-being was further investigated by (Cohen, Pierce, Chambers, Meade, Gorvine, & Koenig, 2005) and indicated close connection between religious mindedness and both physical and mental health.

It is well documented that many religious beliefs are associated with lower levels of depression and anxiety, and high levels of positive affects (Abdul- Khalek, 2007, Koenig et al,. 2001, Lewenthal et al, 2000; Pargament, 1997). As a Muslim we believe that prayers are an important predictor of well being and general consoling and supporting effect of religion has been demonstrated throughout various cultures around the world. Therefore, clinical literature has been occupied with discussions of how best to bring clinical practice in tune with religious and cultural needs (Cook et al., 2009; Pargament & Tarakeshwar 2005; Jahangir 1995).

SUMMARY

In this research the problem under consideration was the development of multidimensional religiosity scale for Muslim; study aims to find out the relationship between religiosity and well-being. Study also designs to measure the role of certain demographic variables in determining the level of religiosity among the Muslims. The research was carried out in two parts. Part I was concerned with the development of Multidimensional Religiosity Scale (MDRS). It was based on seven-sub scales with total 175 items. The reliability of the test is .89 and highest alpha co-efficient is .94. The part II of the study was design to explore the role of certain demographic variable in determining the level of religiosity among the Muslims; it was performed on 200 respondents. In sample, 200 men and women were included with age of above 25 years. They belong to major cities of Pakistan. Their income level ranged from 2000 to 80000. Research findings reveal that there is no significant difference in the religious orientations of men and women. Moreover, study revealed that Pashto speaking people are more religious than other ethnic groups. The second objective of part II was design to investigate the relationship between religiosity and psychological well being the data was collected from 140 respondents belongs to different professional groups. The research finding revealed that there is a positive relationship between religiosity and psychological well-being, meaning thereby that those who have higher religious orientations they also exhibited higher psychological well being. Therefore, it may be concluded that religion is one of the important factors in the life and religiosity leads to psychological well being and better adjustment in lives. It is also concluded that construct of religion is measurable and MDRS is a reliable tool for the measurement of religiosity in Muslim population.

CONCLUSION, APPLIED SIGNIFICANCE AND RECOMMENDATIONS

Chapter VI

CONCLUSION, APPLIED SIGNIFICANCE AND RECOMMENDATIONS

On the basis of the results following conclusions were drawn.

1. MDRS is a reliable tool for the measurement of religiosity.
2. MDRS is a valid tool for the measurement of religiosity.
3. MDRS is applicable to both males and females.
4. Degree of religiosity has significant influence on the psychological well-being.
5. Psychological well being is positively correlated with religious orientations.
6. No significant difference was found between men and women in terms of their level of religiosity.
7. Pashto speaking 'respondents have higher religious orientation as compared to other ethnic groups, but their scores are not significant.
8. People working in the government sector are more psychologically well adjusted and have higher religious orientations than people working in other professions.

Applied Significance

Present research builds upon previous researches that investigate the religious orientations and relationship between religiosity and psychological well-being in

cooperating a diverse sample of Muslim respondents from seven major cities of Pakistan. This study is unique, as it develops a multidimensional religiosity scale for the Muslim population of Pakistan. With the help of this instrument, we can measure the religious orientations of the Muslims belonging to any area of Pakistan.

Today Muslims from all over the world are suffering due to lack of commitment towards Islamic teachings. According to this study, that Muslims who experience lack of Psychological well being are not disciplined in their religion practice. Therefore, for the Psychological well-being, practicing religion is vital.

It is need of the present day to realize that our system should provide the right type of education to young learners, so that Islamic concept can be inculcated in the mind of young learners' right from the beginning of their education. In this research most of the respondents have reported moderate level of religious orientations, which reflects that they need to improve themselves in this important aspect of life. For this purpose the education sector can play a very important role, through various interventions for creating awareness of the teachings of Islam among students. Textbook writers should relate the Islamic knowledge to worldly knowledge and highlight the true essence of Islam. In this way Muslim youth can modify their behavior.

Although, Islam is the religion of the Creator of this universe, Muslims are still suffering due to lack of interest in the practicing of Islamic teachings. If Muslims follow true teachings of Islam, they may become a role model for the non-Muslims of the entire world. This scale helps Muslims to weigh their existing level of religiosity

and if the results are not satisfactory, they may modify their life style this improving their religiosity index.

Moreover, multidimensional religiosity scale for the Muslims can be used as an independent variable in the assessment of mental health problems. Furthermore, this study has contributed to the limited empirical literature available on Muslim religious orientations in the Pakistani context.

Recommendations

1. The major objective of this study was to develop a multidimensional religiosity scale (MDRS) in order to measure religious orientations among Muslims. This developed scale is a reliable and valid tool for the measurement of religiosity and applicable to both male and female Muslims.

2. On the basis of the results, it is recommended that for healthy and balanced personality development, we should practice Islam in our daily lives with complete submission.

3. Government may adopt appropriate Islamic policy that would contribute to the perception of practicing Islam.

4. For practicing Islam, knowledge is very important. It is recommended that true teachings of Islam should be provided to all Muslims at various levels such as, educational and institutional level. In this regard, mass media can also play a very positive role; it can help to teach Islamic ideology related to life aspects to all community. Media may also start a campaign, which

should highlight the importance of Islam based on relationship of psychological well-being and Islamic orientations.

5. In educational institutions and workplaces, a comfortable Islamic environment should be provided to all the concerned members.

6. It is recommended that MuslimUlmas should have a scholarly approach on the subject matter of Islam, so that they would teach individuals from different cultures in order to provide meaningful and effective ways to boost the individual's aptitude for growth and Psychological well-being.

7. The wholesome integration of the spiritual and Psychological dimensions is a step towards assisting Muslims in making them more consequential.

8. An extensive research in the area of religiosity is urgently required.

9. A separate research should be conducted on the relationship between religiosity and psychological well-being among non-enthusiastic Muslims. Such research could focus on individuals functioning in their communities or who may be committed only once a week to fulfill their religious responsibilities.

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APPENDICES

APPENDICES

Appendix -A

محترم/محترمہ ----------

السلام علیکم۔

میں پی ایچ ڈی کی طالبہ ہوں اور آپ کے سامنے کچھ بیانات رکھ رہی ہوں۔ آپ سے انتہائی گزارش ہے کہ ان بیانات کو غور سے پڑھیے اور بیانات کے آگے دیے ہوئے جوابات پر مکمل طور پر اپنی ذاتی رائے دیجیے۔

ایک دفعہ پھر گزارش ہے کہ صرف اور صرف اپنی ذاتی رائے دیجیے کہ آپ بیانات سے بالکل متفق/متفق/فیصلہ نہیں کر پائے/غیر متفق/بالکل غیر متفق ہیں۔

آپ کی دی ہوئی معلومات صیغہ راز میں رکھی جائیں گی۔

شکریہ

فرح ناز قاسمی

سائیکالوجی ڈیپارٹمنٹ

پشاور یونیورسٹی

پشاور

فون نمبر: 0333-5168561

Appendix - B

نام ----------

ولدیت/زوجہ ----------

عمر (25 تا 35) (36 تا 45) (46 تا 60) (60 تا زیادہ)

جنس مرد / عورت

تعلیم ----------

پیشہ ----------

ماہانہ آمدنی (2000 تا 5000) (6000 تا 10,000) (11,000 تا 20,000)
(21,000 تا 30,000) (31,000 تا 50,000) (51,000 تا زیادہ)

ازدواجی حیثیت غیر شادی شدہ / شادی شدہ / بیوہ / طلاق یافتہ / دیگر----------

مادری زبان اردو / پنجابی / پشتو / سندھی / بلوچی / سرائیکی / ہندکو / پوٹھواری / دیگر----------

مذہب ----------

پتہ ----------

شہری / دیہی

فون نمبر گھر----------آفس----------
موبائل فون----------

Appendix-C

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پاتے	نہ متفق	بالکل نہ متفق
1. سائنس تعلیم کے درمیان ملح کرنا اہم ہے۔					
2. مذہبی رواداری اخوت پیدا کرتی ہے اسلام کو بہت نقصان پہنچایا ہے۔					
3. آج کل تنگی کا زمانہ نہیں ہے۔					
4. غور کرنا ہی سے بہتر نتیجہ حاصل ہوتا ہے۔					
5. تحقیق کے بغیر کوئی نتیجہ نہیں نکالنا چاہیے۔					
6. سائنس دور میں نظریات سے پیدا ممکن نہیں۔					
7. روح اور دل کے سکون کے لیے موسیقی بہترین ہے۔					
8. دنیا کا کوئی پتھر سے زیادہ بہتر ہے۔					
9. محفل میں رقص اور گانے کے بغیر دوسروں کو متوجہ کرنا ممکن نہیں۔					
10. ہر سے پہلے کا نتیجہ دوسرے سے کام زیادہ مشکل ہو جاتا ہے۔					
11. غلط کھانے کا جواب نرم کھانا ہے۔					
12. اچھے مسائل سمجھنا چاہیے۔					
13. غصے میں رہنا کسی ممکن نہیں۔					
14. ذاتی زندگی کا راز ہونا ضروری ہے۔					
15. اصل بات دلائل کا ہے۔					
16. تنگی کا دور تنگی اور بڑی کا دور بڑی ہے۔					
17. سائنسی تحقیق میں جلدی جلدی ہیں۔					
18. کامیابی کے لیے باری قدمی اور محنت ضروری ہے۔					
19. صلح کرنا بہتر ہے۔					
20. بیوقوف سے بچنے واقعی کرنے میں کوئی حرج نہیں۔					
21. بہت کچھ انسان کے اختیار میں بھی ہے۔					
22. آج کے نوجوان نسل پر بزرگوں کا اہم ہے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
23. پڑھائی کو اپنی اس لیے اہمیت نہیں دیتا ہے۔					
24. کسی کی رائے سے زیادہ اس کو تکلیف نہیں ملتی۔					
25. صرف رٹا لگانا معمولی بات ہے۔					
26. بڑے بچے سے سوال کرنا بے ادبی ہے۔					
27. تکلیف دینے والے کو بھی تکلیف دینی چاہیے جتنی کہ اس نے دی۔					
28. اپنی بات منوانے یا دوسروں پر اپنی برتری کرنے میں کوئی حرج نہیں۔					
29. دوسرے لوگوں کی طرف رغبت کرنا اور ان سے میل جول رکھنا ضروری ہے۔					
30. مشکلات پر صبر کرنے پر راضی نہیں۔					
31. صرف اور صرف قوتِ بازو سے مسائل حل نہیں ہوا کرتے۔					
32. عمل کے بغیر ایمان بے معنی ہے۔					
33. اس زمانے کے دور میں کوئی بھی پڑھے لکھے کا روزگار ہے۔					
34. رشتوں کا لحاظ رکھنا بے حد ضروری ہے۔					
35. موبائل فون ترقی کا ذریعہ نہیں۔					
36. کسی کے مکان سے باہر رہنے کے لیے اس کی نوکری کرنا ضروری ہے۔					
37. تعلیمی ادارہ کا ماحول پیدا کرنے کے لیے اساتذہ کا رہنما ہونا ضروری ہے۔					
38. بچوں کے سامنے تعلیم کا اس دور میں رہنا مشکل ہے۔					
39. کسی کو دھوکا دینا مناسب ہے۔					
40. دھوکے باز کو سزا دلانے کے لیے جھوٹ کرنے میں کوئی حرج نہیں۔					
41. خود پر بھروسا اپنے اعمال کے ساتھ ہوتا ہے۔					
42. عورتوں کو مردوں پر ترجیح ان کے مال خرچ کرنے کی وجہ سے ہے۔					
43. دیہاتی علاقوں میں عورتوں کی مدد درکار ہوتی ہے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
44. تمام مرد عورتوں سے تعلقات قائم رکھنا کوئی آسان بات نہیں۔					
45. مجھے اکثر ملاقات میں پریشانی محسوس ہوتی ہے۔					
46. بطور فرض مہر کے روزے چھوڑنا جائز نہیں۔					
47. آجکل معاشرے میں زنا کرنے والے لوگ کامیاب ہیں۔					
48. اسلام میں پہلے کے پورے اصل رواج اس کی بات نہیں۔					
49. اس مرد کی کے دور میں دوسروں کی مدد نہیں کی جا سکتی۔					
50. ڈاکٹر اکثر چیزیں ضائع کرتے ہیں۔					
51. آجکل کے دور میں گناہ کو چھپانے میں ہی بہتری ہے۔					
52. غریبوں کو راز دار نہیں ملتا ہے۔					
53. موزوں اختیار کر کے زندگی میں سکون حاصل ہو سکتا ہے۔					
54. مرد کو صرف ایک بیوی حاصل ہے۔					
55. نکاح کے بغیر معاشرے میں اعلیٰ مقام حاصل نہیں کیا جا سکتا ہے۔					
56. مہر حاصل کرنے کا طریقہ نماز ہے۔					
57. زکوٰۃ نصاب کے حساب سے ادا کرنی ضروری ہے۔					
58. دعا کرنے والا نہیں۔					
59. ملاقات کے بعد کچھ وعدہ خلافی کرنے میں کوئی حرج نہیں۔					
60. زکوٰۃ کی ادائیگی کے بغیر مال حلال نہیں رہتا۔					
61. آخرت میں تو سب کو انصاف مل جائے گا۔					
62. آجکل ماں باپ کے ساتھ حسن سلوک کے احکام کے مطابق سلوک کرنا اولاد کے بس میں نہیں۔					
63. مذہب صرف کریانے کا ہے۔					
64. پردہ عورت کی ترقی میں رکاوٹ ڈالتا ہے۔					

