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A RELIGIOUS AND POLITICAL LEADER MAULANA FAZAL-UR-RAHMAN'S PERSUASIVE STRATEGIES USED IN MILLION MARCH SPEECH 2019: A CDA APPROACH BASED ON FAIRCLOUGH'S FRAMEWORK

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Abstract

Language is the cornerstone of a social building and a social participation of individuals or groups who research socio-linguistics in order to make clear the link between the importance of interpretation and the use of language. The different discourses can cut down on power, culture, social background, ethnicity and social status, whether they are spoken or written. The purpose of this analysis is to analyze Fazal-ur-Rahman's persuasive campaign, his public speech on Million March and his political maturity; his speech at Mardan 17, Feb 2019, to enhance the linguistic possessions and his quest for democracy in Pakistan. The analysis is based on the conceptions of Norman Fairclough in critique, arguing that ideologies are present in the text that ideologies cannot be translated from the texts and that text can be interpreted in several ways (Fairclough, 1995). The method for analysis of speech is therefore used to evaluate the corpus of speech selected. The political and appealing components of the chosen corpus are measured. At the close of the analysis, the findings are shown.

Keywords: Critical discourse analysis, Khatm-e-Nabuwat, Ideology, Million March Speech, Persuasive Strategies

Introduction

Background to the study

Maulana Fazal-ur-Rahman was born in Dera Ismail Khan on 19 June 1953 to former KP Chief Minister (khyberpakhtunkhwa), Mufti Mahmud, and a Pakistani politician who is the present Jamiat Ulama-e-Islam chief. He received a degree in graduation and BA from Peshawar University. Graduate from Al-Azhar University in Cairo, Egypt, after graduation, he becomes a scholar in theology with a reputation for the religion of the divine world. His thesis on the political aspects of Islam was finished and published and he graduated in religious studies in 1987. He is from a religious and political family; his father is an Islamic scholar and politician who served from 1972 to 1973 as KP's chief minister. He started his political career as Jamiat Ulama-e-Islam's secretary general at the age of 27 in 1980, after his father, who is Jamiat Ulama-e-Islam's leader, died. He was the chief of the Jamiat orthodox Ulama-e-Islam (JUI-F). In 1988 he gained imminent recognition as a political figure. He previously served as a leader of the opposition from 2004 to 2007, during which time he was the Secretary General of Muttahida Majlis-e-Amal (MMA), a coalition of religious political parties, who also formed provincial government in the NWFP now KP. Since 1988 to 2018 he lingered as a member of Pakistan's National Assembly. His credibility is duly related to religion, and his religious beliefs are perused by people.

Persuasive approaches are based on human psychology theories and are used in business, political and interpersonal issues. Three types of convincing policies exist: cognitive dissonance, negative and positive motivation and demand appeals. The Cognitive dissonant refers to the psychological distress, which occurs when new knowledge contradicts. People's values aren't an easy job because they can't change. The following motivation is positive and negative, which public speakers, parents and teachers are using and practicing.

In this way, the speaker will inspire the audience to engage with the substance of the message, the audience's personal life and the opposition. Positive and negative encouragement leads to the needs of service. The hierarchy of needs of Maslow refers to different levels of needs that people seek to recognize. Maslow(1943) addresses physiological health, social self-esteem and needs for updating and needs harmonize with positive and negative encouragement, adding to the message's persuasiveness. By means of the amalgamation plea, speakers can increase the safety and safety of hearers with positive motivation for safety. Language here presupposes a key role for any dialect-affected and played political operation.

