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PAKISTAN STUDY CENTER,
University of Balochistan, Quetta (Pakistan)

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Editor: Dr. Mohammad Usman Tobawal

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- Main heading should be bold with italic subheadings.
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EDITORIAL

The prime aim of the PAKISTAN STUDIES Bilingual/ Bi-annual English/ Urdu Research Journal is to highlight the researcher's particular perceptions regarding socio-economic as well as Political matters of Pakistan. The collection of articles in this volume is a valuable attempt to create new knowledge and research.

Keeping in view maintaining the highest standards of Higher Education Commission of Pakistan, all works submitted are subject to blind refereeing process, and are published only after extensive debates in the Meeting of Publication Committee. However, the Journal bears no responsibility for the opinions and results whatsoever expressed by Scholars/Researchers in their articles published in this Journal and must not be construed as reflecting the policy of the Pakistan Study Centre, University of Balochistan in any manner whatsoever.

Pakistan Study Centre's entire team is grateful to respected Professor Dr. Shafiq-Ur-Rehman, Vice Chancellor, University of Balochistan, Quetta for his encouragement and support. Our entire team, under the leadership of Professor Dr. Usman Tobawal, Editor and Director Pakistan Study Centre, worked diligently to cover an impressive as well as remarkable diversity of research articles published in this Journal.

The Pakistan Study Centre is highly indebted to national as well as international peer reviewers for communicating their valuable comments and suggestions.

We are also obliged to the Editorial Board Members who always guide us for enhancing quality of this research journal.

We highly welcome as well as appreciate our valuable readers for their encouraging feedback, suggestions and constructive criticism to enhance structural arrangements and quality of the journal positively.

Prof., Dr. Muhammad Usman Tobawal

Contents	Page No
----------	---------

Business, Commerce and Economics

Examining the use of Microfinance and its Impact on Women Empowerment in terms of Social and Entrepreneurial Development: A Case Study of Quetta City	01
Yousaf Khan, Nadir Khan & Safiullah	

Impact of FDI on Economic Growth: A Comparative Study of Pakistan and India	33
Nadia Khan	

Language and Literature

Demise of Meta-Narratives in the Reluctant Fundamentalist and the Submission	43
Tanweer Ahmed & Rafea Bukhari	

E The Effects of Peer Tutoring on University Level Learners' Achievement	56
Nizam Ud Din & Muhammad Amin	

Exploring the Causes of English Writing Anxiety: A Case Study of Undergraduate EFL Learners	70
Abdul Jaleel & Saima Rauf	

Social Sciences and Humanities

Impact of Authoritarian Behaviour of Parents on the Personality of their Children	81
Safia Panezai & Shakeel Ahmed	

Contents	Page No
----------	---------

The Effects of Usage of Smartphone at Higher Secondary Level in District SIBI Zulakha Musa & Bushra Batool	93
Pak-US Security Alliance in the Wake of 9/11 Habib-ur-Rehman & Fida Bazai	107
Imagism, Dramatism and Symbolism as the New Elements of Modern Balochi Poetry: Highlighting the Poetic Contributions of Balochi Poet Atta Shad Nazir Ahmed Kasi, Saman Salah & Zahid Dashti,	116
Assessing Correlation between Ineffective Paternal Communication and Juvenile Delinquency in Secondary Schools of District Pishin, Balochistan Hidayatullah & Kalsum Kakar	122
Critical Analysis Regarding the Structure and Rule of Mughal Empire in Historical Perspective Farid Ahmed & Muhammad Usman Tobawal	133
A Conceptual Study of Social Networking Addiction on Millennials and Generation Z Rida Masood & Safia Bano	141

**Examining the use of Microfinance and its Impact on
Women Empowerment in terms of Social and
Entrepreneurial Development:
A Case Study of Quetta City**

By

¹Yousaf Khan, ²Nadir Khan, ³Safiullah

Abstract:

Purpose – *Microfinance program is considered as the means of the reduction of destitution from society especially among the destitute and marginalized people. It provides small loans to that needy and marginalized class of the society which is sidelined in the mainstream pecuniary system. The main motive of the research is to analyze the effect of the activities of Microfinance program and women empowerment. The research study also discusses whether Microfinance is really reaching to the cause of poverty and recovering the living condition of women who are measured to be the most destitute. The research study additionally targets to collect the profound knowledge of the skills such as entrepreneurial which may or might not be instill with the assistance of Microfinance.*

Design/methodology/approach – *Research study adopted empirical data method which is collated with the support of structured questionnaire and Convenience method of sampling technique was used. The target audience was women receivers of the microfinance loan in Quetta city, Balochistan province of Pakistan. Totally 351 women beneficiaries of microfinance were interrogated to get the answer for the questionnaire.*

Findings–*Microfinance facilitates the development of various skills especially entrepreneurial within women as gaining loans facilitated*

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women to initiate the business and help themselves and the family. Microfinance activities improved the decision-making confidence within women in household matters. Consequently, the loan gained by the women of Microfinance, women has been found socially more advanced and authorized. Also, gap of gender is viewed to have lessened as a consequence of the activities of Microfinance program.

Research limitations/implications-limitation of this study is Quetta city.

Practical implications – It is practically proved microfinance is considered the best tool in empowerment of women. When they can access the small loans and start small scale business, Microfinance organizations perform a significant part in the enabling of women to become self-contained. In the research, it can be comprehended the performance of microfinance in elevating the disregard groups of the society.

Originality/value –The research paper is authentic according to the acknowledgment. The research provides a deeper understanding that Microfinance does both poverty elimination and also assists women to develop entrepreneurial skills. This paper discovers the matter of the ways to solve inequality happening in both genders by means of Microfinance activities.

Keywords: Microfinance, Entrepreneurial skills, Women empowerment, Decision making, Self-help group

Introduction:

Strengthening is the method that works on together which is personal and shared. Women ought to be perceived as a political drive that guarantees break even with interest in choice making and rise to control over the assets (Vasantakumari, 2012). Both the individual and the community are engaged in the process of gaining personal and collective power. A poverty rate of 24.3 percent ranks Pakistan as the world's destitute nation (ADB, 2015). In the Human Development Report (2020), the Human Development Index ranks Pakistan at 154th out of 189 countries. Using the Human Development Index (HDI), the United Nations measures a country's average level of knowledge, health and income (HDR, 2020). Pakistan was ranked as one of the world's low developed nations by all of these indicators. Despite cultural and social restraints, Pakistani women are also pretentious by the country's tribal, feudal and capitalist socio-economic structures (Roomi, 2005). Poverty reduction studies must take the condition of women into account due to the sheer number of people they represent and the crucial role they play in "up- skilling" and "empowering "generations to come. Because of gender discrepancies in income distribution, women access to credit, ownership of property, or other methods of generating money, and job biases that favor women,

more women than men are living under the line of poverty (Cagatay, 1998). The province of Balochistan is Pakistan's least developed. Dismal health care facilities and a poor educational attainment rate for both men and women characterize this region (NEP, 2013). Women in Balochistan are generally in charge of domestic chores including child raising, food preparation, and home maintenance. Despite the fact that most women are confined to their homes, a handful is also engaging in some type of income-generating activity. The concept that women are capable of creating money has never been recognized by society. Women in Balochistan have the ability to perform a vigorous part in the development of the economy of families and communities provided financial constraints and social prejudice are resolved (Naeem & Rehman, 2016). The majority of women in Balochistan are housewives who struggle to assist their families in economic activities. Those who try starting their own businesses face obstacles like a non-availability of funding, limited market access, and a lack of empowerment for women. Pakistan's Ministry of Foreign Affairs (MoFA) has delivered a declaration stating that the country's national security has been "compromised." As a consequence, lack of self-confidence and self-esteem, Pakistani women say that women are undervalued and undervalued in Pakistani society overall. Additionally, Pakistani working women are slammed with both home and work-related responsibilities (Panhwar, 2004). Various studies are available in microfinance and especially the empowerment of women and microenterprise and its development with the support of microfinance program. Though, research regarding women's entrepreneurial development through microfinance has not been found. The purpose of this study is to comprehend the main part of microfinance and empowerment of women. This research states the business development of women through microfinance program. The research also attempts to find the answer of the research questions given below:

RQ1. Does the microfinance loan provided to women empower women from disadvantaged society?

RQ2. Does microfinance loan provided to improve women's entrepreneurial skills in poor society?

Literature Review:

Microfinance:

A comprehensive, numerous facilities, together with savings, deposits, loans, money transfers, and insurance, are provided to deprived and low-level income individuals and their microbusinesses via microfinance (Asian Development Bank, 2000). In low-income nations, microfinance

has been established as an economic development tool. Self-employed and low-income individuals are covered in the World Bank Microfinance Handbook's definition of "microfinance" (Ledgerwood, 1998). Ofori and Kashiwagi (2022) state that betterment of the poor people lives and needy people are the main objective of microfinance program. Microfinance has arisen as a ground-breaking and sustainable poverty alleviation tool to help stranded people, especially in developing countries (Paulo et al., 2022). Microfinance program is a notion that includes the terms "micro" and "finance". Microfinance means 'small-scale credit.' Microfinance is available to disadvantaged entrepreneurs and low-income families who have no collateral or access to traditional bank loans. This is a type of combined lending commitment that requires borrowing money from other borrowers. The main benefits of microfinance entrepreneurship are presented to low-income and deprived groups in society (Kaushal, et. 2021).

Microfinance and Poverty Alleviation:

Microfinance improves women's social status and reduces poverty. This has led to the UN's Sustainable Development Goals (SDGs) being recognized as an important instrument for Pakistani microfinance institutions (Niaz, 2019). Microfinance is seen as a viable choice for socio-economic development in disadvantaged countries since it provides loan and savings facilities, insurance, and money transfer services (Juanah, 2005). Thus, microfinance has produced opportunities for employment income growth and the establishment of new economic ventures, along with women's empowerment (Sarah *et al.*, 2015). When it comes to family finances, microfinance has a favorable impact. People use microfinance to establish a new business or keep a current business running smoothly; A Low-Interest loan provides an opportunity for them to expand their businesses (Naeem *et al.*, 2014). Microfinance operations in India's Karnataka state, especially in rural regions, were shown to have a considerable impact on the living circumstances, job opportunities, and reduction of poverty of the state's poorest residents (Prathap *et al.*, 2018). Microfinance plays a vital part in providing financial services to the poor and low-income people. A good socio-economic effect has been achieved through microfinance for those who need it the most (Sharif, 2018). As a rule of thumb, private sector-run models do better in Nepal than those run by the government. Consequently, microfinance has a noteworthy influence on the battle against poverty and women empowerment (Parajuli, 2016). Both the country and its poorest resident's growth may be aided through microfinance. Microfinance has been studied extensively to determine the social and economic consequences it has on the persons,

who use it, it's certain that microfinance facilities will have an impact on the small business, the micro entrepreneur and the family (Naeem, 2013). As far as improving people's lives and their ability to contribute to household budgets and the development of jobs goes, microfinance shows promising outcomes (Hossain, 2012). As a result, it is the principal provider of loans and other rudimentary financial services that contribute to increased employment, productivity, and incomes, aside from helping to lessen destitution and raise the standard of life, it has several other beneficial consequences on society (Ali & Alam, 2010). Borrowers are more equipped to use microfinance to help their businesses grow than individuals who didn't acquire a loan. Another piece of research demonstrates that microfinance has had an impact on microbusinesses established by people (Naeem & Rehman, 2016). Furthermore, Nahar et al. (2009) findings shows that microcredit supports women's family standing as they perform the household decision making and further says that microcredit has played crucial impact on women's authorization within household. The microfinance company in Zanzibar has also had a constructive effect on individual lives who utilize its services (Yussif, 2013). Sales and net income for beneficiaries' microenterprises are significantly impacted. As a result of Pakistan's BRAC microfinance programs, a microenterprise was born; it has a considerable impact on their firm's working capital and fixed assets, according to non-receivers. The family's economic and social well-being is influenced by microfinance operations not only in terms of money. As a result, microfinance operations have a considerable impact on the lives of the neediest people, empowerment and poverty alleviation (Prathap et al., 2018). (Khursheed, Khan, & Mustafa, 2021) Existing literature has revealed microfinance initiatives aimed at facilitating women borrowers have played a key part in the growth of the entire economy. Certainly, microfinance functions as a tool that accentuates the importance of self-efficacy, self-assurance and economic independence. The rationale behindhand the microfinance strategy is that poverty can be lessened by supporting women's businesses.

Grameen Model:

When Mohammad Younas and his students went on a field trip to a Bangladeshi hamlet in 1974, they encountered a woman who had a business of making bamboo chairs, and that's when the concept for the book was formed. Because she couldn't afford to acquire the basic ingredients, she had to borrow little sums of cash from a neighborhood bank without any collateral. Due to the fact that she could only borrow sufficient cash to procure raw materials for one thing at a time, the

woman's margin of profit was not even sufficient to cover her basic expenses. The lady had to pay back the lender with hefty interest rates, which at times exceeded 10% of the principal amount of the loan. Dr. Younas took matters into his own hands and loaned money to 42 rural basket- weavers, a brave decision. These short-term loans had a long-term influence on them, and he found everyone ready to repay their debts he had loaned (Roy & Mark, 2003). This model has two stages: To begin, a bank manager and a few of his or her employees go to a village and explain to the residents why and how the bank functions. After that, five people band together and apply for a loan. A month-long audit of their compliance with bank rules and procedures completes the process. The other group may only apply for a loan after the previous borrower has returned the money and paid interest. To preserve a clean personal record, this places extra stress on the individual (Bank, 2014). His Grameen initiative, which has had a tremendous influence on relieving poverty, was given the Nobel Peace Prize in 2006 (Diekkmann, 2008). In the early 1980s, microfinance in Pakistan started to take off. As soon as the Agha Khan Rural Support Program (AKRP) in northern Pakistan and the Orangi Pilot Project (OPP) in Karachi were put into motion. Rural aid programs and non-profit organizations were established in the 1990s (Duflos *et al.*, 2007). Microfinance is essentially a kind of female banking. Microfinance customers and beneficiaries are overwhelmingly female (Aghion & Morduch, 2005).

Microfinance Institutions:

These organizations are primarily concerned with alleviating poverty and encouraging entrepreneurialism. In both developed and developing countries, these organizations perform a vital and effective role. Unless microfinance institutions are established, no developing nation can achieve long-term economic growth (Geremewe & Tilahun, 2019). In eliminating poverty and improving people's lives, microfinance organizations have a significant influence (Tasha & Vardari, 2019). According to a recent study, Ethiopia's microfinance institutions outperform those of the 10 major countries in Sub-Saharan Africa (SSA) (Wassie *et al.*, 2019). (Soemitra, Kusmilawaty and Fadhila Rahma, 2022) study states that microfinance organizations play a significant role in the empowerment of women who are not supported or covered by recognized financial organizations. The research quantitatively allows that the combined responsibility system, microfinance capital funding and mentoring have a positive and important effect on the development of micro level business for women members of MWB Mawaridussalam.

Empowerment:

Empowerment” refers to a person’s ability to make their own decisions, get access to resources and exercise to some extent of control over those resources. The dynamic process of empowerment is difficult to measure because of changes in social, economic and political circumstances (Schuler & Tottch, 2010). Education, marriage status, and number of boys a woman has are all connected to women’s empowerment according to Noreen (2011). When a person feels empowered, they are able to make choices that were previously out of their reach (Kabeer, 1999). Persistent gender imbalances and other characteristics impede the economic and social development of several developing countries. So, in an endeavor to alleviate vulnerability and poverty of women, initiatives such as microcredit are commonly considered having substantial influence on the empowerment of women. “Empowering” is giving individuals and organizations the power to make choices and then to carry those decisions out in the wanted ways and with the intended outcomes (World Bank, 2012).

Women Empowerment:

Women’s lives may be impacted in two ways as a consequence of microfinance. In the first place, microfinance enables low-income women to provide for their family and themselves financially, a development that elevates their self-esteem. Women are freed from household restraints because they are able to access credit and utilize that credit to participate in producing income activities. Because of their relationships with other members of the community and with other women, these women’s self-esteem grows. (Li, Gan, & Hu, 2011). In order to attain gender equality in society, the World Bank (2005) recommends empowering women. Because of their gender, women are more capable of being responsible, hardworking and creative. If they were provided financial assistance, it would be a huge benefit to their families and the country’s future (Malhotra *et al.*, 2002). As per this hypothesis, women economic enablement may be attained via microfinance. Improved circumstances at home and a better quality of life for the whole family are the direct results of this change in financial well-being and social standings. Access to microcredit may improve the psychological and social well-being of women. Additionally, microfinance has many other advantages, such as encouraging women and families to take an active role in their children’s education. As a result, the family’s income, assets, savings, well-being and general happiness all improve (Ifelunini & Wosowei, 2012). In emerging countries, the credit given by microfinance institutes is considered a most beneficial step for the empowerment of women (Leach & Sitaram, 2002).

The economic marginalization and subordination of women has long been a serious problem for women's empowerment on a global scale. More than two-thirds of women throughout the globe are subsistence farmers (Khan & Noreen, 2012). Microfinance has had a significant impact on the well-being of women in underdeveloped countries since they are regarded as the most vulnerable (Naeem *et al.*, 2015). Khursheed et al. (2021) states the previous studies results by using word cloud analysis to determine the impact of microfinance on the decision making of women and social empowerment. Of the 54 research studies examined in his research that it was found that the majority of research studies concluded constructive links between microfinance and the empowerment of women's. In numerous studies, results differed because of gender or socio-political differences in empowerment. On the other hand, the study tries to examine the impact of microfinance on the empowerment of downgraded women in poverty. Based on the empirical findings of current related literature worldwide, the study found that women's involvement in microfinance program, more specifically through self-help groups (SHGs), enables them in economic, social, psychological and political areas (Tariq & Sangmi, 2018). (Thapa, & Chowdhary, 2022) The research concludes that microfinance is a influential tool for the social and economic empowerment of women. In addition, women's entrepreneurial indicators are positively influenced by receiving loans, savings and other related services from microfinance organizations. The findings also discovered an improvement in the economic and social situation of the women of Rupandehi district after taking a microfinance loan. Microfinance notably affects the growth of business volume, property possession, patterns of savings and spending, freedom of the making of decision, family and social relations, freedom of mobility and education and the health position of female entrepreneurs. Women's empowerment is influenced by a variety of elements such as, age, education, marital status, material assets, and even having children (Noreen, 2011). A woman's ability to earn money from her own talent is a key component in empowering women (Rahman *et al.*, 2009). When matched with this, loaning to 4women is considerably more secure as compared to financing men. In underdeveloped countries, microfinance institutions are aiding women's empowerment, but it's difficult to assume that people's response to microfinance and their success rates are the same everywhere (Feigenberg *et al.*, 2010). When it comes to tackling poverty in developing nations, women empowerment with the help of microfinance have been widely well-thought-out to be two of the most important tactics (Esteve, 2004). Women have a reputation for being the poorest and most oppressed

members of society. By offering microcredit facilities to women, non-profits and development organizations are implementing a variety of programs to help them get back on their feet and get their businesses off the ground, A numerous studies recently done revealed that women who have access to small level loans feel further in control of their lives (Appah *et al.*, 2012). When asked if microfinance is reaching those who need it most, many people say the answer is “no”. Do women have more power than males in terms of decision-making, social networks, mobility, and so on? Is microfinance good for women’s entrepreneurship and business acumen?

Methodology:

Present study uses an Explanatory research approach. This study employs a quantitative approach to examine microfinance and its effects on the empowerment of women. The statistical methodologies such as, descriptive and inferential statistics will be used to summarize the characteristics of the respondents in quantitative data analysis. Primary data for the analysis will be used. Data will be collected with the help of structured-questionnaire methods which are adopted (Shagun Bansal, 2019) from the participants who are involved in microfinance activities. Sample of 351 microfinance beneficiaries for primary data will be collected from Quetta city. It is calculated in the sample calculation calculator for exact sample size keeping the population in mind which was around 4000 participants. First Microfinance Bank will help in data collection. Convenient methods of sampling techniques will be used for this research study to target the targeted sample size. Convenience sampling techniques will help us to recruit participants who are convenient and easily accessible. The Quantitative data will be used to analyze both the descriptive and inferential statistics. Independent sample t-tests will be used to find significant differences in means between the two groups.

Hypotheses:

The following hypotheses have been developed from the reviewed literature to measure the effect of microfinance activities in Quetta city, Balochistan. These hypotheses are proposed and will be tested in this research study.

H₁. Microfinance has positive effects on women’s social development.

H₂. Microfinance enhances the decision-making ability of women.

H₃. Microfinance has a significant effect on the equality of gender.

H₄. Microfinance plays a crucial part in the development of entrepreneurial skills among women.

Frequency (Table-1)

		Frequency	Percent
Group	Take Part	191	54.40%
	Not Take Part	160	45.60%
	Total	351	100%
AG	18-22	11	3.10%
	23-28	25	7.10%
	29-34	74	21.10%
	35-39	127	36.20%
	40 and above	114	32.50%
	Total	351	100%
AL	Once	177	50.40%
	Twice	83	23.60%
	Thrice	64	18.20%
	More than thrice	27	7.70%
	Total	351	100%
PBL	Yes	351	100%
IPBL	Daily	1	0.30%
	Weekly	8	2.30%
	Monthly	342	97.40%
	Total	351	100%
PAL	Investment in business	188	53.60%
	Education	28	8.00%
	Health	9	2.60%
	Housing	12	3.40%
	Other	114	32.50%
	Total	351	100%
BT	Manufacturing and Trading	199	56.70%
	Retailing	58	16.50%
	Services	94	26.80%
	Total	351	100%
PSHG	Yes	338	96.30%
	No	13	3.70%
	Total	351	100.00%
ULSP	Yes	351	100%

PBLSP	Yes	351	100%
DIG	Myself	238	67.80%
	Husband	60	17.10%
	Father	47	13.40%
	Son	6	1.70%
	Total	351	100%
CFE	Yes	249	70.90%
	No	102	29.10%
	Total	351	100%
OA	Yes	198	56.40%
	No	153	43.60%
	Total	351	100%
OAT	Land ownership	16	4.60%
	Jewelry	100	28.50%
	Housing	19	5.40%
	Other	73	20.80%
	Total	351	100%
IS	Yes	203	57.80%
	No	148	42.20%
	Total	351	100%

Group (beneficiaries and non-beneficiaries):

In this research study, the beneficiaries who took part in microfinance programs for more than three years were around 191 women which makes 54.40%, whereas the beneficiaries who have newly joined microfinance activities were around 160 which makes 45.60%.

Age (AG):

In the microfinance activities, the women who took part varied in their ages, which includes from 18 to 22 just 11 women seemed active which just make 3.10%, whereas from 23 to 34, only 25 women took part which is 7.10%. on the other hand, little rise has been seen from 35 to 39 where 127 women participated in microfinance activities which is 36.30%. From age 40 and above, the maximum number of women lying in this category has been seen the highest, which is 114, which makes 32.50%.

AL (Times availed Loans):

Women who availed loans once were 177 which makes the majority around 50.40 %. Who availed loan twice were 83 which is 23.60%. who availed loans thrice and more than thrice were 64 and 27

which makes 18.20% and 7.70% respectively.

PBL (Paid Loan Back on Time):

Total 351 women paid loan on time which makes 100%. It is the total number of women as per sample taken.

IPBL (Installment Paying Loan Back on Time):

Those who paid loan back on time on daily basis were just one which is 0.03% and those who paid on weekly basis were 8 which is 2.30%. However, the majority were on a monthly basis paying loans which were 342 people as per sample which makes 97.40%.

PAL (Purpose for Applying the Loan):

When asked about the purpose of the loan, the maximum women responded that they want a loan for the purpose of investment in their own small-scale business which they had established. It was 188 women which makes 53.60%. Those women who took loan for the education purpose were 28 which is 8.00%. The rest Health and Housing were 12 and 114 which is 3.40% and 32.50%.

BT (What Type of Business):

Those women who were in the manufacturing business were 199 which is 56.70%. Those who were in the retailing business were 58 which is 16.50%. Those who runs services business were 94 which makes 26.80%.

PSHG (Part of Self-Help Group):

Those women who were member of the Self-Help group (SHG) were 338 and those who were not just 13 which is 96.30% and 3.70%.

ULSP (Used the Loan for Same Purpose Applied For):

When asked about the Loan taken and its purpose, all of the women answered that it is used for the same purpose for which it is taken which is 351 which makes 100%.

PBLSP (Paying Back Loan Which Were Taken for The Same Purpose):

Women were asked about the Loan paying back the loan which was taken for the same purpose, all of the women answered that they are paying back the loan which were taken for the same purpose which is 351 which makes 100%.

DIG (Takes the Decision Regarding Income Generating from The Loan):

Women responded to the decision regarding Income generated from the loan, those who said myself were the majority which were 238 which is 67.80%. Those who said husbands were 60 which is 17.10%. Those who said my father and my son were 47 and 6 which is 13.40% and 1.70%.

CFE (Contribution to Family Expenditure):

When questioned about the contribution in family expenditure. Those who contributed were 249 which makes 70.90% and those who said no any contribution were 102 which is 29.10%.

OA (Own Any Assets):

Questions were asked about owning any assets. Those who said yes were around 198 which makes 56.40% and those who said having no any assets were 153 which is 43.60%.

OAT (If Own Any Assets, What Type of Assets):

When enquired about if you owning any assets then what type of assets, the women who responded that they have land ownership were just 16 which make 4.60%. Those women who said they have jewelry were around 100 which make 28.50%. The rest for housing and other purposes were 19 and 73 which is 5.40% and 20.80%.

IS (Independent Saving):

The question asked about independent savings. Those who said yes were around 203 which make 57.80% and those who said having no independent saving were 148 which is 42.20%.

Descriptive Statistics (Table-2)

	N	Mini mum	Maxi mum	Mea n	Std. Deviation	Skewne ss	Kurt osis
SD1	351	1	5	3.83 0	0.647	-0.391	0.904
SD2	351	1	5	3.63 0	0.689	-0.622	0.532
SD3	351	2	5	3.62 0	0.586	-0.022	- 0.408
SD4	351	2	5	3.76 0	0.538	-0.229	- 0.042
SD5	351	2	5	3.79 0	0.588	-0.255	0.276
DM1	351	3	5	3.98 0	0.346	-0.357	5.404
DM2	351	2	5	3.74 0	0.564	-0.068	- 0.269
DM3	351	2	5	3.71 0	0.555	-0.293	- 0.065
DM4	351	2	5	3.86 0	0.502	-1.480	4.130
DM5	351	1	5	3.99 0	0.207	-1.760	5.481
GE1	351	1	5	4.15 0	0.627	-0.615	1.984
GE2	351	1	5	4.05 0	0.751	-0.686	0.798
GE3	351	2	5	3.94 0	0.650	-0.381	0.581
GE4	351	2	5	4.03 0	0.552	-0.291	1.497
GE5	351	2	5	3.99 0	0.537	-0.119	0.911
ES1	351	2	5	4.22 0	0.540	-0.327	2.179
ES2	351	2	5	4.10 0	0.613	-0.358	0.815

ES3	351	1	5	3.93 0	0.622	-0.385	1.261
ES4	351	1	5	3.91 0	0.763	-0.887	1.809
ES5	351	2	5	4.17 0	0.585	-0.304	0.927
				34	100	78.4	
11.462	-9.83	28.705					

The minimum and maximum range of sample size which is 351 is around 34 to 100. Where the mean average is 78.4 and standard deviation is 11.462 which show the deviation from the mean number. The average skewness is -9.83 which shows a negative skewness. The average Kurtosis which is 28.705 which is higher than 3 concludes Leptokurtic.

Reliability Test (Table-3)

Construct Factor	Variable	Cronbach α	
Social development	New skilled acquired	0.651	
	Participation in social activities		
	Interaction		
	Networking		
	Motivation		
Decision making	Access to capital	0.680	
	Purchase of household goods		
	Education of children		
	Family planning		
	Buy/sell off assets		
Gender equality	Healthcare	0.829	
	Support from family members		
	Freedom to go out without permission		
	Spend income as per their will		
	Equal say in family decisions		
Entrepreneurial skills	Contribution to family expenditure	0.843	
	Political awareness and participation		
	Self-confidence		
	Commitment		
	Leadership		
	Willingness to take risk		
	Knowledge gained		

To examine the questionnaire which was developed for the purpose of data analysis has been tested with the help of reliability test. It shows the following results which are as follows:

The result of Reliability test reveals that all the variables have internal consistency. When it was tested then it shows us the positive result such as the construct factor of social development was tested with its supporting variable which is New skilled acquired by women, participation of the women in social activities, interaction, networking and motivation. Thus, the Cronbach alpha value is 0.651 which is above than 0.65. When the construct factor of decision making was tested with its supporting variable which is buying of household goods, education of children's, family planning, buy and sell of the assets and healthcare so, the Cronbach alpha value is 0.680 which is above than 0.65.

Same method applied to the construct factor of gender equality and was tested with its supporting variable which is freedom to go out without permission by husband or family member, spending income as per their will, equal say in family decision making, contribution to family spending and political consciousness and involvement. So, the Cronbach alpha value is 0.829 which is also above than 0.65. The Entrepreneurial skills construct factor was tested with its supporting variable which is self-confidence, commitment, leadership, willingness to take risk and knowledge gained. So, the Cronbach alpha value is 0.843 which is also above than 0.65. Hence the value of Cronbach α is above 0.65 which states that the reliability test of the questionnaire is satisfactory. The reliability test was conducted and the value of Cronbach α has been described.

Independent pair T-TEST (Social Development of

Group	Mean	Mean Diff	Std. Dev	t-value	P-value 2-tail
New skilled acquired					
Respondents participating in MFP	3.980	0.347	0.594	5.185	0.000
Respondents not participating in MFP	3.640		0.659		
Participation in social activities					
Respondents participating in MFP	3.810	0.394	0.664	5.557	0.000
Respondents not participating in MFP	3.410		0.658		
Interaction					
Respondents participating in MFP	3.740	0.262	0.573	4.274	0.000
Respondents not participating in MFP	3.480		0.572		
Networking					
Respondents participating in MFP	3.910	0.312	0.504	5.643	0.000
Respondents not participating in MFP	3.590		0.530		
Motivation					

Respondents participating in MFP	3.870	0.193	0.611	3.102	0.002
Respondents not participating in MFP	3.680		0.542		

H1₀. Microfinance does not have any impact on the Social Development of women.

H1_a. Microfinance has significant impact on the Social Development of women.

In the analysis of data, the method of the analysis of mean was applied to comprehend the social development of the women such as the treatment cluster and control cluster. It contained five variables. The differences of the mean of the variables are as follows: Enhancing of the Skills (0.347), participation of the women in the social activities (0.394), Interaction of the women with the people (0.262), Developing of social contacts of women (0.312), Motivation (0.193). so, it is obviously shown that the differences of the mean for developing social contacts was much higher. Therefore, it can be concluded that the higher value of mean difference shows that the networking and relationship building skills of the women has been improved with the help of microfinance activities. The independent pair T-test is also applied to further understand the main variance between the means of the sample about the microfinance activities of the women who had participated and how had not participated in these activities. P-value was obtained, i.e., 0.000(<0.05), which showed us significant, therefore, the hypothesis which is alternate “Microfinance has noteworthy effect regarding the growth of social on women” was accepted. This describes those women when they had taken part in microfinance activities are more socially more benefited and developed. It is also stated by Ul-Hameed et al. (2018) that women empowerment is also measured by the skill development of women and network of women among the people in connection with social wealth. The result is also matches with the result of the Sarumathi and Mohan (2011) which states that the women after participating in the self-Help group and Microfinance program, women obtained self-confidence enhanced skill.

Independent Pair T-TEST (Decision-making ability)

Group	Mean	Mean Diff	Std. Dev	t-value	p-value 2-tail
Purchase of household goods					
Respondents participating in MFP	4.040	0.130	0.346	3.579	0.000
Respondents not participating in MFP	3.910		0.333		
Education of children					
Respondents participating in MFP	3.920	0.385	0.536	6.762	0.000
Respondents not participating in MFP	3.530		0.525		
Family planning					
Respondents participating in MFP	3.880	0.379	0.510	6.754	0.000
Respondents not participating in MFP	3.510		0.538		
Buy/sell of assets					
Respondents participating in MFP	4.000	0.306	0.410	5.969	0.000
Respondents not participating in MFP	3.690		0.549		
Healthcare					
Respondents participating in MFP	4.000	0.325	0.410	6.002	0.000
Respondents not participating in MFP	3.680		0.599		

H2₀. Microfinance does not enhance the decision-making ability of women.

H2_a. Microfinance enhances the decision-making ability of women.

The analysis of Mean applied to measure and analyze the involvement of women especially in the decision of household for one and other group such as treatment and control groups. Study contained five variables as given in the table. The difference of the mean of the variables is given below:

Acquisition of the household goods variables (0.130), matters linking to children education (0.385), family planning of the women (0.379) purchase of property/asset of the women (0.306) and relating to family healthcare of the women (0.305) were taken into consideration. So, it is obviously shown that the Microfinance program and its activities has increased the participation and involvement of women in decision making in all areas particularly in healthcare matters. Therefore, it describes the increased concern of women for health of the family. The independent pair T-test is also applied to further understand the mean difference of the sample about women who had participated in these activities and those who did not participated. P-value was obtained, i.e., 0.000(<0.05), showed considerable, therefore, the hypothesis which is alternate “Microfinance supports the decision-making capability of women in home matters” was accepted. Comparable result was found in various studies especially in the study by Chhay (2011) whereas it states that “with the support of Microfinance activities, the income of the women through their business increased and mostly they spent on children education and nutrition of the children’s. Furthermore, In the study by Rehman et al. (2015) also presented that “Microfinance provide more independency to women on the subject of their children’s education”.

Independent Pair T-TEST (Gender equality.)

Group	Mean	Mean Diff	Std. Dev	t-value	p-value 2-tail
Support from family members					
Respondents participating in MFP	4.380	0.489	0.602	7.894	0.000
Respondents not participating in MFP	3.890		0.549		
Freedom to go out without permission					
Respondents participating in MFP	4.360	0.681	0.640	9.478	0.000
Respondents not participating in MFP	3.680		0.705		
Spend income as per their will					
Respondents participating in MFP	4.230	0.637	0.491	10.465	0.000
Respondents not participating in MFP	3.590		0.647		
Equal say in family decisions					
Respondents participating in MFP	4.230	0.437	0.502	8.020	0.000
Respondents not participating in MFP	3.790		0.515		
Contribution to family expenditure					
Respondents participating in MFP	4.200	0.467	0.465	8.983	0.000
Respondents not participating in MFP	3.740		0.508		

H3₀. Microfinance does not impact the gender equality.

H3_a. Microfinance has a significant impact on gender equality.

The mean analysis was applied to analyze the variables. The difference of the mean of the variables is as follows:

Women Family support in relation to work (0.489) freedom to go out without permission (0.681) spending of the income as per their own will (0.637), equal say in family decisions (0.437), contribution to family

expenditure (0.467) so, it is clearly shown that the Microfinance program and its activities has improved the hold up for women, improved freedom of mobility of women, spending income. So, it can be concluded that women are more involved in the family and outdoor matters. The independent pair T-test is also applied for further understanding of the difference between the values of the mean of the sample about the microfinance activities of the women. The result for the variable of gender equality is 0.000(<0.05), which shows significant, therefore, the hypothesis which is alternate “Microfinance has vital impact on the equality of gender” was accepted. This also states that women build up her position and obtained economic freedom because of Microfinance activities. Research study by Sarumathi and Mohan (2011) describes that Microfinance is the process to enhance the value of women in the social and economic aspect and convey differences to the traditional association between the gender and the class when women earn income, therefore boosting gender-equality”. Though, little variation in the cognizance of politics and women involvement in politics has been seen. In the Study of (Al-shami et al., 2017) states that those women are part of Microfinance program are quicker to make choice about going outside of the home.

Independent (Entrepreneurial skills)		Pair	T-TEST			
Group		Me an	Mean Diff	Std. Dev	t- valu e	p-value 2- tail
Self-confidence						
Self-confidence fearless (ES1)	and	4.3 40	0.265	0.557	4.72 1	0.000
Self-confidence Microfinance (ES1B)	before	4.0 80		0.483		
Commitment						
Self-confidence fearless (ES1)	and	4.2 40	0.310	0.602	4.86 3	0.000
Self-confidence Microfinance (ES1B)	before	3.9 30		0.584		
Leadership						
Self-confidence fearless (ES1)	and	4.1 00	0.373	0.562	5.86 2	0.000
Self-confidence Microfinance (ES1B)	before	3.7 30		0.632		
Willingness to take risk						
Self-confidence fearless (ES1)	and	4.1 00	0.436	0.680	5.55 2	0.000
Self-confidence Microfinance (ES1B)	before	3.6 70		0.791		
Knowledge gained						
Self-confidence fearless (ES1)	and	4.3 50	0.383	0.539	6.45 6	0.000
Self-confidence Microfinance (ES1B)	before	3.9 60		0.571		

H4₀. Microfinance does not play a crucial part in the development of Entrepreneurial skill among women.

H4_a. Microfinance plays a crucial part in the development of Entrepreneurial skill among women.

Mean analysis applied to measure and analyze the numerous constraints of the entrepreneurial skill and development. The mean analysis was applied for both the treatment and control groups. The difference of the mean of the variables is as follows:

Self-confidence (0.265), commitment to work (0.310), leadership (0.373), willingness to take risk (0.436) and knowledge gained (0.383). The results show that that group of women who were involved in the Microfinance activities, their Self-confidence has been improved and enhanced and they had jobs. It is found that women have been seen more devoted to their work as they had required of loan to run their activities of daily basis which made them Independent. Women improved the skills related to leadership by taking control of their work and decision making related to their business. Consequently, the availability of loan, women have been seen to some extent more prone to take planned risk in their business. Knowledge and its enhancement possessed by women has also been seen with the help of Microfinance and its activities. P-value for entrepreneurial skills among women was also measured. The hypothesis which is alternate “Microfinance program grows Entrepreneurial skills among women was accepted and significant value ($p < 0.05$). The study shows that whenever they are involved in Microfinance activities and get loan for business purpose, they feel a sense of accreditation and improve Confidence by conducting the business activity on daily basis. Consequently, women are capable to take the leadership role and seem devoted to work. When they start their business, they acquire somewhat new such as knowledge, skills on everyday basis and henceforth increase knowledge.

Discussion and Conclusion:

The study shows the impact of Microfinance and its facilities provided to the small business owners from the First Microfinance Bank in Quetta, Pakistan. To find out whether microfinance is effective in empowering women in the poorest neighborhood, the study’s purpose is to collect data. In this instance, our study focused on the city of Quetta, of Pakistan has allowed the town’s poorest people, notably women from low-income households who lack social networks and identities get loans from conventional lenders. When the women are keen to participate in any activity that creates financial gain or when they need money to satisfy the demands of the home, it became crucial. Microfinance institutions small loans have several advantages. And the goal was to enhance awareness of these benefits. The outcomes of the loan obtained by the female entrepreneurs for their businesses are good enough in the position to use loan for the purpose to grow businesses as compare to non-beneficiaries. It also indicated that Microfinance has well impacted on the business performance on female entrepreneurs. It can be concluded that female entrepreneurs are successful and well in the performance of their business when they acquired the Microfinance loans and facilities from The First Microfinance Bank. The study’s 351 participants were separated into two

groups, those who had previously signed up for a microfinance program (The treatment cluster) and those who had not signed up for a microfinance program (the control cluster). This is the similar method used by Weber and Ahmad (2014) in order to analyze the impact of microfinance. Participants were interviewed in person using a standard form, as they were illiterate; the women had to be taught in local languages to fill out the paper work. When asked to rate their own performance on scale of 1-5, respondents employed the Likert scale, with 1 denoting the strongest disagreement and 5 denoting the strongest agreement. As a result, paired sample t-test was used to demonstrate the existence of distinct treatment and management cluster. As a result, we have a better idea of how Microfinance affects women's leadership positions. The study also shows the same results in connection with the previously done studies for instance Cheston and Kuhan (2002) shows the significance of female entrepreneurs' group lending program. It says that the social networks, improved self-image, improved respect in the family members. Qazi (2019) Study also states that rise has been seen in the earning of women when they took part in the Microfinance program facilitated them to become part in the process of decision making in the family matters. Women most often devote most of the income obtained from business on the acquisition of dietary foods to get themselves and family members away from the deficiencies of malnutrition (Chhay, 2011). However, on the other hand, women entrepreneurs get very less chances to establish business activities due to the part of culture and its barriers where the majority of male dominated society.

Conclusion:

Overall, the program of Microfinance has a substantial effect on women lives in social and economic aspects. Though the interests are not seemed outstanding in temporary but in the long run, results seem noticeable. Microfinance has proved an effective tool of offering jobs that previously had no any other means of earning of money. Nevertheless, obtaining a loan only will not just lead to enablement of the women; the loan must have to be sufficiently used for the prolific motives to get true means of accreditation. In the true means, it is considered to know whether the loan which is received by the woman is controlled and used by the woman herself or by the male counterpart of the family. Moreover, because of microfinance program, women seem empowered which makes way for social enablement. Various studies show that microfinance program benefits women to grow Entrepreneurial skills and run their own micro level businesses. It also enhances the self-assurance and increases their social and economic empowerment. Microfinance activities additionally

empower women, normally enhanced self-assurance and self-esteem. Women achieved greater cognizance and possessed enhanced familiarity, knowledge and expertise. Microfinance program also makes them able to save the money for future needs and in emergency circumstances. Women are noted to pay out pretty handsome expense money from their loan for the betterment of their kids' education. Microfinance program has proved one of the effective tools in the purpose of deprivation eradication whenever the recipients are capable to increase their standard of life with the help of the income which is produced from the credit. When women get loans for the purpose to finance their business, they develop self-reliant and independent. They are also capable to support the expenditures related to their family. However, sometimes the expenditure goes beyond their control that it becomes hard to give their loan back on time. The loan should be used in such manner that it develops the way of income rather than as an extra load. From various research studies, we have concluded that the overall impact of the activities of Microfinance of enabling of women is considered the long-term program and will take time to shows the quality results on the life of the women. It is also proposed that to ensure the fruitful utilization of the credit, it must be given after an appropriate examination where the lend money will be financed in business activity and produce income. In such manner, microfinance program will improve the worth of women life and also their family especially that of children.

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Impact of FDI on Economic Growth: A Comparative Study of Pakistan and India

By

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Abstract:

This research was about impact of FDI on economic growth: a comparative study of Pakistan and India. Some studies say that FDI enhances economic growth. For this purpose, data was selected from 1978 to 2019. Data was in million USD and in real form GDP was in real form. While FDI was in nominal form, FDI was divided by GDP Deflator to make it real. First of all, unit root checked. In case of Pakistan, unit root of GDP and FDI were stationary at level and also at first difference. Positive impact of FDI on economic growth was found. In case of India, unit root of GDP was stationary at level and also stationary at first difference. Unit root of FDI was non-stationary at level and was stationary at first difference. Positive impact was initiated. The study suggested that to promote Economic growth through Foreign Direct Investment, facilities should be provided. Law and order should be suitable. Tax holiday should be given as well as loan should be supplied at less interest rate. Economic policies should be favorable for FDI.

Keywords: - FDI, Economic Growth, OLS

Introduction:

Foreign Direct Investment and Economic Development is important topic now a days. Economic development is defined as a process in which through social, economic and political changes, economy improves. It is economic growth plus structural changes. It is the process in which goods and services increase within time period. Economic development is measured by five ways. 1. Increase in Gross Domestic Product (GDP), 2. Increase in Per Capita Income (PCI), 3. Increase in Physical Quality Life Index (PQLI), 4. Increase in Human Development Index (HDI), 5. Decrease in Human Poverty Index (HPI). Foreign Direct Investment (FDI)

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is defined as when a country invests in another country is called FDI. FDI is done through Multinational Companies (MNCs). FDI may be in form of joint venture and may be individually. FDI brings embodied and disembodied technologies in other countries. Hymer work is known as a landmark in field of FDI. Hymer said FDI fills international investment gaps. To get more FDI, a country provides facilities. When interest rate is less, taxes are less, then cost of production will be less and more MNCs come in other countries for FDI. When FDI is more, economic growth increases. Modern theories say that FDI enhances economic growth. Asia is continent. From Asia the author selected two countries for this research. Name of countries are Pakistan and India. The author selected these two countries because both got independence in same year. Pakistan's GDP is \$ 299 billion (Wikipedia, 2021). GDP rank of Pakistan is 46th. GDP growth rate is 3.9%. GDP per capita in nominal is \$ 1543(Wikipedia, 2021). FDI is \$ 1.85 billion (According to Trading Economics, 2021). India's GDP is \$ 3.049 trillion (Wikipedia, 2021). GDP rank of India is 6th. GDP growth rate is -7.3%. GDP per capita in nominal is \$ 2191(Wikipedia, 2021). FDI is \$ 64 billion (According to Trading Economics, 2021).

Statement of Research:

The statement of research is impact of FDI on economic growth:-A comparative study of Pakistan and India. For this purpose two countries Pakistan and India are selected. Comparison will be showed between these two countries regarding impact of FDI on economic growth: Time period data will be used from 1978-2019.

Significance of Research:

The significance of this research is that it tells about impact of FDI on economic growth. This research will be helpful for policymakers in policy making.

Objectives of Research:

Objectives of research are following.

- 1) To analyze impact of FDI on economic growth in Pakistan and India.
- 2) To give suggestions in light of above work done.

Literature Review:

Theoretical Framework:-

Hussain (2012) applied FDI and Economic Growth in model Hsiao, Hsiao (2006) showed the equilibrium condition of Keynesian model of aggregate demand and aggregate supply by presuming equilibrium in money sector and government sector.

$$Y = C(Y) + I(Y, r) + F + X - M(Y, e) \quad (1)$$

The task of author is to identify impact of FDI on Economic Growth. Thus, Model comes in this way.

$$F(Y, F) = 0$$

Where Y is Economic Growth, represented by Real Gross Domestic Product and F is Real Foreign Direct Investment.

$$RGDP = \beta_0 + \beta_1 RFDI + \epsilon_t \quad (1)$$

Subsequently, equation 1 was transformed into logarithm shape.

$$LRGDP_t = \beta_0 + \beta_1 LRFDI_t + \epsilon_t$$

Here, LRGDP and LRFDI were dependent and independent variables respectively.

β_0 was constant and β_1 was slope .

FDI promotes economic growth according to modern theories.

Empirical Studies:-

Makki & Somwaru (2004) examined the impact of Foreign Direct Investment and trade on economic growth. The universe of study was developing countries. The study found that FDI stimulated domestic investment and human capital and institutions in host countries. The study also established that trade promoted economic growth. The study showed positive effect of FDI and trade on economic growth. Melnyk et al. (2014) observed the impact of foreign direct investment on economic growth. The universe of this research was post Communism transition economies. Neoclassical growth theory was used. The study showed significant effect of FDI on economic growth. Ali & Hussain (2017) studied the impact of foreign direct investment on the economic growth. The universe of research was Pakistan. Time series data was used. Data was from 1990 to 2015. Correlation and multiple regression analysis were used. Variables of research were FDI, Inflation rates, exchange rates and interest rates. Data was obtained from World Development Indicators database. Descriptive

Survey design was used. The study found FDI had a positive impact on economic growth of Pakistan. Pegkas (2015) estimated the effect of FDI on economic growth in the Euro zone countries. Time period data was used. Data was from 2002 to 2012. Penal data estimation was used. Fully Modified OLS and Dynamic OLS methods were used for elasticity of GDP w.r.t. FDI. The study found a positive long run co integration relationship between FDI and economic growth. Atique et al. (2004) found the impact of FDI on Economic Growth under foreign trade regimes. The universe of study was Pakistan. The study was about trade regime policy, inward FDI and economic growth. The study found significant effect of Trade regime policy on inward FDI and economic growth. Medic (2013) studied the impact of FDI on economic growth. The universe of this research was Transition countries of Southeast Europe. Seven countries were selected from Southeast Europe. Time period was from 1998 to 2007. Prais Winsten regression with Panel – corrected Standard errors was used. The study found positive and significant effect of FDI on economic growth. Mittal et al. (2010) researched about FDI and economic growth. The universe was India. Time period was from 1991 to 2009. Variables were GDP, Export, Imports and FDI. Pearson’s coefficient of correlation and simple linear regression was used. The study found positive and significant estimate of correlation coefficient of FDI and GDP, FDI and Exports, FDI and Import. Kumar (2014) considered the role of FDI on economic growth. The universe of this study was India. Time period was from 1991 to 2010. The study investigated the contribution of FDI on economic growth and factors affecting the pattern of FDI. The study found significant effect of FDI on economic growth. Chenery and Stout (1966) analyzed effect of FDI on economic development. The universe of this research was Nigeria. Two–gap model was used. The study found negative effect of FDI on economic development.

Hypothesis:

HO: There is no impact of FDI on economic growth.

H1: There is positive impact of FDI on economic growth.

Methodology:

Two Variable Regression Model:

In this research two variable regression models was used. First of all, unit root test was used to check stationarity and non-stationarity of data. After that OLS was applied for two variable regression models. After that Heterodkedasticity was checked. Autocorrelation and normality was checked. In the end, results were compared of Pakistan and India

$$LRGDP_t = \beta_0 + \beta_1 LRFDI_t + \epsilon_t$$

Here, LRGDP and LRFDI were dependent and independent variables respectively.

β_0 was constant and β_1 was slope .

FDI promotes economic growth according to modern theories.

Data and Variables:

Real Foreign Direct Investment (RFDI):-

Foreign Direct Investment plays a vital role in economic development. FDI variable was used. For real FDI, data of FDI in current was divided by GDP deflator. FDI was in million USD.

Real GDP:-

For economic growth, Proxy is used which is Gross Domestic Product. Gross Domestic Product is the total monetary value of all final goods and services produced within borders of country in a specific period of time (Wikipedia, 2021). Real GDP was used. Real GDP was in million USD.

Data Source:-

All variables were in real form. Data of GDP and FDI were collected (World Bank Indicators, 2021). GDP was in real form. FDI was in nominal form, which was made real FDI through following method, FDI in nominal form was divided by GDP deflator. Data was from 1978 to 2019. Time series data was used.

Tools:-

It was used to check stationarity and non-stationarity of data. There were three methods of Unit Root .From which, ADF test was used to check unit root of data at 5%level of significance with drift and deterministic trend.

Ordinary Least Square (OLS):-

The method of least square provides unique estimates of β_1 and β_2 and that provide smallest possible value of Σu^2 (Gujrati & Porter, 2008).

Data Collection and Analysis:

Pakistan

1. Unit Root Test

Before analysis, stationarity of data was checked through unit root test. ADF unit root was applied, through which the study found that GDP and FDI were stationary at 5% level of significance. But both variables were stationary at first difference.

Table 4.1 ADF test for LRFDI and LRGDP of Pakistan

Variables	Level\1 st difference	ADF test values	
		t-statistics	With Intercept and trend
			5%
LRGDP	Level	-3.610485	-3.526609
	1 st difference	-4.825746	-3.526609
LRFDI	Level	-4.522910	-3.533083
	1 st difference	-8.138613	-3.526609

Source: The Author's calculation

In Table 4.1, values of ADF test with intercept and trend of variables of LRGDP and LRFDI were showed. LPAKRGDP and LPAKRFDI had no unit root at level. At first difference, LPAKRGDP and LPAKRFDI had no unit root.

Ordinary Least Square (OLS):-

Dependent Variable: LPAKRGDP

Method: Least Squares

Sample: 1978 2019

Included observations: 42

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	12.12720	0.722324	16.78915	0.0000
LPAKRFDI	0.292625	0.105245	2.780430	0.0082

Dependent variable was LRGDP and independent variable was LRFDI. Which means that if Foreign Direct Investment goes up by 1 percent, on average, GDP goes up by 0.29 percent? LRFDI was significant because p-value was less than 5%. Model was good because there was no autocorrelation and no Heterodkedasticity and residuals were normally distributed.