Agenda	بالکل متفق	متفق	فیصلہ نہیں کر پاتے	نہیں متفق	بالکل نہیں متفق
65. [illegible]					
66. [illegible]					
67. [illegible]					
68. [illegible]					
69. [illegible]					
70. [illegible]					
71. [illegible]					
72. [illegible]					
73. [illegible]					
74. [illegible]					
75. [illegible]					
76. [illegible]					
77. [illegible]					
78. [illegible]					
79. [illegible]					
80. [illegible]					
81. [illegible]					
82. [illegible]					
83. [illegible]					
84. [illegible]					
85. [illegible]					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
86. میں کسی کو تکلیف دے کر ہی بھول جاتا ہوں۔					
87. میرے لیے اپنا مطالعہ میں انصاف کرنا ممکن نہیں۔					
88. جائداد میں لڑکیوں کا حصہ دینا ضروری نہیں۔					
89. صرف نماز پڑھنا کافی نہیں۔					
90. میں کی پیدائش سے پہلے سے مسائل ختم ہو چکے ہیں۔					
91. مال قیمتوں، مشینوں اور خون (بلا قصاص) میں فرق کرنا ضروری نہیں۔					
92. حدود پورا کرنا ضروری نہیں۔					
93. دوسروں کے گھروں میں بلا اجازت داخل ہونا درست نہیں۔					
94. داخل کا مبنی صرف حلال روزی میں نہیں۔					
95. لباس میں پاکیزگی اختیار کرنا ضروری ہے۔					
96. اللہ سے محبت رکھنے والے لوگ مسجدوں کو آباد رکھتے ہیں۔					
97. روزِ قیامت ایمان لانا مسلمان ہونے کے لیے ضروری نہیں۔					
98. مکمل ایمان کے لیے نماز، روزہ، زکوٰۃ کی پابندی لازمی ہے۔					
99. کبھی کبھار غرور کرنے اور بڑائی مارنے میں کوئی حرج نہیں۔					
100. قرآن پاک کو تجوید سے سننا اچھی نہ ضروری ہے۔					
101. حلال چیزوں کو اپنے اوپر حرام کر لینا گناہ عظیم ہے۔					
102. مال کی حفاظت کے لیے زکوٰۃ نکالنا ضروری ہے۔					
103. کسی اللہ کی بندگی کرنے کی وجہ سے دشواریاں پیش آتی ہیں۔					
104. بچوں سے پیار کرنا ضروری ہے۔					
105. اللہ کی وحدانیت کا اقرار کیے بغیر مسلمان ہونا ممکن نہیں۔					
106. اہل اسلام کے خطبے میں اختلاف کرنا ایک سے باہم ہو جاتا ہے۔					
107. بھلائی کے کام رکھنے میں اللہ ان کو دوست رکھتا ہے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
108۔ ہر کام کے لیے اللہ پر بھروسا کرنے سے کام کی تکمیل جلد اور اچھی ہوتی ہے۔					
109۔ مال سے محبت کے باوجود دوسروں پر خرچ کرنا نیکی ہے۔					
110۔ مذہب اور زندگی دو الگ الگ راستے ہیں۔					
111۔ حرام اشیاء کھانے سے پرہیز کرنا بہتر ہے۔					
112۔ دین کا علم اور نیک عمل کرنا ہمارے کام کا راستہ ہے۔					
113۔ جو خاندان رہنے والے شخص کو اللہ جزا عطا نہیں دیتا۔					
114۔ حسد کرنے والا ذلیل و خوار رہتا ہے۔					
115۔ والدین کے ساتھ بھلائی کرنا اللہ کی خوشنودی کا سبب ہے۔					
116۔ یتیم کے مال پر پرورش کرنے والوں کا بھی حق ہے۔					
117۔ دنیا کے لیے میں زیادہ وقت لگانا بے کار ہے۔					
118۔ کبھی کبھار میرے لیے اس بات پر یقین کرنا مشکل ہو جاتا ہے کہ اللہ میری شہ رگ سے بھی زیادہ نزدیک ہے۔					
119۔ اللہ پر بھروسہ کرنے کے ساتھ ساتھ کوشش کرنا بھی ضروری ہے۔					
120۔ غرور اور زیادتی اللہ سے دوری ہے۔					
121۔ کچھ لوگ تو رزق دینے کے ہی لائق ہوتے ہیں۔					
122۔ اخلاق اعلیٰ پیدا کرنا بھی عبادت ہے۔					
123۔ رزق کی زیادتی فضول ہے کوشش سے اسکا کوئی تعلق نہیں۔					
124۔ نقصان پہنچانے والے لوگوں کی باتوں کو درگزر کرنا آسان کام نہیں۔					
125۔ کام کرنے کے لیے شوق دینے میں کوئی حرج نہیں۔					
126۔ توبہ کرنے والوں کو اللہ دوست رکھتا ہے۔					
127۔ مال جمع کرنے کی وجہ سے زکوٰۃ ادا کرنا مشکل ہو گیا ہے۔					
128۔ اپنے مسائل حل کرنے کے لیے چاہتے ہوئے رہنے میں کوئی حرج نہیں ہے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
129۔ جھوٹ بولنے بغیر روزمرہ کی مشکلات سے بچنا مشکل ہے۔					
130۔ بری حرکت یا گناہ کر لیں پھر توبہ کریں تو نیچر اللہ معاف کر دیتا ہے۔					
131۔ جھوٹ بول کر فوائد حاصل کرنے سے بچی کی تعلیم پر دھیان کرنا بہتر ہے۔					
132۔ صحت کا خیال رکھنا بھی ضروری ہوتا ہے۔					
133۔ سو سال کے رہنے کا سپنا نہیں ہوتا۔					
134۔ عادت اللہ کی مدد کر کے دراصل ہم اپنی ہی مدد کر رہے ہوتے ہیں۔					
135۔ نیکی کا دور بھی نیکی ہی ہے۔					
136۔ مال میں برکت کے لیے فکر کرتے رہنا ضروری نہیں۔					
137۔ کوئی بھی کام شروع کرنے سے پہلے اپنوں میں مشورہ کر لینا بہتر ہے۔					
138۔ مسائل سے بچنے کے لیے جھوٹ کا سہارا لینا بہتر ہے۔					
139۔ ہر مشکل کے بعد آسانی آتی ہے۔					
140۔ وعدوں کا پورا کرنا ضروری نہیں۔					
141۔ نماز کے بعد دعا کرنا ضروری نہیں۔					
142۔ یتیم کے مال کو اپنے مال کے ساتھ ملا کر استعمال کیا جا سکتا ہے۔					
143۔ مال میں اضافہ کرنے کے لیے سود لینا ہی بہتر ہے۔					
144۔ غلط کرتے وقت اللہ کو بازوں کی دعا میں شرکت نہیں کرنی چاہیے۔					
145۔ لگتا ہے کہ بھلائی اور برائی میں تمیز ختم ہوتی جا رہی ہے۔					
146۔ جہاد سے گریز کر کے بلاکتوں سے محفوظ رہا جا سکتا ہے۔					
147۔ جادو ٹونے سے بھی کامیابی حاصل نہیں کی جا سکتی ہے۔					
148۔ رشتہ داروں کو بھی اللہ کے حکم سے آگاہ کرتے رہنا چاہیے۔					
149۔ دینی علم کا دنیاوی علم سے موازنہ نہیں۔					
150۔ اختیارات ملنے کی صورت میں غرور اور برائی جتنا کوئی بگاڑ پاتے نہیں۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پاتے	غیر متفق	بالکل غیر متفق
151۔ صبر کا پھل میٹھا ہوتا ہے۔					
152۔ نیک اعمال کی وجہ سے زندگی آرام دہ رہتی ہے۔					
153۔ اللہ سے تعلق جوڑنے کے لیے کسی واسطے کی ضرورت نہیں۔					
154۔ بیویاں کو اپنے شوہروں کے بارے حکم ماننے چاہئیں۔					
155۔ بیٹی کبھی رائیگاں نہیں جاتی۔					
156۔ عاملوں سے رابطہ کر کے غیب کے علم تک رسائی ممکن ہے۔					
157۔ بھوکے کو کھانا کھلانا ضروری ہے۔					
158۔ مشکلات پر صبر کرنا چاہیے۔					
159۔ دل ناپاک کے ساتھ کھانا پینا حلال ہے۔					
160۔ ملک میں فساد کر کے ہی بادشاہ رہ سکتے ہیں۔					
161۔ نیک کام کرنے کی دعوت دینے اور برائی سے منع کرنے کا دور نہیں ہے۔					
162۔ گھر والوں کو نماز کا حکم دیتے رہنا چاہیے۔					
163۔ زیادہ بچوں کی وجہ سے غربت ہوتی ہے۔					
164۔ میں نماز جمعہ کی باقاعدگی پابندی سے نہیں کر پاتا/پاتی۔					
165۔ جان و مال سے جہاد ممکن نہیں رہا۔					
166۔ دل کو کینہ اور بغض سے پاک رکھنا مشکل کام ہے۔					
167۔ قرض ادا کرتے رہنا چاہیے۔					
168۔ صاحب حیثیت کے لیے قربانی کرنا ضروری ہے۔					
169۔ کاروبار کے بارے میں غور و فکر کرتے رہنا چاہیے۔					
170۔ غیبی کے علم کی ضرورت نہیں۔					
171۔ اللہ کے احکام پر عمل کرنا اس کی چاہت نہیں۔					
172۔ سود لینے سے مال میں اضافہ ہوتا ہے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
173۔ کسی ملک دشمنی کے خوف سے اسی انصاف نہیں کیا جا سکتا۔					
174۔ خدا کی رحمت نیکی کرنے والوں کے ساتھ ہے۔					
175۔ ہمارا خود سے ہی حرام اور حلال چیزوں کا تعین کرنا غلط ہوتا ہے۔					
176۔ آجکل مصروفیت کی وجہ سے اکثر میری نمازیں قضا ہو جاتی ہیں۔					
177۔ بعض اوقات نیک اعمال کا انعام دنیا میں نہیں ملتا۔					
178۔ ہمسایوں کے ساتھ احسان کرنا ضروری نہیں۔					
179۔ موت سے پہلے وصیت کر لینی چاہیے۔					
180۔ قرض واپس نہ ملنے کی صورت میں کاروبار کرنا ضروری نہیں۔					
181۔ مسئلے کے حل کے لیے آپس میں مشورہ کرنا ضروری نہیں۔					
182۔ بدگمانی سے بچنا ممکن نہیں رہا۔					
183۔ باپ نسل میں کوئی کرامت موجود ہوتی ہے۔					
184۔ دین میں فرقہ بندی کرنے میں کوئی حرج نہیں۔					
185۔ مال اور اولاد آزمائش کی چیزیں ہیں۔					
186۔ مجھ پر اکثر مایوسی کی سی کیفیت رہتی ہے۔					
187۔ پرسکون زندگی گزارنے کے لیے مال ضروری ہے۔					
188۔ صبر کرنے والوں کو خدا کی طرف سے رحمت اور جزا ملنے کی امید رکھنی چاہیے۔					
189۔ قرآن پاک پڑھنے سے پرہیز ضروری نہیں۔					
190۔ منت پوری ہونے پر ادا کرنا ضروری نہیں۔					
191۔ مجھے صدقہ دینا صرف مصیبت کے وقت یاد آتا ہے۔					
192۔ بعض اوقات مذہب میری دنیاوی ترقی میں رکاوٹ ڈالتا ہے۔					
193۔ شب معراج کا واقعہ حقیقت پر مبنی ہے۔					
194۔ رمضان کا مہینہ گزارنا آسان کام نہیں۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
195۔ فیصلہ کرتے وقت رشتہ داروں کا خیال کرنا ضروری ہے۔					
196۔ ڈاکٹر اپنے پیشے کا پیشہ ور ہونے کے لیے قسم کھانا ضروری ہوتا ہے۔					
197۔ قرآن کو سمجھنے کے لیے علم بھی ہدایت حاصل کی جا سکتی ہے۔					
198۔ مسلمان دو صورتوں میں بٹے جائیں گے۔					

Appendix-D

INTRODUCTION

I am student of Ph.D. Psychology, at University of Peshawar. I am doing a research on religion orientations. A research questionnaire is attached herewith. You are requested to fill each item (*Instructions are mentioned on front page of the questionnaire*).

There is no right or wrong answer to this, only mentioned numbers according to the instructions. You have to give your own agreement about an item. You are requested to fill them in one session. The information received from you will be kept confidential and only use for the research purpose.

Your cooperation will be highly appreciated.

THANK YOU

Farah Naz Qasmi

Appendix-E

DEMOGRAPHIC INFORMATION SHEET

Name _____

Father Name _____

Age (25 – 30) (36-45) (46-60) (60 to above)

Sex Male / Female

Qualification_____

Profession _____

Monthly Income: (2000-5000) (6000-10000) (11000-20000)

(21000-30000) (31000-50000) (51000- above)

Marital Status : Unmarried /Married / widow /Divorced / others

Mother's Tongue: Urdu / Punjabi / Pashto / Sindhi / Balochi/ Sariaiki/

Hindco/ Pothowari / others

Religion: _____

Address: _____

Ruler / Urban

Phone No. Res: Off:

Mobile:

Appendix-F

MULTIDIMENSIONNAL RELIGIOSITY SCALE

(198 Items, English Version)

Following are a number of statements regarding the religious concerns. You are requested to read each statement carefully and decide if you ever feel or think in this way. Rate each statement on five-point scale in terms of your own agreement and disagreement with the statement. For example if you strongly agree with a statement you mark on number 5 and if you strongly disagree with a statement then mark on 1. For the statement, which you cannot make a decision, mark on 3, rate other categories accordingly.

Strongly disagree	Dis-agree	Undecided	Agree	Strongly agree
1	2	3	4	5

1.	To bring to terms two parties is important.	1 2 3 4 5
2.	Sectarianism has caused much harm to Islam	1 2 3 4 5
3.	It is not an age of goodness.	1 2 3 4 5
4.	Thankfulness bears good reward.	1 2 3 4 5
5.	News should not be considered valid without proper investigation.	1 2 3 4 5

6.	It is impossible to avoid backbiting in the present time.	1 2 3 4 5
7.	Music is the best for the peace of soul and mind.	1 2 3 4 5
8.	When somebody strikes you, it is better to strike harder.	1 2 3 4 5
9.	It is not possible to get attention of other's without being loud.	1 2 3 4 5
10.	It is often difficult for to be tolerant.	1 2 3 4 5
11.	It is better to respond politely to other's roundness.	1 2 3 4 5
12.	One should be straightforward.	1 2 3 4 5
13.	It is impossible to forgive during state anger.	1 2 3 4 5
14.	It is unpleasant to make fun off.	1 2 3 4 5
15.	The modesty lies in the eyes of beholder.	1 2 3 4 5
16.	As you sow, so shall you reap	1 2 3 4 5
17.	Believers are brothers to each other.	1 2 3 4 5
18.	Steadfastness and hard work is essential for success.	1 2 3 4 5
19.	One should make peace	1 2 3 4 5
20.	There is no harm in true friendship with a Jew.	1 2 3 4 5
21.	So much is in man's control too.	1 2 3 4 5
22.	Cowards give preference to Day of Judgment over	1 2 3 4 5

worldly life.

