# Pakistan Journal of Applied Social Sciences

## Volume-1  
March, 2015

### CONTENTS

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nasreen Aslam Shah</td>
<td>Editor’s Note</td>
<td>i</td>
</tr>
<tr>
<td>Aaqib Shahzad Alvi &amp; Sarah Safdar</td>
<td>Prevalence and Predictors of Mental Health Problems among an Elderly Population of Pakistan</td>
<td>1</td>
</tr>
<tr>
<td>Abida Parveen &amp; Uzma Parveen</td>
<td>Communication and its Role in Rural Development</td>
<td>19</td>
</tr>
<tr>
<td>Profulla C. Sarker</td>
<td>Voluntarism to Social Work and Social Services in Bangladesh</td>
<td>33</td>
</tr>
<tr>
<td>Sadia Rafi, Mumtaz Ali &amp; Irfan Nawaz</td>
<td>Violence against Women in Punjab: Prevalence, Varying Trends and Efforts of Media and Civil Society</td>
<td>45</td>
</tr>
<tr>
<td>Yasir Arafat</td>
<td>The Dissolution of Muslim Marriage Act, 1939 May Provide More Rights to Women of Subcontinent if Applied According to True Doctrine of Maliki School of Islamic Jurisprudence: An Overview</td>
<td>59</td>
</tr>
</tbody>
</table>
Editor’s Note:

Fifty-four years after the creation of the Department of Social Work at the University of Karachi I feel honoured and pleased to present an academic journal, Pakistan Journal of Applied Social Sciences. This Journal marks a milestone not only in the history of the Department of Social Work at Karachi University but also in the field of Social Work in Pakistan.

The Journal comes out at trying times – a time when our civil society is searching for a way out of a cobweb of issues threatening the very core of our lives. We are all in search of viable strategies for development and progress. We are looking for plans and programmes for development for all and not for a few only. The Journal thus, is not merely an academic exercise, though that too is a laudable effort; the Journal aims to act as a panacea for many social ailments that plague our lives today. Thus, we expect the Journal to provide a forum for creative thoughts and a forum for informed action.

Earlier, we have brought the alumni of the Department of Social Work at one platform by networking through a Directory of Alumni of the Department of Social Work & the Centre of Excellence for Women’s Studies, University of Karachi, which was published in the year 2011.

We need your support, your guidance, and more importantly your co-operation to make our effort not a one-time venture but a continuous team-activity.

I take this opportunity to thank our Hon’ble Vice Chancellor, Prof. Dr. Muhammad Qaiser who has generously supported us in our work. I also thank Dean Prof. Dr. Moonis Ahmar & my colleagues.
Prevalence And Predictors Of Mental Health Problems
Among An Elderly Population Of Pakistan

Aaqib Shahzad Alvi
Department of Social Work
University of Sargodha

Sarah Safdar
Faculty of Management and Social Sciences
Iqra National University

Abstract

The aim of the present study was to explore the prevalence and predictors of mental health problems among elderly. Self Reporting Questionnaire (SRQ-20) was used as tool of data collection from 624 elderly aged 60+ using multistage sampling technique. Logistic regression analysis was performed to identify factors associated with mental health problems. Results indicated a pervasive prevalence of mental health problems among elderly in Central Punjab. Logistic regression analysis reported that various independent factors, including financial dependency, educational status, undesirable events of life, undermining the sense of control, elderly abuse, feelings of discomfort at home, behavior of family, age and gender of elderly were significantly linked with mental health problems of Pakistani elderly population. These notably linked variables were instigated as the major risk factors of mental health problems. These findings also pointed out that the respondents who were monetarily dependent and did not have any source for familial support were two times more likely to report mental health problems than those who had finances. It means that the financial dependency dominates other risk factors.
Introduction

The World Health Organization pointed out, twenty five percent of the world’s population suffered from mental health problems (WHO, 2001 cited in National Plan Action-NCDS-Pakistan, 2004). The planning commission survey indicated that ten million populace were recognized as mildly ill and one million were lying in the category of severe illness in Pakistan (National Plan Action-Pakistan, 2004). This research looks at the occurrence and correlation of mental health problems among elderly in Punjab, larger province of Pakistan comprising of immense population of elderly. "The mental health problems denote emotional and psychological difficulties, which cause distress and interfere with how people go about their everyday lives" (European Commission Report, 2008).

Keeping in view the previous studies it was concluded that mental health problems (MHPs) had an extensive range. The thinking, feelings and body of older persons have been destroyed by the mental health problems. The range of these problems was too large that they begin from daily life cares and worries and advanced to harsh conditions. Depression, bipolar disorder (manic depressive illness), attention deficit (hyper activity disorder), anxiety, eating disorders, schizophrenia, dementia, alziemer, and conduct disorders were categorized in mental health problems (Chopra, 2005). Neuroses, often conveyed as ‘common mental health problems’, including depression and anxiety that might be a source of suffering and had impact on daily life but did not add perceptual problems i.e. Hallucination or hearing voices (Karban, 2011). In this study the researcher dealt with the problems of daily life and ‘Neuroses’ were taken as ‘Mental Health Problems’.

The recent figure of Pakistani elderly population touches the figure of 11.5 million in Pakistan. This population will increase to sixteen million in 2020 and will be fifty million in 2050. In recent times, the 60 and above older persons comprised of 6 % of the national population of country (UNDESA, 2009).
populace of female elderly is going to increase as compared to male due to raising life expectancy of female elderly (Khalid, 2003).

Abundant studies have been carried out in developed countries (Chow et al., 2004) to gauge the pervasiveness and risk factors of depression among the senior citizens whereas a few sizeable studies have been made in developing world (Al-Shammari & Al-Subaie, 1999; & Thongtang et al., 2002). The prevalence rate and risk factors/predictors varies depending upon the origin of country and study setting. The percentage of prevalence of mental health problems varied from 0.9% to 42% (Djernes, 2006). The occurrence of mental health problems was estimated more than cancer and cardiac diseases (Substance Abuse and Mental Health Services Administration, SAMSHA). Several studies have been launched in Pakistan regarding the need & problems and socio-economic condition of elderly but a little work has been done in mental health domain of elderly.

A study indicated that a minute percentage of senior citizens were having excellent health status and almost one forth had poor health status (Hafeez, 2004). Alzheimer’s disease (16%) and Parkinson’s disease (7.7%) have been labeled as mental health problems and it is also reported that the onset of chronic conditions initiated in fifty years of age in Pakistan and developing countries as well. In addition, it was also indicated that one third elderly were suffering from mental health problems in community settings whom needed interventions for treatment (Nour, & Hebert, 2010). According to the survey carried out in three big cities of Pakistan (Lahore, Quetta, and Karachi) the prevalence of depression was estimated to be 53.4%, 43.9% and 35.7% respectively (Gadit & Mugford, 2007). One more study revealed that 43% community dwellers in a village of Sindh, Pakistan were diagnosed depression and anxiety symptoms (Luni, et al., 2009).

Different factors have been recognized as risk factors of depression in old age. Amongst socio-economic indicators, gender is reported to be notably associated with depressive symptoms (Barry et al., 2008). Depression among 60+ women was found more than older men (Beekman et al., 1999; Bracken & Reintjes 2009; & Heikkinen & Kauppinen 2004). Several causes have been recommended to describe this variation, such as selective survival. For instance, older male depart their life earlier and mortality may be affected by genetic factors (Yi et al., 2003).

The survey about the problems and prospects of 60+ generation revealed that the vulnerability of elderly was directly associated with the failure of family support
and this vulnerability became double in case of too poor families (The Situation of Elderly Population in Pakistan: Problems and Prospects, 2008). The same result was produced in a survey conducted in Punjab, level of satisfaction of elderly was considerably attached with those who did not have any conflicting situation within family set up (Nizamuddin & Maqsood, 2010).

The loss of roles and status, decision making, lack of social networking, snatchers of rights, poverty, retirement, widowhood, dependency, unmet social and emotional needs, disability, sickness, ageing, launching of children and institutionalization were social forces that might cause the distortion of mental health among older persons. This state of affairs diminished their hope for life and they became the victims of mental health problems such as depression, anxiety, stress, and dementia (Atchley, 1988). Dependency, female sex, illiteracy, financial difficulties, being a housewife and problems in family relations were reported the major causes that lead aged persons towards threshold of vulnerability (Mirza & Jenkins, 2004).

Mental health problems were negatively associated with socio-economic status and people with low socio-economic status were found to be more depressed (Dar, 1996; Gresenz et al., 2001; & Muramatsu, 2003). They have to face stressful events in life and they have few resources to cope with these causes of stress more effectively (Aneshensel, 1992; & Kessler & Cleary, 1979). Psychological distress across the life was positively associated with economic strain (Angel et al., 2003; Krause, 1997; Miech & Shanahan, 2000; & Mirowsky & Ross, 2001).

Little information is accessible in the mental health domain among elderly of Pakistan. Therefore, a need was felt to assess the pervasiveness of mental health problems and gauged their determinants in geriatric populace of Pakistan. It might identify various interventions and further researchers in this particular dimension.

**Methods**

This study was carried out in the central Punjab. Punjab comprised of three zones i.e. Southern Punjab, Central Punjab, and Northern Punjab (Nizamuddin, et al., 2010). The central zone was chosen by the researcher due to its diversity in changing life styles & family structure, cultural diffusion, modernization, mass media, urbanization and geographical proximity was considered as well.
The sample size was 624 elderly. 6% population of the 60+ senior citizens was taken from the inhabitants of the Central Punjab i.e. 2921280 (Census Bureau of Pakistan, 1998) which was the human universe to take sample. The sample size was taken by using the formula \( N/1+Ne^2 \) given by Taro Yamane (Yamane, 1967: p. 95). Male and female (60 & above) were interviewed dwelling in community.

Multistage sampling method was applied to draw a sample. Central Punjab comprised of 16 districts. At first step, one-fourth of the districts from Central Punjab were picked by applying simple random sampling technique. The simple random is a type of probability sampling, in which each item has equal chance to be selected (Browne, 2002). At the second phase, one tehsil from each already chosen district was selected through simple random sampling. Thirdly, urban and rural blocks/strata were selected out of tehsils. The rural and urban areas had been divided into blocks having 250 households. At the fourth phase the total sample was confirmed by applying the formula i.e.

\[
\text{Sample} = \frac{\text{Total Blocks of Selected Tehsils}}{\text{Total Blocks of all Tehsils}} \times \text{Required Sample}
\]

At final stage, the elderly were approached by using convenience sampling technique. Equal representation was given to both rural and urban community. Interview schedule (developed by the researcher) and Self Reported Questionnaire (SRQ-20) (developed by WHO) were administered for data collection. Interview schedule comprised of four parts i.e. socio-economic profile, family behaviour, risk factors of mental health problems and coping strategies among elderly. The Self Reporting questionnaire has been used to assess the psychological distress and mental health problem in different community as well as psychiatric settings (Ventevogel, 2007). It was applied by WHO in many countries of Third World where the mental health services are not satisfactory (WHO Division of Mental Health, 1994). SRQ-20 had been used to estimate the mental health problems of aged population in Central Punjab. It comprises of twenty items/questions. It has neurotic items only, reflecting depressive symptoms, anxiety and psychosomatic complaints. In case of illiterate respondents, SRQ-20 might be used as interviewer administered questionnaire (Scholte, et al. 2011). A cut off score has been used 7 to 8 in several studies and same cut off used in the current study (Scholte, et al. 2011). Data was entered on SPSS-16 version. The T-Test and multiple Logistic Regression were used to estimate the factors correlated with mental health problems.
Results

The average age of respondent was 73 years. Majority was illiterate and the rest of them had primary level education. Almost half of the elderly belong to uneducated family set up. 51.8% were residing in joint family system while one third was living within nuclear family system. The average family size of elderly was eight family members. 72.7% of respondents were married and less than one forth was widows.

While discussing the working situation of respondents, it was indicated that half of the aged women did not have any job or monetary source, as in Pakistani culture majority of women were living as housewives. Half of the male elderly have their own independent source of income and rest of them was dependent on their offspring. The average family income and respondents’ income was Rs. 19,793 and Rs. 10,289 respectively. The respondents who did not work reported that they stopped work due to health disturbance and retirement.

A gradual decrease in level of respect was observed with the increase in age. 68% elderly reported that they were enjoying a respectable status in family when they were young but in the old age they perceived reduction in level of respect. 62.5% replied positively regarding the acceptance of opinion in daily life routine activities. 60.9% respondents reported that they were satisfied with the behaviour of family members and remaining almost one third was not satisfied.

A high percentage of prevalence of mental health problems was estimated i.e. 42% of older persons were suffering from mental health problems. Gender wise difference was observed; female elderly estimated more symptoms of mental health problems in comparison with males. An independent-sample T-test was applied to gauge percentage of mental health problems (applying Self Reporting Questionnaire SRQ-20) for equal number of male elderly and female elderly. 0.000 significant level was estimated, supporting the hypothesis that female elderly have higher level of mental health problems than male elderly.

The binary logistic regression analysis was used to estimate association between predictors (independent variables) and mental health problems. The model restraints the nine independent variables (financial dependency, education of respondents, undesirable events of life, undermining the sense of control, elderly abuse, and feelings of discomfort at home, accommodation change, and behavior
of family and age of respondents). Regression analysis indicated that eight factors were associated with mental health problems whereas change of accommodated was slightly associated. These factors were categorized as risk factors/causes of mental health problems. The economic dependency was reported as a strongest predictor among risk factors of mental health problems. It means that the financial dependency was the major risk factor that played an important role in the disruption of mental health among elderly.

### Table - Binary Logistic Regression Analysis of Factors Associated with Mental Health Problems among Elderly Population of Punjab, Pakistan

<table>
<thead>
<tr>
<th>Step 1(a)</th>
<th>B</th>
<th>S.E.</th>
<th>Wald</th>
<th>df</th>
<th>p-value/ Sig.</th>
<th>Exp(B)</th>
<th>Odds Ratio</th>
<th>95.0% C.I.for EXP(B)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial Dependency - BV14</td>
<td>0.883</td>
<td>0.245</td>
<td>12.988</td>
<td>1</td>
<td>0</td>
<td>2.419</td>
<td>1.496</td>
<td>3.911</td>
</tr>
<tr>
<td>Educational status of Family- FAV1(1)</td>
<td>0.546</td>
<td>0.186</td>
<td>8.574</td>
<td>1</td>
<td>0.003</td>
<td>1.726</td>
<td>1.198</td>
<td>2.486</td>
</tr>
<tr>
<td>Undesirable events - CMH2(1)</td>
<td>-0.423</td>
<td>0.191</td>
<td>4.908</td>
<td>1</td>
<td>0.027</td>
<td>0.655</td>
<td>0.45</td>
<td>0.952</td>
</tr>
<tr>
<td>Sense of control- CMH4(1)</td>
<td>-0.539</td>
<td>0.186</td>
<td>8.4</td>
<td>1</td>
<td>0.004</td>
<td>0.583</td>
<td>0.405</td>
<td>0.84</td>
</tr>
<tr>
<td>Elderly abuse - CMH6(1)</td>
<td>-0.769</td>
<td>0.235</td>
<td>10.732</td>
<td>1</td>
<td>0.001</td>
<td>0.463</td>
<td>0.292</td>
<td>0.734</td>
</tr>
<tr>
<td>Feelings of discomfort at home - CMH8(1)</td>
<td>0.688</td>
<td>0.254</td>
<td>7.317</td>
<td>1</td>
<td>0.007</td>
<td>1.99</td>
<td>1.209</td>
<td>3.276</td>
</tr>
<tr>
<td>Views regarding change of accommodation- coping1(1)</td>
<td>-0.416</td>
<td>0.238</td>
<td>3.071</td>
<td>1</td>
<td>0.08</td>
<td>0.66</td>
<td>0.414</td>
<td>1.05</td>
</tr>
<tr>
<td>Behaviour of family</td>
<td>-0.442</td>
<td>0.225</td>
<td>3.856</td>
<td>1</td>
<td>0.05</td>
<td>0.643</td>
<td>0.413</td>
<td>0.999</td>
</tr>
<tr>
<td>Age of respondents</td>
<td>0.587</td>
<td>0.222</td>
<td>6.974</td>
<td>1</td>
<td>0.008</td>
<td>1.798</td>
<td>1.163</td>
<td>2.779</td>
</tr>
<tr>
<td>Constant</td>
<td>0.179</td>
<td>0.412</td>
<td>0.189</td>
<td>1</td>
<td>0.664</td>
<td>1.196</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In case of elderly abuse, 5% elderly was facing physical abuse and 19% were encountered with the psychological abuse. 21.5% respondents reported feelings of discomfort at home and this discomfort was due to family misbehaviour and economic problems. Moreover, undesirable events of life was estimated as a risk factor of MHPs. In this case almost one third older persons faced undesirable events in life, including death of loved ones and loss of business. Similarly, Age factor, undermining sense of control and family behaviour were recognized as the prominent factors to affect the mental health.