Theoretical Framework Discourse

Discourse is a broad term, which is interpreted by many as cognition. Cook (1992) used for communication and refers to phrases, is grammatically well formed, but does not necessarily have to be grammatical and a speech that “integrates a whole range of meanings” from the source of the word to sociology, philosophy and other disciplines (Titscher et al. 1998: 42). And “data which is responsible for analytical research” is used with the importance placed on speech as action and method. Having this in mind, Van Dijk’s paper (1977: 3) in which is used the meaning of the speech as “the knowledge that is required to be empirically examined” (Titscher et al. 1998: 44), put the fundamental focus on discourse as an activity and mechanism. Throughout the paper, it follows that the idea of speech as a descriptive text is extended to a “data liable for empiric analysis” that it is a broader word than that of text. It appends itself to MaulanFazli-ur-Rahman Million March/Khatm-e-Nabuwat and the general definitions of speech as a text throughout context. The researcher used the word speech for the entire social contact cycle to which a text belongs (Fairclough 1989:24).

CDA (Critical Discourse Analysis)

The Analysis Critical Discourse is a discourse which studies the performance in political and social contexts of dominance, abuse of power and inequality through texts and speeches. The study of critical discourse was not a homogenous trend or a school, or a model, but shared mostly specific viewpoints, such as language analysis, semiotic or discourse analysis. It gives the authority to writing and spoken texts and to explain social life by text (Van Dijk 1993: 131); (Luke,1997).

The CDA seeks to use language as a social activity in a systematic manner. Outside of economic, social and psychological systems, this does not work. CDA recognizes all social contexts and considers the connection between textual and social contexts and examines the ties to their position in civil affairs. This offers a dynamic communication analysis between the text structure and the social role. It was also uncertain when the need to produce disparities in power relations arose as the dynamic process of discursive activity and social function. CDA is one of the aims of reducing such confusion by the norm. Fairclough (1993:135) "Discourse analysis which aims to systematically explore often opaque relationships of causality and determination between 'discursive practice, events and texts' and 'wider social and cultural structures, relations and processes' and to investigate how such practice, events and texts arise out and are ideologically shaped by relations of power and struggles over power and to explore how the opacity of these relations of power and struggles over power, to explore how the opacity of these relationships between discourse and society as itself a factor securing power and hegemony". When examining the phenomenon mentioned, it should be remembered that the relationship is two-way. Language not only affects its uncountable systems of political, legal, and linguistic influence that form the social and cultural environment. This means that discursive practice is central to social structure and that discursive practice is the same as social practice. Consequently, critical discourse analysis distinguishes, in particular, both orders and 'explores the tension, socially-structured and socially constitutive, between these two sides of language usage' (ibid. 134). So language is at

various levels, the fundamental part of society. The social ties, social identity; knowledge and believing structures are further separated by the Fairclough (Ibid, 134-136); For this partition, only with a deviation to strengthen these levels are affected.

Fairclough (1992) Batstone, Grammar in discourse: attitude and deniability. In G. Cook & B. Seidlhofer (Eds.) Principle & practice in applied linguistics (pp.197-213), 1995) 9) Critical Discourse Analysis among other discourses is different through on element 'critical', it involves associations and sources which are hidden and it also implies interference i.e. to provide resources to those who may be deprived through change. The ideology is significant in a sense, to figure out the hidden things out of the text and speech since it is not clear for the involvement of the individual, and all the way through, they cannot be fought against. And in the work of Norman Fairclough, Instead of a course of thinking and study, CDA is viewed as a research technique. The following critical discourse analysis experts analyze Batstone (1995) when a word is created to express a particular perspective carefully and secretly, CDA seeks to reveal that they are indefinable of a direct challenge and facilitate what Kress calls "the reconstruction of mystification and impersonality" (Batstone, 1995: 198-199).

This phenomenon is quite adequate, but a description of how CDA is believed would be required for clarity. In his work "Language and Power" Norman Fairclough (1989) requires him "to examine how the structures and forces of those social institutions in which we live and operated limit the way in which we communicate" (Fairclough 1989: vi). In the same book, possible methods of text analysis are suggested, which offer the view in the real nature of speech and text analysis (Fairclough N., 1993), i.e. (Ibid: 24-26). Fairclough points out the three levels of discourse in his book, the first point suggesting the social conditions of production and interpretation, namely the social factors which contribute or lead to the origination of a text, while at the same time indicating how the factors affect interpretation. Secondly, how the text has been created and how understanding has been affected. Thirdly, for the two

stages described above, the text and the content are the basis of the outcome. Fairclough offers three phases of the CDA, in this respect, which are as mentioned above:

1. The definition is the stage in which the formal characteristics of the text are completely concerned.
2. Interpretation is about the relationship between text and interaction — seeing that the document is the result of a production process and as an interpretative tool.
3. The explanation deals with the relation between the interaction and the social context and the social determinants and their social effects in the production and interpretation process (Fairclough, 1989, p. 26).