India

1. Unit Root Test

Before analysis, stationarity of data was checked through unit root test. ADF unit root was applied, through which the study found that GDP was stationary at 5% level of significance and was also stationary at first difference. FDI was non-stationary at 5% level of significance and was stationary at first difference.

Table 4.2 :- ADF test for LRFDI and LRGDP of India

Variables	Level\1st difference	ADF test values	
		t-statistics	With Intercept and trend
			5%
LRGDP	Level	-3.724255	-3.523623
	1st difference	-4.825746	-3.526609
LRFDI	Level	-3.266309	-3.523623
	1st difference	-5.762451	-3.544284

Source: The Author's calculation

In Table 4.2, values of ADF test with intercept and trend of variables of LRGDP and LRFDI were illustrated. LINDRGDP had no unit root at level and at first difference with intercept and trend. LINDRFDI had unit root at level but had no unit root at first difference with intercept and trend.

Ordinary Least Square (OLS):-

Dependent Variable: LINDRGDP

Method: Least Squares

Sample: 1978 2019

Included observations: 42

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	12.91079	0.211403	61.07182	0.0000
LINDRFDI	0.350334	0.024593	14.24521	0.0000

Dependent variable was LRGDP and independent variable was LRFDI. Which means that if Foreign Direct Investment goes up by 1 percent, on average, GDP goes up by 0.35 percent. LRFDI was significant because p-value was less than 5%. Model was good because there was no autocorrelation and no Heterodkedasticity.

Comparison:

Variables were stationary at level in Pakistan and also stationary at first difference. Variable GDP was stationary at level in India and stationary at first difference. Variable FDI was non- stationary at level in India and stationary at first difference there was positive impact of FDI on economic growth in case of Pakistan. There was positive impact of FDI on economic growth in case of India.

Suggestions:

1. Govt should give Tax holiday to enhance FDI.
2. Loans should be provided at low interest rate through monetary policy
3. Infrastructure should be provided.
4. Subsidies should be provided.
5. Govt should reduce taxes.
6. To get more FDI, law and order condition should be improved.
7. Political Stability should be made certain to boost FDI.

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Demise of Meta-Narratives in the *Reluctant Fundamentalist and the Submission*

By

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Abstract:

This research paper attempts to analyze demise of American dreams Meta-narrative, the fall of which compelled the individuals to return to their localized narrative of patriotism. Multiculturalism and globalization were at its peak when the collapse of The Twin-Towers (9/11) put an end to the concepts of humanity and brotherhood. In response to 9/11, the United States, a sole global power in the contemporary world, turns upside down the social, political and economic fabric of the entire world with the help of North Atlantic Treaty Organization (NATO) forces. The invasion of Afghanistan (2001) followed by Iraq (2003), the unending wars on the soil of the Middle East and the devastation of Pakistan at the hands of America are the glaring examples of this unspoken fact. Consequently, it created an unbridgeable gulf between the East and the West. The West has started declaring the people of East as terrorists in general and Muslims in particular. The Muslims were left with no option but to turn back to their localized narrative of patriotism. People of the Western and the Eastern regions have been divided into several factions by means of hate-speech, growing racism, uncontrollable terrorism, unstoppable immigration, absolute poverty and a sharp divide between the haves and the have nots. This study is aimed at finding the loopholes identified by Mohsin Hamid and Amy Waldman in their respective literary fictions through textual analysis by employing theoretical aspect of Meta-narrative of Postmodernism introduced by Jean-Francois Lyotard.

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Keywords: *Postmodernism, Meta-narrative, American dream, Post 9/11, Localized narrative.*

Introduction:

It was believed that twenty first century would be the age of scientific revolution leading to prosperity and the standard of living would be improved. The First World countries would assist the Third World countries in progress and advancement. However, the fate of the mother Earth had been sealed by the Global North after the tragic event of 9/11. This particular event was a big blow in the face of America challenging its sovereignty and power, nonetheless, it seems trivial as compared to the terrorist acts took place in the whole Eastern region. But, the global powers turn a deaf ear to this open secret. Kondrasuk (2004) affirms the fact that “It was found that the United States and many other countries of the world have been significantly affected by the events and aftermath of that morning’s events” (p. 25). The cruel attack of 9/11 was condemned all over the world. Both the West and the East stood on one page. Changez in *The Reluctant Fundamentalist* (2007) is a very ambitious young man with American dream’s Meta-narrative. He gets graduated from Princeton, New Jersey. Soon, he gets a job at Underwood Samson & Company – a famous valuation firm. His American dreams Meta-narrative gets shattered after 9/11. Mohsin Hamid’s fiction revolves around the causes of demise of American dreams Meta-narrative and how Changez’s American dream’s Meta-narrative turns into a nightmare. Adding more to it, Amy Waldman, an American authoress and a journalist, covers the demise of American dreams Meta-narrative in her novel *The Submission* (2011) that compels heroes like Muhammad Khan (Mo) to choose his localized narrative of patriotism. Mo is a modern Muslim living in America with American dream to be fulfilled. The controversy arises when the fact discloses that the winning designer, who is supposed to construct a memorial for the victims of 9/11, is a Muslim. It is believed that he is the right architect with the wrong name. Thus, a single day, that is, September 11, 2001 (9/11) has caused the change in attitude of the Global North. The First World countries start declaring the people of East as terrorists and extremists after 9/11. Such sort of attitude hurt the feelings of the people of East especially the Muslims who have been subjected to bullying, badly humiliation, calling names, pulling off Muslim ladies headscarf, savage attacks and considering every Muslim as a suicide bomber. In this regard, Awan (2010), remarks that “The American media as well as academia, for the most part, failed to promote responsible patriotism. In Europe too, the

post-9/11 xenophobia witnessed an upsurge. Attacks on Muslim cultural and religious symbols like mosques, school, and cultural centers were endangered (p. 526). The new world order establishes from the ruins of 9/11 is not the one known before. 9/11 has caused the end of the Meta-narratives of multiculturalism and globalization. In the contemporary world, enlightenment has turned into darkness. The paradigm of Meta-narratives shifts to its demise due to the cold attitude adopted by the developed West against the least developed east. The people of the Eastern and of the Western regions became sore enemies. Peace is left out only in dictionary. In this regard, the masterpieces, that are, *The Reluctant Fundamentalist* (2007) and *The Submission* (2011) by Mohsin Hamid and Amy Waldman respectively are aimed at reducing the tensions between the East and the West by projecting the standpoint and miseries of the Global South especially Muslims. Further, the selected works from the British-Pakistani and the American novelists pinpoint the causes of demise of the Meta-narrative of American dream that compelled the individuals to return to their localized narrative of patriotism. Most notably, the said works have put a momentous strength in place via the strongest platform of literary fiction in a modern day world to acquit the Muslims of the charge of global terrorist and to restore the golden era of peace, multiculturalism, globalization and enlightenment.

Research Questions:

- How Meta-Narrative of American Dream turns into a nightmare and seems to have lost its credibility?
- Why individuals get compelled to choose their localized narrative of patriotism?

Statement of the Problem:

9/11 gives birth to a new world order. That new world order rejects the concept of otherness on which the foundation of humanity stands. The United States and its European allies declare the people of East as fundamentalists and terrorists in general and Muslims in particular. In this regard, some of the Western writers, novelists and producers leave no stone unturned to cash their narratives by projecting the Eastern people barbarous and terrorists. Such scenario leads to savage attacks on Eastern people especially Muslims at the end of civilized White-people not only on Western but also on Eastern soil. The United States starts invading countries like Afghanistan (2001), Iraq (2003), and meddling in the

internal affairs of many by forcefully involving them in the War on Terror. The religion of Islam has been falsely labeled as the religion of terrorists and its Prophet Muhammad (PBUH) has been caricatured in the leading newspapers of the West. Thus, racism, xenophobia and Islamophobia caused the end of globalization and multiculturalism. From that point onwards, the unbalanced society hurt the sentiments of Muslims badly and they were compelled to return to their localized narrative of patriotism.

Research Design and Theoretical Framework:

The research design of the said study is Qualitative in nature as it enables the researcher to reach out to the central idea. Creswell (2012) defines the significance of the qualitative study that “Exploring a problem and developing a detailed understanding of a central phenomenon” (p. 16). In this regard, Berg (2001) signifies the fact that Qualitative study is in-depth in nature and proves productive while sorting in-depth matters for covering up all the aspects of the study. He clarifies this very fact that the “Qualitative research additionally includes such methods as observation of experimental natural settings, photographic techniques (including videotaping), historical analysis (historiography), document and textual analysis, sociometry, socio-drama and similar ethno methodological experimentation, ethnographic research, and a number of unobtrusive techniques” (p. 3). Moreover, theoretical framework is scrutinized with the aid of textual analysis in order to draw conclusions systematically. Textual analysis will help broaden the scope and the paradigm of the study for in-depth analysis and better understanding of the research questions in order to draw conclusions. Creswell (2012) elucidates this fact that “Analyzing and interpreting the data involves drawing conclusions about it and explaining the conclusions in words to provide answers to your research questions” (p. 10). Furthermore, Berg (2001) reveals that textual analysis is a technique in qualitative study which helps in covering up all the aspects of the study (pp. 2-3). The objective of the study is to dissect selected literary works to find out concrete reasons behind the fall of American dream’s Meta-narrative and what compels the individuals to choose their localized narrative of patriotism. In addition, the biased attitude of the preserver of democracy in the world, that is, America and its European allies is scrutinized meticulously to get to the roots of the problem that has darkened the image of the twenty first century. In this regard, the theory of Jean-Francois Lyotard’s Meta-narrative is employed. The term Meta-narrative was coined by Jean-Francois Lyotard in his renowned book *The Postmodern Condition: A Report on Knowledge* (1979). It is a critical theory particularly in postmodernism. Lyotard

(1984) defines it that “Simplifying to the extreme, I define postmodern as incredulity towards metanarratives” (p. xxiv). It is a narrative about historical experience that legitimizes the master idea offered by the great think tanks. For example, the West colonized the rest by telling and re-telling the Meta-narratives of rationality and enlightenment. Same is the case in the era of twenty first century where the West, once again, labels the East in general and Muslims in particular as terrorists and warmongers after 9/11. The help of smaller narratives is taken to revive the forgotten policy of ‘divide and rule’ in the name of bringing freedom and democracy. As a result, the global powers started meddling in the internal affairs of other countries. Those countries that resisted were invaded. So, this all created chaos in the Eastern and the Western regions despite humanity remains the Meta-narrative of today. Such complicated scenario compels the individuals to turn to their localized narrative of patriotism. In this regard, various writers took the platform of literature to unveil the causes behind the ongoing disorder in order to reform the society. A British-Pakistani novelist Mohsin Hamid and an American novelist Amy Waldman are notable among them. Both the novelists in *The Reluctant Fundamentalist* (2007) and *The Submission* (2011) respectively project the fall of American dream’s Meta-narratives and its causes that compel the individuals to return to their localized narrative of patriotism.

Discussion:

From the sky above, there is always the mud below. America was the dream country of every individual. The American dream’s Meta-narrative was worldwide famous. People all over the world had passion to settle down in the most developed country on the globe. Damon (2017) sums the American dream’s Meta-narrative up in one word, that is, ‘opportunity’. “The Meta-narrative of American dream was all about to have an opportunity in order to get successful and happy. It was once a country where caste, creed, color and religion were not the measuring altitudes of the individuals (Damon, 2017, p. 157). In the words of Schudson (2004), American dream is a chance and opportunity that anyone can avail with hard work (pp. 566-73). America gives the rights of equal opportunities based on pure merit to every capable individual. Every individual is free to get reasonable prospect of succeeding in life according to the rules. Thus, America was a country, where justice and meritocracy rule, full of opportunities that could fulfill the dreams of its beholder. “The American dream to me personally is, to sum it up in one word, opportunity. Just to have the opportunity to be successful and to be happy in whatever way it makes you happy (Damon, 2017, p. 157). Mohsin Hamid writes about the

Meta-narrative of American dream in his best-selling novel *The Reluctant Fundamentalist* (2007). “It is the monologue of a Pakistani university lecturer, Changez Khan (Mukherjee, 2011, p. 120). Changez has all the potential to mold challenges into opportunities. He sees American dream with open eyes. America is his second homeland. “I spent four and a half years in your country (Hamid, 2007, p. 3). Changez is hired in the city that never sleeps, that is, New York by Underwood Samson, an elite valuation firm. Before the tragic event of 9/11, New York was the city where caste, creed, colour and religion did not matter at all. It was the pure example of a modern city. Mukherjee (2011) remarks about the city of skyscrapers that “New York before the fall of The Twin Towers could be said to be the habitat of a pre-9/11 form of cosmopolitan modernity - a capital of authentic transnationalism, where difference reigns and where citizenship is borderless” (p. 120). Amy Waldman, an American novelist and a journalist, brings the world of American dreams Meta-narrative into the limelight in her famous novel *The Submission* (2011). Mohammad Khan’s (Mo) American dream is to construct a memorial for the victims of 9/11. “Mo is a challenging hero character, pursuit of his right to design the memorial based on his own ambitions as an architect (Leggatt, 2016, p. 216). He is a modern Muslim, but he has been looked upon as terrorist and extremist due to having a Muslim name. Indeed, Mo’s sole American dream is to restore the lost order and to reunite the parted by dint of the September 11, 2001 attacks. Soon after the 9/11, the entire religion of Islam has been considered behind the attacks of The Twin Towers. There is no denying the fact that Islam is the religion of peace and tolerance. Leggatt (2016) explains the same scenario that “Ultimately Khan’s selection becomes the scapegoat for a reigniting of the hatred and division within America between the American Muslim population and those who see their religion as responsible for the attacks of 9/11” (p. 216). However, it is not only a memorial; it is the fight between the ideologies infused into the minds of the Western people by mediatizing, politicizing and linking the scenario with the specific religion. One character situates it that “There’s more, much more, at stake here than a memorial” (Waldman, 2011, p. 201). Ansar, a member of MACC (The Muslim American Coordinating Council), asserts “When you watch the movies, you root for the cowboys, but when you read the history, you root for the Indians. Americans are locked in a movie theater watching Westerns right now, and we’ve got to break down the walls” (Waldman, 2011, p. 80). He refers to the division and the boundaries demarcated with the aid of cultures, civilizations, religions, and even the colour of skin matters. The people of mother Earth has been divided into minimal factions like Black & White,

White & Brown, Arabs & non-Arabs, and Westerners & Easterners. Peace has become an illusion, no matter how tranquil the world seems. After the great wars and decolonization, the Meta-narrative of humanity was prevailing. People of the blue planet were about to create a grand civilization with the global advancement. In this connection, America was a step ahead from rest of the world in terms of progress and development that gave rise to the number of the individuals from all over the world who saw the American dream's Meta-narrative with open eyes. However, the tragic event of 9/11 shattered this Grand-narrative. Vega (2003) remarks that everything changed with September 11, 2001 attack in America and no one can go back from that point onwards (pp. 99-106). The Meta-narrative of American dream and what it represented, the terrorist attacks had forced the Americans to re-examine their stance and their priorities. With such a sudden change in attitude compelled the individuals and the outsiders to change their way of lives and return to defend their own localized narratives. The shift in paradigm forced the outcasts to think vice-versa in order to tackle the ongoing biased scenario at the end of the United States. The social, political, economic and cultural scenario abruptly changed not only in the United States but internationally after the attacks of 9/11. Hall and Ross (2015) remark that "By amending existing understandings of actor hood to include human affective experience, we can integrate and make sense of a variety of psychological, social and political consequences stemming from the attacks, both within the United States and Internationally" (p. 847). Changez in *The Reluctant Fundamentalist* (2007) by Mohsin Hamid is an ambitious young man who considers himself a pure New Yorker. He accepts that "I was immediately a New Yorker....I tend to become sentimental when I think of that city. It still occupies a place of great fondness in my heart (Hamid, 2007, p. 37). Changez has no second thought over his identity of being a symbol of cosmopolitan just like the city of skyscrapers New York once it was. However, 9/11 shattered the Meta-narrative of his American dream. The destruction of America also damaged the identity of Changez which leads to his inner devastation. Changez, being a member of Muslim community, has to pay the price for the collapse of The Twin Towers. He narrates his experience in a banal tone:

At the airport, I was escorted by armed guards into a room where I was made to strip down....I was, as a consequence, the last person to board our aircraft....I flew to New York uncomfortable in my own face: I was aware of being under suspicion. (Hamid, 2007, p. 85)

America was no longer the country known before the September 11, 2001 attacks. The non-natives especially Muslims have to pay the price for the tragic event of 9/11. Racism, xenophobia and Islamophobia were at its peak in post-9/11 America. The sad event was, indeed, the reaction of the US flawed policies of meddling into the internal affairs of other sovereign countries. Furthermore, the US and its European allies adopted a jingoistic behaviour against Muslims which, ultimately, leads to the fall of American dreams Meta-narrative. Mukherjee (2011) affirms that “During his post 9/11 residency in America, Changez struggles to disentangle cosmopolitan New York from the jingoism and imperial vanity he associates with the American wars in Afghanistan and Iraq” (p. 122). Mohammad Khan (Mo) in *The Submission* (2011) by Amy Waldman emerges out of the blue as the winner to construct the memorial “The Garden” for the victims of 9/11. When it unfolds that Mo is an American Muslim, it reignites hatred against Muslims in the room. Mo also faces harsh criticism at the hands of both media and public. Such unfairness leads Mo’s American dream’s Meta-narrative into collapse. “Such jingoism was, of course, rife post-9/11 but also extremely damaging to internal relations between many Americans and the American Muslim population (Leggatt, 2016, p. 217). In fact, it is hard to bear the loss of loved ones in the wake of 9/11, but it is also hard to check the threats brought by 9/11 with itself specifically targeting the religion of Islam. Mo’s Meta-narrative of American dream is to reunite the divided. Nonetheless, the situation compels him to withdraw his design and plans of reuniting the parted America. “[Mo] thought: it would take more than a new memorial to unite it” (Waldman, 2011, p. 274). Lyotard (1979) analyzed localized narrative that “small narrative with a view to scientific experiments. The smaller narratives are locally present in the social system, however, accompanied or ignited by something like global crisis (p. xi). Mortals are nothing but dust despite Meta-narrative of winning of hearts and humanity at its peak. Twenty first century has become an age where even chaos is polluted. When victors rewrite history, it is just another kind of war waged after the battlefield when killing is done to murder the memory of the defeated. After 9/11, America embarked on the journey of meddling in the internal affairs of other countries besides invading Afghanistan (2001) and Iraq (2003) in the name of bringing peace to the world. Veit (2002) argues that War on Terror can produce serious repercussions for all the stakeholders (pp. 7-40). The American supremacy and warmongering attitude, indeed, led to hatred. Moreover, the hate speech propagated by America itself backfired and created soft corner in the hearts of the non-Americans and non-Europeans that ultimately resulted in choosing localized narrative of

patriotism by the individuals. Patriotism is a quality and feeling of pride, love, devotion and emotional attachment to a homeland. It can be revolved around ethnic, religious, cultural, political and historical aspects. “We find that factors internal to the individual, and not external conditions, determine the kinds of patriot one is; at the same time, overall patriotism is found to be influenced by both internal and external circumstances” (Nincic & Ramos, 2012, p. 373). The America arose from the ruins of 9/11 gives birth to psycho-social phenomena such as xenophobia in general and Islamophobia in particular. Hollywood producers, novelists, columnists and even photographers ignite the flames of racism, xenophobia and jingoism. Holloway (2008) explains the scenario:

From the very beginning, ‘9/11’ and the ‘war on terror’ were so appropriated by storytelling and mythmaking that the events themselves became more or less indivisible from their representations, or simulations, in political rhetoric, mass media spectacle and the panoply of other representational forms that made the events feel pervasive at the time – films, novels, photographs, paintings, TV drama, specialist academic debates and other forms of public culture and war on terror kitsch. (p. 5)

Changez, the protagonist of *The Reluctant Fundamentalist* (2007), becomes the victim of xenophobia and Islamophobia despite his homeland Pakistan pledges full support in rooting out terrorism in response to September 11, 2001 attacks. “Pakistan had pledged its support to the United States, the Taliban’s threats of retaliation were meaningless” (Hamid, 2007, p. 107). All the efforts and sacrifice made by the land of pure (Pakistan) and its citizens to cut the roots of terrorism from the planet blue were gone in vain. The religion of Islam was specifically linked to the terrorism and the Muslims were subjected to humiliation. In the words of Changez “.....Pakistani cabdrivers were being beaten to within an inch of their lives; the FBI was raiding mosques, shops, and even people’s houses; Muslim men were disappearing, perhaps into shadowy detention centers for questioning or worse” (Hamid, 2007, p. 107). Such events compelled the individuals like Changez to choose their localized narrative of patriotism. Amy Waldman has the clear instincts and vision that such hostile and jingoistic scenarios may lead to localized narrative of patriotism. So, she was true to her words. “Claire worried that some of the families – so jingoistic, so literal-minded – might see the Garden as conceding territory to America’s enemies, even if that territory was air” (Waldman, 2011, pp. 4-5). The tragic aftermaths of 9/11 compelled heroes like Mohammad Khan (Mo) to withdraw his design of memorial for the

victims of 9/11. The incident of 9/11 was projected and glamourized at large, but no one sympathize to the Muslims who were suffering from the Western carnage. The image of religion of Islam has been tarnished deliberately. Many authors including John Updike, Sherman Alexie and Don DeLillo have left no stone unturned to link Islam and Muslims with terrorism. It can be deduced that the United States and its European allies were finding justification to their acts of violence against Muslims in Afghanistan and Iraq. In this connection, Scanlan (2010) unfurl the facts that:

Since September 11 we have seen how public terror, deliberately created by violent revolutionaries, can also be manipulated and multiplied by politicians, the press, and novelists. Repeated references to “Islamic terrorists”, even “Islamofascists”, have justified many acts of discrimination, both large and small, and discouraged questions about how, precisely, Iraq bore responsibility for the September attacks, or how military tactics that caused civilian deaths were to win hearts and minds in either Iraq or Afghanistan. (p. 266)

Conclusion:

The discussion reveals that the Meta-narrative of 9/11 at the start of the twenty first century causes abrupt change in the attitude of the United States and its European allies in their internal and external affairs. 9/11 directly or indirectly drags the whole world into the curse of direct and proxy wars. Consequently, the map of the world has been redrawn. The United States with the aid of North Atlantic Treaty Organization (NATO) forces starts invading Muslim countries (Afghanistan 2001 & Iraq 2003) in the name of bringing peace to the world. It is not enough, Muslims living in the First World countries like America with American dream’s Meta-narratives have been expelled from their jobs. They have to face harsh attitude of the white supremacists. Such partial attitude leads to the demise of American dream’s Meta-narrative and completely loses its credibility. Likewise, the tragic event of 9/11 gives a mounting rise to racism, xenophobia, Islamophobia and anti-globalization. The people of east especially Muslims have been labeled as extremists and fundamentalists by the people of West. Even the religion of Islam, which is the religion of peace, has been glamourized and linked with the terrorism. The Muslims have been subjected to bullying, severely humiliation, calling names, pulling off Muslim ladies headscarf and considering every Muslim a terrorist. In this connection, a British-

Pakistani novelist Mohsin Hamid keenly observes the worsening condition of Muslims abroad and represents viewpoint of the Muslims in his bestselling novel *The Reluctant Fundamentalist* (2007). Moreover, a western novel *The Submission* (2011) by Amy Waldman - an American authoress and a renowned journalist gives validation to the fact that 9/11 has triggered the wrath of extremism, xenophobia and Islamophobia on the part of West against the East specifically targeting the Muslims and the religion of Islam. These all atrocities committed on the behalf of the so-called enlightened Westerns against the people of East lead to the localized narrative of patriotism. The new world order establishes after the fall of The Twin Towers (9/11) tears the American dream's Meta-narrative apart which compels the individuals to turn back to their localized narrative of patriotism despite being faithful and sincere to their dream lands. The future investigation may be carried out with different other dimensions of the said study elaborated by Mohsin Hamid and Amy Waldman in their respective novels. The tragic event of 9/11 gave birth to the menaces like racism, anti-pluralism, anti-cosmopolitanism, xenophobia and Islamophobia. The Meta-narratives of globalization and multiculturalism have been hit hard and completely lost their credibility in the aftermath of 9/11. The investigators may work on one of the aforementioned real world problems discussed by Mohsin Hamid and Amy Waldman in their works that widened the gap between the East and the West. Furthermore, the investigators may work on the central idea of the said novels with different theoretical perspectives of Marxism and Post-colonialism to find out some more concrete reasons that separated the two regions apart. This will broaden the scope of the subject matter with the help of different theoretical framework to address the growing hatred between the two regions. Similarly, the researchers may opt other novel(s) of Mohsin Hamid and Amy Waldman with the same central idea and with the same theoretical perspective in order to legitimize or delegitimize the facts and figures. This will widen the domain of the study to achieve global peace which is lost in the midst of all this man-created chaos.

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The Effects of Peer Tutoring on University Level Learners' Achievement

By

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Abstract:

This research is an attempt for insight into peer tutoring and its effectiveness for English as a Foreign Language (EFL) at the university level. The incorporation of peer teaching and assessment for the EFL University level students will open new horizons for tutors, tutees, and the field itself. It is potentially found that "Peer-Teaching" is mandatory in Language classes at the College and University levels. This study estimated the effective ways to learn in a friendly tutor-tutee context. The design of the research was a quasi-experimental design with a random allotment of two different (Experimental and control) groups. The research participants were EFL university students consisting of both males and females taking the BS (Honors) program in English Linguistics and Literature. The given data were analyzed by using inferential statistics while applying a t-test and discussed each question from the two groups of participants in the next result. Comparison between two groups helps to gauge the effectiveness of Peer-tutoring on students' performance at the University level. The study briefly explored the concepts of SCT to understand in a better way that peer teaching fully supports English language learning.

Keywords: *Peer- Teaching, SCT (Sociocultural Theory) English as a foreign language (EFL), Effectiveness. Tutor, Tutee*

Introduction:

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Human being is no doubt, more eager to learn new skills and new techniques. Learning capability and capacity makes human being different from all other inhabitants. Learning is not just a product of the act of teaching but it is something about the product of learner's achievement, participation, and involvement. In this connection, learning involves the active contribution of the tutor and the student who are eager and, motivated to learn. Usually, a specific role is given to tutor or tutee to focus the syllabi content with interactive procedure refers to peer tutoring (Topping, 2005). Tuition centers and academies are also factories producing students who are experts in cramming. According to Uwezo (2010), students put real effort into the learning of course contents as they practice and drill but they fell short of academic development. Lack of student's progress in learning has been the major concern of researchers and a lot of effort has been made in this regard. Scholars have tried to find out the areas of interest that are problematic and came to know that even the learning is not improving at a required pace even in higher classes like universities, especially of language learning. Provinces like Sindh and Balochistan are the most affected regions. Learning any foreign language is a challenge for university students struggling with as they have very less or have no background in the targeted language. At a critical juncture, students always need help to overcome problems that create hindrances in the way of learning a second language. It improves the confidence level of students in comprehending the language and tries to get close with that language, knowing its cultural values, social customs and it provides a sense of belongingness. Teachers providing individualized assistance to their students may end up exhausted and their quality instructional time during routine instruction may die a slow and tragic death; moreover, teachers alone cannot provide individualized assistance as the quality of assistance will reduce with every passing day.

Peer Teaching:

The learning process involves mutual guidance of another fellow helping is peer teaching. Peers are helped with the delivery of subject matter by their fellows while remaining in their comfort zones and zone of proximal development. Nevertheless, Peer learning is defined as "the acquisition of knowledge and skill through active helping and supporting among status equal or matched companions" (Topping, 2005, p. 631). The learning process keeps on flourishing with the assistance of peer tutors by helping each other (Miller, 2005). In this case, the presenters and receivers both are students and conduct learning sessions for their learning development.

Sometimes, the peers act as teachers who have also gained special training from their teachers and they are more knowledgeable than their mates. People of the same academic qualification and social standing teaching to their group with marginalized professional skills and helping in the learning process are called peer tutors (Keer& Verhaeghe, 2005). Peer teaching is not restricted to control environment of a classroom but it is an autonomous process that can be undertaken at any place, anytime, and in any setting. Language learning includes listening, speaking, reading, and writing. All these skills need exercise which requires plenty of effort put by the teachers to check, recheck, verify and make necessary corrections. All the failed attempts of students in language learning ask for additional assistance and teachers extend working hours. The concept of peer teaching and its effectiveness for English as Foreign Language (EFL) university students is remarkable. Peer tutoring always brings added clarification, explanation, direction, assistance, and support to the needy students and a sigh of relief for the teachers. Some students need peer tutoring as an indispensable approach because nothing is more beneficial for them except peer tutoring improving instruction and overall pedagogy. Peer tutoring for EFL students also asks for self-regulation in learning process because adequate learning requires designing and implementing the initiative regulation. Peer teaching and learning any language through this technique make a student a quicker learner and observer. It provides a soothing environment in educational process through transferring of knowledge. Listening, speaking, reading, and writing are basic language skills. One cannot do well without these skills especially concerning EFL and peer tutoring is very much helpful in overcoming problems related to these skills. The potential value of peer teaching for University EFL students is immense but less is known about the potential of the field which requires certain efforts in this regard. The incorporation of peer teaching and assessment for the University EFL students will open new horizons for tutors, tutees and the field itself. The idea revolves around the active participation of students and their fellows in language learning as peer teaching is a viable option that can potentially enhance autonomous and independent learning. Learning skills improve through peer teaching and its effectiveness in language learning is even better as it provides an opportunity for active participation and collaborative learning within the comfort zone of the students through oral delivery and verbal presentation. Every EFL university student enjoys equal teaching and learning opportunities where no superiority or inferiority complex exists. The outcomes of this research are of enormous value as it hails from a tiresome research work carried out by consulting a number of

research articles, journals and multiple quality reads. As Quetta, Pakistan is a multilingual city but in educational institutions medium of instruction comprises both Urdu and English. Most often it has been observed that students want and try their best to ask questions from their teacher but due to full strengthened class, the teacher fails to answer the student satisfactorily. Keeping in view the strength of class and fewer resources and time with the teacher, the researcher worked on Peer teaching which may be practiced in most institutions of Quetta, Pakistan. This study surely will assist the teacher to teach and students to learn the concepts more effectively. Peer teaching provides a fearless context to the tutor who teaches the concepts to his tutees without any hesitation. Similarly, the tutees get fearless, friendly and relaxed context to learn. Employing Peer teaching at Quetta, Pakistan institutions may solve the number of academic issues such as 70 plus students and 40-50 mints class, formal, informal setting of teaching and learning, teacher-centered classes and gender decimation, etc.

Literature Review:

Significant scholastic work has been carried out to for opinions and viewpoints to improve teaching and learning especially concerning peer-assisted learning and self-regulated learning (Carbone and Ceddia, 2012). There are many areas of improvement in the field of instruction that can be consulted for the developmental goals for such studies. These powerful resources include students, administration, resources, teachers, learning activities, assessment, and the course. Generally, it is argued that peer tutoring is the best source to obtain affirmative outcomes and achieve best educational practices. It also helps in solving educational riddles and alleviates related challenges. The majority of available literature is considerably scarce about peer tutoring but it exclusively relies on the limiting methodologies, qualitative or correlational studies which do not easily allow to collect insight into the effectiveness of peer tutoring to gauge students' success. Relevant material about the research domain under consideration has been carried out and articles about peer tutoring have been examined to gauge the effectiveness of peer tutoring. The learning challenges of the 21st century can be met by adopting peer tutoring for success and professional development. The explicit modeling of the metacognitive behavior is mandatory for the metacognitive regulation among students (Tuysuzoglu and Greene, 2015). Students need to internalize the modeled behavior on individual levels which can be made through reflection, practice and self-regulatory practices. Learners also need to control their learning with the help of refinement of the metacognitive regulation (Ackerman and Goldsmith, 2011). The context

of peer teaching develops when a fellow starts guiding the other fellow in learning process. In cross-age matters companionship is more established than same-age peer tutoring. The superiority of cross-age tutoring is not matched with same-age peer tutoring. The benefits of peer teaching are already established in studies in terms of achievements gained by the students as mentoring helps the one who is performing the job while the tutee is at an advantage benefiting from the job of a teacher and learning new concepts (Santrock, 2006). Vygotsky was a staunch believer of the companion utilization to teach the youngsters and he also advocated the expansion of the drawing of students to compel them towards learning process. The commitment of EFL learners can yield instructive outcomes which are good for ultimate learning satisfaction. Classroom teaching is also important but it is slow in process and most students do not take interest in attending traditional sort of classes. Language learning and its use are essentially fundamental to social interaction and human being heavily rely on it every now and then experientially applicable to the second language learner. The socio-cultural context and its role in the enhancement of learning are also supported by Kozulin (2004) which is an outcome of everyday social interaction. Active academic features help the peer tutoring which occurs between students and small groups (Stigmar, 2016). Learning opportunities are created with the direct pedagogical involvement of the peer tutor through clarification, questioning and scaffolding (Chi et al., 2001). Tutees (the other students) are challenged in this process by peer tutors which enhances their cognitive abilities. Available literature tells that the students are challenged through peer tutoring and it also enhances their metacognitive processes by promoting monitoring and adoption (Chi, 2008). The research studies consulted include the works of Holliday (2012), Chen & Liu (2011), Comfort (2011), Dioso-Henson (2012), Bryer (2012), Chaney (2010), and Cooper (2010).

Research Methodology:

The researcher employed QED (quasi-experimental design). QED includes assignments that may not be random assignments of participants into the groups. In QED the researcher cannot create two or more groups for the experiment artificially (Creswell, 2002). Whereas according to Campbell and Stanley (2015), the main characteristic of QED is that the counterbalancing was introduced to provide a kind of equation because without QED adopting of random assignment could not be possible to be selected. Therefore, the researcher adopted QED with random allotment of groups to the research participants who were classified into two different groups. The research participants were EFL university students consisting

of both males and females taking BS (Honors) program in English Linguistics and Literature. The age group of the EFL students was not restricted to any specific age. Thus, EFL students were divided into two groups named experimental and control groups. The five-point Likert scale was utilized to gauge the opinion of the students. Major interest was focused on the instructional methodology of Language Teaching principles and techniques (Larsen-Freeman, 2006).

Theoretical Framework:

William (2015) says that a SCT is based on a systematic (well organized) concise and comprehensive framework which on teaching provides the social dimensions for thinking and gaining knowledge. SCT in present times has become somewhat essential in teaching and learning contexts. The Vygotskian SCT paves the way of teachers and students to know how learning becomes easy socially and culturally. A Vygotskian SCT also makes it easy for the learners to sort out new challenges in getting the language teaching and learning. Sociocultural theory is considered a learner-centered approach rather than teacher-centered approach. Li Wang (2007) explored that sociocultural theory takes much consideration about group learning where community, societal relations, and culture of the contexts play an important role in cognitive learning rather than individual learning. Similarly, Vygotsky (1980) states that, "learning thinking and knowing are relations among people in activity in, with and arising from the socially and culturally structured world" (p.14).

Data Collection Procedure:

The data were collected through pre-test and post-test in the form of questionnaires. The questionnaires comprised 30 items which included, Circle the error, filling in the blanks, and choosing the correct answer. In Quasi-Experimental design two groups were framed one was Experimental Group and the second one was Control Group. Further, within two of these groups, Pre-test and Post-test were structured. The tests were prepared only from 12 tenses of English grammar. The self-prepared tests were selected because of a few reasons. Firstly, these were piloted with BS English students of NUML and English Language teachers/lecturers of different academies, colleges and Universities. The participants of the pilot study did not report any problem and difficulty except lessening the item numbers from 45 to 30 items. Secondly, these tests did not remain lengthy anymore. Thirdly, the items comprised of sentences and names of the targeted population. And finally, the tests were under the umbrella of tenses only which were already known to the majority of the students.

Data Analysis:

The study was incorporated under Vygotsky's sociocultural theoretical framework. A theoretical framework is a researcher's study on how to explore the research problem. This is a broader scope of the resolution. The data were all collected and analyzed based on Vygotsky's Sociocultural Theoretical framework of the study. It works as a stimulate and its response was meaningful. The data were analyzed using inferential statistics while running t-test in SPSS to compare the results of two groups such the experimental group and the control group. The researcher focused on frequency and count percentages to have a close observation of the findings.

Result and Analysis:

Table 1: Comparing Pre-test and Post-test in Experimental Group

Differences in Mean and Standard Deviations on Scores of University Students from two Tests on Tutor Teaching (N= 54).

Scale	No. of respondents	Pre-test (n=54)		Post-test (n=54)		P	CI 95%	
		M	SD	M	SD		LL	UL
		Tutor Teach	54	22.98	3.99		22.74	4.55

Note. CI= Confidence Interval, LL= Lower Limit, UL= Upper Limit; $p < .01$

Table 1 is related to differences in means and standard deviations on scores of university students from the two scores on Tutor Effectiveness. It reflects the differences among differences in mean and standard deviation on scores of research participants on peer teaching scale. Results indicated that measures for both scores do not differ significantly. This indicates that score differences may not exist in tutor teaching in the current sample. Hence, In the experimental group test, there is no significant difference was found.

Table 2: Comparing Pre-Test and Post-Test in Control Group

In quasi design method, the control group was analyzed. Differences in Mean and Standard Deviations on Scores of University Students from two Tests on Peer Teaching (N=44).

Scale	No. of respondents	Pre-test (n=44)		Post-test (n=44)		P	CI 95%	
		M	SD	M	SD		LL	UL
		Tutor Teach	54	20.89	3.53		22.43	3.01

Note. CI= Confidence Interval, LL= Lower Limit, UL= Upper Limit; $p < .01$

Table 2 shows the differences in means and standard deviations on scores of university students from the two scores on Peer teaching. Results indicated that measures for both scores differ significantly. This indicates that score differences may exist in tutor teaching in the current sample. This control group was taught by higher scored students and there was a clear difference from the experimental group.

Table 3: Finding relation between Post-Tests of Experimental and Control Group

Differences in Means and Standard Deviations of University Students of two group tests from (N= 44).

Tests	n	Mean	SD	F (3,76)	p
Exp	44	43.33	6.02	2.54	.119
Control	44	46.23	1.24	.55	.461

Note. Significant; $*= p < .05$

Table 3 is related to differences in mean and standard deviations of university students from two tests along their and post-tests on Effectiveness teaching. Results revealed significant ($p < .05$) differences in scores of teaching on the tutor and peer teaching. This is overall Experimental and Control group test. Peer group has a more significant effect than teacher-based group.

Table 4: Finding a correlation between Experimental and Control group

Correlation Coefficients for Scores of University Student on Experimental and Control group (N= 54).

		Experimental group	
S.no	Scale	<i>r</i>	<i>P</i>
1	Control Group	.301	.031

Note. Significant* = $p < .05$.

Table 4 shows correlation coefficients for scores of the effectiveness of teaching. This table depicts the relationship between Experimental group and the control group. the result shows a significant correlation between both groups.

The above discussion and statistical figures show that Peer-tutoring has a significant effect on teaching method. It brought a positive impact on students' way of learning and promoted learning environment in classrooms. The results of Peer tutoring reflect that it is a helpful tool in teaching methods to achieve good scores in academic education. Further, it can be beneficial to lower-level students who do not feel comfortable and ask questions to teacher.

Findings and Discussion:

The result showed that participants had already knowledge and found it benefitted. There was competition with the competent environment for the students with minimal training from teacher and same grade or level of students. If peer teaching method is properly used, it will yield productive results for the betterment of education system. Three causes were owing to it students came up with efficient result showed their best result. Firstly, their interest or inclination towards new instructional teaching methods gave them a learning environment. Secondly, most participants were already aware of it but never used in their class learning environment. Learning and teaching from the same grade or level of their peer fellows provided them independence and an open environment to learn new things. Thirdly, it was a powerful way of teaching among students that nourished competition within fellows. Because where there is competition environment there is always learning environment. Findings and observations stated that Control group had cause and effect on Experimental group. It changed dependent variable into independent variable. Before Experimental test, students were dependent on learning language over their teachers after using peer teaching method, students

became independent variables to learn and understand through their fellow without any effort or hesitation. It is no doubt to say that obstacles and challenges are always there were no positive expectations. But a new method of teaching that was Peer teaching has brought positive effects or impacts on student's minds and performance. But problem again lies within the educational system, in control group students were not motivated enough but in experimental group students 'level of anxiety got reduced just because of peer teaching. Therefore, a teacher must not focus on teaching material like a conventional or orthodox teacher, one must come out differently to teach their students. Moreover, students feel shy to face their peer fellows as a teacher and even peer teachers feel shy to stand before their fellows. This was something normal but within the passage of time, this can be proved result-oriented method. Peer teaching can be succeeded if socio-cultural theory is applied in educational system. The study was of descriptive survey and it was designed by the researcher after extensive study of literature review and from personal experience as a teacher. The data have been taken through questionnaires framed in Pre-Test and Post-Test in order to get validity of the effectiveness of peer tutoring. For this, T-test applied to 54 students each from Bs (Hons) 2nd Semester from University of Balochistan were taken into consideration and formed population of the study. Questionnaires were made in order to get data and Pre-test questionnaire was different from post-test but from same content. Moreover, it was Quasi Experimental design in which two groups were formed; one is Experimental and other one is Control group. In Experimental group, before giving any instruction to 54 students all they went under Pre-Test. After four weeks of teaching and achieving Pre-test score, students were given instruction and taught and then Post-Test conducted. In experimental group the researcher taught population and those students who got the highest marks in post-test were given responsibility of peer-tutoring in Control group. The scores of samples were arranged in descending order and selected first 10 students for peer-tutoring. Similarly, in the control group, first pre-test was conducted without any instruction/ teaching and sample scores were achieved and after four weeks of teaching then post-test was conducted. The questionnaires were directly administered to the participants and filled in on the spot. In result, the researcher focused on the research questions and objectives while using T-test in finding correlation between both groups and effectiveness of peer-tutoring.

Conclusion:

The main objective of the research study was to survey sociocultural theory's effects on teaching English as Foreign Language (EFL) by using peer teaching method by using sociocultural theoretical framework. The study briefly explored the concepts of Sociocultural theory to understand in a better way that peer teaching fully supports English language learning. The researcher also identified the purpose of knowing how students learn and remember the new foreign language. The researcher concluded that teachers can comprehend well how to bring improvements in their teaching methods and provide better knowledge to their students and utilize the best method of teaching ESL to learners. The peer method of teaching provided ample opportunities to EFL students at University level. It built confidence level and capacity building in EFL students while asking counter question to their peer groups. Similarly, it filled the gap which was created because of Teacher-Student relationship where students feel shy and afraid to ask question. The strategies and practices that have been practiced on learning English as a foreign language are much appreciated by the EFL students and proved supportive to learn English as second language.

Recommendations:

In an effort to ensure proper implementation of Peer- Teaching methods in Educational Institutions to have a conducive environment in learning English as Foreign Language the following recommendations must be given due consideration:

1. It is potentially found that "Peer-Teaching" is mandatory in Language classes at College and University levels. The absence of the method has been felt and mostly unknown to the young generation. Teachers should be given the role of facilitator and scaffolder. Learning foreign language (L2) does not depend upon teaching but Vygotskian socio-cultural theory (SCT) must be incorporated in teaching method. It was a social interaction in peer tutoring that helped students to learn new language in collaboration with peer groups. Furthermore, Class assessment and evaluation must be done to ensure SCT efficiency and to gauge actual development. Teacher's training in accordance with the student level be part of Peer-teaching method taking Vygotskian Socio-Cultural theory as its theoretical framework.

2. Teachers are an integral part of this process; their interactions with students are valued. At the end of class, an evaluation must be taken from students orally or written what they know about topic before the Peer-teaching method and what they have learned after applying the Peer teaching method. Peer tutoring may be applied to enhance capability of asking question (Socratic Method) to comprehend novice peer tutor groups.

This work enables teachers to makeshift from traditional and conventional teaching styles to the contemporary and modern use of instructional approaches empowering students to take charge and teachers observe, facilitate and assist on need-based terms.

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Exploring the Causes of English Writing Anxiety: A Case Study of Undergraduate EFL Learners

By

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Abstract:

This study intends to inquire about the causes and level of English writing anxiety among the EFL Learners. It also suggests the ways to overcome the issue with the aid of social cognitive theory. The data was collected with the help of two questionnaires. To know the level of anxiety, second language writing anxiety inventory was used (SLWAI). It consisted of twenty items which pointed out level of anxiety on SPSS (Statistical Procedure Social Sciences), software.. The participants of study were 300 male and female students without mentioning gender. The participants were B.A and B.Sc students. The results showed that participants had high level of writing anxiety, and the most prominent was cognitive anxiety. The discussion part of the study conferred with the help of social cognitive theory that how to overcome the writing anxiety.

Keywords: Writing anxiety, Anxiety types, EFL Writing anxiety

Introduction:

The community often shares English writing issues it is because of English language teaching is still on its initial stages and mostly the words used by teachers for writing anxiety are confusion, tension, reluctance etc. (Dar and Khan, 2015). With other skills in English language writing skills also got less consideration and thought to be secondary issue to speaking. Students are not thought to be good writers in English language at college level. Writing is not liked by the people in our society. The students in colleges have the educational background of various schools. Mostly they

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are from the Urdu medium school. For that they cannot perform well in English language skills and especially speaking and writing. That is why they have English writing anxiety. So when ever students are assigned task of writing they feel worried, tense and anxious. This uncomfortable state leads them towards inability. They feel fear of writing any kind of draft. This writing anxiety is the obstacle in producing skillful writers. Actually it is writing skill that gives success to a person in any written part of examination such as competitive exam.

Literature Review:

Anxiety from acquisition of foreign language is a matter of fear that is related to language skills, i.e. writing, speaking, reading and listening. No doubt FLA and SLA anxiety is normal issue and mostly expressed by the students but it has its own effects on the learning of students and considered one the major hindering in learning foreign language, has inverse impact to achieve foreign language skills (MacIntyre and Gardner,1994). Writing anxiety can be originating from the past experiences or it can be said that its mere fear of writing in foreign language. For that, Horwitz et al. (1986), also pointed out to a type of performance anxiety that starts from a fear of failure. This fear of failing in test is found usually in every school and this situation only occurs in L2 writing. In the English writing instruction class, it has been mainly elaborated that writing anxiety is the main cause to decrease the quality of writing among the students. For this reason, students' counter challenges in writing, most of the students may become tense and become less motivate to write, thus, this will stop them to write because of the anxiety. Moreover, the students who have high levels of anxiety might face difficulties in learning the foreign language (Al Sawalha & Foo, 2013).

Types of Writing Anxiety:

According to Cheng (2004), there are three kinds of writing anxiety, cognitive, somatic and avoidance. Cognitive anxiety means mental stress that includes wrong contemplation, related with performance and about others views. Somatic anxiety is concerned with psychological effects, such as ill at ease and strain. In avoidance anxiety learners avoid to write.

Cognitive Anxiety:

Cognitive tension indicates back to the cognitive factor of tension experience, which includes less hopes with overall reworking and challenge approximately others belief. What could be the way the scholars make their writing may be tremendously encouraged with the aid of using

expectation from different college fellows or trainer. For example, the trainer offers excessive expectancy and the scholars ought to obtain the excessive general from the trainer. It can have an effect on the scholars' writing due to the fact they may extra awareness on others expectation in place of their very own writing.

Somatic Anxiety:

Somatic tension refers to ones belief of the mental results of the nervousness incident, which includes fear and anxiety. Sometimes college students are feeling fear in excessive anxiety while they are beneath the time constrains and that they have now no longer determined some thought.

Avoidance Anxiety:

Avoidance tension can be defined as a sort of tension wherein the scholars keep away from writing. This is another factor of the stress occurrence as scholars do not achieve the writing grace or do now no longer do their writing task.

Previous Studies:

Studies of writing anxiety reveal high to moderate levels of anxiety in undergraduate EFL learners. Kaygısı and Sonuçları (2019) found the L2 writing anxiety from high to moderate level in their study participants. The research includes the native Turkish speakers studying at the undergraduate level. They used quantitative research method adopted SLWAI as used by (Cheng, 2004) and qualitative method consisting of open-ended questions and interviews. Undergraduate learners were opted, as they could write complete essays in their institutions and believed to be proficient in English language. They could demonstrate proficiency through their written essays. All the undergraduate students were given SLAWI and 257 among them were selected for the research. The other qualitative portion of the study had two classes with general academic averages (GAA), two with average GAA and other two with lowest GAA. The questionnaires were handed over to them only when they had written the second drafts of their essays during the course of the five weeks period. It was due to the fact that the qualitative aspect could be adequately analyzed after two written drafts of the essays. The participants of the qualitative part were 89, who answered the open-ended questions in the questionnaire; 9 students also participated in interviews. The interviews gave a better response to the questions. The study pointed out high level of anxiety in EFL learners. High level of English writing

anxiety in students of an Indonesian educational institution was prevalent. A study conducted on students of the Islamic State College in East Java, Indonesia, followed to determine as to what extent the writing anxiety levels were high, moderate, and low in the students; and what were the factors of the writing anxiety (Umam, 2017). The researchers used two questionnaires SLWAI and CWAI these questionnaires were used by Cheng and Rezaei and Jafari respectively. 54% student had high and 44% had moderate level and 2% had low level of writing nervousness. The cognitive anxiety was dominant anxiety among the students. Somatization was the physical manifestation of the writing anxiety that was analyzed in the student, whereas avoidance behavior was any actions the students took to escape from difficult thoughts and feelings of English writing. This study is relevant in understanding English writing anxiety in ESL students and can be replicated with the addition of other variables. The variables could be the learning styles and learning strategies of the students to reduce English writing anxiety. The study aimed at toward investigating the connection among writing tension and writing self-efficacy by (Salem and Dyiari, 2014). It also explored writing anxiety with writing self-efficacy among man and women. The pattern of the study consisted of ninety intermediate college students within the nation of Kuwait (forty seven men and forty three females). Writing anxiety scale and self-efficacy scale were used to check performance in writing skills. Results of the study confirmed that there was writing anxiety among college students both male and female. Furthermore it has been observed that writing anxiety scale can be used as an interpreter of college students' (male) writing self-efficacy but not for female students. It also has been noticed that there had been no such variations in male and female students regarding the writing and self-efficacy in English language. It appeared to be ordinary as male and female scholars of any institution can be afflicted by the equal difficulties of gaining knowledge. Therefore, they each go through writing tension with the equal degree. As it has been noted beforehand, writing tension adversely encouraged the scholars' capacity to write down efficiently. The study of Abdel-Latif (2007) has explored connection between writing anxiety and self-efficacy. The descriptive studies investigated the extent of English writing tension with the aid of using (Hartono and Maharani, 2019). The respondents had been 38 undergraduate college students of English Literature application of a college in Semarang Central Java, Indonesia taking essay writing route which followed portfolios because the evaluation method. Data had been accrued with the aid of using closed questionnaires; the only turned into for gathering facts of English writing tension and the second one turned

into for gathering facts of writing troubles confronted with the aid of using college students which can also additionally cause the tension arousal. The effects display that the scholars skilled an excessive stage of English writing tension and cognitive tension turned into the scholars suffered maximum. Gender doesn't have an effect on the extent of hysteria skilled with the aid of using the scholars; neither does the notion of writing difficulties. Grammar hassle will become the maximum mentioned-reason of hysteria accompanied with the aid of using vocabulary hassle and inadequate writing practice. To lessen the tension, therefore, it advocated that writing instructors sufficiently cope with the problem of grammar and vocabulary in addition to offers college students with a variety of extra writing practices. This examine changed into performed with the targets to provide an account on writing tension of the EFL college students in Indonesia. The end result confirms the preceding research that maximum of Indonesian rookies be afflicted by an excessive stage of writing tension, and cognitive tension is the maximum dominant type. Though this form of phenomenon additionally takes place in different countries, interest and attempt to triumph over the mental kingdom want to be taken severely due to the fact tension influences negatively the end result of learning. Language teachers, specially writing teachers, want to expand their coaching technique so that scholars can absolutely workout their writing capacity snug without being an excessive amount of harassed through the outside elements as the expectancy and assessment of others on their writing products.