**Discussion**

The pervasiveness of mental health problems among older persons were examined highly significant. These results of study are in line with the study conducted by Harpham and his fellow researchers (2004). They revealed high percentage of mental health problems range from 18% to 42% by applying the SRQ-20 in the community. In addition, the results of studies carried out at indigenous level indicated variation regarding the prevalence of mental health problems from 10% to 66% (Ganatra, Zafar, Qidwai, & Rozi, 2008; Hussain, Cree & Thomenson, 2000; Luni, Ansari, Jawad, Dawson, & Baig, 2009; Mirza & Jenkins, 2004; Mumford, Minhas, Akhtar, & Mubbashar, 1997; & Mumford, Minhas, Akhtar, & Mubbashar, 2000).

Studies of western countries indicated low percentage of mental health problems in community rather than institutional setting. Contrary to these findings of west, the pervasiveness of mental health problems were estimated high in community settings as well. The possible explanation of this finding could be that in our society a large number of community dwellers were living below poverty line (Qureshi, sarfaraz & Arif, 2001) and 33% Pakistani populace has been estimated that they were living below poverty line and previous studies supported the results that mental illness increased with the increase in poverty (Skapinakis, 2006 & Willenz, 2005). They have plenty of difficulties in the fulfillment of basic necessities of life, for instance the research work of Willenz (2005) showed that a bulk of Pakistanis did not have access to the proper medical treatment and health provisions. Moreover findings of previous studies also document that economic stress directed to psychological distress (Gresenz et al., 2001; Miech & Shanahan 2000; Mirowsky & Ross 2001; & Muramatsu 2003).
The gender-wise variation has been observed in the current study. The women were facing more mental health problem symptoms as compared to male elderly. The present study confirmed the findings of the prior studies in Pakistan and other countries that the occurrence of depression was greater among older women rather than older men (Barry et al., 2008; Hussain, Chaudhry, Afridi, Thomenson, & Creed, 2007; Mumford, Nazir, Jilani, & Baig, 1996; & Luni, et al., 2009). One prominent reason of this variation lies within the issues of survivability that is higher in female elderly.

In addition, two other factors also support this fact, males are egoistic and they try to keep secret their cares and worries of life but women are more expressive. In this study, the researcher observed this phenomenon during data collection. The second important factor is that the men are habitual to have good relationships with their fellows and like social networking and they move outside in community. But in our eastern culture women have to confine within four walls of household setting and they are dependent on men in many routine matter affairs of life. These results are in line with the study of Ahmed (2011) reported that social networking and social support were positively associated with improvement of quality of life of elderly. Moreover, they have to live alone at home and living alone was also correlated with a three to six fold increase in the risk of depressive symptoms (Lee & DeMaris, 2007).

Regression analysis indicated that eight variables had positive association with mental health problems. These factors were categorized as risk factors/causes of mental health problems. The economic dependency was recognized as a strongest predictor (independent variable) among risk factor of mental health problems. It indicates that the financial dependency was the major risk factor that had adverse impact on mental health of older persons. These results are validated in the previous studies that lack of education, poverty, family misbehave were linked with the mental health problems and these factors were recognized as the risk factors. Abundant of risk factors among geriatric depression have been reported in prior literature such as low literacy levels, poor vision, swallowing difficulties, financial dependency, discomfort in life, poor health, bereavement, sleeplessness, memory impairment, depression, female gender, conflict among family members, physical diseases, use of medication, dependency in routine life activities, unemployment, divorced or widowed status, isolation and urinary incontinence (Chow et al., 2004; Cole & Dendukuri, 2003; Garcia Serrano & Tobias Ferrer, 2001; Heun & Hein, 2005; Maqsood et. al., 2013; Mirza & Jenkins, 2004;
Taqui et al., (2007) also found that jobless or retired elderly had two times more percentage of depression than those who have any source of income. In relation to lack of economic dependency as risk factors, Abas and Broadhead (1997) found a noteworthy association with formal employment, below average income. The same results also concluded in many previous studies (Bae, Kim, & Yoon, 2005; Jeon, 2007; & Stankunas, Kalediene, Starkuviene, & Kapustinskiene, 2006).

Conclusions

The prevalence of mental health problems among elderly estimated in this study was high than that of many other countries. Therefore, efforts should be made to control this alarming increase. There are recently 11 million 60+ older populace in Pakistan and this study revealed high prevalence of mental health problems. We might manage this high percentage to identify many easily changeable risk factors of mental health problems among elderly.

Therefore, through the joint efforts of health care department, social welfare department, government and non-governmental sector working in the field of senior citizens, an improvement in the geriatric health especially in the domain of mental health is achievable. Moreover, more sizeable studies should be carried out to precisely estimate the pervasiveness of mental health problems in different communities and made comprehensive plan of action to address these geriatric mental health issues.

References


Pakistan Institute of Development Economics, Islamabad (MIMAP Technical Paper Series No. 5).


_________________

**Aaqib Shahzad Alvi** is Lecturer in the Department of Social Work, University of Sargodha.

**Prof. Dr. Sarah Safdar** is Dean, Faculty of Management and Social Sciences, Iqra National University, Peshawar, Pakistan.
Communication And Its Role In Rural Development

Abida Perven
Sheikh Zayed Islamic Center
University of Karachi

Uzma Perven
Department of Islamic History
University of Karachi

Abstract

Media / Communication play an important role in the process of development. It can be used for raising awareness in masses about different issues. Professionals and experts are very well aware about the importance of media in their activities and they also formulate policies to accelerate the process of development. Therefore, in developed and developing nations media has great importance and it is related to socio-economic development. This study argues the growth of communication / media on international level and also analyzed its usage and effectiveness in western countries on the basis of social and economic change. Along with that other aspects like agriculture, health and some other sectors especially in rural areas are also in encircled. The key aspect of this study is that how media can improve the condition of rural people and which resources can be effective and useful for it.
The communication development implies, in the social context, a ‘chance’, by considerable ‘mass of people’ as a tool of social engineering to have greater, acceptable control over their lives. Therefore, it is the need of time, to accelerate the pace of development of human communication for wiping out the poverty even though it may be a different task. Hence it has become essential for the skilled and unskilled body of people including the professionals, namely the doctors, researchers, farming, families, educationalists and engineers who are social fabrics of the society, to pay greater attention to the development in the human communication and to help in getting the ‘change’ accepted by the mass of people. The communicator is not just to impart information, but also to put spirit of motivation in the human behavioral attitudes. Alan Chalkley said ‘not only to give the facts of economic life and to interpret those facts, but to promote them, or bring them home to your readers. You must get your reader to realize how serious the development problem is, to think about the problem, to open their eyes to the possible solutions to punch the hole in the various circle (of poverty) (Alan B. Chalkey, 1970).

To the more explicit the development of communication in human beings must focus on the fact that a mass of people having low literacy rate as well as income and socio economic attributes that go with it, have to be motivated and informed to accept and use a sizeable body of hitherto ‘unfamiliar’ ideas and skills in a much shorter time than that process would normally take. Hence the term development in defined ‘as the art and transformation of a country and the mass of its people from poverty’ to a dynamic state of economic growth (Jaun F. Jamius, 1975). Here the term development is by all means, the use of any or all communication channels that provide linkages in the sphere of education, advancement of science and technology, agriculture, farming, health and sanitation to help achieve the required goals for the betterment and uplift of socio economic infrastructure of the mass of people in the country. The main objectives of the above findings are to ‘inform’ the developments to the body of people of the problems confronting the development communication, and to solve them with a view to accelerating the pace of development is ‘motivation’. The success of communication programs depends more on motivating people to act on the
Since 1970’s a series of UN Conferences were held beginning with the Stockholm Environment Conference where as the concept of development was broadened with the addition of ‘the ecological dimension’ and also population, food, employment, human settlements and more than science and technology and its transfer profess, and also the communication and information dimension. For the development process. Dag Hammarskjold Report says:

“Development is a whole, it is an integral value loaded, cultural process, it encompasses natural environment, social relations, education, production, consumption and well being. The plurality of roads to development answers to the specificity of cultural or natural situation not universal formula exist” (Dag Hammarskjold, (1975).

Hence the process of development is indigenous; it springs from the heart of each society, which relies first on its own strength and resources and defines in sovereignty the vision of its future, co-operating with societies sharing its problems and aspirations. At the same time, the international community as a whole has the responsibility of guaranteeing the condition for the self-reliant development of each society, for making available to all the fruits of other’s experiences and for helping those of its members who are in need.

The other aspect which creates hindrance in respect of the development in the rural communication is styled ‘Communication effects gap or knowledge gap’. as the infusion of mass media information into a social system increases, segments of the population with higher socio-economic status tend to acquire this information at a faster rate than the lower status segments, so that the gap in knowledge between these segments tend to increase rather than decrease. We should know the habits and beliefs of the people inhabiting the rural areas for designing the projects successfully as a prerequisite condition for communicating the new ideas, and for changing habits for the better. It is very essential in the field of agriculture. This means knowing about the audience that how they react to our messages? Are they understanding and accepting the information ‘change’ which they conceive individually and collectively? Thus, the communicator heading the team of developers must have standard answers ready and with open mind relate to the development which is going to benefit the mass of people.
The factors that are more responsible for the development of the rural areas (i) ‘the development work’, and (ii) ‘the social sciences’. This has not been applied especially in the developing countries because of hiatus between the development planners and administrators and social science researchers. To remove the above bottlenecks. Dr. Bunnage indicates the kind of proportional social science research studies that can be done to avoid failure of the project. He has suggested that: (Jane Burning, 1974).

1. Level of education in areas, possibility of using formal / informal education system at all levels as challenge for change.
2. Area covered by family planning programme (agricultural extension workers should be trained not to imply that increased productivity following adopting of innovating permits larger families). Educational projects need to give greater emphasis to vocational training in new agricultural techniques wherever so required.
3. The term ‘action oriented research’ frequently signifies research which is oriented to action already planned if not underway. Such research is intended to prove statistical backup for the project, or, where it is included as a project component, is designed to monitor project progress.
4. Use of modern media such as TV and radio, film and print graphics on extension basis to obtain the required goals in the development fields.

In the field of health development, the profit, in comparison to agriculture, is to be made from the much harder to demonstrate. But no doubt, the health development in mass of people is necessary. Hence, the need for the health development is questioned by David Mason who says that,

‘How can we communicate health, for instance when there is no obvious and immediate return? How do we convince people that it is not necessarily pre ordained that 20 percent of their children should die before they see their fifth birthday, as they do in Pakistan today? Is the answer an ever increasing army of doctors, nurses and paramedics preaching good health? Or is it a different communication technique that is likely to be more successful: convincing parents that they can take health into their own hands, telling them how to dote, persuading them that I work? The new health development wisdom is that the answer lies in the second ways” (David Mason, 1984).
The ‘primary health care’ considerably rests with the family itself, therefore, the mass of people which inhabit in the rural areas may be reacted to realize and explained how and by the means to look after themselves and show their health problems. The measures inter-related to be communicated to cope with the health problems are (i) Hygienic living conditions (ii) sanitary system, (iii) food and (iv) medical care and treatment of right time. Hence in Alma Ata during 1978, most of the world joined declaring their belief in primary health care. In the above context the development support communication by way of health education is the primary need in rural areas. Although the messages have been disseminated through radio and T.V through talks and slides, but still there is no motivation in this connection thus, David Mason comments.

“The current communication response in the primary health care context is part and parcel of the overall development response: to know the audience’s response – make aware that ill health and child mortality can be tackled by self help to provide some means to testing the idea and the reinforcing favorable evaluation. The communication inputs humble attitude and in choice of medium, the development inputs are modest and appropriate and do not rely on sophisticated medical science and hardly on doctors at all. There are no guarantees of success. If it is there, no one can say that it was the communication strategy that caused it. Like the salt in the bread, it is usually only conspicuous by its absence” (David Mason, 1984).

In summary, the communication development in the rural areas is dependent on the new information, but the motivation is the more essential and key factor attached to it. To make the development projects a success, it is the duty of communicator to help to realize the mass of people that they would surely be benefited of the project, so launched if the change in information is used religiously. The linkages between the researchers farming communities, communicator, for exchanging and applying the new information in development of human communication, is very necessary. Above all, the health communication development in the communicative development is a social fabric.

The communication system and its impact over every walk of life of masses in any country can be evaluated in the context of the environmental conditions, per-capita income, social and cultural value structure mode of transportation, literacy ratio, the political participation and freedom of speech.
Pakistan, as located geographically and, for commenting analytically on media development, is to be divided into two ways rural and urban regions. Rurally located societies depend mostly on agriculture who are mostly illiterate as compared to the urban societies whose socio-economic structure depends upon trade and industry. However, the rurally based population and very industrious, hard working and enthusiastic and they work with zeal and agility, both in the scorching heat of the summer and the biting cold of the winter. Hence it is incumbent upon the rural elite to provide them the same amenities of life which they receive.

The concept of development has evolved since World War-II. Its fundamental meaning is the development of human being and the quality of life. Everett M. Rogers defining development says ‘ A widely participatory process of social change in society, intended to bring about both social and material advancement (including greater equality, freedom and other valued qualities) for the majority of people through their environment’. Basically the term was restricted to economic dimension and to reliance on traditional western market oriented model of modernization, and the human aspect was totally ignored. In 1950 social dimensions such as health and education were added to the original concept. Development became a purposive change in a society to achieve and improve state of socio-economic condition (Everett, M. Rogers, 1971).

Under the new paradigm, the development has been viewed as an all embracing concept, which deals with a positive change in all directions in a given society. It is changes that lead the people to widely participate in the process of social and material advancement. The term encompasses many connotations. It runs through all the activities of government and its people. Many a time it proves as an acid test for the success or failure of government. ‘A change refers to a state of movement in a given situation either at the time or at two or more different points in time’.

A change might be positive or negative, depending on the situation. But there can be no change without development. Development stands for all that is good, positive and favorable. Development is variably termed as an objective, a program, a movement and a process.

Development Support Communication (DSC) is a newly emerged concept of communication activities that undertake exchange of message at more
participatory level to achieve specific goals of change and development. The philosophy behind the concept of utilizing mass media and other available communication means to reach and mobilize segments of a society towards change in specified walk of human life. The major concern of DSC is to produce message keeping in view the need and importance to message, mass effects and ability of the target audience to consume effectively (Wilbur Schramm, 1964).

Socio economic change has always interested and intrigued human being. It is one of the most fundamental characteristics of human history. Development is a particular form of social change, which brings a society at par with other societies of nations enjoying, improved living conditions. Many people in developing countries are deprived of even the basic knowledge of their problems. The underlying questions are what make societies or nation a communities change? Over the years many scholars from different disciplines have occupied themselves with these question presenting different theories regarding social change. DSC is seen as an interactive process of information dissemination with no permanent sender and receiver. It is considered more than an activity through which target audience 'acquire knowledge and skills enabling people to change themselves, their life style, their environment, their perception about self and their relationship to environment (Colin Fraser & Sonia Restrapu Estradas, 1998).

Communication plays a very vital role in this change process. In view of the existing living conditions in most of the rural areas of the developing countries, DSC has been given considerable attention and has been used as an important tool. It is helpful to the rural groups of population in developing societies, like Pakistan, where socio-economic improvements are urgently needed.

