

Online ISSN: 2710-2416

ISSN: 2311-6803

PAKISTAN STUDIES

HEC Recognized

Bilingual / Bi-Annual Pakistan Studies,

English / Urdu Research Journal

Vol. 17 No. 01 January–June 2023



ONLINE ISSN: 2710-2416 ISSN: 2311-6803

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University of Balochistan, Quetta (Pakistan)

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Editor: Professor. Dr. Muhammad Usman Tobawal

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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

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English Language in the Digital World: An Overview of Education Process in the 21st Century Technology World

By

¹Nazir Ahmed Kasi, ²Emena Ghulam, ³Saman Salah

Abstract:

Using a qualitative research approach, this paper examines how science and information technology influence the English language learning process. The study begins with a descriptive analysis of a number of scholarly articles that highlight various perspectives on the impact of information technology on language instruction. The paper recognizes and investigates the worldwide significance of innovation in growing experiences and makes sense of the ascent of ICT (Data and Correspondence Innovation) in the 21st hundred years. The current study reveals that little research has been done on the role that ICT plays in the process of teaching and learning English. Additionally, the study provides a critical analysis of previous research on the role of information technology in education.

Keywords: Pedagogy, English language, qualitative research, ICT

Introduction:

The modern era is known as the age of growing up with knowledge. Science and technology have contributed to this expansion of knowledge. Products that electronically manipulate or transmit digital data are included in ICT. This includes robots, televisions, and numerous other digital devices. Students are given the opportunity to respond effortlessly through ICT. It increases vocabulary and enhances English writing and speaking abilities. Health, entertainment, sports, transportation, industries, fashion design, textiles, agriculture, and, most importantly, education are just a few of the many areas where ICT is becoming increasingly important (Davies, 2002, Zainal's, 2012

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& Ammanni & Aparanjani, 2016). According to Carol (2003), this information is true and meaningful regarding students' aspirations for how they can compete globally. As per some researches as in "ICT" helps in different concept formation (Uso et al., 2014, Technology, 2017) according to these studies, technology has provided a variety of tools for providing and seeking education. Sharma (2011) asserts that ICT has made learning and pedagogy both very smooth with new techniques such as videos and CD ROMS. In addition, more and more communication tools like "hot potatoes," websites, and email are making communication easier. ICTs are a diverse collection of technological resources and tools for information creation, dissemination, management, and communication (Mbalamula, 2016). ICT use dates back a very long time. This is due to the fact that communication has long been an essential component of education. In addition, ICT has long facilitated both formal and informal educational programs, whether organized by the private or public sectors. ICT can be used for more than just education. Some researchers assert that ICT has brought social and religious communities together (Akhtar, 2014; Hennessy et al.2010 & Louis, 2018; Bansal, 2016). Countries that are rapidly developing are eager to encourage students and teachers to use ICT. Equivalent open doors are given to understudies to foster their computerized abilities to contend the world in each field regardless of whether individuals have issues of handicap (Bansal, 2016; (2011) Sharma In the case of disabled people, an assistive technology device (ATD) is given to them to make learning easier. According to Lidström & Hemmingsson (2014), this device facilitates the efficient performance of tasks related to education and communication by people with disabilities. With the assistance of "ICT," students can organize, create PowerPoint presentations, and complete their assignments in a variety of ways. They can, for instance, improve the quality of their writing by making online grammatical corrections. Nachoua (2012), asserts that listening among the four skills can be improved with CALL "Computer Assisted Language Learning". Some other researchers also stay parallel to the above statement (Verdugo et al.2007; Roussel & Tricot, 2012).For Rahimi and others the learners receive a significant amount of language instruction through listening. According to Rahimi and Katal (2012, p. 1155), "the technology-based environments must be mastered by the learners to acquire learning through technology" (Sheorey & Mokhtari, 2001). Metacognitive strategies for enhancing the required areas of improvement, in this case listening, will guide each learner. Podcasts can make listening easier and more accessible to a wider range of people. Because English is now considered to be the lingua franca of the 21st century, being able to speak it has become an extremely important skill. Gungor (2010) explains that "virtual classes" and "Online Foreign Language Speaking

Class" have enhanced English learning through e books and digital sources. (In Güngör & Demirbas, 2010; Hashemi & Azizinezhad, 2011; Wadell, 2011). According to Gromik (2012), this helps them become familiar with MALL (Mobile Assisted Language Learning). Children's speaking ability is improved by computer-based literacy activities because they constantly comment and discuss the mobile phone's audio, video, or photo content (Mercer et al., 2003; Huang, Chern, & Lin, 2009). In addition, students were given access to the Content Management System (LCMS) Varsite in an article. With this system, students were able to access the university libraries' textbooks when and where they were most convenient. According to Dreyer & Nel (2003), the students were better able to exercise independent control over their reading activities thanks to this system. According to Castek et al.'s explanation, online reading (2006) is another way to reduce stress. For current students, the internet functions like a magical tool, alleviating their study stress through online reading adventures. Digital books as recommended by Larson end up being charming for understudies to peruse in the homeroom. Since the learning environment in the classroom is always changing, e-books can help students improve their reading comprehension. In a 2010 article by Larson, two participating students faced two distinct challenges in the classroom when it came to reading, but they each dealt with them individually. According to Yusof & Saadon (2012), this study aims to make it possible for educators to use simple and readily available tools to use web-based content to improve students' performance (Yusof & Saadon, 2012). Twitter and blog software, on the other hand, can help students improve their writing abilities (Arslan et al., 2010; Lomicka and others, 2012; & Miyazoe and others, 2010). This encourages young people to improve their writing skills. Word processors, in addition to tweeter and blog software, help students improve their writing skills (Van Leeuwen et al., 2007). This procedure can be greatly facilitated by the introduction of ICTs into our classrooms as tools. However, due to the fact that a word processor cannot substitute for a teacher, this approach may not be particularly effective with students at the beginner level (Andrews et al., 2007).

Conclusion:

The paper comes up with the conclusion that ICT is one of the wonders of science in the 21st century. It has a huge role in enhancing English in both learning and teaching perspectives. However, the technology is useful only when it is properly learned and applied in adequate relevancy.

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January--June, 2023

The Colonial Encounter of Africans and Nigerians in the Light of Alan Paton's 'Cry the Beloved Country' and Chinua Achebe's 'Things Fall Apart'

By

¹Jameel Ahmed, ²Imran ullah, ³Saleem Javid

Abstract:

The current study is an analysis of Africans and Nigerians life in colonial surveillance with reference to both selected novels. The impact of colonization on the colonizers life has been highlighted in this paper. The cultural, social, religious, and psychological aspects are concentrated by the scholar. The study is qualitative in nature based on textual analysis. The selected texts have been analyzed with the help of postcolonial, colonial and Orientalism theories. Colonial impacts, changes in their lives, social setups disrupted cultural and social norms have been analyzed in discussion and analysis section with the help of textual interpretation. In the same row, these novels emerge as resisting pens of the writers for the revitalization of their repute and image in the comity of nations. Meantime, they show both the onslaughts of colonial rules along with the spirit of the colonized people to resist for their culture, language, and traditional heritages. On one hand, Alan Paton's cry for his country and people and Chinua Achebe's Things Fall Apart remorse over the fall of his nation into parts and pieces, both are thematically meant to be.

Keywords: Post colonialism, Colonialism, Orientalism, Postcolonial African Literature.

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Introduction:

Though colonization is a merciless process, it let so many nations to be enslaved and voiceless. Nigeria and South Africa had their own way of livings with no worries and sighs. They were to perform their religious activities, though old-practices, and had the cultural, traditional, ethical and indigenous positions in their lands. But the coming of outsiders made all their activities back down as, with the advent of eavesdroppers, their afore-practices slowed down particularly their identity in the globe. Thus, this became matter of concern among the philanthropists and reformists who could not bear the burden of torments given by the colonists. Therefore, indignity and colonization turned to be global-melee as it impacted lives in every region weak in resistance. So, this made the colonized masses raise voice for themselves. Consequently, there got birth revolutionary leaders around the world in shape of Nelson Mandela and others who stood firm against Apartheid and such like racist attitudes. And, in this way, the globe became free of color-differences to larger extent. To "acquire complete or partial governmental authority over another country, occupy it with settlers, and exploit it economically" is to conduct colonialism. A school of literary and cultural theory known as post-colonialism focuses on the cultural effects of imperialism, particularly on countries in Africa, Asia, and South America. In this connection, Cry, the Beloved Country has a pitiful, melancholy, and depressed past throughout human history. Meantime, Things Fall Apart as well is meant arguably when comes to the truer form of colonial and post-colonial torments that let the nation to sighs and worries. Africa is a sizable continent with many different languages and communities that produce both oral and written literature. The range of this literature includes both the writings of African migrants as well as those of Africans who live on the continent. Comparable to other African literature has undergone several stages over time. It first began as a Pre-colonial, colonial, and postcolonial literature was followed by respectively (Gamze, 2019, pp. 4-5).

Literature Review:

Literature penned down in different societies, cultures, political and religious environments highlight themes, philosophy or theories of that situation. In case of African literature, the writers could not stop their pens to highlight the colonial, postcolonial and imperial issues in their literature. The writers not only focused on the issues of the masses when they were a colony of Britain but also highlighted all the impacts of colonialization on African lives. This kind of literary writing led the emergence of a new term in literature, postcolonial literature. Yet to examine the relationships between colonizers and colonized became a main goal of the theory of post-colonialism. According to ANNA POPPEN, "The term African postcolonial literature refers to writings

produced after the political independence of various African states which were formerly subject to European colonial rule. Most of this literature was written by African authors in their home countries or in diaspora deals with issues of colonial experience or decolonization” (Poppen, 2012). The turbulent continent of Africa gave birth to a significant number of post-colonial literary giants. Authors such like Arna Ata Aidoo, Chinua Achebe, and Killjoy by J.M. Coetzee. Nawal El Saadawi, Tsitsi Dangarembga, and Buchi Emecheta. Postcolonial writing was greatly influenced by Theodora Sutherland, Gordimer, Nadine Oris Lessing, Peter Nazareth, Gabriel Okara, Femi Osofisan, and Efua Ngugi waThiong'o. This rich literature takes the interest of many researchers, scholars and theorists of the colonized world. Historically, from the Vienna Congress (1815) to the Berlin conference (1884-85), the African land was divided and mesmerized by the allied powers irrespective their cultural, traditional, lingual, political, and religious boundaries which devastated the situation all along. Boahen (1987) notes that the drawing and demarcation of the boundaries, leading into the making of newly-borne states was done without the recognition of the ethno-cultural, geographical and ecological realities of Africa. Writing for African Affairs in 1949, J. Grenfell Williams declares *Cry, the Beloved Country* “a miracle... the author makes you believe in it as much by his own faith as by his art.” Williams continues in praise of Paton’s depiction of natives: “His Africans talk in short, hard, almost brittle sentences... they shy away from the complex thought which has to be put into words,” concluding that “Mr. Paton is at ease with his Africans” (78-79). In *The Journal of Negro Education*, Gertrude B. Rivers admires Paton’s depiction of Kumalo’s “pacifist method of solving the problem of the South African native,” going so far as to label the novel “a guide book,” reaffirming Paton’s didactic tendencies (51). Rivers also notes that “many of the words and phrases are so new to the average American reader that the author gives at the end of the book a four page list of such words with pronunciation and definitions,” hinting at the exotic appeal South African literature held over western audiences (52). 18. In the *Antioch Review*, Nolan Miller claims the book to be of a “knotty and difficult style,” curious given Paton’s relatively plain prose style. Each of these positive reviews shows the harsh juxtaposition between *Cry, the Beloved Country*’s overblown reception in the west and its immediate banning in Paton’s native country. These reviews also hint at a worldview that explains *Cry, the Beloved Country*’s success as an exotic export for the west or as grief-as-commodity for a white, liberal audience. Most importantly, these reviews reflect the westernized bias that informs Paton’s own writing, and provide a segue into the body of critical work that provided a backlash to Paton’s initial success. In the larger scope, this reassessment of *Cry, the Beloved Country* will serve

as an exponent of criticism aforementioned as a compromise between the aesthetic and the political. Because this work has come to represent South African literature as a whole, especially in America, this investigation is also aimed at developing awareness of the South African literary tradition as an important part of the ever-expanding Western Canon. After all, the book is already cemented into the American conception of South Africa, so regardless of Paton's dubious politics and sometimes anachronistic view of race, the productive option is to work with the text we have rather than try to depose it. In the end, *Cry, the Beloved Country* is a beautiful, admirable novel, and I believe that this synthesis of the aesthetic and the political may deepen the reader's understanding of its place in the literary continuum. In a review of J.M. Coetzee's *Disgrace*, *The Guardian* declared that "any novel set in post-apartheid South Africa is fated to be read as a political portrait..." which holds true for *Cry, the Beloved Country* (Mars-Jones). In Hogan's 1993 exploration of *Cry, the Beloved Country*'s function in the classroom, he states that "The first thing I ask students is very simple: who are the good characters in the novel?" (Hogan, 1997). He goes on to adroitly point out that students come to the conclusion that these characters are of two categories: "(1) Blacks who have devoted their lives to Christ, and (2) whites who help blacks, prominently including the director of a reformatory for black adolescents" (Hogan, 1997). Indeed, as Hogan himself points out in his own definition of racism, "...racist ideology is always based on an affirmation of difference," an affirmation that we will to come to understand is all too present in Paton's constructed South African reality (Hogan, 1997) According to his 1992 retrospective review of the work, Roger S. Clark attributes much of his activism against South African injustice to *Cry, the Beloved Country*, positing the idea that it enjoyed great success in America because it spoke universal truths about all racial tensions (Clark, 1992). We must be diligent, though, and keep in mind that Clark is also white, and illustrates once again the appeal to liberalism this novel holds. In the age of Occupy Wall Street and Kony 2012 in America, this "white liberal optimism" is more important to understand than ever. *Cry, the Beloved Country* offers western readers a voyeuristic glimpse into South African suffering, conveniently mediated by Paton's Eurocentric biases, and serves as a mirror for contemporary political advocacy groups. It is impossible to completely reconcile the hyperbolic reviews of *Cry, the Beloved Country* with the body of scholarship that dismantles its colonial, cultural, and racial prejudices. It is also unnecessary, though, since labeling the book as either enlightened or racist falls into the same binary system that perpetuates colonial and racist discourses. In the end, a reconsideration of this novel seeks not to have the last word in this ongoing analysis, but instead attempts to open the doors for further

possibility. In this way, *Cry, the Beloved Country* transcends the arena of Postcolonial studies to engage the reader in an understanding of how our culture's literary values change over time, how a crucial misreading can persist in the popular consciousness, and how issues of race, culture, country, and politics only continue to grow in complexity and importance.

Research Methodology:

The research used the descriptive qualitative method with the postcolonial approach by postcolonial theorists. The data were taken from both novels Alan Paton's '*Cry the Beloved Country*' And Chinua Achebe's '*Things Fall Apart*'. The research data were collected from the narrations and characterization of the main characters in both novels. The researcher used the library research method in collecting the various sources related to the main character and emotional management. The data were studied and analyzed to get understanding and connections with the research. In analyzing the data, the researcher used and applied the postcolonial to analyze both postcolonial texts.

Theoretical Framework:

In pursuance to this, current study's theoretical framework is concerned with Indigenous masses of Africa and colonization with reference to two novels being epoch in the history of African literature; *Cry, the Beloved Country* and *Things Fall Apart* being telescoped with the lens of Orientalism and Post colonialism. These known theories overwhelmingly participate to an awareness of those oppressive forces behind violence in the third world states through a critical analysis of numerous postcolonial novels telescoped with the spectrum of Orientalism, Cultural Resistance, Identity Politics, Nationalism, and Racism under the umbrella term Post-colonialism. *Cry, the Beloved Country* and *Things Fall Apart* are the prescribed texts speaking to the intersection of politics and violence in the domain of specific texts during colonial and post-colonial periods. There is striking contrast found between the cultures of both natives and settlers. The literature and cultural texts here offers powerful critiques of the Western hegemonic representation of violence which typically operates to debase, de-historicize and fix the identities of natives, thus igniting social deformation causing social injustices. The mentioned-texts reveal that violence and the attitude of indifference are the only factors behind social, religious, and geographical divisions that were aggrandized by colonial or post-colonial torments.

Analysis:

Africa, Before and After Colonial Encounter:

By the end of the seventeenth century, the white population of South Africa had risen significantly due to the murdering, driving away, or enslavement of indigenous peoples, as well as the slave trade Started. In Alan Paton's "*Cry, The Beloved Country*" and "*Things Fall Apart*,"

we will explore the previous white colonists' colonialism, as well as identity crisis, fragmentation, rage, poverty, segregation, silence, and "fear" in the lives of South African black people. Both the mentioned writers depicted the division in their novels. In their own countries, the black people of South Africa are subjected to segregation. For example, Johannesburg is essentially divided into two areas: a slum region for black people and a European area for white people, complete with separate transportation and beaches. The tribal leaders treat the indigenous people in such a way that they are not free, but rather controlled and crippled in their psyche and feelings; they do not feel significant in their life, but rather inferior. According to the depiction of Paton the black man as being purposefully classified and barred from society by the white man, who, like in the past, yearns for a different method to satisfy his colonial and imperial desires. The dread depicted in Okonkwo's character in "Things Fall Apart" represents the fear felt by many male characters in Umuofia. These masculine characters are afraid to deviate from the norm and live in constant dread of losing their way of life, which was amplified when Umuofia was approached by a white man. The locals felt the white people were inferior since they did not share their customs and way of life. "However his entire life was dominated by worry, the worry of failure and weakness. It was much deeper and more intimate than the fear of wicked and capricious gods and of magic, the worry of the forest, and of nature, malevolent, red in tooth and claw. Okonkwo's fear was greater than these" (Achebe, Pg. 12) depicted in "Things Fall Apart," a few tribal members are optimistic about the life and religious beliefs that white males bring, and see the white male's way of life as a source of hope. Nwoye, Okonkwo's son, was the main character who was influenced by his interest in Christianity. Nwoye is drawn to Christianity because he feels accepted and is not mocked for being "soft," as his father felt he was. Okonkwo believes that his son is undermining his people and traditions of the state. He said, "You have actually all seen the excellent abomination of your sibling. Now he is no longer my child or your sibling. I will only have a male child who will hold up his head among my individuals (Achebe, Pg. 172).

Religious Supremacy:

Religion played a prominent role in all ancient societies, whether in Africa, where it was the main factor molding the lives of the people for centuries, or in Europe, where it was the main factor molding the lives of the people for ages. As a result, it becomes clear that man is more than simply his physical body and mind. He is, in reality, endowed with a spiritual side to his personality. Religion is nothing more than a way that assists a person in transcending everything that is relative and finite within him and entering into communion with the infinite or Supreme Being. In things falls apart the white man began to talk once

everyone had assembled. As his color and language indicated, he was one of them... They were warned that they were worshipping false gods, wood and stone gods. This was followed by a deep murmur among the crowd. He informed them that the actual God was up in the sky and that when people died, they went before him to be judged. Evil men, all heathens, who submitted to wood and stone due to their blindness, were cast into a fire that burnt like palm oil. But good men who worshipped the true God lived forever in his happy kingdom. "We have been sent by the God to ask you to leave your wicked ways and false gods and turn to him so that you may be saved when you die". The new religion also affected Igbo society's rituals and traditions, as seen in the film *Things Fall Apart*. One of the nine Christian Christians, for example, once killed a very haughty snake. The manner their deceased and infants were treated, in my opinion, was the most significant influence of colonialism on Igbo society. Those who murdered themselves in traditional culture were sent into the Evil Forest, where twins and teens died. The English religious system devoured every part of his life and culture. White views and organized lives have absorbed traditional systems and beliefs in a variety of areas, including religion, family life, children, and the dead. The white man had not only brought a religion but also a government. It was said that they had built a place of judgment in Umuofia to protect the followers of their religion. It was even said that they had hanged one man who killed a missionary. The construct religious supremacy psychologically colonized the people which divided the society into different classes the white man higher class and the black the lower. The religion, Christianity became the symbol of civilization the followers become civilized, and the rest were uncivilized, barbaric and uncultured. In this way, the both novels depict the same nature of issues or the onslaughts of colonial features.

Cultural and Religious Supremacy:

'Things Fall Apart' and 'cry the dear country' gives readers with a glimpse of African civilization immediately before the white missionaries' assault on their nation. The assault of colonial authority threatens to alter every element of African life. From family structure to business, religion, traditional roles and sex relationships are all discussed. Before the white missionaries arrived in Umuofia, the Igbo people of Africa had their own judicial system based on the knowledge that their forefathers had passed down to them about his culture. Before arrival these African were having their own business (agriculture) for survival and for entertainment they were having different cultural music, dance, and painting competition. For their physicalfitness they were having different games like wrestling, Donkey Racing, Dambe boxing and Ta kurt om el mahag, Writer mirrors the situation before arrival in such way The new Yam Festival

was thus an occasion for joy throughout Umuofia. And every man, whose arm was strong, as the Ibo people say, was expected to invite large numbers of guest from far and wide. Okonkwo always asked his wives, relations, and since he now had three wives his guests would make a fairly big crowd. (Achebe, p.2) The writers have constructed a beautiful image of their own culture through these words. He has analyzed his own culture before colonial encounter. According to him they were have festivals, a special occasions for enjoyment. These movements always spread happiness, pleasure and unity among these locals while the same ideas have been treated in Cry by the cherished land. The children of that soul of like in the novel have confronted society's conventional, cultural, and social conventions. "So they all talked of the sickness of the land, of the broken tribe and the broken house, of young men and young girls that went away and forgot their customs, and lived loose and idle lives. They talked of young criminal children, and older and more dangerous criminals, and how white Johannesburg was afraid of black crime (Paton, P.20). With arrival of white man the native tribes were totally broken in different parts like insurgents, adherents and hybrids. Regarding this divisions the author in cry beloved pens in such way they perceive white guy as the one who has broken the tribe's unity and said 'once again, I beg your forgiveness, it is my judgment that it cannot be rectified.' The sad elements, on the other hand, are the ruined house and the man who falls apart as the house falls apart. Children break the law, and as a result, old white people are robbed and assaulted. After welcome Kumalo to Johannesburg and debating Gertrude and Absalom's concerns, Msimangu says this. Msimangu explains to Kumalo what he sees as the problem in their country. Tribal connections have been destroyed, leaving young men and women with little incentive to stay in their communities. These young people then travel to Johannesburg, where they will c certainly get disoriented.

African Resistance to Restore Community Equilibrium:

Africans all around the continent defied colonial dictates and fought European invaders with weaponry. Increased colonial labor demands were met with resistance by Africans. Second, religious movements influenced how native Africans viewed what was going on in their society when the African war broke out. Finally, some African governments regarded the war as an opportunity to reconstruct their political ties with European conquerors. Africans as a whole took up arms against colonial oppression. This mission gave birth to a slew of resistance movements around the country. Resistance was aimed at reclaiming their social, religious, and cultural dignity. In Things fall apart Igbos appear to be a people that are resistive to change. They refuse to send their children to school to learn how to read and write in English. Despite Mr. Brown's efforts to persuade the villagers that

studying English is important because they are now controlled by the District Commissioner and other white missionaries who only speak English, the villagers remain unwilling to teach their children in English (Achebe 128). The Igbo made the biggest mistake of their lives when the kings of Mbanta decided to give territory to missionaries (Achebe 105). It gave the missionaries the idea that the Igbo people were a weak people who could be readily influenced by their culture. However, it might be claimed that the Igbo's decision to preserve the area of land where the wicked forest formerly stood demonstrates their continued respect and commitment to their own culture (Achebe 105). However, because the Igbo neglect to inform the white missionaries about the forest's evil character, any regret for the new society and religion is lost. As a result, the white missionaries continue to rule Umuofia and its inhabitants without opposition.

Resistance against the Language Changes:

Europeans held a Eurocentric worldview, believing that European culture was superior to that of other cultures. Euro centrism sees Europe as the hub of civilization and mankind as a result. Non-whites were seen as second-class citizens under Euro centrism, which had racial overtones. Things Fall Apart was written by Achebe to help his people regain their pride. The language of the Igbo people defines their culture as well. It gives them a sense of belonging while also allowing them to maintain their culture and customs. And, while language is important to the Igbo, it eventually leads to the collapse of their civilization. Igbo appears to be a people that are resistive to change. They refuse to send their children to school to learn how to read and write in English. Despite Mr. Brown's efforts to persuade the villagers that studying English is important because they are now ruled by the District Commissioner and other white missionaries who only speak English, the villagers remain wary of educating their children (Achebe, p. 128). The Igbo use their language to set themselves apart from other civilizations. They also utilize language to establish their social standing.

Resistance against the Religious Division:

When white missionaries arrive in Umuofia, the people are expected to instantly submit to their rule. The missionaries, on the other side, provide people who are marginalized by Igbo religion a ray of hope. Twins are murdered, boys are sacrificed, and deceased newborns are mutilated, to name a few examples of Igbo culture's common and accepted customs. Some villagers are prepared to support the white men's proposal since it is the only option for them to escape their own faith. Nwoye Okonkwo, Okonkwo's son, was among the first to convert to Christianity. Some villagers are ready to accept the proposal of the white guys since it is their only way out of their own religion. Okonkwo's son, Nwoye Okonkwo, was one of the earliest Christians

(Achebe, p.107). Following the sacrifice of Ikemefuna, Nwoye's almost-brother, this decision was made. Nwoye was vehemently opposed to Igbo's decision to murder his brother, and he demonstrated his displeasure by joining the church and refusing to go to school. On the other side, Nwoye's father is dissatisfied with his son's decision to become a Christian. Okonkwo is unhappy with his son's decision, but he does nothing to change it. Since Okonkwo always thought of Nwoye as "weak and woman-like," it's supposed that he predicted similar behavior in his son. Okonkwo, on the other hand, disowns his son, Nwoye, after quitting the Igbo faith. Okonkwo's decision to forsake his only son in order to practice a foreign religion demonstrates the Igbo people's inability to deal with change, particularly change that occurs outside of the Igbo language. Nwoye disobeys his father in the most heinous way conceivable by rejecting his own faith. The pain that some Igbo people have experienced as a result of their own culture has affected their decision to embrace Christ. They are unaware that by joining the white missionaries, they are making life more difficult for themselves in the long run, since they are anxious to escape the grief and anguish that Igbo religion has caused them. Mr. Brown would spend long hours in his obi with Akunna whenever he came to Umuofia, talking about religion via an interpreter. Neither of them was able to persuade the other to adopt their views, but they did get a better understanding of their own faiths.

Resistance against Political and Government Laws:

Even before the white missionaries arrive in Umuofia, the Igbo had their own judicial systems, which are founded on the cultural knowledge passed down from their forebears. Their courts are conducted by the village's oldest men, who put their faith in the might of their ancient gods to help them in making fair and unbiased decisions. When the white missionaries come in the hamlet, one of the first things they do is replace Igbo courts with their own. The locals suffer as a result of the white missionaries' lack of knowledge of Igbo history, culture, and legal system. It can be argued that it might be claimed that this is one of the numerous errors made by missionaries when they first decide to take over the Igbo people and their land. The Igbo had their own legal systems even before the European missionaries arrived in Umuofia, which were based on cultural knowledge passed down from their forefathers. Their tribunals are presided over by the village's oldest men, who trust in the might of their ancient gods to assist them in rendering fair and impartial judgments. When the white missionaries arrive in the hamlet, one of the first things they do is replace the Igbo courts with their own. Because of the white missionaries' lack of knowledge of Igbo history, culture, and legal system, the natives suffer. In this respect, Igbo have no notion what is legal and what is not in the courts of white men. That

is why the leaders of the locals are taken aback when they are apprehended after torching the missionary church. The missionaries' disregard for Igbo laws and traditions during their violent takeover indicates their lack of interest in Igbo heritage and culture. Instead, they appear to be so bent on forcing their culture on the Igbo that they are completely oblivious to the reality that they are murdering and destroying Igbo culture. The Europeans' lack of care for the Igbo and their well-being exacerbates the drift between the two civilizations, further separating them from their origins. It also brings up the topic of the white missionaries' intelligence. How could a civilized and educated group of people describe Igbo as uncivilized and ignorant if they do not dedicate time to understanding Igbo culture? They look uncivilized and uneducated, despite their assertions to the contrary. This is in direct contradiction to their claims to be Umuofia's community's enlighteners. The Igbo people appear to be more civilized than the missionaries. In contrast to British courts, in their traditional courts, if two parties are at odds, both sides are given the opportunity to present their side of the story before a judgment is reached. When villagers commit any sort of crime, they are imprisoned without being questioned, whereas Igbo courts interrogate persons in dispute before making a judgment. During the Week of Peace (Achebe 124), for example, Okonkwo beats up his youngest wife for petty reasons, and despite the fact that wife beating is normal in Igbo society, she is granted the chance to go to court. Okonkwo was found not guilty of physically beating his wife, but rather of doing it during the Week of Peace, when violence is forbidden. The Igbo civilization is both kind and cruel. This is shown by Okonkwo's character, which is widely considered as a tribal representative. Okonkwo's actions, on the other hand, show that Igbo only become violent when forced to by circumstances. In an attempt to break up the meeting, Okonkwo kills one of the missionaries' messengers.

Resistance against Economic Black Marketing:

I'll tell you one thing, Msimangu said. We desire power because it is held by the white guy. However, I believe there is only one chance for the country, and that is when white and black men who desire nothing more than the best for their country join forces to work for it. And I'm afraid that when the white men have converted their hearts to love, he'll realize that we've turned to hatred, since this isn't the way to Doorfontein.

Resistance for the Freedom:

At the very least, I'm no longer under the chief's command. At the very least, I am no longer enslaved by an old, uneducated guy who is nothing more than a dog for a white man. While a black man in South Africa can never truly be free, John tells Kumalo that he feels freer in Johannesburg since there is no chief to regulate his actions. Because

black people live in a culture that is deeply rooted in racism, they will seize whatever freedoms they can, despite the fact that their freedom pales in contrast to that of a white person. Between two hills on the summits, a little and lovely valley is sheltered by two hills. They'll tell you it's one of the nicest farms in the region since it has a house and flat ploughed fields. High Place is the farm and residence of James Jarvis, Esquire, and it's perched high above Ndotsheni and the Umzimkulu's vast valley. When the narrator describes James Jarvis' mansion, readers get a sense of not only wealth and affluence in comparison to Kumalo and others in Ndotsheni, but also freedom, as Jarvis and his family sat above and far away from the oppressed black people. As a white man, James Jarvis enjoys far more freedom in South Africa than any black person, as evidenced not only by his lifestyle but also by his residence. It was acceptable to use any available water labor to develop our vast resources. It was acceptable to use untrained people for unskilled labor. However, keeping individuals untrained for the sake of unskilled work was intolerable. It was permitted to locate gold in order to entice miners. It was normal to construct compounds and keep women and children out of communities. However, in light of what we now know, it is no longer valid. When we are conscious that we are ruining family life, it is not appropriate for us to continue to do so. It is unacceptable to develop country places as a guest place for others. And then all these implausible grievances lead colonized nation to movement of freedom and decolonization.

Conclusion:

In conclusion, the studied books give voice to the millions of exploited, persecuted, and other marginalized people who are voiceless and unheard. These people's sorrows are made public, coupled with a message of redemption. As responsible authors, they work to raise urgent awareness of the degrading societal ills that affect everyone on the planet. In the novels being studied, both violent and nonviolent forms of resistance are used in the freedom struggles that are depicted. Cry and The Beloved Country share the same spirit of bringing about change in the entire landscape of the authors' nation and people, but Cry the Beloved Country particularly stick to nonviolent means. Africans disregarded colonial rules and used weapons to defend themselves against European invaders across the whole continent. Africans resisted the increased demands for colonial labor. Second, when the African conflict started, religious movements had an impact on how native Africans saw the events in their community. Last but not least, several African countries saw the conflict as a chance to mend their political connections with European rulers. In order to fight against colonial tyranny, all Africans picked up guns. Numerous resistance movements around the nation were founded as a result of

this aim. Reclaiming their social, religious, and cultural dignity was the goal of the resistance.

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Philosophical Perceptions or Deconstructive Ideology?

Revisiting J, K Rowling's Masterpiece *Harry Potter*

By

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Abstract:

The present research attempts at exploring Harry Potter under Derrida's deconstructive ideology and his philosophical perceptions. The research is qualitative and explores the selected novel through perceptions and ideological deconstruction. Using content analysis, the researcher analyzed the ideological and perceptive philosophy of the female characters in the selected novel. This research investigates an important role of ideological deconstruction to destroy prejudices about gender roles in literature in order to emphasize the ability of female writers to create a different world. Due to the predominance of "man writings" in literature, she focused on analyzing and destroying prevailing society assumptions. The findings of the study come up with the conclusion that women writers' have played a very significant role in science and fantasy literature.

Keywords: women writings, deconstruction, ideology, J, K, Rowling, society

Introduction:

Women have never completely been accepted in the literary world, and this is still the case now (West, R, 191). Each woman in her own tale might not identify as a feminist; instead, she might adhere to another philosophy or be able to articulate an opinion unconnected to feminism. Personal ideologies, such as socioeconomic class ideas and notions that influence how people think, act, and perceive the world, are examined by Johnson. The way people live their life is influenced by the personal philosophies of women as they connect to their writing. According to Piper and Jeanso, the perception that women writers only produce sentimental works is a challenge for them. Women authors tend to mention female influences, in contrast to men who write about subjects like conflict, the military, the economy, heroism, sports, nations, and influential ideas (2016). The most amazing Harry Potter series, which begins with Harry

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Potter and "The Deathly Hallows," began with the first edition of Harry Potter and the Sorcerer Stones to increase the visibility of children's literature. However, thanks to Rowling's outstanding work, the series has since expanded to include adult literature and enjoyed remarkable box office success as a movie. J.K. Rowling (born 31 July 1965) not only achieved success as a novelist but also rose to literary fame. Samuel claims that if she is a fiction writer and someone wants the freedom to criticize her work, they cannot evaluate unless they have lived that life themselves. Writings for Rowling are "a kind of compulsion, so I don't think anyone could have made me do it, or prevented me from doing it" (Rowling, cited in BBC News).

A Review of Previous Studies:

Shivangi and Shadge examine Harry Potter and the alchemists stone arrangement with the secretive idea of the performer Harry Potter and his puzzling birth .Writer stroke each abstractly class as well as prevail to enchant youngster pursuers too. Show English school understudies, competition, humor and appeal and furthermore present fluctuates style and felines of understudies and characters .writer catch her pursuers to genuine secrets with otherworldly circumstances that occurs at some give places and time (2016).Hoffman depicts Harry Potter and the magician's stone as lit plan surface pack where the presentation exercises relate Harry Potter secret where understudies relates new configurations and numerous materials .Which can give understandings to the understudies jargon abilities (2001). Ciolfi examines the Harry Potter series to demonstrate J.K. Rowling's connection between human living qualities and the physical environment, as well as the ideal "HOME" (p.54, 2007). Andrew asserts that Harry Potter and the Sorcerer's Stone examines the underlying causes of youth criminality by focusing on child characters who represent the good and evil dichotomy on a more complex level. Kidd describes the Harry Potter novel as a filtration of social and cultural factors that pose a threat to contemporary society. He focuses on crime as his primary focus of investigation because, in his opinion, it is the source of a threat and is so widespread. It produced and altered social and cultural boundaries. Relates the review with mainstream society which is generally associated with society culture and individuals rather than the urban thoughts of people culture individuals and correspondence to pundits culture comprehend of crowd authority to advance media possession and free enterprise that at time have pessimistic outcomes .concentrate on guide creation of standards as direction to social conduct diverge from broad communications .it unified and feature the reality of undermining the general public. Aside from that, it emphasizes a lot of the same categories, like how Harry Potter fans become friends at book release festivals and share feelings of happiness, excitement, and love for Harry Potter. Create social cohesion by uniting members of society through relationships based on trust and a shared purpose without sacrificing the self-awareness that popular culture

serves as an important link to society. Greif makes sense of Harry Potter world as a women's activist viewpoint, examine orientation jobs in books two female characters Hermione Granger and Minerva McGonagall the characters present quite a lot more the only ladies in the book. Explain gender roles in society and the appropriate and inappropriate treatment of women (2015). According to Dahlin, the Harry Potter series focuses on the character of Harry Potter and its connection to Voldemort. The two books in the series, "Harry Potter and the Half Blood Prince" (2005) and "Harry Potter and the Deadly Hallows" (2007), explore both characters, provide a complex role model for young readers, and deal with the intricate conflict between good and evil traditions. The villain uses this conflict to create a danger with the goal of taking over the world and causing destruction Bonifacio used the norms of Chomsky's transformational grammar theory to conduct a stylistic analysis of Harry Potter and the Sorcerer's Stone. He also looked at the way authors used language, sentence structure, transformable sentences, connective use, and reduction use. This implied that Rowling wrote in a way that had collections of dependent and independent clauses and various types of sentences, with an emphasis on interrogative explanatory sentences. According to Marcial, the cultural context of Harry Potter has spread throughout society over the past two decades, to the point where individuals view these novels as tools for expressing their own social and cultural concerns. This reflects the power of western society, which emphasizes political struggle through literary and custom studies, which approach Harry Potter with an effective focus on power education throughout the wizarding world. Zirkle examines the ways in which the magic of Harry Potter stimulates such responders as well as the manner in which the text neatly interests and addresses the situation of the time in which it was published (2015). Zirkle describes the Harry Potter series on religious magical history and denotes values that only contradict christen values while maintaining christen ideas of life and death and requiring attention to love and fight against evil.