Questions of the Study:

- 1) What is the level of English writing anxiety among the students of colleges at district Jaffarabad?
- 2) What could be the factors responsible for English writing anxiety of colleges at district Jaffarabad?

Theoretical Framework:

This study employed mixed method approach. Creswell (2002) defined the mixed method in the following words as analyzing a problem "both quantitative and qualitative" to understand the issue and to have literature review will be helpful to justify the problem. An appropriate determination of research graph is very necessary to be used to have a hold close on the subject matter underneath investigation. It effortlessly pares a way to get knowledge and understanding concerning the subject and its objectives. Following discipline lookup approaches are used in this

study. The researchers like Cheng (2004) kirmizi and kirmizi (2015) and Wahyuni & Umam, (2017) had also discussed the issue, they used the SLWAI (second language writing anxiety inventory), the researcher in this study also kept the same model to know the causes and level of writing anxiety.

The Sample of the Study:

The participants opted from B. A and B.sc in degree colleges of district Jaffarabad enrolled in the session of 2020-21. Degree colleges of Usta Mohammad have been included.

Tools of the Study:

The data collection process had questionnaires of SLWAI as used by Cheng 2004 to know the level of anxiety. After collecting the data, the data of two questionnaires were processed with help of 5 point likert scale. SLWAI (second language writing anxiety inventory) questionnaire was divided into three parts, can be named as cognitive anxiety, somatic anxiety, and avoidance behavior. For the cognitive anxiety these items were used 1, 3, 7, 9, 14, 17, 20, and 21. The somatic anxiety consist of items 2, 7, 8, 13 and 15. Item numbers for avoidance behavior were 4, 5, 10, 12, 16, 18, and 22. Furthermore the items 1, 4, 7, 17, 18, 21, and 27 consisted of an inverted likert scale calculation system: the option “strongly agree” had value scale of 1, and vice versa.).

Threshold:

The data of SWAI were divided into three categories as high, medium and low anxieties (Wahyuni & Umam, 2017). If the mean on the likert scale is 73.33 (73) there is High-level of anxiety, if the mean on the likert scale is lower than 58.67 (59) can be included in low level of writing anxiety and the medium level anxiety occurs when the mean on the likert scale is in between above the two.

Data Analysis Procedure:

SPSS 2.0 (statistical analysis procedure social) was used to analyze the data. With help of this software data were analyzed based on the type of anxieties, namely cognitive, somatic, and avoidance behavior, and got their means as high, medium and low level anxieties respectively.

Results:

This part of study consists of two questionnaires. The data of the questionnaires were collected and analyzed in two ways. Firstly tables were used to show the result and with these tables, secondly, each table has been described too. The collected data were presented and also analyzed in the form of level, types and causes of English writing anxiety.

Research Question I:

What is the level of English writing anxiety among the college students in district Jaffarabad?

Table 2 and 3 presents the level of anxiety generally.

SLWAI, Second Language Writing Anxiety Inventory, was the tool to know the levels of writing anxiety as it was mentioned in research methodology. This questionnaire consists of 22 items. The participants who scored above 65 that indicated high level of anxiety, and those who scored below 50 means they had low level of anxiety and score in between 65 and 50 indicates moderate level of anxiety. The summary of whole questionnaire can be seen in table 2 and 3.

Table No. 2

Descriptive Statistics					
	N	Minimum	Maximum	Sum	Mean
Anxiety level	300	23.00	110.00	21922.00	73.0733

In Table 2 the descriptive statistics of the SLWAI has revealed a high level of ESL writing anxiety (Mean=73>65) among the student samples. The score range of SLWAI is 22 as minimum and 110 as maximum. The students scored from 23 to 110. The mean score is 73 that means that the students had high level of writing anxiety which is more than 65.

Discussion. Table No.3

Descriptive Statistics					
Anxiety Level	N	Minimum	Maximum	Sum	Mean
High	112	93.00	110.00	10895.00	97.2768
Low	80	23.00	45.00	2482.00	31.0250
Moderate	38	50.00	64.00	2239.00	58.9211

Table 3, shows the level of anxiety separately as high, low, and moderate. It is shown in the table the students had high level of anxiety, 112 students scored 93 to 110 and sum is 10895, the mean is 97.27 which is the highest level of anxiety. Among 300 students 80 students scored from 23 to 45, the mean is 31 which showed low level of anxiety and 38 students had moderate level of anxiety, they scored from 50 to 64 mean of moderate level is 58.92.

Table No.4. Types of writing anxiety

Descriptive Statistics					
Anxiety Types	N	Minimum	Maximum	Sum	Mean
Somatic Anxiety	300	7.00	35.00	6974.00	23.2467
Cognitive Anxiety	300	9.00	40.00	7969.00	26.5633
Avoidance behavior	300	7.00	35.00	6979.00	23.2633

The Table 4 had shown cognitive anxiety as the most dominant anxiety with a total value of 7969 and mean is 26.56, secondly avoidance behavior with a value of 6979, the mean value is 23.26 and thirdly somatic anxiety with a value of 6974 with 23.24 mean. The anxiety level of the students is determined by the total means of each type of anxiety.

Research Question 2:

What could be the factors for English writing anxiety of colleges at district Jaffarabad ?

The students indicate linguistic issues and lack of self-confidence and fear of exam become main factors that cause students to be anxious when they write English composition. Moreover, those students were tens when they are asked to write in time bound situation shows lack of writing techniques.

Discussion:

The results of the study shows that it has been observed that the anxiety which dominant among the students is cognitive anxiety in which the participants are concerned about their English writing skills they think that their skills are worse than others as they sense disturbing while their writing which might be noticed and get a bad score. Following Wahyuni and Umam (2017) and Rezaei and Jafari (2014), it's far linear that cognitive anxiety is the dominant hassle engaged through the scholars, the mean of cognitive anxiety is 26.5633. This is better than the alternative two. However, distinctive outcomes can be due to the distinctive contexts in which the scholars are being taught by the institutions. For different reasons, the causal elements among the scholars are especially distinctive. In Wahyuni and Umams study (2017), the elements which cause the scholars affected by excessive tension are loss of grammatical skills, or they may be disturbed while their writing might be evaluated. Further, in Rezaei and Jafaris (2014), worry of instructors' poor remarks, low self-confidence, and bad linguistic information are the primary sources.

Conclusion:

The students go through a high degree of writing anxiety. A type of anxiety called cognitive tension which became the leading trouble that passes on to the students' intellectual components while experiencing tension. Participants experience trouble once they assume that their English composition is not as good as others, and they feel displeasure when their composition gets a bad rating. They are deficient in linguistic skills in writing English and command of writing strategies. The students indicate linguistic issues and lack of self-confidence and fear of exam become main factors that cause students to be anxious when they write English composition. Moreover, result indicates that students were tense when they are asked to write in time bound situation.

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Impact of Authoritarian Behaviour of Parents on the Personality of their Children

By

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Abstract:

Children need to master their skills to meet the challenges of the modern era. Personality development through appropriate parenting style, in this regard, is crucial. Educational institutes do work on personality development. Education is the crucial aspect, and linked with this is personality development. However, for personality development, the role of parents is even more critical than that of the teachers, not only in early ages but in school-going age till adolescence. Education builds personality but parents' role in building personalities contributes to achieving academic success. Parents must adopt the appropriate style of parenting in bringing their children up. In the western context, the ideal parenting style is authoritative, but in the Asian context, especially in the Chinese context, the authoritarian one is ideal. In the Asian context, the studies need further explorations since, in the Japanese context; the authoritarian style was proved as the devastating one. The study's main aim was to understand the impact of authoritarian parenting on the personality and education of children in the rural areas of District Pishin. The researcher employed a quantitative approach to achieve the objectives of the study. A self-administered questionnaire consisting of 24 questions was used to collect data from 200 9th and 10th class students. The data were analysed using the latest version of SPSS. The study results suggest that authoritarian parenting was beneficial and ideal for the personality development of children in District Pishin. It positively affected the personality of children and academic achievements. Based on the findings, the study suggested that the role of parents should be highlighted through different sources, and the main stakeholders such as the government and media should play their role to make parents aware of it.

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Keywords: Authoritarian Parenting, Personality, Parenting Style

Introduction:

The primary purpose of this research was to find out the impact of authoritarian parenting on children's personalities, particularly in relation to education and academic outcomes and the significant aspects that impact such personalities. The authoritative style is considered the ideal one. However, it is not the case if we look at these in different geographical contexts. Different styles have been proved beneficial in different countries or regions. Before finding the impact of authoritarian style on the personality of children in district Pishin, it is important to outline the background of different parenting styles and their impacts on the personalities of children. Parenting or family provides a structure that nourishes a child's personality, and such structure gets influenced by the families and parenthood (Kenneth D. Hartline, 2017). The most important source through which children explore knowledge is the interaction with parents. The personality, habits and emotional development of children are influenced by parenting. As parents are role models for their children, their attitude towards education motivates children towards education. Parents play a crucial role in educating children and personality development. The influence of parents is considered the most significant and primary factor for the development of children's personalities. Education is crucial, but before education, some factors develop children's personality, and the 'behavior of parents' is the most important among these factors. Such behavior could affect the education of children. The role of parents is even more important than that of teachers. So proper parenting is essential. Parenting style means the overall emotional environment provided by the parents to their children, and children grow up in this environment. Parenting styles entail several parenting practices applied by parents at different intervals. These styles are categorized based on two dimensions; Demandingness and Responsiveness. Demandingness means expectations parents make from their children, while responsiveness means how the parents react towards the needs of children. These are Authoritative, highly responsive and highly demanding (Diana, 1966, 1976 and 1971) (Maccoby & Martin 1983). Parents with authoritarian style rely on learning through discipline, giving preference to threatening and punishing through their parental power (Siegler et al., 2011). They expect success from children but provide minimum help in achieving that success. The permissive and neglectful styles are the most dangerous parenting styles. The ideal one is authoritative parenting. The Asian parents, usually, are authoritarian, and studies on such children have

shown some positive impacts of such parenting such as autonomy, self-control and focus towards achievements. It means that there are circumstances in which parents must use authoritarian ones to get the optimum results.

Literature Review:

The involvement parents and taking active part in the education of children bring numerous benefits (Nebor J. 1986). Such participation generally results in favourable outcomes but if parents do not give such support then the child will face many problems in life. Success at school does not depend on the efforts of teacher only but the input a child gets from parents is even more important in this regard. The studies have mostly favoured the authoritative style of parenting as the beneficial one and this style is the one which is mostly favoured over the others. In Spanish context, the most favoured style is permissive one, the authoritative one is on second place and the authoritarian and neglectful ones are the worst (Garcia, F. and Gracia, E. 2009). In different contexts, different styles are considered as the optimum ones. Mostly the authoritative one is considered as the most favoured one and the destructive one is the neglectful style. But researches on different ethnic groups concluded that somewhere the authoritative one is the ideal but somewhere the results were in the favour of authoritarian one. In European and American contests the ideal style was the authoritative one but in poor ethnic minorities, the authoritarian style was ideal. Somewhere these studies, based on different outcomes particularly substance use, showed that the permissive style is as good as the authoritative one. In Japanese context, the most beneficial parenting was authoritative one. But, Rebecca P. Ang and Dion H. Goh (2006), in their article, gave a totally different view of that of the Chinese students and they declared that the optimum results are associated with the authoritarian parenting than the others. Since, strictness, control and governance are considered as role duties of parents and children. Same were the results, when this study was conducted on the sample of students from Hong Kong. In traditional Asian families, the authoritarian parenting is the norm but in Western families the norm is the authoritative style of parenting. Blair and Qian (1998) established the same outcomes of parental control in relation to school performance of Chinese adolescents. According to them, authoritative parenting has more beneficial effects on both school grades and school efforts for European Americans as compared to Chinese Asians. It seems that authoritarian parenting style is not universally associated with adverse adolescent outcomes, mainly in the case of Chinese Asian. Dwairy, Achoui, Abouserie & Farah, 2006, stated in their study, conducted in the

context of Egypt, that among the youth of Arab, both authoritative and authoritarian parenting had a positive impact on children's mental health. They suggested that in cultures where authoritarian parenting is the norm, there were no negative effects of such style of parenting there. Among Arab countries the Islamic cultures prevails generally and in this culture the parents are strict and authoritarian. In this context of parenting and its impact of child personality, the majority of the studies are conducted on Western samples and such types of researches on Asian samples are very few. These studies are few in Asian context and those which are conducted in this context are concentrated on Chinese and Arabic background. The Tribal Areas of Balochistan, where it is assumed that parents mostly treat their children strictly and strictness, control, governance and authority from parents are considered as cultural norms. The religion which prevails in these areas is Islam and is similar to that of Arab Countries. The impact of such parenting in a tribal area of Balochistan such as District Pishin needs to be investigated through research and analysis.

Methodology and Study Design:

To achieve the purpose of this research the quantitative method of data collection was used. By the nature of study this research was descriptive. On the basis of the design of the study it was conclusive a conclusive research.

Locale and Population:

The students of Matriculation classes i.e. class 9th and 10th of different schools of Districts Pishin took part in this survey.

Sample:

Simple random sampling technique had been used to draw up the sample of respondents from the population. The sample size was 200 students. 50 girls and 50 boys from class 9th and 50 girls and 50 boys from class 10th were selected using the above mentioned sampling technique.

Instrument:

In order to obtain the required data, a close ended questionnaire was produced containing 24 close questions. This questionnaire was designed using the Likert Scale method. The logic behind this was the extraction of more useful data about the authoritarian parenting in District Pishin.

Data Collection:

The data was collected from the students of matriculation about the authoritarian parenting and its impact on the personality of children. The researcher was actively involved in collecting such data. The quantitative data obtained through the sample of participants was then analyzed through the Statistical Package for Social Sciences (SPSS).

Data Analysis:

For analyzing the required data, the SPSS software was used carefully. The collected data was recorded in different codes and tags using this software. This converted the data in a more meaningful and understandable form from raw form. That is it was presented in tabulated and visual form to be interpreted consequently. This analysis enabled the researcher to produce the generalized statistics from the collected data. It helped in presenting and understanding large amount of scattered raw information into a summarized report by categorization, classification and tabulation and its comparisons. 62.5% of the participants participated in this survey were from the joint family systems since in rural areas such as district Pishin majority of the family structures are joint. In this area, the most prevailing style of parenting is the authoritarian one and this style is considered as the ideal one. Further, to find out and examine the effects of gender, “family type” and “school class” of respondents on their responses, the Kruskal Wallis test was carried out. This showed that difference in genders, school classes and family types have no effect on the opinions of participants. Correlation and regression analysis was carried out to check the relation between authoritarian parenting and personality of children. These showed that there was correlation between Authoritarian Parenting and Personality of Children is strongly positive.

Table 1:

Q2. Positive Impact of strictness of parents on children's personality

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	44	22.0	22.0	22.0
Agree	115	57.5	57.5	79.5
Neutral	21	10.5	10.5	90.0
Disagree	14	7.0	7.0	97.0
Strongly Disagree	6	3.0	3.0	100.0
Total	200	100.0	100.0	

Strictness of parents has positive impact on the personalities of their children. Almost 80% of the participants were in view of this.

Table 2

Q6. When someone bothers they remain keep calm and control temper

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	53	26.5	26.5	26.5
Agree	92	46.0	46.0	72.5
Neutral	31	15.5	15.5	88.0
Disagree	18	9.0	9.0	97.0
Strongly Disagree	6	3.0	3.0	100.0
Total	200	100.0	100.0	

Such children remain keep calm and keep their temper under control when someone bothers them. This shows that authoritarian parenting is beneficial for children. They listen to others and allow them to speak without interrupting them.

Table 3

Q8. Strict parenting creates mental problems at the age of adolescence

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	21	10.5	10.5	10.5
Agree	30	15.0	15.0	25.5
Neutral	23	11.5	11.5	37.0
Disagree	66	33.0	33.0	70.0
Strongly Disagree	60	30.0	30.0	100.0
Total	200	100.0	100.0	

The participants rejected this view that strict (authoritarian) parenting creates mental problems at the age of adolescence. Such problems are not caused due to authoritarian parenting.

Table 4

Q12. In rural areas the main reason behind the educational success is the authoritarian parenting

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	78	39.0	39.0	39.0
Agree	65	32.5	32.5	71.5
Neutral	43	21.5	21.5	93.0
Disagree	11	5.5	5.5	98.5
Strongly Disagree	3	1.5	1.5	100.0
Total	200	100.0	100.0	

Authoritarian parenting results in the educational success of children.

Table 5

Q14. Follow directions set by teacher

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	79	39.5	39.5	39.5
Agree	79	39.5	39.5	79.0
Neutral	31	15.5	15.5	94.5
Disagree	7	3.5	3.5	98.0
Strongly Disagree	4	2.0	2.0	100.0
Total	200	100.0	100.0	

Such children always follow directions set by teacher and they usually score, academically, better than others. They are active in class and always stay focused in class and in exam.

Table 6
Q18. Understand complicated topics

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	54	27.0	27.0	27.0
Agree	67	33.5	33.5	60.5
Neutral	39	19.5	19.5	80.0
Disagree	34	17.0	17.0	97.0
Strongly Disagree	6	3.0	3.0	100.0
Total	200	100.0	100.0	

Children brought up under authoritarian parenting understand complicated topics in class. Such children are physically active.

Table 7
Q20. Punctuality and regular routine

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	77	38.5	38.5	38.5
Agree	88	44.0	44.0	82.5
Neutral	19	9.5	9.5	92.0
Disagree	10	5.0	5.0	97.0
Strongly Disagree	6	3.0	3.0	100.0
Total	200	100.0	100.0	

Parents having authoritarian style always set rules and boundaries which results in setting regular routines for children and expect their children to be punctual. This punctuality always results in favourable academic outcomes. Making children punctual and physically active in class and outside class bring positive changes in their personalities. These along with the ability of understanding complicated topics make the children brought up under authoritarian parenting successful educationally.

One favourable aspect of personality of such children is that such students always follow directions set by teachers, they are active in class and they always stay focused in class and in exams. From the perspective of rural areas such as District Pishin, it has been found that authoritarian parenting has positive impacts on the children's personalities. These children have a positive attitude towards education.

Findings:

Authoritarian parenting prevails in the rural areas of Balochistan such as District Pishin where most of the families are joint families. Strictness

from parents is beneficial for child personality but strictness does not scolding, criticising and punishment. Children brought up under authoritarian parenting remain keep calm and keep their temper under control when someone bothers them. Authoritarian parenting does not create mental problem at the age of adolescence. It results in educational success. Children brought up under authoritarian parenting always follow directions set by teacher and they usually score, academically, better than others. They are physically active and understand complicated topics in class. They are punctual.

Conclusion:

Education is crucial in shaping personality of children and in modern era it is even important to get maximum benefit out of it. In this regard, the role of parents is as important as that of teachers. Parents have to attach themselves with the children emotionally since children observe their parents and try to imitate them. The parenting style has a significant impact on the development of child personality. The impact of authoritarian parenting on child personality, specifically in relation to education is studied in the geographical context of District Pishin and it has been found that this style of parenting is beneficial for children. The strictness of parents has a positive impact on the personality of children. But strictness doesn't mean scolding, criticizing and punishment. Parents need to be demanding and setting boundaries for discipline. Such children remain calm with keeping temper under control at the time of bothering. They allow others to speak without interrupting. Such type of parenting does not create mental problems at the age of adolescence and it does enhance confidence. In rural areas, such as District Pishin, this style is considered as the optimum one and is the key to educational success. Because, such children are active in class, they follow directions set by teachers, they are independent and work independently and they stay focused in class and in exam. The traits of such positive attitude towards education enhance the personality of children. The individual factors which cause such success are; timely completion of work assigned by teachers, understanding complicated topics, physical activeness and punctuality. All of these factors are resulted by authoritarian parenting and lead to personality development.

Recommendations:

The recommendations are given for different stakeholders in the light of above findings and conclusion.

Parents should realise the importance of their role and should treat their children in an authoritarian (strict) way by setting targets and goals such as active participation in class, working independently, timely completion of

work, physical activeness and punctuality. Decisions should be taken by parents not children. Teachers should coordinate with parents and communicate the achievement of academic targets and goals by a child. Since this is the only way through which parents could evaluate the success of children and measure the achievements of targets set by them. Media should play its role in this regard by publishing articles about authoritarian parenting in newspapers. The same could be done on TV shows. Government should regulate government schools to conduct parent teacher meetings so that both of these can coordinate and communicate about the success of children. Teachers' education and training programs can be designed in such a way to promote such coordination. This should be made a part of criteria through which the performance of teacher will be assessed. The government should encourage and facilitate further research into this field of study. The same type of research in other areas particularly urban areas of Balochistan should be conducted in future in order to access more meaningful knowledge in the field of study. Such research must be conducted on parents, teachers and students of higher classes. The research on other parenting styles such as authoritative parenting must also be conducted to enhanced knowledge.

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The Effects of Usage of Smartphone at Higher Secondary Level in District SIBI

By

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Abstract:

The use of smartphone has become popular among young generation for educational as well extracurricular activities. The purpose of this study was to find out the percentage of usage of smartphone and its application at higher secondary level in district Sibi. For quantitative research, a questionnaire was prepared and distributed among student of higher secondary level of District SIBI. For qualitative research, interviews were conducted from Heads of the Institutions. The main findings in this regard were that the majority of the students owned smartphone and are well aware of the usage of smartphone and its application. Research result indicated that Smartphone is being used for conventional uses such as calling, text messaging and social networking rather than educational purposes. The findings also suggest that majority of the student in District Sibi did not fully utilized smartphone for educational purposes. In qualitative part, respondents also agreed that smartphone can bring revolution in educational field therefore there is a need to introduced technological education in every institutions.

Keywords: Smartphone usage, Higher Secondary level, mobile apps usage, knowledge of educational apps

Introduction:

With the advancement of technology, smartphone devices have become a need for professional as well as educational uses. This technological

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advancement changes the behavior of people and change the procedure of consumption of this technology that alter the way of thinking of people around the world. Educational experts suggest introducing technological education at all level of education to make learning process productive. Smartphone has become milestone achievement in developing student's intellectual capabilities. Being handy, smartphone is easy to carry; therefore, it replaces the desktop computers for students as well as for educational experts and researcher. Smartphone also plays vital role for conducting research, data analysis and interpretation of data everywhere. Smartphone, having waste storage and memory it act as an entertainment unit where user can watch video, listen to the music and upload blog etc. (Kibona & Rugina, 2015). Easy usage of smartphone and familiarity with mobile apps encourages students to complete their assigned task on time, it motivate students towards adoption of M-learning (Raza *et al.*, 2018). Smartphone is very valuable device which helps students in making notes, communicating with peers, and to get access to educational content for learning. Students also get help in understanding any subject related content by watching educational websites and videos by using smartphone and internet technologies. MS Office is also a crucial app that is used for making assignments by using MS Word, MS Excel, and MS PowerPoint for assignment presentation. There are many positive effects of usage of smartphone in learning process (Hamidi & Chavoshi, 2018).

Literature Review:

Smartphone has become an accepted phenomenon among all generation. Its features and apps attract all age group people to accomplish their work. In free time, it is also used for entertainment purpose. In this globalized world, almost everyone owns smartphone. If this technology is used properly for educational purpose, it can enhance the intellectual capabilities of teaching faculty as well as of students. Mobile technology has a power to transform traditional methods of teaching to mobile classroom where teachers and students can get access to study material everywhere (Alfawareh & Jusoh 2014). Smartphones has become a great innovation in technological field. It brought a great revolution in educational field. Preference of usage of smartphone for assignment preparation, browsing for course related material and for watching educational video create positive attitude towards mobile technology (Rafiq *et al.*, 2020). Distance learning program creates great opportunities for those students who are busy in accomplishing their families' basic needs. Smartphone facilitate those students to fulfill their academic goals as well as their basic requirements of daily life simultaneously (Gaviola,

2020). Smartphone also play significant role in taking online classes where student do not ask questions in face to face lessons due to shyness will become active learners in the online class. (Dass, 2020) Smartphone has become the need for all generation. Students, knowing the fact that smartphones are not allowed in educational institution, keeps mobile phone with them. It has become addiction of young generation. Therefore, there is a dire need to make students understand regarding educational uses of smartphone as it is helpful in teaching and learning positive outcomes. Time being adoption of using this tool enhance the learning skills of students. (Matimbwa & Anney, 2016) Students accomplish their task using smartphone as they can carry it with them every time. Mobile learning activity affects students' achievement positively. Students used mobile phone to capture pictures of abstract concepts that was taught in classroom to memorize later by relating those pictures to some concrete ideas (Norries *et al.*, 2011). Student's achievement increased if they used their smartphones as mobile learning devices. Students were also found to use their smartphones to take pictures of notes that were taught in class. (Gideon, 2017) Mobile learning also makes learning process smooth and flexible. It strengthens the communication and interaction among students and teachers. Education system has to be transformed in accordance with the need of higher education level. High speed internet facility makes it possible to get access to online videos and e-book for learning. (Kumar, 2011) In higher learning institution, smartphone has become addiction of students but they do not use it for academic purpose. There is a need to understand the pattern of usage smartphone in institution to address and control the troublesome behavior among students (Fook *et al.*, 2021). In EFL classes it was observed that learners who learnt through mobile phones are more satisfied than those who do not have mobile phones. Learning outcome also strengthen using smartphone (Zhonggen *et al.*, 2018). There is also a negative relationship between smartphone addiction and academic performance. For getting maximum benefits there is a need to train, guide students about proper smartphone usage .student having Time management skills can score remarkable academic position rather than those who have poor time management skills (khan *et al.*, 2019). Mostly student use their smartphone in college premises to connect with their friends and to be socialized through various application. (Shruthi & Indiramma, 2019) Students also prefer to use this portable device to exchange education-related contents among all classmates, searching for study materials, practice online quizzes and tests for educational.

Objective of the Study:

To explore the usage of smartphones at Higher Secondary Levels among students.

Research Questions:

1. What percentage of student has smartphone at Higher Secondary level?
2. What percentage of students uses their smartphone at Higher Secondary Level?

Research Methodology:

For this study, researcher adopted mixed research method. The research is descriptive in nature. The purpose of this study was to know the percentage of students using smartphone at higher secondary Level at District Sibi.

Population and Sampling:

The population for this study was the students from Science Background enrolled in the Government Degree boy's colleges Sibi and Government Degree Girls College Sibi. 200 students were selected through purposive sampling.

Instrument:

According to Creswell and Creswell (2018), an instrument is a tool that is used to measure, examine or document quantitative survey data.

Quantitative Data:

Questionnaire with closed ended question were prepared in contrast with the objective of the study based on the previous literature regarding usage of smartphones. Using likert scale five options were there for each question with ranged very frequently to never. Questionnaire consists of 2 parts. 1st part contains demographic information regarding respondents, gender, age, institute, and ownership of mobiles phones. 2nd part consists of 3 sub parts. Part A: usage of smartphone (15 items), Part B: Students knowledge regarding educational websites (15 items) and Part C: smartphone usage to support learning process (10 items).

Qualitative Data:

An interview was prepared and conducted with the heads of the institutions with their consent to know their point of view regarding the

usage of smartphone and its advantages and disadvantages at higher secondary level.

Pilot Testing:

For pilot testing questionnaire was distributed among the two lecturers from Government Girls degree college Quetta Cantt, and interview was taken from one professor as well. There were some mistakes in questionnaire which were addressed on time by the researcher to avoid further difficulties.

Data Collection Technique:

Data was collected by visiting the degree colleges of district Sibi. The data was collected by using **purposive sampling**. Quantitative data was collected from the students whereas qualitative data is obtained by taking interviews from the Heads of the institutions.

Analyzing of Data:

Data is analyzed by using descriptive method. Data is presented in table and graph form for the percentage analysis. Total 200 respondents filled the questionnaire where 108 respondents were from the Government Girls Degree colleges of District Sibi, whereas 92 respondents were from the Government Boys Degree college District Sibi.

1. Demographic information

First part contains the analysis of the demographic variable. The demography is defined as the information and the data related to the variables like age, gender, residence, marital status, nationality etc.

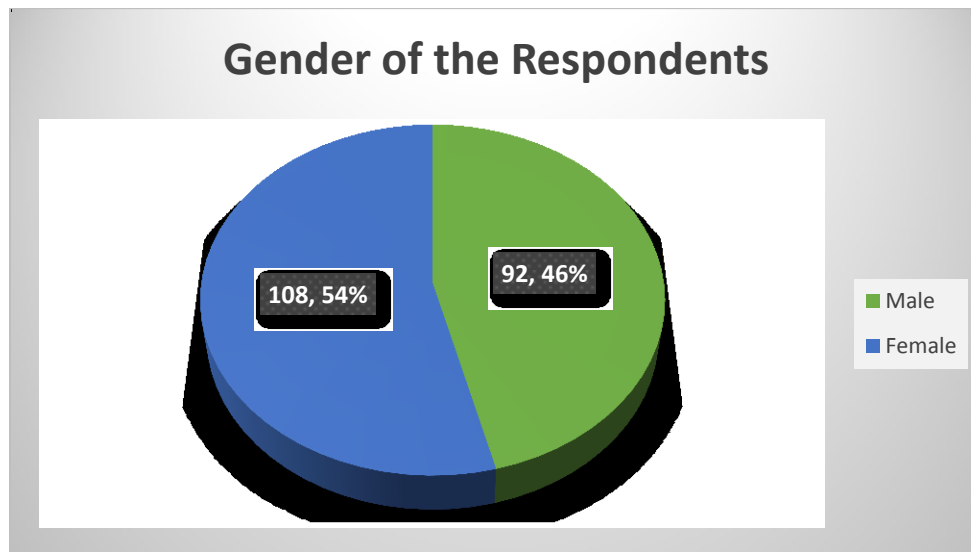
A: Gender wise distribution of Respondents

All the respondents are divided into two groups Male and Female according to their gender. Tables 1 show the percentages of the gender of respondent whereas Figure 1 is a column pie chart showing for the same purpose.

Table 1

Gender	Frequency	Percentage
Male	92	46%
Female	108	54%
Total	200	100%

Figure 1



Results: Table 1 and graph 1 shows the distribution of respondent on gender base where mostly of the respondents were females with 54% (n=108/200) and rest of it 46% (n=92/200) were male.

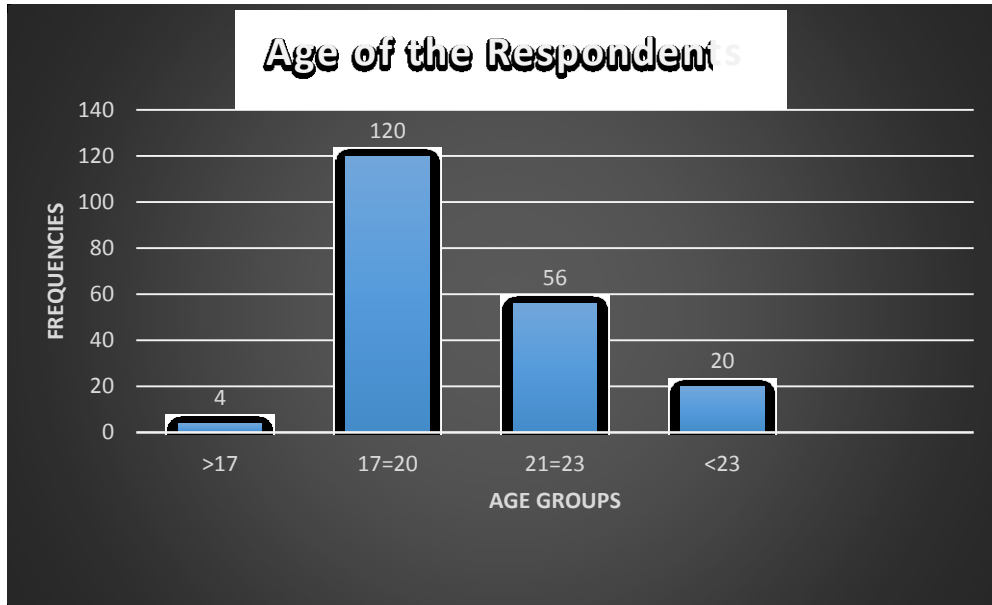
B: Age wise distribution of Respondents

The Respondents were divided into four groups according to their age.

Table 2

Age groups	Frequencies	Percentage
>17	4	2%
17-20	120	60%
21-23	56	28%
<23	20	10%
Total	200	100%

Figure 2



Results: As shown in the figure 2, out of four age groups most of the observations lie in the age group (17-20) with a frequency of 120 students (60%) followed by age group (21-23) with a frequency of 56 (28%), age group (<23) has third position with a frequency of 20 and a percentage of (10%) and age group (>17) contain only four respondents (2%).

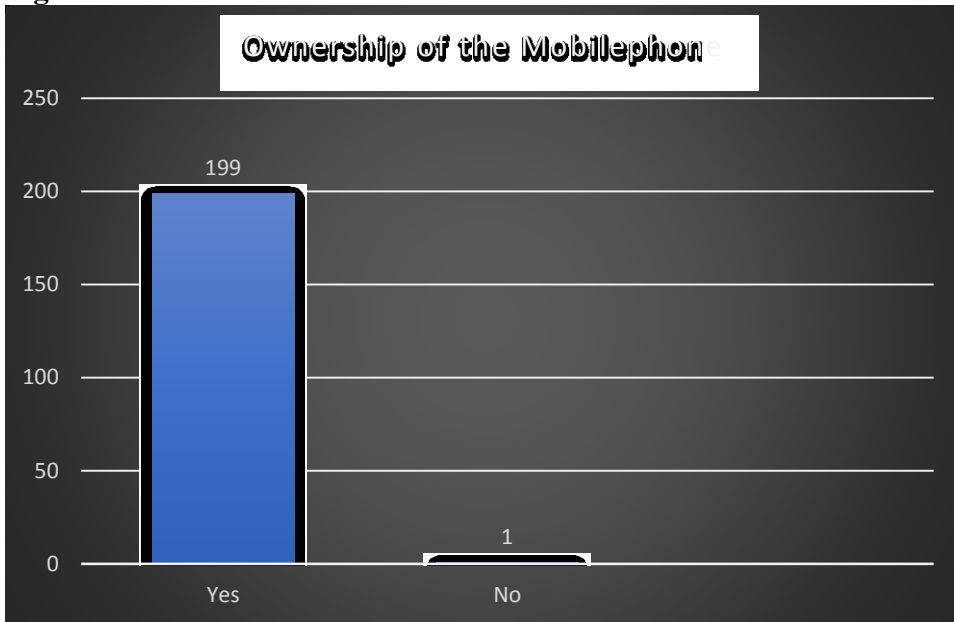
C: Ownership of Mobile Phones:

In this section, question was asked about having mobile phone. Their responses are as follow

Table 3

Do You Have Mobile Phone		
Responses	Frequency	Percentages
Yes	199	99.5%
No	1	0.5%
Total	200	100%

Figure 3



Result: From table 3 and figure 3 we see that most of the respondents (199/200) use mobile phone and their response was in Yes.

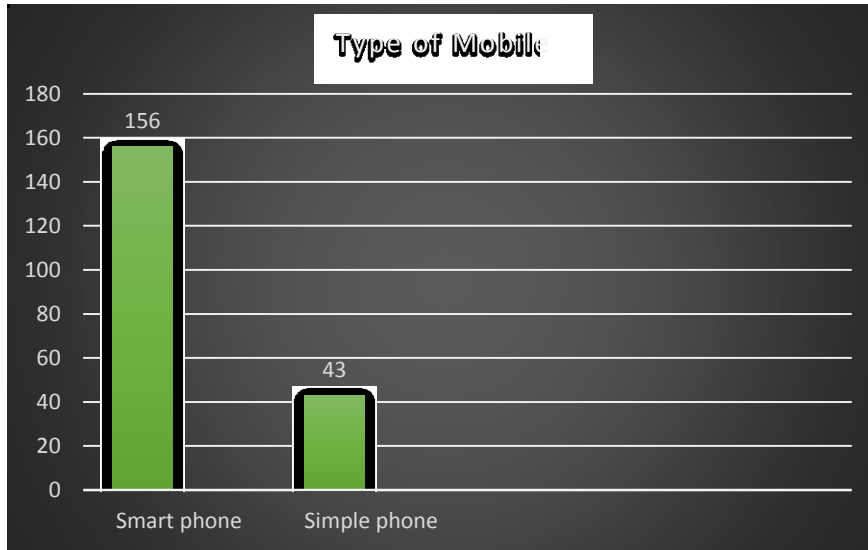
D: Type of Mobile

In this section, questions were asked from the students regarding the type of mobile. There are two options for the response of this question which are simple phone or smartphone. The responses are as follow

Table 4

Which Mobile Do You Have			
	Simple Phone	Smart Phone	Total
Frequencies	43	156	199
Percentages	21.5%	78%	99.5%

Figure 4



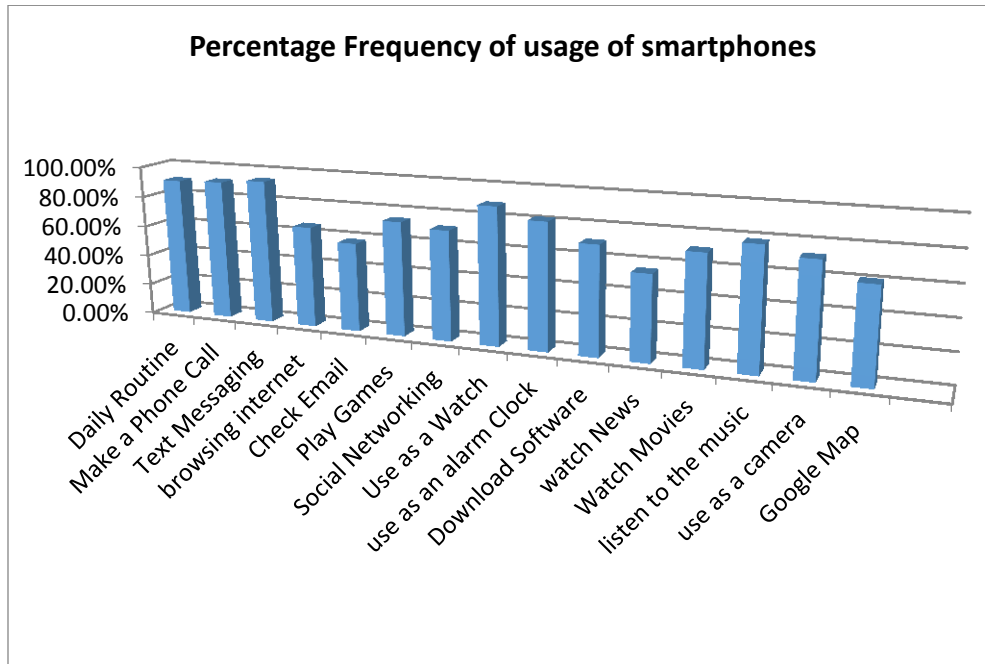
Result: Results indicated that students use smartphone with the frequency of 156 and 43 students use simple phone.

1. Response of respondent on Usage of smartphones

Table.4

S. No	Statement	Response percentages
1	Smartphone usage in daily routine	90.5%
2	Smartphone usage to make a phone call	91.5%
3	smartphone usage for text messaging	94%
4	Smartphone usage for browsing internet	66%
5	Smartphone usage for check emails	58%
6	Smartphone usage for playing games	74.5%
7	Smartphone usage for social networking	71.5%
8	smartphone usage as a watch	89%
9	Smartphone usage as an alarm clock	82%
10	Smartphone usage for downloading software	70.5%
11	Smartphone usage for watching news	55.5%
12	Smartphone usage for watching movies	71%
13	smartphone usage to listen a music	78.5%
14	smartphone usage as a camera	72.5%
15	Smartphone usage for Google Map	61%

Figure 4



5. Discussion

The study indicated that 99.5%% of respondent owned mobile phone in district Sibi, Balochistan. Smartphone have been used on daily basis at 90.5%, it has been used as regular device for phone calls at 91.5%, for text messaging at 94%, and for browsing internet 66%. 58% Respondent used their smart phone for checking email where 74.5% respondents used it for playing games.71.5% respondents used their smartphone for social networking. 89% respondent used smartphone as a watch and 82 % used it as an alarm clock. 70.5% preferred usage of smartphone for downloading software, 55.5% used it for watching news and 71% use it for watching movies. 78.5 % respondents used it to listen to music. Smartphone camera has been used as 72.5% as camera and 61% respondent use smartphone for using Google Map. Findings also showed that students are well aware of using smartphone features and apps. Being young generation, students are more persuaded towards this mini device. Respondent thinks that smartphone enhance learning skills if it is used in appropriate manner.

Conclusions:

The use of smartphone is prevailed among young generation especially in college students. The study is conducted at Secondary High Level Government colleges of District Sibi. Majority of the respondents owned smartphones. Respondents showed positive attitude towards the usage of smartphone. Smartphone has been used for many purposes such as reading PDF files, class assignments and presentations as well as for playing games, watching movies and listen to the music. As per results of this study, the use of smartphone is very common and can increase students' knowledge to achieve academic goals by providing students awareness regarding the usage of smartphone for educational purposes to bring positive change in student's performances.

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Pak-US Security Alliance in the Wake of 9/11

By

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Abstract:

Pak-US relations are defined with frequent ups and down in roller coaster motion from engagements to estrangement with shifting priorities of US. Pakistan, The discord in bilateral relations was transformed in to cooperation by 9/11 terrorists attack on US and Pakistan is listed as key ally in the “War against terror”. However, United States after 1998 and in particular after 9/11 taken into consideration them as the most important threat. Pakistan because of its geography turned into essential to US approach in Afghanistan. USA is additionally very vital for Pakistan economical and additionally as a supplier of weapons. So, regardless of divergences they had been compelled to be allies.

Keywords: Pakistan, United States, War on Terror, security, Alliance, Strategic, Taliban, Al-Qaeda, 9/11.

Introduction:

11th of September, 2001 (now referred to as Sep 11) introduced new components to global system having a concerning Interstate Relations. This incident had direct impact on the US worldwide safety coverage within the days to return. Osama bin Laden and his agency Al-Qaeda have been at once blamed by means of the United States for the September 11 attacks. The President of the USA termed those assaults as an act of struggle and pledged that the Organization and its leaders answerable for those attacks could be taken to mission for attacking America. Meanwhile Islamabad commenced sensing the crises because of its geographical proximity with Afghanistan and being the supporter of the Taliban, Pakistan felt compelled to make tough choices within the new protection

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state of affairs (Khan et al., 2014). This article is an analytical overview of Pakistan US relations. It focuses on the Pak-US post 9/11 security relations strongly based in the history of their bilateral relations, with some changes brought by 9/11. The article breaks these relations in the pre and post 9/11 security eras. It brings out the compulsions on both sides to remain allies despite many divergences in interests and objectives.

Pak-US pre 9/11 Security Relations:

In South Asia in spite of the ever rising global idea of comprehensive security, interstate conflicts and the traditional issues of Military security still stay a critical phenomenon. The unsettled issue of Kashmir and other disputes between Pakistan and India stay a prime danger of traditional or non-conventional warfare among the two. Therefore the relationship with America remains the determining component for Pakistan in its power equation with India (Khan et al., 2014). Both Pakistan and the United States needed to depend upon each other for their personal strategic, political and security reasons. Since Pakistan's independence India due to its army and economic dominance became the primary security situation for Pakistan. To balance those threats Pakistan changed into compelled to look for foreign defense cooperation. The United States became the most effective potential source of military and financial help for Pakistan (Sattar, 2007). Pakistan's security policy has continually been India centric and the convergence of security interests between Pakistan and USA was natural as India turned into a near strategic best friend of the former USSR all through the Cold War. United States had began to apprehend the price of Pakistan's geographical vicinity as early as 1949, while the United States Joint Chiefs of Staff Committee (JCSC) said that Pakistan is beneficial for Army or Non-Army operations towards the Soviet Union and is a base for strategic US forces for the defense of oil rich Middle Eastern region (Arif, 1984). Pak-US security relations revolve round three crucial elements i.e. Political, economic and Military relations. However, for Pakistan these types of factors are underwritten with the aid of the Indian risk perception. Gilpin writes in his e book that along with the threat perceptions from India, the geo-strategic environment has additionally brought about a critical security problems for Pakistan, seeing that it is situated within the region defined as the fulcrum of Asia (Gilpin, 1981). That is why Pakistan whilst devising its security coverage continually has to do not forget the posture of the brilliant power i.e. The USA towards this region. Moreover Pakistan continually needed and was supported economically and militarily by way of the US which helped Pakistan in retaining its protective posture vis-à-vis India. On the

alternative hand the USA wanted Pakistan as part of its security association against the spread of communism at some point of the cold war. Though United States has always been a stronger and larger power in this equation of security relations between Pakistan and the United States but nevertheless there existed some stage of co-dependency between the two states. The US and Pakistan remained engaged with each other through various security alliances since 1950's for the purpose of enhancing their respective national security. The security pacts between the powerful and weak nations are usually the result of the threats perceived by the prospective partners to their national security. Usually in times of extreme international emergencies or wars to be fought against common enemy convergences may be achieved between the powerful and weaker partners through the alliances. Still divergences occur regarding the tactics adopted for the said purpose. Whatever the intentions of the powerful state may be, the ultimate shape of an alliance between the powerful and weak state is that of the dominance of the big power over the weak state (Hasnat, & Pelinka, 1986). Christopher Gelpi Suggests that the weaker states may compromise on its foreign policy autonomy for the security they expect from the powerful ally. To compensate for such security, the smaller states let the powerful ally to have control over some aspects of their foreign or domestic policies considered important by the powerful ally for its own security interests. The powerful states will always use the alliances to influence and shape the behaviors of weaker allies. This has always been the case between Pakistan and the US (Khan et al., 2014). In the 1980's Pakistan was respected in the world arena for its struggle against Soviet occupation in Afghanistan. Towards the end of the decade of 1980's the trend was reversed. Pakistan's nuclear program became the irritating element in its relations with the west and in particular with the United States. The apprehensions about Pakistan sponsoring terrorism resurfaced. Since Pakistan was the first state to recognize the Taliban regime thus it was internationally perceived to be the creation of Pakistan. Pakistan faced tough economic sanctions after 1998 nuclear tests, whereas Kargil episode also projected Pakistan as an 'irresponsible' state. General Musharraf (Army) coup and the over throw of an elected government in October 1999, subjected Pakistan more to the democracy related sanctions (Rashid, 2010). On the eve of 9/11 Pakistan was facing an increasing diplomatic isolation. One of the main reasons of this growing isolation was the USA's conspicuous tilt towards India in the post-cold war regional and international politics. During the cold war era Pakistan had been the US's ally against Soviet Union whereas India was a close ally of the Soviet Union. With the disintegration of Soviet Union

Pakistan while losing its strategic importance was relegated to the list of rogue states from that of a front line ally of the USA (Khan, 2007). From the US point of view, there are two interpretations of the concept of security, including positive and negative ones. The realists support a negative interpretation, when security means the absence of direct physical threat against the country and its citizen from an external enemy. The negative interpretation of security is the basis of the traditional approach to security. The positive approach to the concept of security put one step forward, and adds the citizen welfare to the concept of security of the state. Positive interpretation dominated during the period between the end of the Cold War and the events of 9/11. The events of 9/11 changed the nature of security and its interpretations, especially for the United States. The security of a state (The US) was threatened this time not by another country, which was the basis of the negative approach, but by a new enemy called 'Terrorism'. Terrorism targeted inside territorial borders of a state. Therefore in the security of the United States, combination of both positive and negative interpretations on the concept of security can be traced in the post 9/11 period. The presence of a threat such as terrorists and rogue states were interpreted according to the negative approach to national security, while the positive approach was employed in stabilizing and democratizing the potential states that harbor terrorism (Yusoff, & Soltani, 2012). Pak-US security relations in the post 9/11 era also oscillate between the negative and positive approaches to the concept of security. The security approach which is only dependent on military is inadequate to deal with the nature of threats to the security of South Asia in the post 9/11 situation. Therefore it is now imperative to consider the nonmilitary threats and security concerns also. Since the security dynamics of South Asia have changed, the external players have started adding new dimensions to the existing security issues. Pakistan again became significant in the regional security interests of the United States. Pakistanis had to re orient Pakistan's security policy, Pakistan could no longer preserve its strategic position in Afghanistan at the cost of its relations with Washington, but to support the US intervention to hunt down Al-Qaeda and Osama bin Laden in Afghanistan. The US action just across Pakistan's western borders in Afghanistan has created multifaceted challenges and unintended security concerns for Pakistan. The growing religious militancy, anti-Americanism and the growing strategic relationship between the US and India added new dimensions to Pakistan's threat perceptions. Presence of NATO forces in Afghanistan is another external factor that has a significant impact the security dynamics of South Asia (Bashir, & Mustafa, 2014). The idea is supported by Robert

Gilpin, when he says that a dominant power defines the rules of international security and makes the repercussions for smaller powers to redefine its security and foreign policies (Gilpin, 1981). According to Mansur Akbar Kundi the US has always defined its rules of the system for Pakistan in favor of its own (US) national interests, particularly after 9/11 when the US is behaving like a hegemon rather than partner in its relationship with Pakistan (Kundi, 2020). Strategically it is very important for Washington in staying committed to Pakistan's security and still not to give any convincing evidence which impacts negatively on the security perception of India. The United States after 9/11 needed Pakistan's support by all means and Pakistan was compelled to abandon its long term strategic vision of 'strategic depth under its immediate security compulsions, hence decided to join the US in its 'War on Terror'. Pakistan-United States relationship in the post 9/11 era has been determined by an intersection between the global and regional level security concerns. Pakistan and the United States is a security complex whose primary security concerns are so closely and sufficiently linked that the mutual dependence of their respective national securities cannot be realistically ignored. After 9/11 religious extremism and terrorism in Af-Pak region has become an imminent threats to global peace and security. United States securitized these changes in politico-ideological and strategic environment and the fight against them became a common factor that determines the trends in the Pak-US bilateral security relationship. This relationship have had a number of implications for Pakistan's security at all the three levels i.e., domestic, regional and global. Security stakes for Pakistan in this equation are much higher compared to that of the US but still this regional security complex is very crucial for the US regional and global security interests (Khan et al., 2014). Pakistan according to General Musharraf had four critical security concerns to safeguard by entering into this new phase of security relations with Washington after 9/11. They were security from any external threat (India), the revival of Pakistan's economy, protecting nuclear and missiles assets (Strategic Assets) and Pakistan's support for Kashmir cause (Rizwan, 2010). Pakistan also wanted the US to support the formation of Pakistan's friendly government in the post-Taliban Afghanistan. Above all Pakistan was concerned that if Pakistan declines to cooperate then it can become the target of the United States wrath, as the US had already threatened. Thus Pakistan at this juncture had bandwagon into an alliance with the superior and threatening power i.e. the USA (Khan, et al., 2014). The US primary concern was to fight extremism, terrorism and hunting down Al-Qaeda in the Af-Pak region, which was not possible without

Pakistan's assistance and help. The US also wanted Pakistan to end its support for Taliban and to apprehend the fugitive Al-Qaeda and Taliban elements running from Afghanistan into Pakistan after US invasion of Afghanistan in October 2001. The US was also very skeptical about clandestine nuclear proliferation by Pakistan, which could become an enormous global security hazard. Since Pakistan has indigenous problems of poverty, bad governance, lack of representative governments and a history of alleged reliance on non-state actors to protect its security interest's vis-à-vis India. This makes Pakistan more vulnerable to be overrun politically by extremists taking control of the state power and the nuclear assets while putting the whole region subject to nuclear blackmail. According to Robert G. Wirsing Pak-US strategic relations depended on many factors, which includes the state of Pakistan's confrontational relations with India, its willingness to adopt democratic principles and free market economy, the level of religious influence in state identity and the pursuit of nuclear weapons. Pakistan strategic utility is always measured through its willingness to adjust Pakistan's national interests with that of the US policy imperatives of the day. In this dependent relationship Washington's strategic necessity and Pakistan's capacity for adapting to it determines the course of Pak-US security relations (Wirsing, 2003).