Schramm (1970) says 'communication is at once both clear and obscure. It is clear enough in conventional usage, but obscure when we seek to determine the limits of its implications'. Our purpose at this point is not to indulge in any controversy over definitions of communication. In case of local or national mass media series, it is obviously important to let the men, media and message operate freely without any government or policy constraints and priorities. Message control creates an artificial psychological gap between the agent of change and the receiver. Another factor, which makes DSC successful, is the proper training of DSC communicators. The training includes on the spot surveys and studies of the target communities (Wilbur Schramm, 1964).
Special expertise and in depth understanding of the grass root issues are the prime requirements to materialize campaigns undertake with participatory spirit / development centers encourage social gathering and motivate the community members. Sense of self-reliance and using the available work force has proven one of the most successful factors in making DSC effective and purposive. New dimension through such aspects as health and education was given prominence. But the spread of such notions as functional literacy and human resources revealed that the concept of development was still dominated by economic growth theories. Rural development and communication were yet to be given serious thought.

From the seventies, however, the development concept was refined and broadened through the addition of first, the ecological dimensions, then of other dimensions, population, food, employment, human sentiments and lately and technology including technology transfer. Now, there is growing recognition of still another crucial dimension, the cultural dimension are seen from another angle, the communication and information dimension. Development as a whole, is an integral environment, social relations, education production, consumption and welfare. Development springs from the heart of each society, relying on its own strength and resources as far as possible.

Until 1960s economic theories explained under development as a consequence of industrial and technical backwardness, while sociological theories put the blame on superstition and fatalism of the illiterate masses. Thus the quickest solution to underdevelopment was believed to be borrowing of modernization strategies of western societies. These strategies however, needed the necessary know how, as well as the capital, which the industrialized countries alone could provide. So developed nations were allowed to enter the poor countries to provide this capital and know how. International aid agencies and financiering institutions like the World Bank and the International Monetary Fund too entered the poorer countries. So did specialists and advises in development (Colin Fraser & Sunia Restrepo Estrata, 1998).

DC emerged as field of mass communication studies during the post World War II years, when the countries of Asia, Africa and Latin America were asserting their right to independence, self-reliance and non alignment. At the same time, these countries were in a hurry to find solutions to the most urgent needs of their people; the eradication of poverty, illiteracy and unemployment. Colonial rule had
established massive bureaucracies, skeleton communication and transport and communication infrastructures, and few educational and professional institutions and a few industries, centralized economic planning. Large scale industrialization and the development of basic communication appeared at the time to be the most effective strategies for catching up with the economically advanced and industrialized countries. This indeed was the advice preferred by financial bodies like World Bank and IMF, donor countries like USA and other by various arms of UN (dominated at the time by the Big power blocks). Such as UNESCO and by foreign advisers to national governments. Perhaps the most influential advisers in the area of development and communication were Daniel Lerner, Everett Rogers and Wilbur Scharamm all American academics who were mainstream empirical social scientists in Euro American tradition (Peter Habermann, Guy De Fontgalland, (Editors) 1978).

The most of influential work in growth of development communication, as field in its own right was Lerner. The Passing of Traditional Society sub titled modernizing the Middle East. But this study was not the work of an individual but later part of a large project at the Bureau of Applied Social Research (Formerly the Office of Radio Research) at the Columbia University. The project was founded by the Voice of America. Unlike Denial Lerner, an ex intelligence officer of the United States Army during World War II, Everett Rogers was low, a farm boy trained in modern agriculture. He found his home community less than impressed with his stock of innovations in agriculture, outside his country he held a marked influence in the field of agriculture extension, through his textbook Diffusion of Innovation Rogers developed his concept and theory of the “diffusion of innovations”. From a synthesis of diffusion research studies in the United States and late editions of diffusion studies in developing countries as well (David K. Berlo, 1968).

Communities and groups in developing societies are diverse in their socio cultural outlook and level of understanding message for changes. In making DSC successful, the change agent has to consider variation factors as the primary one. Secondly DSC needs free flow of information at all available levels, particularly using the services of local media like regional radio, television and community etc these media could be utilized to educate the rural population in new ideas within their cultural context. Since most media in countries like (ours) are Urban oriented, communication setup has to be oriented toward rural areas, the contents have to be made relevant to rural communities. People from within these areas
need to be given a chance to influence the program contents freely. The agents of change from within the village and community setting can develop a lot personal informal contacts with the audience. These contacts often lead to the success of DSC. Leaving all theoretical, personal and professional controversies over the term of aside, it can be best understood that when available mass media, particularly the print media, devotes this content to inform people about specific development plans and projects, it would be termed as Development Journalism (DJ). Its inherent characteristics, DJ are usually a one way information process and not participatory and its scope can be national, regional or restricted to community. A great number of factors are involved in making DSC activities successful. One basic principle in this context, which needs to be given primary importance is that the socio-economic change and development in any given society or a community cannot happen in isolation. It could be successfully undertaking consideration of the existing socio cultural and ideological behavior of the target audience. Unlike DC and DSC, the term DJ has its roots in the traditions of development countries journalism (Mc-Quail Denis, 1975).

According to John A Lent

“Development communication encompassed western theory and practice, established mainly by US scholars. Alongside, somewhat later, Asian Working Journalists created Development Journalism”.

The main focus of DJ is to propagate and disseminate news concerning development activities undertaken by a government. In other words, DJ was counter concept generated in various developing countries against the development role of the free mass media. The basic idea behind the concept of DJ is to provide information about the development activities and projects DJ in the Asian view is seen simply as reporting the events and news development and is as minor part of DSC (Peter Habermann, Guy De Fontgalland (Editors), 1978)

The task of development journalist is three fold, to inform to interpret, and to promote. “you must get your readers to realize how serious the development problem is to think about the problem, to open their eyes to the possible solutions, to punch the hole in the vicious circle (of poverty)”. In operational terms, the purpose of DC, is selected in terms of specific behavioral objectives such as getting formers to harvest to many more canvas of rice than what they harvested before on the same area of land, to earn more than before, or on the
specific and observable. The common sources of development message are the research institutions, the colleges and universities of agriculture and other institutions involved in the tactical process of modern change and progress, such as teaching, research and extension (Geoffrey Receives, 1983).

Planning is a recent phenomenon. It is process of organizing human activity to achieve maximum results. Policy is a strategy. Whatever the differences between policy and planning, the process of planning invariably aids the policy decisions. The relationship between policy and planning is continuous. The result of follow up to the execution of a plan becomes the starting point for discussion on future policy decision. Purpose of both planning and policy is to organize human activity and to gain result. But it is continuous process and consists of among others, a mechanism for effective transmission of information and for maximum utilization of communication media. Planning also creates conditions for public participation, and feedback reinforcement of professional institutions.

It is important to have a band of personnel trained in DC so that the policies and planning in development course could be effectively put into actual practice. As development is the order of the day DC will continue to task under its sunshine for quite some time. This demands mounting of teaching and training programs in DC and its policies and planning. The process of development from all the concerned parties namely the government the semi government and private organizations on the one hand and the people on the other. More specifically the personnel involved in the development activity ought to be involved at all stages of planning.

Planning efforts in development and eco activities in some developing countries have revealed that lack of proper understanding of the people’s needs and suspiration has been one of the reasons for either the slow pace of progress or no progress all. If so then it would automatically imply the DC policy and planning are the responsibilities of the government machinery. However, aside from the government information agencies, there are quite a few other agencies involved in the process of dissemination of information to the people in a country.

Development Support Communication can use any channel or combination of channels to achieve objectives of development or each channel can play the role of development communicator. Developing on the situation and socio-economic and cultural setting, the channel might be radio, TV, NPO and other print media or even
extension agency and interpersonal sources. For example, researchers conducted in many developing countries have shown that the mass media, mainly radio and TV are the best communication sources for creating a new idea or message. When it comes to the adoption process, interpersonal sources such as extension agents, friends, neighbors, local leaders, and others are the most effective communication sources. As all these sources are engaged and accomplishing the goals of development, they fall within the ambit of DC. Some of the vital conditions for the development communication are: (Lucian W. Pye, 1983).

- Shift from dissatisfaction to satisfaction.
- Psychology of completeness shift from dissatisfaction to satisfaction.

It said that dissatisfaction is the root cause for change. It stands not only for a shift from less to more but also as shift from much to more and from more to most. As DC is purposive and development oriented, its basic impulse is motivation and stimulus, it would be impossible to make the people move along certain desired lines. The process of such a shift is beset with many problems related to psychology of the people. This psychology makes it incumbent on DC to transmit the new knowledge about any ideas, object group, society or community in a way that the people do not get psychologically imbalanced. This has a bearing on what to communicate, what not to communicate, why to communicate, when and how to communicate (Peter Habermann, & Guy De Fontgalland (Editors), 1978).

Development is growth oriented all time fundamentally the focus of this process is man and the development of human being themselves. Thus action can only be relevant if carried out by and with people, not for them. The primary objective is to satisfy the essential needs, material and non-material of people, starting with those of the most disfavored group in society. This process must be related in a harmonious way to the ecological and cultural environment in the light both of local traditions and insights of modern science. It is endogenous of process dependent on self-reliance and on participation of all people in society, therefore it requires policies which focus on the balance guidance and self experiment between change initiated from above and emancipation liberation from below. It is concerned to create an infrastructure built round economic activities that depend on locally available resources in harmony with the environment. Growth in per capita income and increase agricultural and industrial production development communication philosophy behind is to formulate and apply communication strategies specifically designed for concrete development programs. The major
concern of DSC is to produce message, keeping in view the need and importance of message. The task of other communication effort is to bring socio-economic change in a given society. Dial deals with phenomenon of change and development at grass root level. Development as an objective, a movement, a program and process is un-ending; Development is increasingly used for national development including economic, social, cultural, political aspect of society.

References


Peter, Habermann, & Guy De Fontgalland (Eds) (1978). Development communication, Singapore:AMIC.


---

**Dr. Abida Perveen** is Associate Professor in the Sheikh Zayed Islamic Center, University of Karachi.

**Dr. Uzma Perveen** is Assistant Professor in the Department of Islamic History, University of Karachi
Voluntarism To Social Work And Social Services In Bangladesh

Profulla C. Sarker
Vice Chancellor
Prime University Dhaka, Bangladesh

Abstract
Natural disasters like floods, droughts, cyclones, storms, burning of houses and river bank erosion along with famine and poverty are the frequent causes of damage to crops, lives and property. Every year millions of people directly and indirectly become the victims of these natural calamities. Many of them are displaced by river bank erosion, and migrate to urban areas in search of employment. Many children are involved in child labor; the young girls are victims of trafficking for prostitution, and many of them are victims of violence while working as domestic maid servants. Many of the elderly people become beggars to survive due to the decline of joint family system. Many of the children do not get a chance to go to school. Many of the people have no ability for treatment due to financial constraints. Often the parents are not able to arrange marriage for their young daughters because of high demand of dowry. In many times to solve these problems, voluntary services play vital role in different perspectives. Voluntarism is a process of voluntary action to serve the people in distress situations. The main focus of this paper is to examine to what extent the social work and social services are rooted in voluntarism by individual, community and organizational initiatives in Bangladesh.
Introduction

In the process of urbanization, industrialization, landlessness, migration, pauperization and globalization, many social and economic problems have emerged in Bangladesh which are characterized by poverty, unemployment, illiteracy, mal-nutrition, morbidity, infant and maternal mortality, trafficking, prostitution, child labor, drug addiction, terrorism, violence against women, etc. On the other, natural disasters like floods, droughts, cyclones, storms, and river bank erosion are the frequent causes of damages to crops, lives and property along with famine and poverty. Every year millions of people directly and indirectly become the victims of natural calamities. Many of them are displaced by river bank erosion, and migrate to urban areas in search of employment and living in the slums in inhuman conditions. Many children are being involved in child labor, the young girls are victims of trafficking for prostitution and many of them are victims of violence while working as domestic maid servants. Some of the elderly people become the street beggars to survive owing to the decline of joint family system, because of having no alternative.

The main challenge of Bangladesh is to eradicate poverty and to ensure the basic needs and civic facilities of each and every citizen. Poverty reduction is the first priority of each and every government. Unfortunately, poverty remains almost in the same position especially for the weaker section of people. Many of the children grow up on the margins of society, in a state of neglect and deprivation, often without guidance. A significant number of children are being abused by their parents, community people and law enforcing agencies. Many of the children do not get opportunity to go to school. Many of the households do not have hygienic latrine while 95 percent people of Bangladesh have developed the habit of drinking tube-well water being aware of its importance of escaping the attack of water-borne diseases, while unfortunately, arsenic is found in unacceptable concentration in tube-well water in different areas of the country. Chronic arsenic poisoning can manifest a wide range of disease conditions involving various human system, vascular system, respiratory tract etc. (Landrigan,1992). The physical malformation and mental retardation of children...
among the Muslims are higher compared to other religious groups which might be
the cause of the practice of cross and parallel cousin marriage and inbreeding.
Violence against women in terms of desertion, separation and divorce is a
common phenomenon across the world especially in patriarchal society. The
government of Bangladesh is not in a position to solve all these problems alone.
Each and every government needs cooperation of civil society and voluntary
services to solve those problems to improve the quality of life and well being of
the people. The main thrust of this is to examine to what extent the social work
and social services are rooted in voluntarism through the individual, community
and organizational initiatives in Bangladesh.

Conceptual Issues

The concept of voluntarism is associated with charity and philanthropic impulses
which originated from religious injunction and humanitarian sentiments (Titus,
1985; Tesfaye, 1987). It is a part and parcel of the life, society and culture of the
people in which they live. The term voluntarism is derived from the Latin word
‘voluntas’ meaning ‘will.’ It is defined as the offering of kinds and the services
through one’s own free will (Barbara & Khan, 1986). Park (1983) suggested that
the heart of voluntarism is the countless individual acts of commitment
encompassing an endless variety of tasks. Gove (1986) pointed out that volunteer
is one who enters into or offer himself for any service of his own free will. Safrit
et al (1994) define voluntarism as operationally giving time, energies, or talents to
any individual or group or community for which the volunteer is not paid. The
concept of voluntarism is related to a system of voluntary action. More
specifically, voluntarism is defined here as the voluntary participation in certain
action either individual or group or organizational initiative in order to serve the
people in distress situation at the individual, group, and community levels
irrespective of religiosity and ethnic identity.

On the other hand, social work grew out of humanitarian and democratic ideals,
and its values are based on respect for the equality, worth, and dignity of all
people. Since its beginnings over a century ago, social work practice focused on
meeting human needs and developing human potential which were instinct from
voluntarism. Principles of human rights and social justice are the fundamentals to
social work. Social work is an organized process to assist individual, group, and
community applying the basic methods and techniques of social case work, social
group work, and community organization and community development utilizing
the local resources with the development of their full capacities and to promote their well being. The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well being.

Social service is an organized activity to improve the condition of the disadvantaged people in society. It is an organized and joint effort to improve human welfare. In the concept of Friedlander (1961) social service is an organized system which is designed to assist individuals and groups to attain satisfying satisfactory standards of life and health and personal and social relationships which permit them to develop their full capacities and to promote their well-being in harmony with the needs of their family and the community. Social service is defined here as organized efforts designed by the government in order to promote well-being of the people who are in difficult circumstances.

**Voluntarism in Bangladesh**

In many cultures ‘voluntarism’ is obligatory in connection with religious beliefs and values. For example, *Tithing* in Christianity, *Dana* in Hinduism and Buddhism, and *Zakat* in Islam (Sarker, 2006). Voluntarism consists of a set of values and a set of structures (Wilensky1981 and Bremner, 1988). It is an outcome of deeply ingrained values rather than purely of education, training, or motivation (Hasan, 1993). Voluntarism is rooted at the heart of the philanthropic sector avoiding the materialistic gain. The volunteers and the voluntary organizations are the major vehicles for executing the voluntary services for the well being of the distressed people. There are strong historical roots, culture and heritage about growth and development of the voluntary services in Bangladesh. During the middle ages, a system of *Langarkhanas* (community feeding center) grew, where the poor were provided with free meals. In times of natural disasters and famines, the *Langarkhanas* serve as a mode of assisting the affected people. At the same time a system of *Dharmagola* (a community store house) was also developed as a preventive measure against crop failure, famine and for helping the needy. The farmers used to contribute a share of their harvest to *Dharmagola* for use by the community people in times of need (Khan,1978). The charity and voluntary efforts have emerged out since the early nineties of the 20th century with the establishment of educational institutions, charitable dispensaries, orphanages, religious institutions, either through individual effort or community initiative (sarker, 2006). The main sources of voluntarism are the *Debottor*
property is registered in the name of deity or god for the expenditure of worship and welfare activities) which is found among the Hindus. No one can enjoy the ownership rights of this property. It is controlled by the trustee board. The *Wakfa* (property is donated by the Muslims) for welfare activities under the initiative of a trustee board. *Wakfa* does not allow individual right of the property. The *Zakat* is a determined portion taken from wealth and allocated to those deserving it. Every Muslim who possesses a *Zakat* payable amount for one luner year has to pay 2.5 percent of total wealth for purification of the rest of the total wealth. On the other hand, *Sadqah* (cash or kind) is to be given in any time to the poor relatives particularly and in general to the poorer section of population. The *Fitrah*, is practiced by the Muslims and also given to the poor people by the rich which is a sum of money equivalent to the price of 2.75 kilograms of grain for each member of the family. The *sahajya* (some amount of one time financial support) is given in time of distress situation to the needy persons irrespective of religion and ethnic identity. It might be the cause to meet up dowry demand for the marriage of daughters of poor persons or for the treatment or for the funeral ceremony and so on. More over, *vishkhyā* (alms) is given to the beggars by the week end in order to get *punya* (merit) as well as to get rid of the consequences of *ku-karma* (misdeed). Many destitute people live on this charity i.e., they live on week end alms.