Theoretical Considerations:

Contributions in literary theories and opinions have influenced and provided feedback to novices in the field of literary theories and criticism in order to comprehend human communication and the contexts of a specific text (Guney, 2008). Deconstruction asserts that every text carries more than one meaning, and it is engaging with the text's content. (2008). The Algerian-French philosopher Derrida was the founder of deconstruction theory, which focuses on the philosophy of changing various stereotypical ideas and deconstruction social norms in particular and is useful for rethinking social issues. Deconstruction theory examines Deconstruction within the categorized field of women's studies with the very idea of binary oppositions as the important part of deconstruction. Due to its supernatural magical elements and power, Harry Potter and the Sorcerer's Stone is regarded as a fantasy. Derrida emphasizes the need to

develop a particular way of thinking, looking at, and analyzing the text. Extract meanings from natural words to philosophical and literal analysis focus on what the language and any text employs something different than usual analysis. According to Rolfe deconstruction process focuses on particular point that deconstructive process always come from the text have the capacity to contain extra deconstructive text as supplementary in order to build new and different text (2004) J, K, Rowling produce a perspective which successfully elaborating change ideological constructs of people in society to show a change perspective.

Discussion:

A contented wedded life, lovely house with fortune, loads of charming and charming stuff, these are the hard-won objectives set by supposed society fantasies chose for ladies. Women's writings have always been shaped by their gender in history. Their text comes to light, and it usually looks different from the ones that started human writing. Due to a number of women who have been recognized for their skilled writings, particular studies of women's writing are currently gaining scholarly interest. Joanne Rowling, Charlotte Bronte, Mary Ann Evans, and Emily Bronte Etc. Previously, a lot of people wrote under male pseudonyms, but the general population of the literary world did not accept their work. J, K, Rowling motivational and wild creative mind dazzled each one who trust in her works move numerous essayists in general new world to ponder. Despite numerous rejections from publishers, Rowling believed in her writing and abilities. Her first novel in the Harry Potter series was a tremendous work of creativity and imagination. In her highly acclaimed novel Harry Potter and the Sorcerers' Stone, which is frequently associated with wizardry, she provided a home away from home and a vast magical world. Follow your brain and demonstrate the value of cognitive power to become a role model. Rowling demonstrated her skill and initiated the evaluation of female authors with the intention of generating distinct ideologies or frames of mind for cultures and societies around the world, including the criticism they had received from male authors.

Deconstruction:

The author focused on ideological deconstruction in regard to show the courageous aspects of a woman author to create a character full of suspicious skills and power. "Professor McGonagall's voice trembled as she went on. "That's not all. They're saying he tried to kill the Potter's son, Harry. But he couldn't. He couldn't kill that little boy. No one knows why, or how, but they're saying that when he couldn't kill Harry Potter, Voldemort's Power somehow broke and that's why he's gone" (P, 9). In order to deconstruct the notion that a woman writer does not always equally represent protagonists of opposite gender, instead she always writes about contemporary social issues regarding feminism, personal issues such as less employment opportunities, health rights, gender biasness, discrimination, and marriage, among other things, highlight a

supernatural male character named Harry Potter, who has been famous in both the magical community and modern and developing society. By contextualizing the characters' actions, Rowling's Harry Potter character becomes one of the most important and enduring characters among readers, critics, and writers. In order to demonstrate a successful and powerful opposite gender protagonist in women's writing and to be able to connect various aspects apart from social hypocrisy regarding stereotyping gender writings, allow readers to imagine their heroic character to use their own creativity. "He turned to smile at the tabby, but it had gone. Instead he was smiling at a rather severe-looking woman who was wearing square glasses exactly. The shape of the markings the cat had had around its eyes. She, too, was wearing a cloak, an emerald one. Her black hair was drawn into a tight bun. She looked distinctly ruffled" (P, 7). Rowling alters readers' perceptions of the supernatural world and gives them the freedom to imagine a life in which supernatural powers can occur at Hogwarts, a school of Witchcraft and Wizardry, where McGonagall transforms from a brindled patterned cat into her actual existence as a professor. The above lines depict the vast phenomena of supernatural elements in the most popular novel. Rowling created an effect in the reader's mind to identify and connect life experiences, which went beyond a simple explanation of magic. "Wizards have banks?" "Just the one Gringotts. Run by goblins." Harry dropped the bit of sausage he was holding. "Goblins?" (P, 48). Putting control over people's thoughts and making them believe they have more control over their lives than they actually do. The particular novel made the decision to incorporate fantasy into one's life in order to open one's eyes to the world in a new way and have the potential to grant someone the ability to unleash their inner self in order to elaborate various aspects of the supernatural. Magic means different things to different people. Like pretends "wizards have banks" very much like a typical individual have, look at that enchanted exist witches and wizards are genuine stayed in the time of innovation that this wizardry is old and long-comprised in the additional customary profundity of this world. Modernism combines numerous forms of rejection of enlightenment thinking in order to present reality in a new accomplished and industrialized world. The development of modernity brings about changes in the philosophical trend that are becoming more prominent in culture and society. "They were looking straight into the eyes of a monstrous dog, a dog that filled the whole space between ceiling and floor. It had three heads. Three pairs of rolling, mad eyes; three noses, twitching" (P, 128). One might say that Rowling Interdisplanary capacities of cognizance make sense of both brain research and rationale for address uncommon subjects particular from reality to give full image of human contemplations. In addition, more attention has been paid to a text about a three-headed monster dog named Fluffy. Fluffy is described in a book as a guard to protect the sorcerer's stone. His extreme and violent energy is compared to

that of Cerberus, "of the many Greek methodological creatures who guard the gate to the underworld." Every fictional character in the book has representations of modern writing, reading, and comprehension goals. Text put fantasy ahead of reality during his time developing relativistic ideologies. An emblematic difference of a major animal in creative mind and assumption for society mirror a significant thought of philosophical change which means the complicated, changed areas of strength for and of writer composing style. "We lost reality as soon as we rejected fiction and illusion; Reality loses its discursive and logical consistency when we separate fictions from reality (Slavoj ŽIŽek). "'Don't you call me an idiot!" said Neville. I don't think you should be. Breaking any more rules! And you were the one who told me to stand up to People!'"(P, 218). The author gives speeches and dialogues that are encouraging, wise, and emotional. Here Neville was being empower keeping the guidelines anyway the most able individual like in reality .Revel him like the one single fixing in the recipe either ruin the dish or can consummate the entire dish ."I'm what I'm an' I'm not embarrassed" (Rowling, 1999).Rowling build thought of uplifting fortitude to stay away from pessimistic reasoning and spotlights on a powerful urge and accomplishments as a ladies writer her considerate and benevolent way give portrayal to other female waters too .see things with alternate point of view 'can make a symbolism, heavenly compelling close to home world and effective blend of clever originations in respect with humor and knowledge.

Conclusion:

The findings of the research reflects Rowling's tremendous writings in the book "Harry Potter and the Sorcerer's Stone" demonstrate her potential power of imagination and the supernatural elements that are related to both fantasy and reality. Through the description of Derrida's construction theory, which is related to the textual analysis of this text, the subject of the ideological representation of the magical world of Hogwarts Institute of Wizardry in modern literature was Rowling's self-deconstruction of stereotypical ideologies to demonstrate her voice in the literary world, woman's writings, and major issues related to stereotypical gender roles.

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Impacts of Drug Abuse on Social Structure of Balochistan: (A Case Study of District Kech)

By

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Abstract:

Pakistan as a developing country is seriously affected by the drug abuse because it is located on international drug trafficking routes. The urban towns located along with border line of the country like Kech, are suffering through a disastrous situation because of this social evil. Drug abuse is one of the major social problems in the world, as well as in Pakistan. A large number of world's population is affected by this social evil. According to some reliable sources, 8% of total population of the world is drugs addicted. Drug abuse as being a keen ardor to obtain and use increasing amount of one or more substances Like alcohol, nicotine, cigarette, marijuana, cannabis, opium and other substances which cause health injuries. Using of these substances in a large amount is distorting the social structure of almost all the developing countries. Drug addicts are totally disconnected from the society, resultantly they are a kind of burden on their families and state as well. This research work deals with the impacts of drug abuse on social structure of Balochistan, specifically in district Kech. This research study is Qualitative in nature. District Kech (Balochistan) is the population of the study.2 (Two) focus group discussions and 4 (Four) Key Informant Interviews were conducted by the scholar for data collection. Purposive Sampling technique was used for this research study. The Semi-Structured questionnaire was designed for conduction of the research for the current research.

Keywords: Drug Abuse, Social Structure, Balochistan, Kech

Introduction:

It's crucial to define the word "drug" first. Drug is defined as "A chemical substance, such as a narcotic or hallucinogen, that affects the central nervous system, causing changes in behavior and frequently

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addiction to administer a drug to a person, especially in an excessive amount and to stupefy or dull with or as if with a drug; to narcotize." Chemicals in drugs alter how a person's body functions (Sullivan & Hagen, 2002). Drug abuse primarily refers to the use of illegal drugs, prescription pharmaceuticals, or over-the-counter medications for purposes other than those for which they were developed and given. Today, non-drug chemicals like solvents that may be breathed can similarly affect one's mood and are employed for similar objectives to drugs. Drug addiction is a complicated brain illness that results from drug usage and drives users to engage in obsessive, frequently uncontrollable drug yearning and use. The hunger may be so strong that the individual is compelled to take frantic steps to look for and get the substances, even being aware of the grave risks involved (Nawabi, 2017). Long-term drug use and abuse leads to this addiction because it first has negative consequences on the brain, which then affect behavior. Drug addiction develops as a result of the brain becoming used to the pleasure and euphoria that frequent drug use produces. When a person's brain becomes accustomed to these pleasurable experiences, it craves more of them, which forces them to continue taking the substances that provide them. The substance takes on the same amount of significance in the person's life as eating and drinking after they get hooked. Eventually, all other aspects of the person's life, including as family, friends, and so on, lose importance in favor of the urgency of getting these substances and utilizing them. The want to eat grows greater than any other desire and overcomes the ability to reason and think on one's own. The individual loses control of their ability to reason and stops caring about their own or others' well-being (Robinson, et al, 2012). As a neuropsychiatric condition, drug addiction is one of the most severe and quickly spreading issues facing the world today. It is harmful to the addict's physical and mental health in addition to adding significantly to the burden on society from rising crime rates (Robbins et al., 1999). The overall picture of drug misuse and addiction seems gloomy. The data offer ample proof of the seriousness of the issue. United Nations figures show that between 153 million and 300 million persons worldwide, or 3.4-6.6 percent of the population in the 15-64 age range, took an illicit drug at least once in 2009. Another estimate is that between 99,000 and 253,000 fatalities worldwide in 2010 were attributable to the use of illegal drugs. Between the ages of 15 and 64, drug overdose fatalities account for 0.5 and 1.3 percent of all-cause mortality (World Drug Report, 2012). Drug abuse is one of the major social problems in the world, as well as in Pakistan. A large number of world's population is affected by this social evil. Before considering the drug abuse it is necessary to differentiate between drug abuse and drugs dependence, which is the physical dependence on drug to function. According to some reliable

sources, 8% of total population of the world is drugs addicted (Nguyen & Scannapieco, 2007). Drug abuse as being a keen ardor to obtain and use increasing amount of one or more substances like alcohol, nicotine, cigarette, marijuana, cannabis, opium and other substances which cause health injuries. Using of these substances in a large amount is distorting the social structure of almost all the developing countries. Pakistan as a developing country is more affected by this menace because it is located on international drug trafficking route. The seriousness of this societal ill is demonstrated by national data. Altaf Qamar, the director of the Drug Free City Lahore Project, claims that there are now nine million drug users in Pakistan, with two million of them being between the ages of 15 and 25. About 200,000 of the country's addicts are female, and drug addiction is growing rapidly among women as well. Given this rapidly expanding issue, it's critical to first comprehend what exactly constitutes drug misuse and addiction, as well as what chemicals fall under the category of "drugs" and how using them may result in drug abuse and, ultimately, drug addiction (Soomro, et al, 2018).

Significance of the Study:

This research study explores the impacts of drug abuse on social structure of Balochistan, (Kech) which has caused a social turmoil in the area. When the impacts are found, the concerned authorities may indulge in ground to play their role to combat this menace. Till now there has not been any academic research on this alarming issue. Therefor the scholar has picked up his pen to highlight this vital issue which effected all the population directly or indirectly.

Objectives of the Study:

1. To inquire the impacts of drug abuse on human's physical and mental health.
2. To appraise the impacts of drug abuse on social and family life of Balochistan
3. To drag the attention of concerned authorities towards this burning issue.

Research Questions:

Research Questions were developed for this research work are mentioned below

1. What are the impacts of drugs abuse on low standard of education in Balochistan?
2. What are the impacts of drugs abuse on economic condition on individuals in Balochistan?
3. What are the impacts of drugs abuse in increasing street crimes in Balochistan?

4. What are the impacts of drugs abuse in destroying the family system of Balochistan?
5. How do drugs abuse created the sense of insecurity among the people of Balochistan?

Literature Review:

In Balochistan, the state of drug addiction is appalling. No one had ever heard of the term "drug addiction" before the 1980s, but during the Afghan War, various substances were not only trafficked but also brought to Balochistan by migrants (Pakistan). City Nala and Habib Nala in Balochistan are renowned as the "paradise of junkies" since they are the primary centers of drug abuse. Numerous addicts live in such sewer pipes and frequent them regularly to satisfy their drug cravings. Street children and young people between the ages of 10 and 25 make up the majority of drug addicts. In addition to trapping men and boys, this disease also affected a sizable number of women and young girls. Female addicts are often beggars or come from wealthy backgrounds. More than 30 heroin users passed away in 2010 alone. An investigation of how families affect young people's drug addiction in Pakistan was conducted by Masood and Sahar in 2014. The study's goal was to investigate in a qualitative way how family, parental participation, and communication styles affect young people's drug use. Twenty drug users, ages 18 to 28, were selected as a sample from Pakistan's Rawalpindi and Islamabad drug treatment facilities. The subject was interviewed using a structured interview guide that included questions about their routines, interactions with friends and family, and family communication styles. There were also gathered case profiles of the participants. In order to conduct the analysis, the researcher attended family therapy sessions that were given by the rehabilitation clinics as a nonparticipant. According to the demographic data, the majority of participants (80%) were poly-substance abusers, and the two main motivators for beginning drug use were to be among friends and out of curiosity. Parental participation and emotional expressiveness were identified as two key elements in family communication by the topic analysis. It was discovered that although parents cared about their kids, they were passive in enforcing household norms. In keeping with the collectivist nature of Pakistani culture, it was also discovered that the participants' parents made the majority of their significant life decisions. The family of a drug addict has a significant role as a causative or etiological component for the addiction itself, according to the research study's major conclusions. Authoritarian dads and subservient women were cited as the major issue, along with a lack of communication between parents and children, especially with their fathers and during confrontations. The imposition of rules and limitations on children's activities and

affiliations has been linked to parental control components such as parental monitoring. Parenting requires the ability to follow and observe the conduct of their adolescent children. Youths who are closely watched engage in less delinquency and other anti-social conduct. The family may stage an intervention and maybe halt the behavior before it worsens if parents and close family members see the early indications of addiction. In order to identify and avoid self-destructive behaviors, it is crucial that parents, particularly fathers, and children communicate with one another (Masood & Sahar, 2014). According to a research study by Shamim Soomro, Misbah Qureshi and Farzana Baloch which focused on the problem of drug addiction in Pakistan. The title of the research was "Drug addiction scenario in Pakistan Effects and consequences over youth". The research study provided a worldwide and national overview of the problem of drug addiction. Following a detailed definition of "drug abuse" and "drug addiction," it went on to identify and describe the numerous categories and types of drugs that may be found across the world. The study then went on to discuss the causes of the expanding drug addiction issue in Pakistan and emphasized the country's current state and the severity of the issue with the aid of numerous data. The discussion of the negative effects of this threat on the person and society followed the discussion of the origins of drug addiction. The study also made suggestions for various approaches being used to address the issue, and it then offered some suggestions and answers for how to do so more successfully and with a deeper knowledge. The research investigation came to the conclusion that drug addiction is a big issue in the modern society. The threat is escalating rapidly within the setting of Pakistan. Drug misuse has already harmed approximately 9 million individuals, and this number is rising by 7% year. There are several causes for this rise, but the main one is drug trafficking and smuggling by drug traffickers from Afghanistan into Pakistan via different covert channels. These traffickers are better able to move and sell narcotics because of the lax enforcement of drug regulations. Others include peer pressure, despair, unemployment, and poverty. In addition to destroying the victims' lives, drug addiction also places a tremendous strain on society as a whole. The government must make sure that the rules against drug sales are strictly enforced because drug misuse is a serious problem in Pakistani society. The media must play a role in promoting public awareness of the dangers of drug misuse, just as educators and parents must inform adolescents about them (Soomro, Qurashi and Baloch, 2014). According to a research study by Huma Zafar, Siraj Bashir and Muhammad Asif focused on the drug addiction challenges and solutions. The title of the research was "Drug Addiction A reviews of challenges and solutions in Balochistan. An overview of the present state of drug addiction in Pakistan, notably in Balochistan, is given in

this research. According to the research study, more than 8 million addicts reside in the nation, which highlights the severity of the issue. The study shows that government and law enforcement organizations in Pakistan have already taken note of drug addiction as a societal issue. After coming to this insight, the government adopted measures to deal with all concerns associated to addiction. The difficulties the government had encountered in combating the drug problem were discussed in this research study. The causes and effects of drug addiction were also taken into consideration, along with workable treatments (Zafar, Bashir & Asif, 2018).

Method of the Study:

Research method is the specific procedures used to identify, select, process, and analyze the available information about a topic (Neumann, 2013). This research study is conducted to know the various cases of drugs abuse in District Kech. In view of the complex and multidimensional features of Drug Abuse menace in district Kech Balochistan, the qualitative research study designs has been utilized for this study so that to comprehend the severe anxieties of local people and youth in district Kech Balochistan. In this research study the respondents were selected according to the limitations and universe of the study. The entire literate and illiterate youth of the district Kech was the universe of the study. Due to such large and big population of the study it was actually hard to carry out a large survey in Kech district. Thus, scholar selected the respondents from Kech. The selection of the respondents was based on in view of their current pitiable economic, mental and health conditions. The population of the current research is district Kech (Balochistan). And for this research study the sample was taken from local people of Kech district. The Universe of the current research was the entire drug addicted literate or illiterate people of the Balochistan province. Due to the tribal and traditional background of the district Kech it was appropriate and suitable to utilize the simple random sampling method for this research study. In this research study the Primary data were collected. The researcher used semi-structured questionnaire for data collection. 2 Focus Group Discussions and 4 Key Informant Interviews have been conducted.

Results and Discussions:

In a group discussion arranged by the scholar in 2020 in district Kech, one of the 35-year-old female respondents revealed terrible story on the condition of anonymity. Keeping in view the research ethics, the scholar is bound to keep her name secret. Following are the real and actual words of the female respondent revealed in the focus group discussion.

Case No 1:

“When my fourth daughter was born, one day my husband gave me an injection which calmed me down and after that, when I was restless, my husband would give me this injection. After that, I became so addicted that I used to ask my husband to bring the injection for me. “Slowly, the number of injections increased so much that there was a time when I used to do 10 injections a day. These injections are available at the medical store, mainly for pain but people use them as an addiction. I got addicted to drugs sometime after marriage, but now I am returning to life. Thousands of addicts like me have their own stories. Many of these are living in different areas of Makran, Balochistan, in garbage dumps, on footpaths, under bridges. A large number of them are people who have come from other provinces of the country because these people say that drugs are cheaper in Kech, Balochistan than other areas, so they come here. There are drug users of all types in the city and heroin, hashish and ice addicts exist in gangs everywhere. The provincial government has now started the work of supporting these people and all these drug addicts are being treated at the official level. She further reveals that, I used to fight with my husband on a daily basis at home and then to get rid of these fights, I started a job while my husband was not working. I took divorce from my husband for the sake of my children and then started living with my mother, but the drug addiction was such heavier that I could not get rid of it even in my mother's house. My mother used to bring me injections again, but then my mother also died. Gradually, all the family members left me. When I went to my children, they refused to keep me with them. The kids told me they couldn't afford drugs. I came to the sidewalk and here again I got used to the ice. People physically harassed me and tried to take advantage of my compulsion and in such situations I even attempted suicide. Now I am undergoing treatment at hospital and feel happy (KII 4, 2020).

Case No 2: Father of M.Phil. Daughters Addicted to Drugs

Mr. S.K Baloch (pseudonym) from Kech district is 54 years old and has six daughters, all of whom are highly educated and all of whom have done MPhil. He said that he was in the habit of smoking cigarettes and hashish before marriage:

“When my parents were alive, they used to take care of me and my children, but the wife and family members said that because of your addiction, your daughters are not having relationships. When I saw these conditions, I went abroad and started working hard in Dubai. I used to send money from there, which improved the environment of the home and five daughters got relationships. Five years ago, I came back and as soon as I came here, I got addicted to drugs again. Now I am being treated in the hospital (KII 1, 2020).”

Case No 3: Both Wife and Husband Suffer from Drug Addiction

D. Bibi (pseudonym) is from Kech. She and her husband are also addicted to drugs while their three children live with their mother.

“My leg was broken and I was in severe pain, she said, one day my husband gave me an injection which relieved the pain and I fell asleep. This injection gave such relief that I became addicted. After that my husband and I got addicted to drugs and started doing all kinds of drugs. Whatever my husband earned, we would spend it on drugs.”

She said that she has now started treatment while her husband is undergoing treatment at another rehabilitation center and after this treatment, efforts will be made to prevent the addiction from resuming (KII 3, 2020).

Case No 4: In Balochistan Mental and Peer Pressure is the Main Cause of Drug Use

Mr. (K) a young college student who was addicted to crystal through his classmate actually revealed his story in a focus group discussion.

“I entered the college, there was a new environment, and my classmates used something. As I became friends with them, they gradually persuaded me to use it. As I used it, I felt much better mentally and physically and I started to get used to it. Later I found out that it was a crystal. When I didn't use it, I was restless. According to (K), when my family found out this issue, they asked me to get treatment, but I refused because I was relieved by using crystals. But my family persisted and one day they brought me to the doctor and the doctor convinced me to get treatment (KII 2, 2021).”

Case No 5: Alcohol, Marijuana Easily Found in Colleges in Balochistan

The echoes of drug use in many major educational institutions of Balochistan are now often heard, which worries both teachers and parents. Most of the parents are worried that their children might not fall into this bad habit and often suffer from mental stress due to their children becoming addicted to drugs. According to the United Nations, 7.6 million people use drugs in Pakistan, of which 78% are men and 22% are women. Worryingly, the majority of the 7.6 million people are under the age of 24. How true it is that drug use is common in educational institutions came to light when Rashid (pseudonym), who studied in a college, told that he has been using drugs for a long time, they are easily provided with alcohol and hashish in the college itself. *“I want to quit this habit but my friends won't let me go away from it, says Rashid.”* Like Rashid, Ali (pseudonym) too, after studying in a college, he was also made addicted to drugs by some of his friends. He first got addicted to marijuana and then heroin. However, when he told his brother about this addiction, he helped him to quit. Speaking to the

researcher, he said “*Now I enjoy life, I enjoy the sun; I enjoy the happiness of my parents.*” Ali's brother Dawood (pseudonym) told to the FGD that when Ali told him about his habit, he got very angry and did not speak to Ali for several days, but when he realized this it happened that such an attitude of him and would not help Ali but would put him in more trouble, so he bridged the distance and talked to Ali and helped him. How do these drugs reach the educational institutions of the country? The students say that their college guards play an important role. Rather, Rashid also says that his college guard was arrested for selling drugs and the drugs were recovered from him and he was also removed from his job, but after a week the guard returned to his duty. Many things have come to light regarding the use of drugs in educational institutions, after which it can be said that the management of educational institutions is definitely guilty somewhere in this matter. Somewhere it was also heard that the security guard of the educational institution supplies this poison to the children and even if he is caught doing this deal of death, he returns to his duty after a few days (FGD 1, 2021).

Case No 6: Anti-Drug Campaign in Villages of Balochistan:

Like many other border areas of Balochistan province, drugs were readily available at cheap prices in Buleda, a small village in Kech district. The main reason for this is that according to a report of the United Nations, the border districts of Balochistan are part of the international route of smuggling of drugs produced in Afghanistan and hence the prevalence of drug epidemic in these areas and the loss of many families being devastated by this epidemic is no secret. However, regarding anti-narcotics, Buleda village has recently seen a major change at the social and community level. Now there are no bases of public drug dealers, nor are drugs easily and cheaply available to the young generation, and the people who have become addicted to drugs are left to recover their health. It is being done by social organizations. This important social change in Buleda village is credited to a group of women in the area whose houses and most of the men in the family had been victim to drug addiction. These are the women whose lives became difficult only because their sons, brothers, husbands were addicted to drugs but then they decided that they would not play the role of a silent spectator in this dire situation. By talking to two women in these women's groups, an attempt has been made to find out under what circumstances they started an anti-drug campaign in their area and involved the local people and administration in it. G. Bibi, a resident of the same area, is a mother of five sons and four daughters. She said that all her five sons were addicted to drugs. She says that one day 'a woman asked me how long our fathers, husbands, sons will continue to be destroyed by drugs and we mothers, sisters, daughters and wives will continue to be oppressed? I asked what we

can do and she said we go out and set fire to these drug dens. Whatever happens, it doesn't matter to us. She said that my own life was very painful, not only me but many women of our area became part of this campaign. She said that when the women came out in the form of a procession, they did not know where the strength, enthusiasm and passion of the women came from, because this procession burnt to ashes every place where drugs were sold. R. Bibi, another resident of Buleda, says that when her drug addict husband and son took away even 300 rupees from her daughter's need, that's when she decided to do something against the drug addiction issue. She wore a burqa and went to every house where there were male addicts and talked to the women victims. And then after some time these affected women either shut down or destroyed all the drug dens in their village. R. Bibi says that she got married 35 years ago and has six children, including four sons and two daughters. Everything was going well until ten years ago, the husband used to work hard and when the eldest son grew up, he also started going to work with his father. But ten years ago, my husband and after some time two elder sons, one of whom is married and father of two children, got addicted to drugs. That was when the hardest days of my life began. At that time my children were small and the youngest daughter was studying in the first class, now she is a first year student. She says that after her husband left work and started drinking alcohol, she started sewing and doing hard work, but the problem was that her husband and son used to steal a large part of her earnings for drinking alcohol. Daily living became more difficult. I don't know about the rest of the world, but in our Baloch society, if a husband, father or son goes astray or becomes addicted to drugs, then the women of the house have to suffer the biggest consequences. This was also happening in my case. She said that on the one hand she was taking care of the children and on the other hand she used to be a victim of her husband's violence to pay the drug money. One day, when my husband and son took away the money for my daughter's needs, which I had collected after many days of hard work, this was the moment when I decided that life cannot go on like this anymore. "I told all the women, whose men in the house were drug addicts, that now is the time to stand up to keep their sons, fathers and husbands safe." She says that her daughter and a son supported her a lot in this campaign; they used to make banners and charts. R. Bibi said, "I remember very well that when we women came out, the men of the area were looking in surprise. Some tried to stop it but our ideas were not weak. Buleda is not a big area. Everyone knows each other and the people involved in the drug trade very well. We went to their houses in the form of Jirga requested these people to leave this business. Many voluntarily closed the business while some were prevented from doing so by their housewives. Now there is a wave of awareness across the

region, youths have formed a groups called “anti-drugs committee” which included the people from all spheres of life that monitor at different places at different times. If someone is found doing drug business, apart from taking the help of the law, action is taken according to tribal traditions. The drugs addicts were taken to the rehabilitation centers across the country for treatment by the committee. Most of the addicts recovered after treatment. Now there are very few reports that drugs are being sold at any place (FGD 2, 2022).

Conclusion:

Drug abuse is one of the major social problems in the world, as well as in Pakistan. A large number of world’s population is affected by this social evil. According to some reliable sources, 8% of total population of the world is drugs addicted. Drug abuse as being a keen ardor to obtain and use increasing amount of one or more substances like alcohol, nicotine, cigarette, marijuana, cannabis, opium and other substances which cause health injuries. Using of these substances in a large amount is distorting the social structure of almost all the developing countries. Drug addicts are totally disconnected from the society, resultantly they are a kind of burden on their families and state as well. Pakistan as a developing country is more affected by this menace because it is located on international drug trafficking route. The seriousness of this societal ill is demonstrated by national data. Altaf Qamar, the director of the Drug Free City Lahore Project, claims that there are now nine million drug users in Pakistan, with two million of them being between the ages of 15 and 25. About 200,000 of the country's addicts are female, and drug addiction is growing rapidly among women as well. Given this rapidly expanding issue, it's critical to first comprehend what exactly constitutes drug misuse and addiction, as well as what chemicals fall under the category of "drugs" and how using them may result in drug abuse and, ultimately, drug addiction. Pakistan has long been threatened by the illegal opium trade. The nation understandably suffers because it is situated in an area that generates 90% of the world's opium. (Jha & Jayaseeli, 2019) The mean age of initial heroin usage decreased from 26 to 22 years over a five-year period in 2003. Drug misuse can lead to suicide, self-harm ideas, and sadness in the sufferer. Additionally, the use of these substances increases anxiety, anger, restlessness, and self-esteem problems, which results in a pessimistic attitude on life. There is an increased chance of malformations and neurological abnormalities in children born to drug-using mothers. They may also experience hypersensitivity and a lot of frustration (Possi, 2018). In terms of lost human capital, inefficiencies brought on by employees' bad health, high absenteeism rates, and time wasting, drug addiction is putting a tremendous pressure on Pakistan's already fragile economy. The estimates below demonstrate the

financial losses brought on by drug abuse Given that there are 900,000 drug addicts in Pakistan and that each one spends around Rs. 150 per day on drugs, there are 9 million drug addicts in the country. They have an annual budget of Rs. 49275 million, or Rs. 4050 million every month! These are the only costs associated with drug addiction that are direct. The price is significantly larger if the cost of productivity losses at work is taken into account. An already fragile economy is burdened by these losses. Employees that use drugs often have a greater percentage of sick days. According to a report by the US Department of Health and Human Services, the average drug user only uses around 65 percent of their potential. The likelihood of an accident occurring at work is 3.6 times higher for employees who take drugs than for those who don't. Additionally, businesses pay twice as much in medical claims for workers who are drug users. Despite the fact that there is a lack of verifiable statistics about the magnitude of financial losses brought on by workplace drug addiction in Pakistan, these numbers still provide an idea of the detrimental effects of the problem on the country's economy. Additionally, nations where the use, manufacture, and trafficking of illicit drugs are widespread don't have the best reputations worldwide (Gupta, et.al. 2015). Young people make up the majority of Pakistan's drug users. Any nation's greatest resource is its youthful people. The future of a nation rests on this pillar. Unfortunately, the drug usage epidemic in Pakistan is quickly claiming this asset. The majority of urban addicts in Pakistan nearly 50% of them are upper-class students who are in school or college, attend private colleges, and are members of elite social classes. These young individuals are drawn to the horrific practice by their wealthy, busy parents' negligence, peer pressure, and curiosity. The conflict on the Pakistan-Afghanistan border is being fueled by commerce worth billions of dollars (Soomro, et al, 2018). The region of Balochistan in Pakistan, which borders Iran and Afghanistan, has discreetly served as one of the key routes for Afghanistan's vast opium harvest to leave the country and travel abroad. Drug epidemic is common in Balochistan's border districts of Kech, Chagai, and Gwadar etc. For years, the coastal belt and mountain passes of the border districts of Balochistan have been used for smuggling drugs to Iran and from there they are allegedly smuggled to Europe and other regions. 15 to 20 percent of internationally trafficked drugs are used locally. This is the reason why chocolate is not as readily available to children in these areas as drugs are readily available. A drug like crystal, whose price per kilogram in the international market is worth millions of rupees, is available in the border districts of Balochistan for around 300 rupees per gram. When drugs are so widely and cheaply available, then the youth is bound to perish. The urban towns located along with border line of the country like Kech, are suffering through a disastrous situation because of this

social evil. This research study deals with the impacts of drug abuse on social structure of Balochistan, specifically in district Kech.

Recommendations:

Based on the major findings and conclusions of this research study the following recommendations are suggested

1. All stakeholders should coordinate a dual-purpose awareness effort. One is to educate people about the negative consequences of drugs, and the other is to instill in them the idea that it is drug, not addicts, that should be despised.
2. In order to take effective action to stop the development of this threat, government and non-governmental groups, especially financing organizations and law enforcement authorities, should work together.
3. It is necessary to break the drug demand and supply loop. First and foremost, people need to be informed that if they do not use drugs, demand will be reduced, which will lead to a reduction in supply. Arresting drug traffickers and smugglers who are involved in the buying, selling, and smuggling of narcotics is another way to break this loop. Drug misuse should be outlawed completely by the government, who should also have Zero Tolerance for it.
2. All necessary resources for the rehabilitation of addicts should be available at the treatment and rehabilitation facilities. The government should provide cash, physical space, and security assistance for these facilities.
3. The high rate of youth drug abuse paints a very bleak picture of the future. By building vocational training facilities, the government and non-governmental groups should address the issues facing young people.
4. The primary institution in a person's life is their family, which is accountable for all of the actions of its members. Prior to urbanization and fast social development, parents used to have strong parental control over their children. However, nowadays, due to these factors, the family influence has weakened, and as a consequence, kids are free to go wherever they like. As a result, family relationships must be strengthened immediately. The actions of their children must be thoroughly known to the parents. Therefore, if their children have engaged in such a habit, they must take strong action to cure them, or if not, they must make sure that their children will be protected from them.
7. It is impossible to overstate the value of recreation in one's life. Younger children should participate in sports and other healthful activities. It may be done by offering play areas, sports facilities, and fitness and gym facilities where they can join quickly and affordably.

Sports have always been essential for the development of the body and mind.

8. All types and forms of narcotics are categorically forbidden in Islam, which has a comprehensive code of conduct. It limits its ability to move, buy, sell, save, and engage in any type of commerce. In their Friday sermons, religious leaders ought to discuss drug prohibition and its effects so that people will be aware of it and endeavor to abide by Islamic teachings in their daily lives.

9. The country's drug dealers must face very severe punishment from the authorities. To clamp down on and apprehend the thousands of traffickers who make illicit substances widely available to the populace, more funding and focus must be given to law enforcement organizations.

10. To identify victims early and provide appropriate care before it is too late, parents must become knowledgeable about the indications of drug addiction and be on the lookout for any signals in their children.

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Assessing the Socioeconomic Impacts of Remittances in District Zhob, Balochistan

By

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Abstract:

Remittances have a significant impact on both the individuals and the economies of the sending and receiving countries. The main objective of this study was to assess the impact of remittances on Zhob's local economy. A questionnaire survey was conducted among 120 respondents in Zhob district to achieve the study's objectives. Descriptive statistics is used to examine the characteristics of the households. Paired sample T-test is used to assess the impact of remittances on local economy. Results of the study reveal that, majority of people in district Zhob (17.5%) work as migrant workers in Dubai, followed by the UAE (16.5%), China (11.7%), Saudi Arabia (10.8%), Qatar (10%), the United States and the United Arab Emirates (8.3%), and Canada (4.3%). Among that majority of them (42.5%) were unskilled workers who work in other countries. Although a huge ratio of the migrant workers were unskilled but still this study has found a significant and positive impact on the local economy of Zhob district. Governments, policymakers, and financial institutions must work to ensure that remittance flows are affordable, efficient, and promote economic growth and development. Governments should support migrant workers by providing legal and social services to help them navigate these challenges.