23.	Good deeds are rewarded in this world too.	1 2 3 4 5
24.	No one is troubled beyond one's endurance.	1 2 3 4 5
25.	Breaking promise is a routine thing.	1 2 3 4 5
26.	It is better to forgive than to take revenge.	1 2 3 4 5
27.	Revenge should be equal to hurt.	1 2 3 4 5
28.	There is no harm to accuse others for personal gain.	1 2 3 4 5
29.	To investigate for good and stop from bad is essential.	1 2 3 4 5
30.	Continuance of patience on difficulties is not possible.	1 2 3 4 5
31.	Only steadfastness is not solution to problems.	1 2 3 4 5
32.	Action without belief is meaningless.	1 2 3 4 5
33.	In this age if dearness miserliness is the way to saving.	1 2 3 4 5
34.	Respect of relations is essential.	1 2 3 4 5
35.	Moderation does not lead to progress.	1 2 3 4 5
36.	In order to be aware of someone's affairs one must be inquisitive about him/her.	1 2 3 4 5
37.	To fulfill worldly desires, one has to forget about the Day of Judgment.	1 2 3 4 5

38.	At present, it is difficult to follow the Islamic way of *Pardah.*	1 2 3 4 5
39.	Ill speaking to someone is incorrect.	1 2 3 4 5
40.	There is no harm to argue in order to save deceivers.	1 2 3 4 5
41.	Husband and wife are responsible for their own deeds.	1 2 3 4 5
42.	Men have superiority on women because of their spending money.	1 2 3 4 5
43.	It is only Allah's will that is needed in worldly affairs.	1 2 3 4 5
44.	To be on good terms with all the relatives is quite difficult.	1 2 3 4 5
45.	I am often confronted with disappointment.	1 2 3 4 5
46.	Without a valid religious justification, it is improper to skip fast.	1 2 3 4 5
47.	Now a day, those people are successful who cross their limits.	1 2 3 4 5
48.	It is not possible to embrace Islam fully.	1 2 3 4 5
49.	One cannot help others in this age of dearness.	1 2 3 4 5
50.	People often give useless things in charity.	1 2 3 4 5
51.	Now days it is better not to testify.	1 2 3 4 5

52.	Secrets should not be shared with strangers.	1 2 3 4 5
53.	Peace in life can be achieved through moderation.	1 2 3 4 5
54.	Men are superior to women.	1 2 3 4 5
55.	High status cannot be achieved without pretence.	1 2 3 4 5
56.	Prayer is the best way to achieve patience.	1 2 3 4 5
57.	It is essential to pay Zakat as prescribed.	1 2 3 4 5
58.	It is not time to oblige others.	1 2 3 4 5
59.	There is no harm to back out the promise under certain circumstances.	1 2 3 4 5
60.	Assets are not safe without payment of Zakat.	1 2 3 4 5
61.	Reward and punishment old on the Day of judgment are just stories.	1 2 3 4 5
62.	Now days, it seems impossible for children to treat their parents according to religious and moral obligations.	1 2 3 4 5
63.	It is good to be proud and arrogant.	1 2 3 4 5
64.	Veil is a hindrance in the progress of women.	1 2 3 4 5
65.	To let down others, it is good to know about their shortcomings.	1 2 3 4 5

66.	It is often not easy to observe ablution.	1 2 3 4 5
67.	In order to be successful you have to prefer worldly life	1 2 3 4 5
68.	It is not necessary to help orphan poor and needy.	1 2 3 4 5
69.	It has become difficult for me to offer five times prayer because of my occupation in worldly affairs.	1 2 3 4 5
70.	It is impossible for me to fast for thirty consecutive days.	1 2 3 4 5
71.	It's better to turn aback rather than indulge in a battle with Non-Muslims.	1 2 3 4 5
72.	All the troubles that human beings face are due to their actions.	1 2 3 4 5
73.	Nothing can be said earlier for the future.	1 2 3 4 5
74.	Holy Prophet (PBUH) is both divine and humane.	1 2 3 4 5
75.	Veil according to Sharih can be arranged in present age too.	1 2 3 4 5
76.	Man has been sent on earth as representative of Allah.	1 2 3 4 5
77.	It is difficult to advise others to do well.	1 2 3 4 5
78.	It is important to have belief in all the divine orders.	1 2 3 4 5
79.	Less weighing and measurement is less important.	1 2 3 4 5

80.	An ungrateful Person is indecent.	1 2 3 4 5
81.	Problems cause hindrance in performing Hajj.	1 2 3 4 5
82.	It is difficult for me to offer five time prayers.	1 2 3 4 5
83.	It has become difficult to give charity because of increase in personal expenses.	1 2 3 4 5
84.	There is no time to recite Holy Quran because of busy life.	1 2 3 4 5
85.	Increase in the necessities of life is decreasing the habit of thanking.	1 2 3 4 5
86.	I often forget thanking.	1 2 3 4 5
87.	It is not possible for me to do justice in various cases.	1 2 3 4 5
88.	To give girls share in the property in not necessary.	1 2 3 4 5
89.	Only offering prayer is not virtue.	1 2 3 4 5
90.	Birth of a daughter creates many problems.	1 2 3 4 5
91.	Spending wealth on orphans, poor and looted money is not necessary.	1 2 3 4 5
92.	Keeping promise is not necessary.	1 2 3 4 5
93.	To enter in houses of others without permission is not right.	1 2 3 4 5

94.	Real success is not in the legitimate earning.	1 2 3 4 5
95.	Adoption of immaculate in dress is essential.	1 2 3 4 5
96.	Allah lovers keep the mosques populated.	1 2 3 4 5
97.	It is not important to believe in the Doom's Day for being a true Muslim.	1 2 3 4 5
98.	Offering prayers and paying Zakat is important for a true Muslim.	1 2 3 4 5
99.	Sometimes there is no harm in to be proud and putting on airs.	1 2 3 4 5
100.	It is very important to listen attentively when the Quran is being recited.	1 2 3 4 5
101.	To abstain legitimate things on oneself is ungratefulness.	1 2 3 4 5
102.	The Payment of Zakat is important for the security of one's wealth/property.	1 2 3 4 5
103.	At certain times one has to face problems because of being true.	1 2 3 4 5
104.	It is important to seek forgiveness in it's a true spirit.	1 2 3 4 5
105.	It is not possible to become Muslim without believing in	1 2 3 4 5

the oneness of Allah.

106.	At times it's difficult for me to forgive when I am angry.	1 2 3 4 5
107.	Allah loves those who rely on him.	1 2 3 4 5
108.	Trust in Allah facilitates quick accomplishment of task	1 2 3 4 5
109.	To spend on others in spite of love of wealth is virtue.	1 2 3 4 5
110.	Religion and life are two separate ways.	1 2 3 4 5
111.	It is better to avoid eating forbidden things.	1 2 3 4 5
112.	Belief and virtuous actions is a way to heaven.	1 2 3 4 5
113.	Allah does not show right path to loutish and liar.	1 2 3 4 5
114.	A jealous person is always miserable.	1 2 3 4 5
115.	Being compassionate to one's parents pleases Allah	1 2 3 4 5
116.	A caretaker of an orphan also has a right in is/her belongings/property.	1 2 3 4 5
117.	It is useless to have more time in prayer.	1 2 3 4 5
118.	At times it becomes difficult for me to believe that God is so close to me	1 2 3 4 5
119.	With trust in Allah effort is also important.	1 2 3 4 5
120.	Pride and false airs cause distance from Allah.	1 2 3 4 5

121.	Certain people deserve to be ridiculed.	1 2 3 4 5
122.	Serving mankind is also like worshipping God.	1 2 3 4 5
123.	Abundance of provision is due to luck not because of effort.	1 2 3 4 5
124.	It is not easy to excuse the doings of harm inflictors.	1 2 3 4 5
125.	Bribery as a cast of your work is harmless.	1 2 3 4 5
126.	Whose ever seeks his forgiveness is close to Allah.	1 2 3 4 5
127.	It has become hard to pay Zakat because of increasing expenses.	1 2 3 4 5
128.	There is no harm in applying black magic to overcome one's problems.	1 2 3 4 5
129.	It is troublesome to combat everyday problems without telling a lie.	1 2 3 4 5
130.	Allah forgives if one repents after committing a sin.	1 2 3 4 5
131.	It is better to bear the trouble of truth then to be happy after telling lie.	1 2 3 4 5
132.	Hard work never goes unrewarded.	1 2 3 4 5
133.	Usury does not increase the wealth.	1 2 3 4 5
134.	Helping a needy is actually helping us.	1 2 3 4 5

135.	Do good have well?	1 2 3 4 5
136.	Thankfulness to God is must to enhance his blessings.	1 2 3 4 5
137.	It is better to consult each other, before starting any activity/business.	1 2 3 4 5
138.	It is better to cling on a lie, to stay away from problems.	1 2 3 4 5
139.	Every trouble is followed by ease.	1 2 3 4 5
140.	It is not important to keep promises.	1 2 3 4 5
141.	*Dua* after prayer is not compulsory.	1 2 3 4 5
142.	Orphan's wealth can be used by mixing it up with one's own.	1 2 3 4 5
143.	It is better to increase the wealth by taking interest.	1 2 3 4 5
144.	Argument should not be made in favor of deceivers at the time of decision making.	1 2 3 4 5
145.	It appears that distinction between good and bad is diminishing.	1 2 3 4 5
146.	By avoiding Jihad causalities can be avoided.	1 2 3 4 5
147.	Success can never be achieved through magic.	1 2 3 4 5
148.	The relatives should also be informed of Allah's decree.	1 2 3 4 5

149.	Religious education is not related to worldly educations.	1 2 3 4 5
150.	It is not wrong to be proud and bossy when in power.	1 2 3 4 5
151.	Patience is surely rewarded.	1 2 3 4 5
152.	Good deeds make life comfortable.	1 2 3 4 5
153.	To seek nearness to Allah, it is not necessary to have faith in His Oneness.	1 2 3 4 5
154.	Wives should carry out genuine demands of their husbands.	1 2 3 4 5
155.	Virtue is always rewarded.	1 2 3 4 5
156.	Access to divine knowledge is possible by seeking company of the religious scholars.	1 2 3 4 5
157.	To feed the hungry is important.	1 2 3 4 5
158.	Patience should be applied on difficulties.	1 2 3 4 5
159.	Dining with the follower of the Holly Books is permissible.	1 2 3 4 5
160.	Creating disturbance in the country is the way to become a famous leader.	1 2 3 4 5
161.	It is not the time to motivate others to do and refrain from bad things.	1 2 3 4 5

162.	Family members should be always directed to offer prayers.	1 2 3 4 5
163.	Having many children is a cause of poverty.	1 2 3 4 5
164.	I am unable to offer *Juma prayer* regularly.	1 2 3 4 5
165.	Scarifying one's life and wealth for Jihad is no longer possible.	1 2 3 4 5
166.	To keep the heart clean from malice and grudge is difficult.	1 2 3 4 5
167.	Loan without interest should be timely paid.	1 2 3 4 5
168.	It is compulsory for a well-off person to offer sacrifice.	1 2 3 4 5
169.	Meditation should be continued about the universe.	1 2 3 4 5
170.	There is no way out without fashion.	1 2 3 4 5
171.	It is not possible to act upon the divine decree.	1 2 3 4 5
172.	Interest helps to increase the wealth.	1 2 3 4 5
173.	Many a time's justice is denied for fear of enmity.	1 2 3 4 5
174.	Allah's blessing accompanies the righteous.	1 2 3 4 5
175.	It is often better to discriminate between *Haram* (forbidden) and *Halal* (legitimate) things at your own.	1 2 3 4 5

176.	Now days I cannot offer my prayers because of busy schedule.	1 2 3 4 5
177.	Quite often good deeds are not rewarded in the world	1 2 3 4 5
178.	To oblige neighbors in not necessary.	1 2 3 4 5
179.	"Will" should be recorded prior to death.	1 2 3 4 5
180.	If a mandatory fast is skipped, it is not necessary to give compensation.	1 2 3 4 5
181.	Mutual consultation is not necessary to solve a problem.	1 2 3 4 5
182.	It is impossible to evade distrust.	1 2 3 4 5
183.	Cheating in measurement and weight is a petty issue.	1 2 3 4 5
184.	There is no harm in creating sectarianism in religious.	1 2 3 4 5
185.	Wealth and offering make negligent from the remembrance of Allah.	1 2 3 4 5
186.	I am often distressed.	1 2 3 4 5
187.	Wealth is essential to live peaceful life.	1 2 3 4 5
188.	People who show patience are destined to bless by Allah.	1 2 3 4 5
189.	Recitation of the Holy Quran with translation is not necessary.	1 2 3 4 5

190.	Paying the vow, after its accomplishment, is not a matter of importance.	1 2 3 4 5
191.	I pay alms only in distress.	1 2 3 4 5
192.	Sometimes religion obstructs my worldly progress.	1 2 3 4 5
193.	The incidence of "Shab-e-Mairaj" is factual.	1 2 3 4 5
194.	It is not easy to fast during the month of "Ramadan"	1 2 3 4 5
195.	It is necessary to consider relatives at the time of decision making.	1 2 3 4 5
196.	It often becomes necessary to swear in order to gain the trust of others.	1 2 3 4 5
197.	Guidance to Right Path can be achieved even without understanding the Holly Quran.	1 2 3 4 5
198.	Muslims will be forgiven anyway.	1 2 3 4 5

Appendix . F

محترم/محترمہ ----------

السلام علیکم۔

میں پی ایچ ڈی کی طالبہ ہوں اور آپ کے سامنے کچھ بیانات رکھ رہی ہوں۔ آپ سے انتہائی گزارش ہے کہ ان بیانات کو غور سے پڑھیئے اور بیانات کے آگے دیئے ہوئے جوابات پر مکمل طور پر اپنی ذاتی رائے دیجیئے۔

ایک دفعہ پھر گزارش ہے کہ صرف اور صرف اپنی ذاتی رائے دیجیئے کہ آپ بیانات سے بالکل متفق/متفق/فیصلہ نہیں کر پائے/غیر متفق/بالکل غیر متفق ہیں۔