**Voluntarism in Individual Initiative**

Voluntarism in individual initiative means voluntary services provided to the disadvantaged people by the individual initiative. Many philanthropic minded affluent people have established schools, *madrashas* (institution for religious education for the Muslims) and colleges, for the education of the people in Bangladesh. For example, most of the reputed colleges were established by the *zaminders* (the land lord) during the British administration. Besides, at the individual initiative, Ranoda Prosad Saha has established a hospital in order to provide health care services to the people. He has also established the Bharateswari Home (a Girls’ School) and Kumudiny Girls’ College for the Education of the women in a patriarchal society like Bangladesh. The establishment of educational institutions and welfare activities were initiated at the individual level by Rani Bhabani, Nawab Faizunnesa, Raja Promotha Nath and so on. Some of the government officials were also involved in voluntary services. For example, Nurunnabi Choudhury, N.M.Khan, H.S.M.Ishaque, Mahbub Alam Chashi, and Mohiuddin, and Akhter Hamid Khan made sincere
Profulla C. Sarker attempts to promote social services for social development. It should be mentioned that about 40 years ago there was no dormitory for the accommodation of the students at high schools and colleges. Even the number of educational institution was scanty. Under the circumstances, the local people would provide free lodging and food for the students at the individual initiative which is called *jaigir*. Voluntarism is also rooted in individual initiative by the social reformers like introducing of widow re-marriage by Iswar Chandra Bidya Sagar, abolition of *satidaho* (sacrifice of wife’s life with the cremation of the dead body of husband) by Raja Ram Mohon Roy with the active cooperation of Lord Bentinck, introducing education for the Muslim girls by Begum Rokeya and Nawab Faizunnesa, expansion of education for the Muslims by Haji Mohammad Mohoshin and introducing English education for the Muslims by Sir Syed Ahmed.

**Voluntarism in Community Initiative**

Voluntarism in community initiative means the voluntary services given by the initiative of the community people. In ancient and medieval period, voluntarism was associated with education, health care and treatment and promotion of culture (Inamdar,1987) It should be noted that about 80 percent people of Bangladesh live in rural areas. There are more than 68 thousand villages in Bangladesh and each village has one or more than one *samaj* based on religiosity and ethnic identity. The *samaj* is a traditional informal institution of the people having jurisdiction over a certain area within a village community (Hasan, 1993). The *samaj* receives no statutory recognition. Each *samaj* has an informal council headed by a local leader who is nominated by the people of the respective *samaj*.

The *samaj* is active for rendering voluntary services for the community people like village defence, maintenance of roads, bridges, culverts, tube well for drinking water, charitable dispensary for treatment and management of schools, mosque, temple, Graveyard, cremation ground, and so on by voluntary labor and financial support raised from the *samaj* through *chanda* (subscription). The *samaj* is also active for organizing cultural and recreational activities through subscription. Some times the religious activities are conducted by the *samaj* when these take place at the community level.

**Voluntarism in Organizational Initiative**

Voluntarism is a part of the cultural heritage of the people of Bangladesh. During the colonial days of 1860, voluntary and charitable organizations in Bengal
Voluntarism to Social Work and Social Services

The first voluntary organization, the Baptist Missionary Society was established in 1794 in Bengal in order to provide medical treatment, education, and spiritual teaching to the rural people (ibid). The emergence of voluntary organizations in Bangladesh is the failure of the government in meeting the basic needs and civic facilities of the people. Each and every voluntary organization has to register with the government under the ordinance of Voluntary Registration Act in Grants and Aid 1961 to get financial support once in a year from the National Council of Social Welfare. Almost all the voluntary organizations are run by volunteers. The missions and visions of the voluntary organizations are to provide services to people who are in distress situation involving them in human resource development activities, which include education, health and sanitation, family planning, skill development training in agriculture, sericulture, pisciculture, social forestry, awareness, legal aid etc. The main objectives of these programs are to make the disadvantaged people self reliant and self sufficient so that they can cope with the undesirable situation to stand on their own feet. Moreover, eye treatment facilities are provided by Lions Club for the poor patients. The Rotary club and the Red Crescent Society also help and cooperation to the distressed people in times of need.

Voluntarism to Social Work and Social Services

The professional social work and organized social services are originated from the humanitarian outlook and religious sentiments and the voluntary activities which were instinct in the mind of the people through philanthropic impulses to provide services for the people who were in distress situation. But the problems are so diversified and acute that the voluntarism could not cope with these situations. To overcome these situations, special knowledge, skills and attitudes are required. These could be gained usefully and profitably through the professional social work and organized social services at the statutory level using the methods and techniques of modern social work. The modern social work in its various forms addresses the multiple, complex transactions between people and their environments. Its mission is to enable all people to develop their full potential, enrich their lives, and prevent dysfunction. The organized social services are provided through different institutions by the trained social workers under the Directorate of Social Services, Ministry of Social Welfare of the Government of Bangladesh. These social services are the baby home for abandoned and unclaimed babies, day care center for the care and protection of the children of working parents, the orphanage for the orphan children which is renamed as
children family in order to get fictive family support for physical and mental development, services for the street children through Appropriate Resources for Improving Street Children’s Environment (ARISE) project, school for blind, school for deaf and dumb, and services for physically handicapped and mentally retarded children through special education.

The Directorate of Social Services has direct programs for the youth to assist them in maximizing their potential and productive capabilities for gainful employment and in the process to improve their living conditions and quality of life (Sarker, 2006). Later on the Ministry of Youth Development was created in 1978 and it was subsequently renamed as the Ministry of Youth and Sports. The major areas of program activities are to create employment opportunities, skill development training for self employment, participatory social services projects for college and university students. Correctional services are provided to the youth offenders and released prisoners in making the necessary social adjustment. The recreational services are also provided for physical, emotional and social development of the youth. The idea of these services for the welfare of the youth is rooted from the youth clubs through which voluntary services were provided for the development of the youth.

Social services are provided for the disadvantaged urban people through Urban Social Services (USS) programs. These are poverty reduction through family development, skill development, income generating activities for weaker section of the people, women empowerment, adult education, sanitation and reproductive health. While, the Rural Social Services (RSS) provide a multi dimensional, comprehensive approach to rural development through skill development training for self employment, poverty reduction, eradication of illiteracy, promotion of birth control devices for small family size, reproductive health and sanitation, and local level leadership training. Moreover, it promotes community civic action programs for development of communication, sanitation, safe water supply for drinking and cooking, construction of community centers, educational institutions, club, social forestry, etc.

In 1998, the government of Bangladesh has introduced a pension program for the poor old people. Under this scheme only 10 oldest poor from each ward get US$ 5 per month. Half of these beneficiaries are females. The scheme is executed under the Directorate of Social Services. Besides, there are other programs targeting the poor and women, such as vulnerable Group Development (VGD)
and Vulnerable Group Feeding VGF). Both of these programs aims at, to provide development or food assistance to the poor to improve the quality of life.

**Concluding Remarks**

Voluntarism, social work and social services are inter linked and inter connected. Voluntarism, the root of social work and social services provided either formally or informally is an inevitable and important part of everyday life. The informal social service is termed as voluntary social service and on the other hand, the formal social service is termed as statutory social service which is provided by the government. In addition, the formal social services are also provided by the NGOs either individually or in collaborative effort.

The voluntary services are provided on normative and moral perspective instinct by religion, humanitarian sentiments and philanthropic impulses and philosophy of life (Waerness, 1998; Leira, 1993; Thomas, 1993; Sevenhuijsen, 2000). Bearing in mind the importance of the formal and informal social services, the social development is the output of social services which focuses the improvement of standard of living and quality of life of the disadvantaged people. The ultimate goal of voluntarism, social work, and social services is social development which focuses on the well being of the people and quality of life. Every country throughout the world either developed or developing or least developed is facing diversified social problems. In many developing countries, the family and the society are in transition in the age of globalization. In the circumstances, states are not in a position to solve all the problems unless the voluntary organizations do not step forward to take initiative to solve the problems at the community and societal levels through proper utilization of local level resources. Voluntarism insticts the mind of the people to integrate through the attitude of sharing responsibilities, feelings, accountability and social responsibility to individual, to family, to community, to society and lastly to the nation irrespective class, caste, sect, creed, religion and ethnic identity ultimately which contribute to solidarity among the people of community. It also contributes to community stability and well being of the people.
References


Prof. Dr. Profulla C. Sarker is Vice Chancellor in the Prime University, Dhaka, Bangladesh.
Violence Against Women In Punjab: Prevalence, Varying Trends And Efforts Of Media And Civil Society

Sadia Rafi
Mumtaz Ali
&
Irfan Nawaz
Department of Social Work
University of Sargodha

Abstract
This study aims at highlighting common types of violence against women in Punjab, then present research discusses varying trends of violence against women in this province and efforts, which were taken by media, police, government of Punjab and civil society organizations, to combat violence against women were analyzed in broader context. Combating violence, it needs emergency measures to be taken and redefine continued efforts. Thus, it is suggested that it is the need of the hour to pave way for women friendly legislations and prohibits all practices of women violence by improving efficacy of existing policies for combating women violence.

Introduction
In developed societies, man and woman are treated equally to great extent and enjoyed the same privileges and rights. They work like two wheels of vehicle of society for betterment. Unfortunately, some developing societies are not giving desirable importance to women because these societies are bound in some
customary chains. These societies commonly have the patriarchal system where women take as inferior to man. In result, women are facing violence in daily matters widely.

United Nations General Assembly gave definition about violence against women “Any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life (Symonides, 2002). However, violence against women is considered as major human rights problem in the world (Xavier, et al. 2009).

Violence against women has been recognized as a serious threat to women empowerment. This realization can be felt in this way that United Nations resolutions declared 25th November as “International Day for the Elimination of Violence against Women” along with a convention, known as CEDAW, has been conducted which has been working since inception. Convention on the all forms of discrimination against women (CEDAW) elaborates all key steps for eliminating discrimination and bound each signatory state to follow it from heat and soul in their societies. Since 20th century, women’s rights have been frequently discussed. Ensuring equal rights for women, United Nations endorsed various international treaties and Declarations as Vienna Declaration, 1993 and 4th women conference of Beijing, 1995. Unfortunately, all these efforts could not give equal rights to women.

Alarmingly, in South Asia, one of every two women experiences any form of violence in her daily life. In these worse conditions, there are certain factors which may be political, social, cultural and legal in nature contributing to make women vulnerable. Unfortunately, women violence is not taken as a serious threat or issue to human rights. Even though, women violence may leave impact on women’s well-being, health, and fundamental rights (Niaz, 2003). In this region, violence against women is experienced at large, one among six female infant dies in Pakistan because of neglecting and discrimination. This violation may include rape, domestic violence, sexual violence, women trafficking, honour killing, disfigured with acid, custodial abuse and stove-burning.

Moreover, women are discriminated at all levels in society. Additionally, a sense of inferiority is being provoked among them by the society bended in traditional thoughts. Nevertheless, women are deprived from education and economic
opportunities which restricts them to utilize their full potential. Keeping in mind, more than half of the population in Pakistan is consisted of female, so it is essential to raise their standard for making Pakistan prosperous (Rahman, 2009).

However, the fact is that situation of violence varies from area to area as it can be noticed that rural women is subject to discriminated more than a woman of urban area. In 2008, Human Rights Commission of Pakistan published a report which unveiled that 80% wives in rural Punjab have feared of violence by their husbands and in contrast about to 50% wives of urban areas have the same fear (Shaheed, 1990).

In this context, Muhammad Ali Jinnah, the founder of Pakistan, rightly said, “No nation can rise to the height of glory unless your women are side by side with you; we are victims of evil customs. There is no sanction anywhere for the deplorable condition in which our women have to live.” (Jayawardena, 1996) But the ground realities are far worse, a girl, who was raped, went to Bet Mir Hazar Police station and she did self-immolation to get justice which seems inaccessible for her as suspect got bail last month. It is shameful that victims of rape in Pakistan need to take such measures to draw the attention to get their due justice. Similarly, a rape victim with her mother put themselves in cage; this act hopes that police may investigate this case more seriously. Unfortunately, the suspects had been bailed after intervention of a member of national assembly. These are some cases those are reported but the actual situation is worse than that, state cannot play its fair role and situation is getting worse in southern Punjab specifically (Dawn, 2014).

Summing up, violence against women is still deep-rooted in our society. Women are attacked and murdered because of using their rights to education, work and probably for taking key decisions in life. Moreover, there has been increase in heinous crimes like honour killings and acid attacks but miserable no effective measures are taken to prevent this raising trend (HRCP, 2012).

Therefore, this study explores the various forms of violence practising against women, then it gives comparative analysis of 2012 and 2013 regarding reported cases of violence against women and lastly it elaborates the efforts initiated by various agencies to combat violence against women.
Common Types of Violence Practicing against Women

Domestic Violence

Domestic violence refers to threatening behaviours adopted by a person which may include emotional, physical, sexual and economic violence. It commonly aims to exert power upon another. Before the inception of Pakistan, Muslims and Hindus lived together and shared various traditions. Among those traditions, some are evolved from ignorant era which was made for suppressing women. Unfortunately, these traditions are still practicing in Pakistan which makes women second citizens of the society. Likewise, many wives were treated brutally of their minor mistakes in home affairs (Yoshihama, 1999).

Sexual Assault

Sexual assault means a person engages in sexual activity without explicit consent of the other person involved in. Sexual assault is probably high where women have subordinated status in the society. Nevertheless, customs of avenge, in which rape the enemies’ women on order of arbitrator known as Sar-Punch of Punchiat. Such decisions are based on ignorant and inhuman customs and make women vulnerable.

Sexual Harassment

Sexual harassment refers to unwelcome sexual advances, sexual favour or any other physical, verbal or written intercourse. Additionally, sexual harassment at workplace means any act of sexual nature, whether physical, verbal or written, makes the work environment worse for the employers (G.O.P, 2010).

Kidnapping

Kidnapping refers to detain against your will by force. In Pakistan, women are kidnapped and used for trafficking across borders and also for prostitution. The true frequency of kidnapped women still remains a controversy because some women leave their home which aims to marry someone of her own choice. In response, victim family registers FIR (First incident report) as kidnapping case. Apart from it, the threatening rise has been seen in kidnapping of women in Pakistan.
Forced and Underage Marriages

It is common belief in our society that timely marriages protect girls’ morals and relieved parents of their responsibility to protect her, it is one of major reasons of early marriages in Pakistan. The term ‘child’ defined in Child Marriages Restraint Act 1929 as a male who is under 18 years and a female who is under 16 years. The child rights advocates are not satisfied with punishment of this crime. They believe that it is not productive in preventing this practice (HRCP, 2013).

Traditional Modes of Violence

In the 21\textsuperscript{st} century, still there are long-established modes of violence against women are using. These modes perceive women as an object and do not allow them to make a choice in marriage. Unfortunately, it is common in educated classes of society also. For protecting family’s property, for instance, women are married to Holy Qura’n in Sindh. Likewise, tradition of Watta Satta\textsuperscript{1} in which the marriage of a brother and sister to another brother and sister for ensuing mutual exchange of property, and making pressure group in case of mistreating of either side. Probably, this system works against success of marriage. Likewise, young girls are often forced to marry someone as compensation for other’s committed crime which is called Swara\textsuperscript{2} in Pushtun region and Vanni\textsuperscript{3} in Punjab (Babar, 2007).