Data Collection

The screenplay of Mulana Fazal-ur-Rahman Million March or Khatm-e-Nabuwat speech at Mardan 17, Feb 2019 is taken from a video recording in Urdu. The source in the written form is given at the end in appendix.

https://www.youtube.com/results?search_query=Fazla-ur-Rahman+17+February+2019+speech

He has started this oppositional and motivational struggle in the name of Khatm-e- Nabuwat in Khyber Pakhtoonkhwa, to collect as many people on the road, to show his strength and to compel the government on its knees. He calls over the process soon after when he does not secure a single seat in 2018 election. Therefore, this speech has a vital role in Pakistani politics and democracy.

Methodology

The two methodologies, qualitative and quantitative, determine the direction of a research project from the start to the end. Both methods vary since the former relates to the full text and the latter relates to statistical details. In this context, the data analysis uses both paradigms to fully understand the Fazal-ur-Rahman discourse.

Outlines of the speech

The speech of Fazli-ur-Rahman at Mardankhyberpakhtunkhwa can be internally divided into the following parts:

1. Congratulating to the people of Mardan (paragraph1)
2. Pakistan came into being on the name of Islam and Musalman (paragraph2)
3. Challenging the government and its institutions (paragraph3)
4. Mentioning Religious institutions and international pressure (paragraph4)
5. The Supreme Court decision about Assia due to international pressure (paragraph5)
6. Getting through a new kind of modern slavery (paragraph6)
7. The compressed Prime Minister and European Union (paragraph7)
8. Our predecessor fight (jihad) for liberty (paragraph8)
9. The parliament talks about the acceptance of Israel (paragraph9)
10. Addressing the presidential type of government (paragraph10)
11. Referring to the Economic crisis of Pakistan (paragraph11)
12. Political leaders put in jail through NAB (paragraph12)

Ideological analysis

The study and understanding of Fazle-ur-Rahman speech in Khyber Pakhtunkhwa at Mardan on, 17, Feb 2019, is a link of Pakistani Democracy, existing political situation and JUI's demonstration, after the 2018 election. The whole speech is given below in paragraphs that the ideas and themes elucidated with authenticity.

1. Maulana Fazla-ur-Rahman started his speech with *BISMILLA HI REHMANI RAHEEM* and a few verses from the Holy Quran, is the sign of Islamic identity and congratulating the gathering with Islamic hurt touching sophisticated words of motivation. The passionate words about Khatm-e-Nabuwat are obvious, only in the land of Khyber Pakhtunkhwa which is considered the fort of Islam. The type of location he chooses can be viewed as more comprehensive, including nationalities of Pashtoon, and ethnicities that apply more Islamic focused approach. However, the Islamic literature for policy purposes describes this type of Fazla-ur-Rahman.