آپ کی دی ہوئی معلومات صیغہ راز میں رکھی جائیں گی۔

شکریہ

فرح ناز قاسمی

سائیکالوجی ڈیپارٹمنٹ

پشاور یونیورسٹی

پشاور

فون نمبر:0333-5168561

Appendix - G

نام ----------

ولدیت/زوجہ ----------

عمر (25 تا 35) (36 تا 45) (46 تا 60) (60 تا زیادہ)

جنس مرد / عورت

تعلیم ----------

پیشہ ----------

ماہانہ آمدنی (2000 تا 5000) (6000 تا 10,000) (11,000 تا 20,000)
(21,000 تا 30,000) (31,000 تا 50,000) (51,000 تا زیادہ)

ازدواجی حیثیت غیر شادی شدہ / شادی شدہ / بیوہ / طلاق یافتہ / دیگر----------

مادری زبان اردو / پنجابی / پشتو / سندھی / بلوچی / سرائیکی / ہندکو / پوٹھواری / دیگر----------

مذہب ----------

پتہ ----------

شہری / دیہی

فون نمبر گھر----------آفس----------
موبائل فون----------

Appendix-I	بالکل متفق	متفق	فیصلہ نہیں کر پائے	نہیں متفق	بالکل نہیں متفق
1۔ دہشت گردی کے درمیان سلح کرنا اہم ہے۔					
2۔ مذہبی گروہ بندی (فرقہ پرستی) نے اسلام کو بہت نقصان پہنچایا ہے۔					
3۔ آپسی لڑائی جھگڑا نہیں ہے۔					
4۔ خطرناک دوائی سے اچھا نتیجہ ملتا ہے۔					
5۔ تحقیق کے بغیر کوئی نہیں کہنا چاہیے۔					
6۔ موجودہ دور میں تجربہ سے بچنا ممکن نہیں۔					
7۔ روح اور دل کے سکون کے لیے موسیقی ضروری ہے۔					
8۔ دہشت گردی کا سبب پتھر سے زیادہ ہی ہے۔					
9۔ مجرم سے پیسہ کا تقاضہ دہشت سے کام زیادہ مشکل ہو جاتا ہے۔					
10۔ غلط کہنا کا سبب زخم کہنا ہے۔					
11۔ اچھا سوال کرنی چاہیے۔					
12۔ غصے میں فیصلہ کرنا مناسب نہیں۔					
13۔ اصل پیروی دلوں کا ہے۔					
14۔ نیکی کا بدلہ نیکی اور بدی کا بدلہ بدی ہے۔					
15۔ موسمی آپس میں بھائی بھائی ہیں۔					
16۔ سلح کرنی چاہیے۔					
17۔ بیوی سے بچی دوستی کرنے میں کوئی حرج نہیں۔					
18۔ آخر حد کو اپنی تربیت دیکھ دل لوگوں کا اہم ہے۔					
19۔ بھائی کا مثال اس دنیا میں کم ملتا ہے۔					
20۔ کسی کی دہشت سے زیادہ اس کا تعلق نہیں ملتی۔					
21۔ بات چیت سے معاملہ کرنا بہتر ہے۔					
22۔ دوستی قائم رکھنا دوستوں کا اہم ذمہ داری کرنے میں کوئی حرج نہیں۔					

Appendix-II	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
23. اچھے کاموں کی طرف راغب کرنا اور برے کاموں سے منع کرنا ضروری ہے۔					
24. مذہب پر عمل کرنے پر پابندی نہیں۔					
25. عمل کے بغیر ایمان بے معنی ہے۔					
26. رشتوں کا لحاظ رکھنا بے حد ضروری ہے۔					
27. موبائل فون کا استعمال نہیں۔					
28. کسی کے معاملے سے باخبر رہنے کے لیے اس کی ٹوہ میں لگے رہنا ضروری ہے۔					
29. انسانی خواہشات کو پورا کرنے کے لیے آخرت کو فراموش کرنا پڑتا ہے۔					
30. پردے کے اسلامی تصور کو اس دور میں اپنانا مشکل ہے۔					
31. دھوکے بازوں کو پہچاننے کے لیے بحث کرنے میں کوئی حرج نہیں۔					
32. تفریح ضروری ہے اپنے اعمال کے ذمہ دار ہیں۔					
33. دنیاوی کاموں میں صرف اللہ کی مدد درکار ہوتی ہے۔					
34. تمام ذمہ داریوں سے نمٹنا ہے تاہم کسی کو کوئی آسان پاتے نہیں۔					
35. مجھے اکثر معاملے میں مایوسی سی گھر آتی ہے۔					
36. بطور شرعی پردے کے لباس سے چھوٹا جائز نہیں۔					
37. آجکل بے حد زیادہ گزر بسر کرنے والے لوگ کامیاب ہیں۔					
38. اسلام میں پردے کے پیرے داخل ہونا بس کی بات نہیں۔					
39. اس مرکانی کے دور میں دوسروں کی مدد نہیں کی جا سکتی۔					
40. اکثر اپنا محسن بھی بھی غلط کرتے ہیں۔					
41. آجکل کے دور میں گناہ کو چھپانے میں ہی بہتری ہے۔					
42. غیروں کو راز دار نہیں بنانا چاہیے۔					
43. موبائل فون استعمال کر کے زندگی میں سکون حاصل ہو سکتا ہے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
44. مرد کو عورت پر برتری حاصل ہے۔					
45. نکاح کے بغیر معاشرے میں عائلی مقام حاصل نہیں کیا جا سکتا ہے۔					
46. علم حاصل کرنے کے حقدار مرد اور عورت دونوں ہیں۔					
47. زکوٰۃ نصاب کے حساب سے ادا کرنی ضروری ہے۔					
48. دھیان کرنے کا زمانہ نہیں۔					
49. ماں باپ کے پیش نظر رشتہ ملاقاتی کرنے میں کوئی حرج نہیں۔					
50. زکوٰۃ کی ادائیگی کے بغیر مال خالص نہیں رہتا۔					
51. آخرت میں جزا اور سزا مکمل پانے والے ہیں۔					
52. آج کل ماں باپ کے ساتھ خالق کے حکم کے مطابق سلوک کرنا سعادت کے اس میں نہیں۔					
53. مذہب اور فخر کرنا اچھی بات ہے۔					
54. یہ دونوں عورتوں کی ترقی میں رکاوٹ ڈالتا ہے۔					
55. دوسروں کو پیسہ کمانے کے لیے ان کے جسم سے وصیت ضروری ہے۔					
56. ناکام ہونا ضروری نہیں۔					
57. کامیابی کے لیے دنیاوی زندگی کو ترجیح دینا ضروری ہے۔					
58. یتیم مسکین لوگوں کی مدد کرنا ضروری نہیں۔					
59. مجھ سے لیے دنیاوی کاموں کی مصروفیات کی وجہ سے نماز روزہ مشکل ہو گیا ہے۔					
60. مجھ سے لیے مسلسل 30 روزے رکھنا بس کی بات نہیں۔					
61. غیر مسلموں سے رنگ کرنے کی بجائے پیچھے رہنا بہتر ہے۔					
62. انسان کو جو مصیبت آتی ہے اپنے اعمال کے سبب آتی ہے۔					
63. آنے والے وقت کے بارے میں قبل از وقت کچھ نہیں کہا جا سکتا ہے۔					
64. سورج مغرب میں بھی طلوع ہونے کا انتظام کیا جا سکتا ہے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پاتے	غیر متفق	بالکل غیر متفق
65. انسان کو زمین پر اللہ کا نائب بنا کر بھیجا گیا ہے۔					
66. دوسروں کو ایک جیسی تعلیم کرنا مشکل کام ہے۔					
67. اللہ کے احکام کا علم ایمان کا شرط ہے۔					
68. اپنے قول میں کمی معمولی بیشی کی ہے۔					
69. صاحب علم ہونے کے باوجود روزمرہ کے مسائل نہیں جانتے ہیں، کاہلی پیدا کرتے ہیں۔					
70. میرے لیے پانچ نمازوں کی پابندی کرنا مشکل ہوتا ہے۔					
71. اپنی اولاد کا بننے کی وجہ سے صدقہ و خیرات مشکل ہو گیا ہے۔					
72. زندگی کی مصروفیت میں تلاوت کلام پاک کا وقت نہیں ملتا۔					
73. شادی کا مقصد زندگی بنانے کی وجہ سے شکر کرنے کی عادت کم ہوتی جا رہی ہے۔					
74. میں اکثر شکر ادا کرنا بھول جاتا ہوں اور پانی ہوں۔					
75. میرے لیے اکثر معاملات میں انصاف کرنا ممکن نہیں۔					
76. جائداد میں لڑکیوں کا حصہ دینا ضروری نہیں۔					
77. صرف نماز پڑھنا کافی نہیں۔					
78. میں کی پیدائش سے پہلے کے مسائل نہیں لیتے ہیں۔					
79. مال قربانی، صدقہ، خیرات (زکوٰۃ) میں خرچ کرنا ضروری نہیں۔					
80. حج ادا کرنا ضروری نہیں۔					
81. دعا کا مقصد صرف حلال روزی میں نہیں۔					
82. لباس میں پاکیزگی اختیار کرنا ضروری ہے۔					
83. اللہ سے محبت رکھنے والے کامل مومنوں کو آباد رکھتے ہیں۔					
84. روزہ رکھنا مسلمان کا ایمان ہے مسلمان ہونے کے لیے ضروری نہیں۔					
85. مکمل ایمان کے لیے نماز، روزہ، زکوٰۃ کی پابندی لازمی ہے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
86۔ کسی کمزور غور کرنے اور روشنی مارنے میں کوئی حرج نہیں۔					
87۔ قرآن پاک کو تجوید سے پڑھنا اچھی نہ ہوتی ہے۔					
88۔ حلال رزق میں کو اپنے اوپر حرام کرنا گناہ عظمیٰ ہے۔					
89۔ مال کی حفاظت کے لیے زکوٰۃ نکالنا ضروری ہے۔					
90۔ کسی واقعہ کی وجہ سے کی وجہ سے دشواریاں پیش آتی ہیں۔					
91۔ بچوں سے توبہ کرانا ضروری ہے۔					
92۔ اللہ کی وحدانیت کا اقرار کیے بغیر مسلمان ہونا ممکن نہیں۔					
93۔ کامل ہونا کلمے پڑھنے میں معاف کر دیا اس سے باہر ہو جاتا ہے۔					
94۔ جو اللہ پر بھروسہ رکھتے ہیں اللہ ان کو دوست رکھتا ہے۔					
95۔ ہر کام کے لیے اللہ پر بھروسا کرنے سے کام کی تکمیل جلد اور اچھی ہوتی ہے۔					
96۔ مذہب اور زندگی دو الگ الگ راستے ہیں۔					
97۔ حرام پیسا کمانے سے پرہیز کرنا بہتر ہے۔					
98۔ ایمان لانا اور نیک عمل کرنا جنت کا راستہ ہے۔					
99۔ صدقہ کرنے والا بہت مالدار ہوتا ہے۔					
100۔ والدین کے ساتھ بھلائی کرنا اللہ کی خوشنودی کا سبب ہے۔					
101۔ یتیم کے مال کی پرورش کرنے والوں کا بھی حق ہے۔					
102۔ دعا مانگنے میں زیادہ وقت لگانا بیکار ہے۔					
103۔ کسی کمزور سے لیے اس کا حق پیش کرنا مشکل ہو جاتا ہے کہ اللہ ضرور شدت سے بھی نزدیک ہے۔					
104۔ اللہ پر بھروسہ کرنے کے ساتھ ساتھ کوشش کرنا بھی ضروری ہے۔					
105۔ بچوں کو تو ذوق لانے کے بھی لائق ہوتے ہیں۔					
106۔ حقوق العباد پورا کرنا بھی عبادت ہے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پاتے	غیر متفق	بالکل غیر متفق
107۔ کام کروانے کے لیے رشوت دینے میں کوئی حرج نہیں۔					
108۔ توبہ کرنے والوں کو اللہ دوست رکھتا ہے۔					
109۔ اولاد کی وجہ سے زکوٰۃ ادا کرنا مشکل ہو گیا ہے۔					
110۔ اپنے مسائل حل کرنے کے لیے جادو ٹونے کروانے میں کوئی حرج نہیں ہے۔					
111۔ جھوٹے وعدے کے بغیر روزمرہ کی معاملات سے بچنا مشکل ہے۔					
112۔ اپنی ذات کے لیے گناہ کر لیں پھر توبہ کر لیں تو اللہ معاف کر دیتا ہے۔					
113۔ محنت کا پورا بھی نہیں ملتا ہے۔					
114۔ عادت مندی کی مدد کر کے دراصل ہم اپنی ہی مدد کر رہے ہوتے ہیں۔					
115۔ نیکی کا پورا بھی نیکی ہی ہے۔					
116۔ مال میں برکت کے لیے شکر کرتے رہنا ضروری نہیں۔					
117۔ کوئی بھی کام شروع کرنے سے پہلے اس میں مشورہ کرنا چاہیے۔					
118۔ مسائل سے بچنے کے لیے جھوٹ کا سہارا لینا چاہیے۔					
119۔ ہر مشکل کے بعد آسانی آتی ہے۔					
120۔ معذوروں کا پورا کرنا ضروری نہیں۔					
121۔ نماز کے بعد دعا کرنا ضروری نہیں۔					
122۔ یتیم کے مال کو اپنے مال کے ساتھ ملا کر استعمال کیا جا سکتا ہے۔					
123۔ مال میں اضافہ کرنے کے لیے سود لینا جائز ہے۔					
124۔ فیصلہ کرتے وقت دوسروں کو بازوں کی عبادت میں رکاوٹ نہیں کرنی چاہیے۔					
125۔ گھٹنا ہے کہ بھلائی اور رشتی میں تمیز ختم ہوتی جا رہی ہے۔					
126۔ جہاد کے نام پر کر کے بے گناہوں سے محفوظ رہا جا سکتا ہے۔					
127۔ رشتہ داروں کو بھی اللہ کے حکم سے آگاہ کرتے رہنا چاہیے۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پاتے	غیر متفق	بالکل غیر متفق
128۔ دینی علم اور دنیاوی علم سے بے سروکار نہیں۔					
129۔ اختیار ملنے کی صورت میں غرور اور روشنی جتانا کوئی لحاظ نہیں۔					
130۔ صبر کا پھل شیریں ہوتا ہے۔					
131۔ نیک اعمال کی وجہ سے زندگی آرام دہ رہتی ہے۔					
132۔ دوست سے تعلق جوڑنے کے لیے اس کی حیثیت کا قدر ضروری نہیں۔					
133۔ بیویاں اپنے شوہروں کے بیمار حکم ماننے چاہیں۔					
134۔ نیکی کی راہیں نہیں چھپتی۔					
135۔ ماں باپ سے اجازت کر کے غریب کے علم تک رسائی ممکن ہے۔					
136۔ بھوکے کو کھانا کھلانا ضروری ہے۔					
137۔ حکام سے صبر ہی کرنا چاہیے۔					
138۔ دل کتاب کے ساتھ کھلنا چاہیا حال ہے۔					
139۔ ملک میں فساد کر کے ہی امور لیڈر بن سکتے ہیں۔					
140۔ نیک کام کرنے کی امید اپنے صورت سے منع کرنے کا دور نہیں ہے۔					
141۔ گھر والوں کو نماز کا حکم دیتے رہنا چاہیے۔					
142۔ زیادہ بچوں کی وجہ سے غربت ہوتی ہے۔					
143۔ میں نماز جمعہ کی ادائیگی پابندی سے نہیں کر پاتا ہوں۔					
144۔ جان و مال سے جہاد ممکن نہیں رہا۔					
145۔ دل کو کینہ اور بغض سے پاک رکھنا مشکل کام ہے۔					
146۔ قرض ادا کرتے رہنا چاہیے۔					
147۔ صاحب حیثیت کے لیے قربانی کرنا ضروری ہے۔					
148۔ کاکاٹ کے بارے میں غور و فکر کرتے رہنا چاہیے۔					
149۔ طبیعت کے بغیر تزکیہ ممکن نہیں۔					