Honour Killings

Honour killing refers to a person who assume that his wife, daughter, sister violated the norms concerned with traditional behaviour of women which ultimately damages man’s honour and respect (Dawood, 1999).

Murders

Women are often murdered because of vested interests in less developed societies. Unfortunately, these issues are mostly keep in the dark because of restrict social patterns and weak system of justice. Resultantly, women become the most marginalized segment of society who has no right to have free life.
Suicide

In this society, women are depressed and they cannot fight for their rights which may result in suicide most of the time, mostly deaths are of domestic disputes. Therefore, the rate of women’s suicide is rising day by day.

Violence in Custody

It is often reported that Police is involved in women abuse in detention or imprisonment of women. These incidents closed the doors of justice to masses specifically for women because they cannot knock at the door of justice by this fear that Police is not for their protection.

Efforts to Combat Violence against Women

Efforts of Media

In the 21st century, media has become most influential instrument of state. Therefore, media is called as fourth pillar of the state. But misuse of the power may make media as fifth column of the enemy. In addition, media sometimes exaggerated the issues and make it controversial which may causes for unrest in the society. In Pakistan, media has become a powerful sector to counter evils prevailing in the society but unfortunately women are still a marginalized segment of society. Therefore, media has national and moral duty to contribute in nation’s development. Nevertheless, media can mould public opinion about specific problem and also works as pressure group. So, media should telecast talk shows in which they call experts who discuss burning issues. In their discussion, they focus on finding ways out of the existing problems. Likewise, dramas telecasted on television may base on such stories who give awareness about certain issues. In this way, media is struggling and trying to contribute in national development and prosperity. To some extent, media is succeeded but still a long way to go. Till now, media’s role is satisfactory in developing consensus on social problems and specifically issues concerning violence against women. For instance, Dunya Television Network telecasted an episode titled as Stop violence against women. In this show, various eminent personalities were invited to shed light on this issue; Arifa Khalid Parvez, Pakistan Muslim League-N, Dr. Khalid Ranjha, famous lawyer, and Ibtisam Elahi Zaheer, renowned scholar, spoke on various
perspectives of this issue. (Naji, 2014) In struggle of giving a worthy position to women, Sharmeen Obaid-Chinoy’s role is admirable. She made a documentary named as “Saving Face” in which she highlighted the grave conditions of victim of acid throwing in Pakistan. Later on, this documentary won Oscar award and also force government to make some legislations in this way (Tribune, 2012).

Newspapers publish time to time different reports and news to highlight the gravity of situation regarding violence against women as Dawn, a well-known English newspaper, published a report entitled as violence against women on the rise in which it unveiled the raising trend vis-à-vis violence against women. So It is vital to play due role by all stakeholders in combating social evils of society (Dawn, 2014). In this way, Nomad art gallery organized an event in collaboration with UN women aimed at highlighting violence against women and it also brings attention towards the inaccessibility of justice to women (Tribune, 2012).

Furthermore, efforts are being made by all franchises of media at different scale. As ARY news, a media franchise in Pakistan, Published an article named as eliminate violence against women, it aimed at creating awareness about 25th November which is celebrated as international day for Elimination of violence against women. This article tells about the baseline of celebrating this day, gives information about alarming trends of acid throwing cases and demand for emergency measures to be taken.

Thus, media is an instrument to bring positive change in the society in brief time. So it is necessary to work it independently in bringing up core issues of society so that it can mould public opinion in positive ways which may ultimately leads to eliminate social evils like violence against women.

**Efforts of Police**

Police is a civil force responsible for maintaining internal peace, harmony and stability in the society. It does all this irrespective of gender, caste, creed, ethnicity and religion. Likewise, in Pakistan, Police was established on the same lines. Unfortunately, Police could not make its image on above lines and it’s image is getting worse day by day. At last, Pakistan is considered among those states where general public shows least interest on Police department. Behind this worse conditions, certain factors can be sort out which are mainly corruption, inefficiency and outdated structure of Police department. The sad incident of
torture and rape of a woman by three policemen filed in Lahore High court last year raised severe concerns on performance of police department in protecting and strengthening women folk (Haidar, 2013). More specifically, police also could not play its due role in women concerned issues. Unfortunately, it has been commonly observed that majority of victim women cannot access to even file First Information Report (FIR). Moreover, there are less numbers of Women Police stations and if these are then majority of women are unaware of it. Fortunately, if any women get access to police station, she is misbehaved because of male dominance in society. The worsening fact is that sometimes those women were raped in police custody because of some evil political causes. But it does not mean that police is not making efforts in protecting women folk. Moreover, police successfully thwarted marriage of 11 year old girl with a young boy of 12 years (HRCP, 2013).

Efforts of Government of Pakistan

Government is the largest agency in society to work for betterment of all segments of society. Therefore, it has more responsibility to protect women folk. No doubt, government is struggling to give women folk a respectable place in this patriarchal society. Yet many more needs to do in this way; the negligence has been noticed in establishing women’s shelter homes and there is no proper mechanism for investigations and scarcity of trained personnel. On the other hand, Punjab government are taking initiatives to empower women so that intensity of women violence can be minimized. On 8th march, celebrated as Women’s day, it announced Women’s empowerment Package. This package provides policy proposals to protect women’s rights and improve their social and economical conditions in society (HRCP, 2012).

Actually, government realized that a woman violence can be minimized and ultimately will keep it to the end is only can be possible by ameliorating women’s socio-economical conditions of society. Therefore, apart from women’s empowerment package, Government of Punjab declared 2 billion Pakistan rupee fund to Bank of Punjab, a government-owned bank, to provide microfinance to women folk. Besides, government increased the women quota in government jobs from 5pc to 15pc. Also, Government of Punjab created 30 new positions in the department of women’s development. The most admirable initiative was allocation of Rs. 14 billion to women’s cause in budget 2012-13. Along with above steps legislations are also crucial in minimizing women grievances and
stressing women folk. In this regard, federal government is more instrumental rather provincial government. Therefore, a bill of Acid Throwing and Burn Crime Bill 2012 was submitted in National assembly which covers reporting, investigations, collecting medical proves and protection of witnesses and victim (HRCP, 2013).

Efforts of Civil Society

In welfare societies, civil society organizations have pivotal role. These organizations work as an advocate for marginalized segments of society and also act as pressure group to influence others. But situation is not the same in every societies, it varies from region to region. In Pakistan, civil society organizations are facing hard times, they cannot work independently. Even though, they are striving for protecting the suppressed segments of society. In matter of Violence against women, these organizations time to time contribute in raising concerns vis-a-vis women grievances. Aurat foundation, a famous NGO working for women rights, conducted a session with relevance of international women’s Day 2014. This session was conducted with domestic female workers under its program of Gender Equity Program (GEP). This session gave information about helpline for psycho-social counselling, referrals and opportunities for its GEP program. Additionally, domestic female workers discussed their problems and most discussed problem is sexual harassment of female workers. These efforts bring into light the issues of violence against women, also help in convincing people to stand firmly against violence concerning women and laid emphasis to mould social attitudes towards women in this society (Aurat, 2014). Then, with collaboration in Mukhtar Mai Women’s Organization, Aurat foundation protested in front of Multan Press club against occurrence of frequent incidents of gang-rapes, violence and discrimination of women in Punjab. Aurat foundation strongly condemned these incidents and demanded for approval of Domestic Violence Bill as soon as possible. Participants slammed incidents of burning a lady to her in front of police station and demanded for strict action against such criminals. (Aurat, 2014). Similarly, White Ribbon campaign in Pakistan is remarkable stable as it aims at taking pledge never to commit, excuse and remain silent about violence against women (White Ribbon Campaign, 2013).

These efforts are a little contribution by civil society organizations but helps in strengthening women in such societies who are stick to their primitive values. If
civil society organizations are given room to work independently, they can bring positive results in short period of time.

Conclusions

Women in Pakistan are facing various problems. Among those, violence against women is dominant and increasing rapidly as often cases were reported. Unfortunately, no admirable efforts, so far, have been made which, in consequence, affects a large proportion of Pakistani population. Minimizing women violence may lead to socio-economic prosperity of women that ultimately can boost nations dwindling economy and also bring harmony among daily life tasks performed by both genders.

Recommendations

1. Remove impediments in the way of women friendly legislations because legislations empower women to take step against evil traditions of the rigid societies. Moreover, majority of women do not take steps against such violence because they are not empowered by the law through legislations.

2. Government should make possible implementation of CEDAW in its true sense. Its implementation helps in strengthening women in Pakistan which have been suppressing since long and become vulnerable segment of society.

3. Necessary steps should be taken by government with collaboration of civil society organization to empower women’s socio-economic conditions because socio-economic dependency is amongst core reasons of women violence.

4. There is acute shortage of women police stations across the province, this shortage impedes women to access to police station with ease. In this way, women cannot file their complaints about violence.

5. Early marriages cause to increase violence against women because immature girl cannot take the burden of household, in failure of managing husband often get violent. For curbing this, minimum age of marriage should be 18 years. If someone tries to violate this law, police should have full authority to act against it.
End Notes

1. Watta satta literally means give and take; it refers to bride exchange commonly practiced in Pakistan. In addition, it also involves marriage of brother and sister pair form two households simultaneously (Wikipedia, Watta satta).
2. Swara is largely practiced in pushtoon communities. This act refers to give girl or girls in marriage to the victim family instead of blood money which aims at settlement of blood feud between two households (Usafzai, 2004).
3. Vani is found in some parts of Pakistan in which girls are forcibly married as compensation of the crime committed by their male relatives (Wikipedia, Vanni).

References


Violence against Women in Punjab: Prevalence, Varying Trends and Efforts of Media and Civil Society


__________

Dr. Sadia Rafi is Assistant Professor in the Department of Social Work, University of Sargodha.

Dr. Mumtaz Ali is Assistant Professor in the Department of Social Work, University of Sargodha.

Irfan Nawaz is M.Phil Scholar in the Department of Social Work, University of Sargodha.
The Dissolution Of Muslim Marriage Act, 1939 May Provide More Rights To Women Of Subcontinent If Applied According To True Doctrine Of Maliki School Of Islamic Jurisprudence: An Overview

Yasir Arafat
International Islamic University Islamabad

Abstract

Dissolution of Muslim Marriage Act, 1939 (DMMA) is sole document in the history of Sub continent, which is a departure from the Hanafi School of Islamic thought. It is based on the Maliki School of Islamic jurisprudence. The two main purposes of this document were to grant women more right which were not there in the Hanafi School of Islamic jurisprudence and to stop women from committing apostasy to get out of their marriage. However, when the DMMA is critically evaluated it is found that, DMMA may provide more right to women of subcontinent if applied according to real intention of Maliki school of islamic jurisprudence. In this paper an evaluation of the DMMA, 1939 is made just to clarify that there were more women rights hidden there but this law was not implemeted in its real sense and also the basic purpose seems to be stop women from committing apostasy instead of giving more rights regarding dissolution of marriage.
History of DMMA, 1939

In 1913, a Muslim husband applied to a colonial court in India for the restitution of conjugal rights, but his in-laws refused to let his wife join him. His in-laws claimed that the woman had become an apostate and thus, according to Islamic law interpreted by the Hanafi, was no longer the claimant's wife. The judge asked the claimant to obtain a fatwā, (legal suggestion from certified Islamic scholar) to clarify the position of Islamic law on the status of his marriage. The claimant, therefore, approached Maulana Ashraf Ali Thanavi for a fatwā, who ruled that due to apostasy the marriage was annulled (Masoud, 1996).

Before discussing this fatwā, it will be better to know about the three opinions of Hanafi School of Islamic jurisprudence about the apostasy of a woman.

The first opinion of Hanafi jurist (Zahirul Rivaia) says that after the renunciation of Islam by the wife, the marriage bond is finished, but she will be forced to return to Islam and remarry her first husband, and until she does not accept Islam, she will be kept in prison (Rahman, 1965).

The second opinion of Hanafi jurist from Samarqand and Bukhara that says that in the matter of renunciation of Islam by the wife, the marriage bond will remain valid, there will be no breach in the marriage bond and the renunciation of women will never make any effect on the marriage bond (Rahman, 1965).

The third opinion of another Hanafi jurist is says that the renounced women will be treated like a slave and her husband will remain her custodian.

It is evident that Ashraf Ali Thanavi gave his fatwā according to the first opinion of the Hanafi School of Islamic jurisprudence, according to which the marriage is dissolved after the renunciation of Islam by the wife. The first opinion also includes that a woman will be forced to remarry her first husband. But for courts, it was enough that Ashraf Ali Thanavi annulled the marriage. In addition forcing a woman to again accept Islam and to remarry her first husband was not possible in British India (Hussain, 2006).
The court dissolved the marriage on the basis of this fatwā of Maulana Thanavi. The court verdict opened the doors for the Indian Muslim women to get separation from husbands. Before this decision, there was no remedy for the Muslim women of India to get rid of the marriage tie, because in case of demanding khula the consent of husband was necessary in Hānāfi school of Islamic jurisprudence. So, the rate of apostasy surprisingly increased after the fatwā of Maulana Thanavi. On the other hand, the Christian missionaries also contributed to it. They started to motivate the Muslim women to convert to Christianity and to get rid of their husbands. A missionary by the name of Reverend Paul in Lyallpur baptized several new converts and issued certificates of baptism. There were a number of Christian missionaries all over the India, who were working to convert Muslim women from Islam to Christianity (Masoud, 1996).

The religious political party of India, Jamiat-Ulema-e-Hind, were too much shocked by these conversions. They started demanding reforms in the Islāmic law about dissolution (Hussain, 2006).

**Why Did Women Choose Apostasy for Separation**

The Islāmic law has given the right of talaq (divorce) to men. The literal meaning of talaq is “to leave” or “to snap off” or “to separate”. Divorce is right of the husband. He may use this right with reason or without reason. Islam has bounded men not to give divorce but legally no restriction is imposed on them. It has repeatedly said that divorce is only an evil. It is most detestable one among the lawful things, but whenever a husband wants to get rid of his wife, legally he can do.

Women have the right of khulaa and faskh to untie relation with their husbands. Khula is when wife has a dislike for her husband and ask him to be released her in exchange of some, or all parts of her Mehār. The real problem starts when wife wants separation and husband does not agree (Mansoori, 2006). Majority of Muslim scholars are of the opinion that the consent or approval of the husband is necessary in case of khulaa. It cannot be granted by the court on the request of wife if husband does not agree. It is also a fact that all the four Sunnī schools of Islāmic jurisprudence do not allow khulaa without the consent of husband. So in the early part of twentieth century, the women started renouncing Islam because
they were not having the right of *khulaa*, both *Hanafi* jurists and courts were having the same opinion that the *khulaa* can only happen if husband agrees.

The word *faskh* means annulment or abrogation. In *faksh*, power lies with the Muslim judges to annul a marriage on the application of the wife. Majority of Muslims in the Subcontinent are follower of the *Hanafi* School of thought, which in this regard is considered to be quite strict (Fayzee, 1999). *Hanafi* jurists admit that only the wife of an impotent husband can apply for *faskh* (dissolution of marriage). In the matter of *faskh*, *Maliki* School of Islāmic jurisprudence is considered to be more liberal for women. It requires ruling by the court in the following instance.

1. Illness or any defect in male.
2. Impotency of male
3. Cruelty or immoral treatment by husband
4. Missing of husband
5. Imprisonment of husband
6. Non-performing Maintenance

So from the above discussion it is clear that in *Hanafi* law, women do not have the right of *khulaa* without the consent of husbands. Similarly in case of *faskh* (dissolution of marriage) only the wife of an impotent husband could apply for *faskh* (dissolution of marriage). So if an Indian Muslim woman wanted to get rid of her cruel husband, she was not having any option. The *Hanafi* School never recognizes the dissolution of marriage on the basis of non-maintenance, cruelty, imprisonment of the husband, missing husband, or on the basis of any defect in the husband. The most miserable condition was in the case of missing husband. According to the *Hanafi* School of Islāmic jurisprudence, the wife of the missing husband cannot get separation until the people of the same age of her husband are living alive. So, according to *Ahnaf*, the period is approximately eighty to one twenty years. Therefore in practical, she can never contract a second marriage. So these things forced the Muslim women of India to renounce Islam just to get rid of their cruel husbands. The *Hanafi* law regarding dissolution of marriage was greatly blamed for these conversions.