Pak-US Post 9/11 Security Relations:

9/11 also marked the beginning of rethinking of strategic and security relations between the United States and Pakistan. The USA alleged Pakistan and its security agencies for supporting and protecting the extremists. The refusal of the Taliban government to hand over Osama bin Laden compelled the USA to revise its security policy in the region. This revision and reorganization of the post 9/11 security policy of the USA regarding Afghanistan has a deep and direct impact on Pakistan-US security relations. The contours of US policy began to emerge, with the US President's G.W. Bush statement of "monumental struggle of good versus evil" (Khan et al., 2014). The Secretary of State Colin Powell said that the US expects "the fullest cooperation" from Pakistan. President Bush also said that those harboring terrorists would be treated as terrorist; in press conferences he replied to a question that "We will give the Pakistani government a chance to cooperate. In which the note of warning was not mistakable. 9/11 provided India with new opportunity to get further closer to the United States because India expected Pakistan not to abandon Pakistan's support for Taliban. India was trying to blackmail Pakistan by establishing a link between freedom struggles in Kashmir with the unfolding US "War on Terror". But on the other side it was only the

‘War on Terror’ which fully re-established Pakistan’s relations with the USA. Pakistan made a strategic presumption that US would react to 9/11 attacks with much greater force and Pakistan had to avoid any confrontation with the US policies because Pakistan’s non-cooperation would provoke US hostilities against Pakistan also. It was therefore extremely important to make a decision, keeping in view the national interests and realistic assessment of the strategic environment. Pakistan had to cooperate where its national security interests converged with those of the USA and avoid where they diverged. The Indian threat perception was one of the most important security concerns for Pakistan to join the War on Terror” (Khan et al., 2014). The post 9/11 political and strategic developments at regional and global level did not let India fulfill its desire to isolate Pakistan internationally. India got further frustrated when Pakistan became the front line ally of the United States in the War on Terror. The visibly increasing US tilt towards India was put on hold because the security interests of both Pakistan and the USA seemed to converge at this point. Pakistan to get full benefit from its front line status also needed to lower the confrontational profile in its relations with India. This was because the tension on Pakistan’s eastern border was not compatible with Pakistan’s role as US ally in the new regional security situation particularly in the fight against terrorism on its western borders with Afghanistan. 9/11 provided a strategic opportunity for the USA to ensure its presence in the region. On 13th September, Richard Armitage the US assistant Secretary of State for South Asia summoned Dr. Maleeha Lodhi then Pakistan’s ambassador in USA and the Director General of ISI, then on his official visit to Washington DC and conveyed the list of seven demands the USA wanted Pakistan to fulfill. Pakistan had a choice to make, that either it was with the US or it was not? Islamabad gave a prompt and generally a positive response when the US official request was made. Pakistan followed a strategy expected to reduce threats to Pakistan’s own internal and external security interests. Pakistan had to avoid any confrontation with the US while being careful that any policy might not offend the interest or sensibilities of the Afghan People (Sattar, 2007). Islamabad was mindful of the value and importance of its contribution to the fight against terrorism and made known to the US about Islamabad’s expectations of the termination of the so called nonproliferation and democracy related sanctions, and the resumption of economic support and assistance (Khan et al., 2014).

Conclusion:

The 9/11 terrorists attacks in the US changed the political and security environment of the world and in particular of South Asia. Old friends became enemies and enemies have become allies. Security and political interests of the United States and regional players were redefined. Pakistan found itself in the middle of the storm, while enjoying the status of being an ally of the world most powerful state in the “War on Terror” also has to confront it in areas where the security interests diverged with the same powerful state. Afghanistan and the Taliban became the target of the United States wrath, as Al-Qaeda and Osama bin laden were present in Afghanistan under the protection of Taliban, who were blamed for having executed the 9/11 attacks in the United States. Pakistan became a focal point also because of its geographical, ideological, cultural political and security interests and relations with Afghanistan. Pakistan had to abandon the support for Taliban under the US pressures and became a front line ally in the global ‘War on Terror’ because of its own security reasons vis-à-vis India and the US pressures. Moreover, General Musharraf also found it as an opportunity to support Pakistan’s falling economy and restore its diplomatic stature which it lost after the military takeover on October 12, 1999. The post 9/11 relationship between Pakistan and USA has both elements of convenience and force. It appears Pakistan felt compelled to find convenience in allying itself with the USA in “War on Terror”.

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**Imagism, Dramatism and Symbolism as the New Elements
of Modern Balochi Poetry: Highlighting the Poetic
Contributions of Balochi Poet *Atta Shad***

By

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Abstract:

This paper is an attempt to explore the poetic philosophy of a famous Baloch poet Atta Shad. The paper utilizes a qualitative research design with an exploratory and interpretative approach. Atta Shad is one of those great poets who not only highlighted the traditional aspects of Balochi poetry, but also modernized Balochi poetry, combining the modern and the classic trends which is one of his great strengths as a poet. He mainly made use of dramatism, imagery, metaphors and symbolism for experimentation. He combined revolution as well as romance in his poetry which made him the comrade of poetic expression. The findings of the study indicate that Atta Shad's poetry was a soulful amalgam of the classic and the modern, the romantic and the revolutionary, thus providing a completely new identity to Balochi literature with his new techniques towards Balochi language.

Keywords: Atta Shad, Balochi poetry, romance, new identity, revolutionary.

Introduction:

The people of Balochistan love poetry and therefore numerous great poets born in Balochistan. In views of the famous American poet Walt Whitman

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“To have great poets, there must be great audience” (Walt, 2021). Some of the dynamic names in Balochi poetry include “Gul Khan Naseer, Attah Shad, Sayeed Zahoor Shah Hashmi, Murad Awani and Yousaf Ali Khan Magsi”(Nimra, 2019). The delight of the natives of Balochistan lies in delightful poetic expression. In general, the world is believed to go through huge changes in the twentieth century, which ultimately brought diversity into the Baloch land as well. Thus, literature had its secondary sister linguistics, economics as the younger sister of business and education with its preliminary aspect of politics. In this period, the Balochi literature holds its major creative contributions from Atta Shad. Modern Balochi poetry is incomplete without discussing Atta Shad’s literary writings. He was born in 1939 on November, 1st. Modernity and new literary trends were introduced to Balochi poetry by Atta Shad. “Atta Shad not only incorporated beautiful experiences of the ghazal in the Balochi language but also played an important role in introducing new genres of free poem and verse to Balochi poetry. Therefore, the history of modern Balochi poetry is incomplete without remembering his contributions” (Abdul, 2020). Some notable changes introduced by Atta Shad in his poetry were metaphors, imagination, symbolism and dramatization which laid the foundation of modern Balochi poetry in the twentieth century. These changes were not only brought up for depicting expressions and feelings, but for testing his readers as well. “His work was not only a linguistic experiment, but also a creative method for discovery of new expressions and metaphors, which explicitly revived modern Balochi poetry. Atta Shad was a trend-maker and his biggest contribution was the introduction of “free poetry” in Balochi language. Although Azaat Jamal Dini practiced “free poetry” for the first time and established a foundation for its development, yet, Atta Shad by virtue of his newly introduced expressions and metaphors expanded the sphere of Balochi poetry to new edge. His work was not only a linguistic experiment, but also a creative method for discovery of new expressions and metaphors, which explicitly revived modern Balochi poetry. Atta Shad originated new models for his experiments which includes the new words formation and use of latest expressions. His nontraditional way of expression was difficult to grasp in the beginning and disliked by people, yet with the passage of time, he became a pioneer in the field of modern Balochi poetry” (Wahid & Shafiq-ur-Rehman, 2016).

Atta Shad’s Sensitivity Towards a “Hopeless Society”

Atta Shad, with the help of his creative vision and sensible thoughts, wrote in his work “Hopelessness of the society” that progressive change and

innovation needs a free environment which leads to creative thinkers. However, this society is deprived of such vision.

"We are waiting for a dawn
But where is the dawn
In every direction is pouring
The rain of your memories
The gift of destination is away from visible limits
We, smoldering flames of our time
Where is the country we have been promised
This is causing immense pain
I am the throne of your heart
The imagination is dying
We should pick up on our weak shoulders
The load of the hope for centuries
Collect in our weak arms
The pain of waiting" (rah goz) (Shad1996, p. 39)

The above lines clearly indicate that Atta Shad was not happy with the scenario of his time. The social, political and economic conditions of his time made him to think for a new life where there should be equal rights and opportunities to all the people of the society. There is continuous longing for a better system, imagination and for the arrival of the new dawn. In another poem he says,

"God
O god
Where is that world
That sky and land
Where is the rise of day and night?
That reddish star
That sky littered with stars
Where is it?
God, o god (was e bewasi) (Shad 1996, p. 39)

In the above lines the poet is again wishing for "reddish star" which is used as a symbol to depict longing for "hope" and "sky littered with stars" indicate the desire for a visionary society. The poet is not only wishing for a bright future but also gets somewhat hopeless in the following lines, "I, here

Akin to ruined tombs, am a corpse
I, in the sea of my dreams of bright future
In the water of memories

In the cruel tides of time
Am fighting but till when?
One day i will drown
Where is that world
The promised world
O God!

These haunting shadows of dusk
I don't know
Will lit which night
And convert in the pile of ashes
Put my heart on fire
Thousands of wounds, grievances, problems
Coming my way every minute". (chehr) (Shad 1996, p. 39)

The poet asserts that he is living in a stressful society full of "wounds, grievances, problems" which has shaken away his hopes for a bright future. The poet is longing for the world which was promised, a world of tranquility and harmony.

"Where is the sun
Who will see the end of this vision?
That the night of wishes is so dark
And evil beyond my comprehension
Life is so helpless
This spark is pre-dawn
And evolution
This spark will ignite a fire
Will reach the stars

But could not do anything for my hollow heart." (Roch kujja) (Ata 1996, p. 82)

The poet says that his hopes for a visionary society are "helpless" because of a lame society where no one understands vision and the importance of imagination.

"Whether it is the night or the dawn
Mention of morning bliss or falling dusk
What a rainbow, what clouds, what a wind what a splendid land
I no longer believe in those
My heart just like a beggar
Remains quiet
And wishes like a passenger without destination
Gets lost in the way
Where is the land, the sky, the day and the night?

No moon or moonlight, no galaxy, no sign of night or day” (kuj int zameen) (Shad December 1994: Title page)

“Night falls (we have heard so)

Day rises (people say so)

But who knows the difference between the two

Looks like both are dead” (umeet ae sodagran) (Shad 1996, p. 111)

The poet doubts everything, including night, dawn, morning bliss, dusk and asserts that due to uncertainty his heart is “empty”. He feels that he is just like a passenger who does not know where he wants to go. Therefore the sky, the night and the moon hold no existence for him.

He explains that day and night both are dead for him due to a lame social structure with lame people. Commenting on the literary style Atta Shad, Gul Agha says,

“Atta Shad followed Deojanas Qalbi’s style. He worked as a bureaucrat and earned a good name in the court of the King, but on the other hand, he also loudly protested every brutal policy of the state and prevailed his message. His main achievement was earning his name as a romantic poet despite of having a mind of a revolutionary comrade. He effectively represented political and social heritage of his time” (Gul, p. 12).

Conclusion:

Atta Shad was a romantic and a rebel simultaneously. His beautiful verses indicate his sensitivities towards the lack of vision, imagination and creative minds in the society. In almost all his poems he is struggling with this dilemma of the society. Atta Shad was a believer of “eternity” just like “Nikola Yonkov Vaptsarov” who was a famous poet from Bulgaria stated, "Tomorrow the life will be wise. I harbor this belief in myself. The bullet which can kill my faith is inexistent" (cited in Paritam, 1987, p. 37). Thus, the splendor of Atta Shad’s poetry lies in its essence of totality, imagism, dramatism and symbolism which revived modern trend in Balochi literature due to which Atta Shad is considered as the “father of modern Balochi poetry”.

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**Assessing Correlation between Ineffective Paternal
Communication and Juvenile Delinquency in Secondary
Schools of District Pishin, Balochistan**

By

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Abstract:

This study is aimed at finding correlation between ineffective paternal communication and juvenile delinquency of secondary school children. A field survey is conducted to get primary data from 130 students of various secondary schools of district Pishin. A well designed questionnaire is used as data collection tool to measure responses in Likert scaling about rating ineffective paternal communication and juvenile delinquency. The results generated by applying Pearson correlation suggest statistically significant positive correlation between ineffective paternal communication and juvenile delinquency. It is revealed that family communication has a considerable role in relation to juvenile delinquency of adolescents. The result may help clinical psychologists, educational counselors and sociologists to understand and examine juvenile delinquency in a perspective of family communication.

Keywords: Parental Communication, Juvenile Delinquency, Secondary School Children

Introduction:

Every phenomenon that is based on many variables has correlates. Juvenile delinquency is a social phenomenon that has correlation with various other social phenomena, such as family, socialization, social structure, religion and human communication. It also has associations with the characteristics of children that may not be related to only

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communications. Generally, in Pakistan, particularly in Baluchistan, scientific literature regarding communication as a correlate to juvenile delinquency seems less. The relationship between the occurrences of juvenile delinquency with father effective communication in the context of secondary schools of Balochistan is not empirically investigated in the literature. It is necessary to be investigated on empirical basis for the causes of increasing literacy and enhancing access to education for the low educated and lowest in literacy province of Balochistan. As, Balochistan has the lowest literacy rate of only 44% (17% among female education) recorded in Pakistan (Balochistan Education Sector Plan, 2020-2025) Thus, this article concerns and focuses the relationship between paternal communication and juvenile delinquency. It attempts to explore the impacts of ineffective paternal communication on the behavior of adolescents.

Communication:

Communication is an exchange of idea or a message between a sender and receiver. As Wright defines human communication “as an act to transfer information from one person to another through symbols” similarly, paternal communication is an act of transformation of ideas, feelings and messages between father and his children. It plays a major role in socialization of juveniles. Effective paternal communication smoothens the process of socialization and exerts positive impacts on the behavior of children while ineffective paternal communication exerts negative effects on the behavior of adolescents. Studies show and confirm a connection between family communication and juvenile delinquency. A study led in Indonesia about the relationship between the patterns of family communication and juvenile delinquency shows that effective family communication helps in reduction of juvenile delinquency and directs the behavior of youngsters to conformity of social norms (Thoyaba Z et.al. 2017).

Juvenile Delinquency:

Juvenile delinquency is an act of a person of 18 years or under 18 years which deviates from the normative rules of society. According to C, B Matoria “Juvenile delinquency may be loosely used to cover any kind of deviant behavior of children that violates normative rules, understanding or expectations of social system.” The question is that why does delinquency exist? Many theories have been offered regarding why a child becomes a delinquent. In his book “*Delinquency a problem for the modern world*” Willioam C. Kvaraceus (1969) writes that psychologists and psychoanalysts give an importance to mother-child relationship. They consider maternal deprivation as a vital factor in a Child’s becoming

delinquent. However, a recent study of Dr. Andry suggests that paternal deprivation is more important to be considered. He points out that father's affection helps children to be conformists of the social norms of society. Paternal deprivation, lack of paternal affection and hostility of a father to his children become a great factor in a child's becoming a delinquent. The research of Dr. Andry suggests that father's son relationship is very imperative in understanding why a child becomes a delinquent.

Juvenile delinquency is not only a problem of the entire world but it is also becoming dangerous social problem of Pakistan and particularly of Baluchistan. We see media reporting the delinquent acts of juveniles in both electronic and print forms.

Juvenile delinquency as a Social Problem in Pakistan:

Juvenile delinquency is considered one of the major social problems of Pakistani society. The problem is growing day to day in Pakistan. According to Naseem R (2020) Juvenile delinquency in Pakistan is rapidly increasing. Poverty, maltreatment of children, rapid growth of population and negligence of parents and teachers about the proper socialization of children lead to high rate of juvenile delinquency in Pakistan. As per Zedi, (2015) In Pakistan masses are disturbed from the delinquent acts of juveniles. Majority of the institutions, such as Police, family, political institutions, NGOs and religious institutions do not play their due role to control the high rate of delinquency in Pakistan. Correspondingly, the condition of juvenile delinquency is worst in province Baluchistan. Juveniles of Baluchistan are involved in various delinquent acts. They smoke cigarette, wonder in street at night, remain absent from school without parental and school permission and majority of the children in slums areas beg for money.

Relation of Parental Communication and Juvenile Delinquency:

Various studies have been conducted regarding the connection between parental communication and juvenile delinquency. An analysis that verifies the correlation between family functioning and satisfactory parents - adolescents' communication and their supportive relationships declares that an adequate communication between parents and their children meaningfully smooth the stress that teenagers experience. Adolescents will not feel lonely when it is realized to them that they are inspired and regularly own an individual to listen to them at home (Marta, 1997). Studies also suggest that a calm and friendly communication between father and his children helps father to understand delinquency and know the causes why does an adolescent commit delinquency, As Hirschi (1969), distinguished that Communication plays a major part to understand delinquency and its cause. Thus, it is clear that communication

among family members, especially between father and his children play an influential role in developing and directing the behavior of youngsters.

Literature Review:

Good Communication is necessary for good relationship. To avoid children from committing juvenile delinquency, both father and mother should have decent relationship with their children. However, healthy parents-adolescent relationship is difficult to be maintained without healthy and open communication between adolescent children and their parents. Parent-adolescent communication plays a key role to sustain and stabilize family structure throughout adolescence (Collins 1990, Gecas and Seff 1990, Noller 1994, Sroufe 1991, Youniss and Smollar 1985).

Anolik (1983) and Schwartz et al. (1994) point out that poor communication plays a key role in the creation of a family that becomes a fertile ground for delinquents. Poor communication inspires and generates a suitable environment that lets young to meet their wants outdoor of the family (Anolik 1983). So, it indicates that those adolescents who do not have clear and effective communication in their families will depend more on their peer group rather than on their families. Nevertheless, adolescents who saw their parentages as having a well marriage with positive communication, were suggestively less likely to have stable peer relation, dated less, and were stated and reported to not have sexual abuse (Fe Idman & Went zel, 1995). Researches about parent adolescent communication described that parental communication contains a durable relationship to the comfort of the juvenile (Greenberg, Siegel, & Leitch, 1983), and the absence of intimacy with parents (Kandel & Davies, 1982; Parker, Tupling, & Brown, 1979) or a lesser level of parental effect (Chrispin, 1998) correlates with a higher mark of behavioral problems in adolescents. This implies that intimate paternal communication plays a major role in directing the behavior of juveniles to a normative way of society. While the communication having lesser intimacy enhances the chance for a juvenile to be delinquent. Studies show that some adolescents involve in juvenile delinquency because of the stress they feel in their lives. However, social psychological studies confirm it too that an adequate and intimate communication among family members, especially, between parents and their children reduces the stress that adolescents feel in their social lives. Satisfactory communication between parentages and teenagers can effectually reduce the stress that youths experience. The adolescents will feel less lonely and quashed in the internal world when they see they are cheered, supported and have somebody to love at home (Marta 1997).

H₁: Ineffective communication between father and his children has positive association with committing juvenile delinquency.

Method and Materials:

The study is based on correlational quantitative research design and descriptive in nature. It analyses and describes the natural relation of the two variables paternal communication and juvenile delinquency. The researcher adopted field survey based on two close ended questionnaires, one, measures effectiveness of paternal communication and the second asks questions regarding juvenile delinquency. The sample of the survey was consisted of secondary school students of district Pishin. It included only male students from class ten and class nine. The ages of the respondents were between 15 and 18. The researcher used non probability sampling design in which he used quota sampling to get access to the required number of the respondents which was 130. As researcher conducted field survey, so the source of the data was primary in nature. Moreover, the researcher considered almost all the ethical rules of the research.

Rationale of the Study:

The reason behind scripting this article is that there seems a research gap in considering family communication as a correlate of juvenile delinquency. Juvenile delinquency has been explored from various angles in Pakistan. It has been explored from structural, economic, political, religious and environmental perspectives. However, generally in Pakistan and especially in Baluchistan, little attempt has been made to write and analyze juvenile delinquency as a correlate of family communication particularly as a correlate of paternal communication. In this study, the researcher attempts to bring statistically proved data regarding the natural relationship between paternal communication and juvenile delinquency. It will give informative data to clinical psychologists, social workers and sociologists in the field of family communication and juvenile delinquency.

Limitations of the Study:

“Limitations of the study are the factors, usually beyond the researcher s’ control, that may affect the result of the study or how the results are interpreted (Barone, 2009).” It is an established fact that no study completely covers all the facts and figures. Every study is limited to its own boundary. Similar is the case of this study. Followings were the limitations of the study. The sample of the study included only male students. The data were collected just from the convenient secondary schools of district Pishin. The researcher was limited by time as the

university required the completion of the study within a limited time frame. The study was correlational in nature. Thus, it did not check the causal relation between the variables.

Results of the Study:

The following tables have been analyzed to empirically know the relationship between ineffective paternal communication and juvenile delinquency in secondary schools of district Pishin.

Table 1. Correlation

The aforementioned table shows correlation value of the statements “I

Correlations			
		I have difficulty expressing myself to my parents.	Been involved in group fights
8. I have difficulty expressing myself to my parents.	Pearson Correlation	1	.335**
	Sig. (2-tailed)		.000
	N	130	130
Been involved in group fights	Pearson Correlation	.335**	1
	Sig. (2-tailed)	.000	
	N	130	130
**. Correlation is significant at the 0.01 level (2-tailed).			

have difficulty expressing myself to my parents and been involved in group fights” as 335 at .01 levels. The result discloses a statistically significant positive relationship between ineffective family communication and juvenile delinquency in adolescents of the various secondary schools in district Pishin.

Table 2. Correlations

Correlation			
		Cheated on school.	I have difficulty expressing myself to my father.
16. Cheated on school.	Pearson Correlation	1	.255**
	Sig. (2-tailed)		.003
	N	130	130
15. I have difficulty expressing myself to my father.	Pearson Correlation	.255**	1
	Sig. (2-tailed)	.003	
	N	130	130
**. Correlation is significant at the 0.01 level (2-tailed).			

The Pearson correlation value .255 of the speeches “I have difficulty expressing myself to my father and cheated on school” agrees that there is a significant arithmetical positive relationship between ineffective paternal communication and juvenile delinquency. The correlation value is significant at 0.1 level.

Table 3. Correlations

Correlations			
		Stolen books, notebooks or other things from other students.	I cannot put my thoughts into words very well during discussion with my father.
Stolen books, notebooks or other things from other students.	Pearson Correlation	1	.180*
	Sig. (2-tailed)		.040
	N	130	130
I cannot put my thoughts into words very well during discussion with my	Pearson Correlation	.180*	1
	Sig. (2-tailed)	.040	

father.	N	130	130
**. Correlation is significant at the 0.01 level (2-tailed).			

The Pearson correlation value in the aforementioned table between the declarations “Stolen books, notebooks or other things from other students and I cannot put my thoughts into words very well during discussion with my father” is 180 that brings a statistically positive relationship between ineffective paternal communication and juvenile delinquency in secondary schools of district Pishin.

Discussion and Conclusion:

The study is regarding the natural relationship between ineffective paternal communication and juvenile delinquency in secondary schools of district Pishin. The aim of the study is to know empirically the correlation between the two variables ineffective paternal communication and juvenile delinquency.

In field survey, 130 students were asked to respond to the statements “I have difficulty expressing myself to my father and cheated on school”. The Pearson correlation value of the statements was 255. It means that there is a statistically significant positive correlation between ineffective paternal communication and juvenile delinquency.

Moreover, two statements “Stolen books, notebooks or other things from other students and I cannot put my thoughts into words very well during discussion with my father” were asked to respond. The Pearson correlation value of the above statements was 180. It implies that once more there is a statistically significant positive correlation between juvenile delinquency and ineffective paternal communication. As the rate of ineffective paternal communication increased, the rate of the incidences of juvenile delinquency by secondary school’s students also increased.

This study has conducted to empirically explore the relationship between ineffective paternal communication and juvenile delinquency of secondary school adolescents in district Pishin. The objective of the study is constructed with the hypothesis of positive relationship between ineffective paternal communication and juvenile delinquency. The research methodology containing questionnaire development, sample size selection of 130 students, getting responses in Likert scale about the variables and empirically showing the relationship between the variables of the study. The data revealed a statistically significant positive correlation between ineffective communications of fathers with the occurrences of juvenile delinquency of their children in secondary schools of district Pishin. The results of the study have the likelihood to help clinical psychologists, educational counselors and sociologists in knowing juvenile delinquency from a perspective of family communication. The

study was confined to only boys' secondary school children in Pishin. The policy implications of this study may likely be put forth for the following stakeholders of secondary school going children.

1. Parents will realize the importance of effective communications to their children that may reduce the incidences of juvenile delinquency in schools. The reduction of juvenile delinquencies among children is likely to enhance learning outcomes of secondary school children.

2. Family members are likely to be effected by good parental communications in households. The ineffective father communication to a child will affect badly the communications among family members. So, improvements in family communications may help decrease juvenile delinquency. The improvements will bolster encouragement of self-esteem and self-respect to children among the family members and they will raise their learning as well in schools.

3. Society with less juvenile delinquency in schools will probably enjoy juvenile cognitive and non-cognitive development. The health effects will also increase among children by less incidents of juvenile delinquency. Thus, developed and taught school children are likely good faces of society. So father effective communication through less juvenile delinquency in societies will help societies develop positively.

4. Schools environment depends upon less issue generated by juvenile delinquency among school children. The objectives of schools also include training and producing responsible children to society. Schools' administration not only focuses upon enhancing learning and cognitive skills of children but also to ethically train the school going siblings of parents. Thus, effective father communications will also help schools to develop for the very purpose of its objectives as the educational policies in countries.

5. Government policies must include training sessions for parents in schools programs of interactions between school administration and parents at "*mohla*" and village levels. It will increase parents' effective communications with their children for the good causes of ethical learning of secondary school children. It will also bring interactions among parents and schools to devise strategies and programs for both the reduction of juvenile delinquencies and enhancing learning outcomes of secondary school children in school.

6. All these steps will ultimately help parents to get awareness for making parental communication effective and may likely to decline the occurrences of adolescent delinquencies in secondary school of the province.

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Critical Analysis Regarding the Structure and Rule of Mughal Empire in Historical Perspective

By

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Abstract:

This research study analyzes the structure and rule of Mughal Empire in historical perspective. The study is of descriptive and historical nature therefore, this study purely relies upon secondary sources of data collection.

Keywords: Structure, Rule, Mughal Empire, History:

Introduction:

Though its career continued in one way or another as late as the middle of the nineteenth century, the Mughal state dominates the study of "mediaeval" Indian history and has been the subject of a lot of writing over the previous three decades. Nearly all of these literature were created in south Asia, and at least some of them show the kind of consistency that one would associate with a "school." However, during the 1960s and 1970s, neither Europe nor North America published any significant works on the economic and political history of Mughal India, with the exception of John F. Richards' *Mughal Administration in Golconda 1687-1724* (Oxford 1975). At the level of monographic literature, scholars based in these continents have actually remained remarkably cautious about making any generalizations about the "high" Mughal period, preferring instead to view the Mughals from the safe vantage point of the late eighteenth or nineteenth centuries, and very largely on the basis of the

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documentation provided by the English East India Company (Tapan & Irfan, 1982). Writings by André Wink, for example, which are sometimes mistakenly portrayed as making a fundamental contribution to Mughal studies through the use of "master concepts" (in this case, *fitna*), are actually treatments of regional states in the eighteenth century, based almost exclusively on materials from this period. This stands in stark contrast to the situation of cultural history, where a lot of intriguing work is still being produced by western universities on topics like Mughal architecture and painting. These texts are still not fully included into the broader political, social, and economic history of the time, and a synthesis that takes into account these various developments is still a long way off (Andre, 1986). A few recent monographs (in particular two by Douglas Streusand and Stephen Blake) seem to signal a change from the earlier pattern, in which south Asian-based academics predominated the study of the political, economic, and social history of the Mughal empire. This is all the more important because the authors of these writings frequently mention the Ottoman and Safavid states and seem to be asserting a status that transcends the strict boundaries of Mughal historiography (Douglas, 1989). But first, let's sketch very roughly what is believed to be true and where the historiography on the Mughals is at the moment. The "Aligarh school," which is frequently cited as dominating modern studies of the Mughals, is itself subject to debate. Is there a "Aligarh school" in Indian history from the Middle Ages? If yes, what are the primary ideas it has advanced? The reader may be left with questions after reading *Medieval India-A Miscellany*, an irregular publication from the Department of History, Centre for Advanced Study, Aligarh Muslim University (Peter, 1976). The term "Aligarh school" may therefore be partially misleading (along with other terms of a similar nature, such as the alleged "Cambridge school" of Indian history). However, when the phrase is employed, it generally refers to adherence to a very specific set of beliefs regarding the Mughal state and its interactions with the community of the period. The key writings are those of Irfan Habib, Athar Ali, Noman Ahmad Siddiqi, Iqtidar Alam Khan, Shireen Moosvi, and—despite his lack of formal affiliation with Aligarh, Tapan Raychaudhuri. These ideas cannot be attributed to all those who have contributed to the *Miscellany* or who have been associated with Aligarh (Satish, 1959). The empire during the years under consideration is characterised as a "absolutism" that was extremely bureaucratized and centralized. However, it does not appear that neither under Babur and Humayun nor under Aurangzeb's successors was this the case. The Mughal revenue-system, *mansabdari*, the currency system, and the extensive control over society as a whole are examples of

this early centralization; read more about them below. The Mughal state is thought to have had a massive impact on producers, extracting their surplus almost wholly. In Raychaudhuri's portrayal in *The Cambridge Economic History of India*, the Mughal state was 'an insatiable Leviathan (with) ... unlimited appetite for resources', which had the peasantry 'reduced to bare subsistence. This extractive character implied in turn massive concentration of resources in the hands of the elite. However, the surplus extracted, it is argued, was used unproductively for conspicuous consumption, including of imports. One of the reasons why technology remained static was this elite attitude, which was lacking in scientific curiosity and technological application (Irfan, 1980).

The Formation' of the Mughal State:

Let's now analyze how contemporary western literature diverge from the conventional thinking on a number of topics related to the study of the Mughal state. Chronology, or proposition no. 1, as we have stated above, is undoubtedly a significant issue. It is important keeping in mind that the pre-Akbar era may have been more significant than is typically thought. For instance, it may be claimed, following the lead of Iqtidar Husain Siddiqui and more recently Mohibbul Hasan, that the Lodi era, which ended with Babur's dominion, already, displayed hints of a new dynamic with regard to the process of state-building. In the case of Douglas Streusand, the book's title alone provides a hint as to his opinions on the subject. According to him, Akbar was responsible for the "creation of the Mughal empire," therefore the preceding era can be discussed briefly (Babur and Humayun merit only a few paragraphs, pp. 36-37). By doing this, both authors imply that Akbar represents the official start of the Mughal state's history. Why were the reigns of Babur and Humayun, as well as the Afghan Sher Shah (who, despite not being a Mughal in dynastic terms, was a part of the era that north Indian historians refer to as "Mughal"), so unimportant? The main cause of this was explained by Iqtidar Alam Khan in a succinct but well-known article, and it had to do with the internal balance of power inside the state. In contrast to an earlier assessment by R.P. Tripathi, he suggested that the Timurid polity resisted centralization due to its "Mongol traits," just as the Afghan rulers in northern India had an innate inclination to disintegration (Iqtidar, 1969). Why were the reigns of Babur and Humayun, as well as the Afghan Sher Shah (who, despite not being a Mughal in dynastic terms, was a part of the era that north Indian historians refer to as "Mughal"), so unimportant? The main cause of this was explained by Iqtidar Alam Khan in a succinct but well-known article, and it had to do with the internal balance of power

inside the state. In contrast to an earlier assessment by R.P. Tripathi, he suggested that the Timurid polity resisted centralization due to its "Mongol traits," just as the Afghan rulers in northern India had an innate inclination to disintegration. These traits were most obviously present in the relationships between the Timurid nobles and royalty (!qtidar, 1972).

Ideology, Islam and the Millennium:

However, upon thought, it would seem that Streusand did not go too far from the well-beaten route even in his critique of ideology under Akbar. This was mentioned earlier while we were talking about the change from Humayun to Akbar. It is well acknowledged that the *The Akbar Nama* (and its section, the *A'in-i Akbari*), according to the "Aligarh school," is the key text for comprehending the era. Abu'l Fazl is regarded as being by far the most significant thinker of the era. *Rawā'i-yi rdzi* is discussed in the *A'in* chapter as a "rational" conception of kingship based on the "social compact" that allowed Akbar to break free from the religious elite. It also seems to be the case that Abu'l Fazl wished to replace the theory of succession as a right based on descent (which would still leave sovereignty as a shared attribute) to one based on a wider variety of qualities besides blood and descent (Athar, 1992).

The Patrimonial-bureaucratic State:

What about the design of the state itself, if Streusand's writings in the area of state ideology don't offer us much that's shocking or novel? I've already mentioned how he alluded to Burton Stein's segmentary condition, as a potential means of comprehending the Mughal condition. The Weberian paradigm of the "patrimonial-bureaucratic state," which Stephen Blake ardently defends in his monograph *Shahjahanabad*, is more in line with his ideas elsewhere. Blake claims that the concept of integrating the state to the home, where the monarch "attempted to administer, control, and fund the entire realm as if it were part of his own private domain," is common in tiny, "traditional" states. (p. xii). However, as nations got bigger, it became necessary to compromise the patrimonial ideal and introduce a bureaucracy, giving rise to the patrimonial bureaucratic Empire. The capital of these empires between 1400 and 1750 was a "sovereign city," which was like "the kingdom in miniature." Everything in this city was ruled by the imperial and aristocratic households, including the urban economy, cultural life, and social structure. In a nutshell, the Mughal state of Blake included everything in the sovereign city, and since the city was like a tiny version of the kingdom, it would seem that it also included

everything in the kingdom. If taken literally, this paradigm appears to be a very severe version of the Agharh model of centralization. Thus, reconciling it with the "segmentary state" presents us with conceptual challenges that are nearly insurmountable. Streusand offers a hazy solution: a central patrimonial-bureaucratic organization that dwindles into a weaker grasp over the countryside. However, the two theories are so incompatible with one another that the notion of a "weighted average" between them seems absurd (Jean, 1984).

Conclusion:

Therefore, it could be premature to claim that new winds are starting to blow through the Mughal historiography. In fact, the main finding of the current article is that many of the works that have been taken into consideration here replicate, sometimes even in exaggerated ways, the conventional wisdom that has existed for at least three decades about the history of the Mughal state. The main issue seems to be an undue obsession with defining a fundamental structure, which runs counter to current inclinations to constantly refer to the Mughal "systems," such as the "agrarian system," "imperial monetary system," "the mansab system," "the jagir system," and so forth. This obsession has thus resulted in what appears to be a confrontation between the "patrimonial-bureaucratic," the "segmentary," and the "uniquely" (perhaps semi-feudal?) Mughal models in the arena of models. I've tried to make the case that accepting or rejecting these (often pre-fabricated) models doesn't really change how much we know about the Mughal state and its past. ' This, in my opinion, is a cause for hope rather than dejection. It paves the path for an alternate method of studying the Mughal era that treats social groups, primary sources, geographical areas, and historical eras with greater fairness. Researchers interested in the history of Mughal India in the sixteenth and seventeenth centuries who want to veer off the beaten path as it has been established over the last three decades have a number of options available to them. A possible approach is to systematically look into the connections between the Mughal use and the institutions of the subsequent Afghan empires in northern India, particularly the Lodis. Another approach would be to investigate the Mughals' Central Asian ancestry, as well as their interactions with other Timurid tyrants, the Uzbek Khanate, and the west Asian states in the sixteenth century. These are topics that have not received much attention to date. Entering them would necessitate, on the one hand, a more in-depth investigation of the Indian setting and, on the other, a broader perspective on the greater Asian background, in which the Mughal state was founded. Additionally, as we enter the late sixteenth

century, it is worthwhile to investigate the issue of "region and empire," which Chetan Singh posed in his new monograph on Punjab in the seventeenth century. How much did the Mughal conquest fundamentally alter the political climate and institutions of various parts of the subcontinent? Did the region's perception alter as a result of being incorporated into the empire? However, these issues can only be resolved if the Mughal empire is not viewed as a finished product in 1600 (or at the time of Akbar's death), but rather as a state that was continually developing and attempting to deal with a range of local and regional institutional systems. However, addressing these challenges entails much more than writing specialised local histories or retelling individual zamindar families' mythical past. Writing histories in this way entails eschewing Bernier's structural assumptions as well as the oversimplified notion of the Mughal Juggernaut, the mediaeval road-roller that turned the subcontinent into an institutional wasteland.

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A Conceptual Study of Social Networking Addiction on Millennials and Generation Z

By

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Abstract:

This study aims to understand the impact of social sites addiction on the wellbeing of young people of generation y and generation Z. Now a day, social sites have become a primary part of everyone's life, particularly young people who become active on social sites. Their active usage of social sites changes them into addictive users of social sites and lends them to mental and health problems in them. Many quantitative researchers have found a relationship between time spend/rate of social sites usage with mental health or personality traits issues. This paper aimed to examine the experiences of young people of generations y and z using social sites. Although it is a conceptual research paper, it would be recommended to further analyze it. The Suggestions of the study were explained. Limitations and conclusions were also presented.

Keywords: Social Sites Addiction, Well-Being, Young People, Generation Y, Generation Z Social Media

Introduction:

Social sites are simple ways that bought people connected. By creating all such apps accessible as much as possible, every person is now capable to utilize social sites on daily basis. It's as all power is in people's hands (Li & Bernoff, 2017). Social sites are the foremost communication device particularly young people use social sites to interact with their friends and colleagues and find new and old contacts with the same or diverse interests (Donath and Boyd, 2004; Ellison, Steinfield, and Lampe, 2007). Young people are the foremost users of social sites and are highly inclined

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toward social media addiction behavior. It is important to study the impact of social sites on young people. Three generations at this time use social sites and websites frequently and as a main source of communication. These three generations are Generation X, born 1965-1979, Generation Y, born 1980-1996, and Generation Z, born 1997-2012. (Pew research center, 2019) Over the past decade, social media has become a major vehicle of communication and a platform for self-expression for people of all ages. It is also found that the well-being of young people is affected by social sites addiction. Well-being is researched by many researchers and the recent description is Well-being is the experience of health, happiness, and prosperity. It includes having good mental health, high life satisfaction, a sense of meaning or purpose, and the ability to manage stress. More generally, well-being is just feeling well (Tchiki Davis, Ph.D., 2019) Even though social sites are part of everyone's everyday lives but the realization of the impact of social sites is quite unfamiliar. Social Sites have been modified the ways the world communicates, particularly the young generations, and changing their opinion (Andreana, 2020). It is important to study the impact of social sites on young people. It is also found that the well-being of young people is affected by social sites addiction.

Generation:

The Generation considers as a set of people born in a particular time that is influenced by some social, cultural, economic, political, technological, and developmental situations. Each generation has some common principles, certain personality characteristics, actions, and conducts, which mirror the events and experiences of their time (Canaan et al., 2016). In this study, we focus on the foremost users of social media that belong to generations y and z.

Generation Y:

Generation Y (1980-1996) is also called Millennial or digital natives. Millennials were in their mid or high schools when the first social site was introduced in the 1990s, and make them the youngest users of social sites. With time social sites become a primary way of communication with friends or family and online connections become as common as in-person contacts. Now, Millennials are in their mid-twenties to thirties and change the way of operating social sites, both for personal and professional domains. Most of Gen Y not only traditionally use social sites but also forms the content of their desire. (Bolten et. al, 2013)

Generation Z:

The youngest generation of all time is gen Z (1997-2012), who use social sites. But Gen Z is the most influenced and the most technical equipped gen of social sites of all time. As Gen Z was born somehow in a technological time, that's why they can easily understand the latest technological update and seems to create online trends with easiness. Gen Z utilizes social sites not only to create funny material but also to bring social problems in front of people, consider social sites as a platform to bring political awareness and eco-friendly deviations, present underrepresented. Digital secrecy is a Gen Z thing as they are prepared and informed about it. Right now most Zers are in mid or high school, but they are equipped with an understanding of confidentiality and aware of all loopholes to avoid stolen of their information.

Social Networking Addiction:

Social media was introduced over twenty years ago and has developed into one of the main ways the world communicates with everyone. The purpose of social media is to connect with friends and family around the world and share information and pictures via that website or app. As there are many different social sites with ease of access to them and make it more popular in young people of generation y and z. Addiction reflects a combination of several factors, both internal and external, which affect the development of each individual. One of the major external factors is the effect and use of modern information technology including the internet and other social media. Different researches use different terms to understand the addictive behavior of people, such as internet addiction, social media addiction, or also as gaming addiction, cyber-trafficking, cyber-sexual addiction, surfing/ browsing addiction (K. Young, M. Pistner, J. O'mara, and J. Buchanan, 1999). Here we use addiction of social sites in a broad sense which includes the addiction of internet or mobile addiction.

Effect of Social Networking Addiction of Well-being of Generation Y and Z

In the last decade, researchers have found some of the warning behaviors of social networking addiction may be revealed in attitude, understanding, bodily and passionate responses, and relational and mental issues (Balakrishnan & Shamim, 2013). The rise in mental issues among young people like stress, depression, danger, and aloneness increase (Keyes et al., 2019). And social sites consider as a possible reason (Webster, Dunne,

Hunter, 2021) e.g. because of lesser direct interfaces (Uhls YT, Michikyan M, Morris J, et al., 2014), cyber-harassment (Fahy, Stansfeld, Smuk, Smith, Cummins & Clark, 2016), and higher comparison on social sites (Hawes, Zimmer Gembeck, Campbell, 2020). Studies found that spending more time on social sites is linked with depression signs (Brunborg & Andreas, 2019). Even one research found that people are also aware of the negative side of social sites utilization (O'Reilly, Dogra, Whiteman, Hughes, Eruyar, Reilly, 2018). One of the growing issues which are arising in young people is body dissatisfaction. This is leading to the issue of lower self-esteem or a high narcissist's behavior. Social sites are the reason which increases the thought of having a perfect figure, everything about stature, weight, body shape, and form has to turn out to be a nuanced part of social sites especially in females (Birnbaum, Candan, Libby, Pascucci, and Kane, 2016). These sites have negative effects on students and their academic and professional accomplishments, and studies found that extreme use of social sites has had a bad influence on their performance (Rani and Padmalosani, 2019; Kumar and Kumar, 2020). Also, social site addictive person highly cares about social sites and felt an urge to stay log-on on social sites and spend time on social sites (Andreassen & Pallesen, 2014). "FOMO" is a term used for such fear which is "fear of missing out" in which persistent anxiety that someone else gets any benefit of their absence (Brown and Kuss, 2020; Kumar and Ravi, 2020). One of 14 days of controlled longitudinal analysis was conducted and results show that before sleep using electronic devices harm their sleeping such as having stretched sleep period and reduced sleep of night, lessen the attentiveness in the following dawn (Birnbaum et al., 2016). Social sites are not fully safe and lack the security and confidentiality of users which leads to a concern of misuse of the information in any way. Young people are not mature enough so easily become sufferers of cyber-bullying. This affects their emotional health and might take them toward downheartedness and other self-harm tactics (Marchant, 2017). It may lead to the assumption that social networking addiction contributes to different physical and mental health issues in young people of generations y and z and disturbing their personal, educational, and professional lives.

Effect of Social Networking Addiction on Generation Y

Millennial gen has already been viewed as narcissistic and egotistic gen. Extreme social sites usage makes them depend on social sites to maintain their communications. the latest research also found that gen y is inclined toward social networking addiction and shows more narcissism. They

spend a lot of time on social sites to get some pleasing influence, and it is a primary activity of their daily life as compared to their whole day (Rao, 2017). Social sites acted as a center of their lives for addictive users of social sites. Millennials' addictive usage of social sites has made some extreme effects on them such as sleep deficiency, depression, nervousness, and also self-absorbed traits. A study found that as compared to the last 9 generations, millennial college students have the highest narcissism. Gen Y is not only the first addictive gen of social sites but also they are changing the long-term use of social sites, letting serious changes in society, and has made the base for Gen Z to follow them. The way generation Y uses social sites, may be direct changes in social means and manners (Bolton et al., 2013).

Effect on Social Networking Addiction Generation Z

Extreme utilization of social sites negatively affects the young minds of generation z and caused them severe mental issues, creating this gen prone to social unease and anti-social propensities. Face-to-face interaction with others is a basic part of human nature but because of their addictive use of social sites, they start lacking this basic human characteristic by lesser interactions with the physical world and concentrating on the virtual world. Gen Z spends more time on social sites as compared to gen Y each being 3 hours vs. 2 hours 39 mins. But they are more likely to be Instagrammers and Snap chatters than gen Y who is facebooker or Twitter users (Young, 2018). Because of this, users of Gen Z have memory issues and growing cases of loneliness. Studies show that Gen Z's minds have lesser attention time than previous generations. Short-term memory and retention problems are severe symptoms of social networking addiction in Gen Z. The following question was formed to further explore the addictive side of social sites concerning the mental health of young people of generations y and z. This information can be utilized to better understand the conceptual aspect of the effect of additive use of the social site on young people of gen y and z. Q. How does Social sites addiction make the mental health and well-being of young people of generations Y and Z affected?

Research Map:

This study is conceptual research that briefly outlines the study. Many quantitative and qualitative kinds of research have been conducted to know about social site addictions, but more researchers are needed to better understand the dark side of social networking addiction. Elina

Jaakkola (2020) developed research approaches that help to design conceptual articles; a theory synthesis is one of his approaches that seek to achieve conceptual integration across multiple theories or literature streams. Such an approach helps to offer a new or enhanced view of a concept or phenomenon by linking previously unconnected or incompatible pieces in a novel way (Elina Jaakkola, 2020), which is explained in the discussion section below.

Discussion:

Keeping the research question in view, the research aims to identify the impact of social sites addiction on generation y and z's well-being. Based on the past research and literature of this paper, this writing projected a conceptual view on the impact of social sites addiction on the well-being of gen y and z. Although the studies related to the connection of social networking addiction and well-being of young people of gen y and gen z is a quite relatively new notion and has not been comprehensively measured, and so do there are relatively fewer studies conducted on the relationship between social sites addiction and impact on current generation's well-being. But based on the literature it is evident that the well-being of gen y and z has been affected by using social sites. Irrespective of its positive aspects, social sites are negatively influencing the lives of young people as Garey et al., (2020) state that the impact and fascination of social sites usage are far greater than the lure of tobacco. Also most previous researchers' studies young people as teenagers or youth, previous literature lacks the literature on generations especially gen z, the current and foremost users of social sites should be studied in terms of generations (Y and Z) instead of as teenagers or young people. As literature also found that current generations are addicted to social sites, but more research is needed to analyze and generalize it. So researchers can better understand social networking addiction. Moreover, most previous researchers have observed it through quantitative processes by focusing on time consumed on social sites, the rate of use of social sites, impact on the mental health of teenagers, and to some extent particular behaviors on social sites. Scholars have called to conduct more qualitative research to better understand the phenomena of social sites that are negatively affecting the mental health and well-being of a person. As qualitative studies would help researchers to get the answer to how and why social sites are addictive and how they are distorting the personality behavior and mental health of a person (Keles, McCrae & Grealish, 2020). Qualitative studies allow thorough examinations of the experiences of

persons (Malterud K, 2001), examining the views of individuals adopting such lifestyles, and offer gen y and z better outlook by giving guidelines for use of the social site through quantitative findings. In this paper, based on previous literature, we assumed that social sites addiction is more commonly observed in gen y and gen z or increased use of social sites making young people addicted user. Although it is not about whole generations is an addictive users of the social site but are common behaviors associated with gen y and gen z. As it is not about one size fits all, but somewhat a wider view on social sites make a person addicted and influenced their life. More research is needed to better understand it as fewer researches are present. It would also be recommended to conduct comparative studies on different generations (X, Y, and Z).

Limitations of Research:

This research also has some limitations. Though Social sites are innovative technology, the enduring effects of social sites may not be known exactly, irrespective of the all studied, and here serve as a limitation. There are insufficient researches that look over the enduring impact of social sites on generation y and z, especially in the context of Pakistan. Another limitation of the research is as it is conceptual research and experimentation needs to conduct on this study, needs more and extensive qualitatively as well as quantitative research to better explore the relationship and analyze it through generalizability. Also, more research would explore other areas of youngsters' lives that are enormously important to them. Though, while exploring the well-being of young people, it was generally associated with social sites and did not pay any attention to other problems that may affect their wellbeing, like academic-related or relationships. It is recommended to conduct such studies on a broader scale.

Suggestions:

Social sites are introduced over the last decades. Social sites are a progressively critical point in young people's lives, giving many opportunities but also numerous challenges. It is worthy to suggest that young people must acknowledge the negative or darker side of social sites. No doubt social sites are also unreasonably helpful, but users should understand the unwavering of utilizing social sites and stay well-versed about what information they are sharing on which sites. Although people cannot recognize the world to live without social sites, digital connections are vital and virtue connectivity gives many benefits, it could not be let go (Sarwar, Zulfqar, Aziz, and Chandia, 2019). The help of parents, teachers,

and other guidance can help young people to understand the negative impact of social sites and help them to take care of their health. The impact and fascination of social sites usage are far greater than the lure of tobacco (Garey, Japuntich, Nelson, and Scott, 2020). Young people should be aware of how they can use their time effectively on social sites. Youth the foremost users of social sites face problems, so better to improve social networks that are the reason spend much time on social sites or other apps through their smartphones. The youth of today can get an advantage from authorized and systemic mediations which help them to overcome problems related to social sites and the internet world, give protection from the destructive use of social sites, and encourage them to use social sites with the focus on their mental and physical health (Scott and Woods, 2019). Also public -focused movements should offer preparation on the impact of dealing with these social sites and boost healthier arrangements in this favor. Many social sites have imposed preventions and guidelines on self-damage sort of uploads which is also very helpful for users.

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سرپرست

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Contents	Page No
Azra Asghar ki Yadnigari, Teri Ankhon ke saath main, Ka ek Tehqiqi Jaiza	01
Razia Rahmdil & Khalid Khattak	
Panjgur main sher o Adab ka tareekhi pasmanzar	15
Muhammad Yasin & Tanzila Naz	
Children's Literature in Balochistan in Pashto Language	28
Abdul Rauf Rafiqui	
Important Features of Baloch Culture	35
Shazia Jaffar, Sharaf Bibi, Doctor Zahid Hussain Dashti & Miss Durdana	
Jahan Ara Tabasum: Shakhshiat o Fun. Ek Jaiza	48
Shahnawaz & Khalid Khattak	
Tazeer Mali: Ek Fiqhi Aur Thajziati Muthaala	
Mansoor Ahmed & Shabana Qazi	63

عذرا اصغر کی یاد نگاری، تیری آنکھوں کے ساتھ...میں ”(کا تحقیقی جائزہ)

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Abstract:

The purpose of this research is the review the book "Teri Ankhon Ky Sath.....me"(memoir) by Azra Asghar well-known fiction writer of Urdu literature. This book is a collection of miscellaneous memories of Azra Asghar and her Husband Azhar Mehdi. It is a story of their love. These are the letter that Asghar Mehdi wrote during his visit to Indonesia. Azra Asghar wrote it and saved it in the name of remembrance.