2. Fazla-ur-Rahman gives consensus on the existence of Pakistan in 1947, in the name of Islam and Musalman since then no such government denounces covetousness and unreliability against Khatm-e-Nabuwat. He tries to propagate the idea against the government to prepare huge masses of people to bring the government on knees. Though the finality of the Prophet Hood has been attacked by Nawaz Sharif's government and sponsored by his companions is not a mistake but a conspiracy. But Fazla-ur-Rahman announced to the ignorant mob about the finality of Prophet Hood has been attacked by the current government and the institutions of the government, to keep the super power pleased, is a rebellious act against Allah Almighty. The government, institutions and the super power are the threat and decided to challenge this publicized attitude.
3. The time deictic 'today' allows the reliability of a new start and a determined proclamation that goes beyond the expansionary declaration that Pakistan's ideological identity is being stopped by its government, institutions and foreign powers and that the British or America might harm 'Madrassa' in Pakistan. The super power wants to diminish the Islamic identity and to make blur the religious identity of Pakistan. Fazla-ur-Rahman declare to the people of Pakistan who are on the roads to answer them about the ideological identity of Pakistan which refers to the presidential type of government instead of parliamentary system is harmful for corrupted elements who looted Pakistan, is misleading. Further, he tries to motivate the mob with the finality of Prophet Muhammad (SAW) and threaten the state and the institutions in this regard to crush the rebellions. Because he does not secure a single seat in the election; from the very day, is against the current president of Pakistan and proclaimed that it is because of the Army. Now, trying to turn the crowd of people against the government in the name of Prophet Muhammad (SAW) for his own benefit.
4. The word 'companions' is obvious almost in every paragraph and the word 'today' gives the quality of a new beginning. The declaration of the religious institutions are attacked and are under an international pressure is one of the

misleading phenomenon. It is he who signed the document in General Musharaf's government when Fazla-ur-Rahman had a government in Khyber Pakhtunkhwa in 2002 and destroyed 'Madrassas' and martyred a lot of people but Fazla-ur-Rahman did not turn against him because he was in coalition. But now without the fact, he tries to turn the 'Madrassas Taleban' (seekers of Islamic knowledge) against the current regime because he is no more the part of the cabinet.

5. Fazla-ur-Rahman focuses on another point of the court decision about the cursed Asia Bibi due to an international pressure and point out that it is the failure of the government to succumb the pressure. He refers to the Europe Union delegation to Pakistan, last year in January, in which the identity of Pakistan is conditionalized with the freedom of the cursed Asia Bibi. But now the court of Pakistan has freed Asia Bibi in Imran Khan's regime, this time Pakistan has accepted the foreign pressure. He points out the sovereignty and freedom of the people for which thousands of mothers and sisters sacrificed their virginity. It is the same master and a slave relation but in a modern term. He reinforce his determination against the foreign pressure as our predecessors fought the war of freedom and release themselves from the fetters of captivity but now they impose the same captivity on us and we are here to fight against them.
6. He recalls the earlier generations' struggle for freedom which is faced down by our thousand of mothers and sisters who sacrificed their innocency and virginity. He points out Imran's regime getting through a new kind of modern captivity in which the rope of captivity is in our head. And figure out that it is the same master and slaves situation, against which our predecessors fought the war of freedom against the British, for about one hundred years; but now, if someone wants to impose captivity on us and create the same master and slave situation, we are here to fight against them.
7. Fazla-ur-Rahman recall the amazing story of the cursed Asia Bibi, she was indicted of blasphemy and consequently in detention and locked up, in June 2009. She was put to

death sentenced by a Sheikhpura judge, in November 2010. Recently, the case was reopened, the court review the case and solved hardly within an hour, in Imran Khan's Regime. European Union parliament member call to the so called selected Prime Minister and thanks him with this act and in response our PM said, he is much more obedient, is the acceptance of the international pressure.

8. This portion of the content streams another shift in the ideological standpoint of the Fazla-ur-Rahman. He summoned the Pashtun in his discourse and pointed out the land, where our predecessors fought a freedom fight (Jihad) against the British for their freedom. In this manner perceives religious assorted qualities of the people of Mardan proclaimed that they are again in the battle field to fight (Jihad) against the present government, against the Europe, against the Jews and their agents. Accordingly an ideological movement from JUI is apparent, a movement from a traditionalist impression of Fazla-ur-Rahman to a general public of Mardan city.
9. History is revealed as an incessant fountain of inspiration that never before in the history of Pakistan, at the level of parliament, the acceptance of Israel is discussed. But now, an environment is created as such that the retired generals on different channels, create an atmosphere, to provide space for the acceptance of Israel, is another motivational reality in the Muslim community byFazla-ur-Rahman.
10. Fazla-ur-Rahman is directing toward another growing event of presidential system considered conspiracy to destroy our country's old parliamentary system, in his address. The parliament has been agreed to review the constitution, the 18th amendment has been passed; the sovereignty has been accepted, are dually done by dictatorial kind of people to abolish the status of provinces and to endanger the federal government. Fazla-ur- Rahman proclaimed to the entire mob at Million March, if the government succeeded in demolishing of 18th amendment or establishing a presidential system in Pakistan, is equivalent to devastate the existence of Pakistan, this is to extinct