Appendix	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
150۔ اللہ کے احکام پر عمل کرنا اس کی بات نہیں۔					
151۔ سود لینے سے مال میں اضافہ ہوتا ہے۔					
152۔ کسی ملزم شخص کے خوف سے بھی انصاف نہیں کیا جا سکتا۔					
153۔ خدا کی رحمت نیکی کرنے والوں کے ساتھ ہے۔					
154۔ ڈاکٹر عورت سے حرام اور حلال چیزوں کا تعین کرنا بہتر ہوتا ہے۔					
155۔ آجکل مصروفیت کی وجہ سے اکثر میری نمازیں قضا ہو جاتی ہیں۔					
156۔ ہمسایوں کے ساتھ احسان کرنا ضروری نہیں۔					
157۔ موت سے پہلے صورت کر لینی چاہیے۔					
158۔ قرض واپس نہ چکانے کی صورت میں کارروائی کرنا ضروری نہیں۔					
159۔ مسئلے کے حل کے لیے اپنوں میں مشورہ کرنا ضروری نہیں۔					
160۔ جو کمائی سے پیدا شخص نہیں رہا۔					
161۔ اپنے مال میں کمی کرنا معمولی بات ہے۔					
162۔ دین میں فرقہ بندی کرنے میں کوئی حرج نہیں۔					
163۔ مجھے ڈاکٹر یا وکیل کی سی کیفیت رہتی ہے۔					
164۔ پرسکون زندگی گزارنے کے لیے مال و اسباب ضروری ہے۔					
165۔ صبر کرنے والوں کو خدا کی طرف سے رحمت اور مہربانی کی امید رکھنی چاہیے۔					
166۔ قرآن پاک پڑھنے سے پرہیز ضروری نہیں۔					
167۔ مسلمان ہونے پر فخر کرنا ضروری نہیں۔					
168۔ مجھے صرف دیکھ کر صورت کے وقت پتا چلتا ہے۔					
169۔ بعض دفعہ کاغذ سب چیزیں ذہنی ترقی میں رکاوٹ ڈالتا ہے۔					
170۔ شب معراج کا واقعہ حقیقت پر مبنی ہے۔					
171۔ رمضان کا مہینہ گزارنا آسان کام نہیں۔					

	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
172۔ اکثر اپنی بات کا یقین دلانے کے لیے قسم کھانا ضروری ہوتا ہے۔					
173۔ قرآن کو سمجھے بغیر بھی ہدایت حاصل کی جا سکتی ہے۔					
174۔ مسلمان ہر صورت میں بخشے جائیں گے۔					
175۔ رزق کی فراوانی قسمت پر ہے کوشش سے اس کا کوئی تعلق نہیں۔					

Appendix-I

DEMOGRAPHIC INFORMATION SHEET

Name _____

Father Name _____

Age (25 – 30) (36-45) (46-60) (60 & above)

Sex Male / Female

Qualification _____

Profession _____

Monthly Income (2000-5000) (6000-10000) (11000-20000)

(21000-30000) (31000-50000) (51000- above)

Marital Status Unmarried /Married / widow /Divorced / others

Mother's Tongue Urdu / Punjabi / Pashto / Sindhi / Balochi/

Sariaiki/ Hindco/ Pothowari / others

Religion _____

Address _____

Ruler / Urban

Phone No: Res/ Office/ Mobile:_____

Appendix-J

MULTIDIMENSIONNAL RELIGIOSITY SCALE

(175 Items, English Version)

Following are a number of statements regarding the religious concerns. You are requested to read each statement carefully and decide if you ever feel or think in this way. Rate each statement on five-point scale in terms of your own agreement and disagreement of the statement. For example if you strongly agree with a statement you mark on number 5 and if you strongly disagree with a statement then mark on 1. For the statement, which you cannot make a decision, mark on 3, rate other categories accordingly.

Strongly disagree	Disagree	Undecided	Agree	Strongly agree
1	2	3	4	5

1.	To bring to terms two parties is important.	1 2 3 4 5
2.	Sectarianism has caused much harm to Islam	1 2 3 4 5
3.	It is not an age of goodness.	1 2 3 4 5
4.	Thankfulness bears good reward.	1 2 3 4 5
5.	News should not be considered valid without proper investigation.	1 2 3 4 5
6.	It is impossible to avoid backbiting in the present time.	1 2 3 4 5

7.	Music is the best for the peace of soul and mind.	1 2 3 4 5
8.	When somebody strikes you, it is better to strike harder.	1 2 3 4 5
9.	It is often difficult for to be tolerant.	1 2 3 4 5
10.	It is better to respond politely to other's roundness.	1 2 3 4 5
11.	One should be straightforward.	1 2 3 4 5
12.	It is impossible to forgive during state anger.	1 2 3 4 5
13.	The modesty lies in the eyes of beholder.	1 2 3 4 5
14.	As you sow, so shall you reap	1 2 3 4 5
15.	Believers are brothers to each other.	1 2 3 4 5
16.	One should make peace	1 2 3 4 5
17.	There is no harm in true friendship with a Jew.	1 2 3 4 5
18.	Cowards give preference to Day of Judgment over worldly life.	1 2 3 4 5
19.	Good deeds are rewarded in this world too.	1 2 3 4 5
20.	No one is troubled beyond one's endurance.	1 2 3 4 5
21.	It is better to forgive than to take revenge.	1 2 3 4 5
22.	There is no harm to accuse others for personal gain.	1 2 3 4 5

23.	To investigate for good and stop from bad is essential.	1 2 3 4 5
24.	Continuance of patience on difficulties is not possible.	1 2 3 4 5
25.	Action without belief is meaningless.	1 2 3 4 5
26.	Respect of relations is essential.	1 2 3 4 5
27.	Moderation does not lead to progress.	1 2 3 4 5
28.	In order to be aware of someone's affairs one must be inquisitive about him/her.	1 2 3 4 5
29.	To fulfill worldly desires, one has to forget about the Day of Judgment.	1 2 3 4 5
30.	At present, it is difficult to follow the Islamic way of *Pardah*.	1 2 3 4 5
31.	There is no harm to argue in order to save deceivers.	1 2 3 4 5
32.	Husband and wife are responsible for their own deeds.	1 2 3 4 5
33.	It is only Allah's will that is needed in worldly affairs.	1 2 3 4 5
34.	To be on good terms with all the relatives is quite difficult.	1 2 3 4 5
35.	I am often confronted with disappointment.	1 2 3 4 5
36.	Without a valid religious justification, it is improper to skip fast.	1 2 3 4 5
37.	Now a day, those people are successful who cross their	1 2 3 4 5

limits.

38.	It is not possible to embrace Islam fully.	1 2 3 4 5
39.	One cannot help others in this age of dearness.	1 2 3 4 5
40.	People often give useless things in charity.	1 2 3 4 5
41.	Now days it is better not to testify.	1 2 3 4 5
42.	Secrets should not be shared with strangers.	1 2 3 4 5
43.	Peace in life can be achieved through moderation.	1 2 3 4 5
44.	Men are superior to women.	1 2 3 4 5
45.	High status cannot be achieved without pretence.	1 2 3 4 5
46.	Prayer is the best way to achieve patience.	1 2 3 4 5
47.	It is essential to pay Zakat as prescribed.	1 2 3 4 5
48.	It is not time to oblige others.	1 2 3 4 5
49.	There is no harm to back out the promise under certain circumstances.	1 2 3 4 5
50.	Assets are not safe without payment of Zakat.	1 2 3 4 5
51.	Reward and punishment old on the Day of judgment are just stories.	1 2 3 4 5
52.	Now days, it seems impossible for children to treat their parents according to religious and moral obligations.	1 2 3 4 5

67.	It is important to have belief in all the divine orders.	1 2 3 4 5
68.	Less weighing and measurement is less important.	1 2 3 4 5
69.	Problems cause hindrance in performing Hajj.	1 2 3 4 5
70.	It is difficult for me to offer five time prayers.	1 2 3 4 5
71.	It has become difficult to give charity because of increase in personal expenses.	1 2 3 4 5
72.	There is no time to recite Holy Quran because of busy life.	1 2 3 4 5
73.	Increase in the necessities of life is decreasing the habit of thanking.	1 2 3 4 5
74.	I often forget thanking.	1 2 3 4 5
75.	It is not possible for me to do justice in various cases.	1 2 3 4 5
76.	To give girls share in the property in not necessary.	1 2 3 4 5
77.	Only offering prayer is not virtue.	1 2 3 4 5
78.	Birth of a daughter creates many problems.	1 2 3 4 5
79.	Spending wealth on orphans, poor and looted money is not necessary.	1 2 3 4 5
80.	Keeping promise is not necessary.	1 2 3 4 5
81.	Real success is not in the legitimate earning.	1 2 3 4 5

82	Adoption of immaculate in dress is essential.	1 2 3 4 5
83	Allah lovers keep the mosques populated.	1 2 3 4 5
84	It is not important to believe in the Doom's Day for being a true Muslim.	1 2 3 4 5
85	Offering prayers and paying Zakat is important for a true Muslim.	1 2 3 4 5
86	Sometimes there is no harm in to be proud and putting on airs.	1 2 3 4 5
87	It is very important to listen attentively when the Quran is being recited.	1 2 3 4 5
88	To abstain legitimate things on oneself is ungratefulness.	1 2 3 4 5
89	The Payment of Zakat is important for the security of one's wealth/property.	1 2 3 4 5
90	At certain times one has to face problems because of being true.	1 2 3 4 5
91	It is important to seek forgiveness in it's a true spirit.	1 2 3 4 5
92	It is not possible to become Muslim without believing in the oneness of Allah.	1 2 3 4 5
93	At times it's difficult for me to forgive when I am angry.	1 2 3 4 5
94	Allah loves those who rely on him.	1 2 3 4 5
95	Trust in Allah facilitates quick accomplishment of task	1 2 3 4 5

96.	Religion and life are two separate ways.	1 2 3 4 5
97	It is better to avoid eating forbidden things.	1 2 3 4 5
98.	Belief and virtuous actions is a way to heaven.	1 2 3 4 5
99	A jealous person is always miserable.	1 2 3 4 5
100.	Being compassionate to one's parents pleases Allah	1 2 3 4 5
101	A caretaker of an orphan also has a right in is/her belongings/property.	1 2 3 4 5
102.	It is useless to have more time in prayer.	1 2 3 4 5
103.	At times it becomes difficult for me to believe that God is so close to me	1 2 3 4 5
104.	With trust in Allah effort is also important.	1 2 3 4 5
105	Certain people deserve to be ridiculed.	1 2 3 4 5
106.	Serving mankind is also like worshipping God.	1 2 3 4 5
107	Bribery as a cast of your work is harmless.	1 2 3 4 5
108.	Whose ever seeks his forgiveness is close to Allah.	1 2 3 4 5
109	It has become hard to pay Zakat because of increasing expenses.	1 2 3 4 5
110	There is no harm in applying black magic to overcome one's problems.	1 2 3 4 5

111.	It is troublesome to combat everyday problems without telling a lie.	1 2 3 4 5
112.	Allah forgives if one repents after committing a sin.	1 2 3 4 5
113.	Hard work never goes unrewarded.	1 2 3 4 5
114.	Helping a needy is actually helping us.	1 2 3 4 5
115.	Do good have well.	1 2 3 4 5
116.	Thankfulness to God is must to enhance his blessings.	1 2 3 4 5
117.	It is better to consult each other, before starting any activity/business.	1 2 3 4 5
118.	It is better to cling on a lie, to stay away from problems.	1 2 3 4 5
119.	Every trouble is followed by ease.	1 2 3 4 5
120.	It is not important to keep promises.	1 2 3 4 5
121.	*Dua* after prayer is not compulsory.	1 2 3 4 5
122.	Orphan's wealth can be used by mixing it up with one's own.	1 2 3 4 5
123.	It is better to increase the wealth by taking interest.	1 2 3 4 5
124.	Argument should not be made in favor of deceivers at the time of decision making.	1 2 3 4 5
125.	It appears that distinction between good and bad is diminishing.	1 2 3 4 5

126.	By avoiding Jihad causalities can be avoided.	1 2 3 4 5
127.	The relatives should also be informed of Allah's decree.	1 2 3 4 5
128.	Religious education is not related to worldly educations.	1 2 3 4 5
129.	It is not wrong to be proud and bossy when in power.	1 2 3 4 5
130.	Patience is surely rewarded.	1 2 3 4 5
131.	Good deeds make life comfortable.	1 2 3 4 5
132.	To seek nearness to Allah, it is not necessary to have faith in His Oneness.	1 2 3 4 5
133.	Wives should carry out genuine demands of their husbands.	1 2 3 4 5
134.	Virtue is always rewarded.	1 2 3 4 5
135.	Access to divine knowledge is possible by seeking company of the religious scholars.	1 2 3 4 5
136.	To feed the hungry is important.	1 2 3 4 5
137.	Patience should be applied on difficulties.	1 2 3 4 5
138.	Dining with the follower of the Holly Books is permissible.	1 2 3 4 5
139.	Creating disturbance in the country is the way to become a famous leader.	1 2 3 4 5
140.	It is not the time to motivate others to do and refrain	1 2 3 4 5

from bad things.