خلاصہ

اس تحقیق کا مقصد اردو ادب کی معروف افسانہ نگار عذرا اصغر کی کتاب “ تیری آنکھوں کے ساتھ میں ” (یاد نگاری) کا ایک جائزہ ہے۔ یہ کتاب عذرا اصغر، اصغر مہدی کی زندگی متفرق یادوں کا مجموعہ ہے۔ یہ ان کی محبت کی داستان ہے اس کتاب میں اصغر مہدی کے وہ خطوط ہیں جو انہوں نے انڈونیشیا کے دورے کے دوران عذرا اصغر کو لکھے۔ اس کتاب میں خطوط اور سفرنامہ دونوں کا رنگ ملتا ہے۔

عذرا اصغر نے اسے لکھ کر یاد نگاری کے نام سے محفوظ کر لیا۔

کلیدی الفاظ

لائل پور۔ یادنگاری۔ موجی۔ باشالوکو۔ باٹو۔ ہرات۔ بالی۔ سورۃ
فاطر۔ رفاقت۔ ملکہ عالم۔ کورنش۔ آئینہ کتاب۔ خطوط نویسی

کسی بھی انسان کا سب سے قیمتی سرمایہ اُس کی یادیں ہوتی ہیں۔ انسان کے پاس کچھ نہیں رہتا جب حال ماضی میں بدل جاتا ہے علم کی طرح یادیں بھی انسان کا ذاتی اور قیمتی اثاثہ ہوتی ہیں۔ اسے بے رحم وقت بھی کسی سے چھین نہیں سکتا ہے۔ یہی یادیں عمروں کا حاصل ہوتی ہے اور تنہائی کی محفل سجاتی ہیں۔ یاد اور تنہائی کا تعلق بہت مضبوط ہے اور اس یاد اور تنہائی پر لکھی گئی معروف افسانہ نگار عذرا اصغر کی کتاب "تیری آنکھوں کے ساتھ۔۔۔۔۔ میں" ہے جو ایک یاد نگاری کی بہترین مثال ہے اور اس کتاب میں انہوں نے اپنے شوہر اصغر مہدی کے ساتھ گزارے گئے لمحات قلمبند کئے ہیں۔ اس میں اصغر مہدی کے وہ خطوط ہیں جو انہوں نے ملک سے باہر دورے کے دوران عذرا اصغر کو لکھے۔ اس کتاب میں خطوط اور سفر ناموں کا بہترین رنگ شامل ہے۔

یاد نگاری نہ تو مکمل طور پر آپ بیتی کا فن ہے اور نہ خاکہ نگاری کا یہ ان دونوں سے ملتا جلتا ضرور ہے یاد نگاری انہی یادوں کو تحریری روپ دیتا ہے مصنفہ عذرا اصغر کی کتاب "تیری آنکھوں کے ساتھ۔۔۔۔۔ میں یاد نگاری اور سفر نامے کا ذائقہ شامل ہے۔ عذرا اصغر کی زندگی کی متفرق یادوں کا مجموعہ "تیری آنکھوں کے ساتھ۔۔۔۔۔ میں ہے۔ اس کتاب میں اصغر مہدی کے خطوط بھی شامل ہیں اور اس کے ساتھ اُن کی اپنی دلی کیفیات، جذبات اور دُکھ، اُداسی بھی شامل ہیں جو اصغر مہدی کے جانے پر اُن پر گزریں۔ اس کے علاوہ کچھ یادگار سفر بھی سفر ناموں کی صورت میں ملتی ہیں۔

میاں بیوی کا رشتہ جتنا پائیدار ہے اتنا ہی نازک بھی کچھ لوگ اسے گاڑی کے دوسرے پہیے کی طرح ساری عمر گھسیٹتے رہتے ہیں اور کچھ لوگ اس میں محبت کا رنگ بھر کر گزارتے ہیں۔ عذرا اصغر اور اصغر مہدی کی جوڑی رومانوی تھی اتنی طویل رفاقت میں بہت کم ایسا ہوا کہ وہ ایک دوسرے سے جُدا ہوئے ہیں اصغر مہدی سے جُدائی کو وہ کچھ اس طرح بیان کرتی ہیں۔

اُن کے کہیں جانے سے تنہائی کا شدید احساس میرے"

اندر پیدا ہو جاتا ہے اور پھر یہ احساس کسی بیماری کی شکل

میں مجھے بستر پر گرا دیتا ہے اُس دن اُن کے جانے
کے بعد یوں لگا جیسے گھر بالکل خالی ہو گیا ہو مگر یہ
بقول ناصر کاظمی سناٹا تو میرے اندر تھا۔

”شہر کیوں سائیں سائیں کرتا ہے۔ دل تو اپنا اُداس ہے ناصر

اصغر، عذرا، مئی 2011 ص:10

وہ لکھتی ہیں کہ گھر میں سب ہیں لیکن اُن کے جانے کا احساس جان لیو اہے
وہ کبھی اصغر مہدی سے اتنے عرصے کیلئے جُدا نہیں ہوتی تھیں۔ اصغر
مہدی جب امریکہ اور انڈونیشیا دورے کیلئے گئے تو انہوں نے عذرا اصغر
کی دل کی تسکین اور اطمینان کیلئے روز خط لکھنا شروع کیئے مقصد عذرا
کے دل کو تسلی دینا تھا۔ اصغر مہدی کو جب تنہائی ستاتی تو وہ عذرا اصغر
کی یادوں کو محسوس کرتے ہوئے خط لکھتے۔ اُن کے مخاطب کرنے کا انداز
دلنشین ہے۔ جس میں عذرا کیلئے بے پناہ محبت جھلکتی ہے۔ اُن کی عذرا
کیلئے جو محبت ہے وہ بے حد شفاف محبت ہے خط کیلئے انہیں محسوس ہوتا
جیسے وہ اُن کے روبرو بیٹھے ہوئے ہیں یا پھر وہ اُن پر فون پہ ہم کلام
ہیں۔ خط میں مخاطب کرنے کا انداز بھی نہایت خوبصورت اور منفرد
ہے۔ چونکہ عذرا اصغر کو سیاحت کا بہت شوق تھا اور لڑکی ہونے کی بناء
پر وہ آزاد نہ کہیں گھوم پھر نہیں سکتی تھی۔ ملکوں ملکوں گھومنا تو دور کی
بات انہیں پڑوس کے گھر جانے تک کی اجازت نہ تھی وہ لکھتی ہیں کہ

میں نے کل تین شہر دیکھ رکھے تھے "

پاکستان بنتے ہی یا پاکستان آتے ہی ہمارا

مستقر لائل پور (فیصل آباد) بنا تھا اور لاہور

”کا صرف ایئرپورٹ ہی دیکھ پائی تھی۔

اصغر، عذرا، مئی 2011، ص:8

عذرا اصغر کا سیاحت کا شوق مکمل تو نہ ہوسکا لیکن اصغر مہدی کے
خطوط کے ذریعے ان کے اس شوق کی تشفی ہوئی۔ اصغر مہدی نے اپنے
دورے کے دوران ہر منظر کو عذرا کے ساتھ دیکھا۔ مہدی صاحب کے خط
پڑھ کر عذرا اصغر کو یوں محسوس ہوتا جیسے وہ اُن کی آنکھوں کے
ساتھ۔۔۔ میں " جو منظر اصغر صاحب نے دیکھا وہی سب عذرا صاحبہ نے بھی

اُن کے خطوں کے ذریعے سے دیکھا۔ مختصر علالت کے بعد اصغر مہدی اُس دنیا سے رخصت ہوئے تو عذرا اصغر کے پاس اُن کی یادوں کے علاوہ تمام خطوط موجود تھے جو انہوں نے انڈونیشیا کے دورے کے دوران ارسال کیئے۔ اصغر مہدی کے ذاتی خطوط ہیں اُن کیفیات کی ترجمانی ہے جو قدرت کے خوبصورت مناظر سے دل میں درآتی ہیں۔ اُن کے خطوط کو سفر نامے سے بھی نسبت دی جاسکتی ہے لیکن مصنفہ نے اُسے ذاتی یادوں سے خوبصورت رنگ دیئے ہیں۔

اس کتاب میں بنیادی طور پر دورنگ اور کردار واضح نظر آئے ہیں۔ ایک عذرا اصغر اور دوسرا کردار اصغر مہدی کا اشفاق احمد اور بانو قدسیہ کی طرح عذرا اور اصغر کا جوڑا بھی مثال دیا گوکہ اس رشتے میں دونوں کی اُن کے والدین نے باندھا تھا لیکن دونوں کے درمیان گہری اپنائیت اور محبت تھی جس میں لفظی اظہار کم ہی نظر آتا تھا لیکن یہ اظہار عمل میں سماجاتی تھی اس بارے میں عذرا لکھتی ہیں کہ:-

ہماری آپس میں کبھی خط و کتابت نہیں ہوئی"

دُور جاتے تو اس کی نوبت آتی ہے ایسا بھی نہیں

کہ ہماری زندگی بڑی عاشقانہ قسم کی گزری ہو

لیلیٰ مجنوں کا ڈرامہ ہمارے درمیان کبھی ری پلے

نہیں ہوا۔ اصغر نے کبھی زندگی بھر (Replay)

اظہار محبت نہیں کیا۔ کبھی کسی چیز کی تعریف نہیں کی۔

اصغر، عذرا مئی 2011، ص: 71

عذرا اصغر نے اس یادنگاری میں نہ صرف خطوط کا مُفصل ذکر کیا ہے بلکہ اس میں انہوں نے اصغر مہدی سے بھی کسی حد تک شناسائی ہو جاتی ہے۔ اصغر کو خط لکھنے کی عادت نہیں تھی اور نہ انہوں نے کبھی کسی کو خط لکھا۔ انہوں نے جتنے خط لکھے وہ صرف عذرا اصغر کو ہی لکھے۔ اُن کا طرز مخاطب بہت بے تکلفانہ اور دلنشین ہوتا تھا جیسے "موجی مالو کی دادو" باشا لوکو "میری پیاری پیاری بیگم" ملکہ عالم کو رنش "سرکار میری" اور "پاروائف" وغیرہ۔

اصغر مہدی کا سفر کراچی سے انڈونیشیا کیلئے روانہ ہوا اور انڈونیشیا سے کراچی واپسی تک انہوں نے عذرا اصغر کو اپنے سفر کی داستان، خوبصورت نظاروں کی منظر کشی کی ہے یہ سارے مناظر اصغر مہدی نے اپنی آنکھوں سے دیکھے لیکن ہر منظر میں عذرا کو اپنے ساتھ پایا۔ 13 تاریخ کو انہوں نے ہوٹل سے تفصیلی خط لکھا۔ جس میں ایک پہاڑی Purnama عذرا اصغر کو علاقے "باٹو" کی دلکشی اور حسین نظارے عذرا کو دکھائے ہیں۔

یہاں آکے یوں لگا جیسے کئی اور ہی دنیا میں"

آگئے ہیں۔ اس قدر پھول ہیں کہ شاید پورے

پاکستان میں اتنے پھول نہیں ہونگے جس ہوٹل

میں ہم ٹھرے ہیں یعنی جس کا یہ پیڈ ہے

"یوں لگتا ہے کہ یہی "کوہ قاف" ہے۔"

اصغر، عذرا مئی 2011، ص: 49

عذرا کی اس یادنگاری میں اصغر کی شخصیت ہر جگہ موجود ہے۔ انہوں نے جو خط عذرا کی جدائی میں لکھے ہیں اُس وقت تب جب انہیں انڈونیشیا کے حسین نظاروں میں تنہائی انہیں ستاتی تو وہ محبت نامے لکھ کر اپنی اپنائیت کا اظہار کرتے جب اصغر مہدی بے تکلفانہ منظر کی عکاسی کرنے لگتے ہیں تو اُس وقت عذرا اصغر ان کو اپنی ذات کا ایک اہم جزو محسوس کرتے تھے وہ اُن کی محبت میں سرشار دکھائی دیتے تھے۔ گھر کی یاد انہیں شدت سے ستاتی ہے اور وہ عذرا کی یاد سے کبھی غافل نہیں ہوتے تھے۔ وہ اُن سے دُور ہوتے ہوئے بھی اُن کی محبت کا تحفظ کر رہے تھے اصغر مہدی جانتے تھے کہ گھر میں ایک ایسی عورت موجود ہے جو شوہر کی محبت میں ڈوبی ہوئی ہے اور جو شوہر کی دوری پر تنہائی کا شکار ہے اور اس تنہائی میں طرح طرح کے خیالات سرابہار ہے تھے وہ اپنے خوف کا اظہار اس طرح کرتی ہیں:-

اُن کے جانے کے بعد تنہائی کا احساس میرے اندر،

زیادہ ہی بڑھ گیا تھا عورت کی عمر بڑھتی جاتی تو وہ تنہائی

کا شکار رہنے لگتی ہے گھر میں افراد کا اضافہ اس کی تنہائی

کو مٹاتا نہیں بڑھاتا ہے جوں جوں وقت گزرتا جاتا ہے

گھر کا باپ شاید اہم ہوجاتا ہے لیکن ماں غیر اہم بنتی جاتی ہے
”حالانکہ وہ ہمیشہ اور اولاد اور باپ کے درمیان رابطہ بنی رہتی ہے۔“

اصغر، عذرا مئی 2011، ص:7

عذرا اصغر کو چونکہ اصغر مہدی سے شدید قسم کا لگاؤ تھا اور اُن سے دور
ی پر وہ بستر پر پڑجایا کرتی تھی۔ اُن کی غیر موجودگی میں اُن کیلئے سانس
لینا مشکل محسوس ہوتا تھا۔ وہ سوچتی کہ اُن کے بناء ڈیڑھ مہینے گزارنے
ہیں۔ تنہائی کا یہ احساس تب کم ہوا جب اصغر مہدی نے انہیں خط لکھنا شروع
کیئے۔ اس یاد نگاری میں عذرا اصغر اور اصغر مہدی کے علاوہ ایک کردار
انیلا کا بھی ہے جس کا ذکر عذرا نے اپنی کتاب میں بار بار کہا ہے۔ یہ انیلا ہی
تھی جس کے ساتھ مل کر وہ اصغر مہدی کے خط پڑھتی جو انہیں گلے لگا کر
تسلی دیتی۔ عذرا سے اُن کا تعلق بہت قریبی ہے وہ یہ تحریر میں اُن کے ساتھ
موجود تھیں۔

انیلا نے ڈاک لاکر میری سائیڈ ٹیبل پر رکھ دی“

اور لمبا سفید لفافہ اٹھا کر بولی۔

یہ یقیناً ابو کا خط ہے۔

میں تکیے کے سہارے سیدھی ہو کر بیٹھ گئی اور ہم نے

”مل کر وہ خط پڑھامیں نے اور انیلا نے۔“

اصغر، عذرا، مئی 2011، ص:11

یہ بات سچ ہے کہ خط ادھی ملاقات ہے اور عذرا اصغر، اصغر مہدی کے
خطوں کے ذریعے اس ملاقات سے لطف اندوز ہو رہی تھی۔ یہ اصغر مہدی کے
خطوں کا کمال کہہ لیں یا پھر عذرا کی تحریروں کا رنگ کہ جیسے وہ حقیقت
میں اُن کی آنکھوں کے ساتھ رہی ہوں۔ وہ تمام مناظر اور حالات کا ذکر آنکھوں
سے نہیں پڑھتی بلکہ ہر چیز کو اپنی آنکھوں سے دیکھ رہی ہیں۔ یہ اصغر
مہدی کی خطوط نویسی کی مہارت ہے اور اس کے ساتھ عذرا کے ساتھ اُن کا
اخلاص بھی شامل ہے یہ بجائے کہ اصغر مہدی صاحب نئے لوگوں سے مل
رہے ہیں نئے علاقے دیکھ رہے ہیں دوسرے لوگوں کی ثقافت اور تہذیب کو

اپنی آنکھوں سے دیکھ رہے ہیں لیکن وہ ایک لمحہ بھی اپنے ہم سفر عذرا اصغر سے الگ نہیں ہوئے جس کا اظہار وہ اپنے خطوں میں کرتے ہیں۔

بندرگاہ سے جزائر "بالی" کے صدر مقام تک جانے "

کیلئے تین گھنٹے لگے یہ راستہ اتنا خوبصورت تھا کہ

گزشتہ تمام راستے اور علاقے بھول گئے ہر علاقہ

اور راستہ ایک سے بڑھ کر ایک ہے "بالی" کے

حُسن کو کیسے بیان کروں؟ کس قدر خوبصورت ہے

"پہلے تو "ہم "باٹو" دیکھ کر ہی پاگل ہو گئے تھے اب "بالی"

" نے مہبوت بی کر دیا

اصغر، عذرا، مئی 2011، ص: 53

عذرا اصغر کی کتاب "تیری آنکھوں یادنگاری میں سفر نامے کارنگ:- کے ساتھ۔۔۔۔۔میں یادنگاری کے ساتھ سفر نامے کی آمیزش بھی ملتی ہے مصنفہ نے خطوط اور خطوط کے ساتھ جڑے یادوں کے لمحات کو یاد نگاری کا نام دیا اُردو ادب میں خطوط نویسی کا دامن بہت وسیع ہے یہ تو انا ادب بذات خود ایک صنف کی صورت اختیار کر چکی ہے غالب کے خطوط اس کی سب سے بڑی مثال ہے علاوہ ازیں ابو الکلام آزاد بھی کسی حد تک مکتوب نگاری کے موجد ہیں اُن کے خطوط کے کئی مجموعے چھپ چکے ہیں غالب نے مراسلے کو مکالمہ بنادیا اور اُس کا اندازہ اُن کے خطوں سے بخوبی ہوجاتا ہے غالب کے بعد خطوط نگاری بہت اہمیت ملی اور اسے اُردو نثر میں ایک الگ صنف سمجھی جانے لگی۔ غالب نے اس کو پروان چڑھایا اور اُس کے بعد آنے والے ادیبوں نے اسے جوان اور توانا رکھا اور آج بھی مکتوب نگاری کا فن زندہ و جاوید ہے محترمہ عذرا اصغر نے اس صنف کو یاد نگاری کے نام سے شائع کیا ہے۔ جس میں اُن کے شوہر کے لکھے گئے خطوط ہیں اور ان خطوط میں کچھ اس طرح سے منظر کشی کی گئی ہے کہ اس میں سفر نامے کا گمان ہوتا ہے۔ دیکھا جائے تو یہ کتاب یادنگاری اور سفر نامہ کا مرکب ہے۔

سفر نامہ دوسری تہذیبوں سے متعارف ہونے کا ذریعہ ہے یہ معلومات کا بہترین ذریعہ ہے اس میں جغرافیہ اور تاریخ کے انکشافات ہوتے ہیں سفر نامہ

سے سیروسیاحت کا شوق پیدا ہوتا ہے یہ ادب کی ایسی صنف ہے جس میں دوسرے ملکوں یا علاقوں کے دورے، تلاش بینی اور مہم جوئی شامل ہے۔ اس کا مقصد قاری کو اپنے واقعات اور تجربات سے آگاہ کرنا ہے ڈاکٹر سید عبداللہ "دیکھ لے ایران" کے دیپاے میں لکھتے ہیں۔

سفر نامہ کی صنف میں تمام اصناف کو اکھٹا کر دیا جاتا ہے "

اس میں داستان کا داستانوی طرز ناول کا فسانہ طرازی، ڈرامے

کی منظر کشی آپ بیتی کا مزہ اور جگ بیتی کا لطف اور پھر

سفر کرنے والا کا جزو تاشا بوکر اپنے تاثرات کو اس طرح

”کہ اُس کی تحریر پر لطف بھی ہو اور معاملہ افزاء بھی۔

ص:ن ڈاکٹر سعید، عبداللہ،

سفر نامہ کی روایت عربی اور فارسی ادب سے آئی ہے اس کے بعد یہ اردو ادب میں رائج ہوا۔ اردو ادب میں سفر نامے کا دامن بہت وسیع ہے یہ صنف آج بھی عروج پر نظر آتی ہے۔

تیری آنکھوں کے ساتھ.....میں " سفر نامے کے کچھ رنگ شامل ہیں۔ جنہیں " محترمہ عذرا اصغر نے اپنی یاداشتوں میں رکھ کے پھر انہی یاداشتوں کو یادوں کو کاغذ پر اُتارا ہے وہ 1971 اور 1972 میں اصغر مہدی کے ساتھ افغانستان سے ایران گئی تھیں حالانکہ اُن کا پروگرام ترکی تک جانے کا تھا لیکن بچوں کی یاد ستانے پر وہ واپس آگئے۔ یہ عذرا اصغر کا پہلا اور آخری غیر ملکی سفر تھا کیونکہ اس کے بعد اصغر مہدی اس دار فانی سے کوچ کر گئے۔

اس سفر کے دوران عذرا اصغر اور اصغر مہدی نے کچھ بہترین یادیں ایک ساتھ سمیٹیں اور مصنفہ نے اس احوال کو یاد نگاری کا حصہ بنا دیا۔ ایران کی سرحد میں داخل ہوتے وقت محترمہ عذرا اصغر صاحبہ نے ڈوبتے سورج کی انتہائی دلکش انداز میں منظر کشی کی ہے۔

دن کے آخری پھر "ہرات کے کسٹم سے فارغ ہو کر"

ایران کی سرحد میں داخل ہوئے تو سورج نارنجی رنگ

کے گولے میں تبدیل ہو چکا تھا وہ لجاجت سے سرخ ہو رہا

تھا یا شرم سے؟ لیکن اس کا حسن بے حد دلکش لگ رہا تھا
 جانے کس بہ ذوق شاعر نے حُسن کے انجام سے ڈرانے کی
 کوشش کی ہے حسینوں کو یہ کہہ کر
 !حسن والے حسن کا انجام دیکھ"
 ڈوبتے سورج کو وقت شام دیکھ
 ہم تو سمجھتے ہیں حُسن کا انجام اگر اتنا ہی"
 ”حسین ہوتا ہے تو خوب ہوتا ہے۔“

اصغر، عذرا، مئی 2011، ص: 64

کابل شہر کی ویرانی کا ذکر کچھ یوں کرتی ہیں:

اندھیرا ہو چکا تھا جب ہم کابل پہنچے "
 عجیب اُجاڑ سببے رونق شہر تھا روبرو
 قسم کے انسان، کوئی شور نہیں، کوئی ہنگامہ
 نہیں یہ ہے کابل؟ میں نے حیرت سے سوچا
 بہت شور سنتے تھے پہلو میں دل کا
 جو چیرا تو اک قطرہ خون نہ نکلا
 کابل کی ویرانی کو محسوس کر کے آپ ہی آپ یہ
 ”شعر میرے ذہن میں گونجا“

اصغر، عذرا، مئی 2011، ص: 62

یہ ذکر و احوال عذرا کے اُس سفر کا تھا جو انہوں نے اصغر مہدی کے ساتھ
 گزارا اور ہر لمحہ یادگار بنایا۔

مصنفہ کی کتاب "میری آنکھوں کے ساتھ۔۔۔ میں" جسے ہم یاد نگاری کہہ لیں یا
 سفر نامہ بہر حال یہ کتاب اپنے اندر بہت سے رنگ اور رنگوں کے ساتھ درد
 سمیٹے ہوئے ہے۔ عذرا اصغر صاحبہ نے اس یاد نگاری میں اپنے شوہر اصغر
 مہدی کی شخصیت کے کئی پہلوؤں سے قاری کو متعارف کروایا ہے۔ اصغر

مہدی ایک درویش طبیعت کے انسان تھے ایمانداری اور لگن کا جذبہ اُن میں سمایا ہوا تھا۔ سادہ طبیعت کے سادگی پسند انسان تھے۔ عذرا اصغر اس بارے میں بیان کرتی ہیں:

میری تجربے اور مشاہدے کے مطابق اصغر اپنے ذاتی " معاملات میں لاپرواہ ہیں جسے میں سستی سے محمول کرتی ہوں۔۔۔۔۔ اُن کے کام بس اللہ توکل ہوجاتے ہیں اس اللہ کے بندے نے کبھی کوشش نہیں کی حالانکہ جو کام کرنے لگیں اُسے بڑی محنت اور لگن سے کرتے ہیں لیکن اپنے مفادات کا مطلق خیال نہیں کرتے۔"

اصغر، عذرا، مئی 2011 ص:33

اصغر مہدی کے تمام خطوط میں عذرا اور بچوں کیلئے بہت اپنائیت اور محبت ہے ہر لفظ سطر سے اُن کی یاد عیاں ہے وہ یاد جو اُن سب کی غیر موجودگی میں انہیں پریشان کرتی ہے۔ عذرا اور اصغر کی خوشگوار زندگی کی مثال ادیبوں میں کم ہی ملتی ہے۔ اشرف سلیم صاحب لکھتے ہیں۔

تیری آنکھوں کے ساتھ۔۔۔ میں " ایک ایسی کتاب ہے "

جس میں دونوں فریق (اتفاق سے دونوں کے ہاتھ میں قلم ہے)

لمبے سفر پہ نکلے، دکھ درد سے اپنے ہجر کو اپنی تحریروں میں سموتے

رہے اصغر صاحب شاعری میں اور عذرا اصغر افسانہ نگاری میں لیکن

اپنا اپنا اظہار محبت ایک دوسرے کے سامنے نہ رکھ سکے مگر عذرا اصغر

"صاحبہ نے کتاب ترتیب دے کر اظہار بھی کر لیا اور محفوظ بھی۔"

اصغر، عذرا، مئی 2011 ص:95

عذرا اصغر کی یہ کتاب رومان کی داستان ہے جسے پڑھ کر قاری کو محسوس ہوتا ہے کہ عذرا اصغر کیلئے اصغری مہدی کے دل میں کتنی محبت ہے ڈوری کی کیفیت کا ذکر کرنا، بے چینی کے لمحات کو بیان کرنا۔ واپسی کی وجہ بتانا اور یہ خط میں اپنے اکیلے ہونے کا ذکر یہی وہ تمام شواہد تھے جس

نے عذرا اصغر کے دل میں محبت اور یقین کی قندیلیں روشن رکھیں۔ آئینہ کتاب میں ہم پڑھتے ہیں کہ اصغر مہدی نے ایک ایک عمل سے عذرا کو اپنی بے پناہ محبت کا احساس دیا اور انہی خطوط کے ذریعے اصغر مہدی نے انہیں یہ باور کرایا کہ وہ ہر لمحہ اُن کے ساتھ ہیں یا یوں کہہ لیجیئے کہ عذرا اُن کے ساتھ ہیں اُن کی آنکھیں بن کر ہر منظر اور ہر جگہ میں عذرا جی کی آنکھیں ساتھ ہیں جو انہوں نے اپنی چشم سے دیکھا وہی نظارہ عذرا صاحبہ نے دیکھا جو محسوس کیا اُسے لفظوں کا رُوپ دے عذرا اصغر کو باور کرایا۔

اٹھ اگست 1990 کو حکومت پاکستان کی طرف سے مطالعاتی دورے پر جب انڈونیشیا گئے تو وہاں سے جو خطوط عذرا کو بھیجے گئے وہی چند خطوط اُن کی تحریر کا مُتحرك بنتے ہیں۔ عذرا اصغر نے یہ کتاب 1997 میں لکھنا شروع کی خطوط کی روشنی میں انہوں نے سفر نامہ تحریر کرنے کا ارادہ کیا لیکن اسے اختتام تک نہیں پہنچایا کیونکہ مہدی صاحب کے ساتھ زندگی کا سفر ابھی رواں دواں تھا اور اس تحریر میں اضافہ ہونا باقی تھا لیکن جب یہ تحریر سامنے آئی تو اصغر صاحب اس جہاں سے جاچکے تھے ان تحریروں میں خطوط کے علاوہ عذرا اصغر کی یادیں ہیں جو انہوں نے اس یاد نگاری میں محفوظ کر لیں۔

وقت اور موت کو کوئی نہیں روک سکتا اور نہ اسے ٹالنا انسان کے بس کی بات ہے موت ایک حقیقت ہے چاہے اسے روکنے کیلئے ایڑی چوٹی کا زور لگائیں لیکن اُس کے حکم سے کون روگردانی کر سکتا ہے۔ عذرا اصغر اپنے محبوب شوہر کی جدائی میں تحریر کرتی ہیں۔

اُن کے سفر کا حکم نامہ مشیت کی طرف تھا"

انسان کی بساط کیا کہ وہ منسوخ کرتا۔

سورة فاطر میں "وہ" فرماتا ہے

اور نہ کسی کی عمر میں زیادتی ہوتی ہے اور نہ"

کسی کی عمر میں کمی کی جاتی ہے۔

بے شک! ہم تیرے حکم کے پابند ہیں میرے"

مالک مگر دل کا زخم کھلا کیوں چھوڑ دیا؟ اسے مندمل

”کر دے نا۔

اصغر، عذرا، مئی 2011 ص:73

اس کتاب کا اختتامیہ پڑھ کر قاری کو مصنفہ کی اداسی، اصغر صاحب سے جدائی، اُن کی ہر کیفیت بخوبی محسوس ہوجاتی ہے اپنی ان تحریروں میں شوہر سے پہلی مرتبہ ایک عورت نے اپنے "عشق" کا راز کھولا ہے اور ایسے بہت سے احساسات اور ارمان تھے جو دل کے کسی کونے میں رہ گئے اور یہ بات بعد میں پتہ چلی کہ ابھی بہت کچھ کہنا تھا اور کرنا تھا۔

تیری آنکھوں کے ساتھ۔۔۔ میں "ایک عورت کے عشق کی داستان ہے جو کہ " ایک مشرقی خاتون ہے اور عشق کا یہ راز اُن کے شریک حیات کے دار فانی سے کوچ کر جانے کے بعد کھلتا ہے یہ عورت عذرا اصغر ہیں جنہوں نے اصغر مہدی کی آنکھ سے اس کتاب کے سب منظر دیکھے ہیں لیکن اس کا خاتمہ آنسو بن کر عذرا کی آنکھوں سے مسلسل بہ رہا ہے اختتامیہ میں وہ اپنی بے چینی اور دکھ کو بہت کرب کے ساتھ بیان کرتی ہوئی نظر آتی ہے۔

اچھے جان! آپ صرف ایک بار ہسپتال سے

گھر آئے تو ہوئے تیئس دن آپ کے بغیر ہمارے

کیسے گزرے، میں بتاتی، اپنی بیٹابی اپنی بے چینی

کا اظہار تو کر پاتی شاہد آپ مجھ سے کہتے نہ کہتے

میں تو اظہار محبت کر لیتی مجھے تو خود بھی پتہ نہیں

تھا کہ آپ میرے دل میں ایسے بستے تھے؟

مجھے آپ سے عشق ہے اچھے جان اور اس کا

”علم اب مجھے ہوا جب آپ مجھ سے اتنی دور جاچکے۔

اصغر، عذرا، مئی 2011، ص:74

تیری آنکھوں کے ساتھ۔۔۔ میں "یادنگاری کی ایک الگ مثال اور انوکھی " داستان ہے اصغر مہدی اور عذرا اصغر کی محبت جو ساری زندگی اُن کے درمیان چلتی رہی مگر اس کا اظہار تمام عمر نہ ہوسکا دو لوگوں کی محبت اور اُن کے درمیان چلتی رہی مگر اس کا اظہار تمام عمر نہ ہوسکا دو لوگوں

كى محبت اور اُن كے درميان احساس كے خوبصورت رشتے كو مصنفه نے
اپنے قلم سے يادگار بنا ديا۔

حوالہ جات

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پنجگور میں شعر و ادب کا تاریخی پس منظر

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پروفیسر تنزیلہ ناز ، شعبہ اردو جامعہ بلوچستان کوئٹہ۔

Abstract :

To properly understand the poetry and literature of any region, it is necessary to explore the geography and literary history of that region. Therefore, this article discusses these two foundations, especially the evolutionary stages of poetry and prose from the caliphate of hazarat Omar to the modern age.

تعارف :-

کسی بھی خطہ کے شعر و ادب کی کما حقہ تفہیم کے لئے اس کے جغرافیائی خد و خال کی کلاسیکی صورت اور ادبی ابعاد کا پتہ لگانا ناگزیر امر ہوتا ہے اس لئے پیش نظر موضوع میں انہی دو ابعادوں کے مباحث محیط ہیں بالخصوص خلافت حضرت عمرؓ سے عصر نو تک پنجگور میں شعر و ادب کا تاریخی پس منظر کا تحقیقی جائزہ اس موضوع کا اصل منہاج ہے۔ پنجگور جغرافیائی، تہذیبی، تمدنی لحاظ سے جس مانند ازمنہ قدیم سے منفرد اور متنوع تاریخی اہمیت کا حامل خطہ ہے بعنیم، اس کی ادبی تاریخ بھی جدت، ارتقاء اور لسانی رجحانات و موضوعات کے تنوع سے مزین ہے الفت نسیم اپنی کتاب ”تاریخی اغلاط نامے“ میں مولانا نور احمد آفریدی کے حوالے سے پنجگور کے جغرافیائی مضامین کی وسعت کے بارے میں لکھتے ہیں۔ ”ماضی بعید میں سندھ کے دریا سے لیکر خلیج عرب تک اور کندھار سے عرب تک مکران تھا اور عرب و قانع نگاروں نے اس کا نام فنزبور لکھا ہے جو پنجگور کا معرب ہے“۔^۱

اسی امر کی توثیق حکیم بلوچ کے ہاں بھی ملتی ہے آپ ائیر عبدالقادر شاہوانی کی کتاب ”ناطق مکرانی“ میں راقم طراز ہیں۔

”سلطنت مکران --- جو صد یوں تک محیط تھی
جس میں ادب اور مجلسی اوصاف کا مرکز
پنجگور تھا جہاں سے علما اصفحان اور شیراز
سے علوم و فنون اور فقہ و سماجیات میں فارغ
التحصیل ہونے کے بعد آخوند اور قاضی بن
جاتے تھے۔ ۲۰۔

اس سے پتا چلتا ہے کہ پنجگور جغرافیائی اور تاریخی لحاظ سے ایک ممتاز
ز حیثیت کا حامل خطہ رہا ہے اور زمانہ قدیم میں اس کا نام فنز بور تھا
سردار محمد خان اپنی شہرہ آفاق تصنیف "A literary History of the
Baloch" میں رقم طراز ہیں -

"Before the conversion to Islam Balochistan
according to strange dealing with province Makran
quit the literary geographer Almuqdasī as his
authority and states Banjbur (Panjgur) a city built
was surrounded by plam-grover. ۳۔

”قبل از اسلام بلوچستان میں لی اسٹریٹجی المقدسی کے حوالے سے نقل کر
تے ہیں کہ صوبہ مکران فنز بور (پنجگور) تھا اس کے گرد حفاظتی قلعے
کی تعمیر کئے گئے تھے اور خندقیں کھودی گئی تھیں۔ پنجگور فارسی زبا
ن کا لفظ ہے جو ”پنج“ اور ”گور“ کا مرکب ہے ۲۳ ہجری میں جب حضرت
عمرؓ نے اسلامی افواج کو فتح ایران اور مکران کے لئے بھیجا تو حضر
ت عثمان کے عہد میں اسلامی فوج نے مکران تک پیش قدمی کی اور یہ
عہد شاہان ایران کے فارسی لسان کا تھا چونکہ صحابہ کرامؓ اس سرزمین
پر آئے یہاں جہاد کیا اور یہیں پر شہید ہوئے پھر پانچ اکابرین کی نسبت
سے فنز بور سے اس علاقے کا نام پنجگور تشکیل پایا الفت نسیم اپنی کتاب
”تاریخی اغلاط نامے“ میں بتورام کا اثباتی اقتباس نقل کرتے ہیں کہ
”یہ زمانہ امیر المؤمنین عثمانؓ کا تھا۔۔۔ عندا لمقابلہ سا
کنان پنجگور کی طرف سے فوج کے پنج نفر معتبر
ہیں مارے گئے جن کی قبریں بنائی گئیں جس کے
سبب پنجگور اس علاقے کا نام پڑ گیا۔ ۴۔

ان جنگی حالات میں سرزمین مکران میں ایسے قبائل بھی آباد تھے
جنہوں نے اگرچہ اسلام قبول نہیں کیا تھا مگر رضا کارانہ طور پر وہ
اسلامی فوج کے حامی تھے جن میں کوچ بلوچ قبائل کا ذکر تاریخ میں
سرپیش ملتا ہے۔ ایم عثمان اپنی کتاب بلوچستان اضلاع و تاریخ میں
لکھتے ہیں -

“عہد فاروقی میں مشہور صحابی حضرت ابو موسیٰ اشعریؓ کو عراق کا حاکم مقرر کیا گیا جبکہ ربیع بن زیاد کو مکران کی مہم جوئی کے لئے روانہ کیا گیا انہوں نے مکران اور اس کے نواحی علاقوں سے کوچ بلوچ کی مدد طلب کی۔۔۔ مؤرخین کے مطابق کوچ بلوچ وہ قبائل تھے جو اس وقت مکران اور بلوچستان میں آباد تھے اور مؤرخین اس بات پر بھی متفق ہیں کہ دراصل وہ عرب نژاد تھے جو مکران میں آباد ہو گئے تھے۔ ۵۔

۲۳ ہجری میں جب حضرت عمرؓ نے اسلامی فوج کو مکران کی سرکوبی کیلئے روانہ کیا جس کا سپاہ سالار حضرت حکم بن عمر التغلبیؓ تھے انہوں نے معرکہ آرائی کا آغاز کیا تو اسلامی فوج کو اس سرزمین پر کافی مشکلات پیش آئیں جب حضرت عمرؓ نے جنگی حالات کی تفصیلات طلب کیں تو حضرت صحار بن عبدی نے جس شاعرانہ حسن سخن اور قافیہ بندی سے ان کو آگاہ کیا وہ اس سرزمین پر پہلی رزمیہ شاعری کا بہترین نمونہ ہے جو تاریخ طبری میں یوں مرقوم ہے۔

وقصد الحکم بن عمر التغلبی لمکران۔۔۔ فسالہ عمر عن مکران۔۔۔ وکتب الحکم اء لی عمر بالفتح وبعث بالی خماس مع صحار بن عبدیؓ فقال یا امیرالمؤمنینارض سهلها جبل۔ ومائیها وشل وثمرها وقل وعد وها بطل وخیرها قلیل وشرها طویل وقلیل بہاضائع قال اسجاع انت مخبر۔ ۴۔

ترجمہ :-

فتح مکران کا سپاہ سالار حضرت حکم بن عمر التغلبی نے جب محاذ آرائی شروع کی تو حضرت عمرؓ نے جنگی حالات کی تفصیل طلب کیں جن کو آپ نے حضرت صحار بن عبدی کے توسط سے مال غنیمت کے خمس کے ساتھ بھیجا تو حضرت صحار بن عبدی نے کہا ”اے امیر المؤمنین!

یہ ایک ایسا سرزمین ہے جہاں کے میدان پہاڑوں کی مانند سخت ہیں۔ اس کا پانی بھاری پن کی وجہ سے خوراک کا کام کرتا ہے یہاں کے لوگ بہت ہی سخت اور بہادر ہیں بڑی فوج ان کے سامنے کم ہے اور کم فوج ان کے سامنے ضائع ہو جاتی ہے۔ یہاں کے لوگوں سے فائدہ ملنا دشوار ہے وعدے ان کے اور پھر اعمال اور ان کے ہوتے ہیں۔

حضرت عمرؓ نے ان سے یہ حالات سنیں پھر فرمایا کہ ”آپ شاعری کر رہے ہو یا خبر دے رہے ہو! حضرت حکم بن عمرؓ نے جس طرح سے

حضرت عمر کو خط لکھ کر بھیجا اس سے آپ مکتوب نگاری کے پہلو میں
اولین ادیب قرار پاتے ہیں جن کا نمونہ کلام ملاحظہ ہو۔

“لقد شبع الاربعة مل غير فخر بفي جائئ هم من مكران اتا
هم بعد مسغبه وجهد وقد صغر اشتائ من دخان فاني لا
يذم الجيش فعلى ولا سيفيذم ولا سيناني”-۷

ترجمہ :-

میں بغیر کسی فخر کے کہتا ہوں کہ جتنا مال غنیمت ہم نے مکران
میں جہاد کے ذریعے حاصل کیا ہے ان کو موسم سرما میں میدانوں پر بے
آگ اور بھوکے پیاسے بیواؤں میں ہم نے تقسیم کیا ہے اور ہم آپ کو یقین
دلاتے ہیں کوئی فوج ہمارے سامنے نہیں ٹھہر سکتی اور نہ ہی ہماری تلوار
روں کا کوئی مقابلہ کر سکتی ہے۔

پر چند کہ یہاں پنجگور میں اسلامی افواج کی ترسیل حضرت عمر
فاروق کے عہد خلافت سے ہوئی مگر حضرت علی کریم اللہ وجہ کی خلا
فت تک سیستان و مکران میں جنگی صورت کا اجراء مسلسل تھا۔ خالد بلو
چ اپنی کتاب ”پنجگور تاریخ و شخصیات“ میں رقم طراز ہیں۔
”حضرت علی کریم اللہ وجہ کے آخری دور خلافت میں
حضرت حارث بن مرہ العبدي نے لشکر جمع کر کے مکران
میں جہاد کیا“۔۸

اس عہد میں اکرا دبلوچ نے بلوچ کانفیڈریسی تشکیل دی تھی اور اس میں
اپنا سرداری نظام کا اجرا کیا ہوا۔ جیسے کہ میر نصیر خان کی کتاب ”تاریخ
بلوچ و بلوچستان“ سے مترشح ہے کہ آپ لکھتے ہیں۔

“۶۴۴ء تک اکرا دبلوچ کے امراء نے بلوچ کانفیڈریسی
یشن کی تشکیل کی جس نے بڑھتے بڑھتے بلوچستان
کے تمام خطوں کو اپنے میں سمو لیا جس کے ہائی
کمان نے بلوچستان کے تمام متحدہ خطوں کو
انتظامی لحاظ سے توران (سراوان جہا لاوان)
مکران، خاران، چاغی، لسبیلہ کے پانچ خطوں
میں منقسم کیا ان خطوں کے رکن امیر اندرون
پر اپنے قبائلی نظام کو دستور کے مطابق خود
آزادانہ طور پر چلاتے تھے مرکزی معاملات میں
صدر کانفیڈریسی کے مجلس شوریٰ کی مشاہدات
کے بعد فیصلے صادر کرتے“۔۹

یعنی خلافت حضرت علی تک مکران میں اسلام کا نہ انتظامی نفاذ ملتا ہے
اور نہ سماجی، حتیٰ کہ حکومت یزید حادثہ کر بلا کا پس منظر بن جاتی ہے

اور اکراد بلو چ من حیث القوم اسلامى دھارے میں آتے ہیں اور ان کے اشعار اس عہد کے مرتبے کی ابتدائی داغ بیل ڈالتے ہیں۔

شکر اللہ ۽ حمد گزاران
بادشاہ ملک ۽ وت انت
کل جہاں خاک و گل بیت
وت اوستی یک وتنہا
ما مریدوں یا علیؑ
دین و ایمان سیوت انت
امت اُن پاکین نوی ۽
گوں یزید ۽ جھیڑ انت۔ ۱۰۷

ترجمہ :-

اللہ کا شکر ادا کر کے اس کی حمد بیان کرتا ہوں
وہ تنہا مالک سارے جہاں کا ہے
فناہ اور مٹی ہو کر ہو جائے گا سارا جہاں
باقی رہے گی ذات ذوالجلال کی
ہم مرید ہیں اے علی تیرے
تیری ہی اقتداء میں ہے دین و ایمان ہمارا
امتی ہیں اپنے پاک نبی کے
ہمارا جھگڑا اب صرف یزید سے ہے۔

پنجگور میں بعد از اسلام ناطق مکرانی تک ایک تحقیقی خلا پائی جاتی ہے
خود ناطق مکرانی کے کلام کو کسی نے تلاش کر کے نہیں دکھا یا
ہے۔ ائیر عبدالقادر شاہوانی اپنی کتاب ناطق مکرانی میں لکھتے ہیں۔
“محترم نام مرزا گل محمد ناطق نے... اٹھارویں صدی
عیسوی میں... قصبہ تسپ کے ایک ذی علم ملا زئی
خاندان میں آنکھ کھولی... ۱۸۴۸ میں لکھنؤ (ہندوستان)
ن) میں جہاں سے عالم جاودانی کو سداہارا... ایسے
قادر الکلام کا مکمل دیوان اب تک تلاش اور شائع
نہیں کیا جاسکا۔ ۱۱۷

ناطق مکرانی کے پنجگور اور لکھنؤ کے ذو خطہ گیر فارسی شاعر
و ادیب ہیں جنہوں نے ہندوستان اور مکران کے ادبی سرحدوں کو استوار
کیا اور ان کے قادر الکلامی کا اعتراف غالب جیسا رشکیہ گو شاعر بھی کر
تا ہے کہ

“کوئی کہے کہ ریختہ کیوں رشک فارسی
گفتہ غالب ایک بار پڑھ کر سنا کہ یوں۔ ۱۲۷

لیکن با میں ہمہ غالب نے ناطق مکرانی کے علم اور فراست کی حقیقت کو تسلیم کر کے انہیں اعتراف فی خطہ بھی لکھا محمد سردار خان اپنی کتا
 ب A Literary History of the Balochis
 میں لکھتے ہیں۔

As mentioned already that Natiq pointed out a mistake couplets composed by Ghalib in his mathnawi "Dardo-dagh" where hog has been mentioned as having claw instead of hoof. The great Urdu composing poet of the India sub-continent admitted his mistake ignorance wrote a letter in reply to natiq addressing him into superscription as from Ghalib. ۱۳ء۔

“جیسے کہ ما قبل مزکور ہے کہ ناطق نے ہر صغیر و بند و ستان کے سب سے بڑے اردو شاعر کی مثنوی “درد و داغ” سے ایک غلطی نشاندد کیا ہے کہ جس میں سور کو “سُم” کی بجائے پنجوں سے نوازا گیا ہے تو غالب نے جوابی خط میں اپنی غلطی کا اعتراف بڑے عالمانہ و قار کے ساتھ کیا۔
 ناطق مکرانی اور غالب کے مابین اس نوع کی مکتوب نگاری جہاں علمی مباحث کے دروں کو مذیدوا کرتی ہیں تو دوسری جانت پنجگور میں ادب کے ارتقاء کے اثباتی جواز بھی پیش کرتے ہیں۔ ناطق صاحب کی تخلیقات کا نمونہ جوہر معظم کی صورت میں دستیاب بھی ہے جسے بلوچی اکیڈمی نے شائع کیا ہے اور اس کا مقدمہ ڈاکٹر انعام الحق کوثر نے تحریر کیا ہے۔

انیسویں صدی عیسویں میں انگریز جیوگرافر سر بیوزر نے بلوچستان کے طول و عرض میں تحقیقی کاموں کی خاک چھانی کی اس عہد میں انہوں نے یہاں کے شعرا اور ادبا کی کتابوں کو یکجا کیا جس سے ایک مسودہ اوتمان کلمی کی ہے جسے پروفیسر ایچ اولسن کی بیوہ نے لندن میوزیم کے سپرد کر دیا جس میں بلوچی ضرب الامثال، افسانے، داستاں، رومان اور تاریخ مرقوم تھے اسی عہد میں پنجگور سے ہاتھ کی لکھی ہوئی ایک کتاب ہاتھ لگی جسے بھی انگریز لے گئے اور اس کا تاحال پتہ نہ چل سکا ہے، تیسری کتاب پنجگور سے کمالان گچکی کی تھی جسے آپ نے ۱۲۹۹ھ بمطابق ۱۸۷۲ء میں ہاتھ سے لکھی تھی اور غیر مطبوعہ صورت میں کر نل سر کیٹس ایس۔ بی مایلز نے لندن میوزیم میں پیش کیا یعنی اس عہد میں بلوچی کی بہت سی ایسی دستاویزات تھیں جنہیں انگریز لے گئے اور آج تک گمنامی کے دریا میں بہ کرنا پیدا ہو گئے مگر پیش نظر کتاب کے مسودے کو لندن میوزیم سے ڈاکٹر نعمت اللہ گچکی نے حاصل کر کے میر عاقل مینگل کے حوالے کیا جسے بعد میں میر عاقل مینگل نے بلوچی اکیڈمی کے توسط سے ۱۹۸۲ء میں شائع کیا، میر عاقل مینگل صاحب اسی کتاب کے مقدمے میں لکھتے ہیں۔

نو نر ددمى سد ى عىسوى ء گڈء سراں ىك انگر يز
 واءه بىو ز بلر بلو چستان ء تر و تاب ء آحت و مذ
 نىں پٹ وپو لے كر ت ----- در ز نمشتى كئا بان
 انگرىزان برت كه چروان دو كتاب ما لندن آجو بگاھ
 ءاىرانت آچ ايشان ىكے واءه اتمان كلمى رند بلو چ ء
 كتاب انت كه گمان سن ۱۷۶۳ عىسوى ء نمشته بو تك
 ---- ۱۸۶۱ عىسوى ء آكسفور ڈ انتجا ه ءىك واستا هدا مرز
 ى پر و فىسر اىچ اىچ اولسن ء جنوزان وتى جودء مر
 ك ء رند لندن آجو بگاھ دات ---- سىمى كتاب واءه
 كمالان گچكى بلو چ ء گنت كه بزاں ۱۸۷۲-۷۳ نمشته
 كتگ ---- واءه كمالان گچكى ء اىبىد پنجگور ى ىجگ ام
 نمشته كتگ ---- ولے اے نشان شرى ء مىم نه بنت
 پمىشا ---- بلوچى نمشت ء پارسى ء اوگا نى وراء انت
 واءه دكتر نعمت الله گچكى ء مننت واراننت كه ائى ءوتى با
 زىں كو شستان رند ما لندن ء آجو بگاھ ء اے كئا بانى
 گو ناپ گنت و مارا دات -۱۴ه

تر جمہ:-

“انىسوى صدى عىسوى كے اواخر مىں اىك انگر يز جنا ب بىو ز بلر نے
 بلوچستان كے طول و عرض كا دور ه كىا اور بڑے پىمانے پر خاك چهانى
 كى ---- اس دوران ہاتھ سے لكھے ہوئے مسودوں كو انگر يز لے گئے جن مىں
 دو كتاب لندن مىو زىم مىں ركھى ہوئى ہىں جن مىنسى اىك اوتمان كلمى رند
 بلو چ كى كتاب ہے جسے آپ نے تقر بىا ۱۷۶۳ عىسو ى مىں لكھى ہے
 ۱۸۶۱ عىسو ى مىں آكسفور ڈىو نىور سٹى كے اىك استاد پر و فىسر اىچ اىچ
 اولسن كى بىو ه نے اے شوہر كى وفات كے بعد اىك مسودہ دىا ---- اور تىسر
 ى كتاب واءه كمالان گچكى كى ہے كه انہوں نے اسے ۱۸۷۲-۷۳ ء مىں تحر
 ير كىا ہے ---- اس كتاب مىں محترم كمالان نے كىچ اور پنجگور ى لہجے
 استعمال كئے ہىں مگر كونسلا لہجہ زيادہ بھارى ہے يہ اس لئے اچھى طرح
 پہچانا نہىں جا سكتا ہے كه مكران مىں افغانى اور فارسى رسم الخط بھى
 مستعمل ہىں ---- محترم ڈاكٹر نعمت الله گچكى كے ہم مشكور ہىں كه جنہوں نے
 انتھك محنت كے بعد لندن مىو زىم سے ان نا ياب مسودوں كو حاصل كر كے
 ہمارے حوالے كىا۔