the constitution of Pakistan. Here refer to the historical events, industriouseffortsandsacrificeshavebeen done for the existence of Pakistan in 1947 and further, after 26 years, they become successful to have a constitution but now this very day, the present regime talk about the abolition of the 18th amendment or the promulgation of the presidential system in Pakistan such approach will sabotage the sovereignty, the federation and the constitution of Pakistan, declared by Fazla-ur-Rahman (JUI president). With alarming and threatening tone proclaimed to fulfill our obligation of protecting the constitution of Pakistan and never allow the government to sabotage it.

11. Fazla-ur-Rahman focuses on the economy of Imran Khan's regime, completely destroyed the economy of Pakistan and declare with an alarming tone that there is no PM at all accepts begging all around. He quoted the new PM Imran Khan's words that "I will prefer die or do suicide but I will not beg and never take any loan". And point out to the entire mob that Pakistan is crushing down with the weight of loan, since last five and six month and taking 15 Billion Dollars on daily basis and a crushing debt put down on the shoulders of new born babies as such is our new PM. Such is the approach toward the new government because he is no more the part, as he was in every government and with such loom trying to turn the mob against the new government.
12. This catastrophic piece of the content traces another move in the ideological standpoint of the Imran Khan's regime i.e. to impose trials on various politicians and put them in jails. It was actually the slogan of PTI to put all the corrupt politicians to trial and make the country free from corruption then will be able to progress. All the concerned cases were already in NAB but in previous governments they put them aside to provide room to each other. But Imran Khan the new PM of Pakistan increase his vote bank with a slogan "Corruption Free Pakistan". But Fazal-ur-Rahman on the other hand enthusiastically point out in his speech to the Million March that the cases were only up to the election to make the leaders ineligible and put them in jail but the drama was only up to election, when the election was over the cases were taken back without any punishment and raise finger at courts that what are they

good for? In another case again he confronted judiciary that the government says, the judiciary plays a good role because all the thieves and robbers are in the grip of NAB but ironically Fazal-ur-Rahman points out the cases of Aleem Khan and Aleema Khan when they came in the grip of NAB, then they started to criticize the NAB as such is the dual face of the politicians.

The analysis of recurrently used words and phrases

It is to keep in mind, to land toward the close objectives of the paper to get quantitative based consequences of the researcher's analysis, more frequently and crucial words and phrases examination of both the utilized phenomenon and undertones as a part of Fazla-ur-Rahman's discourse was attempted, at Million March Speech at Mardan, KP, Pakistan, submissively accompanying the result of the paper.

The discourse encompasses of 1320 words 12523 characters and 17 paragraphs and the pronoun "we" and "I" being unquestionably the title holder of the given number.

Table 1. Keyword compactness report for MolanaFazla-ur-Rahman (JUI) Million March address (Words)

Key words	Repeats	Density
Pakistan	29	2.19%
The finality of prophet hood	4	0.30%
Respect of prophet hood	3	0.22%
NAB	3	0.22%
Deni Madaris	4	0.30%
Court	2	0.15%
Freedom	6	0.45%
Slavery	3	0.22%
Economy	2	0.15%
Israel	2	0.15%

Table 2. Keyword compactness report for MolanaFazla-ur-Rahman (JUI) Million March address (Phrases)

Key words	Repeats	Density
Mai ka laal (no son of mother) Challenging words	2	0.15%
Someone's father Challenging words	1	0.07%
The rulers	3	0.22%
International pressure	6	0.45%
Freedom fight (Jihad)	6	0.45%
Islamic Identity	2	0.15%
Religious Identity	2	0.15%