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Keywords: Remittances, Zhob, Balochistan, Paired Sample T-test

Introduction:

Globalization, as well as other factors like increased connectivity and more open policies, have resulted in greater mobility of financial production factors (Ahmad and Karim 2011). As a result, an increasing number of workers are leaving their native countries in search of better opportunities elsewhere in abroad. The number of migrants increased from around 70 million in 1960 to over 190 million in 2005 and such number of migrants further increased to 250 million in 2018 (Kenichi 2020). Remittances are transfers made by a resident household to or from a non-resident household in cash or in kind (Brown et al. 2014). Remittances are often how migrant workers transfer their earnings back to their home nations. These monetary resources' influx the skills, knowledge, and technology acquired by foreign employees, as well as their transmission, contributes to the economic development of their home nation (Javid 2012). Remittances from foreign employees to their families support their families financially and contribute to a higher standard of living. Additionally, remittances contribute to the social prosperity of the nation by raising the remitter's family's level of life (Khan et al. 2009). According to a 2019 World Bank report, remittances to the least developed nations are rising quickly. In 2019, the least developed countries (LDCs) received US\$53.21 billion in personal remittances, which is US\$ 26.4 billion, more than twice as much, in 2010 (World Bank 2017). Following a similar pattern, Pakistan, one of the least developed nations in the world, receives a sizable sum of money through remittances from numerous migrant Pakistanis. Overall, migration can have both positive and negative long-term consequences (Ahmed, Iqbal, and Mustafa 2020). On the one hand, migration can raise living standards and improve health and educational outcomes. On the other hand when groups of educated people leave developing countries, however, there is a significant loss of human capital. This is known as "brain drain," and it can be seen in some developing countries that have a long history of doctors, engineers, and other highly skilled workers leaving their countries. In retrospect, this may appear to be a missed opportunity, given that resource-constrained developing countries spend little on education and training (Khan et al. 2009). However, as a result of migration outflows, developing countries get substantial amounts of remittances. Remittances to developing countries increased from 1.2% of GDP in 1990 to 1.8% in 2007, while remittances to high-income countries remained stable at around 0.2% of GDP. At the beginning of the 1990s, more than half of global remittances went to high-income countries, but by 2007, nearly 65% of flows were received by middle-income countries, with the remaining 10% going to low-income

countries. However, high-income countries continue to be the primary source of remittance outflows, emphasizing the importance of remittance flows from developed to developing countries. For example, the United States (US) has the highest outflows (\$44 billion), followed by the Russian Federation (\$18 billion) (World Bank 2017). Remittances are becoming increasingly important not only at the macroeconomic level, but also among households recipient at micro level. At the macro level, remittances now account for roughly 90% of foreign direct investment (FDI), surpassing official capital flows and other private flows (Kenichi 2020) even as the number of households recipient grows. Remittances have helped smooth consumption expenditure and, in some cases, have reduced poverty at the household level.

Review of Literature:

Socio-economic Impacts of Remittances on local Economy:

Remittances refer to the money sent by migrant workers to their families and communities in their home country. Remittances can have significant socio-economic impacts on the receiving communities (OECD 2006). Some potential socio-economic impacts of remittances are as follows:

Improved Standard of Living:

Remittances can significantly improve the standard of living for families in the area where remittent send their earning. The additional income from remittances can be used to purchase basic necessities such as food, clothing, and shelter, as well as to pay for education and healthcare expenses (Cerna 2012).

Increased Investment:

Remittances can also stimulate investment in the remittance receiving communities such as families who receive remittances may be more likely to start small businesses or invest in existing ones, which can create jobs and contribute to economic growth (Barth 2017).

Reduced Poverty:

Families or communities who receive remittances may be less likely to fall below the poverty line, and the additional income can help to meet basic needs and provide a safety net in times of economic hardship (Yoshino, Taghizadeh-Hesary, and Otsuka 2019).

Improved Access to Education:

Communities or families who receive remittances may be able to afford school fees and other education-related expenses, which can lead to better educational outcomes and increased opportunities for future employment (Al-Islam, Prachee, and Saifullah 2022).

Improved Healthcare:

Remittances can also improve access to healthcare in those areas where people sent their earning in the form of remittances. People who receive remittances may be able to afford medical expenses and

medications, which can lead to better health outcomes and increased productivity (Khan, Khan, and Hussain 2021).

Diversification of Income Sources:

Remittances provide a source of income that is not dependent on the local economy, which can help to diversify income sources and reduce the risk of economic instability. This can be particularly important in areas like Zhob that are dependent on a single industry or sector. Overall, remittances can have a significant positive impact on the economic status of Zhob, providing households with increased income, boosting local businesses, and supporting long-term economic development (Sampath, Siriwardhane, and Amaratunge 2018). Hence, remittances can have significant socio-economic impacts on the communities, including improved standard of living, increased investment, and reduced poverty, improved access to education and healthcare, and increased economic growth. However, it is important to note that these impacts may vary depending on the amount and regularity of remittances, as well as the specific needs and circumstances of the receiving communities. Therefore it is important to know each and every aspect of remittances on local economy. As the majority of the top remittance recipients are located in Asia, this continent is at the center of global migration and remittances. India receives the most remittances (\$27 billion), followed by People's Republic of China (\$25.7 billion) and Mexico (\$25.1 billion). In the top 10, Bangladesh, Indonesia, and Pakistan all receive almost \$6 billion each year (World Bank 2017). Both in past and recently, remittances have greatly helped Pakistan economy. Remittances made up 56% of the net current transfers in 2007-2008. As a result of the present global financial crisis due to COVID 19, migrant workers returned home in 2020 and 2021, taking their investments with them. Due to this, the proportion of remittances in net current transfers increased to over 70% from the previous 5-year average of 52%. According to the report of World Bank, Pakistan has among those countries which have much more remittances throughout the world. Most of Pakistani wants to earn from outside the country that's why they opt the countries which have high currency and low restrictions (Ahmed et al. 2020). There are four million Pakistani workers who have been migrated to different countries. Golf countries are near to Pakistan; geographically Pakistanis have close relations of work with Golf countries. These relations are based on the Religion, Employments, labors, and sellers. The Golf countries such as Saudi Arabia and UAE themselves welcome to the Pakistanis because they want much more labors with a favorable wages (Ahmed et al. 2020). Pakistan has very close relation with gulf countries because of religion similarity mostly the Pakistani people tries to migrate toward these

countries because they believe that it would not threaten their beliefs and they can also perform Haj while working in these countries. Labor is also one of the reasons because of the shortage of labor force in Gulf countries mostly the people from Pakistan try to migrate toward these countries and they also believe that because of religious ties these countries will not degrade them and will give the opportunity to work. In most of the Pashtun societies specifically from Khyber Pakhtunkhwa and Balochistan there are the regular and hierarchical system of migration. The father sends his children at the time when he reaches on his adulthood. These societies have their own socioeconomic structures in which the family has fixed the role for earning. Earning is considered as the responsibility of every male member in the family.

Impacts of Remittances on Balochistan Economy:

Figure 1 shows a district-wise analysis of overseas migration and poverty levels in Balochistan province, confirming that the percentage of people living in poverty is lower in districts with a higher percentage of migrated workers. Furthermore, 1.3% of overseas migrants are from the district of Quetta, indicating that remittance inflows from abroad may be the reason for the district's poverty reduction. District Zhob receives the most remittances after Quetta, but the poverty rate (66%) is still very high in the district because there are no other major sources of income generation. The district's people are entirely reliant on remittances (Javid, 2020).

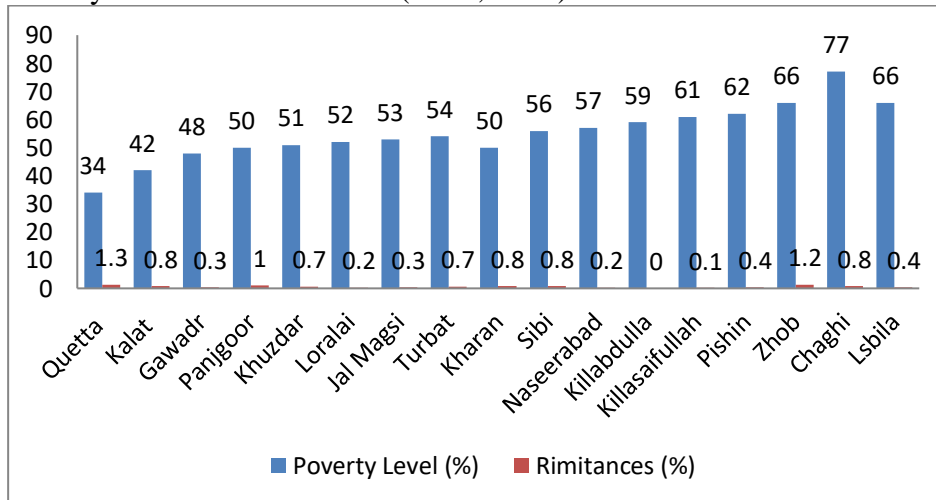


Figure 1 Impact of Remittances on Balochistan’s Economy (Javid, 2020)

Selection of the Study Area:

The research was carried out in District Zhob of Baluchistan province. The reason for selecting this location is obvious: a large number of people have migrated or are still looking for ways and means to

migrate to the Middle Eastern oil export and GULF countries for a better income generating sources. The region is both economically and educationally backward. As a result, employment opportunities are limited, and there are no other sources of income. This is why migration is so common and prevalent there. We examined the migration phenomenon anthropologically in the area, as well as how it has affected the lives of the people who live there. People from Zhob, particularly Hrifals, Kakar, Mandokhail, and Sheranis, are migrating in large numbers to Gulf countries. These people send money to Zhob and contribute financially to it.

Materials and Methods:

This study was carried-out in district Zhob of Balochistan province. The socio-economic conditions of the district is mainly relies on remittances. Majority of the people in the study area are below poverty line; that's why it is important to know the socio-economic impacts of remittances in the district. Paired sample T-test is used to assess the impact of remittances on Zhob local economy.

Steps Involved in Paired Sample T-Test:

To perform a paired sample t-test, the following steps are typically followed

Step 1. State the null hypothesis and alternative hypothesis:

H₀: Remittances has no significant impact on local economy of districts Zhob

H₁: Remittances has a significant impact on local economy of districts Zhob

OR

H₀: $\mu_1 = \mu_2$

H₁: $\mu_1 \neq \mu_2$

Where μ_1 describes the condition of local economy before remittances and μ_2 is the condition of local economy after remittances in the study area.

Step 2. Confidence interval 95% and $\alpha = 0.05$

Step 3. Critical region, if P-value is greater than significance level then we need to accept the null hypothesis

Step 4. Test statistic

$$\text{Paired T-test} = \frac{\bar{X} - \mu_0}{SD/\sqrt{n}} \quad D-F = n-1$$

Where \bar{X}_D , is the mean of the paired differences

μ_0 , is the population mean of all paired differences

SD is the standard deviation of the paired differences

D.F is the degree of freedom which is $120-1= 119$ and n is the sample size of the respondents which is 120.

Data Collection and Analysis:

A questionnaire survey was conducted among 120 respondents in Zhob district to achieve the study's objectives. In this study, the household head was used as a sampling unit because the household head is solely responsible for all socioeconomic activities and major decisions. The sample size is determined using the statistical formula developed by (Arkin & Colton, 1963). The desired information was gathered using a semi-structured questionnaire, which is an effective data collection tool. The questionnaire designed specifically focuses on determining the impact of remittances on the local economy. Descriptive statistics is used to examine the characteristics of the households. Paired sample T-test is used to assess the impact of remittances on local economy. Statistical package for Social Sciences (SPSS) is used as a data analysis tool.

Results and Discussion:

Household Characteristics of Respondents:

Respondents' household characteristics include their age, family size, male and female population, disabled population, and monthly income and expenditure. Results of Table 1 show that, the average age of the respondents was 43 years. The sampled respondents' average family size was 9.64 people. The ratio of male population in the study area is slightly higher as compared to female population. In the study area, nearly 13 people out of every 1000 were disabled. The respondents' average monthly income and expenditure were 55775 and 58475 Pak Rupees, respectively. Furthermore, education level of the respondents is categorized into five categories; primary, secondary, college, university and higher level as mentioned in Table 1. Majority of the respondents almost (45%) attended only primary level of education. About 21% of the respondents attended secondary/matriculation level of education. In addition almost 18% of the respondents attended college level of education and 9% of the respondents attended university level of education in the study area. Just 7% of the sampled respondents attended higher level of education. In addition, Respondent's occupation was categorized into five categories with multiple responses as shown in Table 1. Results of Table 1 shows that majority of the sampled respondents (65%) were engaged with agriculture occupation. This result is also in line with the results of

previous studies that 60% of the rural people of Balochistan mainly dependent on agriculture sector (Durrani et al. 2021). District Zhob is connected with the border of Afghanistan that's why business found as a second major occupation of the study area. Similarly 35% of the sampled respondents were engaged with livestock occupation. In addition, 13% of the sampled respondents were engaged with daily wage occupation due to having poor socio-economic conditions. People with such occupation are considered highly vulnerable in term of social economic development.

Table 1. Social Characteristics of Respondents

S.N	Variables	(Average) Results		
1	Respondents Average Age	43.00		
2	Average Household Size	09.64		
3	Male Members	4.950		
4	Female Members	4.690		
5	Disabled Members	0.130		
6	Mean Monthly household income	55775		
7	Mean Monthly Expenditure	58475		
8	Educational Attainments of Respondents	S.N	Classes	Percentage
		1	Primary	45.0
		2	Secondary	20.8
		3	College	17.5
		4	University	9.2
9	Respondents Occupation (Responses taken as a binary dichotomous variable)			
	S.N	Categories	YES	NO
	1	Government Employers	35 %	65%
	2	Business occupation	43%	57%
	3	Daily wages occupation	13%	87%
	4	Agriculture occupation	65%	35%
5	Livestock Occupation	35%	65 %	

Source: Primary Data (2021)

District Zhob's Migrants Working in Overseas:

Respondents were asked about their work place in other countries. Respondents highlighted the top nine countries, as shown in Table 5.1. The majority of people in district Zhob (17.5%) work as migrants in Dubai, followed by the UAE (16.5%), China (11.7%), Saudi Arabia (10.8%), Qatar (10%), the United States and the United Arab Emirates (8.3%), and Canada (4.3%). The findings of this research study are

slightly consistent with the findings of the World Bank's 2019 report. According to that report Pakistan is one of the top ten labor-sending countries in the Asia-Pacific region. More than 11 million Pakistanis had gone abroad for work through official channels in over 50 countries as of December 2019. The majority of Pakistani workers migrate to Gulf Cooperation Council countries (96%), with Saudi Arabia and the United Arab Emirates hosting the majority of them. Remittances by Migrant Workers to Pakistan totaled US\$21.84 billion in the 2019 fiscal year, with Arab countries accounting for 60-65 percent of total remittances (World Bank, 2019). Results of the analysis conclude that Pakistan has very close relation with gulf countries because of religion similarity. Mostly the Pakistani people try to migrate toward these countries because they believe that it would not threaten their beliefs and they can also perform Haj while working in these countries. Labor is another important pull factor. Due to labor shortage in Gulf countries, many Pakistanis attempt to migrate to these countries.

Table 2 Number of Migrant working in various countries

Countries	Frequency	Percentages
Saudi Arabia	13	10.8
China	14	11.7
Dubai	21	17.5
UAE	20	16.7
Canada	5	4.2
USA	10	8.3
Indonishia	15	12.5
Qatar	12	10.0
Oman	10	8.3

Source: Primary Data (2021)

Kind of Migrant Workers of District Zhob in Overseas:

The increasing rate of economic globalization has resulted in a greater number of migrant workers than ever before (Ekanayake and Moslares 2020). Unemployment and rising poverty have motivated many workers in developing countries to look for work elsewhere in abroad. It is estimated that 73% of migrant workers are unskilled. Labor demand, particularly for unskilled labor, has increased in industrialized countries (Khan et al. 2009). As a result, millions of workers and their families relocate to other countries in search of work. Migrant workers with no skills are frequently subjected to inadequate social protection, making them especially vulnerable to exploitation and human trafficking (Arif 2009). Despite the fact that skilled migrant workers are less vulnerable to exploitation, their departure deprives some developing countries of valuable labor. Similarly, the district Zhob's migrant workers are divided into four categories, as shown in Table 5. 2. The majority of migrant workers (42.5%) in the study area are unskilled workers who work in other countries. Furthermore, nearly 34% of migrant workers are semi-skilled. The proportion of skilled migrant workers is 18.3%. Only 5% of migrant workers are professional. This finding is also consistent with data from the Bureau of Emigration and Overseas Employment (BEOE). According to BEOE data, approximately 95% of Pakistani workers travel to the Middle East, with more than 80% going to Saudi Arabia and the UAE. The majority of workers are unskilled (42%) followed by semi-skilled (29%), skilled (21%), and professional (8%).

Table 3 Categories of Migrant Workers

Categories	Frequency	Percentages
Skilled	22	18.3
Unskilled	51	42.5
Semi-skilled	41	34.2
Professional	6.0	5.0
Total	120	100.0

Source: Primary Data (2021)

Socio-economic Impacts of Remittances on Local economy of District Zhob:

Generally, remittances have a significant positive impact on the economic status of the communities providing households with increased income, boosting local businesses, and supporting long-term economic development (Sampath et al. 2018). This can be particularly important in areas like Zhob that people are dependent on a single source of income such as agriculture or livestock. Families can use remittances to start businesses, purchase assets, or save money for the future. Therefore, in the same way this study also highlighted some positive impacts of remittances on Zhob local economy as shown in Table 4. Paired sample T-test is used to examine the impact of remittances on the basis of five more important variables such as, income, expenditure, cultivated land, livestock and investments in various businesses. Before receiving remittances, the mean household income of the study area was 35000 Rupees while such figure increased as up to 80000 Rupees after receiving remittances in the study area. Similarly, a huge and significant difference has been observed in the study area in the form of expenses as shown in Table 4. In addition, agriculture is also essential for the rural economy. It provides employment, income, food security, and can contribute to rural development and foreign exchange earnings. The agriculture sector in District Zhob is weak compared to the other districts of the province however a positive and significant difference has been observed in the study area. The average cultivated land was just two acres in the study area before community's receiving remittances while this number has increased up to 3.5 acres. Furthermore, the number of livestock also significantly and positively increased in the study area due to the positive impact of remittances on Zhob's local economy. Remittances can also help communities and families to save and invest more money, which can lead to greater financial stability and long-

term economic growth. Families can use remittances to start businesses, purchase assets, or save for the future. Before receiving remittances in the study area, people were just investing 20% of their savings in business sector while this value is raised up to 50% after receiving remittances. As p-values in all pairs are below than the 0.05 level of significance, the differences between all five pairs are statistically significant. We can therefore conclude that remittances have a significant and positive impact on the local economy of Zhob district.

Table 4. Socio-economic Impacts of Remittances on Zhob Local Economy

Paired Samples Statistics								
		Mean	N	Std. Deviation	Std. Error Mean	T-Test	Degree of Freedom	Sig. (2-tailed)
Pair 1	What was the monthly income of your family before remittances?	35000	120	0.912	0.438	10.231	119	.004***
	What is the current monthly income of your family after remittances?	80000	=	1.234	0.345			
Pair 2	What was the monthly expenditure of your family before remittances?	45000	=	12.34	7.654	21.431	=	.000***
	What was the monthly expenditure of your family after remittances?	75000	=	34.13	3.250			

Pair 3	Average cultivated land in acres before remittances	2.0	=	41.34	3.049	23.539	=	.008***
	Average cultivated land in acres after remittances	3.50	=	12.45	0.654			
Pair 4	Average Number of livestock before remittances	25	=	09.6	0.342	17.465	=	0.021*
	Average Number of livestock after remittances	48	=	10.14	2.238			
Pair 5	Investment in various businesses activates i.e. (vehicle, shop, property etc.) before remittances	20%	=	05.70	0.765	17.465	=	0.004**

	Investment in various businesses activates i.e. (vehicle, shop, property etc.) after remittances	50%	=	8.90	0.160			
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Conclusions:

Remittances have a significant impact on both the individuals and the economies of the sending and receiving countries. For the individuals, remittances provide a vital source of income, which helps to improve their living standards and well-being. In many cases, remittances also support education and healthcare expenses, as well as investments in housing and small businesses (Khan et al. 2021). The main objective of this study was to assess the impact of remittances on Zhob's local economy. A questionnaire survey was conducted among 120 respondents in Zhob district to achieve the study's objectives. Descriptive statistics is used to examine the characteristics of the households. Paired sample T-test is used to assess the impact of remittances on local economy. Results of the study reveal that, majority of people in district Zhob (17.5%) work as migrant workers in Dubai, followed by the UAE (16.5%), China (11.7%), Saudi Arabia (10.8%), Qatar (10%), the United States and the United Arab Emirates (8.3%), and Canada (4.3%). Among that majority of them (42.5%) were unskilled workers who work in other countries. Although a huge ratio of the migrant workers were unskilled but still this study has found a significant and positive impact on the local economy of Zhob district. Remittances have become an essential feature of the global economy and a crucial aspect of many people's lives. Governments, policymakers, and financial institutions must work to ensure that remittance flows are affordable, efficient, and promote economic growth and development. Governments should support migrant workers by providing legal and social services to help them navigate these challenges. Further Governments should support language training programs that help migrant workers improve their language skills, which can lead to better job opportunities and higher wages.

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January--June, 2023

Role of Sufism in the Spread of Islam and Reformation of Indian Society during Delhi Sultanate (1206-1526)

By

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Abstract

Spread of Islam in India has direct relation with the tradition of Sufism as its customs are firmly ingrained in the sub-continental structure of Pakistan and India. It consists of several silsilas. In particular, the Chisthiya and Suhrawardiya silsilas acquired popularity during the period (1206-1526). Although both the Silsilahs were in pursuit of spreading Islam in the Indian subcontinent, it had some variations in their methods. Most of Chisti mystics participated in Sam'a (musical gatherings), while Suharwadis thought it un-Islamic. Sufic movement ultimately reached every nook and corner of India during Delhi Sultanate. In the West, Usman Bin Ali Hujwari, an early Sufi Saint who came to India during the Ghaznavid rule, is believed to have spread Islam. Moin-ud-Din Chishti used Ajmer as its centre for preaching the faith. He converted thousands to Islam, while his disciples spread Islam to other parts of the India. A prominent disciple of Moin-ud-Din Chishti was Qutub ud Din Bakhtiar Kaki, who used Delhi as a base for propagation of Islam. Baba Fareed Ganj Bakhsh, a disciple of Qutub ud Din Bakhtiar Kaki preached the divinity in Ajodhan. Nizam-ud-Din Auliya was also sent to Delhi for the cause of Islam. Chiragh-e-Delhi, served in Delhi. Hazrat Baha-ud-Din Zakaria Multani introduced Suhrawardiya order of Sufism in India. The southern Punjab and Sindh were the center of Zakariya's preaching. Qazi Hamid ud Din Nagori also came to Delhi and joined discipleship of Qutub ud Din. Jalaluddin Tabrezi and Shah Jalal were the prominent Sufis of Bengal who carried out spiritual reforms. Shaikh Jalaluddin Surkh Posh Bukhari settled in Uch and Lal Shahbaz Qalandar in Sindh to propagate Islam. Islam spread in Indo-Pakistan subcontinent mainly due to Sufi miraculous religious engagements.

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Keywords: Sufism, Islam, Reformation, Delhi Sultanate.

Introduction:

Spread of Islam has a long history in the Indian subcontinent wherein many factors including Arabs arrival in India which opened up doors to other Muslim dynasties to invade and settle in India, missionary efforts of orthodox Ulema, inspiring universal injunctions of Islam beneficial for the entire mankind, classified societal setup of India encouraging biasness and hatred, and Sufi saints spiritual reforms, contributed in its prevalence. Sufism, however, had greater influence to exert while implanting the seeds of Islam in India. Spirituality in Islam is referred to as Sufism and it attracted thousands to Islam during Delhi Sultnate since by then Sufism became an organized movement in India. Sufism is a phenomenon of expressing love towards the God and the propagation of truth and reality amongst the people. Direct experience of God in Sufism is the ultimate objective. The miracle performed by the Sufi saints was the transformation of human heart towards divine truth. Sufism in the 8th and 9th century, when it was passing through initial days of its origin, had no organized structure. It was a reaction against the materialistic inclination of Muslim society after the four pious caliphs of Islam and turbulence within the caliphate, resulting in the tragic myrtardom of Hazrat Hussain (R.A). However, in India Sufism was more of missionary nature with the various orders/ Silshilahs, spiritual successions, and Khanqas. Delhi Sultanate was the peak of Sufic activities as mystics came in hordes from Central Asia to settle in India in order to escape Mongol's aggression. The first Sufi saint who achieved uncommon success in the western part of Indo-Pakistan (Lahore) was Usman Ali Hajwari, famously known as Data Ganj Baksh. It is by dint of his pious stay at Lahore that the city assumed significance and turned into center of knowledge and excellence.

The Delhi Sultanate:

Muslim rule over India begins with the victory of Muhammad Bin Qasim in Sindh. The son of deserts (the Arabs) ruled over Sindh and Multan, but couldn't carry on the expansion of its empire. Stanely Lanepool terms the Arab's conquest of Sindh "a success without results". However, Turks in the 10th Century succeeded in invading India. Alpatigin, a governor of Khurasan and a slave of Abdul Malik, laid the foundation of an independent state in 962. It was during this period when Abasid Caliphate was on the verge of decline and Turks established their states in India, Persia (Iran), and Afghanistan. One amongst these dynasties was of Alpatigin. On his demise, his son Abu Ishaq succeeded him; while on the death of Abu Ishaq, Sabuktigin captured the throne in 977 A.D. Sabuktigin died in 997 A.D and

nominated his younger son Ismail as his successor. Mahmud was the elder son of Sabuktigin and he resisted the decision of his father. Mahmud first attempted to convince his brother for peaceful transfer of power to him, but on Ismail's reluctance to do so, a battle was fought in 998 in which Mahmood grew victorious (Prasad, 2012). Mahmood, famously known as Mahmood Ghaznavi, on ascending the throne launched series of attacks on Hindustan. Though he invaded many territories of Hindustan including, Peshawar, Punjab, Bhira, Thaneswar, Qanauj, Kalinjar, and Gwalior, but left all his conquests unconsolidated except Punjab where he appointed a regular Amir. It was, in fact, Mahmood's victorious experience in Hindustan that the later Ghurs established their ruler over India. The Ghuri's are generally considered to have placed the founding stone of Delhi Empire. Sultan Muhammad Ghori started his career of conquests by annexing Multan, Uch in Sindh, and Punjab into his empire. In northern India, Muhammad Ghori faced fierce opposition from Prithvi Raj Chohan. The forces of Muhammad Ghori and Prithvi Raj met in the field of Tarain in 1191 in which the Muslims were defeated. He, however, reorganized his army and met the combined forces of Prithvi Raj again in the field of Tarain in 1192. This time Muhammad Ghori grew victorious and added Delhi and Ajmer into his dominion. Qutub ud Din Aibak, the trusted companion of Muhammad Ghori, was left in charge of the newly conquests in Hindustan. He was an ambitious military commander who made significant headway and conquered Chandawar, Beneras, Gwalior, Anhilwara, Kalinjar, Mahoba and Kalpi. Hence, Aibak successfully brought the all the important states of northern India under Muslims' dominance. In the East, Bakhtiar Khilji, a lieutenant of Qutub ud Din Aibak conquered Bihar and Bengal. After the tragic assassination of Muhammad Ghori, his empire was divided amongst his slaves owing to the reason that he hadn't had a son to succeed him. Qutub ud Din was the most influential amongst these slaves. He received letter of manumission from the nephew of Muhammad Ghori and ascended the throne of Delhi in 1206 and became the first ruler of Mamluk Dynasty which lasted till 1290. In this way, the Delhi Sultanate became the successor of Ghori Empire. After Slave Dynasty, the Sultanate passed on to the house of Khilji (1290-1320). From Khilji to Tughlak Dynasty (1320-1414) and then finally to Lodhi Dynasty which lasted till 1526. (Ali, 2017)

Role of Sufism in the Spread of Islam during Delhi Sultanate:

Indian subcontinent was flooded by many Sufis and scholars during thirteenth century as a consequence of Mongols invasions of Western and Central Asia, Persia and Iraq. As Sultanate of Delhi had maintained robust defense against possible Mongols invasions, it was best destination for Sufi mystics to settle and preach Islam. The prevalence of Sufism in Indian culture increased as a result of the large

number of Sufis who immigrated to that country. Although the community was primarily Hindu in religion, Buddhism had long since begun to decline, and Jainism's followers were very few, creating a mosaic of different religious traditions that were influenced by Islam, Hinduism, Buddhism, and Jainism in the 13th century. People were more inclined to Sufis rather than orthodox Ulema and in such a pure Hindu setting these Sufis developed a holy aura. Trimingham has referred to Indian Islam as a "holy man Islam" for this reason. He claimed that the Sufi khanqas, which served as centers of sanctity, fervor, ascetic exercises, and Sufi training, were the focal points of Islam. The Indian khanqas were founded around a holy figure and became identified with his tariqa and method of self-discipline and exercise, in contrast to the institutions of the Arab world (Muhammad Yahya, 1992). Sufism in India experienced an organizing shift around the beginning of the thirteenth century. Sufism's development in thirteenth-century India was closely linked to the systemization of silsiah, just as it had been in Persia, Iraq, Western and Central Asia, where the Sufis silsilah had started to be distinguished. The Chishtia and Suhrawardiya series were introduced in India in the first quarter of the 13th century, while other series such as Qadriya, Shatriya and Naqshabandiya were introduced in later centuries. Sufi Silsilah refers to various schools of thought with their own mystical practices. However, they all were in pursuit of spreading Islam in the Indian subcontinent. In the *Ain-i-Akbari*, Abu Fazal lists fourteen Sufi Silsilas or organizations. However, the Suhrawardiya and Chistiyya orders of Sufism are the most influential Sufi orders that emerged during Delhi Sultanate. Five of the Sufi orders—the Chishti, Suhrawardi, Qadri, Naqshbandi, and Firdousi schools—migrated to the subcontinent at various span of Delhi Empire. The 12th century was a turning point in the development of many Sufi organizations. The Sufi Shaykhs, however, were largely responsible for swift prevalence of Islam in the Indian suburbs (Dr. Ishtiaq et al, 1985). Indeed, it was the Sufis' preaching based on universal brotherhood, non-discrimination, tolerance to all the community, and humane disposition that Islam spread to all the corners of the Indian subcontinent. In the north Chisthis were successful in the propagation of Islam. Prominent amongst them were Muinuddin Chishti Ajmeri, Qutubuddin Bakhtiar Kaki (Delhi), Nizamuddin Auliya (Delhi), Hamiduddin Nagori (Nagaur), Nasiruddin Mahmood Chiragh e Delhi, Amir Khosro etc. Towards the western part of the subcontinent including Punjab, Sindh and its vicinities, Fariduddin Ganj Shakar (Ajodhan or Pakpatan) and, Bahauddin Zakariya of Multan were the most prominent Sufi saints of Chithiya and Suhrawardiya order respectively. They were the spiritual authorities of Delhi Sultanate who were widely followed and had great reverence and popularity among masses. Their shrines are the

frequently visited places throughout the year. In Bengal Sufis including Jalaluddin Shams Tabrez, Shah Jalal of Sylhet, Madhdum-ul-Mulk Sharfuddin, Yahya Maneri, Shaikh Akhi Siraj-ud-din, Shaikh Alaul Haq and Shaikh Nur Qutb, carried out spiritual reforms of the people. Numerous converts from the oppressed Hindu masses were drawn to their devotion and way of life. Shah Alam was instrumental in spreading Islam in Sylhet. His tomb is the most visited place in Sylhet even till date. Gaur and Pandua was the center of religious activities of Shaikh Akhi Sirajuddin. Shaikh Alaul haq and Shaikh Nur Qutub also coordinated through Pandua. Their tombs bear testimony to their efforts of preaching Islam in the region. In India, sufism is frequently seen as a secular effort to fulfill the soul's eternal desire for a direct encounter with the supreme power. Sufi shrines have been recognized by Hindus for millennia as a symbol of intergroup harmony. Many of them have offered prayers without prejudice in Sufi shrines, but Muslims have not returned their liberal gesture. Mystic groups adhere to the fundamental principle that God is one, regardless of religious connotation. The idea of God's unity implies societal harmony and interconnectedness. Suhrawardiya was another leading Sufi order of India which achieved significant success in Multan, Sindh, Bengal, Delhi, and Punjab. The order was introduced in India by Bahauddin Zakariya which believed in strict adherence of Islamic injunctions. They were not so much liberal on the issues as those of their contemporary Chishtis. Many renowned Sufis of this order including Jalaluddin Shams Tabrez (Bengal), Shah Jalal (Sylhet), and Jalaluddin Surkh Posh Bukhari (Uch) became the spiritual giants of their time. The Suhrawardiya saints unlike Chisthis used to maintain cordial relationship with the state. They accepted all kinds of gifts, donation, and charity. They believed wealth can help them alleviate the sufferings of people that seek their help. Sufi movement started its formal organization through establishment of Sufi Khanqas and introduction of Sufi Silsilahs. A khanqah's primary additional purpose was as a refuge for the local populace. Numerous of these amenities were constructed in Hindu, low caste, rural areas. Khanqahs were best exemplified by the modest hospitality and charity of the Chishti Order Sufis in India. In India, khanqahs maintained a "visitors welcome" policy and provided free, public counseling, psychological support, and spiritual advice. Members of the caste who were spiritually starving and depressed were fed for free and given rudimentary education. Sufis were able to effectively spread their teachings of love, spirituality, and harmony by establishing egalitarian communities within hierarchical caste structures. This illustration of Sufi brotherhood and justice served as a magnet for converts to Islam. These khanqahs quickly rose to the status of social, cultural, and theological hotspots for individuals from all racial and religious

origins, as well as from both sexes. Sufis showed the true form of Islam through the modest services of a khanqah, paving the way for the widespread conversion of lower class Hindustani people. Sufic missionary efforts gained strong foothold at a time when the Turks disregarded the Islamic ideal of unity and looked down on the ordinary people. The Sufi behavior of non-discrimination contributed to the reduction of societal tensions. The improvement of Muslims' circumstances was the Sufis' top priority. However, the Hindus were not left out of their kindness and concern. The Chishti saints freely conversed with Hindu and Jain yogis and covered a wide range of topics, including yogic practises. Nizamuddin Auliya once said in front of his friend and poet Amir Khusrau that he was once deeply moved by a group of Hindus' devotion, "Every community has its own way of life, faith, and worship". Hence, Sufi scholars permanently altered Indian history. For a millennium, the large-scale conversions to Islam in India were influenced by the mystical, ethereal Sufi orders rather than the Turko-Afghan warrior rulers of the Delhi sultanate. The famous Arab traveler Ibn Batuta records his state of astonishment on seeing the venerated position of the Sufis in the Tughlak sultans' court. The tombs of Amir Khusro, Nizamuddin Auliya, Moinuddin Chishti, and Baba Farid still conjure up the fervor and emotions of the middle Ages. It makes sense why Sufism had such a profound influence on Muslim nationalism and Indian Islam.

Conclusion:

Spread of Islam in India has direct relation with the tradition of Sufism as its customs are firmly ingrained in the sub-continental structure of Pakistan and India. It consists of several silsilas. In particular, the Chisthiya and Suhrawardiya silsilas acquired popularity during the period (1206-1526). Although both the Silsilahs were in pursuit of spreading Islam in the Indian subcontinent, it had some variations in their methods. Most of Chisti mystics participated in Sam'a (musical gatherings), while Suharwadis thought it un-Islamic. Sufic movement ultimately reached every nook and corner of India during Delhi Sultanate. In the West, Usman Bin Ali Hujwari, an early Sufi Saint who came to India during the Ghaznavid rule, is believed to have spread Islam. Moin-ud-Din Chishti used Ajmer as its centre for preaching the faith. He converted thousands to Islam, while his disciples spread Islam to other parts of the India. A prominent disciple of Moin-ud-Din Chishti was Qutub ud Din Bakhtiar Kaki, who used Delhi as a base for propagation of Islam. Baba Fareed Ganj Bakhsh, a disciple of Qutub ud Din Bakhtiar Kaki preached the divinity in Ajodhan. Nizam-ud-Din Auliya was also sent to Delhi for the cause of Islam. Chiragh-e-Delhi, served in Delhi. Hazrat Baha-ud-Din Zakaria Multani introduced

Suhrawardiya order of Sufism in India. The southern Punjab and Sindh were the center of Zakariya's preaching. Qazi Hamid ud Din Nagori also came to Delhi and joined discipleship of Qutub ud Din. Jalaluddin Tabrezi and Shah Jalal were the prominent Sufis of Bengal who carried out spiritual reforms. Shaikh Jalaluddin Surkh Posh Bukhari settled in Uch and Lal Shahbaz Qalandar in Sindh to propagate Islam. Islam spread in Indo-Pakistan subcontinent mainly due to Sufi miraculous religious engagements. The improvement of Muslims' circumstances was the Sufis' top priority. However, the Hindus were not left out of their kindness and concern. The Chishti saints freely conversed with Hindu and Jain yogis and covered a wide range of topics, including yogic practices. Nizamuddin Auliya once said in front of his friend and poet Amir Khusrau that he was once deeply moved by a group of Hindus' devotion, "Every community has its own way of life, faith, and worship". Hence, Sufi scholars permanently altered Indian history. For a millennium, the large-scale conversions to Islam in India were influenced by the mystical, ethereal Sufi orders rather than the Turko-Afghan warrior rulers of the Delhi sultanate. The famous Arab traveler Ibn Batuta records his state of astonishment on seeing the venerated position of the Sufis in the Tughlak sultans' court. The tombs of Amir Khusro, Nizamuddin Auliya, Moinuddin Chishti, and Baba Farid still conjure up the fervor and emotions of the middle Ages. It makes sense why Sufism had such a profound influence on Muslim nationalism and Indian Islam.