اٹھار وىں صدى كے ربع آخر مىں پنجگور مىں ملائى دور كے عظيم
 شاعر ملا عزت نے اپنے ادبى كارناموں سے ادب كے مضافات مىں كو تنوع
 بخشا اور بلوچستانى مشابىر مىں اعلى مقام ركھنے كے پيش نظر پنجگور
 مىں اىك ادبى اكيڈمى “عزت اكيڈمى” كے نام سے معروف ہے ملا عزت

کی شاعری میں جمالیات رنگ ایران کی ایک دوشیزہ مہرک کی خوبصورتی کو مرتکز کرتا ہے ڈاکٹر علی دوست بلوچ روزنامہ جنگ کوئٹہ میں لکھتے ہیں -

عزت اکیڈمی پنجگور کے معر و ف و نامور شاعر
ملا عزت پنجگوری کے نام سے قائم کی گئی ہے ملا
عزت پنجگوری تسپ پنجگور میں پیدا ہوئے۔۔۔ ایر ان
سر باز کے ایک چھوٹے سے گائوں میں ایک دوشیزہ
مہرک رہتی تھی ملا عزت نے ملا فاضل سے مہر
ک کی خوبصورتی کے بارے میں سنا تو وہ مہرک
کو دل بیٹھے۔ ۱۵ء

بیسویں صدی میں حاجی عبدالقیوم نہ صرف پنجگور بلکہ پورے بلوچستان کے لئے ادبی لعل گہر کی حیثیت رکھتے ہیں آپ نے سیرت نگاری، تاریخ نویسی اور صرف و نحو کے لحاظ سے جو کام کیا ان کی اہمیت جاویدان ضرور ہے مگر آپ کی سب سے بڑی ادبی خدمت بلوچی اکیڈمی کا قیام ہے جس کا سنگ بنیاد ۱۹۶۱ء میں رکھا گیا۔ جناب انجینئر یعقوب عامل اپنی کتاب چکار میں لکھتے ہیں -

حاجی عبدالقیوم بلوچ اگست ۱۹۲۵ء نامی این میتگ
خدا بادان ءودی بوتگ۔۔۔ بلوچانی چہ دراہیں ہندا نی
سردار و نواب، خان ءو ڈیرہ ءوانند ہیں مردمان لوٹا
ننت۔۔۔ چمائی جہد ءو شتانتوہینگ ءسال ۱۹۶۱ء بلو
چی اکیڈمی بن ہشت ایر کنگ بوت۔ ۱۶ء

ترجمہ :-

“حاجی عبدالقیوم بلوچ اگست ۱۹۲۵ء مینمشہور قصبہ خدا بادان میں پیدا ہوئے۔۔۔ انہوں نے تمام نمائندگان سردار و نواب، خان و وڈیرہ اور دیگر تعلیم یافتہ افراد کو اکٹھا کیا۔۔۔ اور ان کی ان تمام جد و جہد سے بالآخر سن ۱۹۶۱ء میں بلوچی اکیڈمی کا سنگ بنیاد رکھا گیا۔

۵۰ کی دہائی بلوچستان کے تحریری دور کا آغاز کرتی ہے اور حکیم بلوچ پنجگور میں اردو ادب کے نمائندہ ادیب کی حیثیت سے سامنے آتے ہیں آپ کی اردو تصانیف میں بلوچ قومیت، خانیت و سرداریت، شبیہ شاد، زیر سایہ خورشید، عوامی دکھ کا سفر، ماتم دانش، خواب پیام پیمان اور ادبی تنقید و تبصرے شامل ہیں جو سیاسی، تنقیدی، افسانوی اصناف کا احاطہ کرتی ہیں جن میں آپ فلسفیانہ اظہار قوت، سرزمین سے گہری وابستگی اور مشاہداتی وجدان کے ساتھ اپنی تخلیقات کو لیکر سامنے آتے ہیں۔ مستنصر حسین تارڑ آپ کی کتاب "Cobras Votivekist" سرورق پر تبصرہ کرتے ہیں کہ

"He achieves a creative magnificence and philosophical strength which is impossible to grasp if you turn away from your native expression, to me he is the same rustic and uneducated Baloch who upon arrival in a feast starts narrating his life experiences with a difference that this Baloch puts them on paper and shares them with rest of the humanity. ۱۷

ترجمہ :-

ان کا فن تخلیقی شان اور فلسفیانہ اظہار قوت کے ارتقاع کو چھو لیتا ہے کہ ان کو اپنی سر زمین و ثقافت سے گہری وابستگی ہے بالکل ویسے ہی جیسے ایک بادیدہ نشین و بے تعلیم آدمی اپنی آپ بیتی سنا رہا ہو فرق صرف اتنا ہے کہ یہ بلوچ ان کو قسطاس کے حوالہ کر کے ساری دنیا کے پڑھنے والوں کو شامل کرتا ہے۔

ڈاکٹر علی دوست بلوچ کے ۱۹۹۱ء سے ضبط تحریر میں آنے والے اردو کالمز دراصل ایک ادبی تحریک کی صورت میں سامنے آتے ہیں جو جنگ اخبار کو نئے میں چھپتے آرہے ہیں اور ان کے مجموعے بلوچی دیوان اول اور دیوان دوم کی کتابی صورت میں بھی دستیاب ہیں جن میں اشاعتوں، اداروں، تقریبات، ادبی شخصیات، تراجم، ٹی وی ڈراموں، ادبی تحریروں کی احوال کاری اور تبصرے و تجزیے شامل ہیں جو پنجگور میں اردو ادبی صحافت کاری کی منفرد اور ممتاز صورت ہے۔ ڈاکٹر بیرم غوری بلوچی دیوان میں اپنے تبصرے میں کہتے ہیں۔

”بلوچی دیوان“ بلوچستان میں ادبی تحریک کا ایک ایسا نقش ہے جس نے تحریص و ترغیب کے حیلوں، زمانہ نازی اور منافقت کے دور میں مثبت روشن ادبی اقدار کا دامن کبھی ہاتھ سے نہیں چھوڑا۔۔۔ بلوچی دیوان ۱۹۹۱ء سے ضبط تحریر میں آنے والی بستہ جستہ تحریریں نہیں، برف پر لکھی محرومیوں کی تاریخ اور آنسوئوں کے نمکین ساحلوں پر کشتیوں کے بابان کھانے کے منتظرعمومی کا وہ ادراک ہے جو نوحہ بھی ہے اور علم بھی! شاہدیانہ بھی ہے اور طبل بھی۔ ۱۸ء

۲۰۰۰ء کی دہائی میں اردو ادب ایک عمومی رجحان کی تحصیل کرتا ہے جب گریڈگری کا لچ پنجگور سے مجلہ گدان اور بوائز ڈگری کا لچ سے مجلہ رخشان کی باقاعدہ اشاعت ہوتی ہے۔ جس میں نژاد نو کے شعر و ادب

سے پنجگور کا بزم سخن سجتا ہے جس سے نہ صرف اردو زبان کو مزید وسعت و تنوع حاصل ہوتا ہے بلکہ نئے رجحانات و نئی فکری جہتوں کا دروا ہوتا ہے۔ ۲۰۰۳ کے مجلہ رخشان میں پرنسپل محمد امین کہتے ہیں۔

”اس تحریر کی عمل سے آگہی کی کر نہیں پھوٹیں گی نسل نو میں بیداری کا عمل تیز ہوگا، جہالت ناخواندگی اور توہمات کا خاتمہ ہو جائے گا طلبہ صدیوں کی جہالت کے دبیز پردوں کو چاک کرنے کے لئے بے قرار ہیں وہ فرسودہ روایات، تعصبات اور افکار کہن کو مٹانا چاہتے ہیں۔۔۔ طلبہ کی اس اضطرابی کیفیت کو تحریکی سمت دینے اور ان کے جذبات کے نازک آب گینوں کو صفحہ قرطاس میں بکھیرنے کی کوشش میں اساتذہ، طلبہ اور ایڈیٹوریل بورڈ کے ممبران کو سراہا جائے گا جن کی بدولت اس ادبی گل دستے کی اشاعت ممکن ہوئی ہے۔ ۱۹ء

۲۰۰۱ء سے عصر حاضر تک پنجگور میں جہاں اردو ادب کے موضوعات میں تنوع و انفرادیت نکھرتی ہے اور تصانیف کی قابل قدر فہرست مرتب ہوتی ہے وہاں انگریزی عربی تخلیقات کے ساتھ بلوچی تراجم بھی دستیاب ہوتے ہیں۔ افسانوی ادب میں ایک جانب حکیم بلوچ کی تخلیقات ماہ نامہ بلوچہ میں چھپتے ہیں تو دوسری طرف آپ کی انگریزی افسانوی مجموعے *Cobra's votives kiss tears of resurrection, Silverfooted Down* اس عہد کے ادبی دائرے کو وسعت بخشتے ہیں جسے پھر ڈاکٹر نعمت اللہ گچکی کا اردو افسانوی مجموعہ ”امید وجود“ مذید تقویت بہم پہنچاتا ہے پھر تاریخی موضوع پر حکیم بلوچ کی عوامی دکھ کا سفر بین الاقوامی ملکی اور بلوچستانی دہاروں کا احاطہ کرتی ہے جبکہ الفت نسیم کی کتاب ”چند تاریخی گوشے“ نمرود سے عہد جدید تک کا جائزہ لیتی ہے اسی طرح بلوچستان کے المیوں کی تو جہالت اور گھٹا نسلجھانے کا جتن ڈاکٹر ظفر اللہ سدوزئی کی تصنیف ”بلوچستان کی آپ بیتی“ میں کیا گیا ہے۔ جغرافیہ کے موضوع پر بلوچستان کے جغرافیائی خدوخال کو پروفیسر محمد حسن نے ”جغرافیہ بلوچستان“ کے عنوان سے کتابی صورت میں پیش کیا ہے، مذہبی اور ثانوی موضوعات پر حیاتان بلوچ ”ماہنامہ بلوچی دنیا میں“ لکھتے آ رہے ہیں۔ اور ۲۰۱۸ء میں چھپنے والی کتاب اس عہد کا سب سے بڑا کام ہے جو ”دیوان راہ شون“ کے نام سے منظر پر آئی ہے اس لسانی اشاعت میں ایک حصہ بلوچی شاعری اور دوسرا اردو شاعری پر مبنی ہے اس سے پہلے ڈاکٹر علی دوست بلوچ نے اردو میں ہائیکو، نظم معری، آزاد نظم، اور غزلیات لکھی ہیں جو مسودوں کی صورت میں

وجود رکھتی ہیں اور کچھ جنگ کے ادبی صفحات پر چھپ چکے ہیں مگر ایک کامل اشاعتی صورت کی مثال پہلی بار سامنے آتی ہیجس کا سہرا برکت مری کے سر جاتا ہے یوں پنجگور میں عربی شعر و ادب، میدان عہد ی دور میں سپاٹ نہیں ہے حافظ زاہد المدنی فاضل جامعہ اسلامیہ مدمنہ منورہ کی رہ کی تصنیف الخلیفۃ الحادم اور عبدالقادر المدنی فاضل مدینہ منورہ کی مشعل الادب عربی شعرو ادب کے بہترین نمونے ہیں۔ جبکہ ترجم میں ڈاکٹر علی دوست بلوچ اس عہد میں بازی لے جاتے ہیں جنہوں نے جارج آر ویل کے ناول اینیمل فارم، جان ارنسٹ اسٹین کے ناول The Pearl کا ترجمہ "مروارذ" اور فیوڈر دستوئیفسکی کے ناول "Notes from the Undereground" کو "گنو کے اور دپتر" کے نام سے بلوچی میں ترجمہ کیا

یعنی پنجگور میں عہد ی رجحانات کے ساتھ ادب نے عربی، بلوچی، پھر فارسی کے ساتھ سفر کرتے ہوئے عہد جدید میں اردو، انگریزی، عربی اور بلوچی تک رسائی حاصل کر کے متنوع لسانیات و موضوعات اور اصناف کے واسطوں سے اپنے افق کے مضامین میں کافی اضافہ کیا ہے۔

حوالہ جات

- ۱۔ الفت ، نسیم ، تاریخی اغلاط نامے ، ص ۲۲۴
- ۲۔ اثیر عبدالقادر شاہوانی ، ناطق مکرانی ، ص ۱۴
- ۳۔ محمد سر دار خان بلوچ VI Aliterary History of the Balochis ، ص ۵۵
- ۴۔ الفت نسیم ، تاریخی اغلاط نامے ، ص ۱۰۹
- ۵۔ بر یگیڈیٹر ایم عثمان (ریٹائرڈ) بلوچستان اضلاع و تاریخ ، ص ۲۳۲
- ۶۔ ابی جعفر محمد بن جریر الطبری جلد دوم ، ص ۵۵۵
- ۷۔ ایضاً
- ۸۔ خالد بلوچ ، پنجگور تاریخ و شخصیات ، ص ۳۰
- ۹۔ نصیر خان (احمد زئی کمرانی) بلوچ ، تاریخ بلوچ و بلوچستان جلد سو م ص ۱۱،۱۲
- ۱۰۔ ایضاً
- ۱۱۔ اثیر عبدالقادر شاہوانی ، ناطق مکرانی ، ص ۵-۱
- ۱۲۔ مظہر محمود شیرانی ، مقالات حافظ محمود شیرانی ، جلد سوئم ، ص ۳۰۸
- ۱۳۔ محمد سر دار خان بلوچ ، "Aliterary History of the Balichis" - ص ۳۴۵
- ۱۴۔ میر عاقل مینگل ، کتاب لفظ بلوچی ص ، ۱ ، س، گ، ل ، م
- ۱۵۔ ڈاکٹر علی دوست بلوچ ، بلوچی دیوان ، روزنامہ جنگ ، بدھ جولائی ۲۰۱۷ ص ۸
- ۱۶۔ یعقوب عامل ، چکار ، ص ۳۳۰ ، ۳۳۱
- ۱۷۔ مستنصر حسین تارڑ "Cobra's votive kiss" ، مصنف حکیم بلوچ سرو ق
- ۱۸۔ ڈاکٹر بیرم غوری ، بلوچی دیوان اول ، ص ۱۶
- ۱۹۔ محمد امین بلوچ ، مجلہ رخشان ، ۲۰۰۳ ص ۸

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بلوچستان میں بچوں کا ادب پشتو زبان میں

Children's Literature in Balochistan in Pashto Language

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Abstract:

Children's literature in Pashto language has a long history in Balochistan. A century ago Professor Syal Kakar Wali Muhammad Khan (born 1935 Saranan son of Abdul Rahman bin Payand Khan) wrote under the name of Children's Literature, which was published by Bolan Book Corporation Zamana Press Quetta in May 1979 on 96 pages. Definition, distribution, characteristics, negative factors, children's literature in East and West, children's upbringing, children's literature in newspapers and magazines, children's literature in the mirror of folk, children in the eyes of poets and parents, Pashto poetry and prose. A collection of children's literature and other topics are discussed. This research study focuses the literary works on children in Balochistan in Pashto language.

Keywords: Balochistan, Pashto Language, Literature

تعارف:

اگرچہ پشتو اس وقت دنیا کے ستر میلین انسانوں کی زبان ہے اور یہ زبان افغانستان، پاکستان، ایران، ہندوستان سنٹرل ایشیا، خلیج اور دیگر ممالک میں بولی جاتی ہے پاکستان کے چاروں صوبوں میں بولی جانے والی اس زبان کی قدیم لسانی تاریخ ہے میں یہاں پر صرف بلوچستان میں پشتو زبان میں ادبیات اطفال کا جائزہ پیش کروں گا

بلوچستان میں پشتو زبان میں ادبیات اطفال کی تاریخ بہت طویل ہے ابھی تک کی جانے والی تحقیق کے مطابق اس کا آغاز ساڑھے تین سو سال قبل ہوا تھا جب بوستان ضلع پشین کے رہنے والے حافظ عبداللطیف اچکزئی ولد غلام محمد (تولد حدود 1104 ہ ق) نے بچوں کے لیے " اونٹ اور

خرگوش" کا قیصہ پشتو میں منظوم کیا تھا اگرچہ حافظ عبداللطیف اپنے دور کے کہنہ مشق شاعر تھے لیکن تاحال ان کے دیگر احوال و آثار کا پتہ نہیں چل سکا ہے بچوں کے لیے لکھے جانے والے اس تاریخی منظومہ کو قندہار کے ہوتکی دربار کے عظیم مورخ اور تذکرہ نگار محمد ہوتک نے اپنے معرکتہ آرا کتاب "پٹہ خزانہ" میں محفوظ کیا ہے

پشتو ادب میں بچوں کا ادب پر افغانستان کے اکادمی علوم کابل کے محقق ڈاکٹر رفیع اللہ نیازی نے مربوط تحقیقی کام پہ پشتو ادب کی د ماشومانو ادبیات کیا ہے جو کابل سے مصور نشراتی مرکز کی جانب سے 1389 ہ ش میں 192 صفحات پر شائع ہوا ہے جبکہ پشتو اکیڈمی پشاور یونیورسٹی کے سابقہ ڈائریکٹر پرفیسر محمد نواز طائر (1934 تا 3 مئی 2017 تھانہ ملاکنڈ ایجنسی) نے پشتو میں بچوں کے گیتوں اور ان کے اصوات پر تحقیق پہ پشتو کی د ماشومانو سندری او صوتونہ کی ہے جو پشتو اکیڈمی پشاور نے 1988 میں 156 صفحات پر شائع کی ہے یہی کتاب چند اضافوں کے ساتھ اسی ادارے کی جانب سے 2005 میں 511 صفحات پر دوبارہ شائع ہوئی ہے شاہ وزیر خان خاکی نے سوات میں بچوں کے قدیم کھیل پہ سوات کی د ماشومانو زری لوبی لکھی جو شعیب سنز مینگورہ سوات سے شائع ہوئی جبکہ زکریا ملاتڑ نے د پشتو پہ اولسی ادب کی د ماشومانو شاعری پشتو فوک ادب میں بچوں کی شاعری پر تحقیق کی ہے د ماشوم ادبیات کابل یونیورسٹی فیکلٹی زبان و ادبیات سے سدو ٹکنی نے 1365 ہ ش میں 40 صفحات پر مشتمل تحقیقی مقالہ جمع کیا ہے جبکہ د ماشومانو ادبیات شریفہ پاچون کے درسی نوٹ ہیں آصف بہاند (۳ جلدی ۱۳۳۳ ہ ش چارہ شکر اللہ خان قلعہ کابل) نے د کوچنیانو ادبیات کے موضوع پر بچوں کے ادبیات پر تحقیق کی ہے جو د خپرونو دولتی کمیٹہ کابل کی جانب سے ۱۳۶۶ ہ ش میں شائع ہوئی ہے

کابل یونیورسٹی فیکلٹی زبان و ادبیات میں 1344 ہ ش کو شاہ ولی نے اپنا مونوگراف د کوچنیانو شفاہی ادب یا د کوچنیانو فولکلور، 97 صفحات میں تحریر کیا د ماشومانو سندری او لوبی عبدالغفور لیوال (تولد ۱۳۵۲ ش کابل چہارا سیاب موسھی کلی) کی بچوں کے گیتوں اور کھیلوں سے متعلق کابل سے شائع ہوئی ہے

جبکہ بلوچستان میں بچوں کے پشتو ادبیات پر پہلی باقاعدہ کتاب تقریباً نصف صدی قبل پروفیسر سیال کاکڑ ولی محمدخان (تولد ۱۹۳۵ سرانان ولد عبدالرحمان بن پابند خان) نے د کوچنیانو ادب کے نام سے لکھی ہے جو بولان بک کارپوریشن زمانہ پریس کوئٹہ نے مئی ۱۹۷۹ میں 96 صفحات پر شائع کی ہے اس کتاب میں بچوں کے ادب کی ابتدا، تعریف، تقسیم، خصوصیات، منفی عوامل، بچوں کا ادب مشرق و مغرب میں، بچوں کی پرورش، بچوں کا

ادب اخبارات اور جرائد میں ، بچوں کا ادب فوک کے آئینے میں ، بچے شعرا اور والدین کی نظر میں، پشتو نظم و نثر میں بچوں کے ادب کا ذخیرہ، وغیر موضوعات پر بحث کی گئی ہے

لسانی حوالے سے د کوچنیانو ژبه بھی پروفیسر سیال کاکڑ کی کاش ہے جو بولان بک کارپوریشن زمانہ پریس کوئٹہ کی جانب سے اپریل ۱۹۷۹ میں 64 صفحات پر شائع ہوئی ہے اس کتاب میں لسانی حوالے سے بچوں کی زبان کی ساختیات اور دیگر امور زیر بحث لائے گئے ہیں عبدالقدوس درانی (۶ جون ۱۹۳۸م تا ۲۶ اگست ۲۰۱۳) پشتو کے مشہور و معروف ادیب مصنف اور مزاح نگار تھے آپ کا تعلق بلوچستان سے ہے آپ نے بچوں کے حوالے سے اہم خدمات انجام دئے ہیں اس سلسلے میں کیسی او کیسی ان کی عمدہ شاہکار ہے اس کتاب میں بچوں کے لئے 139 کہانیاں اور ایک سو تیس پہلیاں مرتب کی گئی ہیں درانی صاحب کی یہ کتاب پشتو اکیڈمی کوئٹہ کی جانب سے ۲۰۰۹م میں 257 صفحات پر شائع ہوئی ہے بلوچستان میں بچوں کے لئے پشتو ادبیات میں ابوالخیر زلاند (۷ جون ۱۹۳۹ ۷ جنوری ۲۰۱۴م مدفن کوئٹہ) کی خدمات بھی ناقابل فراموش ہیں زہ تنکی غوتی یم بچوں کے لئے جناب ابوالخیر زلاند کے نصیحت آموز نثری تحریرات کے ساتھ ساتھ منتخب منظومات کا مجموعہ ہے یہ تمام منظومات جناب زلاند نے بچوں کے لیے تخلیق کیے ہیں اسلوب نہایت سلیس، عام فہم اور بچوں کے نفسیات کے عین مطابق ہے یہ کتاب کوئٹہ سے ۲۰۱۰ میں 278 صفحات پر شائع ہوئی ہے

بلوچستان میں بچوں کے لئے پشتو زبان میں کہانیاں لکھنے کا رواج بھی بہت قدیم ہیں تقریباً ساڑھے تین سو سال پہلے حافظ عبداللطیف اچکزی کی اونٹ اور خرگوش کے منظوم کہانی سے اس کا آغاز ہوتا ہے اور مختلف ارتقائی مراحل سے ہوتا ہوا یہ بچوں کی کہانیوں کا یہ سلسلہ آگے بڑھتا ہے

نعمت اللہ کاکڑ (۱۹۶۷ برشور قلعہ حاجی خان) نے بھی بچوں کے لئے کہانیاں لکھی ہیں جن میں ایک د بدو پایہ بد وی سینٹر فار فیس ایڈ ڈولپمنٹ کی جانب سے 10 صفحات پر شائع ہوئی ہے بارکوال میاخیل محمد کریم (۱۹۷۹م ژوب گنج محلہ ولد حاجی عبدالوہاب) نے بھی بچوں کے لیے نظم و نثر میں کارہائے نمایاں انجام دیے ہیں بچوں کے لئے آپ کی ایک کہانی مغرورہ میبری لمر خپرندویہ ٹولنہ کابل کی جانب سے ۱۳۸۹ ہ ش ۲۰۱۰م میں 88 صفحات پر شائع ہوئی ہے

عبدالنافع افغانزی (پیدائش ت 1361ہ ش) کا تعلق اگرچہ قندہار افغانستان سے ہیں لیکن افغان جنگ کے دوران کوئٹہ ہجرت کی اور یہاں بچوں کے لئے عمدہ کہانیاں تحریر کیں جن میں پشتنہ پیغلہ، خسرو

پرویز او شہزادگی ، اور ، د پیرانانو شہزادگی زیادہ مشہور ہیں جبکہ عبدالنافع افغانزی کا صرف د کندھار نکلونہ بیس جلدوں پر مشتمل ہے اس کی اشاعت کا اہتمام مذہبی کتب خانہ کاسی روڈ کوئٹہ نے کیا او جلد اول ۱۳۸۲ ہ ش میں ۱۲۸ صفحات پر شائع ہوئی

اگرچہ افغانستان اور خیبر پختون خوا میں میں بچوں کی ادبیات کے باقاعدہ اشاعت کا سلسلہ خاصا پرانا ہے اور خصوصا افغان وار کے دوران گذشتہ دو دہائیوں کے دوران اس شعبے کی منظم مالی سرپرستی کی گئی اور مختلف این جی اورز نے بچوں کی ادبیات کے فروغ کے لئے مخلف اشاعتی منصوبوں کو آگے بڑھایا لیکن انفرادی سطح پر بچوں کی ادبیات کے لئے سب سے زیادہ کام کرانے کا اعزاز بلوچستان ہی کو حاصل رہا جی ہاں نوید آرین کوئٹہ کا نوجوان ادیب اور مترجم ہیں اصل نام نعمت اللہ ولد ملا عبدالاحد ملقب بہ تور جان ہے آپ نوید آرین کے نام سے پہلے کامران، عرفانی وغیرہ کے ناموں سے لکھتے رہے اگر علمی دیانت داری سے کام لیا جائے تو نوید آرین کو یہ اعزاز کا حاصل ہے کہ آپ نے پشتو ادب کی تاریخ میں شروع سے لے کر اب تک بچوں پر سب سے زیادہ لکھا ہے آپ نے پشتو زبان میں بچوں کے لئے مستقل کہانیوں کے سلسلے کو فروغ دلانے میں کافی کوششیں کی آپ کی چند مشہور مطبوعہ کہانیوں کی فہرست ذیل ہے او زیادہ تر صدیقی کتب خانہ کاسی روڈ کوئٹہ کی جانب سے شائع بھی ہوئی ہیں

آدم خور دیب ۲۰۰۶م تعداد صفحات ۱۱۲ ، الف لیلی، بہرام او جادوگر ، بی رندو کئی شوپرک، پرستان شہزادی ۲۰۰۵م تعداد صفحات ۱۱۲ تور دریاب تعداد صفحات ۱۱۲ جادوگر شہزادہ ۲۰۰۴م تعداد صفحات ۱۱۲ جادوگرہ ملکہ ، چار درویش حصہ اول، دوئم و سوئم ، حاتم طائی ، حصہ اول، دوئم حاتم طائی او جادو گری طلسمات (حصہ اول)، ۲۰۰۵م تعداد صفحات ۱۱۲ د بخت مرغہ ۲۰۰۶م تعداد صفحات ۱۱۲ د پیرانانو مانی ۲۰۰۶م تعداد صفحات ۱۱۲ د پرستان شہزادی، د توری تیاری وزیر ، د جادو جزیرہ ، دري نیم اندیوالان ۲۰۰۵م تعداد صفحات ۱۱۲ د سرو زرو ویشہ ۲۰۰۶م تعداد صفحات ۱۱۰، د کندھار ڈالی ، د کوہ قاف شہزادہ ، د مصری سوداگر لور ، دیب اورویہ ۲۰۰۶م تعداد صفحات ۱۱۲ رستم او سہراب ، زنجیر جادوگر ۲۰۰۶م تعداد صفحات ۱۱۰ ، سرہ گلونہ ، سلیمانی دیرہ، سمندری دیبان ۲۰۰۶م تعداد صفحات ۱۱۲ سیف الملوک بدری جمالہ ، شاہزادہ گوہر او کوہ قاف ، شاہزادی پری جمال تعداد صفحات ۱۱۲، طوفان جادوگر ، ظالم باچا، ظالم تور دیب او شاہ بلوط ، ظالم جادوگر ، فیروز خان

او شاپیری ، کمہان او شاہ پیری، کوہ قاف پیری ، لمبہ
جادو گرہ ، مرنوس باچا ، وغیرہ

دوسری جانب محمد نوید آریں نے بچوں کے مختلف کہانیوں کو
موضوعاتی ترتیب دے کر صدیقی کتب خانہ ہی کی جانب سے شائع کیے ہیں جن
میں ذیل بہت مشہور ہیں

بی مثالہ نقلونہ تعداد صفحات ۱۱۲ پخوانی نقلونہ، پر اسرار
نقلونہ تعداد صفحات ۱۱۲ تاریخی نقلونہ جادوگر نقلونہ
، حیرتناک نقلونہ ، خوارہ نقلونہ تعداد صفحات ۱۱۲ خوفناک
نقلونہ تعداد صفحات ۱۱۲ ، د پیرانانو نقلونہ ، د جادوگر
نقلونہ ۲۰۰۶م د حیوانانو نقلونہ ، د کندھار نقلونہ تعداد
صفحات ۱۱۹ د کوہ قاف نقلونہ ، دلچسپ نقلونہ ، رنگارنگ
نقلونہ ، رنگین نقلونہ تعداد صفحات ۱۱۲ ، زبردست نقلونہ، زر
او یوہ شپہ ، زورور نقلونہ ۲۰۰۶م تعداد صفحات ۱۱۲ سوچہ
نقلونہ ، شاہی نقلونہ ، کودگر نقلونہ ، یادگار نقلونہ
وغیرہ

نوید آریں نے مختلف زبانوں سے بچوں کے مختلف کہانیوں کے پشتو
تراجم بھی کیے ہیں یہ پشتو تراجم بھی صدیقی کتب خانہ کاسی روڈ کوئٹہ کی
جانب سے شائع ہوئی ہیں بہترین نقلونہ وغیرہ

د سندھ باد پیشی جہاز رانی کے موضوع پر کہانیوں کو کابل
میں محمد فرید بزرگ نے پشتو ترجمہ کر کے ۱۳۷۱ ہ ش میں ۷۳ صفحات پر
سے شائع کیے ہیں عین اسی موضوع پر نوید آریں نے د سندھ باد
نقلونہ بچوں کے لیے کوئٹہ سے شائع کرایا ہے بلکل اسی طرح پشاور کے
پشتو اکیڈمی نے تعلیم بالغان کے لیے د شاپیری و کیسی (۱۹۸۱م میں ۴۸
صفحات پر شائع کیا ہے او نورید آریں نے د شاپیریانو نقلونہ کوئٹہ
سے شائع کیا ہے

نوید آریں نے بچوں کے لئے مختلف حکایتوں کو بھی یکجا کر کرے
پشتو زبان میں شائع کئے ہیں جن میں خوندور حکایتونہ ، رشتونی
حکایتونہ ، اور رومی حکایتونہ وغیرہ شامل ہیں

محمد شفیق (پیدائش ۱۹۸۵ کوئٹہ ولدیت عبدالاحد ملقب بہ تور جان)
نوید آریں کا چھوٹا بھائی ہے آپ نے بھی بچوں کی کہانیاں لکھی ہیں جن میں
د حیواناتو نقلونہ صدیقی کتب خانہ کاسی روڈ کی جانب سے ۱۰۹
صفحات پر شائع ہوئی ہے

اولسی نقلونہ پروفیسر سید عابد شاہ عابد کی کاوش ہے اس کتاب
میں بچوں کے لئے ۸ کہانیاں لکھی گئے ہیں پشتو اکیڈمی کوئٹہ کی جانب
سے اس کتاب کی اشاعت اول ۱۹۷۲ اور اشاعت ثانی ۲۰۰۶ کی ہے

بلوچستان سے شائع ہونے والے مجلات میں "گلستان" اور "پالانہ" میں بچوں کے لئے گوشے مختص تھے جبکہ یہاں سے شائع ہونے والی پشتو اخبارات "بیواد"، "زلاند" اور "قدرت" میں گاہے بگاہے بچوں کے ادبیات دیکھنے کو ملتے ہیں جبکہ مستقل طور پر بچوں کے لئے مختص صفحات ابھی تک تشنہ طبع ہیں

بلوچستان میں ریڈیو پاکستان کے پشتو پروگراموں میں بھی بچوں کے لئے وقتاً فوقتاً مختلف پروگرام پیش کیے جاتے ہیں جن میں بچوں کو ادبیات سے شائنائی حاصل کرنے میں مدد ملتی ہے بالخصوص "د کوشینانو محفل" جو ستر کی دہائی کے وسط سے لیکر نوے کی دہائی کے وسط تک پیش کی جاتی تھی نہایت ہی اہمیت کا حامل تھا اس پروگرام میں "بی بی دادا" (نانی کا کردار) خالہ خیرالنسا شینواری پیش کرتی تھی جبکہ بچوں کے میزبان کے طور پر مختلف بچے حصہ لیتے رہے ان میں سید اکبر شاہ کی میزبانی خصوصی طور پر قابل ذکر ہے اس ہفتہ وار پروگرام میں مختلف شہروں سے آنے والے بچے اور بچیاں پند، نصیحت، طنز و مزاح، پہلیاں، کہانیاں اور لطفیے وغیرہ پیش کرتے تھے

ایکیسویں صدی ہے سائنس اور ٹیکنالوجی کے اس پیش رفتہ عصر میں بھی بلوچستان میں بچوں کے ادبیات کو وہ سہولیات حاصل نہیں جو وقت کی تقاضوں سے ہم آہنگ عالمی سطح کے مطابق بچوں کی ضروریات کو پورا کر سکے ہمیں اس جانب خصوصی طور پر توجہ دینے کی ضرورت ہے

ماخذات اور حوالے

- 1- اہل قلم ڈائریکٹری اکادمی ادبیات پاکستان اسلام آباد ۲۰۰۸ / ۲۵۸
- 2- زلاندہ ستوری، اخوندزادہ فرمان مسافر، مطبوعہ پشاور ۲۹۳-۳۰۲
- 3- واورینی سوکی رحیم شاہ رحیم مطبوعہ سوات ۳۱-۳۳
- 4- د قلم خاوندان، ہمیش خلیل، پشتو اکیڈمی پشاور یونیورسٹی ۲۸۹-۵۳۹
- 5- پشتو کتابیات پشتو اکیڈمی پشاور یونیورسٹی ۴۸-۴۶۲-۴۶۴
- 6- فہرست مخطوطات پشتو اکیڈمی پشاور یونیورسٹی ۳۸۶
- 7- وینہ پہ قلم کی عبدالباری شہرت ننگیال مطبوعہ پشاور ۶۵۸-۶۶۳
- 8- پشتو کتاب شود محمد اسماعیل یون مطبوعہ پشاور ۱۱۶-۱۱۷
- 9- روشن اگتے ہاتھ، عبدالباری اسیر، شیدایان پشتو ادب پشین ۵۶۴-۵۶۸
- 10- د کسے د لمنی پشتانہ لیکوال پروفیسر ولی محمد سیال کاکڑ مطبوعہ کوئٹہ ۷۱۲ / ۲-۷۳۴
- 11- پشتو او پشتانہ پہ سہیلی پشتونخوا کی پروفیسر ولی محمد سیال کاکڑ مطبوعہ کوئٹہ ۱۶۹
- 12- ابشارونہ د بھلول مطبوعہ کوئٹہ، ۱۸۳-۱۸۶
- 13- دا وگڑی ڈر کڑ خدایہ، میر حسن اتل مطبوعہ کوئٹہ ۲۹۶-۲۹۸،

بلوچ ثقافت کے اہم خدوخال

Important Features of Baloch Culture

شازیہ جمعہ شرف بی بی

ڈاکٹر زاہد حسین دشتی، شعبہ بلوچی، جامعہ بلوچستان کوئٹہ
دردانہ، اسسٹنٹ پروفیسر تاریخ گورنمنٹ ڈگری گرلز کالج سیٹلائٹ
ٹاؤن، کوئٹہ

Abstract:

Culture is integrated whole of learned behavior traits and characteristics of the member of given society. It includes codes of manners, dress, language, rituals, and norms of behavior. Baloch has unique and rich culture. It is important to know about its main feature because still unexplored. This paper highlights and illustrates some significant and key points Baloch culture.

کلیدی الفاظ:

ثقافت، تہذیب، بلوچ، سماج، تاریخ، قوم، قدیم، معاشرہ، اقدار،
ثقافت عربی زبان کا لفظ ہے جس کے معنی کسی طبقہ و قوم کی تہذیب و ترقی
کے ہیں اس کے دوسرے معنی دانائی اور عقلمندی کے ہیں۔ بعض
ماہر سماجیات اس کے معنی نکھارنے اور سنوارنے سے اخذ کرتے ہیں کچھ
ماہرین ثقافت کو کسی قوم اور معاشرے کے احساسات و فنی لیاقت کی عکاسی
قرار دیتے ہیں۔ ثقافت کسی قوم و طبقہ کی مجموعی کیفیات و احساسات کا نام
ہے یہ تاثر و احساسات کسی خاص قوم کی سماجی زندگی کی نمایاں علامت بن
کر رہ جاتے ہیں۔ اقوام کی ثقافت وقت و حالات کے مطابق مسلسل تبدیل اور
ترقی کے عمل سے گزرتی ہے اور ثقافت کا اقوام کے طرز معاشرے طور
طریقہ اقتصادی حالت پر دارو مدار ہوتا ہے ہر طبقہ و قوم اپنی ثقافت میں
خوبصورتی و تبدیلی کا رنگ خود بھرتا ہے جو وقت و حالت کے مطابق قوم
و طبقہ کی زندگی پر اثر انداز ہوتے ہیں اور زندگی کے مختلف پہلوؤں پر اپنے
اثرات ہوتی ہے۔ بلوچ ثقافت کے حوالے سے ڈاکٹر عبدالرزاق صابر اپنے پی
ایچ ڈی مقالہ ”براہوئی اور بلوچی لسانی روابط“ میں تحریر کرتے ہیں۔

”بلوچ قبائل کی کثیر تعداد پاکستان صوبہ بلوچستان کے علاوہ صوبہ سندھ اور پنجاب میں آباد ہے۔ بیرون ملک ایران، افغانستان، ترکمانستان اور خلیجی ریاستوں میں بھی بلوچوں کی اچھی خاصی تعداد آباد ہے۔ لہذا ان تمام ممالک اور ہمسایہ اقوام کی ثقافت نے بلوچ ثقافت کو بھی متاثر کیا ہے۔ جس کی ایک بڑی وجہ بلوچوں کا جس بھی علاقے میں جانے کے بعد وہاں کی ثقافت کو اپنانے کی خاصیت ہے۔ ان تمام اثرات کے باوجود بلوچ ثقافت اپنی چند مخصوص اقدار کی وجہ سے ہمسایہ ثقافتوں سے یکسر منفرد دکھائی دیتی ہے۔ بلوچ قبائل کے ہاں بلوچ ثقافت کی یہ انفرادیت ”بلوچیت“ کہلاتی ہے۔ (صابر: 2021ء ص 257)

بلوچ ثقافت پر بلوچ ثقافت کی بنیاد و اساس، محبت انسان دوستی، احترام و عزت یکجہتی خوشی و تفریح کے طرز پر قائم ہے جو کہ بلوچ قوم کے لئے باعث فخر ہے اور پاکستانی کلچر کے خوبصورت اجزاء ہیں۔ بلوچ ثقافت مادی او ر غیر مادی لحاظ سے بہت امیر ہے بلوچ ثقافت کی پہچان اور اس کے اہم اجزاء اور تاریخی حوالے اور مختلف ماہرین، تاریخ دان اور دانشوروں او ر ادیبوں کے اس حوالے سے رائے کو بھی شامل کیا جا رہا ہے۔

بلوچ زبان :-

زبان ایک متحد معاشرہ کی تشکیل و علامات کا اہم جزو ہے بلوچی زبان ایک قدیم زبان ہے یہ زبان ایران کی قدیم زبان پہلوی او ر اوستا زبان کی ہم عصر ہے یہ بات تحقیق کے بعد منظر عام پر آئی ہے بعض نے بلوچی زبان کی قدامت کو برداشت نہ کر کے یہ رائے سامنے لائے کہ بلوچی فارسی کا کوئی مسخ شدہ حصہ و شکل ہے لیکن یہ خیال و رائے سراسر بے بنیاد ہے اس بات پر کوئی شک نہیں کہ بلوچی نے دوسری زبانوں کے ساتھ یکجا و اکٹھا ہونے کے سبب کبھی بخل و کنجوسی کام نہیں لیا بلکہ دوسرے زبانوں سے کچھ الفاظ محاورے و اصلاحات اسی طرح بہت کچھ اس نے زبانوں کو دیا ہے مورخین کے مطابق بلوچوں کا تاریخی عہد تین ادوار پر مشتمل ہے پہلا دور اس کے جنوبی عرب، دوسرا ایران و سیستان اور تیسرا دور حال ان تینوں ادوار کے اثرات زندگی کے دوسرے پہلوؤں کے ساتھ زبان پر بھی پڑے۔

بلوچی زبان یوں تو خلیجی ممالک، ترکمانستان، افغانستان، ایران او ر پاکستانی بلوچستان میں بولی اور سمجھی جاتی ہیں۔ بلوچی زبان کے ساتھ یہاں (بلوچستان میں) دیگر زبانیں بھی بولی جاتی ہیں۔ اس حوالے سے ڈاکٹر عبدالرزاق صابر اپنے پی ایچ ڈی مقالہ ”براہوئی اور بلوچی لسانی روابط“ میں تحریر کرتے ہیں۔

”صوبے کی اکثریتی زبان بلوچی ہے۔ جو 1981ء کے مرتب کردہ حکومتی اعداد و شمار کے مطابق کل آبادی کا 36.3 فیصد لوگ بولتے ہیں۔ سبی اور نصیر آباد ڈویژنوں میں بلوچی اور براہوئی کے ساتھ ساتھ سندھی اور سرائیکی زبان بھی بولی جاتی ہے۔ کوئٹہ شہر میں آبادی کے ایک مخصوص حصے کی زبان درسی فارسی سے نزدیک تر ہے جو ہزارگی کہلاتی ہے۔ اس کے علاوہ قلات اور مستونگ میں براہوئی کے ساتھ ساتھ دیواری فارسی بھی مروج ہے۔ کوئٹہ شہر میں پنجابی، اردو اور ہندکو بولنے والے بھی آباد ہے۔“ (صابر : 2021ء ص - 37)

بلوچی زبان صدیوں سے فارسی، سندھی، پشتو، پنجابی زبانوں کے ساتھ نزدیک ہونے کے باعث الفاظ کا تبادلہ کرتی رہی ہے ایران کے نزدیک بلوچ علاقوں میں بلوچی زبان پر فارسی زبان کے اثرات پڑے ہیں اسی طرح مشرقی علاقوں میں پنجابی، سندھی، سرائیکی کے اثرات مرتب ہوئے ہیں جو کہ لوگوں کی گفتگو میں نمایاں نظر آتے ہیں۔

لباس:-

بلوچ کا مخصوص لباس اس کی ظاہری شناخت ہے جو اسے دیگر اقوام کے لوگوں میں منفرد نمایاں کرتا ہے بلوچوں میں لباس کو نمود و نمائش کے مقابلے میں دفاع و ستر پوشی کی حیثیت حاصل ہے انہوں نے لباس کو جنگی ضرورتوں کے مطابق بنایا ہے۔ بلوچوں میں صدیوں سے رائج دس گز کی پگڑی، ڈیڑھ تھان کا شلوار، پانچ گز کا ڈھیلا کرتہ بلوچی لباس کی پشت پر ستر پوشی کے علاوہ اس کی قدامت کی عکاسی کرتی ہے۔ اب بھی بلوچوں کے مختلف علاقوں میں اس طرح کا لباس پہنا جاتا ہے بلوچ خواتین کا لباس بھی منفرد و خوبصورت ہے۔ بلوچی کڑھائی و نقش و نگار کو دنیا میں اہم حیثیت حاصل ہے بلوچ خواتین لباس کو پہن کر فخر محسوس کرتی ہیں خواتین کی بلوچی لباس میں شائستگی، عزت، انفرادیت بہت نمایاں اور واضح ہے۔

دنیا میں تیز رفتار ترقی کے سبب مختلف اقوام اپنی قومی لباس کی جگہ حاکم اور سرمایہ دارانہ سسٹم کے تحت پروان چڑھنے والی ثقافت جو کہ گلوبل ویلج بننے کی صورت میں دنیا کے چھوٹے اقوام کو ان کی زبان، ثقافت اور دیگر روایتوں سے دور کر تا جا رہا ہے۔ مگر آج کا بلوچ اپنی قومی لباس کو پہن کر فخر کرتا ہے تو اس کی انفرادیت باقی رہ جاتی ہے۔ ورنہ دوسری صورت کو نامور صحافی مقبول رانا اپنی کتاب ”بولان نامہ“ میں کچھ اس طرح بیان کرتے ہیں۔ ”ہر قوم کا اپنا مزاج، اس کی ثقافت، روایات، تشخص زندگی گزارنے کے طور طریقے، غم اور کوشیوں کے اپنے پیمانے عادات و اطوار، دوستی اور محبت کے اپنے دائرے ہوتے ہیں اور جب کوئی قوم اپنے

ان دائروں سے باہر نکل آتی ہے تو مفلس بن جاتی ہے۔ اقوام عالم کی تاریخ ان حقائق سے بھری پڑی ہے کہ جب کوئی قوم اپنی اصل سے دست بردار ہوگئی تو اس کے دامن میں پچھتاوے کے سوا کچھ نہیں رہا۔ یہی وجہ ہے کہ دنیا میں جتنی بھی مزاحمت کی تحریکیں چلی ہیں اور ان میں اقلیم گیری کے ہوس اور رسیم و زر کے انبار اکٹھے کرنے سے کہیں زیادہ اپنے وجود کا اقرار اور اس پر اصرار کو اہمیت رہی ہے“ (رانا 2016: ، ص 29)

مہمان نوازی :-

اس بات میں کوئی شک و اختلاف نہیں کہ مہمان نوازی ہر قوم کی اقدار میں شامل ہے لیکن بلوچ سماج میں مہمان کے لئے جان کی بازی لگانے کے واقعات کثیر تعداد میں ہیں۔ بلوچ سماج میں میزبان خود بھوکا ہوسکتا ہے لیکن مہمان کی خدمت کے لئے ہر وہ کوشش کی جاتی ہے جو ان کی استطاعت و قوت میں ہے۔ نووارد مہمانوں اور مسافروں کو بلوچ معاشرت میں دریا دلی و خندہ پیشانی سے مہمان نوازی کی جاتی ہے اس جذبہ احساس کا بنیادی سبب بلوچ قوم کی انسان دوستی، دریا دلی و محبت ہے۔

بلوچ سماج میں عورت کا مقام :-

عورت کو جتنی عزت و احترام بلوچ سماج ہے شاید کسی اور سماج و معاشرے میں نہ ہو اگر دو قبائل یا دو فریقوں کے درمیان لڑائی یا جنگ و جدل ہوا گر کوئی خاتون میدان جنگ یا لڑائی کے درمیان آجائے یا وہ جنگ کو ختم کرانے کے لئے مداخلت کرے تو خاتون کی عزت و احترام کی خاطر فریقین جنگ کو ختم کر دینگے۔ اسی طرح کوئی عورت کسی بلوچ کے گھر خون کا عوضیانہ معاف کرانے کے لئے میڑھ کے طور پر چلی جائے تو اس کی عزت کی خاطر خون کو بخش دیا جائے گا۔ اس قسم کے واقعات سے بلوچ تاریخ بھری پڑی ہے۔ بلوچ سماج میں جہاں دریا دلی اور انسان دوستی کے اوصاف موجود ہیں وہاں انتقام جوئی کے جذبات ایک پہاڑ کی شکل میں قائم ہیں۔ اگر دو قبیلوں کے درمیان کوئی لڑائی چھڑ جائے تو یہ جنگ کئی نسلوں تک چلتی ہے۔ کشت و خون کے ایسے درد ناک معاملات کو ختم کرانے میں خاتون کی خدمات، عزت و احترام کام میں لایا جاتا ہے واقعی مسئلہ کا حل خاتون ادا کرتی ہے چند خاندانوں کے علاوہ بلوچ قبائل میں پردے کا رواج نہیں ہے اور مکمل آزادی ہے وہ زندگی کے مختلف شعبوں میں مردوں کے شانہ بشانہ شریک کار ہیں اور تعلیم حاصل کرنے میں پیش پیش ہیں۔ غرض یہ کہ بلوچ سماج میں خواتین کو بلند حیثیت حاصل ہے خصوصاً سماجی حوالے سے تاریخ پر نظر دوڑائیں تو گوہر جتنی کی بے شرمی کو ناقابل تصور سمجھ کر بلوچ یعنی رند و لاشار 30 سالہ جنگ کے دردناک حالات سے گزرے ہیں اسی طرح سمو کی

عزت کی خاطر دودا گورگیج کی ماں نے دودا کو جان کا نذرانہ پیش کرنے کا حکم دیا یہ تاریخ کے سنہری حروف بن کر رہ گئے ہیں۔ بعض جگہوں میں انہوں نے سپہ سالار کے فرائض سرانجام دیئے ہیں۔ جس وقت ہمایوں لشکر سوری لشکر کے ساتھ حالت جنگ میں تھا تو بلوچوں نے ہمایوں کی مدد کے لئے اس جنگ میں شریک ہوئے اس جنگ کا سہرا بلوچ خاتون بانڑی کے سر تھا بانڑی چاکر اعظم کی بہن تھی۔

بابوٹ میار جلی :-

بابوٹ میار جلی کا مطلب کسی شخص پر کوئی ذاتی دشمنی یا قبائلی جنگ کے سبب کسی کے ہاں پناہ لینا ہوتا ہے۔ بلوچ سماج میں پناہ دینا قابل فخر کام تصور کیا جاتا ہے۔ بلوچ کی تاریخ اس قسم کے واقعات سے بھری پڑی ہے کیونکہ کمزور شخص اپنی حفاظت و دفاع نہ کرسکنے کے سبب مجبوراً کسی دوسرے فرد یا قبیلہ کے ہاں میار بن جاتا ہے اور وہ فرد قبائل کسی شرط و معاوضے کے بغیر اس کی جان و مال کی حفاظت کے لئے ہر قسم کی قربانی سے دریغ نہیں کرے گا بلکہ وہ اسے اپنا قومی فرض سمجھتا ہے اس بابوٹی او رمیار جلی کے سبب چند مالدار خواتین کو ہر جتنی او سمی کی خاطر بڑی بڑی لڑائیاں لڑی گئیں ہیں گوہر جتنی ایک مالدار اور بیوہ خاتون تھی اپنی عزت او اپنی بھیڑ بکریوں کی حفاظت کے لئے چاکر رند کی پناہ میں آئی ایک روز میلہ میں رامین لاشاری اور ریحان رند کے درمیان گھڑ دوڑ کا مقابلہ ہوا رند مصنفین کی طرف سے ریحان رند کو کامیابی ہوئی تو رامین لاشاری ناکامی کے غصے کو ٹھنڈا کرنے کے لئے اپنے دوستوں کے ہمراہ راستے میں چاکر رند کے بابوٹ گوہر جتنی کے بھیڑ بکریوں کو ذبح کردیا اور بعض کو بہت زخمی کر دیا گوہر جتنی کی اس بے عزتی پر چاکر رند کو بہت غصہ آیا اور ناکامی کے غصہ کو ٹھنڈا کرنے کے لئے اپنے دوستوں کے ہمراہ راستے میں چاکر رند کے بابوٹ گوہر جتنی کے بھیڑ بکریوں کو ذبح کردیا اور بعض کو بہت زخمی کر دیا۔ گوہر جتنی کی اس بے عزتی پر چاکر رند کو بہت غصہ آیا اور انہوں نے طیش میں آکر ایک جرار لشکر سے لاشاریوں پر حملہ کر دیا بعد میں یہ جنگ 30 سال تک جاری رہی اس طرح کی واقعہ بیان کرنا ضروری ہے۔ سمی بھی ایک مالدار خاتون تھی جب اپنی عزت و مال کی فکر ہوئی تو اس نے گورگیج قبیلہ کے نو عمر سردار دودا کے ہاں پناہ لی۔ دودا نے بلوچی روایات کے مطابق اس کی عزت و مال کی حفاظت کی ذمہ داری لے لی۔ دودا کی شادی ہوئی تھی ایک دن گرمیوں کی تھپتی ہوئی دوپہر کو جب وہ حجلہ عروسی میں گہری نیند میں سورا تھا تو اس کی ماں کو خیر ملی کہ کچھ راہزن سمی کی بھیڑ بکریوں کو بانک کر لے گئے ہیں تو انہوں نے دودا کو نیند سے جگا دیا