**Revised Fatwa of Maulana Thanavi**

Maulana Thanavi realized the alarming situation and took the initiative to find a solution. He was greatly supported by Maulana Muhammad Shafi and Maulana Abdul Kareem Gumtoulve. He wrote a large number of letters to the scholars of
Maliki School of Islāmic jurisprudence. Maulana Sayyed Hussain Ahmad Madni also helped Maulana Thanavi in this purpose. After several years of extensive consultation with muftīs (religious scholars) in India and abroad, Maulana Thanavi published a fatwā entitled “Al-Heela al-Najiza li'l-Hilat Al-'Ajiz”. Eleven great Muftīs of Dar-al-Uloom Deoband helped Maulana Thanavi and also verified the fatwā. Similarly four Muftīs from Darul Aloom Saharanpur also verified the new fatwā. Maulana Zakria (the leading scholar of Tableeghy Jamat) is also included in this list (Thanvi, 1996).

In the new fatwā, Maulana Thanavi further ruled that apostasy does not annul a Muslim marriage; therefore a wife may obtain a judicial divorce based on Maliki School of Islāmic jurisprudence. He advised the wives that if they wanted to get rid of their husbands then first of all they should seek for khula from them. If the husbands do not agree, then the women can apply for dissolution of marriage on the basis of Maliki school of thought. Need was felt to amend the law through the legislation. The Jamiat-Ulema-e-Hind, one of the political parties of Ulema of India, strongly supported the revised fatwā of Maulana Thanavi.

Qazi Muhammad Ahmad Kazmi, a lawyer and member of the Indian Parliament from Meerut, presented a bill in the parliament for this reform. While presenting the bill in the Assembly, he said

The reason for proceeding with the bill is the great trouble in which I find women in India today. Their condition is really heartrending, and to stay any longer without the provisions of the bill and allow the males to continue to exercise their rights and to deprive women of their rights given to them by religion would not be justifiable– the rights of women should not be jeopardized simply because they are not represented in this house. I know, sir that the demand from educated Muslim women is becoming more and more insistent, that their rights be conceded to them according to Islāmic law. I think a Muslim woman must be given full liberty, full right to exercise her choice in matrimonial matters (Legislative Assembly debate, 1939).

After long debates and several rounds of discussion, the bill was finally passed with the title of “Dissolution of Muslim Marriage Act, 1939”. The section 4 of the Act provided that the apostasy of a Muslim wife did not annul the marriage contract. The Act allowed all grounds admitted in Maliki School of Islāmic jurisprudence for the dissolution of marriage. The Act also provided that the women can take decree from the court for dissolving marriage on the following grounds:
• If the husband is missing
• If the husband is not providing maintenance
• If the husband is sentenced to imprisonment
• If the husband fails to perform marital obligation
• If the husband remains impotent for one year, or having other physical defects
• If the husband treats the wife with cruelty

The Dissolution of Muslim Marriage Act, 1939 provided the Muslim women a chance to get decree of dissolution from the court, without renunciation of Islam.

**Analysis of Dissolution of Muslim Marriage Act, 1939**

Section 2(i) of DMMA, 1939, states that a married Muslim woman shall be entitled to obtain a decree from the court if the whereabouts of her husband have not been known for a period of four years.

The period of four years is based on the doctrine of the Maliki School of Islamic jurisprudence relating to the missing husband. When a wife asks the court for judicial separation for the reason that her husband is missing, the court will issue a notice of her suit to all the heirs of the husband, including his brothers and paternal uncles. Each of these persons will be heard by the court (Mahmood, 1982).

If the court passes the decree of fāskh (dissolution of marriage), it will not be effective for a period of six months and if during this period, the husband comes back and he satisfies the court about performing his conjugal duties, the court shall set aside the decree.

(i) If the husband is not found during the period of six months, then marriage will stand dissolved from the date of the decree.

(ii) If the husband is traced but does not come back at the expiry of said six months, the decree will take effect. Unless, it is submitted, the wife applies to the court for its cancellation.

(iii) If the husband returns but fails to satisfy the court of his willingness to perform conjugal duties, effect may still be given to the decree on the application of the wife.
According the Hānāfi School of thought, the wife of the missing husband cannot get separation until the people of the same age of her husband are alive (Hamilton, 1963). So, according to Ahnaf, the period is approximately eighty to one twenty years. But in some situation, the judge can issue the decree of dissolution without any delay. For example, if somebody goes to battle and does not come back. Similarly, if somebody goes on a sea voyage and never returns to the beach. Other than these conditions, the Hānāfi law does not give any ground for separation till the period of same age group persons are alive.

According to Imam Mālik, in case of Māfqood al Khabar or a missing person, the wife has to wait for four years, after which she may approach the court to get the decree of dissolution of marriage and can go for second marriage.

Ashraf Ali Thanavi in his fātawā “Al-Helal-Najiza lil-Helatil Ajiza” highlighted the Māliki point of view about the missing person. He says,

“It is a unanimous decision that the wife of a missing husband can only be restricted for four years if she can lead or observe that time with chastity and can observe the limits of God(Hudood ofAllah)” (Thanvi, 1996).

According to Mālikī School of Islāmic jurisprudence, the period of four years can be reduced to one year if there is fear that she may involve in illicit relations or cannot observe the limits of God (Thanvi, 1996). In most of the fātawā, the Hānāfi jurists mentioned that if a husband is missing and the woman does not have maintenance then only limit of four year could be reduced. The top Hānāfi muftis held the same opinion, in their fātawā by saying that this limit could be reduce to one year. For example in Fatwā Usmani, Maulana Taqi Usmani also gave the following verdict:

“Period of four years can be reduced to one year if there is a fear that the woman cannot lead that period with chastity or cannot observe the limits of God” (Fatawa Usmani).

In Fatwā Usmanyit is clearly mentioned that

“If the husband is missing for minimum one year, and it is feared that the woman cannot observe that period with chastity then without any delay the qādī could dissolve such marriage” (Fatawa Usmani).
Similarly in Ahsan ul Fatwā, Muftī Rasheed Ahmad has the same opinion about the missing husband (Ahsan Al Fatawa).

It is clear that the Hānāfī Muftīs based their fatwās on the true doctrine of Maliki School of Islāmic jurisprudence. So the DMMA, 1939 could be further amended according to these ruling.

Section 2(ii) of DMMA, 1939, states that a married Muslim woman shall be entitled to obtain a decree from the court if the husband ignores or fails to provide her maintenance for a period of two years.

The maintenance in the language of Islāmic law means ‘provision of all those things which are necessary to support life, like food, clothing and lodging’. When a woman surrenders herself to her husband then she has right of receiving maintenance from her husband. Now it is obligation of her husband to provide her maintenance.

According to the Hānāfī jurists, there cannot be separation on the basis of non-maintenance. The wife will bear expenditure from her own resources or will borrow on behalf of her husband, unless her husband is able to give her maintenance. According to Ahnaf, non-maintenance can never become a reason for the dissolution of marriage (Rahman, 1965). They say that there is not a single incident in the period of Holy Prophet Muhammed (P.B.U.H) about the dissolution of marriage based on non-maintenance. Some companions of the Prophet were rich and some were very poor. We do not have a single example, where there is separation among the spouses on the basis of non-maintenance.

According to Ahnaf, if a husband is rich and does not provide maintenance to his wife then instead of dissolving the marriage the judge can send the husband to prison or sell his assets to provide the maintenance to the wife. If the husband is poor, then also there cannot be separation among the spouses. The wife should wait for good days.

Maliki jurists agree that if the husband is poor and does not provide maintenance to his wife and if she cannot live in such a situation, then she has the right to ask the judge or qādī for maintenance or can request the court to allow separation from her spouse (Rahman, 1965).
So if the husband is not providing maintenance to his wife then it means he is not keeping her in a recognized manner. In such situation, the woman has the right to ask the court for the dissolution of her marriage as there is no other solution. The judge has the entire jurisdiction to untie such marriage.

But if we study the Maliki School of Islāmic jurisprudence, we find that the two-year period is not a hard and fast rule. According to Maliki School of Islāmic jurisprudence, if a husband is rich and in spite of this he does not provide maintenance to his wife, the court can grant a decree in the favor of the woman without any delay. Similarly if a husband is poor and does not have maintenance and the court concludes that he has no financial resources, such marriage can also be ended without any delay. So from this point, we can conclude that it should be added to the law that if a husband is not poor and has sufficient financial resources the court should not allow delay in the dissolution of marriage (Thanvi, 1996).

Ashraf Ali Thanavi, in his book “Al-Helal-Najiza lil-Helatil Ajiza”, clearly mentioned the point of view of Maliki School of Islāmic jurisprudence that if a husband does not provide maintenance to his wife then the court can dissolve the marriage without any delay (Thanvi, 1996).

By explaining Maliki point of view about non-maintenance, Muftī Muḥammad Taqī Usmani clearly mentioned that in case non-maintenance, there is no need of waiting period, Fatawa Usmani. He said that only two conditions are necessary in the matter of non-maintenance. The first condition is that if a husband does not agree for khula and secondly, a woman has not any alternate arrangement of maintenance (Fatawa Usmani).

So, the Article 2(ii) does not represent the complete intention of the Maliki School of Islāmic jurisprudence. Further according to the rule of tālfeeq, when we are taking the opinion of other school of Islāmic jurisprudence then all portions of that rule should be included (Thanvi, 1996). It should be added in clause 2(ii) that if a husband is not poor and not providing the maintenance the court may dissolve the marriage without any delay and the restriction of two years is not necessary. Similarly if a husband is so poor that he will never be able to provide the maintenance in future, the court should also dissolve such marriage without any delay.
In some decision of Indo-Pak courts, it is found that their decisions were not representing the motives of DMMA, 1939. For example, the Sindh High Court gave the ruling that:

(i) “The husband’s failure or neglect must have lasted for full two years immediately preceding the wife’s suit. Failure for broken periods aggregating to two years will not satisfy the legal requirement”,

(ii) “The husband’s failure for two years or more followed by a period during which maintenance was resumed, will also not satisfy the legal requirement”, Satgunj vs Rehmat Ali (AIR, 1946).

So, it means that if a husband does not provide maintenance for one year to his wife, then gives maintenance for one or two months and again stops the maintenance, then the wife will not be entitled to dissolution of marriage on the basis of non-maintenance. The court should also keep in mind the intention of the husband; he may do this just to tease his wife. The objectives of marriage can also be violated with such a decision.

Some of the courts did not grant fāskh by saying that

“A wife not living with her husband, she can not claim fāskh on the basis of non-maintainance”. Mst Umat-ul-Hafiz vs Talib Hussain (AIR 1944, Lahore).

In another decision it was held

“That on living separate from their husbands then the court cannot grant fāskh on the basis of non-maintenance because she has failed to perform her conjugal duties”, Umamul Hafiz vs Talib Hussain (AIR 1945, Lahore).

In 1943, the court also decided that

“If a wife was unfaithful then the court could not grant decree on the basis of non-maintenance”, Khatijian vs Abdullah (AIR 1943, Sindh).

This court decision was based on the Muslim legal principle under which disobedience of the wife (nushuz) disentitles her to claim maintenance.

DMMA, 1939 does not mention that women could only get the separation if she is living with her husband for complete two years, but colonial courts gave more weightage of wife living with her husband for complete two years. Instead of
calculating two full years of non-maintenance, the courts should see the intention of the husband. For example in case a husband does not give any maintenance to his wife or does not treat her in a good manner, she leaves her matrimonial home just for survival and start living in her parents home. After some months, when she approaches the court for the dissolution of marriage on the basis of non-maintenance, the husband may take the plea that since she is not living with him so how could he maintain her. So the courts should always consider the intention of the husband instead of considering the absence of the wife from her matrimonial home. Almost all the great religious scholars of the Subcontinent while issuing the fatwā clearly mentioned that without any delaying period the court could dissolve the marriage in the case of non-maintenance (Thanvi, 1996).

Section 2(iii) of DMMA, 1939, states that a married Muslim woman shall be entitled to obtain a decree from the court if the husband has been sentenced to imprisonment for a period of seven years or more.

The Hānāfi jurists do not recognize the dissolution of marriage on the basis of husband’s imprisonment (Nasir, 1986).

In the view of Maliki School of Islāmic jurisprudence, the wife can ask for the dissolution of marriage if her husband has been imprisoned for three years and for some Maliki jurists if the husband is imprisoned for one year.

The decree shall only be passed if the sentence has become final. If in the meantime the husband does not provide the maintenance to his wife for a period of two years, she will be entitled to take advantage of clause 2(ii) (Shafqat, 1955).

As we have seen that in the Maliki School of Islāmic jurisprudence only a period of three years is a maximum period or one year, if her husband has been sentenced to imprisonment. But in the Dissolution of Muslim Marriage Act, 1939, a woman is bound to wait for minimum seven years for separation. This shows that the 2(iii) is also against the Maliki School of Islāmic jurisprudence. In the case of missing husband, the Maliki School of Islāmic jurisprudence has a clear stance that if a woman cannot wait and a threat to the limits of God is there then the period of four years can be reduced to one year.
Section 2(iv) of DMMA, 1939, states that a married Muslim woman shall be
ettitled to obtain a decree from the court if the husband has failed to perform,
without any reasonable cause, his marital obligation for a period of three years;

The Act does not specify “marital obligation” of the husband. It seems that a wife
can file a suit for fāskh under this provision, if her husband has deserted her for
three years, though he has been providing maintenance to her (Mahmood, 1982:
p. 101). If desertion for three years is coupled with non-payment of maintenance,
a suit may be filed jointly under clauses (ii) and (iv) of section 2. An obligation to
live in amity would be a marital obligation, thereby excluding cruelty. Refusal to
consummate also falls within the phrase, and that will include an insistence by
one spouse, without the consent of the other (Shafqat, 1955).

Maulana Thanavi, by citing the Maliki law, clearly mentioned that even if a
woman can arrange her maintenance by herself but if there is a threat that she will
not be able to observe the chastity or it is threat that the limits of God can be
violated then she can approach the court for the dissolution of marriage (Thanvi,
1996). The court will force the husband to perform his duties and if he does not
act upon it, it can grant fāskh without any delay and there is no need to ask her to
wait for three years,

We also examine that in case of ilaa the limit of four months is fixed. If the
husband does not rejoin his marital relations with his wife, she will be allowed to
go for fāskh (dissolution of marriage). If this is the case, then the question arises
that why women are restricted for three years in the DMMA, 1939?

Mowdoudi, an Islamic political leader, debated this topic that if a husband without
any reasonable cause abstains from his wife and his purpose is just to punish or
tease his wife then the maximum period, which Islam fixes, is four months. For
ilaa, the oath or swear of a husband is necessary. Without oath or swear the ilaa
would not be establish. Let’s suppose that just to tease the wife, the husband
abstains from her for whole life and he does it without swearing. What should be
the solution then? For this we will have to see the objectives of marriage which
include chastity. We will have to see how long this purpose of marriage can be
achieved (Mowdoudi, 1965).

Section 2(vi) of DMMA, 1939 states that married Muslim women will be entitled
to obtain a decree from the court if the husband has been insane for a period of
two years or is suffering from leprosy or a virulent venereal disease.
According to Ahnaf, only the wife of an impotent man can have the decree of dissolution from the court (Nasir, 1986). Imam Muhammad, another great Hanafi jurist, also included an insane husband and a husband suffering from a venereal disease. According to Imam Muhammad, these problems can create hatred between the spouses, which can ultimately be a hurdle in their physical relations. According to Imam Abu Hanafi, insanity or venereal disease does not lead to the dissolution of marriage.

The Malikijurists hold the opinion that a woman can have the decree from the court for the dissolution of marriage on the basis of leprosy, insanity, impotency, and venereal disease. Imam Malik included four problems in a husband, which grants her the right of dissolution of marriage. This list includes impotency, leprosy and virulent venereal disease.