Table (1) and Table (2) indicates the ratio of the intensity of the search terms repetitions of the words and phrases used in Fazla-ur-Rahman Million March, KP, Mardan, respectively. The result of the keywords and phrases analysis can be decode as Fazlla-ur-Rahman venture to focus on the issues of homeland “Pakistan” and is the most noticeable word and collocation furthermore used “Freedom” and “Freedom Fight” (Jihad)” talk about struggle of generation against slavery and modern captivity in Imran’s regime with a challenging words “Mai ka laal” (no son of mother) and “Someone’s father”. And in the meantime a key word of Fazla-ur- Rahman’s location is the eloquent word “International Pressure”, which illustrates the attitude and thoughts of JUI’s precedent and hisparty.

Conclusion

This paper looked at the thoughts and segments of Khyber Pakhtunkhwa, Mardan of Fazla-ur-Rahman. This piece of paper is embodied in Fairclugh's thinking of philosophy living in content and 'the belief system puts dialects on different paths at different levels' and that philosophy is both 'the property of structures and of occasions.' I am trying to make use of another idea

of Fairclough, in particular, that 'the implications are created through translations' and try to unravel the conceivable understanding of the different persuasive strategies used in the Fazla-ur-Rahman political speech. There are 12 CDA Approach References to Fazla-ur- Rahman's speech, all of which have been analyzed to learn about Fazla-ur-Rahman 's persuasive strategies.

The following is the conclusion of the whole analysis:

1. The result of the first part of my exploration showed the key ideological parts of the Fazla-ur-Rahman discourse reduced to the associated ideas: Islamic identity, motivational words, Khatm-e-Nabuwat, Khyber Pakhtunkhwa Land, Pashtoon nationalities and ethnicities, and Islamic discourse for government purposes.
2. The results showed that Fazla-ur-Rahman's most visible words and ideas have been since Pakistan 's formation, that there is no such government denouncing Khatm-e-Nabuwat's unfaithfulness to spread masses against government, the intention of Prophet Hood being attacked for the sake of superpower and declaring the nation, the institution and the statements
3. The resolved proclamation of Fazla-ur-Rahman overflowing with expansive declaration that the government, the institutions and the foreign power want to cease the ideological identity of Pakistan to harm Madrassas, to make blur the Islamic identity, and declares the government and the institutions as a rebellion to crush them, a religious institutions are attacked which is a misleading phenomenon.
4. The court decision about the cursed Asia Bibi due to an international pressure and point out that it is the failure of the government to succumb the international pressure and she is freed in Imran's government.
5. He recalls the earlier generations' struggle for freedom but Imran's regime getting through a new kind of modern captivity in which the rope of captivity is in our head.
6. He proclaimed that they are again in the battle field to fight (Jihad) against the present government, against the Europe, against the Jews and their agents.
7. The event of presidential system considered conspiracy to destroy country's old parliamentary system, in his address.

8. The result of the analysis of Fazla-ur-Rahman point the finger at Imran Khan's regime, who completely destroyed the economy of Pakistan in just five or six month which is not enough to stand a nation after its ruination; and declare with an alarming tone that there is no PM at all accepts begging all around.
9. The basic and the catastrophic piece of the analysis moves in the ideological standpoint of the Imran Khan's regime (to impose trials on various politicians and put them in jails) which is actually the slogan of PTI to put all the corrupt politicians to trial and make the country free from corruption then will be able to progress.
10. The result of the keywords and phrases have demonstrated that the most noticeable words used by Faza-ur-Rahman are "Pakistan" which has a creative link with "Freedom" and Freedom Fight (Jihad) with threatening words "Mai ka Laal" (no son of mother) and "someone's father" and most persuasive word "International Pressure" which shows the attitude of JUI's president. And a general strength of pronouns 'We' and 'I' which shows the requirement of solidarity but regarding self-interest.

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