اور کہا کہ ”آں مرد کہ داراں بابوٹا نم روشاں نہ پساں کلاں“ اس کا مطلب یہ ہے کہ جو بہادر بلوچ کسی کو اپنی پناہ میں قبول کر لے وہ دوپہر کو یوں غفلت کی نیند نہیں سوتے۔ اس کی ماں نے مزید کہا کہ میں نے نو مہینہ تمہیں پیٹ میں رکھا 2 سال تک دودھ پلایا اس کے بدلے تمہارے ذمہ یہ فرض عائد ہوتا ہے کہ یا تو سمی کی بکریوں کو واپس لا، یا پھر اپنی جان قربان کر دے دودا ماں کی طنزیہ باتیں سن کر غصہ میں اٹھا اور اس نے راہزنوں کا پیچھا کیا لیکن افسوس وہ سمی کی بھیڑ بکریوں کو نہیں لا سکا لیکن اپنی والدہ کی دوسری بات پر عمل پیرا ہو کر جان کا نذرا نہ پیش کیا۔ ان دونوں واقعات کے علاوہ ایک اور تاریخی واقعہ اس طرح ہے کہ جب شہنشاہ ہمایوں شیر شاہ سوری سے شکست کھا کر ضلع چاغی کی طرف آیا تو مرزا کامران والئی قندھار کی طرف سے چاغی کے بلوچ سردار ملک خطی کو حکم ملا تھا کہ ہمایوں کو اپنے علاقے میں ڈھونڈ کر گرفتار کر کے قندھار لائیں۔ سردار ملک خطی نے حکم کی فرمانبرداری کے لئے مختلف جگہوں پر تلاشی شروع کر دی جب وہ ناکام ہو کر گھر پہنچا تو اس نے دیکھا کہ ہمایوں اس کے گھر تشریف لچکے ہیں تو یہ حالت دیکھ کر وہ آزمائش میں پھنس گئے لیکن انہوں نے بلوچی روایات کو مد نظر رکھی یہ طے کر لیا کہ وہ اپنی مہمان کی جان و مال کی حفاظت کرے گا انہوں نے باعزت طریقے سے ہمایوں کو ایران کی سرحد کے پار پہنچایا اور ایک غیور بلوچ کی حیثیت سے اپنا قومی و اخلاقی فرض سر انجام دیا۔ بلوچوں کی امن پسندی اور اپنے سر زمین اور روایت سے محبت کا عکس نامور تاریخ دان ملک سعید دہوار ”تاریخ بلوچستان“ میں تحریر کرتے ہوئے لکھتے ہیں:-

”جہاں تک بلوچستان کا تعلق ہے یہاں گذشتہ پانچ ہزار سال سے برابر منظم اور ترقی یافتہ حکومتیں قائم چلی آئی ہیں یہاں کے باشندے زمانہ قدیم سے منظم حکومتوں کے تحت زندگی بسر کرتے چلے آئے ہیں اور ہزاروں برسوں میں تاریخ کے کسی بھی مرحلے میں یہاں کبھی بھی کوئی ایسا حادثہ یا صورت حال پیش نہیں آئی کہ منظم حکومت کا وجود خطرے میں پڑ گیا ہو اور اس کی جگہ لاقانونیت نے لے لی ہو اور یہاں کے باشندے سیاسی شعور سے پوری طرح بہرہ ور ہیں اور آمریت اور جمہوریت کے درمیان فرق کرنے کی پوری صلاحیت رکھتے ہیں اور اسے اپنی زبان میں زبر واجگی اور استمان واجگی کا نام دیتے ہیں“ (دہوار 2007:ص 48-49)

خانہ بدوشی:-

بلوچ قوم تاریخی طور پر خانہ بدوش قوم ہے وہ پہاڑوں، صحراؤں اور رشت و بیابان میں زندگی گزارتے رہے ہیں دشت و بیابان میں معاشی ضروریات و مسائل کا کوئی مستقل انتظام نہیں تھا اس لئے زندگی کی

ضروریات کی بنیاد پر بلوچ قبائل ایک جگہ سے دوسری جگہ نقل مکانی پر مجبور تھے۔ عہد جدید کے ترقی یافتہ ذرائع نقل و حمل کے باوجود بولان او رمولہ سے اونٹوں کے قافلوں کے قطاریں بلوچوں کی خانہ بدوشانہ زندگی کی عکاسی کرتے ہیں۔

بلوچستان کے معروف لکھاری عابد میر اپنی کتاب ”بلوچستان کا عکس“ میں بلوچستان کے خانہ بدوشوں کا ذکر کرتے ہوئے یوں تحریر کرتے ہیں:-
 ”بلوچستان اور خانہ بدوشوں کا تعلق کچھ ایسا ہی جڑا ہے جیسے کسی بھی سر زمین کے ساتھ وہاں کی لوک داستانوں کا تعلق ہوتا ہے۔ بلوچستان کے خانہ بدوشوں کا رشتہ بھی اس سر زمین کے ساتھ رومانوی داستانوں جیسا ہی قدیم او رحسین بھی ہے۔ بلکہ یہ کہنا ہے جا نہ ہوگا کہ یہاں خانہ بدوشوں کی تاریخ اتنی ہی قدیم ہے جتنی کہ خود بلوچ سر زمین کی تاریخ۔ ہجرت کا عنصر تو ویسے بھی بلوچ سرشت میں تاریخی طور پر شامل رہا ہے۔ (میر 2011: ص 11)

اس صحرا نشینی کے باعث بلوچوں کے رویہ میں جستجو، تلاش و تحقیق کے جذبات پیدا کئے ہیں جو کہ ابھی تک قائم و دائم ہیں۔ اور وہ جسمانی طور پر مضبوط اور بہت جنگجو بہادر ہیں۔

بلوچ خانہ بدوشی کو مزید جاننے کے لئے تاریخ دان فاروق بلوچ کے دیئے ہوئے حوالے کو جانتے ہیں وہ لکھتے ہیں

”خانہ بدوش کبھی بھی زمین کے تکرے یا کسی پہاڑی پتھر کے لئے نہیں لڑتا اسے مٹی کے ذروں یا پہاڑی لعل و جواہر کی قدر کا کوئی اندازہ نہیں ہوتا اس کی لڑائی تو عموماً کسی چراہ گاہ یا پہاڑی چشمے کے لئے ہوتی ہے اور کوئی خانہ بدوش کسی عالمی طاقت سے کبھی ٹکر نہیں لیتا اس کی لڑائی تو عموماً اپنے جیسے کسی دوسرے قبیلے سے ہوتی ہے جو کسی چراگاہ یا پانی کے چشمے پر قابض ہوا ہو۔ وہ تو ایک جگہ ٹک کے بیٹھتا نہیں اسے زمین کی قدر و قیمت کا کیا پتہ ہوگا اور اس کا کوئی وطن نہیں ہوتا اور جس کا وطن نہیں ہوتا تو بھلا وہ پرانی زمین کے لئے کیوں لڑے اور اسے وطن کی قدر و قیمت کا کیا اندازہ۔ بلوچوں کی تاریخ تو یہ ہے کہ آریں حملوں 1500 ق م سے لے کر موجودہ دور تک اپنے وطن کی دفاع کی خاطر عالمی طاقتوں سے نبرد آزما ہیں۔ بھلا ایک بے وطن چرواہا یہ سب کچھ کیسے کر سکتا ہے۔“ (بلوچ: 2019ء، ص 49)

اندازہ کیجئے کس طرح وقت اور حالات نے بلوچ کو کسی ایک چشمے اور چراگاہ کے لئے لڑنے سے لے کر اپنی ثقافت اور بہتر زندگی کے لئے محنت، جدوجہد، تعلیم اور ہنر مندی کی طرف رفتہ رفتہ سفر کو جاری

رکھے ہوئے ہیں - خانہ بدوشانہ زندگی بلوچ قوم کے زندگی کا ایک پہلو ضرور ہے مگر آج بھی شہروں اور دیہاتوں میں بہتر سہولتوں اور بہتر زندگی کے لئے دن رات کوشاں ہے -

بجار و پوڑی:-

بلوچ ثقافت میں مدد و تعاون کے عناصر بنیادی اہمیت کے حامل ہیں - یہ مدد و تعاون خصوصاً خوشی اور غمی کی حالت میں دیا جاتا ہے بجار بلوچ سماج میں شادی کے موقع پر دیا جاتا ہے - یہ مدد نقد رقم ، خورد نوش کے سامان اور ربھیڑ بکریوں کی شکل میں رضاکارانہ طور پر دیا جاتا ہے کسی ضرورت مند غریب کے لئے بروقت بجار یعنی مالی امداد ناقابل فراموش، خوشی کی بات ہوتی ہے کیونکہ کسی غریب کے لئے لب دینا اور شادی کے دوسرے اخراجات پورا کرنا بہت مشکل و کٹھن ذمہ داری ہے اسی طرح مقدمہ کی صورت میں جرمانہ کی ادائیگی یا مشکل گھڑی میں پیسہ دینا ہر کسی کی استطاعت و قوت سے باہر ہے تو وہ خود یا اس کے عزیز و اقارب اپنے برادری یا قبیلہ کے لوگوں سے مالی مدد و تعاون کا اظہار کرتے ہیں اور اس امداد طلبی کو پوڑی کہا جاتا ہے - یہ ایک قسم کا چند یعنی امداد ہے سماجی تقریبات یا کٹھن موقعوں پر امداد باہمی بلوچ سماج میں محبت، دوستی و انسانیت کا مظہر ہے بلوچ ثقافت میں اس کی اہمیت و افادیت پر جس قدر فخر کیا جائے کم ہے اس امداد باہمی سے قبیلہ کے لوگ نہایت خندہ پیشانی سے پیش پیش ہوتے ہیں اس مدد و تعاون سے محبت و اخوت کا جذبہ پیدا ہوتا ہے ایسی امداد باہمی کو لینے یا دینے پر کوئی سماجی و مذہبی عیب ، شک نہیں - بجار اور پوڑی میں بنیادی فرق یہ ہے کہ پھوڑی کے لئے خود لوگوں کے پاس جانا پڑتا ہے جبکہ بجار قبیلہ کے لوگ یا عزیز و اقارب رضاکارانہ طور پر ایک دوسرے کو دیتے ہیں - یہ رسم خاص انسانی ہمدردی اور مدد و تعاون کے مقصد قائم ہے - یہ منافع گداگری سے مکمل پاک ہے -

حشرکاری یا آواچکی :-

بجار اور پھوڑی کے ساتھ ساتھ بلوچ سماج میں مدد و تعاون کی ایک تیسری رسم عام ہے بلوچی میں اس کو حشر کاری کہتے ہیں مگر کچھ علاقوں میں اسے آواچکی کہا جاتا ہے ایک کاشتکار یا زمیندار آلات کاشتکاری کی عدم موجودگی یا انسانی وسائل کی کمی کے سبب اپنی زمینوں پر بروقت بوائی اور رکٹائی کے لئے مدد و تعاون کا مطلوب ہوتا ہے تو وہ علاقہ او رقبیلے کے زرات پیشہ افراد کی طرف سے مدد و تعاون کا طلبگار ہوتا ہے اس طرح بروقت یا موسمی کاشت کے لئے بلوچ سماج میں جب بھی ایک دوسرے کو پکارا جاتا ہے حشر کاری کہا جاتا ہے اس پکار و مدد کے لئے تمام زمیندار و

کاشتکار مقرر ہ وقت پر اپنے بیل ، دوسرے ضروری آلات اور لوگوں کے ساتھ مذکورہ زمین پر پہنچتے ہیں سب اکٹھے ہو کر بخوشی امداد طلب کرنے والے فرد کے ساتھ یکجہتی و محبت کا مظاہر کرتے ہیں یہ مدد و تعاون ایک دوسرے کے ساتھ محبت و اخلاق کا احساس و جذبہ پیدا کرتا ہے یہ بھی ایک قسم کی حشر کاری ہے اس کے علاوہ بلوچ سماج میں زندگی کے دوسرے شعبوں میں مدد و تعاون کیا جاتا ہے ۔ کاشتکاری کے علاوہ جب کسی لڑکے کی شادی قریب ہو اور شادی کا لباس تیار نہ ہونے کی صورت میں سب علاقے کی لڑکیاں و خواتین دلہن کے لباس کو تیار کرنے میں رضاکارانہ طور پر مدد کرتے ہیں

قول و اقرار :-

بلوچ قوم قدیم دور کسی قسم کی ہمت جرات و شخصیت کو پرکھنے کا واحد ذریعہ استعمال کیا جاتا ہے کہ وہ شخص اپنے قول و اقرار کو نبھانے کے لئے کسی حد تک کامیابی حاصل کرسکتا ہے ۔ یہ بات تاریخ میں شاندار الفاظ میں موجود ہے بلوچ قوم نے قول و اقرار کو پورا کرنے میں شاندار روایات قائم کی ہیں بلوچ سماج میں قول و اقرار پر قائم نہ ہونے والے شخص کم درجہ ، بے عزت تصور کیا جاتا ہے ان باتوں سے بلوچی قول اقرار کا نام ایک روایت بن گئی جس طرح لوگ قول و اقرار کرنے والے سے پوچھتے ہیں کہ آپ کا قول بلوچی قول ہے اس کا مطلب بلوچی قول لازمی طور پر پورا کیاجاتا ہے کیونکہ قول و اقرار پر عملدرآمد ہونے پر لوگوں نے بہت قربانیاں دی ہیں ۔

قربانیوں کی جہاں تک بات ہے تو بلوچ نے اپنی ثقافت ، ادب ، تاریخ کے لئے جتنی قربانیاں دی ہیں وہ دنیا کے نظروں سے پوشیدہ نہیں ۔ اس جذبے کو ڈاکٹر ظفر اللہ اپنی کتاب ” بلوچستان آپ بیتی “ میں بلوچ کو پکارتے ہوئے تحریر کرتے ہیں :-

”بلوچ اس حقیقت سے بخوبی واقف اور آگاہ ہیں کہ ان کی سر زمین بے شمار قدرتی خزانوں سے مالا مال ہے اور اس کے وسائل اور آمدنی ان کی اپنی ضرورت سے بہت زیادہ ہیں لیکن ضرورت اس وقت ہمیں اپنے اندر تبدیلی کی ہے ہمیں ایک مذہب با تہذیب اور جدید سائنسی علوم کے ساتھ ایک نئے معاشرے کی تشکیل کے لئے جہاں انفرادی حوالے سے انسانیت کے عالمی حقوق کی پاس داری ، انصاف اور مساوات کی بنیاد پر ایک پر امن سماجی ماحول پیدا کرنے کی جدوجہد میں اپنا حصہ شامل کرنا ہے یہی ہمارا مقصد حیات ہے اور رب العزت کی صفت اور توحید کی پہنچان ہے ۔ (ظفر اللہ 2013، ص - 162)

قول و اقرار کے حوالے سے بلوچ تاریخ میں ایک لازول داستان عشق نے جنم لیا جو شے مرید حانی کی داستان کے نام سے بہت مشہور ہے شے مرید نے قول کیا تھا کہ جمعرات کی صبح میرے پاس جو سوالی آکر جو کچھ بھی مانگے وہ اسے دے دیں گے چاکر رند نے کچھ ڈھول بجانے والوں کو شے مرید کے ہاں بھیجا اور کہا کہ وہ میرے لئے حانی کو مانگ لے۔ جب وہ لوگ شے مرید کے دربار میں آئے اور حانی کو مانگا تو شے مرید نے اپنی محبوبہ و منگیتز حانی کو بخش دیا حانی کو دینے کے بعد شے مرید نے مجنوں کی طرح پوری زندگی تڑپ تڑپ کر گزاری۔

مجرم اور چور کے بارے میں پڑتال :-

بلوچ معاشرے میں چور کو ثابت کرنے کے طریقے نہایت عجیب ہیں۔ یہ عمل زیادہ تر عینی شاہد نہ ہونے کی صورت میں کیا جاتا ہے بعض قبائل میں ملزم کو آگ اور ریانی کے ذریعے اپنی بے گناہی ثابت کرنی ہوتی ہے۔ اسے بلوچی میں ”آس آپ“ کہتے ہیں۔ ان دونوں میں سے چناؤ کا حق ملزم کو دیا جاتا ہے آگ پر سے گزرنے کی صورت میں انگاروں پر چل کر اپنی بے گناہی ثابت کرنا ہوتی ہے۔ اگر آگ نے ملزم کے پاؤں جلائے تو وہ مجرم ٹھہرتا ہے اگر نہیں تو وہ بے گناہ ٹھہرتا ہے۔ بلوچستان اور بلوچ کی ان رسومات اور روایات کو ان کے علاوہ بہت کم لوگ اس حوالے سے معلومات رکھتے ہیں یا جانتے ہیں۔ اس کی بنیادی وجہ یہ ہے کہ یہاں بسنے والے اقوام کو ایک دوسرے کے ساتھ بھائی چارے اور امن اور دوستی سے ملنے کے مواقع نہیں دیئے گئے جس کی شکایت ہر کوئی کرتا ہے۔ اسی کمی کو ملک کے ممتاز صحافی مجید اصغر اپنی کتاب ”مقدمہ بلوچستان“ میں اور واضح کر کے بیان کر دیا وہ لکھتے ہیں:

”پاکستان میں چھپنے والی کتابوں اور تحقیقی حوالوں میں بھارت کی تاریخ، ثقافت اور دوسری سماجی حقیقتوں کا ذکر تو کثرت سے ملتا ہے مگر بلوچوں کی تاریخ اور تہذیبی روایات کو کوئی جگہ نہیں دی جاتی۔ عمومی سوچ یہ ہے کہ بلوچوں یا دوسری وفاقی اکائیوں کے تاریخی و سماجی خدوخال اجاگر کرنے سے مملکت کمزور ہو جائیگی۔ یہ بڑا عجیب و غریب فلسفہ ہے۔ آخر بلوچوں کی تاریخ، بلوچی زبان کے محاوروں اور ضرب الامثال، بلوچی ادب، شاعری اور سماجی اقدار کا ذکر کیوں نہیں کیا جاتا؟ بلوچستان اگر پاکستان کا حصہ ہے تو ماضی و حال میں اس کا جو بھی ورثہ تھا یا ہے اسے بھی پاکستان کا حصہ ہونا چاہئے اگر ہماری نصابی کتب میں میر تقی میر کا ذکر کیا جاتا ہے تو ملا فاضل یا مست توکلی کا حوالہ کیوں موجود نہیں؟ اگر ہمیں مغل بادشاہوں کے بارے میں پڑھنے پر مجبور کیا جاتا ہے تو میر چاکر رند اور میر گواہرام

لاشاری کے متعلق کیوں کچھ نہیں پڑھایا جاتا ملک کے دانشوروں اور راہل قلم کو بلوچوں ہی سے نہیں دوسری قومیتوں کے ساتھ بھی یہ نا روا امتیاز نہیں برتنا چاہئے“ (اصغر 2014: عص-211)

چلوں یہ بھی بڑی غنیمت ہے کہ بلوچستان سے تعلق رکھنے والے افراد بلوچ کی شکایت کا ذکر اپنی کتاب میں کر رہے ہیں۔ دوسری جانب اس سلسلے میں حکومتی سطح پر ان ذکر اور فکر پر غور و غوض کرنی چاہئے۔

فال ، نجومی :-

بلوچ کے مختلف قبائل میں بکری بھیڑ کے شانے کی لکیروں سے بیماری امن و جنگ، موسمی حالات اور دیگر قدرتی آفات کے بارے میں پیشنگوئی کی جاتی ہے۔ اس طریقہ کار پر بہت سے لوگوں کو مکمل اعتماد ہے۔ اب بھی مشرقی بلوچ علاقوں میں اس طریقہ پر عمل کیا جاتا ہے یہ پیشنگوئی شانے کی لکیروں کو اس فن کے ماہرین کرسکتے ہیں یہ بات قابل ذکر ہے کہ زیادہ تر ایسی پیشنگوئیاں درست ثابت ہوتی ہیں۔

پڑس :-

پڑس بھی امداد باہمی و تعاون ہے لیکن اسے صرف موت کے موقع پر مرنے والے کے ورثاءکو ان کے طلب نہ کرنے پر رضاکارانہ طور پر دیا جاتا ہے فاتحہ خوانی کے لئے آنے والے لوگ ورثاءکو حسب توفیق نقد رقم بھیڑ بکری ، خورد نوش کی اشیاء رضاکارانہ طور پر پیش کرتے ہیں۔ اس کے علاوہ مرنے والے کے ورثاءکو ہمسایہ یا رشتہ دار تین دن تک کھانا دیتے ہیں تاکہ وہ اپنا کم از کم تین دن تک چولہا نہ جلائیں۔

ششکان :-

بلوچ معاشرے میں بچے کی پیدائش کے چھٹے دن اس کا نام رکھا جاتا ہے اس دن کی رسم کو ششکان کہتے ہیں۔ اسی دن بچے کا نام رکھنے کی تقریب میں ہمسایہ ، رشتہ دار اور خاندان کے افراد کثیر تعداد میں شرکت کرتے ہیں۔ شادی کی طرح آنے والے مہمانوں کی تواضع کی جاتی ہے اور رڈھول پر رقص کیا جاتا ہے اور مٹھائی تقسیم کی جاتی ہے۔ بلوچ ثقافت کے یہ تو صرف چند ہی نقطے تھے جن کو ہم نے جاننے کی کوشش کی اور اس حوالے سے ملک کے معروف صحافی ، دانشور اور ادیبوں کی رائے بھی جان لی۔ اگر باریکی بینی سے دیکھا اور پرکھا جائے یا تحقیق کی جائے تو بلوچ ثقافت کی بے شمار نقطے اس قوم میں اپنی صدیوں سے قائم اپنی خوبصورتی اور افادیت کے ساتھ موجود ہیں۔ جہاں ہم نے ملک میں پائے جانے والے رویوں اور نظر انداز کئے جانے والی پالیسیوں اور اقدامات کو تحقیق کرنے والوں کی رائے میں رد کیا بالکل اسی طرح آج بلوچ نوجوان ، ادیب ، صحافی ، دانشور اور

سیاست کو چاہئے کہ وہ زندگی کے دیگر مسائل کے ساتھ ساتھ بلوچ ثقافت کی ان پہلوؤں کو بھی اپنی تحریر اور تقریر میں واضح اور ٹھوس بنیادوں پر بیان کریں تاکہ آج اور آنے والی نسلیں اپنی ان قیمتی اثاثوں کے متعلق جان سکیں اور اُن کو اسی حالت میں اچھے اور مثبت انداز میں آگے بڑھا سکیں۔ دوسری جانب ایک بڑی ذمہ داری آج کے محقق اور طالب علم پر یہ آتی ہے کہ وہ ان تاریخی نقطوں کو دیکھیں جائیں اور پڑھیں اور جہاں اُن تشنگی محسوس ہوا نہیں کتابوں اور تاریخی حوالے سے معلومات رکھنے والے اور خصوصی طور پر دیہی لوگ جو کہ اصل میں شہری لوگوں سے زیادہ ان ثقافت کو زندہ رکھنے کا امین ہوتے ہیں ان سے بالمشافہ مل کر اور جان کر ان کو اپنی تحریروں کے ذریعے محفوظ کریں۔

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جہاں آراء تبسمؑ: شخصیت و فن: ایک مطالعہ

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Abstract:

Miss Jahan Ara Tabasum is the greater Urdu poet and prose writer in Urdu Literature. She is also an energetic and leading representative of women liberty in Urdu literature. She has vigorously analysis in her poetry and prose in terms of cruelties /atrocities and oppression tyrannies made over women in Muslim society and she introduced a real picture of effeminateness of Muslim women in her legendary poetries and prose in the world of Urdu literature and society. The distinctive poetry and prose which characterized her to other Urdu poets, which are as follows:-

- 1. Trilingual poetry (she is a trilingual poet)*
- 2. Representative poet of women class (she is a representative poet of women regarding their liberty)*
- 3. Sad poetry (she is a separation of beloved poet)*
- 4. Love poetry (she is poet of love and affection)*

Poetic personality and Art work

The Poetry of Jahan Ara Thabasum although beyond the mistakes and errors in addition inferior defects in terms of articulation, however if collectively viewed her poetry there found theoretical and academic mistakes. In her views a half witness is a kind of cruelty over women, she also in Pakistan great supporter of women independence of women in a kind of cruelty over women. She also in Pakistan was supporter of women independence like women of West and she through her pretties was directed the independence and releasing of eastern women from all civil barriers.

خلاصہ

جہاں آراء تبسم کی شاعری اور نثر نگاری طبقہ نسوان کی نمائندہ ہے ، مسلم معاشرے میں عورتوں پر جس طرح کے مظالم ڈھائے جاتے ہیں ، تبسم نے اپنی خوبصورتی شاعری اور عمدہ نثر نگاری میں ان کا جائزہ لیا ہے اور عورتوں کی مظلومیت کو اپنی توانا شاعری اور عمدہ نثر نگاری سے چار دانگ عالم میں متعارف کرایا ہے ۔

جہاں آراء تبسم کی شاعری کے وہ امتیازات جو اسے دوسروں سے ممتاز بناتے ہیں ، یہ ہیں:

1-سہ لسانی شاعرہ :

2-طبقہ نسوانکی نمائندہ شاعرہ :

3-افکار و خیالات میں ہم آہنگی اور ارتباط :

4-متضاد کیفیات کو جمع کرنا :

جہاں آراء تبسم کی شاعری گو کہ فنی لحاظ سے معمولی معائب کے علاوہ بڑی فنی اغلاط سے پاک ومبرا ہے ، البتہ اگر مجموعی طور پر دیکھا جائے تو اس میں علمی اور فکری غلطیاں پائی جاتی ہیں ۔

- آپ کے خیال کے مطابق " عورت کی گواہی کا آدھی ہونا " بھی ایک طرح کا ظلم ہے
- آپ پاکستان میں بھی یورپ کی طرح عورتوں کی آزادی کی قائل ہیں اور اپنے اشعار کے ذریعہ مشرقی عورت کو یورپ کی عورت کی طرح ہر قید و بند سے آزاد ہونے اور رہنے کی ترغیب دے رہی ہیں

تعارف

یہ ایک تاریخی حقیقت ہے کہ اگر پاکستان کے ان شعراء کی تاریخ مرتب کی جائے جو ایک سے زیادہ زبانوں میں شاعری کرتے ہیں تو ان کی تعداد تیس چالیس سے زیادہ نہ ہوگی ۔ یہ تعداد خواتین کے اعتبار اور بھی کم ہے ۔ اگر بلوچستان کے خواتین کے علاوہ سے بات کی جائے تو یہ تعداد کم سے بھی کم تر ہوجاتی ہے ۔ پھر وہ خواتین تخلیق کار جو مستقل مزاجی سے شعر کو اپنا اوڑھنا بچھونا اور شیوہ بنائے ہوئی ہیں ، ان کی تعداد اس سے بھی کم ہے ، پھر وہ خواتین تخلیق کار جو کئی زبانوں میں شعر کہتی ہیں اور

ذو اللسان شاعر کہلاتی ہیں ، ان کی تعداد کم سے کم ترین ہے ۔ جہاں آراء تبسم کا شمار انہیں محدود ہے چند اور کم ترین خواتین تخلیق کار اور خواتین شعراء میں ہوتا ہے ۔ جہاں آراء تبسم بیک وقت تین زبانوں اردو، سندھی اور براہوئی میں اظہار خیال کرتی ہیں اور ان کا کلام شعراء وادباء کے یہاں عمدگی کی نظر سے دیکھا اور پڑھا جاتا ہے ۔

نام ونسب: آپ نے 7 جولائی 1970ء کو کوئٹہ کے علاقے کلی ابراہیم زئی بروری میں احمد دین خادم کے گھر میں آنکھ کھولی۔ آپ کا تعلق بلوچ قبیلہ ساسولی سے ہے ۔ آپ کے والد احمد دین خادم براہوئی زبان کے شاعر ت اور براڈ کاسٹر کی حیثیت سے مصروف عمل تھے ۔ ابتدائی تعلیم: آپ کا تعلق ایک قدامت پرست بلوچ قبیلہ سے ہے اور خاندانی روایات کے مطابق لڑکیوں کو پڑھانا معیوب تھا ، اس لیے آپ کی تعلیم کی طرف کم توجہ دی گئی ، والد کے تعلیم یافتہ ہونے اور کوئٹہ میں ہونے کے ناطے آپ کو اسکول داخلہ کرایا گیا ۔ آپ نے ابتدائی تعلیم ریلوے گرلز اسکول سے حاصل کی ، 1990ء میں میٹرک ، جبکہ 1992ء میں گورنمنٹ گرلز کالج کوئٹہ سے انٹرکا مرحلہ طے کیا۔ انٹر کرنے کے بعد خاندانی روایات کے مطابق آپ کی شادی آپ کے کزن آغا گل محمد خان ترین کے ساتھ کردی گئی اور آپ کی تعلیم ادھوری رہ گئی ۔ رشتہ ازدواج سے منسلک ہونے کے بعد آپ سسرال کے یہانسلمان کوٹ شکارپور چلی گئیں جہاں آپ کے شوہر نامدار کا کاروبار تھا شادی کے بعد اللہ تعالیٰ نے آپ کو تین اولاد سے نوازا ، 1992ء سے 2000ء تک بچوں کی پرورش ، تربیت اور گھر کی دیکھ بھال اور رکھ رکھاؤ و مزید تعلیم حاصل کرنے سے مانع رہے ۔

کوئٹہ آمد: شکار پور میں چونکہ تعلیم کا اچھا خاصا انتظام نہیں تھا ، اس لیے بچوں کی تعلیم و تربیت کی فکر آپ کو دامن گیر ہوئی اور آپ نے واپس آبائی وطن مالوف کوئٹہ کا رخ کیا تاکہ وہ اور اس کے بچے تعلیمی اداروں میں پڑھ سکیں ۔

ملازمت: 2000ء میں کوئٹہ آنے کے بعد آپ نے ریڈینٹ وے ہائی سکول بروری کوئٹہ میں اپنے بچوں کو داخلہ کیا تو اسکول کے مالک نے آپ کو وائس پرنسپل کے لیے چنا ۔ اسکول کے انتظام اور تعلیم کا عہدہ سنبھالنے کے ساتھ ساتھ آپ نے پرائیویٹ B.A اور B.Ed کی ڈگری حاصل کی ۔ 2004ء میں سردار بہادر خان وومن یونیورسٹی میں گریجویٹ ریپیشنٹ کی حیثیت سے خدمات سرانجام دیں ۔ 2005ء میں گورنمنٹ گرلز کالج سے ریگولیر M.A اردو اور ایجوکیٹر کالج میں اردو کی لیکچرار تعینات ہوئیں ۔

ایک سال کے لیے آپ نے الحمد اسلامک یونیورسٹی کوئٹہ کو جوائن کیا اور اردو کی لیکچرار تعینات ہوئیں۔ 2008ء میں اسسٹنٹ ڈائریکٹر لٹریچر وومن ڈیپارٹمنٹ تعینات ہوئیں ، وہاں سے استعفیٰ دینے کے بعد شہید بینظیر بھٹو وومن شیئر ہوم سے منسلک ہو گئیں جہاں ڈپٹی ڈائریکٹر کی حیثیت سے خدمات سرانجام دے رہی ہیں۔ ان کے علاوہ آپ نے پی ٹی وی بولان پر کمپئرنگ کا فریضہ بھی انجام دیا اور پروگرام بھی کیے۔ (1)

جہاں آراء تبسم بحیثیت شاعرہ

ادب اور شاعری کا ذوق آپ کو ورثہ میں ملا۔ آپ کے والد احمد دین خادمؒ براہوئی زبان کے شاعر تھے ، آپ کو دیکھا دیکھی آپ نے بھی شاعری میں دلچسپی لینی شروع کی اور آپ کے والد نے اپنی بیٹی کی خوب حوصلہ افزائی کی۔ اس بارے میں آپ ایک انٹرویو میں کہتی ہیں :

جس زمانے میں والد صاحب نے براہوئی شاعری کی تھی، اس وقت غالباً میں آٹھ برس کی تھی ، ان کے دیکھا دیکھی میں بھی شاعری میں دلچسپی لینے لگی۔ مجھے امید تھی کہ وہ شعبے میں میری حوصلہ افزائی کریں گے اور انہوں نے ایسا ہی کیا۔ (2)

چونکہ والد کی حوصلہ افزائی اور اپنی لگن تھی ، اس لیے آپ نے پانچویں کی کلاس میں شعر کہنے شروع کیے ، آٹھویں کی کلاس میں پہنچتے پہنچتے آپ کی شاعری جوان ہو چکی تھی اور آپ کا کلام رسائل و جرائد میں چھپنے لگا۔ آٹھویں کی کلاس میں کسی رسالے میں نظمیہ مقابلے میں شرکت کی اور تعریفی سرٹیفکیٹ سے نوازے گئے۔ جب آپ نے کالج میں قدم رکھا تو اساتذہ اور ادبی ماحول کی وجہ سے آپ کی شاعری کی مہمیز مل گئی اور آپ نے باقاعدہ مشاعرہ میں شرکت کرنا شروع کی پہلی باقاعدہ غزل ساول اول کی طالبہ کی حیثیت سے آل پاکستان گرلز کالجز مشاعرے میں پڑھی اور اول انعام کی مستحق قرار پائیں اور فاطمہ ثریا بجیا کے ہاتھوں سے انعام وصول کیا۔ گویا شاعری میں آپ کا یہ پہلا ورود تھا جو کامیاب ہو گیا اور اس سے مزید شاعری کی راہیں کھل گئیں۔ اس کے بعد اگرچہ آپ رشتہ ازدواج میں بندھ گئیں اور کوئٹہ کی ادبی فضاؤں سے بہت دور شکار پور میں جا کر بس گئیں، لیکن شاعر ی جس نے آپ کے سینہ میں گھر بنالی تھی ، دو بارہ آپ کو 2000ء میں کوئٹہ لے آئی۔ کوئٹہ لوٹنے کے بعد مزید حصول۔

تعلیم میں مگن اور ادبی ذوق نے آپ کو متحرک رکھا۔ اس میدان میں اردو اور براہوئی زبان کے مشہور و معروف شاعر جناب عارف ضیاء نے آپ کی بہت حوصلہ افزائی کی ، اکادمی ادبیات کے ڈائریکٹر جناب افضل مراد نے ادبی دنیا سے آپ کو روشناس کرایا اور آپ نے دلچسپی اور شوق و لگن سے مشاعروں میں شرکت اور اپنا کلام پڑھنا شروع کیا ۔

اس وقت آپ کے کلام کے یہ مجموعے شائع ہوچکے ہیں :

1- اداسی رقص کرتی ہے : یہ آپ کے کلام کا پہلا مجموعہ ہے جو جُون 2009ء کو شائع ہوا ۔ یہ 200 صفحات پر مشتمل ہے جس میں ہر طرح کی نظمیں شامل ہیں ۔ ادبی حلقوں میں اس کو خوب پذیرائی ملی اور اس کی کاپیاں دیکھتے ہی ختم ہوگئیں ۔ اس کی ادبی دنیا میں مقبولیت کا اندازہ اس سے لگایا جاسکتا ہے کہ اب تک اس کے چار ایڈیشن شائع ہوچکے ہیں:

- اشاعت اول: جون 2009ء
- اشاعت دوم: جنوری 2010ء
- اشاعت سوئم: ستمبر 2011ء
- اشاعت چہارم: دسمبر 2014ء

اس کی خاصیت یہ ہے کہ اداہ ثقافت حکومت کی جانب سے سال کی بہترین کتاب قرار دیا گیا اور تعریفی سند کے اعزاز یہ سے بھی نوازا گیا ۔

2- محبت : یہ کتاب 14 فروری 2014ء کو شائع ہوئی ۔ اس کی خاصیت یہ ہے کہ محبت کے عنوان سے تمام نظمیں ایک رات میں کہی گئی ہیں اور کتاب بھی ایک ہفتہ کے اندر شائع کی گئی ہے ۔ 14 فروری 2014ء میں کتاب کی تقریب رونمائی کے موقع پر مہمان خاص ، صوبائی اسمبلی کے ممبر اور وزیر صاحب نے کتاب کی تمام کاپیاں خرید کر حاضرین میں بطور تحفہ پیش کیں ۔

3- مجھے خطبہ نہیں آتا: یہ آپ کے کلام کا دوسرا مجموعہ ہے جسے نیوکالج پیلی کیشنز کوئٹہ نے مئی 2014ء میں شائع کیا ہے اور یہ 140 صفحات پر مشتمل ہے ۔ اس کا موضوع عورت ہے ۔ آپ اس کے بارے میں لکھتی ہیں :

ان تمام عدالتوں میں مجھے ہر پل اپنے عورت
،بیٹی ، بہن ، بیوی ، اور ماں ہونے کی

وضاحتیں پیش کرنا پڑیں - میرے اور میرے اندر کی جہاں آراء کے درمیان ہونے والی مذکورہ گفتگو میں یہ سوال پیدا ہوا کہ کیا میرا عورت ہونا ، ماں ، بہن، بیٹی ، بیوی ہونا جرم ہے جرم ہے ؟ کیا جنس کافرق مجھے دوسرے درجے پر فائز کرنے کا جواز بنتا ہے - مجھے خطبہ نہیں آتا ، دراصل اسی سوال کی مختلف جہات ہیں - (3)

کئی شعراء وادباء نے کتاب کی تقریظ لکھ کر آپ کے کلام کی تعریف کی ہے ،مثلاً دانیال طریر اس کتاب کے بارے میں لکھتے ہیں :

مجھے خطبہ نہیں آتا ، بظاہر تو اظہار کی اس صلاحیت سے عورت کی معذوری کو پیش کرتی ہے جو اپنی بلند آہنگی کے ذریعے اپنے حق پر ہونے کی دلالت کرتی ہے ،مگر بہ باطن اپنے وجود کی اس نفاست کی پیش کش کو موضوع بناتی ہے جس میں اپنی سچائی کی ترسیل کے لیے کسی حاکمانہ لب ولہجہ کی ضرورت نہیں ہوتی - جہاں آراء اس نظم میں یہ احساس ابھارتی نظر آتی ہے کہ عورت کے وجود کی معنویت کو بلند آہنگ خطبوں سے نہ ختم کیا جاسکتا ہے اور اس معنویت کی پیش کش کے لیے اس کی ضرورت ہے کیونکہ خطبوں میں حاکمیت کے تاثر کی زیادتی اور سچائی کم ہوتی ہے - (4)

4-محبت شاعری ہے : یہ 217صفحات پر مشتمل ہے اور 2019ء میں شائع ہوئی ہے - کئی شعراء وادباء نے اس کی تقریظ لکھ کر اس کی تعریف کی ہے ،مثلاً حاوی اعظم لکھتے ہیں :

مندرجہ بالا اشعار سے بخوبی واضح ہوجاتا ہے کہ تبسم خوب صورت ، سادہ ، سلیس ، عام فہم اور بیشتر سہل ممتنع میں اپنی باتیں بیان کرنے کا سلیقہ جانتی ہے ، گردوپیش خصوصاً

خواتین کے مسائل بلا ایہام و ابہام عوام تک
پیش کیے ہیں - (5)

5- خواب بُنتے رہو (براہوئی نظموں کا منظوم اردو ترجمہ)

یہ براہوئی زبان کے مشہور و معروف شاعر افضل مراد کے
براہوئی اشعار کا منظوم اردو ترجمہ ہے جو نومبر 2016ء میں شائع
ہوئی -

جہاں آراء تبسم کی شاعری ادباء اور شعراء کی نظر میں

جہاں آراء تبسم ایک اچھی بیورکریٹ ، اچھی شاعرہ اور ایک اچھی
نثر نگار ہیں ، آپ نے بہت کم عرصے میں ادب اور شاعری کی دنیا میں اپنی
ادبیانہ اور شاعرانہ صلاحیتوں کا لوہا منوایا ہے - یہی وجہ ہے کہ آپ کے کئی
ہمعصر شعراء نے آپ کی شاعرانہ صلاحیتوں کا کھلم کھلا اعتراف کیا ہے
اور آپ کے کلام کو تحسین کی نظروں سے دیکھا ہے اور بھر پور آپ کی
حوصلہ افزائی کی ہے -

احمد دین خادم : احمد دین خادم جو کہ آپ کے والد محترم ہیں اور خود ایک
اچھے شاعر ہیں ، نے شعر کے میدان میں آپ کی حوصلہ افزائی کی ہے اور
آپ نے انہی کی سرپرستی میں شعر کہنے شروع کیے تھے ، آپ کو " بلوچستان
کی پروین شاکر " قرار دیا ہے ، چنانچہ آپ اپنے مضمون " بلوچستان کی بیٹی
کا اعزاز میں " میں لکھا ہے :

جہاں آراء تبسم کو اگر بلوچستان کی " پروین شاکر " کہا جائے تو کچھ غلط
نہ ہوگا - نسوانی جذبات کا اظہار انہوں نے جس خوبی سے کیا ہے ، وہ یقیناً
قابلِ تعریف ہے :

اک لمحہ وصال سے آگے نکل گئی

میں خواہشوں کے جال سے آگے نکل گئی

ایسے غم حیات نے بانہوں میں لے لیا

میں اپنی دیکھ بھال سے آگے نکل گئی

لہو لہو بدن لئے حصار میں کھڑی رہی

وہ آگئے تو میں اسی قطار میں کھڑی رہی

سلام اُس خیال کو جو تجھ کو چھو کے آگیا

تمام عمر میں اسی خمار میں کھڑی رہی ۔

جہاں آراء تبسم کا مجموعہ " اداسی رقص کرتی ہے " جگر سوز ، حسن افزاء ، توجہ ، غیر معمولی ، نادر حسن ، ادراک نزاکت ، ذہانت ، قیاس ، منشاء ، عقل ، شعور ، جذباتی درد انگیز ، حساس سلسلہ ، ترتیب ، تسلسل کا وہ گلدستہ ہے جو پڑھنے والے کو اپنی آغوش میں لے کر دل میں جگہ دے اور منظور نظر ہو جائے اور بے قراری ، بے صبری ، بے چینی ، بے تابی میں دست گیری اور اعانت کرے "۔ (6)

یہ صرف ایک باپ کی اپنی بیٹی کی مدح سرائی نہیں ہے ، بلکہ جس طرح تبسم نے عورت کی نمائندگی کی ہے ، ان پر کیے گئے ظلم و ستم کی پرتیں جس طرح کھولی ہیں ، دوسرے کئی ممتاز شعراء نے تبسم کو بلوچستان کی پروین شاکر قرار دیا ہے ۔ چنانچہ حمیر شاہد لکھتی ہیں :

وہ واقعی جہاں آراء تبسم ہیں ۔ جہاں آراء کی خوبصورت شاعری کی گونج میں ہی ایک عظیم شاعرہ کی آواز بھی ہمارے ذہن میں گونجنے لگی ۔ نہ جانے پروین شاکر کہاں سے یاد آگئیں کہ عورت کے جذبات و احساسات کا ویسا ترجمان تو کوئی اور ہے ہی نہیں ، لیکن بلاشبہ جہاں آراء بلوچستان کی پروین شاکر ہیں۔۔۔ "۔ (7)

بلوچستان کے مشہور شاعر عین سلام آپ کے بارے میں کہتے ہیں :

جہاں آراء تبسم بلوچستان کی وہ شاعر ہیں جو اپنے فنی طلسمات کا مظاہرہ اردو کے علاوہ براہوئی اور سندھی زبان میں بھی بحسن و خوبی فرمانے پر قدرت رکھتی ہیں ۔۔۔ نسائی اظہار کے حوالے سے جہاں آراء تبسم کے یہاں تخلیقی امکانات کا ظہور پوری گنجائش کے ساتھ موجود ہے ۔ (8)

سحر انصاری نے آپ کو "محبت کی شاعرہ" قرار دیا ہے ، چنانچہ آپ لکھتے ہیں :

جہاں آراء تبسم کئی برس سے ادبی دنیا میں
شاعری کے ذریعہ اپنی انفرادیت کو اجاگر کر
رہی ہے ، ان کے کئی شعری مجموعے اب
تک منظر عام پر آچکے ہیں ۔ وہ اس لحاظ سے
بھی منفرد ہے کہ ان کا کلام نہ صرف
مشاعروں میں دلچسپی سے سنا جاتا ہے ، بلکہ
رسائل و جرائد میں بھی ان کی شاعری سے
لوگ لطف اندوز ہوتے ہیں ، نہایت کم عمری
میں وہ نہ صرف پاکستان بھر میں خود کو
منوانے میں کامیاب نظر آتی ہے ، بلکہ پاکستان
سے باہر بھی کئی مشاعروں میں بلوچستان کی
نمائندگی کا اعزاز رکھتی ہے ۔ (9)

حواۃ اعظم آپ کے بارے میں لکھتے ہیں :

میں نے محترمہ جہاں آراء تبسم کو پہلی مرتبہ سرسری طور پر 6 اور 7
جون 2013ء کے مشاعرے میں قریب سے دیکھا ، تیس ، بتیس برس کی خوش
لباس ، خوش رو ، خوش گفتار ، کسی کی عمر کی کسوٹی سن و سال سے نہیں
، خد و خال سے ہے ، سوال یہ نہیں کہ کسی کی عمر ہے کتنی ؟ سوال یہ ہے
کہ وہ کتنی کے دکھائی دیتی ہے ، اس اعتبار سے جہاں آراء تبسم کی مدت
مشق زیادہ نہیں ، بعد میں اس کے تین شائع شدہ اور ایک غیر شائع شدہ
مجموعے کو پڑھنے کے بعد پتہ چلا کہ وہ کئی متشاعروں ، خود ساختہ ، نام
نہاد ، پیشہ ور استادوں سے اور ان افراد نے سکھانے کے نام پر تختہ مشق
بنائے ، جن میں اکثر شعر سمجھنا تو کیا صحیح پڑھ بھی نہیں سکتے ، اس
کے باوجود اس کے کلام سے یہ بخوبی اندازہ ہوا کہ اس نے خود حلیم اور
مکس شکارپوری اچار یا سینڈوچ بننے نہیں دیا ، اس کی تمام شاعری میں اپنا
جدا رنگ ، لب و لہجہ اور یک رنگی میں دلکشی اور ہم آہنگی دکھائی دیتی ہے
۔ (10)

ڈاکٹر وحید احمد آپ کی شاعری کو تاریخی جبر کا رد عمل قرار دیتے ہوئے
لکھتے ہیں :

جہاں آراء تبسم کی شاعری اسی تاریخی جبر کا ردِ عمل ہے۔ وہ حساس عورت ہونے کے ناطے عورت کے دکھ کو بہتر سمجھتی ہے اور ایک روشن خیال لکھاری ہونے کے سبب پوری شدت سے اس جبر کو ضبطِ تحریر میں لاتی ہے۔ (11)

حسن جاوید آپ کے بارے میں لکھتے ہیں :

تاہم میرے لیے سب سے زیادہ حیران کن کام اس کی کتاب "مجھے خطبہ نہیں آتا" ہے۔ یہ کتاب میرے پہلے تاثر کے مطابق بہت معتبر اور اردو ادب کی تاریخ نہایت سنجیدہ کام ہے جس میں جہاں آراء تبسم نے مقامی عورت کو عالمی عورت کے ساتھ اس طرح کھڑا کیا ہے کہ "من و تو" کا فاصلہ ختم ہو کر رہ گیا ہے، پھر اس کتاب میں آج کی عورت کو درپیش مسائل کا جس طرح اس ن احاطہ کیا ہے، یہ اس کی دردمندی، بالغ نظری اور عمیق مشاہدے اور فنِ مشاقی کی نہایت واضح اور روشن دلیل ہے۔ (12)

تسنیم صنم آپ کی شاعری پر کلام کرتے ہوئی لکھتی ہیں :

جہاں آراء کا فن، جہاں آراء کی شاعری، جہاں آراء کا حسن، جہاں آراء کا بے باک انداز گفتگو اور جہاں آراء کی مسکراہٹ اسے جہاں آراء بناتی ہے، وہ رحم دل ہے، اس کے دل میں تمام انسانوں کے لیے ہمدردی اور محبت ہے، شاید اس کی یہی ہمدردی اور محبت دوسروں کو غلط فہمی کا شکار بنادیتی ہے، وہ حساس ہے، عورت کی پسماندگی اس کے دل میں کسک پیدا کرتی ہے۔ عورت کا معاشرے میں جو استحصال ہو رہا ہے، وہ اس کے خلاف آواز بلند کرتی نظر آتی ہے۔ (13)

غرضیکہ آپ کی شاعری کا موضوع، عورت، عورت پر کیے گئے ظلم و ستم کا نوحہ، محبت، ہجر وغیرہ ہیں اور آپ نے کئی پیرائے میں ان موضوعات کو اشعار کا خوبصورت کا جامہ پہنا کر منظوم کیا ہے۔

آپ کے کلام کے معائب : جہاں آراء تبسم کی شاعری گو کہ فنی لحاظ سے معمولی معائب کے علاوہ بڑی فنی اغلاط سے پاک و مبرا ہے، البتہ اگر مجموعی طور پر دیکھا جائے تو اس میں علمی اور فکری غلطیاں پائی جاتی ہیں۔ آپ نے اپنی شاعری کے مجموعے "مجھے خطبہ نہیں آتا" میں معاشرے میں عورت پر روا رکھے گئے جو مظالم گنوائے ہیں، آپ کے خیال کے مطابق "عورت کی گواہی کا آدھی ہونا" بھی ایک طرح کا ظلم ہے، چنانچہ آپ اپنی نظم "آدھی گواہی" میں کہتی ہیں :

بہت مجبور ہوں
 کیونکہ عدالت
 استغاثے کی گواہی مانگتی ہے
 مگر عورت کی جھولی میں
 فقط آدھی گواہی ہے
 میں عورت ہوں
 میری آدھی گواہی!
 جرم کو ثابت نہیں کرتی (14)

حالانکہ اولاً : ہر واقعہ میں عورت کی گواہی آدھی نہیں ہے ، بلکہ بعض معاملات میں ایک عورت کی گواہی بھی قابل قبول ہے ۔ مثلاً عورتوں کے وہ خاص مسائل جن پر سوائے عورتوں کے کوئی اور مطلع نہیں ہوسکتا ہے ، جیسے: ولادت ، بکارت ، حیض و نفاس اور عورتوں کے دیگر امراض ۔
 (15)

ثانیاً : حدود و قصاص میں عورت کی گواہی کا آدھی ہونا کوئی ظلم نہیں ہے ، بلکہ یہ اللہ تعالیٰ کا فرمان ہے جو احکم الحاکمین اور ہر طرح کی مصلحتوں کی خالق ہے ، چنانچہ قرآن مجید میں ہے :

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى... (16)

ترجمہ: اپنے میں سے دو مرد کو گواہ بنا لو ، اگر دو مرد نہ ہوں تو ایک مرد اور دو عورت ہوں (دو عورت کے ہونے کی وجہ یہ ہے کہ) اگر ایک بھول جائے تو دوسری اس کو یاد دلائے ۔