The DMMA, 1939 does not define insanity. The insanity is also known as junoon in Arabic. There are two kinds of insanity. One is called incurable insanity (junoon Mutabbaq) and the second is curable insanity (junoon Hadis). Junoon Mutabbaq is such kind of insanity or junoon in which insanity is not curable, means the person suffering from it remains in this condition permanently and no chance of improvement is there. On the other hand junoon Hadis is such kind of junoon which is curable. For the two categories of junoon, there are different rules in Maliki law. If a husband is suffering with such kind of junoon which is Mutabbaq and he might harm the wife during this situation then there is no need to give any time for the dissolution of marriage, the court can dissolve the marriage without delay. But if there is junoon Hadis then the court should allow one year period for treatment. But in DMMA, 1939 the condition of two years is kept, which is against the Maliki School of Islamic jurisprudence as well as against the spirit of the Sharī‘ah. Because in Maliki law there are only two conditions, if there is junoon Hadis then on year time is fixed for treatment and for junoon Mutabak there is no need of waiting period, so clearly DMMA, 1939 is deviated from the Maliki school of thought.

Section 2(ix) of DMMA, 1939, states that a decree passed on ground mentioned earlier shall not take effect before a period of six months, from the date of court verdict, and if the husband either in person or through his authorized agent satisfies the court within this period that he is prepared to perform his conjugal duties, the court shall set aside the decree.
Literally, the word iddah means counting or enumeration. Iddah technically means a waiting period which has to be observed by the woman after the dissolution of marriage. After dissolution of marriage she must have to observe this period. According to Imam Abu Hanifa, a menstruating woman, whose marriage has been dissolved, after the consummation must have to observe iddah, which is three menstruation periods? According to Imam Shafie and Imam Malik, the waiting period for such woman is three cleaning periods. In the case of non-menstruation, the waiting period or iddah is three months. In the case of a widow, the waiting period of iddah is prescribed as four months and ten days. Similarly, the iddah for a pregnant woman will be terminated with the delivery of the baby.

Muftī Muhammad Taqi Usmani in all fatwās regarding the dissolution of marriage, in his book Fatwā Usmani, clearly mentioned that after the decree of dissolution or after divorce, the woman needs to perform iddah which is stated in Islamic law. So, it is needed to make this section of DMMA, 1939 more according to Islamic law.

**Conclusions**

We come to the conclusion that it was a great effort by the Hānāfī scholars of 20th century. The basic relief assured to the Muslim women of India was that they could untie the marital relation without renunciation of Islam. However, on a close examination we find a number of lapses in the DMMA, 1939, which are against the Maliki School of Islamic jurisprudence. If we amend the DMMA, 1939 according to the doctrine and intention of Maliki School of thought, it will provide more reliefs to the women. We should also congratulate the Hānāfī scholars, who gave the fatwā keeping in view the true doctrine of Maliki School of Islamic jurisprudence after the adaptation of Dissolution of Marriage Act, 1939.

**References**

*Ahsan al fatwā, Baab Khiyar al fāskh*


Legislative Assembly debate 1939:616


*Mst Umat-ul-Hafiz vs Talib Hussain*, AIR 1945 Lahore, 56; *Zafar vs Akbari*, AIR 1944 Lahore. 336,337


Satgunj vs Rahmat Dil, AIR (1946). Sindh48. The maintenance contemplated is provision of food, rainent and lodging adequate for the wife taking into consideration the husband’s station in life. Half-hearted illusory attempts to provide maintenance contemplated by Dissolution of Muslim Marriage Act, 1939.
Yasir Arafat


Yasir Arafat is Teaching & Research Associate in the Department of Media Communication Studies, International Islamic University, Islamabad.
The Ageing Home-Based Women-Workers in Karachi has just been printed by the BCC&T Press, University of Karachi. The book narrates the life and work of 300 self-employed home-based working women of Karachi. A must read for those interested in current trends in women, gender and development in Pakistan. Drawn upon original data, this book tells story in women’s voices.
During peace writer expresses his view that prophet (P.B.U.H) follows and observes rights of
during war and his daily life during the period of peace. This article defines how he maintained
muslims he is not an ordinary men but a leader, a statesman, a military commander and the
spiritual leader. In reality he is considered more than all above mentioned titles. For them he is a
last prophet and sealed of prophet Hood ship. Men who is divinely innocent by nature and
instinction, a rightous men. This article focuses on the two aspects of prophet (P.B.U.H) life
during war and his daily life during the period of peace. This articles define how he maintained
morality with strategy in the battle fields and preserved his kindness, humbleness and austerity
during peace writer expresses his views that prophet (P.B.U.H) follows and observes rights of

Abstract
To write few words regarding prophet of Islam is not an easy task. One should have total command over
the prophet sayings (ahadith) and a literature of prophet biographies. For muslims he is not an
ordinary men but a leader, a statesman, a military commander and the spiritual leader. In reality he is
considered more than all above mentioned titles. For them he is a last prophet and sealed of prophet
Hood ship. Men who is divinely innocent by nature and instinct, a rightous men. This article focuses
on the two aspects of prophet (P.B.U.H) life during war and his daily life during the period of peace.
This articles define how he maintained morality with strategy in the battle fields and preserved his
kindness, humbleness and austerity during peace writer expresses his views that prophet (P.B.U.H)
follows and observes rights of
men (huqooq al abad) that is islamic predecessing alternatives to western concept of human rights. It also review the critical point of view presented by orientalist and retaliates their objection in philosophical manners and tried his level best to use authentic prophet sayings.

Chapter

As a result of the article's theme, the author provides a comprehensive overview of the concept of human rights, covering various perspectives and historical influences. It highlights the importance of understanding the diverse origins of these concepts and the need for a more inclusive approach.

The author argues that traditional views on human rights, such as those derived from historical and cultural contexts, are insufficient in addressing contemporary issues. They emphasize the need for a more nuanced understanding that encompasses a broader range of perspectives.

The article also discusses the role of religion in shaping human rights discourse, particularly in the context of Islam. It examines the concept of huqooq al abad, which refers to the rights of the land, and how it relates to the rights of the individual.

Furthermore, the author critiques the orientalist perspective, which has often been used to justify colonial and imperialist policies. They argue that this approach has failed to recognize the complexity of cultural and historical contexts.

The article concludes that a more inclusive and critically oriented approach is necessary to address the challenges of human rights in the contemporary world. It advocates for a reevaluation of the concept of human rights, taking into account diverse historical and cultural contexts.

The author's critique of the orientalist perspective is particularly relevant in the context of current debates on globalization and multiculturalism. They argue that a more nuanced understanding of human rights is essential for promoting social justice and equality.

In conclusion, the article provides a thought-provoking analysis of the concept of human rights, highlighting the need for a more nuanced and inclusive approach. It challenges traditional views and offers a fresh perspective that is essential for understanding the complexities of human rights in the contemporary world.
Life of Muhammad
کرنا ملک کیلے کردارا کیا چاہے۔ (1)

تیار میں مسلمانوں کے ثقافتی اور اقتصادی احوال کے حوالے سے دوسرے حضرت عریف بیان آپ

کرتی ہیں اور اسلام کے تاریخ کو کاغذ کرکے مسلمانوں کے حوالے سے متعارفجا اور قومی پا رہے

مذکور کی سکیں تحقیق دخالت نہیں۔ (2)

ہمیشہ سے مسلمانوں نے اور دوبنی کا سال اہمیت ہے یہ جمعیت مرکز میں مسلمانوں کو مخصوص

بیان کرتی ہے کہ جس کے قریب زندگی کے دوبارہ بہت بڑی کم مستحکمہ کی بنیاد رہی ہے اس کے

حیثیت پر اور دیکھیں کہ مسلمانوں نے تحصیل میں متنوع۔ سیکڑوں کی ہزاروں ہزاروں میں 

بنیاد رکھتے ہوئے کہ ان کی باخبری کا حیثیت کچھ چھوڑ دیا ہے تاکہ مسلمانوں کا ہزاروں سال تک

کرنا ملک کیلے کردارا کیا چاہے۔ (3)

کی مذکور کی سکیں تحقیق دخالت نہیں۔ (4)

او روز میں مسلمانوں نے اور دوبنی کا سال اہمیت ہے یہ جمعیت مرکز میں مسلمانوں کو مخصوص

بیان کرتی ہے کہ جس کے قریب زندگی کے دوبارہ بہت بڑی کم مستحکمہ کی بنیاد رہی ہے اس کے

حیثیت پر اور دیکھیں کہ مسلمانوں نے تحصیل میں متنوع۔ سیکڑوں کی ہزاروں ہزاروں میں 

بنیاد رکھتے ہوئے کہ ان کی با�ور کا حیثیت کچھ چھوڑ دیا ہے تاکہ مسلمانوں کا ہزاروں سال تک
او انی قرآنی ہے جہاں اپنے گروہ کے ساتھ معاوضہ کرنے کے لئے تیار ہو چکے ہیں۔

وہم شریف دو او ردائی کا سلسلہ پارک کے معاوقہ بنتے (6)

یہاں پر اس کا دور بند ہو گیا۔ اس کے برعکس معاوضہ کرنے کے لئے تیار ہو چکے ہیں۔

جنگ میں ایک دوسرے کے ساتھ شکایت کی جس میں ایک دوسرے کے ساتھ معاوضہ کرنے کے لئے تیار ہو چکے ہیں۔

وہم شریف دو او ردائی کا سلسلہ پارک کے معاوقہ بنتے (6)

یہاں پر اس کا دور بند ہو گیا۔ اس کے برعکس معاوضہ کرنے کے لئے تیار ہو چکے ہیں۔
آ ہیں کہ سالگرد کو شکا لمبا، ماؤ ہیں سالگرد کو کچھ ہیں کہ کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچھ نہیں کوئی کو کچ
کہا کہ نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنا ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آؤنے کے معنی ایک کہ سمجھنے سے نہ آو
دوسرے ممالک کے حساب میں 88 میلیڈر ڈالر کی تملک نازک ہے اور اس کی معیاری برآمدہ 5.9 میلیڈر ڈالر ہے۔

1. انتظامات کے ذریعہ اور قانون کے ذریعہ کسی بھی دولت میں خطرناکی کے واقعے کے ذریعہ یا کسی بھی انتظام نہیں کیا جاتا ہے۔

2. لیکن کوئی بھی دولت میں خطرناکی ہو تو اس کی معیاری برآمدہ کے ذریعہ کے انٹیمنس کے ذریعہ اعادہ کی جاتی ہے۔

3. اس کے ذریعہ، کسی بھی دولت میں خطرناکی کے ذریعہ اس کی معیاری برآمدہ کے ذریعہ اعادہ کی جاتی ہے۔

4. اس کے ذریعہ، کسی بھی دولت میں خطرناکی کے ذریعہ اس کی معیاری برآمدہ کے ذریعہ اعادہ کی جاتی ہے۔

5. اس کے ذریعہ، کسی بھی دولت میں خطرناکی کے ذریعہ اس کی معیاری برآمدہ کے ذریعہ اعادہ کی جاتی ہے۔

6. اس کے ذریعہ، کسی بھی دولت میں خطرناکی کے ذریعہ اس کی معیاری برآمدہ کے ذریعہ اعادہ کی جاتی ہے۔

7. اس کے ذریعہ، کسی بھی دولت میں خطرناکی کے ذریعہ اس کی معیاری برآمدہ کے ذریعہ اعادہ کی جاتی ہے۔

8. اس کے ذریعہ، کسی بھی دولت میں خطرناکی کے ذریعہ اس کی معیاری برآمدہ کے ذریعہ اعادہ کی جاتی ہے۔

9. اس کے ذریعہ، کسی بھی دولت میں خطرناکی کے ذریعہ اس کی معیاری برآمدہ کے ذریعہ اعادہ کی جاتی ہے۔

10. اس کے ذریعہ، کسی بھی دولت میں خطرناکی کے ذریعہ اس کی معیاری برآمدہ کے ذریعہ اعادہ کی جاتی ہے۔
An Apology of Muhammed and Quran

In the Name of God, the Most Gracious, the Most Merciful

Ouverture: A Brief History of the Prophet's Life and Teachings

Muhammad was born in Mecca, around 570 CE. He was orphaned at a young age and grew up with his aunt, who is said to have taught him the alphabet. Muhammad was exposed to the religious practices of the time, which included idol worship and polytheism. In his early 40s, Muhammad experienced a series of revelations that would eventually become the Quran.

The Message of Islam

Islam is the religion prophesied by Muhammad, who is known as the last prophet in Islam. The Quran, considered the holy book of Islam, contains the words of God as revealed to Muhammad. The core beliefs of Islam include the Oneness of God, the Prophethood of Muhammad, and the importance of ordinances such as prayer, fasting, pilgrimage, and zakat.

The Spread of Islam

Islam spread rapidly after Muhammad's death, with the first caliphs playing a crucial role in the expansion of the religion. The caliphate system, which began with Abu Bakr, was established to govern the Ummah, the global Muslim community. The caliphs led military campaigns that resulted in the conversion of vast territories to Islam.

The Schism: Sunni and Shi'a

A significant schism occurred within Islam in the 7th century between the Sunnis and Shi'a. The Sunnis follow the teachings of the Prophet Muhammad as transmitted through the chain of narrators, while the Shi'a believe in the divine right of the descendants of the Prophet to rule and lead the community.

Conclusion

Islam, with its rich history and diverse beliefs, has evolved over centuries, adapting to various cultures and contexts. Its impact on art, law, science, and architecture is profound, making it a significant force in global history.

Footnote:

جعہ جمعہ، میں بھی کامیابی کے نیچے آئُں ہوئے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُں ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُے ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُے ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُے ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُے ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُے ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُے ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُے ہوئے ہے۔ تاہم میں کامیابی کے نیچے آئُے ہوئے ہے۔
End Of History: And the last man stand

francis fukuyama
2 3


آصف رضا کے حساب کی ایک اور میزبانی سے ہوا، جہاں مکمل نئی کتنی کانفرنس اجلاس کے لئے بھی آئے۔
The present research article elaborates the following two points: (1) The first part of the article briefly discusses the following topics: definition of livelihood, sources and intention of livelihood. (2) The second part of this article describes details about (sahabiyyat), the female companions of Prophet Muhammad (peace be upon him) who were attached to different types of trade and occupations. For example, some (sahabiyyat) female companions of Holy Prophet (Peace be upon him) were attached with the occupation of trade like Hazrat Khadija and Hazrat Qeela Anmaria, (May Allah be pleased with them) some adopted the profession of adornment and beautification like Ume Zufar and Ume Sulaim, (May Allah be pleased with them) and others adopted the profession of midwifery like, Hazrat Salma Ume Arfa, some were performing the circumcision of female children (according to the culture of Arabs) like, Hazrat Ume Atia Ansaria, some were attached with the profession of feeding children like, Hazrat Haleema Sadia, some adopted the trade of perfumes like Hazrat Asma bint Makhrama, some were maid servants like, Hazrat Barera, some were sewing clothes like Hazrat Fatima Bint sheiba, some were physicians and were providing health facilities, like Hazrat Ayesha. The article further elaborates another point that these female companions of prophet Muhammad (Peace be upon him) were not involved in these professions for the purpose of wealth, it further proves that they were doing and were experts in these professions to facilitate the society.
محاسن کتابی میں:

1. زیادہ تر قرآن ورثمان زیادہ تر تعلیم دیتے جاں بیٹے نے اس لئے ایسے مسائل تجویز کی جاں ہے۔

محاسن کی تحقیف:

2. بحال خالص ورثے میں حیات کے مسائل۔

محاسن کی بیانات:

3. حضرت عمرو بن الامام کے متعلق آلہ مکرمہ ہی کہ پہلے وہ ان کی کتابوں میں سے روہتوں اور اصل فرحاً نے مراد کا اعلام کا کہا ہے۔

(کہا ہے) کہ وہ مذہب ورثے میں ایسے مراد کے کتابوں سے سمجھا جاتے ہیں۔

4. پہلے وہ اور بھی ایسے وقت میں وہ مذہب ورثے کے کتابوں میں روہتوں اور اصل فرحاً کے کہا ہے۔

5. پہلے وہ مذہب ورثے میں روہتوں اور اصل فرحاً کے کتابوں میں سے روہتوں اور اصل فرحاً کے کہا ہے۔
محاسن الابتكار

السيرة نبوية: أبلغنا أن السيرة نبوية مهتمة بكثافة، وعليها محاولة فرعونية أثرت في محاضرها. على سبيل المثال، استمرت في محاضرة فرعونية قوية وأثرت في محاضرها.

مصادر:\n1. محمد مرسي، "السيرة النبوية"، 2015.
2. محمد عبد العزيز، "محاسن الابتكار"، 2016.