141.	Family members should be always directed to offer prayers.	1 2 3 4 5
142.	Having many children is a cause of poverty.	1 2 3 4 5
143.	I am unable to offer *Juma prayer* regularly.	1 2 3 4 5
144.	Scarifying one's life and wealth for Jihad is no longer possible.	1 2 3 4 5
145.	To keep the heart clean from malice and grudge is difficult.	1 2 3 4 5
146.	Loan without interest should be timely paid.	1 2 3 4 5
147.	It is compulsory for a well-off person to offer sacrifice.	1 2 3 4 5
148.	Meditation should be continued about the universe.	1 2 3 4 5
149.	There is no way out without fashion.	1 2 3 4 5
150.	It is not possible to act upon the divine decree.	1 2 3 4 5
151.	Interest helps to increase the wealth.	1 2 3 4 5
152.	Many a time's justice is denied for fear of enmity.	1 2 3 4 5
153.	Allah's blessing accompanies the righteous.	1 2 3 4 5
154.	It is often better to discriminate between *Haram* (forbidden) and *Halal* (legitimate) things at your own.	1 2 3 4 5

155.	Now days I cannot offer my prayers because of busy schedule.	1 2 3 4 5
156.	To oblige neighbors in not necessary.	1 2 3 4 5
157.	"Will" should be recorded prior to death.	1 2 3 4 5
158.	If a mandatory fast is skipped, it is not necessary to give compensation.	1 2 3 4 5
159.	Mutual consultation is not necessary to solve a problem.	1 2 3 4 5
160.	It is impossible to evade distrust.	1 2 3 4 5
161.	Cheating in measurement and weight is a petty issue.	1 2 3 4 5
162.	There is no harm in creating sectarianism in religious.	1 2 3 4 5
163.	I am often distressed.	1 2 3 4 5
164.	Wealth is essential to live peaceful life.	1 2 3 4 5
165.	People who show patience are destined to bless by Allah.	1 2 3 4 5
166.	Recitation of the Holy Quran with translation is not necessary.	1 2 3 4 5
167.	Paying the vow, after its accomplishment, is not a matter of importance.	1 2 3 4 5
168.	I pay alms only in distress.	1 2 3 4 5
169.	Sometimes religion obstructs my worldly progress.	1 2 3 4 5

170.	The incidence of "Shab-e-Mairaj" is factual.	1 2 3 4 5
171.	It is not easy to fast during the month of "Ramadan"	1 2 3 4 5
172.	It often becomes necessary to swear in order to gain the trust of others.	1 2 3 4 5
173.	Guidance to Right Path can be achieved even without understanding the Holly Quran.	1 2 3 4 5
174.	Muslims will be forgiven anyway.	1 2 3 4 5
175.	Abundance of provision is due to luck not because of effort.	1 2 3 4 5

	Factor I	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
22۔	آخرت کو دنیا پر ترجیح دینا بزدل لوگوں کا کام ہے۔					
28۔	ذاتی فائدہ زیادہ ہو تو اخراجات اپنی کرنے میں کوئی حرج نہیں۔					
35۔	میانہ روی ترقی کا باعث نہیں۔					
40۔	دھوکے بازوں کو بچانے کے لیے بحث کرنے میں کوئی حرج نہیں۔					
61۔	آخرت میں جزا و سزا محض پرانے قصے ہیں۔					
63۔	امتیاز اور فخر کرنا اچھی بات ہے۔					
67۔	کامیابی کے لیے دنیاوی زندگی کو ترجیح دینا ضروری ہے۔					
68۔	یتیم مسکین محتاجوں کی مدد کرنا ضروری نہیں۔					
70۔	میرے لیے مستقل 30 روزے رکھنا بس کی بات نہیں۔					
71۔	غیر مسلموں سے جنگ کرنے کی بجائے پیٹھ پھیرنا بہتر ہے۔					
79۔	اپنے قول میں کمی معمولی اہمیت رکھتی ہے۔					
88۔	جائداد میں لڑکیوں کو حصہ دینا ضروری نہیں۔					
91۔	مال یتیموں، مسکینوں اور خون بہا (قصاص) میں خرچ کرنا ضروری نہیں۔					
92۔	صدقہ ادا کرنا ضروری نہیں۔					
94۔	اصل کامیابی صرف حلال روزی میں نہیں۔					
97۔	روز قیامت پر ایمان لانا سچا مسلمان ہونے کے لیے ضروری نہیں۔					
99۔	کبھی کبھار غرور کرنے اور بڑائی مارنے میں کوئی حرج نہیں۔					
110۔	مذہب اور زندگی دو الگ الگ راستے ہیں۔					
116۔	یتیم کے مال پر پرورش کرنے والوں کا بھی حق ہے۔					
117۔	دعا مانگنے میں زیادہ وقت لگانا بے کار ہے۔					
136۔	مال میں برکت کے لیے شکر کرتے رہنا ضروری نہیں۔					

	Factor I	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
121۔	کچھ لوگ تو غرق ہونے کے ہی لائق ہوتے ہیں۔					
123۔	رزق کی فراوانی قسمت پر ہے کوشش سے اسکا کوئی تعلق نہیں۔					
128۔	اپنے مسائل حل کرنے کے لیے جادو ٹونے کروانے میں کوئی حرج نہیں ہے۔					
138۔	مسائل سے بچنے کے لیے جھوٹ کا سہارا لینا بہتر ہے۔					
140۔	وعدوں کا پورا کرنا ضروری نہیں۔					
141۔	نماز کے بعد دعا کرنا ضروری نہیں۔					
142۔	یتیم کے مال کو اپنے مال کے ساتھ ملا کر استعمال کیا جا سکتا ہے۔					
143۔	مال میں اضافہ کرنے کے لیے سود لے لینا ہی بہتر ہے۔					
146۔	جہاد سے گریز کر کے بلاکتوں سے محفوظ رہا جا سکتا ہے۔					
149۔	دینی علوم کا دنیاوی علوم سے واسطہ نہیں۔					
150۔	اختیارات ملنے کی صورت میں غرور اور بڑائی جتلانا کوئی غلط بات نہیں۔					
153۔	اللہ سے تعلق جوڑنے کے لیے اسکی واحدانیت کا اقرار ضروری نہیں۔					
156۔	عاملوں سے رابطہ کر کے غیب کے علم تک رسائی ممکن ہے۔					
160۔	ملک میں فساد کر کے ہی نامور لیڈر بن سکتے ہیں۔					
170۔	فیشن کے بغیر گزارہ ممکن نہیں۔					
172۔	سود لینے سے مال میں اضافہ ہوتا ہے۔					
175۔	ڈاکٹر خود سے ہی حرام اور حلال چیزوں کا تعین کر لینا بہتر ہوتا ہے۔					
178۔	ہمسایوں کے ساتھ احسان کرنا ضروری نہیں۔					
180۔	فرض روزہ چھوڑنے کی صورت میں کفارہ ادا کرنا ضروری نہیں۔					

	Factor I	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
181۔	مسئلے کے حل کے لیے آپس میں مشورہ کرنا ضروری نہیں۔					
184۔	دین میں فرقہ بندی کرنے میں کوئی حرج نہیں۔					
189۔	قرآن پاک ترجمے سے پڑھنا ضروری نہیں۔					
190۔	منت پوری ہونے پر ادا کرنا ضروری نہیں۔					
192۔	بعض اوقات مذہب میری دنیاوی ترقی میں رکاوٹ ڈالتا ہے۔					
194۔	رمضان کا مہینہ گزارنا آسان کام نہیں۔					
197۔	قرآن کو سمجھے بغیر بھی ہدایت حاصل کی جا سکتی ہے۔					

198۔ مسلمان ہر صورت میں بخشے جائیں گے۔

	Factor II	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
3۔	آجکل نیکی کا زمانہ نہیں ہے۔					
6۔	موجودہ دور میں غیبت سے بچنا ممکن نہیں۔					
7۔	روح اور دل کے سکون کے لیے موسیقی بہترین ہے۔					
8۔	اینٹ کا جواب پتھر سے دینا ہی بہتر ہے۔					
10۔	میرے لیے اکثر قوت برداشت سے کام لینا مشکل ہو جاتا ہے۔					
13۔	غصے میں درگزر کرنا ممکن نہیں۔					
15۔	اصل پردہ نگاہوں کا ہے۔					
16۔	نیکی کا بدلہ نیکی اور بدی کا بدلہ بدی ہے۔					
30۔	مشکلات پر صبر کرتے جانا ممکن نہیں۔					
38۔	پردے کے اسلامی تصور کو اس دور میں اپنانا مشکل ہے۔					
44۔	تمام رشتہ داروں سے تعلقات قائم رکھنا کوئی آسان بات نہیں۔					
45۔	مجھے اکثر حالات میں ناامیدی ہی نظر آتی ہے۔					
47۔	آجکل حد سے زیادہ گزر جانے والے لوگ کامیاب ہیں۔					
48۔	اسلام میں پورے کے پورے داخل ہونا بس کی بات نہیں۔					
49۔	اس مہنگائی کے دور میں دوسروں کی مدد نہیں کی جا سکتی۔					
50۔	اکثر ناقص چیزیں ہی خیرات کرتے ہیں۔					
51۔	آجکل کے دور میں گواہی کو چھپانے میں ہی بہتری ہے۔					
55۔	دکھاوے کے بغیر معاشرے میں اعلیٰ مقام حاصل نہیں کیا جا سکتا ہے۔					
58۔	احسان کرنے کا زمانہ نہیں۔					
59۔	حالات کے پیش نظر وعدہ خلافی کرنے میں کوئی حرج نہیں۔					
62۔	آجکل ماں باپ کے ساتھ اللہ تعالیٰ کے حکم کے مطابق سلوک کرنا اولاد کے بس میں نہیں۔					

	Factor III	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
95۔	لباس میں پاکیزگی اختیار کرنا ضروری ہے۔					
101۔	حلال چیزوں کو اپنے اوپر حرام کر لینا ناشکری ہے۔					
102۔	مال کی حفاظت کے لیے زکوٰۃ نکالنا ضروری ہے۔					
107۔	جو اللہ پر بھروسہ رکھتے ہیں اللہ ان کو دوست رکھتا ہے۔					
111۔	حرام اشیاء کھانے سے پرہیز کرنا بہتر ہے۔					
112۔	ایمان لانا اور نیک عمل کرنا جنت کا راستہ ہے۔					
114۔	حسد کرنے والا ذلیل و خوار ہوتا ہے۔					
119۔	اللہ پر بھروسہ کرنے کے ساتھ ساتھ کوشش کرنا بھی ضروری ہے۔					
122۔	مخلوق اعضاء پر نا کرنا بھی عبادت ہے۔					
126۔	توبہ کرنے والوں کو اللہ دوست رکھتا ہے۔					
130۔	بری حرکت یا گناہ کر بیٹھیں پھر توبہ کریں تو یقیناً اللہ معاف کر دیتا ہے۔					
132۔	محنت کا پھل بھی ضرور ملتا ہے۔					
134۔	حاجت مند کی مدد کر کے دراصل ہم اپنی ہی مدد کر رہے ہوتے ہیں۔					
135۔	نیکی کا پھل بھی نیکی ہی ہے۔					
137۔	کوئی بھی کام شروع کرنے سے پہلے آپس میں مشورہ کر لینا بہتر ہے۔					
139۔	ہر مشکل کے بعد آسانی آتی ہے۔					
144۔	فیصلہ کرتے وقت دھوکہ بازوں کی حمایت میں بحث نہیں کرنی چاہیے۔					
148۔	رشتہ داروں کو بھی اللہ کے حکم سے آگاہ کرتے رہنا چاہیے۔					
151۔	صبر کا پھل ضرور ملتا ہے۔					
152۔	نیک اعمال کی وجہ سے زندگی آرام دہ رہتی ہے۔					
154۔	بیویوں کو اپنے شوہروں کے جائز حکم ماننے چاہئیں۔					
155۔	نیکی کبھی رائیگاں نہیں جاتی۔					

Factor III	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
157۔ بھوکے کو کھانا کھلانا ضروری ہے۔					
158۔ مشکلات پر صبر ہی کرنا چاہیئے۔					
159۔ اہل کتاب کے ساتھ کھانا جیا حلال ہے۔					
162۔ گھر والوں کو نماز کا حکم دیتے رہنا چاہیئے۔					
167۔ قرض حسنہ ادا کرتے رہنا چاہیئے۔					
168۔ صاحب حیثیت کے لیے قربانی کرنا ضروری ہے۔۔					
169۔ کائنات کے بارے میں غور و فکر کرتے رہنا چاہیئے۔					
174۔ خدا کی رحمت نیکی کرنے والوں کے ساتھ ہے۔					
179۔ موت سے پہلے وصیت کر لینی چاہیے۔					
188۔ صبر کرنے والوں کو خدا کی طرف سے رحمت اور مہربانی کی امید رکھنی چاہیئے۔					
193۔ شب معراج کا واقعہ حقیقت پر مبنی ہے۔					
17۔ یہودی سے سچی دوستی کرنے میں کوئی حرج نہیں۔					
103۔ کبھی کبھار میرے لئے اس بات پر یقین کرنا مشکل ہو جاتا ہے کہ اللہ میری شہ رگ سے بھی نزدیک ہے۔					