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Pakistan-US Relationship after fall of Kabul 2021-23

By

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Abstract:

In this article, it has been reviewed that how Pakistan-U.S relationship has generally been harmed on account of breakups to ensure, terrible slip-up suspicion, nonattendance of trust, and distorted presumptions from each other's procedures. Pakistan-U.S responsibility has everlastingly been absorbedly illustrated either to achieve transient security-related targets or around the motivations to address typical difficulties, especially the U.S needs and interest in the greater regional environment concerning the geo-imperative environment, the importance that the U.S simultaneous to Pakistan has everlastingly been bound to Afghanistan, whether it was during the infection war, the soviet affiliation's assault of Afghanistan, or the post 9/11 U.S fight on dread. The inevitable destiny of Pak-U.S withdrawal from Afghanistan is stacked with weakness and the possibility of U.S interest towards Pakistan has changed. The paper examines the obvious condition instances of the relationship and incautious variables, condition behind the U.S decision to alienate, neglect and power monetary and military consent on Pakistan, post-withdrawal complexities. Pakistan and joined state connection, organization's methodology, geo-vital and geo-monetary connection after withdrawal from Afghanistan, Pakistan upheld and position on the afghan-us arrangement to address the Afghanistan struggle through the table discussions and exchange. Pakistan added to rebound us fighter to their home. Trust deficiency between country, misguided judgment, attempt at finger pointing and Joined province.

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Keywords: Pak US relations, Diplomacy, Interaction, Mutual cooperation.

Introduction:

Since the U.S. withdrawal from Afghanistan, the US-Pakistan relationship has been stuck in a delayed time of vulnerability. It likewise faces international imperatives, in the midst of heightening US contest with China, Pakistan's nearby partner. All the more as of late, the reciprocal relationship has needed to wrestle with Pakistan's current "polycrisis" of monetary, political, and security challenges. Nonetheless, regardless of this, late months have created a progression of undeniable level discretionary commitment and discoursed zeroed in on exchange, energy, schooling, and safeguard, among different issues. This half-day meeting analyzed how the US-Pakistan relationship can and ought to be practically created against the setting of various testing improvements. Speakers included US and Pakistani authorities, researchers, examiners, financial backers, business pioneers, and conspicuous Pakistan diaspora individuals. They offered viewpoints on how best to guide the relationship, with explicit spotlight on security and counterterrorism, exchange and venture, tech and development, incredible power rivalry, and environmental change and philanthropic help, among different issues. This meeting was coordinated by the Wilson Place's South Asia Foundation in organization with Global Institute of Letters USA, a philanthropic association that expects to advance participation through exchange, human expression, and discretion.

Background of the Study:

Pakistan and America Relationship entered another stage when Washington withdrawal the fighter from Afghanistan after lengthy conflict almost 21 years. Taliban's takeover and triumph in Afghanistan and withdrawal of joined state force from the country after almost 20 years has reshaped the essential scene of focal and south Asia when Taliban's controlled the Afghanistan's region, (August, 15, 2021). Pakistan's military and regular citizen authority intrigued to see common relations with the U.S center around the security, exchange,, and financial turn of events, geo-vital and geo-monetary yet to the degree the U.S stays engaged with the district, it will likely be for counter-psychological warfare purposes, not as financial backer in or political accomplice of Pakistan. Pakistan and U.S connection were conceived out of conditional need. It was this rationale that characterized their commitment on four events regardless of customary alienation by virtue of geo-political contrasts during the 60s, At the point when Afghani Taliban re-back accomplished the controlled on

the Kabul, Pakistan have shut to acquire it's for some time looked for "key profundity" with distinction to western nations, Pakistan agreeable system in Kabul. Conversing with American Relationship of unfamiliar administrations of around the world (AASFW) Pakistani minister Asad Majeed Khan told that after withdrawal the champion from Afghanistan set out extraordinary advantages and open doors for the Pakistan to make unmistakable strategic relationship, he farther said the two nations have normal interests to fabricate reinforce collaboration with Joined state. Numerous Pakistan watching this period of the U.S Pakistan relationship evoked the finish of Soviet-Afghan conflict when U.S after aligned with Pakistan to support and arm the Mujahideen that Pakistan prepared to battle the soviet accordingly Pakistan senate thusly showed "alert" over the bill moved in the US senate which in online entertainment and Pakistani media named out that this bill is against Pakistan and Pakistan have worry that US substitute Pakistan for their advantage. changed into two methodologies. A few authorities are feeling that Pakistan played an importance job and Washington should proceed and draw in with Pakistan. a few authorities need that U.S need to return to its terms of commitment with Islamabad. History explained that U.S generally given profound spotlight on the public interest and public safety, various event, Both country relationship experience childhood with the pinnacle of in a perfect world and extremely shut yet a few phases, its develop down-toss and develop towards destruction. There is no question that U.S teamed up in Pakistan during cold conflict and post-cold conflict given monetary guides to Pakistan. Pakistan likewise remained at bleeding edge state with U.S in war and dread and cold conflict to restrict the socialism and joined the SEATO and CENTO. At the point when Joined territory of America sending off the attack on Afghanistan after 9/11, U.S given two choice to Musharraf domain, you are with us and against us in the conflict against psychological oppression, leader of Pakistan, general Parvez Musharraf upheld U.S position and given passageway, Airspace to U.S military to go after on the Afghanistan. Structure US attack in Afghanistan, thousands of shelters entered in Pakistan and arise the radicalism and psychological warfare in Pakistan and crushed the economy and forfeited 80000 of regular citizen. As writer posed an inquiry, it was the ideal opportunity for Joined Province of America to rethink its connection and coordination with Pakistan, Joined Territory of America secretary Antony Blinken that congress has been searching in the days, weeks to Pakistan and the job of Pakistan played over past 20 years. Congress additionally needs and intrigued its play with regards to coming years and what it will take for it to do that (Atlantic board) Pakistan likewise overhauling perspectives and stressing on the global local area its quite a large number "penances" in the conflict of dread and battling against

the psychological warfare ought to admit by US and world local area. Pakistan forfeited their regular people and public interest to restrict and knock off the worldwide security issue like illegal intimidation. One more articulation the secretary of Joined State gave his perspectives that Pakistan has been requesting its job and "forfeits" ought to be admitted and recognize the battling against the psychological warfare, fanaticism and inward and outer aggressor gatherings, Joined State ought to give equivalent status to Pakistan as Washington provides for partner and sovereign states like its provides for different countries. Yet, it is truth that Pakistan generally given and joined her hands to U.S in each hot conditions during the Afghanistan's conflict, Pakistan assumed exceptionally critical part and furthermore assumed vital part in Doha, Qatar discussion between the U.S authorities and Taliban's delegates to tackle the issues through two-sided tables talks. Pakistan upheld the US fighters to reflect to their homes securely. Pakistan and U.S dependable on one another, reliance and associate the district to advance their public advantages and public safety, Pakistan is arranged in the main essential area in South Asian locale accordingly the relationship increment of U.S on Pakistan. Pakistan and US have been giving the principal concentration to diminish the local polarization (Indian-U.S key arrangement and natural strategy (environments changes, environment shelters, moderation procedures and destruction catastrophes, similar to weighty floods). social and culture rapprochement, human security, joint counter psychological warfare and global counter illegal intimidation.

Extraordinary Power Cooperation:

Pakistan have numerous outer and inward security challenges, monetary emergency, vulnerability, disorder, democratization, overwhelm political cycle, fanaticism, and refashion, obvious coalition with the America to keep up with the state's overall influence in the district, without US imposing business model, worldwide framework never help out Pakistan including, IMF, WTO, reprieve association, monetary activity team are those association which have extraordinary impact of Joined State. Pakistan needs advance innovation, advance natural substance to makes the weaponization, Air guard and hardware to foster the ventures. Pakistan economy has been running on the unfamiliar credits subsequently every administration underscoring on the world local area to put resources into Pakistan. U.S is the world biggest economy and huge market assuming Pakistan divert the relationship from geo-vital to geo-monetary, it will be recipient for the two countries and U.S can take the advantages from the modest work and modest material from Pakistan to produce in her industry to send out in world business sectors. Without a distinct country, getting

through in the anarchic world is unimaginable. Kashmir is most significant geo-political and public safety challenge for Pakistan, through great office and intervention of Joined Province of America, the Kashmir issue can be addressed through the table discussions and exchange. U.S is the nations which can welcome Hindustan on the table to settle the Kashmir struggle. Kashmir issue forestalled the reformism in South Asian and because of Kashmir struggle, Pakistan and Hindustan turned and adjusted the method of militarization and weaponization and both country attempting to keep up with the authority and overall influence in area and impact the other state. Joined country requirements to come in the mid to take a method of Kashmir issue and Pakistan ought to likewise have to attaches with U.S and stressed on joined state to tackle the Kashmir issue. America stressing on Pakistan to not officially perceive the Taliban government, Taliban government is consent to give the schooling to ladies. The western nations had utilized the Taliban to give the essential schooling to ladies and make the comprehensive government in Afghanistan. America additionally need to proceed with the collaboration with Pakistan to break out the wellspring of aggressiveness and psychological oppression in the district and Pakistan has been stressing on Afghanistan to not permit the assailant to utilize their dirt against the neighbor nations.

Problem Statement:

The issue proclamation of the examination is to figure out unambiguous reasons, Pakistan and Joined territory of America cooperation after withdrawal from Afghanistan, geo-key connection, geo-financial connection, exchanges, venture, arrangements, and Pakistan job in the harmony cycle in Afghanistan at the assistance of America. Shared participation, U.S interest in the Pakistan and district and Pakistan interest from U.S. explained the International strategy of the two countries after withdrawal, power legislative issues in the area, new virus war and new block legislative issues among U.S and China and Pakistan approaches, harmony upkeep, participation in assembling the materials and weaponization. Pakistan has been confronting different dangers and prevention from competition state like India and Pakistan need backing of U.S to keep up with the overall influence in south Asia, to grow up from the developed rundown to white rundown in monetary activity team (FATF), hurling in worldwide association and give the assets from monetary association, secure the public interest and country security.

Significance of the Study:

The examination study has critical significance with regards to current worldview after withdrawal from Afghanistan the relationship of Pakistan and U.S. since as of now Pakistan is particularly intrigued to make reinforce relationship with Washington. It is vital to know the Pakistan and U.S relationship is confronting different difficulties, misguided judgment, misconception, trust shortfall, shift in power and Imran khan pin strategies on Joined state public interest from Pakistan with regards to Afghanistan, worldwide power governmental issues, U.S-China new virus war and position of the Pakistan. Taliban's administration and U.S need backing and airspace from Pakistan to go after on the aggressor bunch Al-qaida collaboration to proceed with the conflict against psychological oppression.

Literature Review:

As per the article of Akhtar, the Islamabad and Washington relationship is a specific experience concerning global procedure, regardless, the important equal connection are solidly connected with new aide and monetary approvals. There may be a couple of shared grievances, which could move individual connection and goes for the gold. There have been a couple of stresses on the sides, without skipping a beat in regards to the infection war, and further more in connection with post 9/11 concerns. But separate relations have seen a couple high points and low points, regardless; their reliance is in like manner a certain reality. There are various complexities related with Pakistan's worldwide methodology and financial security. Fundamentally, new interest among Pakistan and the U.S are connected with come suspicions, especially associated with Afghanistan's future, Sino U.S conflict and Indo U.S organization. In specific, the positions of Pakistan concerning the U.S withdrawal from Afghanistan is significantly basic for the area. As per Stepanova, U.S withdrawal from Afghanistan had not many repercussion for Pakistan, what bestow a long queue to Afghanistan, due to which, Pakistan has a couple of worries, as a result of dubiousness and the U.S presence in Afghanistan, there were a couple of idea. At the same time, the U.S withdrawal from Afghanistan furthermore provoked various consequences for Pakistan. A couple of internal and external hardships are related with U.S withdrawal regardless, there may be a couple of important entryways as well. The principal implication including indispensable, security, political security and money related idea required canny breathtaking game-plan. As per Mir despite having twenty years long cooperation in the contention on dread, the undeniable instances of stories have not been tended in the corresponding relations of Pakistan and the U.S to be sure; even the

different sides translate exceptional matters and issues unexpectedly. The qualification in the comprehension concerning different issues and coming about clashes during fight on fear has harmed their separate connection. For sure even Pakistan's clasping hands with the Us in the struggles on dread Afghanistan was not by choice rather it was a collusion of not-truly willing on different sides. As per authority of South and focal Asian undertakings, Pakistan is the fifth greatest country on earth by people and situated as the 44th greatest economy in 2022 according to IMF checks. The U.S has for a long while been Pakistan's greatest in the more than \$5 billion in Pakistan items in 2021, far brilliant another country. The U.S has moreover been a really monetary benefactor in Pakistan for the past 20 years. In the most recent financial years U.S direct interest in Pakistan extended by half it is by and by the most raised it has been in more than long term. Major U.S hypothesis are assembled in buyer items, manufactured compounds, energy, cultivating, business process out-getting transportation, and correspondence. The US has attempted to broaden business appends with Pakistan, including through responsibility by senior specialists from the U.S worldwide headway cash association (DFC) with Pakistani trailblazers regardless. Pakistan's business climate has locales that ought to be braced, including rule, authorized advancement security, and assessment assortment. The U.S continues to work with Pakistan to achieve business climate redesigns. As per Umair Jamal Pakistan recently designated unfamiliar priest Bhutto Zardari met U.S secretary of state Antony Blinken in New York on Wednesday. During the gathering, the two chiefs reaffirmed the need to reinforce wide based and complete ties. Growing collaboration in exchange every useful gathering with Blinken on issues affecting territorial harmony and security including Afghanistan. Likewise, in his concise remarks to the media, Blinken said that the gathering with Bhutto Zardari addressed a significant chance to discuss many issues of common interest. We need to zero in on the work we were doing to fortify financial and business ties between obviously centered around local security.

Conclusion:

In 2022, the US and Pakistan celebrated 75 years of respective relations between our two nations. The indications of our 75-year organization are apparent all through Pakistan. Many years of improvement help upheld the development of schools and medical clinics and assembled interstates all through the country. Huge number of Pakistanis has concentrated on in the US and has gotten back to Pakistan to accept key jobs in business and government. What's more, U.S. organizations utilize countless Pakistanis, and we have fabricated

an organization of individual and expert associations that has laid out areas of strength for our relationship. There is likewise a long history of philanthropic work that ties our nations. We were there for Pakistan during the Kashmir tremor of 2005 and the surges of 2010 and 2011, and presently today we are helping lead endeavors to guarantee Pakistanis in need get life-saving help in the midst of the staggering flooding all through the country. At the core of our relationship lies the economy. The US is Pakistan's biggest single product market overwhelmingly. We are additionally one of Pakistan's biggest wellsprings of unfamiliar speculation. Last year saw a 50 percent increment in U.S. interest in Pakistan throughout the prior year, and it is currently the most noteworthy it has been in more than 10 years. Our organizations have a long record of making and selling top notch items and administrations in Pakistan's market, from energy, rural hardware and items to diversifying, retail exchange, and the computerized area. The U.S. relationship with Pakistan has the right to remain all alone. It is essentially expansive based, and significantly significant for both our nations, for the district, and for the world. It isn't, and require not be, select of some other provincial relationship. At a snapshot of extraordinary change, the US and Pakistan needs to characterize an organization that progresses our common advantages and meets our shared, aggressive objectives. The solid underpinnings of our common relationship have set us up to address our most squeezing worldwide difficulties mutually. The principal challenge is the means by which to accomplish comprehensive monetary development, including an exchange and venture relationship in view of decency, straightforwardness, and maintainability. The subsequent test is building an environment accommodating energy strategy that is maintainable and can both power Pakistan's monetary development and save its financial freedom. As our collaboration on the "Green Transformation" further developed lives during the 1960s, a "Green Coalition" between the U.S. what's more, Pakistan can assist us with together confronting the outcomes of the environment emergency and set up our social orders and economies to adjust to an evolving future. There additionally is the basic test of protecting opportunity and a majority rules system. Our two nations share a typical establishment as protected majority rule governments. The US profoundly appreciates the significant penances that such countless Pakistanis have made to support opportunity of articulation, freedom of inner voice, and open and fair decisions. A majority rule government is in the blood of Pakistan, for what it's worth in the blood of the US, and our two nations should proceed to request and pursue the accomplishment of our most elevated popularity based standards

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Women Education and Empowerment in Pakistan

By

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Abstract:

The comprehensive and effective planning that is needed to improve the overall economic situation of women and to make their participation in the country's workforce possible is unfortunately not satisfactory in Pakistan but rather alarming. This research study basically focuses on the regrettable and deplorable situation regarding women empowerment issues in Pakistan by using the descriptive research method.

Keywords: Empowerment of Women, Pakistan, Education etc.

Introduction:

Evidence from many geographical areas around the world demonstrates gender-specific trends in school enrolment rates and literacy. Except for the majority of the nations in Latin America and the Caribbean, which are considered developing nations, Girls enroll in school at lower rates than boys do. Even in the poorest nations, both genders have benefited from educational improvement over the past 30 years, but these developments have not been able to close the gender gap. Education boosts income growth and labor market productivity, as is well recognized. But empowering women also improves social well-being indicators that aren't often quantified by the market. In turn, this can boost family health, child survival, and investment in children's human capital. Rising levels of education also raise women's productivity in the home. There is little doubt that education has social benefits that extend outside of the immediate family. These advantages include boosting economic development, raising the population's average life expectancy, and enhancing the efficiency of political systems. Decisions regarding education involve current costs and

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missed chances with the hope of future rewards. At least in the early years, a child's parents make these decisions. Even when education is publicly funded, a significant portion of the cost is still borne privately. These private costs, which can be quite high, especially in developing nations, include out-of-pocket expenses like school fees, textbooks, and uniforms as well as the opportunity cost of the child's time spent in school. Cultural customs, such as the expectation that adult men will provide financial support for elderly parents, may lead to parents reaping larger benefits from a son's education than a daughter's. At least in the early years, a child's parents make these decisions. Even when education is publicly funded, a significant portion of the cost is still borne privately. These private costs, which can be quite high, especially in developing nations, include out-of-pocket expenses like school fees, textbooks, and uniforms as well as the opportunity cost of the child's time spent in school. Cultural customs, such as the expectation that adult men will provide financial support for elderly parents, may lead to parents reaping larger benefits from a son's education than a daughter's. From a social perspective, parents who are primarily focused on growing their own family may not put enough money into their daughter's education. This is particularly true if, in comparison to men's education, the social benefits of women's education outweigh the private gains. The sorts of market and nonmarket costs and advantages linked with women's education are listed in Table 1, along with the agents who benefit and incur costs (Hill & King, 1995).

Background of the Study:

Women's independence is essential for the social development and well-being of any country. Women play the most important role in the economy and food production. Women have played a central role in ensuring the stability, growth and long-term prosperity of nations in every era. The potential and skills of women are largely untapped. The more educated a woman is, the more likely she is to get economic opportunities. Women's empowerment is essential for the development of society, while women's economic empowerment is necessary for the establishment of gender equality. It is important that decision-making processes and access to resources are not hindered so that men and women can have their equal share in a productive life. Empowerment of women to make important decisions related to their personal growth and development is called autonomy. It gives freedom to women in every aspect of life, including all freedoms including freedom to make right decisions regardless of mental, intellectual and social constraints. The aim of women empowerment is to create equality in the social system so that men and women are equal in all fields. Women play a

key role in helping any country to have a bright future and to help society and family flourish. In ancient times, women were not treated equally as men. But in today's era, the development of women in any country means that they have equal status with men. Due to autonomy, women are empowered to make decisions not only for personal but also for social development. It encourages women to stand on their own feet, to be independent, dignified and self-reliant, to be confident enough to face all kinds of difficult situations and to actively participate in various activities of socio-political development. In old times, women were subjected to abuse by family and society. They were not given education and were confined to household chores. They are completely unaware of their rights. Women constitute almost half of the country's population, so the independence of this half of the population is very important for the development of the country. There can be many ways to empower women. Individuals and governments should work together to make it possible. Girls' education should be compulsory so that women can read and write and improve their lives. Women should have equal opportunities in every sphere of life irrespective of their gender. Apart from this, they should be paid equally to men for every job. Another initiative that is very important for women empowerment is the elimination of early marriage which is common in rural areas. Programs should be initiated to enable women to defend themselves in case of any financial crisis. Most importantly, steps should be taken to eradicate the scourge of divorce and abuse. Many women endure all kinds of cruelty to save their relationship out of fear of the society. Parents, while training their daughters, should tell them that it is better to come home with a divorce than to come home dead. Women's autonomy will be truly realized when there is a change in society's attitudes towards women; they are treated with regular respect, dignity, and justice in all their affairs. The work will be done equally (Iram, 2022).

Empowerment of Women and the State's Responsibility:

Unfortunately, we have gone in a negative direction instead of a positive one, education and training have become separated, training has disappeared, we have sensitized every issue, eliminated dialogue, narrowed the space for women and stifled society. It is regrettable that due to obstacles in the political process, our system could not develop, we could not move towards social construction. Work was done on some aspects, but the continuity was not maintained due to which the situation has become serious today. A law has been passed regarding honor killings, but there are problems with its implementation. It is a pity that we could not create the mechanism that would punish the culprit. This is the problem with our systems, thinking, attitudes and

society as a whole. Boys are given more importance in our homes; such discriminatory attitudes are reflected in the society due to which the problems are becoming serious. These attitudes are also seen in political parties, despite the law to give 5% tickets to women in elections, there are problems, and they are not given leading roles. It is sad that women themselves are promoting the outdated system, by giving more importance to the boy, by discriminating against the girl, by asserting her rights and increasing the problems, women themselves should think seriously about this attitude. , they should improve the country for future generations by changing the style of homeschooling. Domestic violence, health and education are major issues of women, it is to be seen what the priorities of the governments have been in this regard. We see nothing but regret in this. Women are subjected to extreme violence at home and outside, health facilities are non-existent. Students are facing transportation problems to get education. Girls are admitted in traditional courses while the number of students in fields like STEM, Space Sciences is less, women and girls are being exploited due to our attitudes. Women are aware of their rights, but they have a problem in achieving them, cyber and digital world comes later. The state needs to play its proper role, if women are not truly empowered, given their rights, discriminated against, exploited, then the country will not be able to develop. Everyone including the state has to change their behavior. Discrimination against women, violence and other problems are not only in Pakistan, women are also facing these challenges in other countries of the world. Discrimination against women is a global problem that some countries have overcome, but the problems are still serious in most. Countries that have overcome challenges regarding women are role models, learning from them and taking practical steps by tailoring policies according to their own circumstances. The history of problems faced by women in our country is centuries old, the roots of discrimination against them are entrenched and there are various structures which are a big challenge to fix. The work that is being done on social empowerment is like salt in the flour, although it is making some difference, but if you see the severity of the problems, this work is nothing. To me, fundamental changes in constitutional, legal and social structures are needed to solve women's problems. We have to bring about such a change in thinking, ideas and attitudes that can be seen in institutions, homes and society, only then the problems of women can be solved. Talking about the struggle of women, the factory workers in America came out themselves, demanded their rights, they were persecuted, but their struggle proved to be the first drop of rain. There are still problems there, but the situation is much better than in the past. In countries and regions where powerful constituencies exist and where men are more empowered, women's problems are still serious today, and will continue to be until

the discriminatory structures are uprooted. Women face violence at home, women are considered inferior, women have low pay, harassment and other problems at work, social attitudes are also discriminatory, we have limited the role of women to the home, which is sad. By improving the condition of women at home, they should be brought into the economic stream, it is the right of women to have a good life and fulfill their desires. Employed women have problems with transportation, salary and maternity leave, lack of gender friendly environment is also a big challenge. Unfortunately we still have a feudal system. The same old thinking is driving our system. In order to change this outdated system, our state has to think, the institutions that form the opinion of the nation should work on bringing change through concrete measures on a large scale. The issue of women's rights is a chronic one, realizing its seriousness and having strong roots, requires major steps to be taken. It is sad that our political parties are dominated by men. Discrimination is also being done there; women are not present in decision-making positions due to which their voice is suppressed. We have to take big decisions to protect women from discrimination. The theme of this year's International Women's Day is gender equality in the digital world. If we look at Pakistan, in the era of digitalization, our same old attitudes have been transferred to the digital world, which is sad. What was done to women in the real world is happening in the digital world, women are being treated very badly, they are harassed in comments, and the way girls are chased in the streets. Similarly they are being followed on social media accounts which are sad. In the digital world, we have less space for women, there are various restrictions on them from the family level, the right of expression is being taken away, and we have to fix our system. It is a pity that we are not able to demand our equal rights as human beings. Despite the unfavorable conditions and difficulties, women are continuing their struggle, which is sending a message to the world that Pakistani women are not silent, but know how to raise their voices and fight hard for their rights. On the occasion of this International Women's Day, I pay special tribute to the women workers who are stepping up against the odds to make their homes, workplaces, public places and other spaces safe. The state knows where the factories are located and where women are working so all these factories should be made women friendly. Women have dual responsibilities in society, home and work. Home is a place of peace for them, women's homes should not be broken, the state should play a role in this, provide them protection even within the four walls of the home, and domestic violence against women should end. Gender issues are a major challenge around the world because they are faced at every point in daily life, are heavily influenced by social attitudes and values, laws are important, and the state as a whole. Behavior matters. Now is the

digital world, the use of internet has increased due to smart phones, internet has become important in people's life and now almost every person in every house is connected to internet in one way or another, who have personal No phone, they either use the internet themselves from someone else's phone or share from their accounts. After digitization we now have two types of world, a real world and a digital world. The real world has existed for centuries in which women are being exploited at worst, they are being discriminated against, their space is limited and their voice is suppressed. Unfortunately, the same problems have been transferred to the digital world due to which women are facing worst problems there as well. Bullying is easier in the online world than in the real world. People hide their identity on the internet and tease, harass online stalking, ridicule in comments. These are the sad behaviors that women are facing in the digital world. We have a law for every small problem but there is a problem of implementation due to which the situation has not been favorable yet. In 2016 Cyber Crime Act came but still people are not aware about it. This is because the extensive work that should have been done in this regard has not been done. People were not included in it, they were not informed. When one does not know about his right and related legislation how can he benefit from it? Just as the aid message is being played on the tune of every phone call for the earthquake victims of Turkey, similarly, for some time, the awareness message about the Cybercrime Act is played on every phone call, it will definitely improve. Women face online harassment, blackmailing etc. as well as mental health issues, we also guide women in this. Along with this, they are also made aware about digital security so that they can avoid problems. Cybercrime is increasing with each passing day, women sometimes face discrimination in police, FIA and other institutions in case of crime reporting, work has to be done to remedy this issue (Ajmal, 2023).

Digital Technologies and Women Empowerment:

How have digital technologies been an effective way to tackle gender inequality? And where are the potential areas where gender equality can be enhanced in the design and use of digital technologies? Currently available technologies are not able to provide equal opportunities for women to advance in the development process because they do not have equal opportunities to use technologies and their use compared to men. Only 51 percent of the global population has access to the Internet, and men are 21 percent more likely to be online than women globally, rising to 52 percent in least developed countries. While men are 25 percent more likely to use digital technology for basic purposes than women and girls, and women are 4

times less likely to acquire computer programming skills than men. Fewer women than men own smartphones and have less access to mobile internet, and women's under-engagement in digital technologies has resulted in a trillion US dollars in gross national product worldwide and has lost 126 billion dollars in 2020. Gender equality can be enhanced if digital technology is used appropriately. And in this context, along with the United Nations Commission on Women, the Asian Development Bank and the Islamic Development Bank are also taking special measures, the details of which will be revealed soon. Technology has brought a revolutionary change across the world and has become an indispensable necessity in every sector. Modern technology especially smartphones and other digital platforms are playing an important role in empowering women. Women are taking full advantage of various apps and conducting their daily affairs and business online. In today's world, technology has played an important role in bringing women equal to men. Thanks to new developments and access to technology, women are becoming aware of and accessing more digital platforms to educate themselves and improve their skills in their specific fields. Even those who are not highly qualified and living in backward countries or regions are benefiting from technology. Online degrees have also empowered women, and technology is providing new opportunities for women to join and succeed in the workforce and provide greater gender equality by removing domestic, cultural and societal barriers. Dr. Faryal Razak, founder and CEO of FEEEL, a digital ed-tech company in Pakistan and a prominent expert in emotional intelligence, is also trying to empower women by using digital technology, and teach them livelihood skills and solve emotional problems. She is the MD of the Center for Ethical Leadership at the Karachi School of Business and Leadership (KSBL), where research on ethics is conducted and corporate training is also conducted, while there is a digital platform for people from all walks of life. Technology, especially smartphones, is not only becoming a means of business for the rich and educated people, but it is also becoming a means for the uneducated and backward women of the villages to do their small businesses from home. Currently, many of these women are running the business of frozen samosas through WhatsApp. Some are making soup and selling it in winter. Some have started massage businesses. Some are doing the business of providing three to four cooked dishes a week for the elderly. Some are engaged in tailoring and some are doing other similar work which they could do sitting at home and with the help of mobile phones. Technology is the future and the use of technology for women can lead them and their families and ultimately their country on the path of development. Although there are very few women in the traveling business in Pakistan, the increasing use of technology has provided opportunities

for them to come and do business in this sector. For example, with the advent of online booking platforms, it has become easier for women to run their travel business from anywhere. They can now reach more and more customers by listing their hotels, restaurants, houses and other temporary accommodation facilities on various platforms. Social media platforms such as Facebook, Twitter, and LinkedIn have proven to be effective means for women to promote their travel business where they can offer details of their travel services. Can exchange travel documents of their customers and promote their business by continuing to associate with them and make them regular customers. Similarly, mobile technology has helped women in the travel business to stay in constant touch with their clients and make instant bookings for their travel. They can instantly notify their customers of bookings, cancellations and get their feedback instantly using mobile apps. Digital marketing is helping a lot in growing the travel business for women. They can expand their customer base by providing important information about travel destinations and their experiences with the help of blogs, videos, and social media posts (Yasmeen, 2023).

Conclusion:

The comprehensive and effective planning that is needed to improve the overall economic situation of women and to make their participation in the country's workforce possible is unfortunately not satisfactory in Pakistan but rather alarming. Evidence from many geographical areas around the world demonstrates gender-specific trends in school enrolment rates and literacy. Except for the majority of the nations in Latin America and the Caribbean, which are considered developing nations, Girls enroll in school at lower rates than boys do. Even in the poorest nations, both genders have benefited from educational improvement over the past 30 years, but these developments have not been able to close the gender gap. Education boosts income growth and labor market productivity, as is well recognized. But empowering women also improves social well-being indicators that aren't often quantified by the market. In turn, this can boost family health, child survival, and investment in children's human capital. Rising levels of education also raise women's productivity in the home. There is little doubt that education has social benefits that extend outside of the immediate family. These advantages include boosting economic development, raising the population's average life expectancy, and enhancing the efficiency of political systems. Decisions regarding education involve current costs and missed chances with the hope of future rewards. Women's empowerment is essential for the development of society, while women's economic empowerment is necessary for the establishment of gender equality. It

is important that decision-making processes and access to resources are not hindered so that men and women can have their equal share in a productive life. Empowerment of women to make important decisions related to their personal growth and development is called autonomy. It gives freedom to women in every aspect of life, including all freedoms including freedom to make right decisions regardless of mental, intellectual and social constraints. The aim of women empowerment is to create equality in the social system so that men and women are equal in all fields. Women play a key role in helping any country to have a bright future and to help society and family flourish. In ancient times, women were not treated equally as men. But in today's era, the development of women in any country means that they have equal status with men. Due to autonomy, women are empowered to make decisions not only for personal but also for social development. It encourages women to stand on their own feet, to be independent, dignified and self-reliant, to be confident enough to face all kinds of difficult situations and to actively participate in various activities of socio-political development. Women should have equal opportunities in every sphere of life irrespective of their gender. Apart from this, they should be paid equally to men for every job. Another initiative that is very important for women empowerment is the elimination of early marriage which is common in rural areas. Programs should be initiated to enable women to defend themselves in case of any financial crisis. Most importantly, steps should be taken to eradicate the scourge of divorce and abuse. Many women endure all kinds of cruelty to save their relationship out of fear of the society. Parents, while training their daughters, should tell them that it is better to come home with a divorce than to come home dead. Women's autonomy will be truly realized when there is a change in society's attitudes towards women; they are treated with regular respect, dignity, and justice in all their affairs. The work will be done equally.

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Sufferings and Sorrows of Women in Pakistan

By

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Abstract:

This research study basically focuses on the pitiable and regrettable conditions of Women in Pakistan in the light of terrible incidents which occurred against women especially in tribal areas of Pakistan. This study relies on secondary sources i.e. newspaper columns.

Keywords: Pakistan, Tribal society, Sorrows of women etc.

Introduction:

A patriarchal society is one in which men have supreme authority, and women are treated as subordinates. In this system, men have a level of privilege that women are not allowed to enjoy. If we talk about the role of a woman in a patriarchal society, she is the lady of the house, and her role is limited to taking care of her family and should focus only on the happiness of her husband and children. Women have no right to speak mostly in front of males and are not allowed to express their opinions. Even the decision of their lives is made by the men of the house or society. In a typical patriarchal society, all human rights enjoyed by human beings are snatched away from women. Pakistan's patriarchal society is no different from this, even though Pakistan is an Islamic country, yet women's rights are not preserved. However, our religion has given so much importance to the rights of women, but the illiterate people of our society treat women as their subordinates. Patriarchy is one of the most important subjects of many feminist theories. As in patriarchal society, power rests in the hands of man, and power is deeply intertwined with privileges and respects that are also different for men and women (Ali, Rashid & Sultan, 2020).