اس سے معلوم ہوتا ہے کہ آپ کو دینی تعلیمات سے شد و بد نہیں ہے ، ورنہ ایک مسلم کی طرف سے اسلامی تعلیمات سے اتنی ناواقفیت سمجھ سے بالا تر ہے ۔ آپ کے بعض اشعار سے معلوم ہوتا ہے کہ آپ پاکستان میں بھی

یورپ کی طرح عورتوں کی آزادی کی قائل ہیں اور اپنے اشعار کے ذریعہ مشرقی عورت کو یورپ کی عورت کی طرح ہر قید و بند سے آزاد ہونے اور رہنے کی ترغیب دے رہی ہیں ، مثال کے طور پر آپ کے یہ اشعار ملاحظہ ہوں :

بیٹی بولے ----- زبان درازی ہے

بیٹا بولے ----- تو یہ ذہانت ہے

بیوی بولے --- تو یہ جہالت ہے

اور شوہر کا ظلم --- اس کاحق

بہن ----- غیر کے نام پر دہبہ

بھائی عیاش ہے --- تو زندہ دلی

کیسا ماحول سہہ رہی ہو تُو!؟

کس اذیت میں رہ رہی ہے تُو!؟

واہ ----- مشرق کی اے عظیم عورت

آہ ----- مشرق کی اے حقیر عورت (17)

یہ اور اس طرح کی دیگر نظموں میں عورت پر روا رکھے گئے سلوک کی کچھ اس طرح سے منظر کشی کی گئی ہے کہ عورت پر واقعاً ظلم کی انتہا ہے اور بین السطور میں اس کو باور کرایا جا رہا ہے کہ اس کے مظالم کا مداوا اس میں ہے کہ وہ مشرقی حدود و قیود کو روند کر یورپی عورت کی روپ دھار لے تو اس کے مشاگل و مصائب میں کمی آسکتی ہے ، حالانکہ یہ ایک حقیقت ہے کہ اس گئے گذرے دور میں مسلمان ممالک میں عورت کے سر پر عزت و احترام کا جو تاج سجایا جاتا ہے ، وہ یورپی ممالک میں عورتوں کو دئیے گئے حقوق سے کئی گنا زیادہ ہیں ۔ اس سے انکار نہیں کہ مسلم ممالک پر عورتوں پر کئی قسم کے مظالم کیے جاتے ہیں ، اور عورتیں انہیں برادری کی ناک بچانے کے لیے دل ہی دل میں سہہ جاتی ہیں ، لیکن ان کا حل یہ تو نہیں کہ وہ اسلامی حدود و قیود کو پھلانگیں اور رشتوں کے تقدس کو پامال کر بیٹھیں ۔ آپ کے کئی اشعار کے بین السطور سے یہی تاثر ابھرتا ہے جو سطور بالا میں بیان ہوا ۔ یہی وجہ ہے آپ کی کتاب کے پیش لفظ

لکھنے والے ڈاکٹر محمد علی صدیقی آپ کے مجموعے پر تبصرہ کرے ہوئے
لکھتے ہیں :

جہاں آراء تبسم کے نئے شعری مجموعے مجھے خطبہ نہیں آتا " کی
شاعری صنف نازک کی قوت برداشت کی حدیں پار کرتی نظر آتی ہے۔ اس
مجموعہ سے پہلے کی شاعری جہاں آراء تبسم کی قوت برداشت کی حدوں
سے ٹکراتی ہوئی نظر آتی تھی، لیکن اس مجموعہ کی شاعری میں زیر لب
اور دھیمے احتجاج کی روش ترک کردی ہے اور اس لیے کہ ہمارا سماج
اس نوع کی احتجاجی شاعری کو صنف نازک کا قابل قبول رجحان سمجھ کر
اسے نظر انداز کرنے کی جانب مائل نظر آتا ہے۔ زیر نظر مجموعہ میں
بعض نظمیں ایک خاموش جوالا مکھی کے لاوے کی طرح آتش لب ولہجہ
کے خوبصورت پیکر تراشی ہوئی نظر آتی ہیں، یوں لگتا ہے کہ اب پاکستانی
عورت ہمارے پدري معاشرہ میں اپنی صنف کے ساتھ صدیوں سے ہونے
والے ناروا سلوک پر صرف نالاں نہیں ہے، بلکہ وہ مساوات مرد و زن
کے فطری مطالبے کے لیے جنگ کر رہی ہے (18)

اعزازات : آپ کو اردو شاعری کے میدان میں عمدہ کارکردگی دکھانے پر
کئی اعزازات و تمغوں سے بھی نوازا گیا ہے جن میں :

1- امیر محمد امیر ایکسی لینس ایوارڈ 2011ء میں شاعری کے شعبے میں
اعلیٰ خدمات پر " امیر محمد امیر ایوارڈ " سے نوازا گیا۔

2- سال کی بہترین کتاب: آپ کی کتاب " محبت شاعری ہے " کو ادارہ نظامت و
ثقافت حکومت نے 2014ء کی بہترین کتاب قرار دیتے ہوئے مصنف کو
تعریفی سند اور اعزازیہ سے نوازا۔

3- صدارتی ایوارڈ کے لیے نامزدگی: آپ کو 2008ء میں صدارتی ایوارڈ نامزد
کیا گیا تھا، مگر آپ کی کتاب چونکہ اشاعت کے مراحل میں تھی، ابھی تک
زیور طباعت سے آراستہ نہیں ہوئی تھی، اس لیے بیل منڈھے نہ چڑھ نہ
سکی۔

ان کے علاوہ آپ کو :

- شہید نواب غوث بخش رئیسانی ادبی ایوارڈ اور
- خدمت خلق فاؤنڈیشن ایوارڈ
- سمیت کئی اعزازات سے نوازا جاچکا ہے۔ (-) (19)

جہاں آراء تبسم نے اردو کے علاوہ سندھی اور براہوئی میں شاعری کی ہے، لیکن ابھی تک ان کے مجموعے زیور طباعت سے آراستہ نہیں ہوئے ہیں۔ شاعری کے علاوہ آپ ایک ممتاز نثر نگار بھی ہیں اور کئی رسائل و جرائد میں آپ نے مضامین و کالمز لکھے ہیں اور کئی کے لیے رپورٹنگ کی خدمت بھی انجام دی ہے، لیکن ابھی تک ان کے مجموعے مرتب نہیں کیے گئے ہیں، منتشر طور پر ماہنامہ ادب بلوچستان اور ماہنامہ معلم مستونگ کے شماروں میں بکھرے ہوئے ہیں۔

خلاصہ بحث الغرض! جہاں آراء تبسم کی شاعری اور نثر نگاری طبقہ نسوان کی نمائندہ ہے، مسلم معاشرے میں عورتوں پر جس طرح کے مظالم ڈھائے جاتے ہیں، تبسم نے اپنی خوبصورتی شاعری اور عمدہ نثر نگاری میں ان کا جائزہ لیا ہے اور عورتوں کی مظلومیت کو اپنی توانا شاعری اور عمدہ نثر نگاری سے چار دانگ عالم میں متعارف کرایا ہے۔

حوالہ جات:

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2. (ماہنامہ معلم مستونگ ، اکتوبر 2014ء ، ص: 11)
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4. مجھے خطبہ نہیں آتا ، ص: 19)
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6. (ماہنامہ معلم مستونگ ، اکتوبر 2014ء ، جہاں آراء تبسم نمبر، ص: 9)
7. (ماہنامہ معلم مستونگ ، اکتوبر 2014ء ، جہاں آراء تبسم نمبر، ص: 55)
8. - (ماہنامہ معلم مستونگ ، ص: 15)
9. (محبت شاعری ہے ، ص: 27)
10. - (محبت شاعری ہے ، ص: 13)
11. (ماہنامہ معلم مستونگ ، ص: 28)
12. (ماہنامہ معلم مستونگ ، اکتوبر 2014ء ، ص: 29-30)
13. - (ماہنامہ معلم مستونگ ، اکتوبر 2014ء ، ص: 39)
14. (مجھے خطبہ نہیں آتا ، ص: 106 ، 107)
15. اچکزئی ، مولانا حبیب اللہ ، عورت اسلام کی نظر میں ، کراچی: اسلامی کتب خانہ ، 1425ھ ، ص: 145-
16. (البقرة ، 2: 282)
17. (مجھے خطبہ نہیں آتا ، ص: 48)
18. (مجھے خطبہ نہیں آتا ، ص: 77-79)
19. (ماہنامہ معلم مستونگ ، اکتوبر 2014ء، جہاں آراء تبسم نمبر، ص:

تعزیر مالی: ایک فقہی و تجزیاتی مطالعہ

منصور احمد ، ایم فل اسکالر ، جامعہ بلوچستان کو سٹہ

ڈاکٹر شبانہ قاضی، اسسٹنٹ پروفیسر شعبہ علوم اسلامیہ جامعہ
بلوچستان کو سٹہ

Abstract:

The punishment system of Islam has three chapters: limits, retribution, and punishment. Below we will talk about the opinions of the jurists about Tazeer Mali and its importance in modern times

اسلام کے نظام عقوبات کے تین باب ہیں : حدود، قصاص و دیت ، تعزیر - ذیل میں تعزیر مالی کے بارے میں فقہاء کی آراء اور عصر حاضر میں اس کی اہمیت پر کلام کیا جائے گا۔

تعزیر کا لغوی معنی:

تعزیر عزر سے مشتق ہے جس کے معنی ہیں : رد کرنا، منع کرنا، کہا جاتا ہے : عزر اخاہ بمعنی نصرہ: بھائی کی مدد کی یعنی بھائی کے دشمن کو بھائی کی اذیت دینے سے روک دیا، عزر کے معنی تعظیم و توقیر کرنے کے بھی آتے ہیں جیسے کہا جاتا ہے : عزرتہ یعنی میں نے اس کی تعظیم و توقیر کی۔ اس کا اطلاق ادب سکھانے کے لیے مارنے پر بھی ہوتا ہے۔ تعزیری سزاؤں کو تعزیر کہا جاتا ہے کہ وہ مجرم کو ارتکاب جرائم سے روکتی ہیں۔ (1)

اصطلاحی معنی:

ہر وہ سزاء جو اللہ اور اس کے رسول ﷺ نے متعین و مقرر نہ کی ہو اور اس کا کفارہ بھی نہ ہو ، وہ "تعزیر" کہلاتی ہے۔ موسوعہ فقہیہ کویتہ میں ہے : " ہو عقوبۃ غیر مقدرۃ شرعاً، تجب حقاً اللہ ، او لآدمی فی کل معصیۃ لیس فیہا حد ولا کفارۃ غالباً " (2)

ترجمہ:

تعزیر ہر وہ سزاء ہے جس کی تعیین شریعت نہ کی ہو ، اور حق اللہ یا کسی بندے کے حق کے طور پر واجب ہو اور اس میں کوئی حد ، کفارہ غالباً مقرر نہ ہو۔

تعزیری سزاؤں کی اقسام:

تعزیری سزاؤں کی ابتداء دو قسمیں ہیں: تعزیر غیر مالی (مال کے علاوہ کسی اور صورت میں سزا دینا جیسے مارنا، ملامت کرنا، جلا وطن کرنا)، تعزیر بالمال (مالی جرمانہ) تعزیر غیر مالی کی تعریف: تعزیر غیر مالی وہ ہے جس میں مال کے علاوہ کوئی اور جسمانی یا غیر جسمانی سزا تجویز کی جائے ، جیسے مارنا، جلا وطن کرنا، ملامت کرنا ، کان کھینچنا وغیرہ۔

تعزیر غیر مالی کی اقسام: تعزیر غیر مالی کی پانچ قسمیں ہیں:

(1) ڈاٹنا۔ (2) مارنا (3) قید کرنا (4) قتل کرنا (5) جلا وطن کرنا

تعزیر غیر مالی کے جواز پر تقریباً تمام فقہاء کا اتفاق ہے۔

تعزیرات کی دوسری قسم تعزیر مالی ہے۔ تعزیر مالی یہ ہے کہ مجرم کو مالی سزا دی جائے۔ تعزیر مالی تین طرح کی ہے۔

(1) تعزیر با تلاف مال (مال کو تلف کرنا، ضائع کرنا)

(2) تعزیر بتغییر مال (مال میں رد و بدل کرنا)

(3) تعزیر بتملیک مال، باخذ مال (مال کا مالک بنانا، مال کو ضبط کرنا) تعزیر مالی کی پہلی دو قسمیں بالا اتفاق جائز ہیں۔ تعزیر مالی کی تیسری قسم تعزیر باخذ المال کے بارے میں فقہاء کے دو قول ہیں: (2) مطلقاً ناجائز ہے (2) مطلقاً جائز ہے تعزیر مالی کے ناجائز ہونے کے دلائل: نقد و نظر کے آئینہ میں جمہور علماء کے مذہب میں تعزیر مالی ناجائز ہے۔ علامہ وبہ زحیلی جمہور کی ترجمانی کرتے ہوئے لکھتے ہیں: تعزیر مالی: ائمہ کے راجح قول کے تعزیر باخذ مال جائز نہیں ہے کیونکہ یہ ظالموں کو لوگوں کے اموال لینے پر (ناجائز طور پر مسلط کرنا ہے (3)

پہلی دلیل:

جمہور علماء نے تعزیر مالی کے عدم جواز پر اس آیت سے استدلال کیا ہے :
ولا تاكلوا اموالكم :

بینکم بالباطل - (4)

ترجمہ: ایک دوسرے کا مال ناجائز طریقہ سے نہ کھاؤ۔

یہ اور اس طرح کی دیگر آیات میں ناجائز طریقہ سے مال کھانے سے ممانعت کی گئی ہے اور تعزیر مالی بھی ناجائز طریقہ ہے ، لہذا جائز نہیں۔

دوسری دلیل: دوسری دلیل یہ ہے کہ کئی آیات واحادیث میں غیر کے مالی میں اس کی اجازت کے بغیر تصرف کرنے سے منع کیا گیا ہے ، چنانچہ حدیث

شریف میں ہے : فان دماء کم ، و اموالکم ، و اعراضکم علیکم حرام کحرمة یومکم
 هذا ، فی بلدکم هذا ، فی شہرکم هذا (5)

ترجمہ:

بے شک تمہاری جانیں ، تمہارے اموال، اور تمہاری عزتیں ایک دوسرے پر
 اس طرح حرام ہیں جس طرح آج کا دن، یہ شہر اور یہ مہینہ محترم ہیں۔ اس کا
 حاصل کلام یہ کہ کسی کا مال اس کی اجازت اور منشاء کے بغیر حرام و
 ناجائز ہے اور تعزیر بالمال میں مجرم کی اجازت اور رضامندی کے بغیر مال
 لیا جاتا ہے ، اس لیے تعزیر بالمال نا جائز ہے۔

جواب:

لیکن اس کا یہ جواب دیا جاسکتا ہے کہ ان تمام آیات ، احادیث اور فقہی عبارات
 و قواعد میں کسی مسلمان کے مال کو " بلا سبب شرعی " لینے کی ممانعت کی
 گئی ہے اور اسی پر فقہاء کا اجماع و اتفاق ہے ۔ اگر سبب شرعی کے تحت لیا
 جائے تو وہ منع نہیں ہے۔ کیونکہ یہ معلوم ہے کہ جان کی حرمت مال سے
 زیادہ ہے ، بلکہ جان کی حرمت کعبتہ اللہ سے بھی بڑھ کر ہے ، لیکن " سبب
 شرعی" ، جیسے : محسن کا مرتکب زنا ہونا، مرتد ہونا اور کسی معصوم کو
 ناحق قتل کرنا، کی وجہ سے اس کا لینا بھی جائز ہوتا ہے تو مال کا طریقہ اولیٰ
 لینا جائز ہو گا اور تعزیر بھی " سبب شرعی" ہے ، لہذا بطور تعزیر مال لینا ان
 آیات، احادیث اور اقوال فقہاء کے مصداق میں شامل نہیں ہے اور تعزیر بالمال
 ناجائز نہیں ہے۔ تیسری دلیل تعزیر مالی اس لیے جائز نہیں ہے کہ اگر اس کو
 جائز قرار دیا جائے تو ظالموں کے لیے لوگوں کے اموال ہڑپ کرنے کا
 دروازہ کھلے گا اور ہر حاکم وقت مختلف حیلوں بہانوں سے لوگوں کے اموال
 لینے کی کوشش کرے گا تو اس طرح کسی کے لیے اپنے قیمتی اموال کی
 حفاظت مشکل نہیں ، ناممکن ہو جائے گی حالانکہ مال کی حفاظت بھی شریعت
 مطہرہ کے مقاصد خمسہ سے ایک اہم مقصد ہے ۔ (6)

جواب:

لیکن اس کے جواب میں بھی یہی کہا جاسکتا ہے کہ جن کے یہاں تعزیر مالی
 جائز ہے ، ان کے لیے تعزیر مالی کے کچھ شرائط و ضوابط ہیں اور تعزیر
 مالی کی صورت میں لیا ہوا مال جرمانہ کہاں جمع ہو گا اور اس کا مصرف
 کیا ہو گا، وہ سب طے ہیں، تعزیر مالی لینے والے کو یہ اختیار نہیں کہ اپنے
 پاس رکھے ۔ ان کی تفصیل آگے " تعزیر مالی کے جواز کے شرائط " کے ذیل
 میں آئے گا۔ تعزیر مالی کے مجوزین کے دلائل: نقد و نظر کے آئینہ میں
 حضرات تعزیر بالمال کو جائز قرار دیا ہے ، انہوں نے بہت سی احادیث و آثار

سے استدلال کیا ہے۔ ذیل میں ان کو ذکر کرنے کے بعد محققین کا نقطہ نظر پیش کیا جائے گا۔

پہلی دلیل:

مجوزین تعزیر مالی کی پہلی دلیل یہ ہے: عن ابی ہریرۃ ، قال : قال رسول اللہ صلی اللہ علیہ و سلم : لقد هممت ان أمر بالصلوة فتقام ، ثم أمر رجلا یصلی بالناس ، ثم انطلق معی برجال حزم من حطب الی قوم لا یشہدون الصلوة ، فاحرق علیہم بیوتہم بالنار (7)

:

ابوہریرہ سے مروی ہے کہ آپ ﷺ نے فرمایا: میں نے ارادہ کیا کہ میں حکم دوں کہ جماعت کھڑی کی جائے اور پھر کسی کو حکم دوں کہ وہ لوگوں کو نماز پڑھائے اور پھر میں کچھ لوگوں جن کے پاس لکڑیاں ہوں، کے ساتھ ان لوگوں کے پاس جاؤں جو نماز باجماعت میں شریک نہیں ہوتے ہیں تاکہ ان کو گھروں سمیت آگ سے جلاؤں۔ اس حدیث سے استدلال اس طرح ہے کہ اس میں جماعت سے پیچھے رہ جانے والوں کے گھروں کو جلانے کا ارادہ فرمایا ہے اور یہ معلوم ہے کہ آپ کسی ناجائز کام کا ارادہ نہیں فرما سکتے ہیں۔ معلوم ہوا کہ تعزیر بالمال جائز ہے۔ چنانچہ علامہ نووی لکھتے ہیں: قال بعضهم فی هذا الحدیث دلیل علی ان العقوبة كانت فی اول الامر بالمال لان تحریق البیوت عقوبة

مالیة۔ (8)

: بعض علماء فرماتے ہیں کہ اس حدیث میں ہے کہ ابتداء اسلام میں تعزیر مالی کے جواز پر دلالت

ہے کیونکہ گھروں کو جلانا عقوبت (تعزیر) مالی ہے۔

غرضیکہ اس حدیث سے معلوم ہوا کہ تعزیر مالی فی نفسہ جائز ہے۔

دوسری دلیل:

تعزیر مالی کے جواز کی دوسری دلیل یہ ہے: عن بھز بن حکیم عن ابیہ عن جدہ ان رسول اللہ ﷺ ، قال : فی کل سائمة ابل فی اربعین بنت لبون لا یفرق ابل عن حسابها - من اعطاها مؤتجراً ، فله اجرها ، و من منعها ، فانا آخذها و شطر ماله غرمة من غرمت ربنا عز و جل ، لیس لآل محمد منها شیء۔

:

بہر بن حکیم اپنے باپ سے ، وہ اپنے جد سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا: ہر باہر چرنے والے چالیس اونٹ پر ایک بنت لبون واجب ہے ، کوئی اونٹ اس کے حساب سے الگ نہیں کیا جائے گا، جو اس کو اجر کی نیت سے دے، تو اس کو اس کا اجر ملے گا، جو نہ دے ، میں اس کی زکوٰۃ اور اس کے مال آدھا بطور جرمانہ لوں گا، جن میں سے آل محمد کو کچھ نہیں ملے گا۔ طریقہ استدلال اس طرح ہے کہ اس میں آپ ﷺ نے فرمایا ہے کہ میں زکوٰۃ کے علاوہ مزکی کے مال کا آدھالوں گا۔ زکوٰۃ کے علاوہ آدھا لینا تعزیر مالی ہے ، لہذا معلوم ہوا کہ تعزیر مالی جائز ہے حدیث بہر بن حکیم پر ممانعین کے اعتراضات اور ان کے جوابات: حدیث بہتر بن حکیم پر ممانعین نے تین اعتراضات کیے ہیں۔ 5

:

لیکن عدم جواز کے قائلین نے اس کا یہ جواب دیا ہے کہ یہ حکم ابتداء اسلام میں تھا، پھر منسوخ ہو گیا ، لہذا تعزیر مالی منسوخ ہے۔ چنانچہ عون المعبود میں ہے: وجعل هذا الحديث منسوخاً ، وقال : كان ذلك حين كانت العقوبات في (10)

:

اس حدیث کو منسوخ قرار دیا ہے اور کہا ہے کہ یہ تب تھا جب عقوبات مالیہ جائز تھیں ، پھر یہ عقوبات مالیہ منسوخ ہو گئیں۔ و آپ کے علاوہ کئی دوسرے علماء نے تعزیر مالی کے منسوخ ہونے کا کہا ہے، لیکن دعویٰ نسخ معتبر نہیں کیونکہ نسخ کے لیے تین چیزیں ضروری ہیں: (1) کی صراحت۔ (2) تاریخ۔ (3) اجماع۔ یعنی کوئی حدیث تب منسوخ سمجھی جائے گی جب آپ سے صراحت نسخ کے بابت معلوم ہو یا معلوم ہو کہ حدیث منسوخ مقدم ہے اور ناسخ متاخر ہے یا اس کے نسخ ہونے پر اجماع ہے۔ (11)

یہاں دیکھا جائے تو نہ آپ سے اس بابت کوئی صراحت منقول ہے ، نہ ہی تاریخ تقدیم و تاخیر معلوم ہے اور نہ ہی اجماع امت ہو چکا ہے۔

علامہ نووی " مدعیان نسخ " کی تردید کرتے ہوئے لکھتے ہیں: وَأَجَابُوا هُمْ وَالشَّافِعِيُّ وَالْبَيْهَقِيُّ فِي مَعْرِفَةِ السُّنَنِ وَالْأَثَارِ عَنْ حَدِيثِ بَهْرَيْنِ حَكِيمٍ بَأَنَّهُ مَنْسُودٌ وَأَنَّهُ كَانَ حِينَ كَانَتْ الْعُقُوبَةُ بِالْمَالِ كَمَا ذَكَرَهُ الْمُصَنِّفُ وَهَذَا الْجَوَابُ ضَعِيفٌ لَوْجِهَيْنِ (احدهما) انما ادَّعَوْهُ مِنْ كَوْنِ الْعُقُوبَةِ كَانَتْ بِالْأَمْوَالِ فِي أَوَّلِ الْإِسْلَامِ لَيْسَ نَسْخَ إِتْمَا يُصَارُ إِلَيْهِ إِذَا عَلِمَ التَّارِيخُ وَلَيْسَ هُنَا عِلْمٌ

(12)

:

:

انہوں نے ، امام شافعی اور بیہقی نے معرفۃ السنن والآثار میں حدیث بہر بن حکیم کا یہ جواب دیا ہے کہ منسوخ ہے اور یہ کہ عقوبات مالیہ کا جو از ابتداء اسلام میں تھا، پھر منسوخ ہو گیا، لیکن یہ جواب دو اعتبار سے درست نہیں ہے : ایک اس لیے کہ ان کا یہ دعویٰ کہ عقوبات مالیہ ابتدا اسلام میں جائز تھا، پھر منسوخ ہو گیا، یہ دعویٰ نہ تو ثابت ہے اور نہ ہی معروف ہے۔ دوسرے اس لیے کہ نسخ کا اعتبار تب ہوتا ہے جب تاریخ معلوم ہو، حالانکہ تاریخ کا کوئی علم ہی نہیں ہے۔

:

عدم جواز کے قائلین نے کہا ہے کہ اس حدیث سے استدلال اس لیے صحیح نہیں کہ یہاں راوی سے غلطی ہوئی ہے ، شطر مالہ نہیں بلکہ اصل لفظ شطر مالہ یعنی یعنی اس کے مال کو دو حصوں میں تقسیم کیا جائے گا اور زکوٰۃ وصول کرنے والا بطور تعزیر اعلیٰ قسم کو لے گا۔ چنانچہ علامہ سہارنپوری لکھتے ہیں : قال في النهاية : قال الحربي : غلط الراوی فی لفظ الروایة ، وانما هو شطر مالہ ای يجعل مالہ شطرين ، ويتخير عليه المصدق فياخذ الصدقة من خير النصفين عقوبة لمنعه فاما ما لا يلزمه ، فلا - قال الخطابي : لا اعرف هذا الوجه (13)

ترجمہ: نہایہ میں ہے کہ حربی نے فرمایا کہ راوی نے روایت کے لفظ میں غلطی کی ہے ، اصل لفظ "شطر مالہ ہے یعنی اس کے مال کے دو حصے کیے جائیں گے زکوٰۃ وصول کرنے والے کو اختیار ہو گا کہ دونوں میں سے جو اعلیٰ ہو ، بطور عقوبت اسے لے لے ، رہی یہ بات کہ جو اس پر لازم نہیں ہے ، وہ لازم ہو ، یہ بات نہیں ہے۔ خطابی فرماتے ہیں کہ اس وجہ (تشریح) کو میں نہیں جانتا ہوں۔

:

لیکن اس کے جواب میں یہ کہا جاسکتا ہے کہ :
اولاً حدیث کی یہ تشریح قابل نہیں کیونکہ خطابی نے خود اس کی تردید کی ہے۔

ثانیاً: اس لیے کہ یہ تشریح الفاظ حدیث سے بعید بھی ہے۔

ثالثاً: اس تشریح کے باوجود حدیث سے تعزیر مالی کا جواز مترشح ہوتا ہے کیونکہ اعلیٰ حصہ کو اختیار کرنا ایک طرح کا تعزیر مالی ہے۔(14)

تیسرا اعتراض عدم جواز کے قائلین نے " حدیث بہر بن حکیم " پر ایک یہ اعتراض کیا ہے کہ بہر بن حکیم ضعیف ہے، لہذا آپ کی روایت ضعیف اور ناقابل حجت ہے۔ لیکن یہ اعتراض بھی درست نہیں:

اولاً اس لیے کہ جہاں کچھ لوگوں نے بہر بن حکیم کی تضعیف کی ہے، وہیں کچھ نے تعدیل بھی کی ہے (15)

علامہ ابن حبان نے محض اس حدیث کی وجہ سے بہر بن حکیم کو غیر ثقہ قرار دیا ہے جیسا کہ آپ نے خود اس کی صراحت کی ہے: قال ابن حبان: كان يخطئ كثيراً، فاما احمد و اسحاق فهما يحتجان به، وتركه جماعة من ائمتنا، ولولا حديثه: أنا أخذوها و شطر ماله لا دخلناه في الثقات (16)

ترجمہ: ابن حبان "فرماتے ہیں کہ بہتر بن حکیم بہت غلطی کرتے تھے، امام احمد اور اسحاق اس کو قابل حجت قرار دیتے تھے، ہمارے ائمہ میں سے کچھ نے اس کو متروک قرار دیا ہے۔ اگر آپ کی روایت کردہ حدیث " أنا أخذها و شطر ماله " نہ ہوتی تو ہم اس کو معتبر رواۃ میں سے شمار کرتے۔

بہر بن حکیم کو محض اس وجہ سے غیر ثقہ قرار دینا کہ آپ نے تعزیر مالی کے جو از والی روایت کی ہے جو مخالفین کے بقول ناجائز ہیں، کسی بھی اعتبار سے درست نہیں۔ علامہ خلیل احمد سہارنپوری نے باوجود دیکھ عدم جواز کے قائل ہیں، ان لوگوں کی سخت تردید کی ہے جنہوں نے محض اس روایت کی وجہ سے بہتر بن حکیم کو غیر ثقہ قرار دیا ہے (17) تیسری دلیل تعزیر مالی کے قائلین کی پانچویں دلیل وہ ہے جو عمرو بن شعیب عن ابیہ عن جدہ کے طریق سے مروی ہے۔ حدیث کے الفاظ یہ ہیں: انه سئل عن الثمر المعلق فقال من اصاب بفيه من ذی حاجة غیر متخذ خبنة، فلا شيء عليه، ومن نه فعليه غرامة مثليه والعقوبة (18)

ترجمہ: آپ ﷺ سے لگے ہوئے پھل کے چوری کے بارے میں پوچھا گیا، آپ نے فرمایا جس نے ضرورت کے تحت منہ سے کچھ لیا اور قمیص وغیرہ میں نہیں چھپایا تو اس پر کچھ واجب نہیں، اور جو اس کو اٹھا کر اپنے ساتھ لے اس پر دو گنا تاوان اور سزاء ہے۔ اس حدیث میں پھلوں کو اپنے ساتھ لے جانے کی صورت میں دو گنا ضمان وصول کرنا عقوبت مالیہ ہے، لہذا ہوا کہ تعزیر مالی جائز ہے۔

عدم جواز کے قائلین نے اس کا یہ جواب دیا ہے کہ یہ منسوخ ہے، لیکن یہ پہل گذر چکا ہے کہ منسوخ کا دعویٰ بلا چوتھی دلیل تعزیر مالی کے جواز پر عمرو بن شعیب عن ابیہ عن جدہ کی اس حدیث سے بھی استدلال کیا گیا ہے: رسول الله ﷺ و اباکر، و عمر حرقوا متاع الغال و ضربوه۔ (19)

ترجمہ : رسول اللہ ﷺ ، ابو بکر صدیق، اور عمر فاروق رضی اللہ عنہ نے (اپنے اپنے دور میں) غال (مال غنیمت میں خیانت کرنے والے) کے سامان کو جلایا اور اس کی پٹائی کی۔ غال (مال غنیمت میں خیانت کرنے والے) کے مال کو جلانا تعزیر مالی ہے۔ آثار خلفاء راشدین اور دیگر صحابہ رضوان اللہ علیہم اجمعین تعزیر مالی کے جواز کے قائلین نے اپنے قول کی تائید میں آثار خلفاء راشدین اور دیگر صحابہ سے بھی استدلال کیا ہے ، جن میں سے کچھ یہ ہیں:

پانچویں دلیل: مصنف بن عبد الرزاق میں ہے کہ خلافت فاروقی میں عبد الرحمن بن عوف رضی اللہ عنہ کے غلاموں نے مزینہ کے ایک شخص کی اونٹنی چوری کر کے ذبح کر لی ۔ جب حضرت عمر کے پاس یہ معاملہ چلا گیا تو آپ نے پہلے چوروں کے ہاتھ کٹوائے اور پھر اونٹنی کے مالک کو اس کی اونٹنی کی قیمت چار سو درہم دلوائے۔ (20)

یہ اثر اپنے مفہوم اور جو از تعزیر مالی پر شاید عدل ہے اور اس کے مفہوم میں کسی طرح کا بھی کوئی ابہام نہیں ہے

- علامہ ابن حزم ظاہر کی اس اثر کے بارے میں لکھتے ہیں: قال ابو محمد رحمہ اللہ : فہذا اثر عن عمر کالشمس - (21)

ترجمہ : یہ اثر عمر سے روز روشن کی طرح ثابت ہے۔

امام شاہ ولی اللہ اس اثر کے بارے میں لکھتے ہیں : قلت : اصل ذلك ان عمر کان يعزر بالمال - وفي ذلك احاديث

(22)

چھٹی دلیل: مروی ہے کہ حضرت عثمان غنی رضی اللہ عنہ نے ایک شخص جس نے محرم کی اونٹنی کو ہلاک کیا تھا، کو قیمت سے ایک تلت زائد کا ضامن بنایا اور امام زہر کی اس اثر کی وجہ سے اس کے قائل تھے کہ حرم میں اگر کسی کا مال عمداً و قصد اہلاک کیا جائے تو اس سے ایک تلت زیادہ وصول کیا جائے گا۔ علامہ ابن حزم ظاہری اس اثر کے بارے میں لکھتے ہیں: فہذا اثر فی غاية الصحة عن عثمان - رضی اللہ عنہ ، و لا يعرف له فی ذلك مخالف من الصحابة رضی اللہ عنہم۔ (23)

ترجمہ : یہ اثر حضرت عثمان سے غایت صحت سے ثابت بارے میں آپ کا کوئی مخالف صحابی بھی معلوم نہیں

ہے۔

ساتویں دلیل: مروی ہے کہ عمر فاروق نے رشید ثقیفی کے گھر کو جلایا (24)، سعد کے محل کو گرایا (25)

علی رضی اللہ عنہ نے زخیرہ اندوز کے اناج کو جلا دیا۔ (26)

خلاصہ کلام ان آثار کے علاوہ صحابہ کرام رضوان اللہ علیہم اجمعین کے بہت سے آثار ہیں جن سے معلوم ہوتا ہے کہ ان کے یہاں تعزیر مالی جائز تھی اور وہ مجرم اور جرم کی نوعیت کے پیش نظر تعزیر مالی کی سزا بھی تجویز فرماتے تھے بناء ابر میں فقہاء کی رائے یہ ہے کہ اگر امام (قاضی وقت) مناسب سمجھے ہے کہ مصلحت اس میں ہے کہ مجرم کو تعزیر مالی کی سزا دے تو وہ جرم سے باز آ سکتا ہے تو اس کو یہ اختیار حاصل ہے۔ واللہ اعلم راجح قول اور اس کی وجوہات ترجیح: فریقین کے دلائل کے پرکھنے کے بعد واضح ہوتا ہے کہ جواز کے دلائل صحیح اور مستند ہیں اور عدم جواز کے قائلین کے دلائل کمزور، ضعیف اور اپنے مفہوم میں واضح نہیں، جبکہ جواز کے قائلین کے دلائل مضبوط اور اپنے مفہوم میں واضح ہیں۔ جواز کے قائلین کے دلائل کی وجوہات ترجیح یہ ہیں:

(1) عدم جواز کے جتنے دلائل بیان کیے گئے ہیں، وہ اپنے مفہوم میں واضح نہیں ہیں چنانچہ مفتی محمد تقی عثمانی دامت برکاتہم العالیہ اپنی کتاب "تقریر ترمذی" میں لکھتے ہیں: لیکن تعزیر بالمال کے عدم جواز پر بھی کوئی صریح روایت مجھے نہیں ملی۔ عام طور پر فقہاء کرام اس حدیث شریف سے استدلال کرتے ہیں: لا یحل مال امری مسلم الا بطیب نفس منہ۔ یعنی کسی مسلمان کا مال اس کی طیب نفس کے بغیر حلال نہیں، لیکن یہ استدلال کمزور ہے اس لیے کہ اس حدیث میں اس مسلمان کا ذکر ہے جو کسی گناہ کا مرتکب نہ ہو، لیکن کوئی مسلمان کسی جرم کا مرتکب ہو تو اس پر جس طرح جسمانی سزا عائد ہو سکتی ہے، اسی طرح اس پر مالی سزا بھی عائد کی جاسکتی ہے۔ (27)

(2) عدم جواز کے قائلین کے دلائل کی بنیاد یہ ہے کہ تعزیر مالی والی احادیث منسوخ ہیں، حالانکہ سطور بالا سے ثابت ہوا کہ تعزیر مالی کی احادیث منسوخ نہیں ہیں۔ اس کی بین دلیل یہ ہے کہ آپ ﷺ کے بعد آپ کے خلفاء راشدین نے اپنے دور خلافت میں عادی مجرمین کو تعزیر مالی کی سزائیں دی ہیں اور اس کے بعد دوسرے ائمہ نے جواز کا قول کیا ہے جو اس بات کی دلیل ہے کہ احادیث تعزیر مالی منسوخ نہیں ہیں۔

(3) یہ مشاہدہ ہے کہ بسا اوقات مجرم مالی جرمانہ کے بغیر جرم سے باز نہیں آتا ہے۔ یہ بھی ایک حقیقت ہے کہ بسا اوقات مالی سزائیں جسمانی سزاؤں سے زیادہ "انسداد جرائم" میں مؤثر ہوتی ہیں جیسا کہ امام شاہ ولی اللہ علیہ العقبۃ و غرامۃ مثلیہ "کی تشریح کرتے ہوئے لکھتے ہیں: اقول: امر بغرامۃ المثلین لانه لا بد له من ردع، و عقوبۃ مالیه و بدنیه، فان الانسان ربما یرتدع بالمال اکثر من الم الجسد، وربما یكون الامر بالعکس، فجمع بین ذلك (28)

ترجمہ : میں کہتا ہوں کہ دونوں طرح کے تاوان کا حکم اس لیے دیا کیونکہ جانی و مالی سزائیں ضروری ہیں کیونکہ انسان کا مزاج ہے کہ کبھی مالی سزا سے جسمانی سزا کی بنسبت زیادہ ڈرتا ہے ، لہذا دونوں کو جمع کیا گیا۔

(4) تعزیر بالا تلاف کے جواز پر تقریباً تمام فقہاء کا اتفاق ہے۔ جب تعزیر بالا تلاف جس میں مال بالکل ضائع ہو جاتا ہے ، جائز ہے تو تعزیر کیوں جائز نہیں، جس میں ضبط کیا ہو امال مصالح عامہ پر خرچ ہو تا ہے۔

(5) تعزیر بالقتل جب مصلحتاً و سیاستاً جائز ہے تو تعزیر بالمال جو کہ قتل سے نسبتاً ہلکا ہے تو بطریق اولی جائز ہونا چاہیے کیونکہ جان کا واپس آنا ممکن نہیں، جبکہ مال کا دوبارہ حاصل کرنا ممکن ہو تا ہے۔

(6) خلفاء راشدین نے اپنے دور جس کے لیے الصادق الامین ہستی نے خیر کی گواہی دی، میں تعزیر مالی کی سزا دی اور حدیث سے اقتداء بالخلفاء الراشدین کا حکم ثابت ہے، لہذا تعزیر مالی خلفاء راشدین کی اقتداء میں جائز ہے۔

(7) عرف عام : گو کہ فقہ حنفی میں تعزیر مالی کونا جائز کہا گیا ہے ، لیکن فقہ کی ادلہ میں سے ایک دلیل " عرف و تعامل "

ہے۔ (29)

اس سے معلوم ہوا کہ شریعت میں عرف و تعامل ایک حجت، ایک دلیل ہے۔ یہ بھی جب کسی شے کا عرف بن جائے تو وہ شرعاً قابل قبول ہے۔ اس وقت دیکھا جائے تو تعزیر مالی، مالی جرمانہ کا رواج عام ہو چکا ہے، ہر جگہ مالی جرمانہ کا تصور پایا جاتا ہے اور کوئی ایسی جگہ نہیں ہے جہاں مالی جرمانہ نہ کیا جاتا ہو ، اسکول، مدارس، تعلیمی اداروں میں طلباء کی تاخیر ، کو تاہی اور سبق یاد نہ کرنے پر مالی جرمانہ ایک عام معمولی بات ہے ، سرکاری اور نجی اداروں میں کوڈ آف کنڈکٹ کے تحت ملازمین کو مالی جرمانہ کرنا ایک رسم بن چکا ہے وغیرہ۔ فقہاء کے نزدیک جب کسی کا عرف بنا جائے تو وہ جائز ہو جاتا ہے جیسا کہ بیج استصناع، گارنٹی وغیرہ عرف و تعامل کی وجہ سے جائز ہے تو تعزیر مالی جس کا تقریباً عرف بن چکا ہے وہ بھی اسی حجیت عرف کی وجہ سے جائز قرار پائے گی۔ غرضیکہ مندرجہ بالا وجوہات کی بنیاد پر تعزیر مالی کا جو از راجح معلوم ہوتا ہے اور چونکہ کئی فقہاء نے (جن کا تذکرہ آئے گا) مطلقاً تعزیر مالی کے جواز کا فتویٰ دیا ہے، لہذا اس کے جواز کا فتویٰ دیا جائے تو تفرد نہیں ہو گا۔ تعزیر مالی کے جواز کے قائل علماء انہی وجوہات بالا کی بناء پر کئی علماء نے تعزیر مالی کے جواز کا قول کیا ہے۔ ذیل میں ان میں سے کچھ مشہور اور نامور علماء کا تذکرہ کیا جائے گا۔

1- علامہ ابن تیمیہ: علامہ ابن تیمیہ کا شمار ان علماء میں ہوتا ہے جو تحقیق اور تدقیق میں معروف ہیں۔ آپ بھی تعزیر مالی کے جواز کے قائل ہیں، چنانچہ آپ لکھتے ہیں: "یہ سارے صحیح، مشہور اور اہل علم کے یہاں ان پر عمل ہے، اور ان کے متعدد نظائر ہیں۔ جس نے کہا ہے کہ عقوبات مالیہ منسوخ ہے اور مطلقاً امام مالک اور امام احمد کے اصحاب کی طرف اس کی نسبت کی ہے، اس نے ان کے مذہب کی طرف غلط نسبت کی ہے، اور جس نے اس کو مطلقاً ہے کسی بھی مذہب کا، گویا اس نے بلا دلیل بات کی ہے، آپ ﷺ سے کوئی ایسی چیز ثابت نہیں جس کا مقتضاء یہ ہو کہ آپ نے تمام عقوبات مالیہ (مالی سزائیں) کو حرام قرار دیا ہے۔ آپ کے بعد خلفاء راشدین، جلیل القدر صحابہ کرام کا عقوبات مالیہ پر عمل کرنا اس پر دال ہے کہ یہ احادیث محکم ہیں، منسوخ نہیں ہیں۔ یہ تمام صورتیں امام مالک اور آپ کے تلامذہ سے منصوص ہیں، ان میں سے بعض صورتیں امام شافعی اور آپ کے تلامذہ کے یہاں معمول بہا ہیں، امام مالک اور امام احمد وغیرہ کا مذہب یہ ہے کہ عقوبات مالیہ کی عقوبات بدنیہ کی طرح دو قسمیں ہیں ایک وہ ہے جو موافق شرع ہے اور دوسری وہ ہے جو مخالف شرع ہے، ان کے یہاں عقوبات مالیہ منسوخ نہیں ہیں۔" (30)

2- علامہ ابن القیم الجوزیہ علامہ ابن القیم الجوزیہ بھی تعزیر مالی کے جواز کے قائل ہیں، چنانچہ آپ لکھتے ہیں: "رہی تعزیر مالی تو وہ جائز ہے امام مالک، امام احمد اور ایک قول کے مطابق امام شافعی کے مذہب میں مخصوص مقامات میں۔ اس تعزیر مالی کے جواز کے قائل علماء انہی وجوہات بالا کی بناء پر کئی علماء نے تعزیر مالی کے جواز کا قول کیا ہے۔ ذیل میں ان میں سے کچھ مشہور اور نامور علماء کا تذکرہ کیا جائے گا۔"

1- علامہ ابن تیمیہ: علامہ ابن تیمیہ کا شمار ان علماء میں ہوتا ہے جو تحقیق اور تدقیق میں معروف ہیں۔ آپ بھی تعزیر مالی کے جواز کے قائل ہیں، چنانچہ آپ لکھتے ہیں: "یہ سارے صحیح، مشہور اور اہل علم کے یہاں ان پر عمل ہے، اور ان کے متعدد نظائر ہیں۔ جس نے کہا ہے کہ عقوبات مالیہ منسوخ ہے اور مطلقاً امام مالک اور امام احمد کے اصحاب کی طرف اس کی نسبت کی ہے، اس نے ان کے مذہب کی طرف غلط نسبت کی ہے، اور جس نے اس کو مطلقاً ہے کسی بھی مذہب کا، گویا اس نے بلا دلیل بات کی ہے، آپ ﷺ سے کوئی ایسی چیز ثابت نہیں جس کا مقتضاء یہ ہو کہ آپ نے تمام عقوبات مالیہ (مالی سزائیں) کو حرام قرار دیا ہے۔ آپ کے بعد خلفاء راشدین، جلیل القدر صحابہ کرام کا عقوبات مالیہ پر عمل کرنا اس پر دال ہے کہ یہ احادیث محکم ہیں، منسوخ نہیں ہیں۔ یہ تمام صورتیں امام مالک اور آپ کے تلامذہ سے منصوص ہیں، ان میں سے بعض صورتیں امام شافعی اور آپ کے

تلامذہ کے یہاں معمول بہا ہیں، امام مالک اور امام احمد وغیرہ کا مذہب یہ ہے کہ عقوبات مالیہ کی عقوبات بدنیہ کی طرح دو قسمیں ہیں ایک وہ ہے جو موافق شرع ہے اور دوسری وہ ہے جو مخالف شرع ہے ، ان کے یہاں عقوبات مالیہ منسوخ نہیں ہیں۔" (30)

بارے میں آپ ﷺ اور آپ کے صحابہ کرام رضوان علیہم اجمعین سے احادیث و آثار بھی ثابت ہیں۔" (31)

3- الدین طرابلسی حنفی فقہاء احناف میں امام ابو یوسف کے علاوہ علامہ علاؤ الدین طرابلسی بھی تعزیر مالی کے جواز کے قائل ہیں ، چنانچہ آپ اپنی کتاب معین الحکام میں لکھتے ہیں: " يَجُوزُ التَّعْزِيرُ بِأَخْذِ الْمَالِ وَهُوَ مَذْهَبُ أَبِي يُوسُفَ وَبِهِ قَالَ مَالِكٌ، وَمَنْ قَالَ: إِنَّ الْعُقُوبَةَ الْمَالِيَّةَ مَنسُوخَةٌ فَقَدْ غَلِطَ عَلَى مَذَاهِبِ الْأَئِمَّةِ نَفْلًا وَاسْتِدْبَاحًا لِأَنَّ الْوَلِيَّ بِسَهْلِ دَعْوَى نَسْخِهَا . وَفِعْلُ الْخُلَفَاءِ الرَّاشِدِينَ وَأَكَابِرِ الصَّحَابَةِ لَهَا بَعْدَ مَوْتِهِ - لِيَ اللَّهِ عَلَيْهِ وَسَلَّمَ - نَسْخَهَا (32)

ترجمہ: تعزیر باخذ المال جائز ہے ، یہ ابو یوسف کا مذہب ہے اور اسی کا قائل امام مالک بھی ہے ، اس کے نسخ کا دعویٰ آسان نہیں، خلفاء راشدین اور اکابر صحابہ کا آپ ﷺ کی وفات کے بعد تعزیر مالی پر عمل کرنا دعویٰ نسخ کے لیے مبطل (باطل کرنے والا) ہے۔"

4- مولانا خالد سیف اللہ رحمانی: ہندوستان کے مشہور عالم دین مولانا خالد سیف اللہ رحمانی بھی تعزیر مالی کے جواز کے قائل ہیں۔ آپ نے تعزیر مالی کی مختلف نظیریں پیش کر کے تعزیر مالی کو وقت کی ضرورت قرار دیا ہے۔ آپ لکھتے ہیں: اس وقت اسلام کے قانون حدود و تعزیرات کے فقدان کی وجہ سے بہت سے مسائل جو سماجی طور پر حل کئے جاتے ہیں اور چھوٹی چھوٹی وحدتیں بعض منکرات کا مقابلہ کر رہی ہیں، ان کے لیے اس کے سوا کوئی چارہ کار نہیں کہ مالی جرمانوں کے ذریعہ وہ ان جرائم کی روک تھام کی سعی کریں۔ یوں بھی عملاً اس زمانہ میں مالی تعزیر کی بڑی کثرت ہو گئی ہے اور ریلوے ، بس، ٹریفک وغیرہ کثرت سے اس کا تعامل ہے۔ راقم الحروف کارجحان ہے کہ اس کی اجازت دی جانی چاہیے۔ (33)

5- مفتی محمد تقی عثمانی: مفتی محمد تقی عثمانی کا رجحان بھی تعزیر مالی کے جواز کی طرف ہے ، چنانچہ اپنی کتاب تقریر ترمذی میں لکھتے ہیں: " عام طور پر فقہاء کرام اس حدیث شریف سے استدلال کرتے ہیں: لا یحل مال امری مسلم الا بطیب نفس منہ - یعنی کسی مسلمان کا مال اس کی طیب نفس کے بغیر حلال نہیں، لیکن یہ استدلال کمزور ہے اس لیے کہ اس حدیث میں اس مسلمان

کا ذکر ہے جو کسی گناہ کا مرتکب نہ ہو ، لیکن کوئی مسلمان کسی جرم کا مرتکب ہو تو اس پر جس طرح جسمانی سزا عائد ہو سکتی ہے ، اسی طرح اس پر مالی سزا بھی عائد کی جاسکتی ہے"۔ (34)

6- اسلامک فقہ اکیڈمی انڈیا: 18 2018ء میں اسلامک فقہ اکیڈمی انڈیا کا اٹھائیسواں فقہی اجلاس تعزیر مالی کی بابت ہوا۔ اجلاس کے اراکین نے متفقہ طور پر تعزیر مالی کے جواز کی سفارش کی ۔ چنانچہ شرکاء نے " تعزیر بالمال شریعت اسلامی کی روشنی میں " کے عنوان سے تعزیر مالی کے جواز کی سفارش ان الفاظ میں کی: " (ب) تعزیرات کی ایک اہم قسم تعزیر مالی ہے جس کی صورت یہ ہوتی ہے کہ مجرم پر الگ سے کوئی مالی جرمانہ عائد کیا جائے تا کہ مالی دباؤ سے مجبور ہو کر مجرم اپنے جرم سے باز آ جائے۔ موجودہ حالات میں جبکہ جرم سے روکنے کے لیے مالی جرمانہ کے علاوہ کوئی اور صورت ممکن یا مؤثر نہیں ہے تو مالی جرمانہ کی گنجائش ہے ف، البتہ اس میں عدل کا لحاظ رکھنا ضروری ہے"۔ (35)

تعزیر مالی کے جواز کے شرائط: جن علماء و فقہاء نے تعزیر مالی کے جواز کا فتویٰ دیا ہے ، ان کے یہاں تعزیر مالی کا جو از کچھ شرائط کے مشروط ہے جو یہ ہیں:

- (1) کا اختیار حاکم وقت کو ہے یا وہ جسے اس کا اختیار سونپے۔
- (2) اس میں کسی کی ذاتی غرض، مصلحت کار فرمانہ ہو ، بلکہ مکمل دیانت داری اور مفاد عامہ اس کا محرک ہو۔
- (3) جرم مالی نوعیت کی ہو مثلاً ملاوٹ، کسی کے مال میں تصرف، قومی خزانہ سے چوری یا اس میں خیانت وغیرہ۔ بطور جرمانہ لی ہوئی رقم قومی خزانے میں داخل کر کے اسے مصالح عامہ کے کاموں میں صرف کیا جائے وغیرہ۔ (36)

غرضیکہ جس طرح تعزیر مالی کے عدم جواز کو مجمع علیہ بتایا جاتا ہے ، وہ درست نہیں ہے ، کئی علماء نے اپنے دور میں اس کے جواز کے قائل رہے ہیں اور یہ سلسلہ تاہنوز جاری ہے۔ اگر مصلحت کے تحت اس کے جواز کا فتویٰ دیا جائے تو اس کی گنجائش معلوم ہوتی ہے۔

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