	Factor II	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
64۔	یہ دوسروں کی ترقی میں رکاوٹ ڈالتا ہے۔					
65۔	دوسروں کو نیچا دکھانے کے لیے ان کے عیب سے واقفیت ضروری ہے۔					
66۔	ڈاکٹر یا انجینئر بننا آسان نہیں۔					
77۔	دوسروں کو نیک کام کی تلقین کرنا مشکل کام ہے۔					
90۔	بیٹی کی پیدائش سے بہت سے مسائل جنم لیتے ہیں۔					
103۔	کئی دفعہ سچ بولنے کی وجہ سے دشواریاں پیش آتی ہیں۔					
106۔	بعض اوقات غصے میں معاف کر دینا بس سے باہر ہو جاتا ہے۔					
129۔	جھوٹ بولے بغیر روزمرہ کی مشکلات سے بچنا مشکل ہے۔					
145۔	لگتا ہے کہ بھلائی اور برائی میں تمیز ختم ہوتی جا رہی ہے۔					
161۔	نیک کام کرنے کی دعوت دینے اور برائی سے منع کرنے کا دور نہیں ہے۔					
163۔	زیادہ بچوں کی وجہ سے غربت ہوتی ہے۔					
165۔	جان و مال سے جہاد ممکن نہیں رہا۔					
166۔	دل کو کینہ اور بغض سے پاک رکھنا مشکل کام ہے۔					
170۔	اللہ کے احکام پر عمل کرنا بس کی بات نہیں۔					
173۔	کئی دفعہ وحشی کے خوف سے بھی انصاف نہیں کیا جا سکتا۔					
182۔	جرگانی سے بچنا ممکن نہیں رہا۔					
187۔	پرسکون زندگی گزارنے کے لیے مال و دولت بے حد ضروری ہے۔					
196۔	ڈاکٹر اپنی بات کا یقین دلانے کے لیے قسم کھانا ضروری ہوتا ہے۔					

	Factor IV	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
46۔	بغیر شرعی وجہ کے روزے چھوڑنا جائز نہیں۔					
56۔	صبر حاصل کرنے کا بہترین ذریعہ نماز ہے۔					
57۔	زکوٰۃ نصاب کے حساب سے ادا کرنی ضروری ہے۔					
76۔	انسان کو زمین پر اللہ کا نائب بنا کر بھیجا گیا ہے۔					
78۔	اللہ کے تمام احکامات پر ایمان لانا ضروری ہے۔					
89۔	صرف نماز پڑھ لینا نیکی نہیں۔					
96۔	اللہ سے محبت رکھنے والے اسکی مسجدوں کو آباد رکھتے ہیں۔					
98۔	تکمیل ایمان کے لیے نماز اور زکوٰۃ کی ادائیگی لازمی ہے۔					
100۔	قرآن پاک کو پڑھنے سے سننا اچھائی ضروری ہے۔					
104۔	سچے دل سے توبہ کرنا ضروری ہے۔					
105۔	اللہ کی واحدانیت کا اقرار کیے بغیر مسلمان ہونا ممکن نہیں۔					
108۔	ہر کام کے لیے اللہ پر بھروسا کرنے سے کام کی تکمیل جلد اور اچھی ہوتی ہے۔					
115۔	والدین کے ساتھ بھلائی کرنا اللہ کی خوشنودی کا سبب ہے۔					

	Factor V	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
1۔	دو افراد/جنس کے درمیان صلح کروانا اہم ہے۔					
2۔	مذہبی گروہ بندی (فرقہ پرستی) نے اسلام کو بہت نقصان پہنچایا ہے۔					
4۔	شکر گزاری سے بہت اچھا صلہ ملتا ہے۔					
5۔	تحقیق کے نتیجہ پر فوراً رائے نہیں بھنا چاہیے۔					
11۔	سخت کلامی کا جواب نرم کلامی ہے۔					
12۔	ہاتھ صاف کھنی چاہیے۔					
17۔	مومن آپس میں بھائی بھائی ہیں۔					
19۔	صلح کر لینی چاہیے۔					
23۔	بھلائی کا پھل اس دنیا میں بھی ملتا ہے۔					
26۔	جملہ لینے سے معاف کر دینا بہتر ہے۔					
29۔	اچھے کاموں کی طرف راغب کرنا اور برے کاموں سے منع کرنا ضروری ہے۔					
32۔	عمل کے بغیر ایمان بے معنی ہے۔					
41۔	شوہر اور بیوی اپنے اپنے اعمال کے ذمہ دار ہیں۔					
43۔	دنیاوی کاموں میں صرف اللہ کی مدد درکار ہوتی ہے۔					
53۔	میانہ روی اختیار کر کے زندگی میں سکون حاصل ہو سکتا ہے۔					
73۔	آنے والے وقت کے بارے میں قبل از وقت کچھ نہیں کہا جا سکتا ہے۔					

	Factor VI	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
69۔	میرے لیے ادائیگی کاموں کی مصروفیات کی وجہ سے وقت پر نماز ادا کرنا مشکل ہو گیا ہے۔					
81۔	صاحب حیثیت ہونے کے باوجود روزمرہ کے مسائل حج پر جانے میں رکاوٹ پیدا کرتے ہیں۔					
82۔	میرے لیے پانچ نمازوں کی ادائیگی کرنا مشکل ہوتا ہے۔					
83۔	ذاتی اخراجات بڑھنے کی وجہ سے صدقہ دینا مشکل ہو گیا ہے۔					
84۔	زندگی کی مصروفیت میں تلاوت کلام پاک کا وقت نہیں ملتا۔					
85۔	ضروریات زندگی بڑھنے کی وجہ سے شکر کرنے کی عادت کم ہوتی جا رہی ہے۔					
86۔	میں اکثر شکر ادا کرنا بھول جاتا ہوں۔					
87۔	میرے لیے اکثر معاملات میں انصاف کرنا ممکن نہیں۔					
127۔	اخراجات کی وجہ سے زکوٰۃ ادا کرنا مشکل ہو گیا ہے۔					
164۔	میں نماز جمعہ کی ادائیگی پابندی سے نہیں کر پاتا/پاتی۔					
176۔	آجکل مصروفیت کی وجہ سے اکثر میری نمازیں قضا ہو جاتی ہیں۔					
186۔	مجھ پر اکثر ناامیدی کی سی کیفیت رہتی ہے۔					
191۔	مجھے صدقہ دینا صرف مصیبت کے وقت یاد آتا ہے۔					

	Factor VII	بالکل متفق	متفق	فیصلہ نہیں کر پائے	غیر متفق	بالکل غیر متفق
24۔	کسی کی برداشت سے زیادہ اس کو تکلیف نہیں ملتی۔					
34۔	رشتوں کا لحاظ رکھنا بے حد ضروری ہے۔					
52۔	غیروں کو راز دار نہیں بنانا چاہیے۔					
54۔	مرد کو گھر سے برتری حاصل ہے۔					
60۔	زکوٰۃ کی ادائیگی کے بغیر مال حفاظت سے نہیں رہتا۔					
72۔	انسان پر جو مصیبت آتی ہے اسکے اپنے اعمال کے سبب آتی ہے۔					
75۔	موجودہ دور میں بھی شرعی پردے کا اہتمام کیا جا سکتا ہے۔					
198۔	مسلمان ہر صورت میں بخشے جائیں گے۔					
36۔	کسی کے حالات سے باخبر رہنے کے لیے اسکی ٹوہ میں لگے رہنا ضروری ہے۔					
37۔	نقصانی خواہشات کو پورا کرنے کے لیے آخرت کو فراموش کرنا پڑتا ہے۔					

Appendix-L

MULTIDIMENSIONAL RELIGIOSITY SCALE

(Factor Wise English Version of MDRS)

1. **Individualistic Devotion Scale**
2. **Tolerance towards life Issues Scale**
3. **Conviction Scale**
4. **Subjective righteousness Scale**
5. **Social Orientations Scale**
6. **Optimal religious Functioning Scale**
7. **Attitudes and Beliefs Scale**

Individualistic Devotion Scale (Factor I)

18 Cowards give preference to Day of Judgment over worldly life.

22 There is no harm to accuse others for personal gain.

27 Moderation does not lead to progress.

31 There is no harm to argue in order to save deceivers.

51 Reward and punishment old on the Day of judgment are just stories.

53 It is good to be proud and arrogant.

57 In order to be successful you have to prefer worldly life

58 It is not necessary to help orphan poor and needy.

60 It is impossible for me to fast for thirty consecutive days.

63 It's better to turn aback rather than indulge in a battle with Non-Muslims.

68 Less weighing and measurement is less important.

78 To give girls share in the property in not necessary.

79 Spending wealth on orphans, poor and looted money is not necessary.

80 Keeping promise is not necessary.

83 Real success is not in the legitimate earning.

84 It is not important to believe in the Doom's Day for being a true Muslim.

Sometimes there is no harm in to be proud and putting on airs.

Religion and life are two separate ways.

A caretaker of an orphan also has a right in is/her belongings/property.

It is useless to have more time in prayer.

Certain people deserve to be ridiculed.

There is no harm in applying black magic to overcome one's problems.

Thankfulness to God is must to enhance his blessings.

It is better to cling on a lie, to stay away from problems.

It is not important to keep promises.

Dua after prayer is not compulsory.

Orphan's wealth can be used by mixing it up with one's own.

It is better to increase the wealth by taking interest.

By avoiding Jihad causalities can be avoided.

Religious education is not related to worldly educations.

It is not wrong to be proud and bossy when in power.

To seek nearness to Allah, it is not necessary to have faith in His Oneness.

Access to divine knowledge is possible by seeking company of the religious scholars.

139 Creating disturbance in the country is the way to become a famous leader.

149 There is no way out without fashion.

151 Interest helps to increase the wealth

154 It is often better to discriminate between *Haram* (forbidden) and *Halal* (legitimate) things at your own.

156 To oblige neighbors in not necessary.

158 If a mandatory fast is skipped, it is not necessary to give compensation.

159 Mutual consultation is not necessary to solve a problem.

161 Cheating in measurement and weight is a petty issue.

162 There is no harm in creating sectarianism in religious.

166 Recitation of the Holy Quran with translation is not necessary.

167 Paying the vow, after its accomplishment, is not a matter of importance.

169 Sometimes religion obstructs my worldly progress.

171 It is not easy to fast during the month of "Ramadan"

173 Guidance to Right Path can be achieved even without understanding the Holly Quran.

174 Bribery as a cost of your work is harmless.

175 Abundance of provision is due to luck not because of effort.

Tolerance towards life Issues Scale (Factor II)

3 It is not an age of goodness.

6 It is impossible to avoid backbiting in the present time.

7 Music is the best for the peace of soul and mind.

8 When somebody strikes you, it is better to strike harder.

9 It is often difficult for to be tolerant.

12 It is impossible to forgive during state anger.

13 The modesty lies in the eyes of beholder.

14 As you sow, so shall you reap

24 Continuance of patience on difficulties is not possible.

30 At present, it is difficult to follow the Islamic way of *Pardah*.

34 To be on good terms with all the relatives is quite difficult.

35 I am often confronted with disappointment.

37 Now a day, those people are successful who cross their limits.

38 It is not possible to embrace Islam fully.

39 One cannot help others in this age of dearness.

40 People often give useless things in charity.

41 Now days it is better not to testify.

45 High status cannot be achieved without pretence.

48 It is not time to oblige others.

49 There is no harm to back out the promise under certain circumstances.

52 Now days, it seems impossible for children to treat their parents according to religious and moral obligations.

54 Veil is a hindrance in the progress of women.

55 To let down others, it is good to know about their shortcomings.

56 It is often not easy to observe ablution.

66 It is difficult to advise others to do well.

78 Birth of a daughter creates many problems.

90 At certain times one has to face problems because of being true.

93 At times it's difficult for me to forgive when I am angry.

111 It is troublesome to combat everyday problems without telling a lie.

125 It appears that distinction between good and bad is diminishing.

140 It is not the time to motivate others to do and refrain from bad things.

142 Having many children is a cause of poverty.

144 Scarifying one's life and wealth for Jihad is no longer possible.

145 To keep the heart clean from malice and grudge is difficult.

150 It is not possible to act upon the divine decree.

152 Many a time's justice is denied for fear of enmity.

160 It is impossible to evade distrust.

164 Wealth is essential to live peaceful life.

172 It often becomes necessary to swear in order to gain the trust of others.

Conviction Scale (Factor III)

17 There is no harm in true friendship with a Jew.

82 Adoption of immaculate in dress is essential.

88 To abstain legitimate things on oneself is ungratefulness.

89 The Payment of Zakat is important for the security of one's wealth/property.

94 Allah loves those who rely on him.

97 It is better to avoid eating forbidden things.

98 Belief and virtuous actions is a way to heaven.

99 A jealous person is always miserable.

103 At times it becomes difficult for me to believe that God is so close to me

104 With trust in Allah effort is also important.

106 Serving mankind is also like worshipping God.

108 Whose ever seeks his forgiveness is close to Allah.

112 Allah forgives if one repents after committing a sin.

113 Hard work never goes unrewarded.

114 Helping a needy is actually helping us.

115 Do good have well.

117 It is better to consult each other, before starting any activity/business.

119 Every trouble is followed by ease.

124 Argument should not be made in favor of deceivers at the time of decision making.

127 The relatives should also be informed of Allah's decree.

130 Patience is surely rewarded.

131 Good deeds make life comfortable.

133 Wives should carry out genuine demands of their husbands.

134 Virtue is always rewarded.

136 To feed the hungry is important.

137 Patience should be applied on difficulties.

138 Dining with the follower of the Holly Books is permissible.

141 Family members should be always directed to offer prayers.

146 Loan without interest should be timely paid.

147 It is compulsory for a well-off person to offer sacrifice.

148 Meditation should be continued about the universe.

153 Allah's blessing accompanies the righteous.

157 "Will" should be recorded prior to death.