Background of the Study:

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When we throw a small pebble in the still water, countless circles make a ripple on the surface of the water. The silence of the water is suddenly broken. And after which the same silence spreads again. This is the tragedy of developing societies that a small stone or a small effort stirs up the stagnancy or silence spread here, but does not create a big wave. But, every now and then someone throws a stone of "change" here. Many such efforts are often made to draw attention to the exploitation of women's rights, but every changing year the data on this segment is increasing. They seem to be lamenting the oppression. There is no cruelty in our society, which is done with women, from honor killings to acid throwing, early marriage, uncoordinated marriages, forced adultery and even burying alive as atrocities in the 21st century. It is also a challenge in front of us. Apparently, women have been assigned equal rights to men in the constitution, but the society is still in denial. According to the statistics of the human rights organization Human Rights Watch, 1,000 women are killed in the name of honor in Pakistan every year, while 21 percent of girls are married at a young age, but the final statistics on the rate of crimes against women are first. Not available and those that are available are incomplete and vague. In the report released by the Georgetown Institute in October 2019, the welfare of women and improvement in their lives has been determined from three different angles, including economic, social and political inclusion, access to law, their areas, family and social level. But there is a sense of security involved. According to the report, a large number of women in Pakistan are not financially independent, although the overall number of bank account openings has increased; only seven percent of women have personal bank accounts compared to 35 percent of men. In 34 countries, the proportion of gender equality related to justice has decreased. The worst performance in this regard is that of Pakistan. The report also expressed concerns over rising domestic violence and the unequal pay between men and women, with 75 percent of men in Pakistan saying it was unacceptable for them to have women work in paid jobs. In Bangladesh, Iraq, Libya and Afghanistan, the number of men who have such views is 50%. The report states that the sense of security of women in Pakistan has improved to some extent in terms of society. In this regard, Pakistani women It is said that she does not feel unsafe walking alone in her neighborhood during evening hours, whereas the incidents of violence and sexual harassment of women in India are increasing with each passing year. India is the second largest country in the world in terms of population, which is proving to be the most dangerous country for women for the last 8 years. India has been declared as the most dangerous country for women for three reasons. One is the dangers of sexual harassment and sexual violence that Indian women face on a daily basis, the other is due to social and

traditional customs and trade in women, girls and girls, under which they are subjected to forced marriage, sexual slavery and domestic violence. Violence has to be faced. 167 countries of the world were evaluated in the report. In addition to Pakistan, the worst countries for women include Libya, Iraq, Congo, South Sudan, India, Syria, Afghanistan, and Central African states. Norway is the best country in the world in terms of women's welfare and quality of life. Germany is number seventeen in this list. In developing countries like Pakistan, developed countries play their role in improving the living conditions, health and education of women and children through aid and for a long time to improve the living conditions of women in other developing countries including Pakistan. Development works are done with the aid of developed countries, but this time, in view of the increasing gender discrimination in Pakistan, for the first time in seventy years, Australia ended bilateral aid to Pakistan. From next year, Australia will end all government-level development assistance from Pakistan. According to the Australian newspaper published this year, the Morrison government will end all bilateral programs, including support for successful programs that help poor women and girls in Pakistan. As development aid funds are earmarked for new initiatives in the Pacific region. A key objective of Australian aid to Pakistan is to focus on women and girls' education, increase access to quality reproductive health and help combat gender-based violence. . Pakistan is one of the poorest countries in Asia and has been ranked 150th out of 178 countries in terms of health, education and income in the recent United Nations Human Development Index. The tragedy of Pakistani society is that there is a specific mindset that rules every class subject to ancient traditions; this mindset considers women as slaves or lower class creatures. Unfortunately, some outdated traditions such as Wini, honor killing Child marriages etc. have become so entrenched that it is becoming impossible to get rid of them. The sad thing is that it is always women who come under the brunt of outdated traditions. These inhuman rituals and oppressive thinking and attitudes have spread their terror claws even in the 21st century. On November 26, 2019, the local Jirga in Qamber Shahdadkot district of Sindh imposed a fine of 90 lakh rupees on the accused for the crime of murder. Despite the ban by the Supreme Court, Jirgas are going on in Sindh, in which the price of human life has been fixed at 90 lakhs, while the fine also includes the marriage of two girls accompanied by the protest, the police took notice, and the investigation is ongoing in this regard. There is a law in the country against this outdated and heinous practice of Vini, which is the forced marriage of girls under the age of 16 years. The law has also been amended over the years, under which those involved in Wini can be sentenced to ten years in prison or a fine of Rs 1 million, but still the practice remains a serious social evil in the society. In the same

way, killings in the name of so-called "honor" or "business" continue to be rampant in the rural areas of Sindh. According to the official data, from January to June 2019, about 78 people were killed in different parts of Sindh, while 65 cases were registered in the name of Karukari, however, 90 percent of these cases are pending due to various reasons. The police investigation in the cases did not lead to any conclusion, while some accused were allowed to be acquitted. Despite strong criticism from human rights organizations, this heinous practice, which is described as part of the rural system, continues unabated, but it is difficult for the police to effectively investigate such killings, as most cases the victims and the accused belong to the same family or tribe. Likewise, honor killings, "business" are still a stigma on the foothills of Sindh land, the latest example of which has come out last month. Gul Saman Rind, an 11-year-old student from the Rind tribe village in the border region of Sindh and Balochistan, sacrificed herself on this ritual and slept under the soil. The only crime of this was that the close relatives asked for the relationship of thirteen-year-old Gul Saman Rind. Due to her young age, the parents refused to give the relationship. The humanoid beasts of the society, while implementing the decision of the Jirga, killed Gul Saman Rind by pelting her with stones and also hanged the grave as a reward. The investigation of the said case is ongoing, in this regard, the provincial minister for welfare and population Shehla Raza presented a resolution on sexual abuse and violence against women in the Sindh Assembly, the aim of which was to campaign against sexual violence and prevent violence against women. The House passed the resolution unanimously. Many cases of violence against women and killings in the name of honor have come out this year in Balochistan, the backward and largest province of the country in terms of area. According to the non-governmental organization working for women's rights, the last 11 months During this period, 52 people were killed in the name of honor, in which half of the incidents were reported in only three districts of Naseerabad, Jafarabad and Kachchi, according to which one woman is killed or tortured every second day in Balochistan. From January to November 2019, 118 incidents of violence against women were recorded, in which 69 women and 11 men were killed. A maximum of 43 women and nine men were killed in the name of 'blackening' in the name of honor. According to reports, 16 people were killed in Nasirabad this year, eight in Jaffarabad and five in Kutch district. The report said that in the cases of honor killings, the victims are apparently accused of illicit sexual relations, but the real motives are something else, including killing people due to mutual disputes, transactions and property disputes. They are called 'black cars'. Such incidents are given the name of customs and tribal traditions, due to which the police and the administration also shy

away from taking action against the accused. The rate of marriage with Quran is also high. Women who do not do so are killed in the name of honor. According to statistics, only three cases of domestic violence against women were reported in the province this year, while four women were kidnapped. The incidence of domestic violence is certainly higher but it goes unreported. Three incidents of throwing acid on women were also reported. According to the data of the non-governmental organization, 17 women in the province committed suicide this year, fed up with domestic conditions. Six cases of suicide were reported in just one district, Loralai. These incidents are due to poverty, unemployment and domestic disputes. The Department of Women's Development and other local organizations including the United Nations Organization for Women had also started a campaign to prevent the increasing incidents of violence against women in the province and to raise awareness of women's rights. Voices were raised on different platforms this year as well. On International Women's Day 2019, women across the country also took out "Women's March" and demonstrated for rights; women came to the streets and recorded their protest. In the year 2019, the judgments of such cases of honor killing were also pronounced which were being heard for years. In 2012, a video of a wedding ceremony in Azr Plas village in Kohistan district went viral, showing boys performing a traditional dance and five girls clapping their hands. After the video surfaced, dancer Bin Yasir and Gul Nazr's brother Afzal Kohistani claimed that the girls seen in the video, Bazgha, Sirin Jan, Begum Jan, Amna and their young helper Shaheen, were ordered by the Jirga. She has been slaughtered and killed. After going through various complications and stages, this case was finally registered in August 2018 and eight accused were detained. The proceedings of the case continued for seven months. Meanwhile, on March 4, 2019, Afzal Kohistani, who brought this matter to the court, was also shot dead in Abbottabad. He was the sole plaintiff and the main witness of the video scandal. On September 2019, District Bisham, Shangla the session judge gave the verdict and sentenced three accused Umar, Sabir and Sagheer to life imprisonment while acquitting five accused giving the benefit of doubt. Another example of honor killing is in the case of model and social media star Qandeel Baloch. Qandeel Baloch was killed by her brother in the name of honor in her native house in Muzaffarabad area of Komaltan on July 15, 2016. This case was heard in the court for 3 years, 2 months and 11 days and finally its verdict was announced on September 27, 2019. In addition to the main accused Waseem, the court acquitted the other six accused Mufti Abdul Qavi, Aslam Shaheen, Arif, Zafar Hussain, Abdul Basit and Haq Nawaz, including the two brothers of Qandeel Baloch, Aslam Shaheen and Arif, while one of his brothers was acquitted. In 2019, a bill to further amends the Protection of Women

from Workplace Harassment Act, 2010, "Protection of Women from Workplace Harassment (Amendment) Bill, 2019" was presented in the National Assembly. It is more important that laws are made and implemented, in our society whenever a woman complains about sexual harassment, she immediately faces hateful attitudes. Therefore, a woman thinks a thousand times that to speak or not to speak. It often takes a lot of time. In societies like Pakistan, complaining about sexual harassment is a very courageous decision. The first question that is asked is, 'Why was this not done before?', however, whenever a complaint of sexual harassment is made, it must be investigated. One gets to read the news every day, but now a few news about harassment of men have come to the fore. Be it an office, a market or an educational institution, allegations of harassment are heard everywhere. This year, singer Rabi Pirzada's nude and semi-nude photos and videos went viral on social media and her name became a top trend on Twitter. Well, not only this, but after blackmailing female students by making videos with secret cameras and the suicide incident also came to light after the allegations leveled against the lecturer of Lahore's MAO College. Afzal Mehmood, a lecturer of English in MAO College, Lahore, Punjab province, was accused of harassment by a female student and the college administration did not issue a confirmation letter even though the allegations were not proved true in the investigation. According to official statistics, 350 people filed complaints of sexual harassment in 2019 alone; only two incidents of sexual harassment were reported at workplaces in Balochistan this year. The non-governmental organization Media Matters for Democracy released a report on the harassment of women journalists on online platforms this year, according to which 95 percent of women journalists say that they have been harassed on online platforms. Their work is affected while according to 77% they censor themselves. Another incident of harassment occurred in April 2018, when local stage singer Samina Sandhu was killed during an event in Larkana for not dancing to the song. Initially, this incident was declared a coincidence by the police, but after the video of the incident came to light, a case was registered, later on November 18, 2019; the Anti-Terrorism Court of Larkana convicted Tariq Jatoi and sentenced him to life imprisonment. Due to his influence, the police did not take action against the criminal until the video of the incident went viral on social media. Pakistan is one of the countries in the world where the rate of giving inheritance rights or property ownership to women is the lowest. Pakistan was ranked 121st in the ranking of 127 countries that grant property rights. In October 2019, the Khyber Pakhtunkhwa (KP) Assembly passed a bill to protect women's inheritance rights, under the Women's Property Rights Act, women will have the right to own property, and this law prohibits harassment, coercion, fraud or coercion

against women in this regard. According to this new law implemented across the province, the holder of the inherited property of women will be bound to give the profit to the respective right holder. Under the Women's Property Rights Bill, the powers of the provincial female ombudsman have been increased, and she is authorized to give orders to the deputy commissioner to other high officials of the province in giving inheritance rights to women. In the inheritance rights bill, the people will have this authority. In the same year, the KP Assembly also approved the Legal Aid Agency Bill to provide free legal assistance to the poor citizens of the province, especially women. Under the Legal Aid Act, free legal aid will be provided to indigent persons and women in matters including property, dowry, divorce and family disputes. The government's efforts to protect women in 2019 are certainly laudable. Incidents of atrocities against women are not stopping, the government has to seriously legislate more in this regard and ensure the protection of women in all situations (Asmat, 2019).

Murder of Women Social Workers:

Four women were shot dead on Monday morning in North Waziristan, a tribal district integrated into Pakistan's Khyber Pakhtunkhwa province. The four women were working for an NGO's 'Women Empowerment' project and were to complete the course two days later. The dead women are said to belong to extremely poor families. These women were posted as day laborers and were paid Rs 1,000 per day, while they had to work only 16 days in a month. The three-month project was supposed to be completed two days later. The military operation Zarb Azab in North Waziristan, which was launched in 2014 and ended in 2018, sent displaced people back to their homes. After that, in the year 2019, the tribal areas were merged into Khyber Pakhtunkhwa province. After all this situation, the situation in the area improved for a while and even the security gates were reduced and it was also said that people can now go to North Waziristan on National ID card. Due to the increasing incidents of violence in this tribal district, there is concern among the people. In such situations, how difficult it has become for these non-governmental organizations or aid agencies to go and work in these areas. Social activist Naheed Afridi told BBC that this is not the first attack in which women have been targeted. The brutal massacre of four women in Khyber Pakhtunkhwa reminds us how women in this part of Pakistan are still fighting for their basic rights. The women were part of a program launched by a local organization to teach women household skills. The war against terrorism and Pakistan-Afghan tensions has caused the greatest loss to women living in the border region. Apart from fighting in the war against terrorism, the Pakistani government has left these women at the

mercy of extremist elements. Women also face the most difficulties in the government's security measures. In fact, describing the problems of women in the tribal area itself is a painful process which cannot be described in the form of words. Many muffled voices have been heard for a long time about the security situation in these tribal areas which were administered by FATA for a long time and now the government should pay attention to these voices. It will never be forgotten how North Waziristan, especially in these areas, has been a haven for terrorists for a long time. Although Pakistan's security forces have chased away terrorists from these areas, there is still a lot to be done. In fact, until the people of this section and especially the women do not get the fruits of this victory in the war against terrorism, the achievement of this success is futile because these people have been victims of brutality and cruelty for decades. At the time when the writ of the state was challenged by terrorists, women faced the most difficulties, so it is now important to provide women with their basic rights. The most important factor for this is to provide protection to the women of this area and give them opportunities to live in the society without any fear. All the women who were killed were women who walked for hours to reach their centers and were performing these services for a small amount of money. It is not out of place to say that the situation is very distressing for the workers working on health and development projects, especially women, and such incidents will discourage them and stop these projects. Unfortunately, such incidents will create difficulties for other workers working in the area (Shafaqna, 2021).

Lack of Women Police in Tribal Districts:

The people and the police together form a peaceful society and take joint measures to prevent crimes, due to which an atmosphere of peace prevails in the area. They work day and night while on the other hand, problems have also increased due to them. Before the merger in the tribal areas, there was FCR law and the people of the tribal areas used to live their lives on customs and traditions, which have been in force for a long time now when the people of the tribal areas were merged into Khyber Pakhtunkhwa in 2018 and FCR. When the CR was abolished, the police station culture increased here, which is a new experience for the people of the tribal districts. On the other hand, problems have increased, in which the problems of women have increased because the absence of female personnel in these police stations is a major challenge. The tribal districts were hastily stripped of their status and merged into Khyber Pakhtunkhwa after the 25th constitutional amendment, which instead of making things easier for the tribal areas increased their problems without homework on the

external agenda. The tribal areas were merged, due to which, along with many problems, the lack of women officers in the police station culture is also a big problem by itself. Here, in tribal customs and traditions, the arrest of women is considered a crime, and in raids, women police officers from outside are used. are brought while often they are not accompanied at all if unfortunately a woman has to be arrested, there is not a single woman police officer here in Bara. There are three police stations in Tehsil Bara along with the entire Khyber district, in all of them there is not a single female police officer. There is no scope for arresting women in tribal customs and they are not allowed because women have a place in tribal districts even in war and mutual enmity women are not harmed but now because of integration. The presence of women police officers in air and police station culture is essential. In police raids, women officers are also present with them. Still, their recruitment of women officers has not been done. There is not a single women police station in Khyber district and there are no women officers in the police stations, due to which women face difficulties in registering cases, whenever a search operation is conducted, and women are the biggest problem. Absence of police officers is aggravated because the presence of women police officers is mandatory according to law, but many times people have complained that the police violate the chadar and the four-wall, due to which the morale of the police deteriorates (Zakir, 2022).

Conclusion:

A patriarchal society is one in which men have supreme authority, and women are treated as subordinates. In this system, men have a level of privilege that women are not allowed to enjoy. If we talk about the role of a woman in a patriarchal society, she is the lady of the house, and her role is limited to taking care of her family and should focus only on the happiness of her husband and children. Women have no right to speak mostly in front of males and are not allowed to express their opinions. Even the decision of their lives is made by the men of the house or society. In a typical patriarchal society, all human rights enjoyed by human beings are snatched away from women. Pakistan's patriarchal society is no different from this, even though Pakistan is an Islamic country, yet women's rights are not preserved. However, our religion has given so much importance to the rights of women, but the illiterate people of our society treat women as their subordinates. Patriarchy is one of the most important subjects of many feminist theories. As in patriarchal society, power rests in the hands of man, and power is deeply intertwined with privileges and respects that are also different for men and women. There is no cruelty in our society, which is done with women, from honor killings to acid throwing, early

marriage, uncoordinated marriages, forced adultery and even burying alive as atrocities in the 21st century. It is also a challenge in front of us. Apparently, women have been assigned equal rights to men in the constitution, but the society is still in denial. According to the statistics of the human rights organization Human Rights Watch, 1,000 women are killed in the name of honor in Pakistan every year, while 21 percent of girls are married at a young age, but the final statistics on the rate of crimes against women are first. Not available and those that are available are incomplete and vague. In the report released by the Georgetown Institute in October 2019, the welfare of women and improvement in their lives has been determined from three different angles, including economic, social and political inclusion, access to law, their areas, family and social level. But there is a sense of security involved. According to the report, a large number of women in Pakistan are not financially independent, although the overall number of bank account openings has increased; only seven percent of women have personal bank accounts compared to 35 percent of men. The government's efforts to protect women in 2019 are certainly laudable. Incidents of atrocities against women are not stopping, the government has to seriously legislate more in this regard and ensure the protection of women in all situations.

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January--June, 2023

An Analysis regarding Traditions of Early Marriages in Balochistan

By

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Abstract:

There is a dire need to address the deplorable and regrettable condition of victims of early and forced marriages in Pakistan especially in Balochistan. This research study basically focuses on the regrettable and deplorable situation regarding the victims of early and forced marriages in Balochistan by using the descriptive research method.

Keywords: Old Traditions, Balochistan, Early Marriages, Consequences etc.

Introduction:

The 90-year-old law of 1929 regarding child marriage is still in force in Balochistan. In which violation of this law can be punished with imprisonment of one month and a fine of one thousand rupees. According to the law, the age of any girl for marriage is 16 years. Social workers struggling to bring this law into line with the present time believe that there are flaws in this law which is an obstacle to stop early marriages. Amendment of this law is essential to prevent child marriages. Many of problems, including domestic violence and childlessness, are largely due to early marriage. Since education rate in Balochistan is also low and most of the women are illiterate, they are not aware of the implications of early marriages. Samreen Mengal, a social worker who struggles to protect girls from child marriage, believes that the amendment of this law is indispensable to stop child marriage. According to Samreen, many of our problems, including

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domestic violence and childlessness, are a major cause of early marriage. Samreen believes that since our education rate is low and most women are not literate, they are not aware of the implications of early marriage. According to Samreen Mengal, we want this law to be amended and the age limit for marriage should be 18 years. Sharing an observation Samreen said that Shabana (pseudonym) was a small girl when she used to come to our sanatorium for technical training. She was taking up the tension training with great interest when I got the news that she was going to get married. According to Samreen, this news was nothing less than a shock to me because I knew that the girl was only 14 years old. Samreen spoke to the girl's parents to stop this marriage and asked them not to take this step, but the girl's parents were of the opinion that since they are poor people, if there is no relationship again, they will not be able to marry her. According to Samreen, despite seeing and knowing everything, I and others could not stop this marriage. Samreen said that, Shabana got married but when the time of motherhood came, her condition was very bad and when her child was born, some of its organs were not complete. Samreen thinks that this is not a story of a night, but such incidents are happening even today in the villages of Balochistan because there is no one to inform them. In the Senate Standing Committee on Human Rights, Sherry Rehman presented a report that Pakistan ranks second in the world in terms of child marriages of girls. According to Sherry Rehman's report, 21 percent of girls in Pakistan are married before reaching the age of 18. On the other hand, the government of Sindh has raised the age of marriage up to 18 years by passing a law under the Eighteenth Amendment. On the other hand, Zia Baloch of Balochistan Health and Rural Development, an organization struggling to change the age of marriage, believes that there are problems in the legislation. MPAs agree that this is a problem, but there are many things that need to be explained. It also includes the problems of school dropout, death rate, and exchange marriage and before birth marriage. Zia said that in Balochistan, 1400 out of every 100,000 girls die during childbirth, which is also a major reason for early marriage. On the other hand, Balochistan government's advisor for Quetta Development Authority Bushra Rind said that her government wants to pass this bill. She said that we have started working on the child marriage bill and we have had a couple of meetings in this regard. Bushra Rind said that we are trying to convince the opposition in the Balochistan Assembly so that this bill is passed unanimously because it has been rejected twice before. Samreen and other women like her believe that the lack of prevention of early marriage is causing deterioration in our society and this is the reason why the sophisticated problems among girls are increasing day by day (Hazar, 2020).

Background of the Study:

The United Nations defines child marriage as any marriage in which one party is under the age of eighteen. Such marriages are also considered as early marriages in which both parties are eighteen years of age or older, but are not marriageable based on other factors such as their physical, emotional, sexual, and psychological development. The terms child marriage and early marriage are often considered synonymous. However, in countries where the childhood limit (fixed, for example, for marriages under eighteen) is at sixteen where one or both parties are under eighteen, the term child marriage is more appropriate. The minimum age of marriage in Pakistan is sixteen for girls and eighteen for boys (except in Sindh, where for both sexes) it is eighteen years. A forced marriage is a marriage that takes place at any age but does not involve the free and full consent of one or both parties. Child or early marriage is considered forced marriage because children (under the age of eighteen) are not capable of giving full consent. A marriage is also considered a forced marriage in which one or both parties are unable to terminate or leave the marriage, for example due to severe social or family pressure. Child marriage is a major problem in Pakistan. Pakistan ranks sixth in terms of the number of child marriages in the world. Geographically, child marriage is more prevalent in rural areas. According to various sources, this ritual is common in southern Punjab, interior Sindh, Khyber Pakhtunkhwa, and Balochistan. This custom is more common in rural areas than in urban areas (Awaz, 2019, P, 1-2).

Effects of Early and Forced Marriage:

Child and forced marriages have a severe negative impact on girls and women. Although child marriage has negative effects on both boys and girls, the practice is far more harmful to girls as it negatively affects their social well-being and reproductive health and exposes them to domestic violence. One in three girls is married before the age of eighteen (USAID, 2015), while one in twenty-five boys in 82 low- and middle-income countries is married before the age of eighteen (UNFPA). Because of biological and social differences, child marriage is not as dangerous for boys, but the practice is a violation of their rights. Their access to education and employment opportunities is limited (Gaston et al, 2019).

Health:

Younger girls may suffer death or serious health problems due to inability to cope with motherhood. Pakistan has one of the highest maternal mortality rates in South Asia, and the prevalence of child

marriage is a significant reason for this. Babies born to young girls are more likely to have low birth weight and Pakistan has a high infant mortality rate. That is why child marriage is harmful for both mother and child. Girls under 18 are 83 percent more likely than women over 18 to experience barriers to accessing health care services (Center for Reproductive Rights, 2018). They do not have access to contraceptive information and services, and they cannot make independent decisions regarding the number of children or the spacing between births. This disempowerment leads to an increase in the rate of unnecessary pregnancies, maternal deaths during childbirth, and sexually transmitted infections.

Education:

Child marriage is extremely detrimental to girls' education. Impact because girls are more likely to drop out of school after marriage (CRR, 2018). Lack of education means limited life opportunities for young girls, reduced participation in the workforce and Women who marry as adults have lower incomes. This affects household welfare because women with seven years of education are more likely to have children and have better care and health care for them. Violence against girls and women: Girls and women in early/forced marriages are more likely to be victims of domestic violence and other forms of abuse from husbands and in-laws, especially mothers-in-law. This is especially the case in conflict situations. It occurs in arranged marriages. Such girls are cut off from their families, they are unable to end the marriage due to lack of education and skills and lack of economic self-reliance (economic and other socio-cultural) for reasons such as lack of competence to fight back against ill-treatment and stigma of divorce.

Effects of Emergency or Crisis Situations:

The potential for violence against disadvantaged groups, especially women, girls, minorities, and other groups who are victims of harmful practices, in the event of emergencies, conflicts, natural disasters, and the likes of the COVID-19 pandemic. Socio-economic pressures coupled with the absence of social protection and support arrangements/methods increase the risk of early marriage for girls.

Factors Leading to Early Age and Forced Marriage:**Social Norms and Gender Inequality:**

Young women and forced marriage are closely related to social norms and gender inequality. Girls are given less importance than boys, who will become breadwinners. Therefore, the former is often deprived of

education and confined to the four walls of the house. They are kept out of the labor force and their domestic and farm work is not considered economically viable. Lack of hearing among young people (both boys and girls), but especially girls, also leads to marriage without consent. According to a study, there is no tradition of obtaining a girl's consent for marriage (Shaheed et al, 2019). According to general belief, girls are the honor of the family, and early marriage is a way to avoid dishonor because girls can be harassed or even kidnapped.

Poverty and Economic Interest:

Poverty is closely related to early age and forced marriage but is not the ultimate cause. In order to reduce economic pressure, parents marry off their daughters early 'so that there is one less breadwinner'. Economic considerations may force parents to marry off girls, so that they can collect the bride price or give a lower dowry to younger girls. In societies (especially in Khyber Pakhtunkhwa and Balochistan) where the bridegroom pays the bride price to the girl's family, the girl's parents have a clear economic interest in the marriage. Consider it a profitable deal, as child marriage usually does not require much dowry (CRR, 2018).

Lack of Education:

Particularly to the extent that child marriage is closely related to lack of education. Access to education Secondary education leads to reduction in child marriages. Research shows that girls with secondary education are six times less likely to be married before the age of eighteen than uneducated girls (CRR, 2018).

Settlement of Disputes / Resolution of Disputes:

The marginalization of women and girls is also reflected in the fact that they are treated as 'objects/useful objects', and are married off to settle disputes/pay off debts. Frequent use of this process occurs in informal justice mechanisms such as Jirga, Panchayat, or tribal assembly. The exchange of brides between two families is called 'Vata Sata'. This practice is common in Sindh (66-78 percent of marriages) and Punjab (44 percent of marriages) (Van et al, 2018). According to Vani tradition, a girl is given in marriage to settle/resolve disputes between two families. This ritual is most common in Balochistan (22-24 percent of marriages) followed by Sindh (5-17 percent of marriages) while the lowest in Punjab (0-4 percent of marriages) (Qayyum & Rehan, 2017). (According to a survey of newspaper reports in 2014, a large number of marriages were arranged for conflict resolution, and most of the girls were minors, some as young as three years old (CRR, 2018).

Prevention of Child and Forced Marriages:

There is a need of a campaign to raise awareness and change attitudes about the negative effects of child marriage on girls and boys with the involvement of community elders, religious leaders, families, and young men. Coordination and referral system/procedure for referral of causes related to child marriage to Local Child Protection Unit, Department of Social Welfare, and Voice Awareness Centers (AAC) in collaboration with police. There is a need of an establishment of referral mechanisms. Sensitization of laws related to child marriage among marriage registrars at district and village level in Khyber Pakhtunkhwa and Punjab by Awaz Forums. Advocating/supporting the effective implementation of provincial laws on free and compulsory education, especially in Khyber Pakhtunkhwa, as out-of-school girls outnumber boys, and out-of-school girls marry at an early age. There is a need for advocating/supporting effective implementation of existing laws on child marriage and awareness and capacity building among stakeholders. There is also a need for advocating/supporting the raising of the minimum age of marriage (for girls) from sixteen to eighteen years in Punjab and the enactment of the Child Marriage Restraint Bill 2020 in Khyber Pakhtunkhwa (Awaz, 2019, P, 1-5).

Conclusion:

There is a dire need to address the deplorable and regrettable condition of victims of early and forced marriages in Pakistan especially in Balochistan. This research study basically focuses on the regrettable and deplorable situation regarding the victims of early and forced marriages in Balochistan by using the descriptive research method. The 90-year-old law of 1929 regarding child marriage is still in force in Balochistan. In which violation of this law can be punished with imprisonment of one month and a fine of one thousand rupees. According to the law, the age of any girl for marriage is 16 years. Social workers struggling to bring this law into line with the present time believe that there are flaws in this law which is an obstacle to stop early marriages. Amendment of this law is essential to prevent child marriages. Many of problems, including domestic violence and childlessness, are largely due to early marriage. Since education rate in Balochistan is also low and most of the women are illiterate, they are not aware of the implications of early marriages. Child and forced marriages have a severe negative impact on girls and women. Although child marriage has negative effects on both boys and girls, the practice is far more harmful to girls as it negatively affects their social well-being and reproductive health and exposes them to domestic violence. One in three girls is married before the age of eighteen. Younger girls may suffer death or serious health problems

due to inability to cope with motherhood. Pakistan has one of the highest maternal mortality rates in South Asia, and the prevalence of child marriage is a significant reason for this. Babies born to young girls are more likely to have low birth weight and Pakistan has a high infant mortality rate. That is why child marriage is harmful for both mother and child. Girls under 18 are 83 percent more likely than women over 18 to experience barriers to accessing health care services. Child marriage is extremely detrimental to girls' education. Impact because girls are more likely to drop out of school after marriage. There is a need of a campaign to raise awareness and change attitudes about the negative effects of child marriage on girls and boys with the involvement of community elders, religious leaders, families, and young men. Coordination and referral system/procedure for referral of causes related to child marriage to Local Child Protection Unit, Department of Social Welfare, and Voice Awareness Centers (AAC) in collaboration with police. There is a need of an establishment of referral mechanisms. Sensitization of laws related to child marriage among marriage registrars at district and village level in Khyber Pakhtunkhwa and Punjab by Awaz Forums. Advocating/supporting the effective implementation of provincial laws on free and compulsory education, especially in Khyber Pakhtunkhwa, as out-of-school girls outnumber boys, and out-of-school girls marry at an early age. There is a need for advocating/supporting effective implementation of existing laws on child marriage and awareness and capacity building among stakeholders. There is also a need for advocating/supporting the raising of the minimum age of marriage (for girls) from sixteen to eighteen years in Punjab and the enactment of the Child Marriage Restraint Bill 2020 in Khyber Pakhtunkhwa.

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Excessive Use of Social Media among Students in Pakistan: An Analytical Study

By

¹Sallahuddin, ²Yousaf Ali Rodini

Abstract:

This research study basically focuses upon the excessive use of social media and its terrible impacts on students. This research study utilizes the descriptive method along with qualitative research design. Also, this research study heavily relies upon secondary source of data collection to focus and address the grave issue of negative impacts of social media among students.

Keywords: Social Media, Pakistan, Students, Negative Impacts etc.

Introduction:

A new study suggests that excessive use of social media is becoming an addiction among students, not only increasing mental illnesses but also driving students away from writing practice and relying on composing. Academic performance is also adversely affected. Instead of brainstorming with oneself, Google has become a magic wand in everything, which has led to a decline in research work. Experts have warned that if the overuse of social media is not curbed, we will be raising a globally paralyzed generation. Scrolling on Instagram for hours can have a negative effect on the mind; we have to spend our day and night in a balanced way. Spending too much time on Facebook affects decision-making, as well as dangerously increases negative tendencies in our behavior. "This addiction and obsession that we call addiction can be much more than depression and anxiety," says Professor Dar Mishi, the lead author of the newly published study from Michigan State University. A strong link was found between poor behavior, performance and decision-making due to excessive use of

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social media, which has been referred to as the 'impaired decision-making effect'. Its negative effects settle in the mind and make a good man suffer from bad language and anger and restlessness and he does not see anything but himself. About one-third of people on the planet are using social media, most of them very poorly. Hopefully, our research will encourage people to take social media overuse seriously and balance it out (Saleem, 2019).

Increasing Psychiatric Disorders:

Various studies have shown that people report excessive use of social media as a compulsive disorder, much like drug addicts. They are often overly concerned about social media and have an uncontrollable urge to use it. The symptoms of this addiction can be manifested in mood, cognition, physical and emotional reactions, interpersonal and psychological problems. Several other studies on social media use and mental health have also shown that long-term use of social media such as Facebook is associated with increased mental health problems such as stress, anxiety and depression, and long-term well-being. It has negative effects. Time spent on social media correlated with depressive symptoms among high school students in central Serbia and the United States. Also, using social media for academic purposes decreased overall grade points, especially using social media for video gaming and social media multitasking affected academic performance. According to experiments conducted in an American laboratory, learning through multitasking on texting, e-mail, messenger, and Facebook decreased performance, while using Weibo, the Chinese form of Twitter, had negative effects on information comprehension among Chinese students.

Negative Attitude and Reduced Thinking Ability:

The findings, published by Dar Mishi's team in the research journal (*Journal of Behavioral Addictions*), are unique in that they explore the link between social media and risky behavior. Researchers have likened the psychological dependence of social media addicts to brain chemistry, who can sometimes fail to learn from their mistakes and lead to negative outcomes. Seventy-one participants took part in the study's survey, which measured people's psychological dependence on Facebook, asked questions about their interest in the platform and explored the effects of Facebook on work or education. Later, participants' decision-making was assessed through a card-picking game. They were presented with four virtual decks of cards on a computer and told that each deck contained cards with both rewards and penalties. The results showed that the people who participated in the game performed poorly because they were completely dependent

on social media, these people did not bother to think with their minds, they remained like drug addicts. According to Dar Meshi, "Social media is used by so many people around the world, it is important to understand this use. I believe that social media has great benefits for men and women, but the dark side of it is that people cannot keep themselves away from social media. We need to better understand this obsession so we can determine whether or not excessive social media use is an addiction (Saleem, 2019).

Background of the Study:

The habit of using smartphones excessively and the increasing trend of social media in solitude among the youth are having negative effects in their social lives. The youth of eighteen years and above are suffering from this disease insensibly. According to a research 49.2 percent of the youth use social media for 3 to 6 hours in 24 hours, which affects their mental and physical health. But there are negative effects and such young people soon become victims of social isolation. Positive aspects of social media aside, however, cyber bullying in isolation and the addiction of young people to games like PUBG often lead their lives to the brink of death. As defined as "social addiction". Regarding the use of tobacco, the researchers reveal that e-tobacco has emerged as an alternative to regular tobacco; e-cigarettes are less harmful than traditional cigarettes, so its demand is increasing day by day. Leading cigarette companies are focusing on blue cigarettes and now e-cigarettes and making the youth addicted to nicotine in a modern way. They attract people towards them (Campus Guru, 2023). According to a new research review, excessive use of social networking websites has negative effects on young people's math, English and science skills, while online video games actually improve English, science and math subjects associated with advanced skills. In a study of Australian high school students, researchers examined the progress of 15-year-old students on the international academic achievement PISA test. According to the study, 15-year-old students who played online video games scored higher than the overall average scores in English, science and math subjects. The study was conducted by Associate Professor Alberto Posso of the Royal Melbourne Institute of Technology in Australia. His study has been published in the journal *International Journal of Communication*. For the study, researcher Alberto Poso and his colleagues looked at the results of more than 1,200 young Australians who participated in the Program for International Assessment (PISA) in 2012. Conducted every three years, the International Standardized Test PISA is a test of 15-year-old students from countries around the world on the application of knowledge and skills in English, science and mathematics, in addition to a test on

various topics, including students' use of the Internet. They also answer survey questions. After controlling for other factors influencing the results, such as gender, location, native or non-native, immigrant status, and household income, the researchers found that students who used daily social media did better in English, science, and technology. And in math subjects, students who had never used social networking sites scored lower than their overall scores. For example, students who used Facebook regularly scored 20 points lower than those who did not use social media (the average math score in Australia for 2012 was 504 points). On the other hand, researchers have linked students who play video games to PISA tests with higher math, science and English scores. According to the research, students who played online video games almost every day scored 15 points higher than the overall average score on math and English tests, while they scored 17 points higher than the average score on the science test. Similarly, research also found that students who played video games almost every day did better in English, science, and math than teens that played video games once a day or once a week. This may be because many online video games require players to solve puzzles, and as a result players need skills in these three disciplines, said Professor Alberto Puso. Similarly, it could be argued that people who are good at math and science are more likely to enjoy video games that allow them to sharpen their skills, he added. While this may also be an indication that young people with low cognitive abilities like to spend more time on social media (VOA, 2016). Social media as a battlefield, On March 13, 2019, a Reuter's correspondent based in London called social media a "battlefield". Governments are required to clear the battlefield. According to a new law developed in the American state of Florida, threats and weapons on social media are prohibited. Those who show images of use will be detained for solicitation of minors. In the last 5 years, the number of university students referred to mental illness in Scotland has increased by two-thirds. West Yorkshire Police have also detained a 16-year-old boy in a bid to prevent hateful content on social media. I was advised to leave. "Whenever we get a spare minute or two, we open the news feed or Twitter, etc. It seems like a normal thing, but we don't know how heavy this action is on our mind and health. On March 2019, the BBC released a detailed report on the effects of the excessive use of social media. The BBC called it a cause of mental illness among children, especially teenagers. In view of this, it has been advised to form a commission from the ministers to investigate it. During the last 5 years, children's mental disorders have increased by 22%. The Public Audit Committee objects to this government attitude of not collecting data. Last year, British Prime Minister Theresa May also gave additional charge of "Minister for Loneliness and Suicide Prevention" to Health Minister (Jackie Doyle-

Price) to prevent increasing mental illnesses. By identifying the negative aspects of excessive use, efforts have been started to prevent it. There is only one solution to the end of isolation. According to the minister, "People must be united in a fight". In the last 5 years, the number of university students referred to mental illness in Scotland has increased by two-thirds. In 2012, 7,000 students sought help in the treatment of mental illness. In 2016, this number increased to 1,170. In the aforementioned period, 75% of students suffering from mental problems at the University of Glasgow, 72% at the Glasgow School of Arts, and 72% of students suffering from stress at the University of South Wales. The number increased by 74%. Edinburgh University also saw an increase in the number of students suffering from mental illness. According to Jay Kayman, Director of Student Affairs at Glasgow Sheldon University, this problem is not one-dimensional, but has many complex aspects. Our students are facing many problems. Criticism, abuse, threats and bullying are going on 24 hours a day on social media, due to which social media is presenting the scene of a terrible battlefield. The bitterness and tension found there 24 hours a day has paralyzed the minds of the youth. Despite the alarming rise in mental illness, the health system is unable to help young people. According to the United Nations climate change scientists, climate change is having an impact on living and social life. The increasing temperature has started warming the earth, the glaciers will melt in the coming times, and these the water will drown many countries and maybe many American states too. Who will drown and who will survive! This war is being fought on social media. Medical experts have defined sitting in one place as the new "smoking". Being sedentary also has more or less the same negative effects that we are experiencing in the form of smoking. The number of deaths is also the same as the number of deaths from smoking, so there is no problem in calling social media and smoking equal killers. Human health on the one hand, these two are no less in taking lives. This is also the subject of Alice G. Walton's article published in the American magazine "Forbes", that is, "Social media is affecting our mental health in six ways." He writes. "Whenever we get a minute or two free, we open the news feed or Twitter, etc. It seems like a normal thing, but we don't know how heavy this action is on our mind and health. America's" The Academy for Motherhood has warned of the terrible effects of social media. They have described confrontation and debate among teenagers and young children as very harmful for mental development. That is why the West Two new diseases have been introduced in the name of "Facebook Depression" and "Cyber Bullying". These psychological problems are not unique to children, according to Western research, these diseases are becoming more common in teenagers and children under the age of 10 due to the high use of mobile phones, but adults are

also immune from them. It is ruining the present. For one thing, it has become an addiction; Nottingham Trent University has also discovered the relationship between social media and addiction through several years of research on the same topic. That is, social media has more or less the same effects on the human mind as drugs! The title of the Nottingham University report (FaceBook Addiction Disorder) confirms its research. They have defined it as a disorder. With its help, the youth escapes from practical life, he is cut off from society; his mind is always confused in some problem (Syed, 2019).