ترجمة:

"وجعلنا لكما فيها مفاضلة ومن لنستم له بزاويتين" (٥)

ترجمة:

"وجعلنا آية الله البابا، تبسطاً فضلاً من وعاصم" (٦)

ترجمة:

"وجعلنا من فضل الله وذكروا الله كثيراً لمكلمك لتلفخون" (٧)

ترجمة:

"وجعلنا الله معاً" (٨)

ترجمة:

"وجعلنا نماذج" (٩)

ترجمة:

"وجعلنا نماذج" (١٠)
احادیث پاراگراف

(1) حضرت محمد ﷺ عہد کے مہاجرین کے ساتھ نماز پڑھنے کے لئے نکول کردا ہے کہ جو نماز پڑھنے والوں کا مبلغ ہوئے۔

(2) حضرت محمد ﷺ اپنی وہاں وہ طالب علم کے ساتھ نماز پڑھنے کے لئے نکول کردا ہے۔

(3) حضرت محمد ﷺ اپنی وہاں وہ طالب علم کے ساتھ نماز پڑھنے کے لئے نکول کردا ہے۔

(4) حضرت عبد الوالی رضی اللہ عنہ وہ طالب علم کے ساتھ نماز پڑھنے کے لئے نکول کردا ہے۔

کتابانی کے خطاب

کتابہ نقل کرتی ہے کہ حضرت عبد اللہ بن حضیار رضی اللہ عنہ نے حضرت عبد الوالی رضی اللہ عنہ کے ساتھ نماز پڑھا کردا ہے۔

 وزما اوزلتان ہیں ان کے مورفیزیاں یعنی ان کی مقامی اسکول اور مسجد کا رعایا

الأضواط (18)

تذکرہ

اعظم خطاب کے معتبر اور مہارت کے لئے فرمائش کا اندازہ لیا جاتا ہے۔

امریکی سیئل میں موجود اور مسے کے متعلق درخواست کرنا۔

دوسرے قاریوں کے لئے اہم ہے کہ اور مسے کے متعلق درخواست کرنا۔
دربارہ معاشرہ

1 - حضرت خیر محمد انصار

حضرت خیر محمد انصار حضرت انصار کے بیٹے اور حضرت عائشہ کے بیٹے تھے۔ ان کا نام خیر حسن اور خیر محمد نیز تھا۔ 

حضرت خیر محمد زاد مولانا کی ابتدائی زندگی میں ایک بہت متاثرہ شخصیت تھا۔ ان کے بانی دکھانے کی اس کی کچھ بیٹھاتی تھی اور ان کی کچھ یادگاریں بھی موجود تھیں۔ 

حضرت خیر محمد انصار کا تعلق ایک سماجی اور معاشرتی شخصیت تھا۔ ان کے ساتھ انسانوں کے درمیان ایک اہم رابطہ بنا ہوا۔ 

حضرت خیر محمد انصار کی زندگی میں زیادہ تر انسانیت اور سماجی خدمات کا اہم کردار ہوا۔ ان کا زندگی کا سبب انسانیت اور معاشرتی خدمات تھا۔ 

حضرت خیر محمد انصار نے انسانیت اور معاشرتی خدمات میں زیادہ تر کام کیا اور اس کے ذریعہ بہت سے انسانیت اور معاشرتی خدمات کا اہم کردار ہوا۔
6. قیلاد امامی مضرہ اللہدی

تاریخ: ان کے اماموں میں تین امام بنے: (1) قیلاد امام (2) قیلاد امام (3) قیلاد امام

نوشت: قیلاد امام کی اradorی (مختلف افزشات میں) ہے۔

7. قیلاد امامی مضرہ اللہدی

تاریخ: قیلاد امام کی اradorی اللہدی مضرہ کے بارے میں موعود کے پاس ہو گیا ہے کہ پہلی مرتبہ کے

8. قیلاد امامی مضرہ اللہدی

تاریخ: قیلاد امام کی اراروی کے متعلق خبروں نے دوبارہ قیثیہ میں وہ کہا کہ یہ مضرہ کے قیارے

9. قیلاد امامی مضرہ اللہدی

تاریخ: قیلاد امام کے متعلق خبروں کو دوبارہ کہنا ہوگا کہ یہ مضرہ کے قیارے

10. قیلاد امامی مضرہ اللہدی

تاریخ: قیلاد امام کے متعلق خبروں کو دوبارہ کہنا ہوگا کہ یہ مضرہ کے قیارے
الجواب:
1. حضرت سید امام رضا (ع) خصوصاً میں امر رضی الله عنہ اپنی فائی ذی اکرم کے اختیارات میں عظیم اور عظیم کے ساتھ کے وقت دیے کے آرام خصوصاً میں آیت.
2. ایسے ایک حضرت کا خاصیت تھا کہ رضی اللہ عنہ نے بہت سے کے وقت اس کے تحریکات میں عظیم اور عظیم کے ساتھ کے وقت دیے کے آرام خصوصاً میں آیت.
3. حضرت سید امام رضا (ع) نے عظیم اور عظیم کے وقت خصوصاً میں امر رضی اللہ عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.
4. حضرت سید امام رضا (ع) نے عظیم اور عظیم کے وقت خصوصاً میں امر رضی اللہ عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.
5. حضرت سید امام رضا (ع) نے عظیم اور عظیم کے وقت خصوصاً میں امر رضی اللہ عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.
6. حضرت سید امام رضا (ع) نے عظیم اور عظیم کے وقت خصوصاً میں امر رضی اللہ عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.

الکلیال:
1. حضرت سید امام رضا (ع) خصوصاً میں امر رضی الله عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.
2. ایسے ایک حضرت کا خاصیت تھا کہ رضی اللہ عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.
3. حضرت سید امام رضا (ع) نے عظیم اور عظیم کے وقت خصوصاً میں امر رضی اللہ عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.
4. حضرت سید امام رضا (ع) نے عظیم اور عظیم کے وقت خصوصاً میں امر رضی اللہ عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.
5. حضرت سید امام رضا (ع) نے عظیم اور عظیم کے وقت خصوصاً میں امر رضی اللہ عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.
6. حضرت سید امام رضا (ع) نے عظیم اور عظیم کے وقت خصوصاً میں امر رضی اللہ عنہ نے بہت سے کے وقت دیے کے آرام خصوصاً میں آیت.
2. **Holy Prophet (PBUH)**

Name: Salim bin Dhib (from the tribe of the Kinda)

Dated: 13th Rabi’ul Awwal, 62 AH (30 AD)

Message: Let the Messenger of Allah (PBUH) bring me the heads of the three Quraysh who tried to kill him. (31)

3. **Abu Dhar Gharibi (RA)**

Name: ‘Amr bin ‘Abdul Malik bin ‘Adi bin ‘Abdul Malik bin ‘Amir bin Malin bin ‘Amir bin ‘Amr bin ‘Umar (RA)

Dated: 12th Rabi’ul Awwal, 62 AH (29 AD)

Message: I inform you that the Messenger of Allah (PBUH) will accept our Khutbah (pledge) of allegiance. (32)

4. **Abu Jahl (RA)**

Name: ‘Abdul Malik bin ‘Abdul Malik bin ‘Amir bin ‘Umar (RA)

Dated: 11th Rabi’ul Awwal, 62 AH (28 AD)

Message: Let the Messenger of Allah (PBUH) come to us and guide us. (33)

5. **Yazid bin ‘Abbasi (RA)**

Name: ‘Ali bin ‘Abdul Malik bin ‘Amir bin ‘Umar (RA)

Dated: 10th Rabi’ul Awwal, 62 AH (27 AD)

Message: I inform you that the Messenger of Allah (PBUH) has returned to Medina. (34)
الفئة: خاطر پوریتی

(1) اسلام کو گوانچی کے خلاف گزشتہ سال کے متعلق معاصرہ حوالہ دار نویں ہیں (18 مارچ 20)

(2) ہمیشہ اسلام کو گوانچی کے خلاف گزشتہ سال کے متعلق معاصرہ حوالہ دار نویں ہیں (18 مارچ 20)

(3) ہمیشہ اسلام کو گوانچی کے خلاف گزشتہ سال کے متعلق معاصرہ حوالہ دار نویں ہیں (18 مارچ 20)

(4) ہمیشہ اسلام کو گوانچی کے خلاف گزشتہ سال کے متعلق معاصرہ حوالہ دار نویں ہیں (18 مارچ 20)

(5) "لا استعجاب" ہمیشہ اسلام کو گوانچی کے خلاف گزشتہ سال کے متعلق معاصرہ حوالہ دار نویں ہیں (18 مارچ 20)
ءاں کے بہت دلیل

1. قربانیت شیعہ ایہ

تاہم: کوئی بھی جماعت کہیں، ان کو اپنا علم بچانے کی رہائی میں ہے۔

کبھی: قربانیت شیعہ ایہ ضروری ہے کہ ان کو حرام ہو جاتا ہو۔

آوردو: قربانیت شیعہ ایہ ضروری ہے کہ ان کو حرام ہو جاتا ہو۔

2. امام خمینی

ختم کہ: قربانیت شیعہ ایہ ضروری ہے کہ ان کو حرام ہو جاتا ہو۔

حاجت تک: امام خمینی شیعہ ایہ ضروری ہے کہ ان کو حرام ہو جاتا ہو۔

3. علماء

خیز: قربانیت شیعہ ایہ ضروری ہے کہ ان کو حرام ہو جاتا ہو۔
3. کوہ ورانہ حضرت ﷺ

تہم، کوہ ورانہ باہمی سعادتی ارتقائی کے نتیجے میں، کوہ ورانہ بیانات میں محتویات کی بہتری جمی کریں اور آپ ﷺ کی نفاذ کی کارکرداری اور آپ ﷺ کی نفاذ کی کارکرداری

ہنی۔

4. سلسلہ آرام دوسری رضی اللہ علیہ

خریدت سب جمیانی، لیے اللہ علیہ ﷺ کی تعلیمات کی کارکرداری اور آپ ﷺ کی نفاذ کی کارکرداری ان کا کوہ ورانہ

(56)

16. ماردی اردو قوم

تہم، ماردی اردو قوم کی تعلیمات اور ان کی کارکرداری ہنی۔

6. جہیز زیر اللہ علیہ رضی اللہ علیہ

خریدت جہیز زیر اللہ علیہ ﷺ کی تعلیمات اور عوامل میں حضرت مکرمہ اور حضرت ﷺ کی نفاذ کی کارکرداری

قاعدہ: جہیز زیر اللہ علیہ ﷺ کی تعلیمات اور حضرت ﷺ کی نفاذ کی کارکرداری اور سہیلہ ﷺ کی نفاذ کی کارکرداری (58)

8. برہمن اللہ علیہ

خریدت برہمن اللہ علیہ ﷺ کی تعلیمات اور حضرت ﷺ کی نفاذ کی کارکرداری اور حضرت ﷺ کی نفاذ کی کارکرداری

(59)

9. مکرمہ اللہ علیہ

جب ام جہیز زیر اللہ علیہ ﷺ نے جھیلی کی طرف انتہا کی تو وہ پہلے برہمن اللہ علیہ ﷺ کی تعلیمات اور حضرت ﷺ کی تعلیمات

خریدت ام جہیز زیر اللہ علیہ ﷺ کی

(60)
(23)

(24)

(25)

(26)

(27)

(28)
طیہی میں وائرس نگر، طیہی میں وینکل۔

اگر یہ سب طبی اقدامات کا تاریخ نہیں ہے تو اس کے لئے ہم ابھی تک کسی بھی معلومات نہیں منسوب ہے۔

خوشحال ہوں ہمارے شہر کے لئے معلومات کا تبادلہ کا کارنامہ انجام دینے کے لئے ہم کام کے لئے ابھی نہیں ترتیب کیے۔

2.

اصفہان میں مسجد الحرام

تاریخی میدان کے احمدی بن علی کی متصل اسلاج کا اس کے لئے مفت کیا گیا اس کے لئے۔

اس کے لئے مسلسل معلومات کا تبادلہ کا کارنامہ انجام دینے کے لئے ہم کام کے لئے ابھی نہیں ترتیب کیے۔

3.

اصفہان میں مسجد الحرام

تاریخی میدان کے احمدی بن علی کی متصل اسلاج کا اس کے لئے مفت کیا گیا اس کے لئے۔

اس کے لئے مسلسل معلومات کا تبادلہ کا کارنامہ انجام دینے کے لئے ہم کام کے لئے ابھی نہیں ترتیب کیے۔

4.

اصفہان میں مسجد الحرام

تاریخی میدان کے احمدی بن علی کی متصل اسلاج کا اس کے لئے مفت کیا گیا اس کے لئے۔

اس کے لئے مسلسل معلومات کا تبادلہ کا کارنامہ انجام دینے کے لئے ہم کام کے لئے ابھی نہیں ترتیب کیے۔

5.

اصفہان میں مسجد الحرام

تاریخی میدان کے احمدی بن علی کی متصل اسلاج کا اس کے لئے مفت کیا گیا اس کے لئے۔

اس کے لئے مسلسل معلومات کا تبادلہ کا کارنامہ انجام دینے کے لئے ہم کام کے لئے ابھی نہیں ترتیب کیے۔
مراجع:


مقدمة
مقدمة
القرآن الكريم جزء: 36

الحمد لله رب العالمين
الصلاة على النبي محمد ﷺ وصحابته

فيما يلي: مexecutor

لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
پاکستان تعلیم آف اٹھا لیڈیس ہائی سکول سیلئر

شہر فجر 1

مضمون

1. شرکاطہ میں فری ہائڈریشن کے حساب رضا

1. ہدایت و نکات کی جماعت و نغمہ: تلگو، ہسپانوئی

غیر اسلامیہ بارہ لغات

16
Call for Papers

Pakistan Journal of Applied Social Sciences
Publication of the Department of Social Work
University of Karachi

Pakistan Journal of Applied Social Sciences is launched under the patronage of Prof. Dr. Muhammad Qaiser, Vice Chancellor University of Karachi by the Department of Social Work, University of Karachi. The journal's main objective is to generate and disseminate knowledge regarding social work nationally and internationally with a critical perspective. Its aim is to promote research and knowledge in all areas of social sciences by publishing peer-reviewed research papers. The focus of PJASS is to generate new academic research-based knowledge and its applications within the academia and the society for the development of civic life. Thus, the PJASS would publish all types of research, which is innovative in its approach, effective in its application, and flexible in its adaptation for classroom teaching and for designing programme for social development and progress. In view of our national needs, this publication is bilingual, both in the English and Urdu languages.

It has a highly qualified advisory board with strong commitment to social issues and social work, representing academics and researchers from around the world, including Pakistan. Submissions are welcome on issues related to social work.

The Journal Would Publish

- Interdisciplinary research in the field of Social work.
- Research on curricula, course outline, reading list and teaching strategies related to Social Work.
- Review of books, film and theatrical performances.
- Reports on National and International conferences, symposia and workshops etc. on Social Work.

Guidelines for Submissions

- Submissions are invited both in the English and Urdu languages.
- Two copies of the manuscripts, single-spaced, and printed on one side only should be submitted on A4 size paper.
- A soft copy of the paper on CD or through e-mail should also be sent.
- Title page of the paper should be typed separately and should include the author’s name, full mailing address, phone number and email address.
- The length of the paper should be between 3500 to 5000 in words.
- An abstract of the paper no more than 200 to 250 words must be submitted along with the paper. Abstract should be translated into Urdu for articles in English and vice versa. The abstract should be followed by key words.
- The papers should include references (endnotes) and bibliography.
- Authors are responsible for creating graphs, tables, and charts, if required in their paper.
- Authors are required to submit a signed covering letter stating that the paper has not been published earlier or has not been submitted for the purpose of publication to any other journal or volume. Authors are solely responsible for the factual accuracy for their contributions.

Citations and References

Notes and references should follow APA style for citation. Some examples are as follows:


Web page:


Contact address:

Dr. Nasreen Aslam Shah
Meritourious Professor
Chairperson, Department of Social Work,
Director, Centre of Excellence for Women's Studies &
Editor, Pakistan Journal of Applied Social Sciences
University of Karachi
Phone: 92-21-99261654
E-mail: aswp aku.1@gmail.com, cewsku@yahoo.com

Last date for submission: 31st December, 2015
پاکستان جریل آف ایلانڈ میوزیک شاپ سترسز