165 People who show patience are destined to bless by Allah.

170 The incidence of "Shab-e-Mairaj" is factual.

Subjective Righteousness (Factor IV)

36 Without a valid religious justification, it is improper to skip fast.

46 Prayer is the best way to achieve patience.

47 It is essential to pay Zakat as prescribed.

65 Man has been sent on earth as representative of Allah.

67 It is important to have belief in all the divine orders.

77 Only offering prayer is not virtue.

83 Allah lovers keep the mosques populated.

85 Offering prayers and paying Zakat is important for a true Muslim.

87 It is very important to listen attentively when the Quran is being recited.

91 It is important to seek forgiveness in it's a true spirit.

92 It is not possible to become Muslim without believing in the oneness of Allah.

95 Trust in Allah facilitates quick accomplishment of task

100 Being compassionate to one's parents pleases Allah

Social Orientation Scale (Factor V)

1 To bring to terms two parties is important.

2 Sectarianism has caused much harm to Islam

4 Thankfulness bears good reward.

5 News should not be considered valid without proper investigation.

10 It is better to respond politely to other's roundness.

11 One should be straightforward.

15 Believers are brothers to each other.

16 One should make peace

19 Good deeds are rewarded in this world too.

21 It is better to forgive than to take revenge.

23 To investigate for good and stop from bad is essential.

25 Action without belief is meaningless.

32 Husband and wife are responsible for their own deeds.

33 It is only Allah's will that is needed in worldly affairs.

43 Peace in life can be achieved through moderation.

63 Nothing can be said earlier for the future.

Optimal religious Functioning Scale (Factor VI)

59 It has become difficult for me to offer five times prayer because of my occupation in worldly affairs.

69 Problems cause hindrance in performing Hajj.

70 It is difficult for me to offer five time prayers.

71 It has become difficult to give charity because of increase in personal expenses.

72 There is no time to recite Holy Quran because of busy life.

73 Increase in the necessities of life is decreasing the habit of thanking.

74 I often forget thanking.

75 It is not possible for me to do justice in various cases.

109 It has become hard to pay Zakat because of increasing expenses.

143 I am unable to offer *Juma prayer* regularly.

155 Now days I cannot offer my prayers because of busy schedule.

163 I am often distressed.

168 I pay alms only in distress.

Attitudes and beliefs Scale (Factor VII)

20 No one is troubled beyond one's endurance.

26 Respect of relations is essential.

28 In order to be aware of someone's affairs one must be inquisitive about him/her.

29 To fulfill worldly desires, one has to forget about the Day of Judgment.

42 Secrets should not be shared with strangers.

44 Men are superior to women.

50 Assets are not safe without payment of Zakat.

62 All the troubles that human beings face are due to their actions.

64 Veil according to Sharih can be arranged in present age too.

174 Muslims will be forgiven anyway.

Appendix-M

DEMOGRAPHIC CHARACTERISTICS OF THE SAMPLE OF PART I OF THE STUDY (Scale Development)

(N=671)

QUALIFICATION

Matric	84
Intermediates	87
Graduate	243
Master	213
Master and above	44

MARITAL STATUS

Married	442
Unmarried	229

GENDER

Male	289
Female	382

LANGUAGES

Urdu	218
Punjabi	291
Pashto	77
Balochi	38
Sindhi	45

Appendix-N

DEMOGRAPHIC CHARACTERISTICS OF THE SAMPLE OFPART I OFTHE STUDY (Scale Development)

(N=500)

QUALIFICATION

Matric	56
Intermediates	60
Graduate	183
Master	120
Master and above	84

MARITAL STATUS

Married	242
Unmarried	258

GENDER

Male	250
Female	250

LANGUAGES

Urdu	110
Punjabi	100
Pashto	177
Balochi	68
Sindhi	45

Appendix-O

DEMOGRAPHIC CHARACTERISTICS OF THE SAMPLE OFPART II OF THE STUDY (First Objective)

N=200

QUALIFICATION

Matric	6
Intermediates	20
Graduate	34
Master	140

MARITAL STATUS

Married	142
Unmarried	58

GENDER

Male	119
Female	81

LANGUAGE

Urdu	76

Punjabi	34
Pashto	59
Balochi	16
Sindhi	15

Appendix-P

DEMOGRAPHIC CHARACTERISTICS OF THE SAMPLE OFPART II OFTHE STUDY (Second Objective)

N=140

(Relationship of Religious Orientations with Psychological Well Being)

QUALIFICATION

Matric	18
Intermediates	20
Graduate	42
Master	60

MARITAL STATUS

Married	90
Unmarried	50

GENDER

Male	70
Female	70

LANGUAGES

Urdu	35
Punjabi	35
Pashto	35
Sindhi	35

Appendix-Q

یہ سوالنامہ چند بیانات پر مشتمل ہے ہر بیان کے سامنے دو جوابات ہیں ہر بیان کو غور سے پڑھیں اور سوچیں کہ کیا آپ اس سے اتفاق کرتے/کرتی ہیں۔ یعنی کیا یہ بیان آپکے نقطہ نظر سے صحیح ہے یا غلط اگر صحیح ہے تو بیان کے سامنے ورنہ غلط (×) کا نشان لگائیں ۔اسی طرح سب بیانات کے متعلق اپنا جواب ضرور دیں۔

		صحیح	غلط
1	ہفتے میں کئی مرتبہ مجھے ایسا محسوس ہوتا ہے جیسے کوئی خوفناک واقعہ رونما ہونے والا ہے۔		
2	کسی ایک چیز یا کام میں توجہ جمائے رکھنے میں مجھے دقت پیش آتی ہے۔		
3	کبھی کبھی کسی شخص سے کترانے کی غرض سے سڑک پار کر کے اپنا راستہ بدل لیتا/لیتی ہوں۔		
4	اگر لوگوں نے مجھے منصفانہ طور پر پورے مواقع دیئے ہوتے تو میں زیادہ کامیاب شخص ثابت ہوتا۔		
5	مجھے اکثر کام مشکل لگتے ہیں۔		
6	مجھے امید ہوتی ہے کہ میں جو بھی کام کروں اس میں کامیاب رہوں گا/گی۔		
7	کبھی کبھی مجھے ایسا محسوس ہوتا ہے جیسے میں ریزہ ریزہ ہونے والا/والی ہوں۔		
8	بعض موضوعات کے متعلق میں اتنا/اتنی حساس ہوں کہ انکے متعلق کچھ نہیں کہہ سکتا/سکتی۔		
9	میں زیادہ تر خوش رہتا/رہتی ہوں۔		
10	میں عموماً یہ محسوس کرتا/کرتی ہوں کہ زندگی ایک پر لطف شے ہے۔		
11	میرا خیال ہے کہ دنیا میں آگے بڑھنے کے لیے بیشتر لوگ جھوٹ بولنے سے بھی دریغ نہیں کریں گے۔		
12	اپنے گھر والوں سے میرے بہت کم اختلاف ہوئے ہیں۔		
13	تقریباً ہر روز کوئی نہ کوئی ایسا واقعہ ہوتا ہے جس سے میں خوفزدہ ہو جاتا/جاتی ہوں۔		
14	کبھی کبھی مجھے بڑی شدت سے یہ خواہش ہوتی ہے کہ میں کوئی نقصان دہ یا تکلیف دہ فعل کروں۔		
15	ایسا لگتا ہے جیسے مجھے اپنی کوئی پرواہ نہیں۔		
16	اندھیرے میں اکیلے مجھے خوف آتا ہے۔		
17	ہر چند راتوں کے بعد مجھے ڈراؤنے خواب آتے ہیں۔		
18	میں ایسی چیزوں اور لوگوں سے بھی خوفزدہ رہا/رہی ہوں جنکے متعلق میں جانتا ہوں کہ وہ مجھے نقصان نہیں پہنچا سکتے۔		
19	ایسے شخص کی کامیابی کے روشن امکانات ہیں جو لائق ہو اور محنت کرنے کو تیار ہو۔		
20	جب میں خود کو بہت زیادہ خوش اور چست محسوس کر رہا/رہی ہوں تو کوئی افسردہ شخص ایسے میں میرا سارا موڈ خراب کر سکتا ہے۔		
21	ہر چیز کا مزا ایک سا ہوتا ہے۔		

		صحیح	غلط
22	میرے جاننے والے مجھ سے ایسا سلوک کرتے ہیں جیسے میں ابھی بچہ/ بچی ہوں۔		
23	بعض جانوروں سے مجھے گھبراہٹ ہوتی ہے۔		
24	میرے گھر کے چند افراد کی پریشان کن عادتیں مجھے بہت ناگوار گزرتی ہیں۔		
25	ایسا لگتا ہے جیسے مجھے کوئی بھی نہیں سمجھتا۔		
26	بیشتر اوقات مجھے اپنے گلے میں کچھ اٹکا ہوا سا محسوس ہوتا ہے۔		
27	میں اکثر ایسی چیزوں کے متعلق خواب دیکھتا/ دیکھتی ہوں جنہیں میں اپنے تک ہی رکھنا مناسب سمجھتا/ سمجھتی ہوں۔		
28	مجھ سے ایسے کام ہو جاتے ہیں جن پر میں دوسرے لوگوں سے زیادہ پچھتاتا/ پچھتاتی ہوں۔		
29	چند وجوہات کی بنا پر میں اپنے خاندان میں چند افراد سے حسد کرتا/ کرتی ہوں۔		
30	میں کچھ لوگوں کو اس قدر ناپسند کرتا/ کرتی ہوں کہ جب وہ اپنے کیے کی سزا بھگتتے ہیں تو مجھے دل ہی دل میں خوشی ہوتی ہے۔		
31	مجھے اپنی زندگی میں بہت سی ناانصافیوں کا سامنا کرنا پڑا ہے۔		
32	میری ایک دو بری عادتیں اتنی پختہ ہو گئی ہیں کہ میں انہیں ترک نہیں کر سکتا/ سکتی۔		
33	مجھے وہ تمام ہمدردی ملتی ہے جو مجھے ملنی چاہیے۔		
34	میں نے اپنے گھر کے فرد/ افراد کی چند حرکات کی وجہ سے کافی شرمندگی اٹھائی ہے۔		
35	میں نہیں سمجھتا میں اتنا ہی خوش ہوں جتنے دوسرے لوگ دکھائی دیتے ہیں۔		
36	جب کام یا حالات خراب ہونے لگتے ہیں تو میں سوچتا/ سوچتی ہوں کہ جلد ہی اپنی کوشش ترک کر دوں۔		
37	دوسروں کی نسبت میں جلد تھک جاتا/ جاتی ہوں۔		
38	میرے گھر کے کچھ افراد نے ایسی حرکتیں کی ہیں کہ میں ان سے خوفزدہ ہوں۔		

Appendix-R

حصہ (الف)

ہدایات:۔

ہر شخص اپنی زندگی اور ذات کے بارے میں مخصوص سوچ اور رائے رکھتا ہے۔اس سوالنامے میں ایسے بیانات شامل ہیں جو ہماری روزمرہ زندگی کے متعلق ہیں۔ہر بیان کے سامنے جوابی کالم موجود ہے۔آپ ان بیانات کو غور سے پڑھیں اور جو جوابی کالم آپ کی رائے کو مکمل طور پر ظاہر کرتا ہو اس میں نشان ( ) لگائیں۔

ہر بیان کے لئے صرف ایک کالم میں نشان لگائیں اور کوئی کالم خالی نہ چھوڑیں۔

		بالکل نہیں	بہت کم	کبھی کبھی	زیادہ تر	ہمیشہ
1	میری زندگی صحیح طور پر بسر ہو رہی ہے۔					
2	کاش میں اپنی زندگی کا کچھ حصہ تبدیل کر سکتا/سکتی					
3	مجھے اپنا مستقبل روشن دکھائی دیتا ہے۔					
4	ایسا لگتا ہے جیسے میری زندگی کے بہترین سال گزر چکے ہیں۔					
5	میں خود کو پسند کرتا/کرتی ہوں۔					
6	ایسا لگتا ہے کہ مجھ میں کچھ نہ کچھ خرابی ضرور ہے۔					
7	میں کسی بھی درپیش مسئلہ کو حل کر سکتا/سکتی ہوں۔					
8	میں خود کو ایک ناکام انسان محسوس کرتا/کرتی ہوں۔					
9	میں محسوس کرتا/کرتی ہوں کہ لوگ مجھ سے محبت کرتے ہیں اور مجھ پر اعتبار کرتے ہیں۔					
10	ایسا لگتا ہے مجھے جن کی ضرورت ہوتی ہے وہ لوگ میرا ساتھ چھوڑ دیتے ہیں۔					
11	میں خود کو اپنے اردگرد کے لوگوں کے قریب محسوس کرتا/کرتی ہوں۔					
12	مجھے دوسرے لوگوں میں کوئی دلچسپی نہیں رہی اور نہ ہی مجھے ان کی پرواہ ہے۔					
13	میرا خیال ہے کہ میں جو چاہوں کر سکتا/سکتی ہوں۔					
14	میرے پاس اپنے کاموں سے زیادہ قوت ہے۔					
15	میں کچھ بھی کرنے کی پریشانی نہیں لے سکتا/سکتی۔					
16	میں بہت زیادہ مسکراتا اور ہنستا رہتا ہوں/رہتی ہوں۔					
17	ایسا لگتا ہے کہ میرے لئے کسی چیز میں کوئی لطف باقی نہیں رہ۔					
18	میں واضح اور تخلیقی انداز میں سوچتا/سوچتی ہوں۔					
19	میں بے فائدہ سوچوں کے بھنور میں الجھا رہتا/رہتی ہوں۔					

حصہ (ب)

ہدایات:۔ اس سوالنامہ کا حصہ ب چند انسانی صفات پر مشتمل ہے ہر صفت کے سامنے جوابات کے لئے 5 کالم موجود ہیں آپ ہر صفت کو پڑھیں اور غور کریں کہ یہ صفت آپ میں کس حد تک موجود ہے اور کس حد تک نہیں۔ اپنی ذاتی رائے کو متعلقہ کالم میں نشان ( ) لگا کر ظاہر کریں۔

اگر درج ذیل صفات آپ میں بالکل موجود نہیں تو کالم 1 میں نشان ( ) لگائیے اور اگر ہمیشہ تو آخری کالم میں نشان لگائیں۔

واضح رہے کہ ایک صفت کے لئے ایک نشان لگائیں کوئی صفت خالی نہ چھوڑیں۔

حصہ (ب)

کوشش کریں کہ ہر صفت پر غور کر کے دیانتداری سے نشان لگائیں تا کہ آپکی بہترین رائے ہمیں میسر آسکے۔

سیریل	صفات	بالکل نہیں	بہت کم	کبھی کبھی	زیادہ تر	ہمیشہ
1	مطمئن					
2	پرامید					
3	کارآمد					
4	پراعتماد					
5	جسے دوسرے سمجھ گئے ہوں					
6	پیار کرنے والا/والی					
7	بے تکلف					
8	پرولولہ					
9	خوش اطوار					
10	بیدار مغز					
11	بے اطمینان					
12	ناامید					
13	تنہا					
14	الگ تھلگ					
15	غیر اہم					
16	بے بس					
17	ذہنی/اعصابی تناؤ کا شکار					
18	مضمحل					
19	بے صبرا					
20	منتشر جذبہ					

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