Conclusion:

This research study basically focuses upon the excessive use of social media and its terrible impacts on students. This research study utilizes the descriptive method along with qualitative research design. Also, this research study heavily relies upon secondary source of data collection to focus and address the grave issue of negative impacts of social media among students. Excessive use of social media is becoming an addiction among students, not only increasing mental illnesses but also driving students away from writing practice and relying on composing. Academic performance is also adversely affected. Instead of brainstorming with oneself, Google has become a magic wand in everything, which has led to a decline in research work. Experts have warned that if the overuse of social media is not curbed, we will be raising a globally paralyzed generation. Scrolling on Instagram for hours can have a negative effect on the mind; we have to spend our day and night in a balanced way. Spending too much time on Facebook affects decision-making, as well as dangerously increases negative tendencies in our behavior. "This addiction and obsession that we call addiction can be much more than depression and anxiety," says Professor Dar Mishi, the lead author of the newly published study from Michigan State University. A strong link was found between poor behavior, performance and decision-making due to excessive use of social media, which has been referred to as the 'impaired decision-making effect'. Its negative effects settle in the mind and make a good man suffer from bad language and anger and restlessness and he does not see anything but himself. About one-third of people on the planet are using social media, most of them very poorly. People report excessive use of social media as a compulsive disorder, much like drug addicts. They are often overly concerned about social media and have an uncontrollable urge to use it. The symptoms of this addiction can be manifested in mood, cognition, physical and emotional reactions, interpersonal and psychological problems. Several other studies on social media use and mental health have also shown that long-term use of social media such as Facebook is associated with increased mental

health problems such as stress, anxiety and depression, and long-term well-being. It has negative effects. Time spent on social media correlated with depressive symptoms among high school students in central Serbia and the United States. Also, using social media for academic purposes decreased overall grade points, especially using social media for video gaming and social media multitasking affected academic performance. According to experiments conducted in an American laboratory, learning through multitasking on texting, e-mail, messenger, and Facebook decreased performance, while using Weibo, the Chinese form of Twitter, had negative effects on information comprehension among Chinese students. The habit of using smartphones excessively and the increasing trend of social media in solitude among the youth are having negative effects in their social lives. The youth of eighteen years and above are suffering from this disease insensibly.

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A Study to Analyze the Water Crisis in Pakistan

By

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Abstract:

This research study focuses upon the dire issues of water crisis in Pakistan. The grave water problem is getting worst with every increasing day in the country. It is the need of the hour to resolve the water issues in the country by all the stockholders in the country. There must be a consensus among the provinces of Pakistan regarding water issues. This study utilizes the descriptive approach with secondary source of data collection.

Keywords: Water Crisis, Pakistan, Mismanagement, Analysis etc.

Introduction:

The water crisis has intensified in Pakistan, which poses serious threats to the country's economy apart from the agricultural sector and domestic consumers. There are many technical reasons for the water crisis, including poor government planning, 'water Wastage, non-timely construction of dams, non-improvement of canals and river systems, non-increase in power generation capacity and others. The current government is holding the Imran Khan government responsible for this, the finance minister has also explained the reasons, and three decades ago there was water at a depth of 35 feet from the surface of the ground, now it has reached 600 feet. According to a 2009 report, the demand for water in developing countries will increase by 50% by 2030. According to another report, by 2025 more than half of the world will suffer from water scarcity and some degree of drought, which means that more than half of the world will be deprived of water. According to several United Nations agencies, the world is under the influence of severe climate change and these climate changes can also lead to severe water crisis. Unexpected rains and rising temperatures

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can also lead to water crisis. According to a United Nations report, if the situation continues, 24 to 700 million people will have to relocate in some semi-arid and arid regions by 2030. According to WI, the water war has already begun. The water war involves Israel, Libya, Afghanistan, Yemen, Syria and Iraq. According to Aqua Duct data, it has also come to light that economic and social factors are creating water problems, but these problems can be prevented with better water management. The best example of this is Singapore. Israel is also developing the best technology for water management (Syed, 2022).

Background of the Study:

The continuous water crisis in the country has become worse, the total supply of water to the rivers decreased to 97 thousand cubic feet per second (cusec), yesterday the total water supply of the rivers was 97 thousand cubic feet per second (cusec) has reduced to 51% compared to 29% at the national level. According to Ursa data, last year (April 30) this number was 121 thousand cusecs, while the 5-year average supply for that day is 157 thousand 800 cusecs. The 97,000 kiosks on Saturday also show an improvement over the 11,000 kiosks delivered on Friday. According to the recent situation, the Kabul River is the most affected, where the 10-year average was up to 41,200 cusecs, which has reduced to 16,700 cusecs. The supply from river Chenab has increased to 12 thousand 300 cusecs against its historical average of 26 thousand 300 cusecs while the current supply from river Jhelum has reduced to 31 thousand 500 cusecs against the average supply of 52 thousand 300 cusecs. The Indus River System Authority (IRSA), affected by water shortage, has supplied only 51,400 cusecs of water to Punjab against its demand of 15,500 cusecs, while 32,600 cusecs against Sindh's demand of 67,100 cusecs. Water has been provided which means that both the federal units are facing 51% water shortage, according to Ursa data, Mangala Lake in the country had 100,000 acre feet of water against its capacity of 73 lakh. Acre-feet. As for Tarbela Lake, it reached dead level on February 22 and has not recovered in the last 67 days. According to Ursa data, the supply had earlier declined by 29 percent, the country should have received 8.6 million acre feet of water during April when it actually received 5.4 million acre feet of water, which is 38 percent less. The Sindh government has demanded the distribution of water to the provinces under the water agreement made in 1991. Storage has not been arranged, the storage capacity of the dams has not been improved, steps have not been taken to increase the power generation capacity of the dams, severe power crisis has also arisen and CPEC and Public health engineering also lacked adequate planning. Delay in construction of new dams has also contributed to the water crisis. Nothing has been done to save the abundant water in

Pakistan during floods. The wastage of water has to be stopped. 7 thousand MW electricity generating plants are closed. The government says that a deficit of 15000 billion rupees has been left by Imran Khan in the name of gas. The coal-fired power generation project is to be completed in 2024. Moreover, there is a need to start an awareness campaign among the citizens to save water so that an Increase in water on the one hand and save water on the other can be possible and also increase the flow of water in canals and rivers (Syed, 2022). Every year in the month of May is the season of ripening of the mango crop, but in this month of this year, the mango trees are falling due to lack of water. Similarly, due to lack of water in Sindh, the cotton crop has been cultivated on fifty percent less area than last year. Mahmood Nawaz Shah, Vice Chairman of Sindhabad Gar Board, who works in the agriculture sector in Sindh, complains about the shortage of water in the province and says that due to this problem, the agricultural sector of Sindh is feared to be severely damaged. He said that due to shortage of water, there is now shortage of drinking water in the province. On the water shortage in Sindh, the ministers of the provincial government have accused Punjab of water misuse. Sindh Wazir Jam Khan Shoro has claimed that less than forty percent of water is being given to the province due to which the agriculture sector is affected and the people of the province are suffering from lack of drinking water. is facing However, Amjad Saeed, representative of Punjab in the Indus River System Authority (IRSA), rejected the allegation and said that due to water shortage, water has been reduced in the ten-day quota from both Sindh and Punjab. An agreement was made in 1991 for the distribution of water between provinces in Pakistan, according to which water is distributed among all provinces according to a formula, but every year at the beginning of the summer season between Punjab and Sindh. A dispute arises over the distribution of water. Pakistan has a complete system of irrigation with dams, barrages and canals on the rivers flowing through it, which has been in operation since before the establishment of the country. Changes have taken place in this system after the establishment of Pakistan and new barrages and canals have also been taken out along with the construction of dams. Water shortages in Pakistan's river system have long been identified, attributed to climate change, and are adversely affecting the agricultural sector, which is contributing to the country's economy through industry and Services are the main sector. According to experts in the water sector in Sindh and Punjab, the conflict between the two provinces over the issue of water distribution is not new. They say that the conflict arises in April, May and June when the water release from the dams is low and in July when the monsoon rains begin, the conflict ends when there is an abundance of water. Water enters the system. According to these experts, the water

storage and distribution system in the country is divided between two agencies, WAPDA and IRSA, which creates many problems.

Water Distribution System in Pakistan:

In Pakistan, an inter-provincial water sharing agreement was signed in 1991, under which all four provinces are provided with a specific ratio of water for the Rabi and Kharif crops. According to the contents of the 1991 agreement available on the Indus River System Authority (IRSA) website, Punjab received a quota of 55.94 million acre feet of water, including 37.07 million acre feet for the Kharif season and 18.87 million acre feet for the Rabi season. Was Sindh's quota is 48.76 million acre feet, with 33.94 million acre feet for kharif and 14.82 million acre feet for rabi. Khyber Pakhtunkhwa's quota was set at 5.78 million acre feet and Balochistan's quota at 3.87 million acre feet. Under this agreement, the entire system of water distribution in different months was devised.

Where Did the Water Go?

Water scarcity in Sindh is attributed to misuse of water in Punjab. Mahmood Nawaz Shah, vice-chairman of the Abadgar Board, who has been vocal on the issue, told BBC News that at first it was not realized that water was scarce, now it is realized that water is scarce. . He said water is going somewhere but Sindh is not coming. He said that Sindh is getting 10,000 cusec less water which means it is being used in the upstream i.e. Punjab. He said that the water received by Sindh from the Punjab system is zero at present and the water received from the Indus river system has also decreased. He said that it is also a strange thing that when there is a shortage of water in the system, the water coming to Sindh is reduced but there is more water in Punjab. Dr. Hassan Abbas, an expert in water sector based in Lahore, told BBC News in this regard that there is a shortage of water every year in the current season and the reason for this is that water is blocked in the Tarbela Dam. . He said that during these months about 1.9 million acre feet of water is intercepted in Tarbela. The release of water from the dam decreases and conflict between Sindh and Punjab arises. When the monsoon rains come, the system gets a lot of water, then the conflict dies down. Dr. Hassan said that in 1948, India told Pakistan that its western rivers were draining into the sea and it started blocking water on the eastern rivers and asked Pakistan to divert water from the western rivers to the eastern rivers. For this purpose the concept of Link Canal came up and Chashma Jhelum Link Canal is a part of this concept when it was dug to pour water from Sindh into Jhelum. He said that the purpose of this was to transfer the water from Sindh to Jhelum when the water is high during the flood season, but after that it

started to be opened on normal days due to which the objections of Sindh came forward. He said then the Greater Thal Canal was taken out to settle the uninhabited area, which was objected to because of water scarcity in the already settled Sindh. Former member Ursa Idris Rajput told BBC News that work is currently being done on the tunnels of the Tarbela Dam, which has stopped the release, and the water in the Mangala Dam is at a dead level, due to which there is less water in the system. And there has been an objection on the part of Sindh about using more water in Punjab. Speaking to BBC News, Amjad Saeed, member of Punjab in Arsa, dismissed allegations that Punjab is stealing water from Sindh's share. He said that we should talk on the basis of facts. According to him, water is allocated for every ten days and in the ten days from May 11 to May 20, a quota of 50000 cusecs of water was given for Sindh. However, due to water scarcity, Ursa reduced the water quota of both Sindh and Punjab by 15%. According to him, according to this calculation, Sindh's share is 42500 cusecs, however, according to Sindh's own statistics, the water flow at the first barrage in the province i.e. Guddu Barrage is 46000 cusecs. Member Punjab said that water is going from Punjab, now the task of the province is to ensure proper distribution of water from the beginning to the end. Member Punjab said that there is currently 16000 cusecs of water at Panjand in Punjab which is 70% less than the quota.

What is the Politics behind Allegations of Water Misuse?

Sindh has been accused of misuse of water in Punjab. In this regard, Idris Rajput said that if Sindh is alleging that water from Sindh's part is being used in Punjab, then it is not without reason. He said that there is no politics in this because there is really a shortage of water in Sindh and it is affecting the agriculture of this province. However, he said that in this regard, there is a supreme body above Arsa, the Council of Common Interests, in which Sindh will have to file a written complaint, which according to his information has not been given so far. Idris Rajput said that the decision on the water dispute is decided by the majority vote in Ursa, in which Punjab often gets the support of Khyber Pakhtunkhwa and Balochistan because Punjab does not reduce the water share of the two small provinces in case of water shortage. Member Ursa Punjab Amjad Saeed, however, refused to comment. He said that it is not his job to answer what politics is being done on this issue. However, he said that he speaks on the basis of data and according to him, water theft is not happening in Punjab.

Where Does the Water Go?

Talking about the accusations of water theft in Punjab by Sindh, Mahmood Nawaz Shah said that he would not use a harsh word like

theft, but it is true that more water is being used in Punjab which is increasing the cultivated area there. It is clear from He said that there is a shortage of water in Sindh and the cotton crop which was supposed to be grown on 13.4 million hectares was planted on only 50% of the area. Similarly, the sugarcane crop is also suffering from water shortage and the mango crop, which needs water at this time, has suffered a bad situation. Dr. Hassan Abbas said in this regard that the water development model is the main reason in which the province located at the top of the water system benefits and the province located at the end of the system suffers. When this system was introduced in the 1850s in the English era, it was not called water theft, but rather inappropriate use of water, which is still practiced today. They are only fined for this misuse of water and the water supply is not stopped even for non-payment of this fine. He said that when the water is less, water will be stolen in the upper part of the area and the same is happening now that the water is less, it is being used more in Punjab and Sindh because of this (Tanveer, 2022). Pakistan is included in the list of countries in the world that Allah has blessed with all kinds of blessings, be it pastures, fertile lands or deserts, oases or mountain ranges or huge glaciers, and above all kinds of weather. This is no less than a blessing. One of these blessings is water, often we have heard that water is life, there is so much depth in this sentence that we may not even be able to guess, Pakistan is also included in the list of countries that have large reserves of water. But now these reservoirs seem to be going towards their end, then IRSA (Indus River System Authority) has sounded the alarm. It is feared that if the situation continues like this, it is possible that there will be a severe water crisis in the country by 2025. This water problem is not new but it is gradually becoming serious, we are among the 36 countries in the world where there is a serious water crisis. Pakistan is on the third place in the list of countries suffering from water crisis in the world, in addition, 80 percent of people living in 24 major cities of Pakistan do not have access to clean water, and 160 million people living in the slums of Karachi alone. There is no water in lakhs of houses. According to another report, 30 million people in Pakistan are deprived of access to clean water and the availability of water per person per year is less than (1 thousand cubic meters), if it reaches 500 cubic meters per person per year, it is possible. It is expected that by 2025 there will be a complete shortage of water. There are many factors contributing to the water crisis in Pakistan, such as rapid population growth in urban areas, agriculture, mismanagement of water systems and climate (environmental) change (Mauda, 2021).

Population:

In terms of population, Pakistan is the sixth largest country in the world. In 2017, the population here was 18 million, which has now reached 22 million. In this sense, Pakistan's water demand by 2025 is 274 million acre feet, while the water supply is 191 million acres.

Agriculture:

Pakistan is an agricultural country and our economy also depends on agriculture. 95% of the country's water is consumed in the cultivation of crops due to old outdated farming practices which is very serious, 60% of the country's water is wasted due to poor irrigation system.

Climate Change:

Climate change is also a major cause of water crisis in the country. Pakistan gets its water from rain, snow and glacier melt as 92% of the country is semi-arid so Pakistan depends on rain for its water supply. Due to climate change, soil water is also rapidly evaporating and drying, further increasing the demand for water for crops. According to the report published by Wash Watch Organization, at the time of independence, the percentage of water in Pakistan was 5,660 cubic meters, but now it has reduced to 17,000 cubic meters, which is an alarmingly low level. About 1.6 million people have no choice but to drink dirty water. According to a recent report by the Pakistan Council of Research in Water Resources (PCRW), 40% of the deaths due to diseases in the country are due to stomach diseases, which is mainly due to the consumption of contaminated water. According to a 2009 report, the demand for water in developing countries will increase by 50% by 2030. According to another report, by 2025, more than half of the world will suffer from water scarcity and some degree of drought, which means that more than half of the world will be deprived of water. According to Pakistan Research in Water Resources (PCRWR), in 2005 Pakistan crossed the threshold of water scarcity; we are ranked fourth in the list of the world's highest water consuming countries. Rate is alarmingly high while the rate of water intensity (amount of water used per unit of GDP) is alarmingly one of the highest in the world. One of the important problems in Pakistan is the lack of dams. We do not have a proper water storage system; Pakistan can store only 10% of water. Ursa has already warned that if there is no monsoon rains in the country, the water crisis will increase further, while various reports of IMF, UNDP and other organizations have also said that the water crisis in Pakistan. is growing rapidly and by 2040, Pakistan may become the least water-scarce country in the region. There are only 2 major water storage sources in the entire country that can store only 30

days of water. Is it enough? In the year 2017, Ursa told the Senate that due to the lack of water reserves, water worth 21 billion rupees is wasted in Pakistan every year and to save the amount of water that goes into the sea, 3 more dams equal to the size of Mangala Dam should be built. It will be necessary. In order to save Pakistan from severe water crisis, it is necessary to take measures to prevent water wastage along with building dams. Government Initiatives: In 2017, the Government of Pakistan called on local and overseas Pakistanis to help fund a \$14 billion project to build two dams, which would conserve water runoff from the dams. If possible then we can save water for our future generation. Although many Pakistani celebrities including the public have donated for the dam, a lot of money is still needed to complete the project. Apart from this, the first step that should be taken is to run programs and messages to make people aware of the situation so that people can individually understand the problem and do their best to conserve water. The Pakistani people should be well informed about the situation, so that they can save as many gallons of water as possible. Moreover, the experts emphasized the need for establishing a water regulatory authority as per the National Water Policy to control water scarcity in the country and to prevent its indiscriminate use and if this situation continues, the country may also face food security problem. We as a nation need to do something, it is very important to understand the fragility of the opportunity and we as individuals should do our part, not that we cannot do anything, we ourselves can make some improvements by using water carefully in our daily lives. The media should also provide awareness and awareness regarding the water crisis, so it is important to run advertisements in news channels and newspapers regarding the water crisis so that the people have basic awareness and awareness in their homes. We all need to play our part. We need to take individual steps. It is not enough to sit on our hands and wait for government policies because, tomorrow, we may not even have water for our needs. And then what we will be left with nothing but regret (Mauda, 2021).

Conclusion:

This research study focuses upon the dire issues of water crisis in Pakistan. The grave water problem is getting worst with every increasing day in the country. It is the need of the hour to resolve the water issues in the country by all the stockholders in the country. There must be a consensus among the provinces of Pakistan regarding water issues. This study utilizes the descriptive approach with secondary source of data collection. The water crisis has intensified in Pakistan, which poses serious threats to the country's economy apart from the agricultural sector and domestic consumers. There are many technical

reasons for the water crisis, including poor government planning, 'water Wastage, non-timely construction of dams, non-improvement of canals and river systems, non-increase in power generation capacity and others. The current government is holding the Imran Khan government responsible for this, the finance minister has also explained the reasons, and three decades ago there was water at a depth of 35 feet from the surface of the ground, now it has reached 600 feet. According to a 2009 report, the demand for water in developing countries will increase by 50% by 2030. According to another report, by 2025 more than half of the world will suffer from water scarcity and some degree of drought, which means that more than half of the world will be deprived of water. According to several United Nations agencies, the world is under the influence of severe climate change and these climate changes can also lead to severe water crisis. Unexpected rains and rising temperatures can also lead to water crisis. According to a United Nations report, if the situation continues, 24 to 700 million people will have to relocate in some semi-arid and arid regions by 2030. According to WI, the water war has already begun. The water war involves Israel, Libya, Afghanistan, Yemen, Syria and Iraq. According to Aqua Duct data, it has also come to light that economic and social factors are creating water problems, but these problems can be prevented with better water management. The best example of this is Singapore. Israel is also developing the best technology for water management. The Pakistani people should be well informed about the situation, so that they can save as many gallons of water as possible. Moreover, the experts emphasized the need for establishing a water regulatory authority as per the National Water Policy to control water scarcity in the country and to prevent its indiscriminate use and if this situation continues, the country may also face food security problem. We as a nation need to do something, it is very important to understand the fragility of the opportunity and we as individuals should do our part, not that we cannot do anything, we ourselves can make some improvements by using water carefully in our daily lives. The media should also provide awareness and awareness regarding the water crisis, so it is important to run advertisements in news channels and newspapers regarding the water crisis so that the people have basic awareness and awareness in their homes. We all need to play our part. We need to take individual steps. It is not enough to sit on our hands and wait for government policies because, tomorrow, we may not even have water for our needs. And then what we will be left with nothing but regret.

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Political Parties and Women Politics in Pakistan

By

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Abstract:

This research study focuses and highlights the issue of women participation in Pakistan's politics in the light of descriptive method. This study uses the qualitative research design and relies upon the secondary sources of data collection i.e. (newspaper articles/editorials).

Keywords: Pakistan, Politics, Women, Political Parties.

Introduction:

There are a good number of women in the national and provincial assemblies in Pakistan, but it is only a matter of numbers. The ministries of women affairs are currently held by male ministers. From the very beginning of the Pakistan Movement, the participation of women in the freedom struggle became an urgent need to increase the numerical strength and Muslim vote in the Muslim League meetings. In 1940, Muhammad Ali Jinnah had declared that 'women should awaken their sense of general political consciousness; they should stand shoulder to shoulder with men in practical politics.' Due to the cultural and social attitudes of the time there was a lot of relaxation, but unfortunately this temporary political freedom came to an end after 1948, however some determined women like Begum Shaista Ikramullah and Begum Jahan Ara Shahnawaz continued for a long time to play their role in the political field and got some important laws passed by the assemblies for the restoration of women's rights. No one can deny the active and effective role of Fatima Jinnah from the Movement to the establishment of Pakistan. Her struggle is an indelible part of history. Fatima Jinnah is a beacon for today's women. In 1964 elections, Fatima Jinnah's acceptance of the presidential election and contesting the elections against a powerful military ruler

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of that time was itself a bold decision (Zarmeen, 2022). This decision of Fatima Jinnah showed a new ray of hope not only to the women of Pakistan but also to the entire subcontinent. She had to go ahead and become a bright future for women. It was at that time that the question was raised in most of the prominent newspapers of the country that a Muslim woman can become the head of the country. Maulana Maududi also initially declared it as un-Islamic act, but later agreed to it saying it was the need of the hour. Despite not winning the elections, Fatima Jinnah made history. It is no exaggeration that she definitely set a target for the women of Pakistan in the political field (Shad, 2020).

Background of the Study:

Barriers to women's participation in the political process exist throughout the world. These barriers are found at a very deep level in the social and economic structure as well as in the current political and governmental system. Inequitable distribution of resources along with unequal social and economic status is major obstacles to women's effective political participation. Instead of solving these problems, they have always been neglected. Not only have women been left behind in the process of development for a long time, but their problems are increasing day by day instead of decreasing. Now either we become spectators, turn a blind eye and ignore women and their problems and needs, considering them as second-class citizens. Evidence shows that the most effective means of women's full participation in the development process is to give women full representation and participation in the political process. Politics is the platform where legislation is enacted and resources are distributed based on priorities (Anbreen, 2023). If there is no effective representation and participation of women, today's women will be completely cut off from the development process, as is happening today. Now the question is how to ensure effective representation and participation of women in the political process? At this time, we realize that the ways and strategies of continuous inclusion of Pakistani women in the political system from voter to political worker and from worker to elected representative and leader are not satisfactory. Women's vote has neither the respect nor the importance of a male voter. That is why most of our political parties spend neither time nor capital on the political awareness and training of women voters, but in the majority rural and remote areas of Pakistan, liberal and conservative political parties mutually agree to give women the right to vote but agreements have been made to deprive them of their basic rights. We have seen this behaviour in all the recent elections, but the good thing is that now we have a law that if the percentage of women votes in a constituency is less than ten percent of the total registered votes, there will be re-elections. The women of Lower Dir have taken advantage of this law

twice and approached the courts against the ban by prominent political parties, but the law still does not completely remove the expected restrictions on women voters. It should be amended to add that any political party that tries to deprive women of the right to vote, the Election Commission will be empowered to cancel its registration. In this way, these political parties will learn to respect women's vote. Here the question is also important that what is the status of women within political parties? Have they been hired by their political party to fill vacancies or have they been involved in key positions and decision-making processes? Most parties see no harm in giving nominal representation (Tanzila, 2019). They are just trying to keep women away from important positions and decisions on important issues. This is the reason why after the elections these same political parties think that they have done a great favour to these women by giving them special seats. In reality it is so. Women who get reserved seats are always reminded that their party has done them a favour by giving them a seat in the assembly for free. Even in assemblies they are told that they have neither constituency nor voters, so what is their concern with resources. What kind of work can such women do for women? An example of this is that for the last 10 years, the bill to end violence against women has been lying in the cold room of the Khyber Pakhtunkhwa Assembly. But 26 women members could not succeed in passing this bill till date because it is not included in the priorities of their political parties. On the other hand, these selected women are helpless. In the beginning, these special privileges may have been a necessity, but today they are a hindrance to the full role of women in the political process (Javeria, ND). Therefore, there is a need for women to be given the opportunity to directly participate in the elections. If political parties spend half of the time and energy on getting their male officials elected, they can see how effective women can be as political leaders. Fortunately, the ability and potential of a Pakistani woman is not hidden from anyone. From Fatima Jinnah to Begum Shaista Ikramullah and Begum Jahan Ara to Shahnawaz and then Benazir Bhutto their political skills and services are in front of all of us (Fouqia, ND). Here this bitter fact is also a part of history that these women struggling in the political process have to endure a lot of negative and inappropriate behaviour. We still get glimpses of this behaviour today, which can be well gauged from the recent hash tags on Twitter. History is witness that this nation gave Fatima Jinnah the title of 'Mother of the Nation' and later created many problems for her under the guise of political differences (Muhammad, 2018). Presently there are a good number of women in the National and Provincial Assemblies of Pakistan, but it is only a matter of numbers. The ministries of women affairs are currently held by male ministers. The number of women in national and provincial cabinets is very

unsatisfactory. The majority of politicians at the moment are women who have inherited political positions so that may not necessarily be an argument for their political acumen. Effective representation and participation of women in the political process in Pakistan is possible only when any woman from every part of Pakistan can start her political career on an equal basis from the platform of any political party without discrimination. It is not necessary for her to belong to a famous political family. A great deal of responsibility also falls on women political leaders who are currently involved in the political process to speak out for the right of women voters and office bearers within their respective political parties and to try to convince their party to accept them. Apart from this, our political women leaders have to transcend their political differences and ideologies and create a consensus on a women-only agenda. Although we had differences with General Pervez Musharraf on many issues, but he gave a very important advice to women in his address to a National Conference in January 2003 regarding the political participation of women, 'that all the women members sitting in the assemblies should show their political commitment (Shiraz, 2018). It is seen that due to non-inclusion of women in decision-making, their role is less visible than that of men. Whether women agree with a decision of their party or not, but they have to be convinced, they have to follow the party's opinion and their orders. Overall, women seem to be playing an active role in every field, be it protection of women's rights or legal amendments, but there is still a lot to be done in this regard. Girls are getting education, moving forward, getting good jobs and positions, but still the figures of economic or social development in Pakistan are dismal. Be it health, education or employment, the results of the reports regarding women in Pakistan are not encouraging. If we look at the World Economic Report, there too Pakistan is seen quite low in the ranking. There are no job opportunities for women, there is violence, there is killing. Even Afghanistan ranks better than us for women. We are sitting in the cities thinking that maybe things are getting better for women but it is not. In Pakistan, there has been a situation that whether a woman is educated or uneducated, she is living in an environment of fear, she does not know when what will happen to her, she is in fear of not knowing about her future. This uncertainty is eating away at her abilities like rust (Anbreen, 2023). Historically, our society has been dominated by men and we are yet to break free from the age-old customs of the region. This mind set has evolved with our generations, which will take time to change. There has been an increase in women's political participation since independence, legislation has been enacted in this regard, which has faced strong backlash, but we are slowly moving towards improvement. Most of the vote bank of Tehreek-e-Insaaf consists of women, so we have a heavy responsibility to ensure

their political, social and economic participation. The most important of these is the Parliament. If they are effectively represented in the Parliament, they will be able to raise their voice. We are making women economically stronger so that they come to the assemblies by contesting elections not only on specific seats, but also on general seats and play their role in democracy effectively. To make the Parliament which is noisy and noisy today and the environment of the Assembly has become polluted, it is necessary to have more seats for women in the assemblies so that women are more active in decision-making at the government level. Inclusion should be ensured, but on the other hand, it is also necessary for all of us to respect the laws and policies made by the government. To achieve this goal, it is very important to make women so confident and dignified in terms of economic and social acceptance that they can play an active and positive role in the creation and implementation of the country's laws and regulations on the government floors by contesting the elections directly (The Daily Pakistan, 2021).

Conclusion:

There are a good number of women in the national and provincial assemblies in Pakistan, but it is only a matter of numbers. The ministries of women affairs are currently held by male ministers. From the very beginning of the Pakistan Movement, the participation of women in the freedom struggle became an urgent need to increase the numerical strength and Muslim vote in the Muslim League meetings. Barriers to women's participation in the political process exist throughout the world. These barriers are found at a very deep level in the social and economic structure as well as in the current political and governmental system. Inequitable distribution of resources along with unequal social and economic status is major obstacles to women's effective political participation. Instead of solving these problems, they have always been neglected. Not only have women been left behind in the process of development for a long time, but their problems are increasing day by day instead of decreasing. Evidence shows that the most effective means of women's full participation in the development process is to give women full representation and participation in the political process. Politics is the platform where legislation is enacted and resources are distributed based on priorities. If there is no effective representation and participation of women, today's women will be completely cut off from the development process, as is happening today. Women's vote has neither the respect nor the importance of a male voter. That is why most of our political parties spend neither time nor capital on the political awareness and training of women voters, but in the majority rural and remote areas of Pakistan, liberal and conservative political parties mutually agree to give women the right to

vote but agreements have been made to deprive them of their basic rights. In Pakistan, there has been a situation that whether a woman is educated or uneducated, she is living in an environment of fear, she does not know when what will happen to her, she is in fear of not knowing about her future. This uncertainty is eating away at her abilities like rust. Historically, our society has been dominated by men and we are yet to break free from the age-old customs of the region. This mind set has evolved with our generations, which will take time to change. There has been an increase in women's political participation since independence, legislation has been enacted in this regard, which has faced strong backlash, but we are slowly moving towards improvement. It is indeed the need of the hour and immensely necessary in Pakistan to have more seats for women in the assemblies so that women are more active in decision-making at the government level. Inclusion should be ensured, but on the other hand, it is also necessary for all of us to respect the laws and policies made by the government. To achieve this goal, it is very important to make women so confident and dignified in terms of economic and social acceptance that they can play an active and positive role in the creation and implementation of the country's laws and regulations on the government floors by contesting the elections directly.

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ششماہی انگلش / اُردو تحقیقی اور تجزیاتی مقالات کا مجلہ

Vol. 17. Issue No. 1 January-June 2023

Online ISSN: 2710-2416

ISSN: 2311-6803

مطالعہ پاکستان



مدیر - ڈاکٹر محمد عثمان توبہ وال

Vol. No. 17 Issue No. 1 2023

ششماہی انگلش / اُردو تحقیقی اور تجزیاتی مقالات کا مجلہ

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کوئٹہ محفوظ ہیں**

**اس شمارے میں شامل تمام نگارشات ماہرین سے منظور
شدہ ہیں - ادارے کا کسی بھی
مقالے کے نفس مضمون اور مدرجات سے متفق ہونا
ضروری نہیں ہے**

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سال؛ 2023 ء

زر سالانہ : 2000 روپے فی شمارہ: 350 روپے رابطہ جات

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فون : ۹۲۱۱۲۹۱ - ۰۸۱ فیکس:

۹۲۱۱۲۹۱ - ۰۸۱ ای میل:

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پرنٹر: ایم - ایم ٹریڈرز جناح روڈ کوئٹہ۔ فون 081-2820375

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January--June, 2023

ساروان میں توہم پرستی کا تحقیقی جائزہ

رابعہ منظور

زیر نگرانی :- ڈاکٹر یوسف علی رودینی

اسسٹنٹ پروفیسر :- پاکستان اسٹڈی سینٹر

جامعہ بلوچستان کوئٹہ

An Analysis regarding the Superstitions in Sarawan

Abstract:

Superstitions are as old as the mankind and the superstitions have been the part of mankind from the day when he saw everything around him mysterious. Since then man started doubt, baseless thinking. Superstition beliefs are the beliefs which have no link with real life. It is nothing but it comes in the heart of a man. It is has engulfed the western world too, mankind is progressed by leaps and bounds with each passing day but despite this fact, the outlook of a man is still restricted. There are many circumstances, tragic incident that happens in one's life but man link them with all the incidents with baseless and meaningless beliefs. For example:- The crossing of a black cat is related to displeasure, disgust, and unfavorable, when a cat crosses the path of a man, then man thinks that he will not be able to accomplish that task b/c he has faced the black cat. He will not be able to complete his task.

Like other communities, Brahavi community too believes in the superstition ideas. They believe and suppose many ideas that are quiet far from reality. E.g. like the sitting of a crow on the wall is the indication of coming of a guest likewise the unusual movement of eye from upward, direction is the symbol of happiness and prosperity if the lower eye part move means sign of unhappiness and unpleasantness. The same kind of superstition ideas which relate to days, months, parts of the body, animals are deeply embedded in the beliefs of Brahvi community.

The aim of this study (research) is to bring awareness and open mindedness among the people. Everything is in the hand of Allah. Destiny is written by Allah and no one can harm or give benefit except Allah.

These Ideas are fractured, fragile and man-made which have no sound basis.

مطلوبہ الفاظ

انسان ، مذہب ، تہذیب و ثقافت، ساراوان تو ہم پرستی

Keywords: Mankind, Religion, Traditions and Culture, Sarawan, Superstition

تعارف:-

تو ہم پرستی اتنی پرانی ہے جتنی خود نوع انسانی شروع میں انسان کے لیئے دُنیا کی ہر چیز پُر اسرار تھی بہت سی ایسی چیزیں جو انسان کو نقصان یا فائدہ پہنچاتی۔ تو فطرت کے آگے بے بس اور مجبور انسان طاقتور چیزوں کی عبادت کرتا۔ ان عبادتوں کے ساتھ ساتھ اُن کو خوش کرنے کیلئے کئی طریقے اپناتا۔ دنیا میں جتنے مذہب اور عقائد کی ابتداء اسی خوف، وہم و وسوسوں سے ہوا۔ تو ہم پرستی پر اعتقاد اُس وقت سے ہے جب انسان علم سے بے خبر تھا۔ یہ تو ہم پرستی آج بھی انسانی جذبہ و لاشعور میں موجود ہے۔ سائنس آج بھی ترقی کر چکا ہے کہ انسان چاند تک پہنچا ہے۔ لیکن یہ آج بھی ہمارے سوچ و فکر میں موجود ہے۔ یہ انسان کے اندر کا ایک خوف ہے۔ جسے ہم انسان سے الگ نہیں کر سکتے۔ جس چیز سے وہ خوف کھاتا ہے وہ انسان کے ذہن اور سوچ پر حاوی ہو جاتا ہے۔ اور اسی خوف کی وجہ سے وہ ہر اُس چیز سے ڈرتا ہے جس سے اُسے نقصان پہنچنے کا خوف ہو۔ جسے رات میں کوئی خوف نہیں لیکن انسان کے ذہن میں شروع سے یہ بات ڈالی جا چکی ہے کہ تمام آسیب ، آفات اور بلائیں رات کے وقت نازل ہوتی ہیں۔ نہ صرف ہمارے مُلک میں بلکہ مغربی ممالک جن کا شمار ترقی یافتہ ممالک میں ہوتا ہے۔ اُن میں بھی یہ تو ہمت کئی صورتوں میں موجود ہیں۔ جیسے کہ ستاروں کے ذریعے مستقبل کے بارے میں جانا جاتا ہے کہ آئندہ آنے والے زندگی میں اُن کے ساتھ اچھا ہو گا یا بُرا۔ جس طرح امریکہ اور یورپ میں 13 کے ہندسے کو بد قسمتی کی علامت سمجھی جاتی ہے۔ یہاں تک کہ اُن کے ہوٹلوں کے کمروں اور جہاز کے سیٹ پر 13 کا نمبر نہیں ہوتا۔ اسی طرح کالی بلی کے سامنے سے گزرنے کو اچھا نہیں سمجھا جاتا ہے۔ سیڑھی کے نیچے سے گزرنے کو بھی منحوس سمجھا جاتا ہے۔ اسکے بارے میں ”شبیر علی چنگیزی اپنے کالم آرٹیکل میں لکھتے ہیں“

”مغربی دنیا میں بھی توہمات پائے جاتے ہیں امریکہ اور یورپ میں 13 کا ہندسہ بُرا سمجھا جاتا ہے۔ امریکی صدر ہاربرٹ بور اور روز ویلٹ کو اس ہندسے سے اتنا خوف تھا کہ انہوں نے کبھی اُس میز پر کھانا تناول نہیں کیا۔ جہاں 13 افراد ہوتے وہاں بڑے بڑے ہوٹلوں اور عمارتوں میں تیرہویں منزل اور 13 نمبر کا کمرہ نہیں ہوتا۔ جمعہ کے دن کو 13 تاریخ آنا بہت بُرا سمجھا جاتا ہے۔“ 1-

تو ہم پرستی انسان کی زندگی کے وہ وہم اور وسوسے ہیں جن کو انسان نے اپنی زندگی کا حصہ بنایا ہے۔

آکسفورڈ ڈکشنری میں تو ہم پرستی کی تعریف اس طرح بیان کی گئی

ہے۔

"The belief that particular events happen in a way that cannot be explained by reason or science, the belief that particular events good or bad luck".

(2)

ان توہمات کی شکل میں بہت سے مذاہب میں مختلف رنگ اور مختلف طریقے اپنائے جاتے ہیں۔ جیسے کہ مسلمانوں کیلئے جمعہ کے دن کو مقدس سمجھا جاتا ہے۔ اور غیر مسلموں میں جمعہ کے دن کو منحوس سمجھا جاتا ہے۔ مسلمان اپنا ہر نیک کام اسی دن شروع کرتے ہیں۔ لیکن غیر مسلم اسی دن کوئی کام نہیں کرتے۔ اسی طرح الو ایک منحوس پرندہ سمجھا جاتا ہے۔ لیکن انگریز اسے ایک فلسفی پرندہ کہتے ہیں۔

اسی طرح دوسری قوم کی طرح براہوئی قوم بھی اس توہم پرستی میں آج بھی مبتلا ہے۔ جس طرح بچے کی پیدائش سے لے کر موت تک جتنی رسمیں ہیں۔ اُن میں بڑی تعداد میں یہ توہمات موجود ہیں۔ جس طرح صفر کے مہینے کو براہوئی بلائیں نازل ہونے والا مہینہ سمجھتے ہیں صفر کے 15 دن تک کوئی کام شروع نہیں کرتے، سفر نہیں کرتے۔ اسی بارے میں مفتی محمد رضوان لکھتے ہیں۔ ”زمانہ جاہلیت میں لوگ بعض تاریخوں اور بعض جانوروں یا انسانوں اور جگہوں میں منحوسیت سمجھتے تھے۔ خاص کر عورت، گھوڑے اور مکان میں نحوست کا زیادہ اعتقاد رکھتے تھے۔“ 3-

توہمات جو ساراوان میں اچھے اور خوش قسمتی کی علامت :-
اگر کسی انسان کے آنکھ کی اوپر کی طرف پھڑکے تو یہ یقین کیا جاتا ہے کہ یہ خوشی اور آبادی کیلئے پھڑکی ہے۔ اگر سیدھی ہاتھ کی ہتھیلی میں خارش ہوئی تو پیسہ آنے کی دلیل ہے۔ سیدھے آنکھ پہ اگر کوئی چیز گرے تو یہ خوشی کی خبر کی علامت ہے۔ پاؤں مینگھجلی اس بات کا اشارہ ہے کہ

کوئی مہمان آئے گا یا کوئی سفر درپیش ہوگا۔ مُرغی دُھوپ پر پر پھیلا کر لیٹ جائے۔ یا کوا دیوار یا درخت پر بیٹھا ہو ا ہوتو مہمان آنے کا اشارہ ہے۔ آٹا گوندھنے کے دوران تھوڑا سا آٹا برتن سے باہر گرجائے تو یہ بھی مہمان آنے کا اشارہ ہوتا ہے۔ اسی طرح اگر کسی شخص نے کوئی پتھر یا نگینہ پہنا ہو۔ اسی دوران اگر اُسے کوئی خوشی ملے تو وہ اس پتھر کو اپنے لیئے خوش قسمت سمجھتا ہے۔

سارا وان کی ایک خاتون خوش قسمتی کے بارے میں بتاتی ہے۔
 ”کوثر جس کی عُمر 65 سال ہے جسکا تعلق کھڈ کُوجہ چور سے ہے اس بارے میں وہ بتاتی ہے کہ سیدھے ہاتھ کی ہتھیلی میں خارش ہوتو پیسے آتے ہیں تو کسی سونے کی چیز سے اپنی ہتھیلی کُھجلاتی ہے۔ آنکھ کا پھڑکنا کسی خوشخبری ملنے کی طرف اشارہ ہوتا ہے“۔4
 ”اسی طرح شاہ بی بی جس کی عُمر 50 سال ہے۔ جسکا تعلق کھنڈا و مستونگ سے ہے۔ وہ اس بارے میں بتاتی ہے کہ سیدھے ہاتھ کی ہتھیلی میں خارش ہو تو پیسے آنے کا اشارہ ہوتا ہے۔ سیدھے آنکھ کا پھڑکنے سے خوشی ملتی ہے“۔5

تو ہمات جو ساراوان میں بد قسمتی کی علامت :-
 ہمارے بہت سے لوگ جانوروں کے آواز کو منحوس سمجھتے ہیں۔ جیسے کہ گتے کا رونا ، بلی کا رونا اسی طرح مُرغی اذان دے تو یہ بھی نحوست سمجھی جاتی ہے۔ عصر کے بعد جھاڑو لگانا اور نمک یا آٹا دینے سے گھر کی برکت ختم ہو جاتی ہے۔ اسی طرح دنوں مہینوں میں بھی جیسا کہ صفر کے مہینے کو اچھا نہیں سمجھا جاتا ہے۔ دنوں میں منگل اور بدھ کے دن کوئی کام شروع نہیں کیا جاتا ہے۔ یا سر نہیں دھویا جاتا ہے۔
 اس بارے میں ساراوان کے لوگوں کا کہنا ہے۔

”سائره جس کی عُمر 60 سال ہے جس کا تعلق کانک بابکاڑی سے ہے۔ اس بارے میں وہ بتاتی ہے کہ گتے اور بلی کا رونا نحوست ہے۔ کئی بلایا آفت کے آنے یا کسی گھر میں ماتم ہونے کی علامت ہے۔ اُلُو کو منحوس سمجھتے ہیں۔ اور مُرغی اذان دے تو اُس کو فوراً ذبح کرتے ہیں“۔6
 اسی طرح زر جان جس کی عُمر 60 سال ہے۔ جس کا تعلق زرد منگچر سے ہے۔ وہ دن اور وقت کے بارے بتاتی ہے۔

”منگل اور بدھ کے دن دُہن کو ہم قلعہ میں نہیں بٹھاتے۔ زیادہ تر منگل کے دن کوئی نیا کام شروع نہیں کرتے۔ مہینوں مینصفر کا مہینہ بھاری ہوتا ہے۔ 13 تاریخ تک یہ خطرناک ہوتا ہے۔ اگر کوئی بندہ فوت ہو جائے تو اُس کے ساتھ کئی بندے فوت ہوتے ہیں۔ گندم خیرات کرتے ہیں۔ تھوڑا سا نکال کر چاروں

طرف پہنکتے ہیں تاکہ بلاوہوں کا منہ بند ہو جائے۔ اپنے برتن صفر میں ٹوٹنے نہیں دیتے۔ عصر کے بعد جھاڑو نہیں لگاتے۔ اور جمعہ کے دن کپڑے نہیں دھوتے۔“ 7-

نتیجہ :-

یہ صاف ظاہر ہے کہ یہ توہمات کا اثر بہت سے تہذیبوں سے سفر کرتا ہو آ رہا ہے۔ جس کی وجہ سے جاہلیت تھی۔ سائنس کی سچائی سے دُور ہونا زیادہ تر عورتیں ان توہمات پر یقین رکھتے ہیں۔ کیونکہ وہ اپنے سوچ و فکر کا استعمال نہیں کرتے۔ بلکہ جس چیز کو دیکھا اُس پر یقین کر لیا۔ اور آگے آنے والے نسلوں کو منتقل کیا۔ انگریزوں کا کہنا ہے کہ اگر کسی قوم کے بارے میں معلومات حاصل کرنی ہو تو اُس قوم کی سب سے پہلے توہمات کا جائزہ لو۔ کیونکہ ان سے انکی سوچ و فکر کا اندازہ لگا یا جاسکتا ہے۔ اس لیے جب انگریز بلوچستان آئے تو سب سے پہلے براہوئیوں کے رسم و رواج پر کام کیا۔ سر ڈینس برے براہوئی رسم و رواج پر کتاب لکھی۔ جس میں براہوئی کے کئی توہمات کا ذکر ہے۔ نہ صرف ہمارے پہلے کے لوگ تو ہم پرست تھے۔ بلکہ آج بھی اُن کا اعتقاد تو ہم پرستی پر زیادہ ہے۔ تھوڑی سی کمی آئی ہے لیکن آج بھی یہ ساراوان کے لوگوں کی زندگیوں میں شامل ہے۔ اس کی وجہ یہاں تعلیم کی کمی ہے۔ آج بھی ساراوان کے بہت سے علاقوں میں اسکولوں اور کالجوں کی کمی ہے۔ اور یہاں لڑکیوں کی تعلیم کو معیوب سمجھا جاتا ہے ہمیں چاہیے کہ لوگوں میں یہ شعور پیدا کرے کہ ان چیزوں کا حقیقی زندگی میں کوئی تعلق نہیں۔ صرف یہ انسان کے وہم اور وسوسوں کے علاوہ کچھ نہیں۔ اس لیے ہمیں چاہیے کہ لوگوں میں شعور اور آگاہی پیدا کرنے کیلئے ٹی وی پروگرام کرے۔ اسکولوں اور کالجوں میں طالب علموں کو تو ہم پرستی کے ختم کرنے کے بارے میں آگاہی دی جائے۔ تاکہ لوگوں کے یہ وہم اور وسوسے ختم ہو جائے۔

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January--June, 2023

اقبال اور افغان دانشور قیام الدین خادم

ڈاکٹر عبدالرؤف رفیقی¹

**Iqbal & Afghan Scholar
Qiyamuddin Khadim**

By

Dr. Abdul Rauf Rafiqi

Abstract:

Mr. Qiyamuddin Khadim was a renowned writer and poet of Pashto and Persian in Afghanistan, He has had the honor of being awarded as one of the five stars of Pashto Literature on modern era. He offered intellectual and research based services in Afghanistan. He completed his studies from Afganistan, Peshawar, Malakand and Ludhyana. He offered his services for his nation on numerous key posts in Afghanistan started from a teacher to a successful Parliamentarian. At the time when the thoughts, philosophy and ideology of Allama Mohammad Iqbal were spreading in the region, Afghan scholars, writers and poets became much inspired from him. Mr. Khadim started writing on Iqbal especially Iqbal's poetical translations in Pashto Language in life of Iqbal firstly published in Kabul Magazine in 1937. Indeed the works and services of Mr. Qiyamuddin Khadim was the basic source of Iqbal studies in Afghanistan.

کلیدی الفاظ: قیام الدین خادم، دانشور، افغان، اقبال.

¹(سفير اقبال برائے افغانستان، ایران، ترکی و سنٹرل ایشیا)

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Keywords: Iqbal ,Afghan ,Scholar ,Qiyamudin Khadim

تعارف.

قیام الدین نام خادم تخلص ملا حسام الدین کے فرزند اور ملا علی گل کے پوتے ۱۳۲۵ ھ ق بمطابق ۱۹۰۷ کے مینافغانستان کے صوبہ ننگرہار کت قریہ کامہ میں پیدا ہوئے(۱)۔ نسلاً زاخیل مومند تھے اور کونڑ کے اخوند زادہ خاندان سے تعلق تھا۔ یہ خاندان دینی علماء اور دانشوروں کا خاندان ہے۔ (۲)

ابتدائی تعلیم اپنے والد سے حاصل کی، قرآن شریف اور فارسی ادبیات بھی انہیں سے پڑھے۔ پھر کونڑ بوڈیانی، کامہ نعمان، لڑ، موڑی، چپرہار، کنڈی باغ، آگام، خوگیانی، ارغچ، کیلفو حصارک، حصار شاہی، کابل، پشاور، ملاکنڈ، دہلی اور لودھیانہ کے دینی و مذہبی حلقوں اور مدارس سے مروجہ علوم صرف، نحو، منطق، کلام، حکمت، فقہ، تفسیر، حدیث، مناظرہ، اصول فقہ، یونانی طب اور دیگر علوم سیکھے۔ درج بالا مقامات میں حصول علم کے لئے مولانا نے پندرہ سال کا عرصہ گزارا۔ کچھ عرصے تک جلال آباد میں تدریس کے شعبے سے منسلک ہوئے۔ پھر پشاور کے لواڑگی میں طلباء کو درس دینے لگے۔ یہاں پر ادبی ذوق اور شاعری نے فروغ پایا۔ ۱۳۱۲ھ ش کے اواخر میں قندھار کی انجمن ادبی پشتو کی عفویت عطا ہوئی۔

۱۵ اسد ۱۳۱۴ھ ش کو ”انجمن پشتو“ قندھار سے کابل منتقل ہوئی اور ۱۳۱۵ھ ش میں کابل کی ادبی انجمن سے وابستہ ہوئے۔ اس انجمن سے بعد میں پشتو ٹولنہ بنا تو خادم صاحب پشتو ٹولنہ میں تعلیمی جریدے ”زیری“ کے مسؤل مدیر مقرر ہوئے۔ ۱۳۴۲ھ ش تک مختلف عہدوں پر رہنے کے بعد افغانستان کے ملی شوری (پارلیمنٹ) کے سینئر ممبر منتخب ہوئے۔ ریٹائرمنٹ کے بعد کچھ عرصہ تک اپنا ایک رسالہ ”افغان اولس“ بھی جاری کیا۔ خادم صاحب نے ویش زلمیان کے قیام اور اس کی ترقی میں اہم کردار ادا کیا(۳)

جناب قیام الدین خادم نے بروز سوموار ۵ شوال ۱۳۹۹ ھ ق بمطابق ۵ سنبہ ۱۳۵۸ ھ ش بمطابق ۲۱ اگست ۱۹۷۹ء کو کابل کے علی آباد ہسپتال میں وفات پائی۔ ننگرہار کے کامہ میں اپنے آبائی گاؤں میں سپرد خاک ہوئے۔(۴)

خادم صاحب کا شمار پشتو کے چند اہم شعراء و ادباء میں ہوتا ہے۔ آپ عربی اور اردو بھی جانتے تھے۔ جبکہ پشتو و فارسی میں نظم و نثر لکھتے رہے اور تراجم کرتے رہے۔ پشتو فارسی اور عربی میں آپ کی مطبوعہ و غیر مطبوعہ آثار و تالیفات کی فہرست خاصی طویل ہے(۵)

قیام الدین خادم افغانستان کے پائے کے اقبال شناس تھے۔ چونکہ خادم صاحب کافی عرصے تک لنڈی کوتل میں رہے تھے اس لئے اردو سے شناسائی رکھتے تھے اور فارسی کے ساتھ ساتھ حضرت علامہ کے اردو کلام سے براہ راست مستفید ہوسکتے تھے۔

چنانچہ آپ کو یہ اعزاز حاصل ہے کہ آپ نے حضرت علامہ کی حیات

ہی میں کلام اقبال کے منظوم تراجم کا سلسلہ شروع کیا تھا۔ چنانچہ مجلہ کابل جنوری فروری ۱۹۳۷ء کے شمارے میں حضرت علامہ کے پیام مشرق کی نظم ”زندگی“ کا منظوم پشتو ترجمہ شائع کرایا۔

وریز د سپرلی یوہ شپہ ڈیری اوشکی توی کڑی دغہ دی ژوندون تمام عمر پہ
ژڑا

داسی گژندی بریشنا پہ منڈہ ورتہ ووئیل زہ یی بولمہ پہ نیمہ خولہ خندا
دا خبرہ خدای زدہ چا پہ خواکی وکڑہ دغہ مجلس د گل د پرخی و سبا
(۶)

قیام الدین خادم کے کلام میں جا بجا ہمیں کلام اقبال کے منظوم پشتو تراجم بھی
ملتے ہیں

مچین و عرب ہمارا ہندوستان ہمارا مسلم ہے ہم وطن ہے سارا جہاں
ہمارا (۷)

کا منظوم پشتو ترجمہ ملا محمد شریف جانان کاکڑ قندہاری نے بہار جانان میں
محفوظ کیا ہے۔ (۸)

قیام الدین خادم نے مجلہ کابل میں ۱۳۱۸ھ ش/ ۱۹۳۹ء کے شمارے میں ڈاکٹر
سید عابد حسین کے اردو مقالے کا فارسی میں ترجمہ ”خودی در نظر اقبال
“ شائع کرایا (۹)

قیام الدین خادم کے اپنے فن پر اقبال کے اثرات مرتب ہونا فطری عمل
تھا چنانچہ سالنامہ کابل ۳۸- ۱۳۳۹ھ ش کے ایک مقالے میں اس حقیقت کا
اظہار برملا کیا گیا ہے۔ فاضل مقالہ نگار نے خادم کے فن و شخصیت پر اقبال
کے اثرات اور خادم نے اقبال کے تراجم کئے تھے اس کا ذکر ان الفاظ میں کیا
ہے:

خادم ہم د ٹاگور او اقبال د آثارو سخہ ڈیر سخت متاثر دی یو زخت
زیاتی ترجمی یی د دہ س آثارو سخہ کڑی دی۔ (۱۰)
آپ نے ۱۹۳۸ء میں حضرت علامہ کی وفات پر پشتو میں ایک دلکش
مرثیہ تحریر کیا جو مجلہ کابل کے خصوصی اقبال نمبر مئی جون ۱۹۳۸ء
میں شائع ہوا۔

د اقبال پہ وفات

سنگہ پہ مشرق نن د رنژا او تیاری جنگ دی
ولی د فلک گریوان پہ وینو بانندی رنگ دی
غلی پہ طلسم د تیری دی ہر بلابل د باغ
زڑہ د ہر انسان لکہ غوٹی لہ غمہ تنگ دی
نشہ دی نغمی د زرکو چیری پہ راغونو کی
نہ د چا پہ غوژ کی د نسیم د رباب شرنگ دی
لکہ بی اسری بچی ہر یو ژاڑی پٹ لہ زان سرہ
ستوری دمشرق ہر یو پری ایشی دبل سنگ دی

ڈوب پہ آہ و واہ کی لمر خاتہ دی سر تر پایہ اوس
 پروت پہ ہر یو زڑہ باندی دی لو ی بار د تیری زنگ دی
 زکہ چی لویدلی د مشرق لمر د اقبال دی
 خڑ آسمان دفن و د ادب او دکمال دی
 ای اقبالہ ستا پہ غم کی ژاڑی مسلمان ٹول
 چین تر شام و رومہ ترکیہ ہند و افغان ٹول
 تہ تمامی عمر ژڑیدلی د امت پہ غم
 زکہ دی قومونہ ستا پہ تلو باندی گریان ٹول
 مڑاوی لالہ زار دی د خلیل تازہ پہ اوشکو کڑو
 مہ اوچوہ سترگی چیری اوچ نہ شی گلان ٹول
 بیا دی ہر سبق امت یاد بہ زیر و زور کڑو
 و دی شودہ دوی تہ محکمت د شہ قرآن ٹول
 پیٹی وو درانہ او مزل گاہ لیری بیحدہ وہ
 ستاسو د نغمو نہ دمہ لو دی کہ کاروان ٹول
 پاتی چی سید ، شبلی ، حالی سخہ وہ لارہ کی
 تا ہغہ بارونہ کڑہ اوچت پہ یوہ زان ٹول
 مخ کی لڑ مزل دی چی یی پری نہ ژدی پہ لارکی
 داسی لارہ باندی ہیچ سوک نشتہ پہ قطار کی
 تا چی مخ کڑو پٹ او پہ خندا لاڑی مولا لارہ
 اوس بہ نور ربیر د خودی سوک شی آسیا لارہ
 پور تہ پہ کوشش د نغمہ سنڑی د تقدیر کہ
 دا قدرت درکڑی دی خاوند یوازی تا لارہ
 نن لہ بغاوت د عقلہ ویرہ پہ حرم کی دہ
 جنگ د ولایت د عشقہ فوج کہ دی بلا لارہ
 شعر و فلسفہ تاریخ دی غڈ کڑہ پہ حکمت سرہ
 جوڑہ دی نسخہ کڑہ ترینہ ملت بیضا لارہ
 ای د ژوند حکیمہ زڑہ دی ڈک شو د بشر پہ غم
 تا پیام راوڑی تمامی واڑی دنیا لارہ
 شرق و غرب دی مخ کی دیوی منڈی میدان وو
 زکہ دی نظر تل پہ حصار د کہکشان وو (۱۱)

ترجمہ:

مشرق پر آج کیونکر اندھیرے اور اجالے کی جنگ ہے آج کیونکر فلک کا
 گریبان خون سے تر ہے۔

باغ کی ہر بلبل ظلم کے طلسم سے پریشان ہے ہر انسان کا دل کلی کی طرح غم سے تنگ ہے
 باغوں میں چکوروں کے نغمے کہانہیں۔ نہ کسی کے کان میں نسیم کے رباب کا سُر ہے۔
 ہر ایک تنہائی میناپنے ساتھ رو رہا ہے مشرق کے سناروں نے ایک دوسرے کا ساتھ چھوڑ دیا ہے۔
 مشرق آہ و فغان سے دو چار ہے۔ ہر دل پر اندھیرے کا رنگ لگا ہوا ہے۔ اس لئے کہ مشرق کے اقبال کا آفتاب غروب ہوا ہے۔ علم و فن و ادب کا آسمان پھیکا سا ہے۔
 اے اقبال تیرے غم میں ساری ملت رورہی ہے۔ چین و شام و روم ترکی ہندوستان و افغان سب محو غم ہیں۔
 تو تمام عمر ملت کے غم میں رویا اسی لئے تما اقوام تیرے غم میں نوحہ خواں ہے۔
 تو نے مرجھائے ہوئے لالہ زار خلیل کو آنسوؤں سے تر کیا۔ آنکھوں کو تر رہنے دے ایسا نہ ہو کہ یہ پھول مرجھا جائے۔
 پھر ملت کو زیر و زبر سے سبق دیرینہ یاد دلا اور ان کو قرآنی محکمت سے آگاہ کر۔
 ان کے بوجھ زیادہ تھے اور منزل بھی دور تھی۔ مگر تیرے نغمات نے انہیں تازہ دم رکھا۔ جو سرسید شبلی اور حالی سے رہ گیا تو نے وہی بوجھ اکیلے اٹھایا۔
 آگے تھوڑا سا فاصلہ ہے اس کو راستے میں چھوڑ ان راہوں سے آشنا اور کوئی دوسرا امیر کاروان نہیں ہے۔
 تو نے جب چہرہ ڈھانپا اور مسرور ہو کر پروردگار سے ملے اب خودی کا رببر ایشیا کے لئے کون ہوگا۔ اٹھا دو نغمہ کوشش سے تقدیر کے تھکے ہوؤں کو پروردگار نے یہ صلاحیت فقط تجھے بخشی ہے۔ آج بغاوتِ عقل سے حرم کے لئے ڈر ہے۔ ولایت سے عشق کی طرف فوج کو گامزن کر۔ تو نے شعرِ فلسفہ اور تاریخ کو حکمت سے یکجا کیا۔ اور ملت کے لئے نسخہ بنایا۔ اے حکیم حیات تو نے سارے جہاں کو پیغامِ نو عطا کیا۔ شرق و غرب تیرے سامنے ایک میدان تھا اسی لئے تیری نظر کا حصار کہکشاں پر تھا۔

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January--June, 2023

برابوئی سماجی اصطلاح سازی

(برابوئی خود الفاظ سازی کی ترکیب۔ ایک تحقیقی جائزہ)

الہی بخش انجم

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Word Formation in Colloquial Brahui

(An Analytical Study of Self-Neologism in Brahui Language)

By

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Abstract:

This research article is about Brahui Neologism, terminology and word formation. Though the field of Brahui terminology is not much older, but the word formation in Brahui language on the social bases or in general is as old as Brahui language itself. There are many ways of neology and word formation in Brahui language. One of them is compound word formation by which the native Brahui Speakers themselves by combining two different words form a new word with new meaning. Like xan bā, muhn dū, Jah jāga etc. On the other hand prefixes, suffixes and sometimes Infixes are also used, like bē bāling, bē xalling, ī kaššing etc. This research article is on the bases of such social terminologies, the purpose of the article is to determine the way of Brahui social terminologies.

Keywords: Brahui, Brahui Terminology, Raji Istilah, Mohbar, xanbā, Dūšēfi.

اصطلاح سازی کسی زبان میں نئے آنے والے الفاظ، تصورات، علم و ایجادات کو ایک زبان سے دوسری زبان، ایک مارکیٹ سے دوسری مارکیٹ یا ایک تہذیب و ثقافت سے دوسری تہذیب و ثقافت میں اتارنے، لفظ یا تصور کی ایک جانب سے دوسری جانب منتقلی کا عمل ہے۔ تصورات کی منتقلی کا یہ عمل مستعار لینے والی زبان بولنے والے شخص یا خاص گروہ کہ جس کے لیے اصطلاح لی گئی ہے یا لی جاتی ہے اور اس کے لیے اس کا مزاج، نفسیات، تمام تقاضے و ضروریات کو سامنے رکھ کر وضع کرنا، وقت و زمانے کے لحاظ سے بولنے والوں کے لیے آسانی پیدا کرنے کا نام اصطلاح سازی ہے۔

اصطلاح۔ کسی علم یا فنی گروہ کا کسی لفظ کے عام معنوں کے علاوہ کوئی خاص مفہوم مقرر کر لینا مرادی معنی

(فیروز 2005 : 102)

مختلف لغات میں اصطلاح سازی کی مختلف تعریفیں ملتی ہیں جن کی نچوڑ نکالنے سے جو بات سامنے آتی ہے وہ یہ ہے کہ اصطلاح سازی کسی زبان میں لازمی تقاضوں کو سامنے رکھتے ہوئے نئے علمی، ادبی، سائنسی، تنقید و فلسفے کے لیے لفظ یا علامت وضع کرنا جن کو اس زبان کے بولنے والے جلد یا بدیر قبول کر سکیں اور انہیں اپنی زبان کا حصہ سمجھتے ہوئے استعمال کریں۔ اصطلاحات اشارہ و کنایہ ہوتی ہیں جو خیالات کی کثرت کی طرف ذہن کو کھینچتے ہوئے پہنچا دیتے ہیں۔

(سلیم : 1965 : 12)

اصطلاح سازی یا وضعِ الفاظ ایک طرف کسی زبان کے اندر سماجی طور پر فطرتاً ہوتی رہتی ہے تو دوسری طرف اس زبان کے دانشور، ماہر، اہل علم یا اپنے اپنے میدانوں میں مختص ماہرین وقت کے ساتھ ساتھ اپنے حصے کی اصطلاح سازی کرتے رہتے ہیں۔ اصطلاح سازی سے انکاریا اس عمل کو روکنا کسی بھی زبان میں ممکن نہیں۔ اگر کوئی کسی زبان میں اس عمل کو روکنے کی کوشش کرتا ہے تو یوں کہا جاسکتا ہے کہ وہ اس زبان کی ترقی کی راہ میں رکاوٹ بننے کی طرف گامزن ہے۔

" حاصل کلام یہ ہے کہ اگر ہم ترقی کرنا چاہتے ہیں، اگر ہم شائستہ اور مہذب قوموں کی صف میں داخل ہونا چاہتے ہیں اور علوم و فنون حاصل کرنا

زندگی کا اہم مقصد جانتے ہیں تو زبان میں جدید الفاظ اور اصطلاحات کے اضافہ سے ہم کو ڈرنا نہیں چاہیے کیوں کہ ترقی کے لیے اس بوجھ کا برداشت کرنا ناگزیر ہے۔ (سلیم: 1965: 15)

اصطلاح سازی کے حوالے سے براہوئی کے ایک اصطلاح ساز رقم طراز ہیں:

یہ ایک مسلمہ حقیقت ہے کہ زبان جتنی قدیم ہو لیکن تنگ یا محدود نہیں ہوتی۔ زبان میں وقت کے ساتھ ساتھ نئے پرانے الفاظ داخل ہوتے رہتے ہیں۔ کئی الفاظ حسبِ ضرورت بنتے ہیں۔ نئے لفظ یا اصطلاح کے بارے میں یہ کہنا ایک بے بنیاد بات ہوگی کہ براہوئی میں یہ لفظ نہیں تھا تو اب کیسے آیامیں میری نظر میں الفاظ وقت کے رفتار سے بنتے ہیں لیکن وہ نئے نہیں کہلائے جاتے۔ کیوں کہ ان کا ماخذ ہمارے پاس کسی نہ کسی صورت میں پہلے سے موجود ہوتا ہے۔ ویسے بھی نئی چیز کو اپنانے، رواج دینے یا لکھنے بولنے میں اجنبیت محسوس ہوتی ہے لیکن کچھ ہی عرصے بعد اس نئے لفظ کو زبان و قلم قبول کرتے ہیں۔

(سنی : 2005 : 20)

براہوئی اخبار و رسائل میں سب سے زیادہ اصطلاح سازی پر بات کرنے والی اخبار تلار ہے جو اسے ضرورت سمجھتے ہوئے اصطلاح سازی پر اداریہ بھی لکھتی رہتی ہے۔ الفاظ کے معانی و مفہیم پر بحث و تمحیص کرتی رہتی ہے۔ اس کے علاوہ پرانے الفاظ کے نئے معانی یا اصطلاحی معانی سامنے لاتی رہتی ہے۔ تلار اصطلاح سازی کو کسی خاص گروہ کے لیے ہدف نہیں بناتی بلکہ اس بات سے نالاں ہے کہ اصطلاح سازی کے عمل کے لیے صرف خواندہ یا کسی خاص سرٹیفکیٹ ہولڈر کی شرط ہو۔

"اصطلاح کے بارے میں یہ کہا جاتا ہے کہ اصطلاح علم و فن کے ماہرین یا کوئی خاص جتھا وضع کر سکتا ہے، یہ سوال بھی پوری طرح درست نہیں ہوگا کیوں کہ زبانوں میں بننے والی اکثر اصطلاحات یا بنیادی چیزوں کے ناموں کو خود اس کے بولنے والے عوام رواج دیتے ہیں جن کا علم و فن کے ساتھ وابستگی لازمی نہیں ہوتی تو پھر اصطلاح سازی کے عمل کو صرف سرٹیفکیٹ ہولڈروں کے ساتھ جوڑنا مناسب نہیں ہوگا۔"

(تلار: 02-08 ستمبر 2017: 4)

تلار کی اس بات میں علمی بنیاد ہے کہ واقعی اصطلاح سازی صرف کسی ماہر لسانیات کا کام نہیں ہوتا بلکہ یہ ماہر مضمون کا کام ہوتا ہے۔

"اصطلاح سازی اپنے عمومی مفہوم میں تصورات، تصوراتی نسبتوں، نظاموں اور ان کی علامتوں کا نام ہے اور اصطلاح سازی کا یہ کام ماہرین لسانیات کی نسبت ماہرین مضمون کا ہے کیوں کہ اصطلاحیں صرف لسانی علامتیں ہی استعمال نہیں کرتیں بلکہ یہ اشیاء، افعال اور تصورات کے علامتی تسمیہ کا نام بھی ہے جو سائنس اور ٹیکنالوجی میں بڑی تیزی کے ساتھ جاری ہے۔" (عطش : 1998 : 14)

"اصطلاح" کے لیے براہوئی میں ڈاکٹر لیاقت سنی نے ایک اصطلاح وضع کی ہے جسے انہوں نے "ڈروشینک" کا نام دیا ہے۔ (سنی : 2009 : 32)۔ ڈروشینک براہوئی لفظ "ڈروش" سے ماخوذ ہے جس کے معانی نشاندہی کرنا نشان لگانا کے ہیں۔ یہاں ہمارا موضوع براہوئی سماجی اصطلاحات کی ترکیب کے حوالے سے ہے۔ اسی لیے وضع کردہ اصطلاحات پر گفتگو کے بجائے ہم اپنے موضوع پر توجہ دیں گے۔

اگر باریک بینی سے دیکھا جائے تو زبان کی ابتدا میں اس کا ہر لفظ ایک اصطلاح رہا ہے۔ یوں براہوئی اصطلاح سازی کو بھی ہم براہوئی زبان جتنی قدیم کہہ سکتے ہیں۔ کیوں کہ زبان کی تاریخ اور علم کے لحاظ سے زبان کا ہر لفظ ایک اصطلاح ہوتا ہے۔ اگر ہم براہوئی زبان کا جائزہ لیں تو اس کے محاورے، ضرب الامثال و کہاوتیں، رسم و ریت کی بنا پر بننے والے الفاظ، مذہب و عقیدہ کے بارے میں کہے ہوئے الفاظ و تصورات تمام کے تمام براہوئی اصطلاح سازی کی طرف اشارہ کرتے ہیں۔ مذہبی حوالے سے بہت سی اصطلاحات ہیں جو اسلام کے بعد براہوئی زبان میں اصطلاح کی صورت آئی ہیں۔ مثلاً وضو کرنے کے لیے مہن ڈو، تجہیز و تکفین کے لیے مڑدہ ئے خن با، جہ جاگہ کننگ، تعزیت پر بیٹھنے کے لیے کونٹ شاغنگ، کونٹ پرفنگ، دوشیفی کننگ، لٹھ بیر، میڑ مرکہ، گڈ توننگ و غیرہ وغیرہ سب اصطلاحات ہیں۔

اس کے علاوہ دوسری زبانوں کے الفاظ کو براہوئیائز کرتے ہوئے ان کی آواز و تلفظ کو اپنی زبان و لہجے میں لا کر اپنانا بھی ایک قسم کا مستعار لینا ہے۔ جیسا کہ صوتی تبدیلی کے لحاظ سے اسٹیشن سے ٹیسن، ماسٹر سے ماسٹر، سٹیرنگ سے اسٹرننگ، نیم روچ سے نیرموچ، قبرستان سے قبرستان، ڈاکٹر سے ڈاکسر وغیرہ وغیرہ۔

براہوئی سماجی یا مذہبی اصطلاحات کے سلسلے میں ڈاکٹر عبدالرحمن براہوئی کی کتابیں بنیاد کی حیثیت رکھتی ہیں۔ جن میں وہ ذخیرہ جمع ہے کہ جو سماجی اصطلاحات سے بھرا پڑا ہے۔ ان کی 'براہوئی اور اردو کا تقابلی مطالعہ (2013)، براہوئی زبان و ادب کی مختصر تاریخ (2014) اور براہوئی

نامہ (2015) میں براہوئی سماجی اصطلاحات بڑی تعداد میں شامل ہیں۔ براہوئی نامہ میں تو پیدائش سے وفات تک کی تمام اصطلاحات موجود ہیں جنہیں براہوئیوں نے خود حسب ضرورت وضع کیا ہیں یا تھوڑی بہت تغیر کے بعد دیگر زبانوں سے تبدیل کرنے کے بعد اپنایا ہے۔

سماجی اصطلاحات میں مرکب اصطلاحیں

براہوئی الفاظ سازی میں ایک سماجی ترکیب دو یا دو سے زائد الفاظ ملا کر نیا لفظ بنانے کا بھی ہے۔ یوں تو تمام براہوئی محاورے دو یا دو سے زائد صورت رکھنے والے الفاظ ہیں۔ جن کی صورت مصدری ہوتی ہے۔ (سوسن 1998) جنہیں ہم براہوئی سماجی اصطلاح سازی کی بہترین ترکیب کہہ سکتے ہیں کہ جو ایک بہت بڑا لسانی یا ادبی سرمایہ ہیں۔ جو انفرادی معنی کے ساتھ ساتھ مجازی معنی کی خوبصورتی سے زبان کو الفاظ و احساس سے نوازتے ہیں۔ جیسا کہ کاٹم آن خن کننگ، جی ٹو جان کننگ، ہاٹی بل مننگ، تل ول کننگ، نت تا پور تیا مننگ، ہامس اسکا کننگ، ڈغار ڈڈ مننگ، آسمان تمنگ وغیرہ وغیرہ۔ مذکورہ محاوروں میں ہم دیکھتے ہیں کہ دو یا دو سے زائد الفاظ سے مل کر الفاظ بنانے کی سماجی صورت ہے جو اپنا حقیقی معنی دینے کے ساتھ مجازی معنی بھی دیتے ہیں۔

یہی مرکبی صورت مصدری صورت کے علاوہ بھی پائی جاتی ہے جیسا کہ جھک جوڑ، خن با، میڑ مرکہ، میل کشی، کفن دفن، جہ جاگہ، دے مہن، مہپد، مرک ماتن وغیرہ میں دونوں صورتیں ہوسکتی ہیں اور محض دو اسم یا ایک اسم اور ایک فعل یا ایک صفت ایک ساتھ کام کرتے ہوئے ایک لفظ بناتے ہیں۔ اس کی ایک مثال سماجی اصطلاحات کی وہ صورت ہے جسے سماج نے وقت کے ساتھ ساتھ وضع کیا ہے۔ جیسا کہ ”اللہ ڈیر آئے کا وہ ذخیرہ جسے شادی کی تیسری رات خاندان کا لوڑی اپنے لیے جمع کر کے رکھ لیتا ہے۔“ (براہوئی 29، 2015)

اس اصطلاح میں دو الفاظ ہیں۔ اللہ اور ڈیر، دونوں اسم ہیں جن کو ملا کر ایک سماجی اصطلاح وضع کی گئی ہے۔ اسی طرح، دو شیفی، کسی کی وفات کے بعد زمانے میں رشتہ داروں میں ایک سفید ریش پسماندہ گان کو پہلی بار کھانا کھلانے کے لیے اس کے ہاتھ پکڑ کر نیچے کرتا تھا۔ (براہوئی 2015؛ 30)۔ بعد میں یہ اصطلاح تین دنوں تک رشتہ داروں کی جانب سے متاثرہ خاندان کے لیے کھانا تیار کر کے انکو دینے کے عمل کو کہا گیا۔ اسی طرح ”ہڈ پرغنگ“ اپنے طائفے یا قبیلے کو چھوڑ کر کسی اور قبیلے میں شمولیت اختیار کرنے کو کہتے ہیں۔ اس شخص یا قبیلے کو ہڈ پرغوک کہتے ہیں۔ (براہوئی ع 2015؛ 40)۔ یہ اپنی محاوراتی صورت میں ایک سماجی

اصطلاح ہے جس کا ایک مکمل تصور ہے۔ ”پد گھام“ کوئی کسی کام کے سلسلے میں جا رہا ہو اور اسے آواز دی جائے اسے پد گھام کہا جاتا ہے۔ (براہوئی ع 2015؛ 47)۔ اپنے مجازی مفہوم کے ساتھ ساتھ شرک و فال کے حصے کی ایک اصطلاح ہے۔ ”دیر و خاخر“ کسی چور یا مجرم کی بے گناہی کو پرکھنے کے لیے اسے گرم پانی یا آگ سے گزارا جاتا ہے۔ (براہوئی ع 2015؛ 47)۔ ”دیر“ اور ”خاخر“ دونوں اسم ہیں اپنی نوعیت اور مزاج کے لحاظ سے الگ الگ ہیں لیکن اس اصطلاح نے انہیں ملا کر کسی ملزم کی بے گناہی ثابت کرنے کا معنی برآمد کیا ہے۔ ڈز ہل، رات کا وہ بخار جو صبح بیمار کو نہیں ہوتا۔ اس وقت لکڑی کی ڈوئی مریض کے بستر کے نیچے رکھا جاتا ہے تاکہ بخار واپس نہ آئے۔ (براہوئی ع 2015؛ 57)۔ ڈز (چور) اور ہل (بخار) بھی دو الگ اسم ہیں جن سے رات کا بخار مراد لی گئی ہے۔ اسی طرح ”پوتی پٹ“ پرانی باتوں کو یاد کر کے جنگ چھیڑنے والا شخص۔ (براہوئی ع 2015؛ 86)۔ ”چپل“، چپ، چل، بے ادب، جو بڑوں کی بے ادبی کرے۔ (براہوئی ع 2015؛ 87)۔ اس کا متضاد ”سچل“، سچ، چل جو کہ اب ”چ“ پر پیش آنے سے سچل بن گیا ہے۔ جو کہ چپ چل کا معنی دیتا ہے۔ وہ بندہ جو ہر چیز میں پیش پیش ہو، ہر موقع پر خواہ مخواہ سچ بولنے کی کوشش کرے جس سے لوگوں کو نقصان کا اندیشہ ہو۔ لیکن دونوں دو دو لفظ چپ چل، سچ چل سے ماخوذ ہیں جن میں چپ معنی الٹا، خراب اور چل چلینگ سے ماخوذ ہیں۔ اسی طرح سچ بمعنی سچ لیکن یہاں سچل بنتے ہوئے محاوراتی معنی دیتا ہے۔

سماجی اصطلاحوں میں سابقے لگانے کی صورت

براہوئی سماجی اصطلاح یا زبان کے اپنے قواعد میں سابقہ یا پہلے آنے والے لفظوں سے اور الفاظ بنتے ہوئے نئے معنی لیے جاتے ہیں۔ اس کی ایک مثال خود لفظ ”مہن“ ہے جو کئی الفاظ کے آگے لگے ہوئے نئے الفاظ و معنی دیتا ہے۔ اسی سابقے سے ”مہشون“ کی اصطلاح وضع کی گئی ہے (براہوئی ع 1996) جو کتابوں کی فہرست مضامین یا مندرجات کے لیے اصطلاح ہے۔ مہن براہوئی کا ایک سابقہ ہے جو ابتدا کے لیے آتا ہے۔ ویسے ”مہن“ منہ یا چہرے کے لیے آتا ہے۔ براہوئی کے کئی الفاظ اسی سابقے سے بنتے ہیں۔ مہن بڑزائی سے مہبڑزائی، مہن شیفی سے مہشیفی، مہن پیہن سے مہپیہن، مہن دننگ، مہندیاری، مہن تمنگ، مہن تمنگ، مہن بر سے مہبر، مہن آڑ سے مہاڑ، مہاگ، مہگام وغیرہ۔

سابقہ ”ای“، جو کہ ضمیر شخص بمعنی ”میں“ نہیں بلکہ یہ ”کے اندر“ کے معنی کی دیتا ہے۔ جیسا کہ ایجنگ/بیجنگ الٹی آنا، ایخلنگ، سالن میں

روٹی لگا کر اٹھانا، ایخرینگ پانی میں اتر کر نکلنا، ایکشینگ، آنکھوں میں دیا سلائی لے جا کر نکالنا۔ ایتمنگ، ایلگنگ، ایبننگ، تینوں کے معانی قریب قریب ہیں۔ ایتمنگ کہیں کسی گھر میں فوراً گھسنا، ایلٹنگ کپڑوں کو دھونے کے بعد سکھانے کے لیے بچھانا۔ (براہوئی ع 2015؛ 261)

سابقہ ”بے“ براہوئی میں فارسی سابقہ نفی کے علاوہ اس کا اپنا بھی ایک سابقہ ہے۔ جس کے معانی پیمائش، ناپ اور چھلانگ لگانے یا عبور کرنے کے ہیں۔ مثلاً بیہلنگ پیمائش لینے کو کہتے ہیں۔ اکثر کپڑے کی ناپ لینے کے لیے آتا ہے۔ بے خلنگ بغیر اجازت کے کسی شخص بالخصوص کسی عورت کو Kidnap کرنا۔ بیبالنگ کسی چیز کے اوپر سے گزر جانا، دریا پار کرنا وغیرہ۔ (براہوئی ع 2015؛ 104)

یہی ”بے“ بطور لاحقہ بھی استعمال ہوا ہے۔ جیسا کہ ”ٹو بے“ یعنی ”ٹو“ بمعنی ”ماہ“ اور ”بے“ یعنی پیمائش یعنی ماہ کی پیمائش براہوئی سماج میں ”ماہ“ کی پیمائش یا سائز دیکھ کر مہینے کی تاریخ کا اندازہ لگانے کا تصور پنہاں ہے اس میں۔ اسی طرح ”بے“ بمعنی نمک بھی بطور سابقہ استعمال ہوتا ہے مثلاً بییدیر (سالن) بے شولنگ (نہانا) بیسورہ (شوربہ) بییدیری (براہوئی ع 2015؛ 221)

لاحقوں سے الفاظ سازی

براہوئی الفاظ سازی میں لاحقوں کی مدد سے نئے الفاظ بنانے کی اپنی ایک ساخت ہے۔ جیسا کہ ایک لفظ ہے ”آڑ“ جس کے معنی جوڑی کے ہیں۔ (براہوئی ع 2015؛ 235) ساتھی، ہمراہ وغیرہ وغیرہ۔ لیکن یہ بطور لاحقہ بھی استعمال ہوتا ہے۔ جیسا کہ براہوئی کے کئی قبائل کے آخر میں آتا ہے۔ میرو+آڑی میروآڑی، قلندر +آڑی سے قلندرآڑی، گرکین+آڑی سے گرگنآڑی، سماآڑی، پندرآڑی، قمبرآڑی وغیرہ وغیرہ۔ اسی طرح ”آفتہ“ کا لاحقہ لگتا ہے۔ جس کے معنی ٹنڈ، تلخ مثلاً ہرآفتہ جھگڑالو عورت (براہوئی ع 2015؛ 89) شلاقہ، بُرآفتہ وغیرہ بنتے ہیں۔

لاحقہ ”آو“ سے کئی الفاظ بنتے ہیں جیسا کہ پنڈنگ بھیک مانگنا سے پنڈو (بھکاری کی کٹھوری یا کشکو)، یا جوگی کی وہ ٹوکری جس میں سانپ کو رکھتا ہے۔ (براہوئی ع 2015؛ 251)۔ اسی طرح ”پٹو“ جہلاوان میں اور سراوان میں خدیت (براہوئی ع 2015؛ 222) پہاڑ سے پہاڑو، گھانڈ کنگ (اکھاڑنا، کھینچنا) سے گھانڈو یعنی شلوار پائنچوں کو اوپر کھینچ کر ناڑے میں اوڑھنے کا عمل۔ اسی لاحقے سے کئی الفاظ بنتے ہیں۔ براہوئی کی جہلاوانی لہجہ میں یہ کئی الفاظ کی صورت میں نظر آتا ہے۔ انڈے کے لیے آو، شیلہ

،شیلو،سیلو،بیلو(بیلہ)،منجو،ہیچو،کوچھو،چیہو،کوٹھو،کیہو،سو ہو،سوگو،میناکو،یاچھاکو،وغیرہ وغیرہ تمام ”او“ یعنی av کے لاحقے پر ختم ہوتے ہیں۔

براہوئی میں ایک لاحقہ ”کو“ بھی ہے جو الفاظ کے آخر میں آکر ان کے معنی بدل دیتا ہے۔ یہ اکثر جن الفاظ کے آخر میں آتا ہے ان کی تصغیر بنانا ہے جیسے کے ”ایڑ“ بمعنی بہن کے ساتھ لگتا ہے تو ”ایڑکو“ بمعنی سہیلی یا دین کی بہن بنتا ہے۔ اسی طرح ایلم بمعنی بھائی سے ”ایلمکو“ (امبل(مرد) سے امبلکو، مار(لڑکا/بیٹا) سے مارکو کی صورت میں اسم تصغیر یا اسم صفت تصغیر بھی بناتا ہے۔ جہلاوان میں اس کا استعمال بہت زیادہ ہوتا ہے۔ خضدار میں مسافر کو قدم اٹھانے سے پہلے چکو یا چکو سے گزرنا پڑتا ہے۔ عام بول چال میں جہاں تصغیر کو تصور یا تاثر دینا ہوتو یہ بطور لاحقہ لگتا ہے۔ جیسا کہ ”کنے نے تون چھنکو کاریمس ارے۔“ مجھے آپ سے چھوٹا سا کام ہے۔ چھاننکس گنین(چائے شائے پی لیں۔) آرامکس کین(تھوڑی دیر آرام کریں۔) داڑے ارغس کنین (کھانا ساکھالیں) وغیرہ۔ اسی طرح سراوان میں ”اڑو“۔ مثلاً بیدیزو، دعوتزو، سانگزو وغیرہ وغیرہ۔ یعنی دعوت سا، منگنی سا یا دعوت نما، منگنی نما وغیرہ وغیرہ۔

جہلاوانی ”کو“ اپنے اندر تصغیر اور مماثلت دونوں معنی رکھتا ہے۔

اسم، فعل اور صفت سے الفاظ سازی

براہوئی میں کئی اسم، فعل یا اسم صفات سے معمولی سی کمی بیشی سے نئے الفاظ بنتے ہیں جنہیں سامنے رکھ کر ان سے اصطلاح سازی میں مدد لی جاسکتی ہے۔ جیسا کہ کام چور کے لیے ”جایو“ کہا جاتا ہے۔ (براہوئی ع 2015؛ 86) جایو(جھاپو) جہلاوانی لفظ (جھپ) سے ماخوذ ہے جس کے معنی چھپنے کے ہیں۔

ان کے علاوہ ٹکی تلی، تڑلی تلی، بورکی، ٹڈکی، کوکی، مچکی، پوچکو۔ (براہوئی ع 2015؛ 224) موچکو وغیرہ وغیرہ کے الفاظ موجود ہیں جن کو سامنے رکھ کر براہوئی سماجی اصطلاح سازی کا جائزہ لینے کے ساتھ ساتھ نئی اصطلاح سازی کی راہیں کھل سکتی ہیں۔

ماحصل/تجاویز

براہوئی اصطلاح سازی کا ایک پہلو وہ ہے جس کو ہم سماجی اصطلاح سازی کہہ سکتے ہیں جس میں سماج نے اپنی زبان کے مزاج کو سامنے رکھتے ہوئے وقت و حالات کو مدنظر رکھتے ہوئے اپنی ضروریات کے لحاظ سے الفاظ بنایا ہے جن میں ہم دیکھ سکتے ہیں کہ مرکب لفظ سازی

کی صورت میں براہوئی محاورے یا پھر دو الفاظ کو ملا کر نئے الفاظ بنتے ہیں۔ جیسا کہ وضو کرنا مہن دو، کفن، دفن، جہہ جاگہ مردے کو شرف بخشنے کے لیے خن با، مرک ماتن، کونٹ شاغنگ وغیرہ وغیرہ۔

اسی طرح اپنے قبائلی نظام تشکیل دینے کے لیے الفاظ وضع کیے گئے ہیں۔ مثلاً میڑ مرکہ، میل کشی جرگہ اور فیصلے وغیرہ وغیرہ۔ جب کبھی مال مویشی یا زمینداری کی طرف گئے ہیں تو ان کی ترتیب کو سامنے رکھ کر الفاظ تشکیل دیئے جیسا کہ گھر میژدار، بھاگیا، مے گل، بزگل، کھریئا (شوان)، زور، زولہ، خوڑدہ، ہابر، گاڑم وغیرہ وغیرہ کے الفاظ اپنے اپنے حصے کی اصطلاحیں شمار ہوتی ہیں۔

براہوئی کے اپنے سابقے اور لاحقے بھی ہیں۔ جنہیں بڑی خوبصورتی سے استعمال کر کے الفاظ سازی کی گئی ہے۔ جن کو سامنے رکھ کر آج کا براہوئی اصطلاح ساز بخوبی اصلاح سازی کر سکتا ہے۔ اس سے یہ ہوتا ہے کہ براہوئی زبان کے اپنے مزاج و تاثیر کے لحاظ سے اصطلاحات سامنے آسکتی ہیں۔ یا پھر جیسا کہ سابقہ و لاحقہ کی ترتیب ہے۔ ایڑکو، ایلمکو، امبلکو، بابکو، مارکو، چکو یا چککو وغیرہ وغیرہ کی صورت میں دوسری چھوٹی چھوٹی چیزوں کے لیے اصطلاح سازی ہوسکتی ہے۔ اسی طرح آٹو، شیلو، شوٹو، سیلو، بیلو، منجو وغیرہ وغیرہ کی طرح کی اصطلاحیں ہوسکتی ہیں۔

تقاضہ اس بات کی ہے کہ براہوئی سماجی اصطلاح سازی کا مطالعہ باریک بینی سے کیا جائے تاکہ اصطلاح سازی کی بنیاد درست رکھی جائے۔ ورنہ بہت ساری غلطیوں کا اندیشہ ہے جو زبان کے مستقبل کے لیے مناسب نہیں ہوگا۔

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(پبلشر نا ندارد)

January--June, 2023

بلوچی اور براہوئی پہیلیاں (ایک جائزہ)

An Analysis regrading Balochi and Brahvi Riddles:

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Abstract:

Riddles play a significant part in any language, being used in day-to-day communication which is the reflection of decoded few words and short sentences drawn and based on expertise. Riddles are main form of every oral literature to use any event of society. They are on any unusual situation which attracts their attention these are the collective wisdom of the past and the popular convention, because of their honesty, piety and spiritual powers. Riddles reflect the mentality of common people that is how they reflect upon things. They are the source of information on the moral concepts and social values, and are the best sources for the study of their culture life and values. In this regard, the Balochi and Brahvi riddles play a pivotal role for the construction of knowledge in the Baloch society because these are developed from the social and normative structure of society. Brahvi and Balochi literature holds the specific treasure of riddles in its literature. These are considered the fruits of human sense, because these represent the numerous aspects of culture and thoughts of Baloch society. The purpose of this study is to establish the importance of a Balochi and Brahvi riddles in Balochi and Brahvi languages and literature. Balochi and Brahvi riddles have background stories which are quoted by each individual even by females. The current research article aims to conduct Comparative Study of Creation Balochi and Brahvi riddles. They create comparative environment and enjoyment among participants. This paper focuses importance, tradition of Riddles and Balochi and Brahvi Riddles.

Keywords: Riddles, Balochi, Brahvi, Resemblance, Society, Culture, Language, Nation, History, Literature

تعارف:

دنیا کے ہر ادب کا آغاز اُس کے لوک ادب سے ہوتا ہے۔ اسی طرح براہوئی ادب کا پہلا دور بھی لوک ادب سے ہوتا ہے۔ (لوک) خلقی ادب میں ہمیں جولسانی و ادبی خزانے نظر آتے ہیں۔ اُن میں قدیم لوک کہانیاں، لوک شاعری، ضرب الامثل اور پہیلیاں وغیرہ یہ کسی ایک شخص کی تحریر کر رہے ہیں۔ ان کا تخلیق کار ہمارے دیہی لوگ ہیں۔ یہ زمانہ قدیم سے سینہ بہ سینہ اور نسل در نسل ہم تک پہنچے ہیں۔ لوک ادب چاہے وہ نظم ہو یا نثر کسی قوم و زبان کی بنیاد قرار دی جاسکتی ہے۔ جن اقوام نے اپنی لوک ادب پر توجہ دی تو انہوں نے اپنی زبان و ادب کو ترقی دینے میں کامیابی حاصل کی۔ لیکن اس کے مقابلے میں جن اقوام نے اس جانب توجہ نہیں دی تو وہ اس دوڑ میں پیچھے رہ گئے۔ براہوئی لوک ادب کی ترقی کے لئے براہوئی اکیڈمی اپنی خدمات پیش کر رہی ہے۔ اس موضوع پر کام کرنے والے شاعر، ادیب، دانشوروں کی ہر طرح سے افزائی کرتی ہے۔ ہماری خواہش ہے کہ ادبا و شعراء لوک ادب پر کام کر کے ان موتیوں کو سامنے لائے۔

کسی بھی زبان کے ادب میں تخلیق اور تحقیق انتہائی اہمیت رکھتا ہے۔ تاہم جب لوک ادب کے اصناف کا جائزہ لیتے ہیں تو ایک چیز سے ہمیں متفق ہونا پڑے گا کہ لوک ادب چاہے وہ بلوچی زبان کا لوک ادب ہو یا براہوئی دونوں کے تخلیق کا زمانہ تقریباً ایک ہے۔ ہر معاشرے کی طرح بلوچ اور براہوئی معاشرے میں جہاں دیگر مشترکہ خصوصیات ہیں وہی ضرب الامثل بھی تقریباً ایک جیسے ہی موضوعات کے گرد گھومتے ہیں۔ ان موضوعات میں زندگی کے مختلف شعبہ جات کے متعلق ضرب الامثل موجود ہے۔ اور یہ مختلف مجالس، گفتگو اور مختلف واقعات کے بعد تخلیق ہوئے۔ جو کہ سینہ بہ سینہ اور نسل در نسل منتقل ہو کر ہم تک تحریر کی شکل میں پہنچا۔ اس ضمن میں لوک ادب کی اہمیت اور ضرورت کو مد نظر رکھ

7: سُہر گُشانی ہر کسی لوگ ء چمان انت۔

(آس)

8: گزگ گزگ کنان انت

زمین ء تل کنان انت۔ (ننگار)

آسان پہلیاں۔ مشکل پہلیاں۔ بہت مشکل پہلیاں۔

آسان پہلیاں:

آئی ء چارئے وت ء گندئے (آدینک)

ہلک لڈیت، ہورت پد ہمودانت (تگرد)

تئی مات شپ ء پچیت روچ ء ہچ نیست (استال)

ہلک لڑیت دپ پچ انت ہمودانت (تروں)

ہلک لڈیت پراہ دپ ہمودانت (جات)

مشکل پہلیاں :

رَمگ ء سردے واڑء دوش (بینگ ء مگسک)

تریں لٹے جنگل ء کپتگ (مار)

ششتگیں تاسے ماں زرء لڑایت (ماہ)

پٹوویں لوہے دپ

نیست (ہیک)“، (عادل، 2013: 104)

بہت مشکل پہلیاں:

سے گہار انت یک گُشانے (تینک پادیگ)

مولدء کرء دوگلامک وپتہ (گور)

چارک حاک واران، چار شکر واران

چار سرا براں سواران (گوک ء چار سُرْمب)

مُرگ ء زریں ماں بارگیں چوبان درنگ انتنت

ہردہیں نخلانی ثمر حونی رنگ انتنت (لنکک ء ناخن)

بلوچی میں کچھ اسطرح پہلیاں کہ بہت مختصر لیکن معنی سات

فقرے پر مشتمل ہیں۔

”چاچ ہیت چاچ جنان، ہیت ملک براں مانا (۱) آزماں کہ

پدانکے پر نیست (۲) دست ء دل انت پُٹ ئے پر نیست

(۳) مُرگ انت کہ گوری شیرے ماں نیست

- (۳) گوک انت کہ سری دنتان ئے ماں نیست
 (۵) اُشتر انت کہ کانٹ ئے پر نیست
 (۶) مار انت کہ پادئے پر نیست
 (۷) کلیر انت کہ تاکے پر نیست، (شے تگری، 2013: 49)

ہیت چاچ جناں

ہیت ملک براں
 اُشتر ۽ کانٹ پر نیست۔
 گز ۽ گنٹگ پر نیست۔
 آزمان ۽ پدانک پر نیست،
 گوک ۽ سری دنتان ماں نیست،
 مرگ ۽ گوری شیرمان نیست،
 مار ۽ پاد پر نیست،
 دست ۽ دل ۽ پٹ پر نیست۔

انسان اپنی وجود کے اندر ایک کائنات ہے۔ اور کائنات کی وسعت قدموں سے گنا نہیں جا سکتا۔ کائنات میں ہر طرف سُر و لے پھیلی ہوئی ہے۔ اور انسان کے وجود کے اندر بھی سُر اور لے زبان کی صورت موجود ہے۔ اسی لئے دانشور کہتے ہیں کہ ہر زبان ایک مکمل سُر ہے۔ یہ سُر دنیا میں اُس پھیلی جب انسان کھڑے ہونے کی کوشش کی۔ ان کو کھانے اور پینے کی اشیاء سے پہلے الفاظ ملے۔ اور الفاظ کی ترتیب آج تک ان کے ذہن اور زبان پر پھیلی ہے۔

بلوچی اور ربرابوئی زبان کے پھیلی کی تخلیق بہت ساری مماثلت رکھتے ہیں۔ اس حوالے سے کئی ادیبوں نے دونوں زبانوں کو قریب لائے اور ان کے ادب کے ذخیرے کو جمع کرنے کی کوشش کی۔ مگر ہم ماضی میں دیکھتے ہیں کہ ان دونوں برادر زبانوں کو ایک دوسرے سے الگ کرنے کی کوشش کی گئی۔

برابوئی اور بلوچی زبان کی مشترکہ خصوصیات میں یہ بھی انتہائی اہم خصوصیت ہے کہ دونوں کا تقریباً ایک ہی جغرافیہ میں پڑاؤ ہیں جہاں وہ اپنی سیاسی، ثقافتی، تاریخی، ادبی اور تہذیبی سفر کو جاری رکھے ہوئے ہیں۔ دونوں برادر قوم کی طرح زندگی گزار رہے ہیں دونوں زبان کے مختلف شعبہ ہائے زندگی کے افراد کا ایک دوسرے کے ساتھ خصوصی تعلق ہے۔ اس حوالے خصوصی

طور پر ادبا ء کا ذکر کرنا ضروری ہیں جو ایک دوسرے کے کتابوں کی تقریب رونمائی ، مشاعرہ اور مذاکروں میں شرکت کرتے ہیں اور اپنے مقالے اور شاعری سناتے ہیں۔ ایک سلسلے میں براہوئی اکیڈمی پاکستان کوئٹہ ، بلوچی اکیڈمی کوئٹہ اور براہوئی ادبی سوسائٹی کا ذکر کرنا انتہائی ضروری ہیں۔ مذکورہ ادبی ادارے ایک دوسرے کے کتابوں کو شائع کرتے ہیں اور ادبی مواد کے حصول میں ایک دوسرے کے ادباء اور سکالرز کی مدد کرتے ہیں۔

دونوں زبانوں کے ادب میں موضوعات ، اور ضرب الامثل ، پہیلیاں ، رسوم ، ثقافت ، کھانے ، غم اور خوشی کے رسومات اور کھیل تقریباً ایک جیسے ہی ہیں۔ اس حوالے ڈاکٹر عبدالرحمن براہوئی اپنی کتاب ” براہوئی کھیل “ میں تحریر کرتے ہیں۔

”بلوچستان میں براہوئی زبان بولنے والے ہوں یا بلوچی زبان بولنے والے ان کی اکثریت ایک ہی طرح کے کھیلوں سے دلچسپی رکھتی ہے۔ براہوئی بولنے والے بلوچوں کی اکثریت پہاڑوں ، میدانوں ، ریگستانوں میں خانہ بدوشانہ زندگی بسر کرتی ہے۔ لہذا ان کے کھیل بھی ان کی معاشرتی زندگی کے آئینہ دار ہوتے ہیں۔ ان خانہ بدوشوں میں ایک طبقہ وہ ہے جو مال مویشی پالتا ہے۔ اور جن کی گزر اوقات مال مویشی پالنے پر ہے۔ اور یہ لوگ مالدار کہلاتے ہیں اور اکثر چراگاہوں کی تلاش میں ایک جگہ سے دوسری جگہ منتقل ہوتے رہتے ہیں۔ دوسرا طبقہ وہ ہے جو محنت مزدوری کر کے اپنا اور اپنے اہل و عیال کا پیٹ پالتا ہے۔ تلاش معاش کی خاطر یہ لوگ شہروں اور قصبوں کے نزدیک قیام کرتے ہیں۔ ان خانہ بدوش قبائل کے کھیلوں اور دیگر تفریحی مشاغل کو احاطہ تحقیق میں لانا نہ صرف ایک دشوار کام ہے بلکہ اس کے لئے قدم قدم پر مشکلات کا بھی سامنا کرنا پڑتا ہے۔“ (براہوئی، 1987ء، ص 3-4)

پہیلی بوجنے کی روایت خلقی براہوئی بولنے والوں میں اب تک قائم ہے۔ اس کا طریقہ یہ ہوتا ہے کہ اس میں جتنے بھی زیادہ افراد شرکت کریں گے وہ اتنا ہی تفریح کا باعث ہوگا۔ پہیلی بوجنے کا مقابلہ زیات تر راتوں کو ہوتی ہے جب کہ اس میں ہمسایہ ، رشتہ دار بھی شرکت کرتے ہیں۔ یہ دو گروپ میں تقسیم ہوتے ہیں پھر حد

بندی کی جاتی ہے مثلاً ساراوان، جہلاوان کی حد بندی ہوئی تو ساراوان ایک گروپ کا اور جہلاوان دوسرے گروپ کا ہوتا ہے جس نے حد بندی میں پہل کی تھی تو دوسرے گروپ کا پہلی کہنے کو کہا جاتا ہے (سوسن ، 2016ء ص 55)۔

ایک گروپ پہلی کو بوج نہ سکا تو دوسرا گروپ کہتا ہے کہ ہمیں ایک ڈیہہ (جگہ) دے دو۔ ہارنے والا گروپ ایک جگہ کا نام لیتا ہے۔ تو دوسرا گروپ کہتا ہے فلاں (جگہ) لے لو۔

ذیل میں چند براہوئی پہیلی (چاچا) شامل کئے جاتے ہیں۔

* ”مونو خراس اس سیائے پیہنو جُل ئسے

(ارغ و تین)

* خلق ہمپینے انکین ی نلیکو ایٹ ئسے

(بس)

* دے آن خننگیک شامائے بریک... نئے حسابی نئے

کتابی

کنا باوہ نا چوکری سامائے ارغ بسک بٹک صحبتو بش
مریک اسٹ ہم اف

شامائے لمہ پلاؤ کیک صحب ئنا افس

دئے ئتون کاہک شام ئتون بریک

(استار)

* اسہ شلوار ٹی چل ایلم ء

خیسنا بوٹ خواران پُرے

دریچہ درباچہ خانہ لعل ء پُر بچہ۔ اسہ ارائی صد بندغ

(انار)

* کلی تتک ئے دیر تا ہنین ئے

(انگور)

* شیف چار بڑزا چار بیش مفا ایت ی چا

(ایٹ)

* ارفیستہ نا مریک

(آدینک)

* نہ تیر نہ تمبہ

خرنودسپاک نُسے پتاسہ غان پُرے

خرنو چادرس نُسے زیہا آتہ پیہنوٹک ء

خرنا پُچ رشک آن پُرے

اسہ (گڈ) کندوری نُسے برابر و

بلہ تا ننے نن درست ارغ بسک صحب نئون بش مریک

بچ اف

(آسمان و استار)

* کھڈ نُسے ہڈان پُرے

(باء و دنانک)

* سوتہ ہنین نُسے سل تہ خرین نُسے

(بادرنگ)

* بانگ ایتک ولے کسس پدان تہ نما ز کپک

(بانگو)

* اسہ گڑاسے لڑزک

بابو یکا لڑزک، بلہ لڑزک

بُلڑی سے لڑزک

اسے گڑاسے برف بٹک
پیرو گڑاسے لڑک
(بروے)

* دلا سیٹی ارا رنگ ننا دیر ء

نیمہ پیہن نیمہ پوشکن، پیہنو لوت نُسے ٹی
پیہنا گنبد نہ درنہ گلی

اسہ کڈ ٹی ارا رنگ نا دیر ء

اسہ دلاٹی ارا رنگ نا دیر ء

نہ درنہ دروازہ

نہٹی لیٹوک ارا پچی ء شہزادہ

(بیدہ)

* باٹی شات خرن ئی پیشن بٹ تا خینن ئی

(پان)

* اسہ کور و دون نُسے اخس شاتہ خنیپسہ

(پڈ)

* شوشو کیک ژونگ ژونگ کیک کسپک دتر گُنیک

(پشہ)

* سالم نا بروتاک ہڑدے چرپ ء

(پشی)

(براہوئی، 2016ء ص 17-28)

پہیلی (چاچا) آج کے دور میں مختلف شکلوں میں موجود ہے۔
اور پہیلیاں بولی اور بوجھے جاتے ہیں۔ جبکہ اس کانعم البدل سوال

اور جواب ہے جس طرح ایک ذہین طالب علم یا شخص مختلف موضوعات پر سوالوں کے جوابات دے سکتا ہے اسی طرح پہیلی (چاچا) بھی قدیم زمانے کی سوال اور جواب کا ایک شغل رہا ہے۔

* چاچا، چاچا اسے گڑاسے ہفس تہ نا مریک
(آدینک)

* چاچا، چاچانہ تیر نہ تمبہ
(آسمان)

* چاچا، چاچاسو اف تہ سل بٹک
(زیل)

* چاچا، چاچاہس کہ چکہ تہ ہموخس چُنک مریک
(سگریٹ)

* چاچا، چاچاٹکر مس جوڑ مفک
(شیشہ)

* چاچا، چاچابے ساه او گڑاسے اُرانا ٹوبوگری اے کیک
(قلف)

* چاچا، چاچاہرکس کہ بینک تہ او خنپک تہ
(کفن)

* چاچا، چاچابل کیک چُک سُس اف - باریم ہفک بیش سُس
(جہاز) اف

* چاچا، چاچالاب کیک لٹک تہ کنا دوٹی اے
(لشی)

* چاچا، چاچا مون انگا گدان ہرکس نا کاٹم اُٹے
(موت)

(بارانزئی، 2019ء، ص 118-120)

جہاں تک بلوچی اور براہوئی زبان بولنے والوں کے روزگار ، سیاست ، ثقافت اور ادب کا مرکز دیکھا جائے تو اس سے قبل دونوں

قبائل خاص کر براہوئی بولنے والے خانہ بدوشانہ زندگی گزار رہے ہیں۔ وہ گرمیوں میں بلوچستان کے مختلف علاقوں میں رہائش اختیار کر کے اپنی زمینداری، مال مویشی پالنا وغیرہ میں زندگی گزارتے ہیں۔ جبکہ سردیوں میں چونکہ یہاں سخت سردی پڑتی ہے۔ اور ماضی میں یہاں پر گیس اور ایندھن کے دیگر ذرائع ناپید تھے تو وہ مجبوراً اور طبعیتاً سندھ کی طرف بولان کے راستے سفر کرتے ہیں۔ اس حوالے سے جاوید اختر اپنی کتاب ”براہوئی لسانیات میں تحریر کرتے ہیں کہ۔

”براہوئی لوگ ابتداء سے آج تک خانہ بدوش ہیں۔ وہ سالانہ موسمی ہجرت کرتے ہیں اور کچھی اور سندھ موسم سرما گزارتے ہیں۔ اور موسم گرما کوٹہ قلات کے پہاڑوں میں۔ آثاراتی تحقیق سے بھی ثابت ہوا ہے کہ یہ لوگ قدیم ماقبل تاریخ ادوار سے موسمی ہجرت کرتے چلے آئے ہیں۔ ہمیں ان کی موسمی ہجرت کا سراغ جدید حجری عہد میں بھی ملتا ہے۔“ (اختر، 2015ء، ص 95)

مذکورہ ہجرت یا خانہ بدوشانہ زندگی میں سفری سہولیات نہ ہونے اور بعض اوقات سفر کے دوران بارشوں کے آگہیر لینے سے شدید مشکلات کا سامنا کرنا پڑتا ہے۔ جب کہ ان کے ساتھ ان کے مال مویشی بھی ہوتے ہیں جن میں اونٹ کو وہ اپنی سامان کو اٹھانے کے لئے اور دیگر بھیڑ بکریوں کو اپنی گزر بسر کے لئے ساتھ رکھتے ہیں اور ان کی حفاظت کرتے ہیں۔ ان کی خوراک کے لئے وہ راستوں میں سبزہ وغیرہ جبکہ پڑاؤں کی جگہ پر کٹے ہوئے فصل کے باقیات کو خرید کر یا انسانی ہمدردی کے تحت حاصل کر کے اپنی مال مویشی کو چراہتے ہیں۔

نتائج۔

ضرب الامثال کی طرح براہوئی و بلوچی پہیلی بھی زبان چاشنی معنویت اور طویل معنوں کو مختصر کر کے بیان کا ذریعہ ہیں۔ یہ م اکثر مختصر ہیں مگر ان کے معانی بہت ہی گہرے اور زبان کے لئے حسن و زیور کا ذریعہ ہیں۔ ہماری روز مرہ گفتگو کے جزو لاینفک ہیں۔ ان کے خالق زیادہ تر عوام الناس ہوتے ہیں۔ اس لئے ہم

ان کا رشتہ لوک ادب سے ملاتے ہیں۔ علماء اور حکماء بھی اپنے تدبیر سے اس میں اضافہ کرتے ہیں۔ یہ بولنے لوگوں کی وسیع تر تجربات ، واقعات ، مشاہدات ، رجحانات اور تخلیقات کی ترجمانی ہوتی ہے۔ ان میں ہمیں قوم کی زندگی کی مختلف جھلکیاں ملتی ہیں۔ اس لئے کہا جاتا ہے کہ ان سے ہمیں کسی قوم کی تاریخ ، ثقافت ، مذاق ، اخلاق اور ذہنی ارتقاء کا اندازہ ہوتا ہے۔

حوالہ جات:

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- براہوئی، پروفیسر سوسن (2016ء)، ’ ’ براہوئی قدیم نثری ادب ‘ ‘ ، براہوئی اکیڈمی (رجسٹرڈ) پاکستان کوئٹہ
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- شے تگری (2013) بلوچی یک ء دو تران ہوار ’چاچ گنج‘ رده بند قدیر مجید، سیدہ ہاشمی ریفرنس کتاب جاہ ملیر کراچی
- عادل، عبدالطیف (2013) بلوچ چاچ، ہوار ’چاچ گنج‘ رده بند: قدیر مجید، سیدہ ہاشمی ریفرنس کتاب جاہ ملیر کراچی